

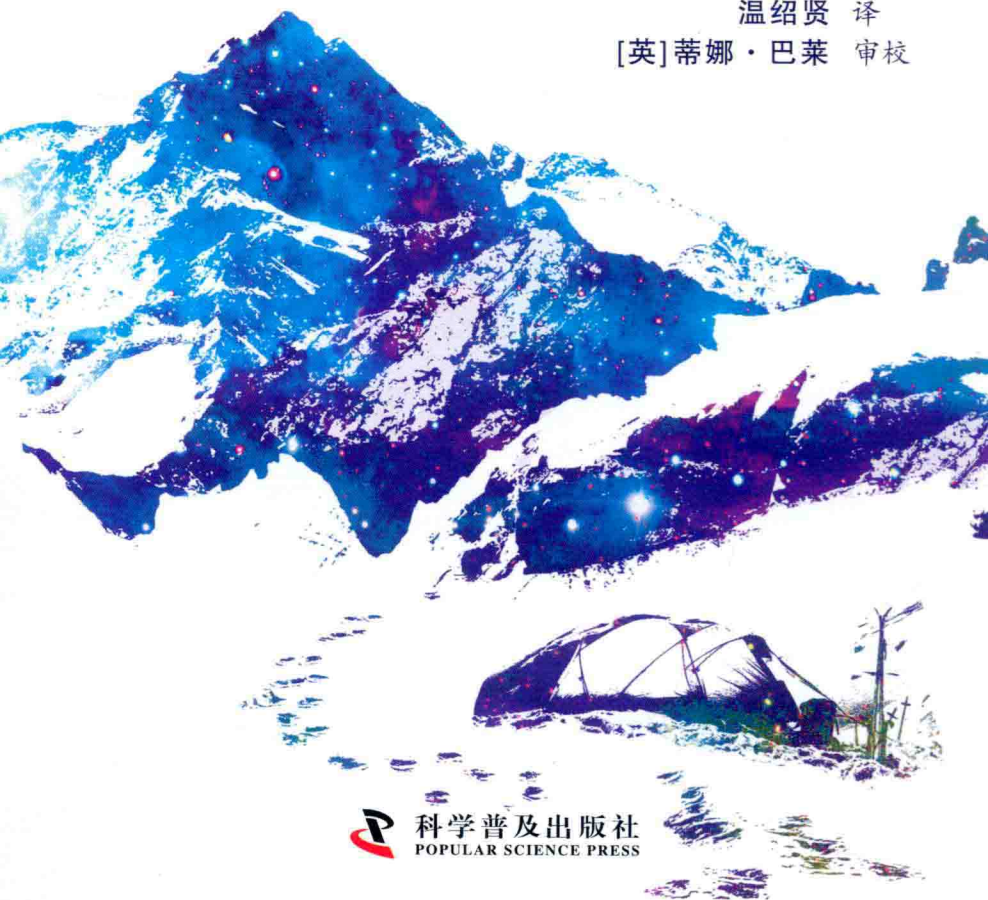
中国科幻小说精选·中英对照

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[英]蒂娜·巴莱 审校



科学普及出版社
POPULAR SCIENCE PRESS

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THE MAGIC FLUTE OF TIANJIALIN

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· 北 京 ·

图书在版编目(CIP)数据

雪山魔笛：中英对照/童恩正著；温绍贤译．—北京：科学普及出版社，2014.6

(中国科幻小说精选)

ISBN 978-7-110-08377-2

I. ①雪… II. ①童… ②温… III. ①英语—汉语—对照读物 ②儿童文学—科学幻想小说—作品集—中国—当代 IV. ①H319.4: I

中国版本图书馆CIP数据核字(2014)第096623号

出版人 苏 青
责任编辑 单 亭 张 莉
封面设计 银搏时代
责任校对 王勤杰
责任印制 张建农

出 版 科学普及出版社
发 行 科学普及出版社发行部
地 址 北京市海淀区中关村南大街16号
邮 编 100081
发行电话 010-62173865
传 真 010-62179148
网 址 <http://www.cspbooks.com.cn>

开 本 880mm × 1230mm 1/32
字 数 38千字
印 张 3
印 数 1—5000册
版 次 2014年8月第1版
印 次 2014年8月第1次印刷
印 刷 北京盛通印刷股份有限公司
书 号 ISBN 978-7-110-08377-2 / H · 209
定 价 16.00元

(凡购买本社图书，如有缺页、倒页、脱页者，本社发行部负责调换)

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关于雪山魔笛的故事以及喜马拉雅山区富有震惊性的新闻，我想你们已经知道了。然而整个事件经历的过程，以及它带给我们这些当事人的紧张、悬念和兴奋，却不是三言两语所能概括的。在这里，我将根据我的工作日记，详细地将在这远离人世的雪山深谷里发生的一切，从头到尾讲给你们听。

You must have heard of the Magic Flute of Tianjialin and of the shocking events that took place in Himalayan valley. However, the details of the whole story and the tension, suspense and excitement we all experienced cannot be summed up in a few words. Now I am going to tell you all that happened up there, far from any human habitation, as I recorded it in my diary.

在天嘉林寺的废墟上

我们这一支小小的考古调查队在天嘉林寺的废墟上进行试掘，已经整整三个月了。天嘉林寺位于喜马拉雅山支脉康格山东麓的坡顶上，面对风景如画的安林湖。在康格山的这一地区，西、北两面是高耸入云的大山，冰封雪积，亘古不化；山腰云雾缭绕，变幻莫测。东南方则是深陷的峡谷，灰白色的花岗石壁立千仞，寸草不生，狰狞可怖。唯有在安林湖周围数十千米的缓坡上，景色完全不同，橡树、赤杨、山毛榉、杉树，构成一片繁茂的原始森林。熊、鹿、猴子、狐狸、野兔、山羊、麝猫等动物，栖息其间。湖畔绿草如茵，溪流潺潺，雪白的天鹅悠然地游过水面，看来真像一座与世隔绝的天堂。

在古代，天嘉林寺曾经是红教的圣地之一。在那繁荣的日子里，山间崎岖的小道上朝香拜佛的人络绎不绝。到17世纪中期，在当时黄教与红教剧烈的争权斗争中，天嘉林寺被支持黄教的厄鲁特人所焚毁。随着时间的流逝，

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Our small archaeological survey team had been at work for three months doing test excavations among the ruins of Tianjialin Temple. This temple is situated on the eastern lower slopes of Mount Kangga, a spur of the Himalayas overlooking the picturesque Lake Anlin. North and west of Mt. Kangga are towering mountain peaks scored by permanent glaciers and swathed in ever-changing cloud and mist. To the southeast deep gorges with sombre granite walls plunge to a depth of seven or eight thousand feet. Not a blade of grass grows in that forbidding terrain. But around Lake Anlin there is a very different scene. Sloping up and away from the lake for about scores of kilometres is a belt of primeval forest of oak, red poplar, beech and fir inhabited by bears, deer, monkeys, foxes, hares, goats and civets. On the lake shore is a carpet of green grass, and streams flow through it into the lake on whose surface a flotilla of white swans glides serenely. The whole area is a paradise completely cut off from the outside world.

In ancient times Tianjialin Temple was the holy shrine of the Red Sect. In its heyday a continuous stream of pilgrims made their way to it along rugged mountain paths. In the middle of the 17th century the Yellow Sect and the Red Sect were locked in a fierce struggle for power and the temple was burnt down by the Eruta people who supported the Yellow Sect. As time went by, the ancient temple in the remote mountains

这深山古刹逐渐为人所遗忘，它的残垣断壁几乎完全埋在荒烟蔓草之中，只有那幸存的鎏金尖塔寂寞地映着落日的余晖。

在红教的历史中，天嘉林寺似乎笼罩着一层神秘的色彩。其中流传最广的传说，是有关最后一届高僧拉布山嘉措的事迹。据说他精通巫术，能降魔伏鬼。他有一支魔笛，可以召唤山精现形，前来听他讲经。作为一个考古学家，我自然知道过去西藏的农奴主阶级惯于利用喇嘛的迷信活动欺骗人民，为他们的统治服务，因此在一般情况下，是不会认真地对待这类传说的。但是关于拉布山嘉措的“魔笛”和他召唤山精的故事，在17世纪前期曾经被很多拜访过天嘉林寺的人所目睹，他们之中有官吏、商人和旅行家，如果说这些人的记载全属虚构，那似乎也不合情理。因此，每天的工作结束以后，我坐在帐篷前面的篝火旁，看着被夕阳染成红色的雪峰、晶莹清澈的湖水、青翠茂密的森林以及天嘉林寺黑色的废墟，我的心中就会浮现出一种奇异的幻想，如果这里的湖山能够说话，在缓缓流逝的历

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was forgotten; its jagged walls were shrouded in mist and trailing plants and only the gold-plated pinnacle of the pagoda stood out, glittering desolately in the setting sun.

In the history of the Red Sect, Tianjialin Temple seems to have been a subject of mystery and wonder. The best-known legend tells of the last Senior Monk, Lhabushan Jiaqu, who was said to be deeply versed in witchcraft and able to subdue demons and ghosts. He had a magic flute which, so the story goes, could summon the mountain goblins to his presence, where they would appear before him and listen to him expounding Buddhist texts. As an archaeologist I knew that in the past the serf-owners of Tibet did not hesitate to make use of the Lamaist superstitions to delude the people and keep them in subjection. So, generally speaking, I didn't take legends of this sort very seriously. However, in the early 17th century many people, including officials, merchants and travellers who visited Tianjialin Temple claimed to have seen Lhabushan Jiaqu's magic flute and the mountain goblins it summoned to his presence. It seemed unlikely that all these records were fabrications. For this reason, every day when the day's work was over and I was sitting by the campfire in front of the tent, looking at the snowy peaks red in the sunset, the clear lake, the green and thick forest and the dark temple ruins, strange fantasies would come to my mind. If only the lake and the mountains could speak, what stories forgotten by

史长河之中，它将向我们倾诉多少被人遗忘的故事呢？

在三个月的工作中，我们已经从废墟里找到了很多宝贵的经卷雕板、手抄文献、宗教法器，临摹了残存的壁画。由于红教在西藏流传的历史非常悠久，保留了较多的原始巫教的成分，因此这批资料对于研究西藏古代的神话、民族、历史等方面，都有重要的参考价值。这样，我们的工作就比预期要延长一些，至少要拖到七月下旬。过去在藏族曾经这样形容过本地区的交通情况：“正二三，雪封山；四五六，淋得哭；七八九，正好走；十冬腊，学狗爬。”这就是说，从十月开始，地面的积雪已经很深，旅行的人只能像狗爬似地越过没膝的深雪。如果是在过去，我们老早就应当在大雪封山以前赶回拉萨去了。然而现在我们的国家已经用先进的装备保证了调查队的安全，我们每天都和在拉萨的大本营保持无线电联系，全天候喷气式直升机随时可以来支援我们，所以季节的变换并没有引起我们过多地考虑。

天嘉林寺剩下的比较完整的部分，除了经塔以外，还

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the people they could tell in the endless and gradual flow of history!

During our three months of work we had found many valuable blocks of stone with passages of sutras cut on them, some hand-written documents and some religious musical instruments. We had also made copies of what was left of the murals. The Red Sect had a very long history in Tibet so its writings contained many of the elements of primitive sorcery. These materials were, therefore, of importance for research into ancient mythology, nationalities and history of Tibet, and as such, our work took longer than we had planned, at least stretching into late October. Tibetans have traditionally described their land's traffic conditions like this: "In January, February and March the snow blocks the mountain passes, and in April, May and June there are rainstorms; it is the best time to travel in July, August and September, but snow gets deeper and deeper in October, November and December and people have to crawl on the snow like dogs". In the past we would have had to hurry back to Lhasa before the snow had sealed the mountain passes, but now with modern facilities our safety was assured. We were in daily radio contact with Lhasa and the all-weather jet helicopter could reach us whenever necessary. The change of season, therefore, had no particular impact on us.

The relatively well-preserved parts of Tianjialin Temple were the vihara tower and the central lectorium. The building

有中央的经堂。这里的屋宇虽然已经残破，但是还没有完全倒塌。经堂里的佛像、神龛、经鼓等都大致无缺。很自然的，我们工作的重点，也就放到了这里。

经堂的中央，是红教的主神之一降魔天尊的塑像。它的涂金彩绘已经剥落，肢体残缺，露出了泥胎，不过轮廓仍然清楚，瞪目咧嘴，手持法轮，脚踏妖魔，形象十分恐怖。无论如何，这座塑像代表了较早期的红教艺术的某些特征，所以我们仍然对它进行了测绘、照相。

进行这项工作的，是测绘员索伦和某大学派到我们这里来进行毕业实习的冯元。索伦这小伙子是调查队的活跃人物，头脑灵，反应快，生性诙谐，哪里有了他，哪里就少不了笑声。冯元是一个十分聪明伶俐的姑娘，除了参加业务工作外，还兼任调查队的护士，很受大家的欢迎。平日这两个青年人别出心裁的玩笑，往往给调查队的生活带来不少乐趣。

幽暗的经堂里被闪光灯所照亮，这是索伦和冯元结束了绘图，在给佛像摄影了。等到他们从各个角度拍完照片以后，我听到他们两人开始了一场议论。

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was dilapidated but it had not collapsed completely. The figures of Buddha, the shrine and the drums in the lectorium were mostly well preserved. Naturally these formed the focal point of our work here.

In the middle of the lectorium was a statue of Buddha Subduing Demons, one of the main Buddhas of the Red Sect. Its coat of gold paint had peeled off and its incomplete limbs and trunk were revealed in their original unpainted clay. But its outline and some details were still clearly defined: it had fierce eyes and a grinning mouth; it was holding a prayer wheel and trampling on a demon with its foot. It was a fearful looking thing, but it represented certain features of the art of the early period of the Red Sect, so we surveyed it and photographed it.

The work was done by Solon, the surveyor, and Feng Yuan, a university student doing her graduation field work. Solon, the young guy, was the live wire of the team: he was quick-witted, quick in action and something of a humorist. There would always be laughter wherever he was working. Feng Yuan was a very intelligent young woman who also looked after the group in addition to her professional work. We all liked her. She and Solon went in for a good deal of wise-cracking and joking that cheered us all up.

The gloomy lectorium was suddenly brilliantly lit with a flash. Solon and Feng Yuan had finished making their notes on the Buddha figure and were photographing it. When they had done this from various angles I heard them arguing.

“外部的的工作已经完了，让我们把它的内脏掏出来看看。”索伦说。

“别干傻事，这是破坏文物。”冯元不同意。

“说不定它肚子里藏着什么宝贝。”

“你想发洋财是不是？”

“不是开玩笑，你看这儿，不是像有一扇小门吗？”

“咦，真是有点道理。”冯元回过头来喊我，“老王，你快过来看看！”

我和精通古藏语的次仁旺堆正在研究一块残存的壁画上的咒语，听到冯元的喊声，立即放下手边的工作，走过去一看，结果证明索伦的观察是正确的。在这尊佛像腹部的中央，有一块长方形的痕迹，在最初它可能完全被腰带的装饰所掩盖，现在由于表面的涂料脱落，现出了缝隙。根据我过去勘察喇嘛庙的经验，可以断定这是修建佛像时故意留下的一个小龕，是喇嘛们保存圣物用的。

我用手铲轻轻地撬开泥胎，露出了一扇活门。打开活门以后，果然发现了一个很深的方龕，里面放着一个深褐

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"As we've finished with its outside, let's take it to pieces and see what's inside," said Solon.

"Don't be crazy! You can't destroy cultural relics!" protested Feng Yuan.

"But there might be some hidden treasure in its belly."

"You're just hoping to make a fortune out of it, aren't you?"

"I'm not joking. Look, doesn't that look like some sort of opening?"

"Good lord, yes, you're right." Feng Yuan turned and called to me, "Wang, come quick and have a look!"

I was studying an incantation on a surviving piece of mural with Ciren Wangdui, an expert in ancient Tibetan, when I heard Feng Yuan call. I immediately stopped my work and went over and found Solon's observation was correct: in the middle of the belly of the Buddha was a rectangular mark. Originally it would have been completely covered by the painted waistband but now, with the paint gone, cracks had appeared. From past experience of surveying Lama temples I knew it could be a small niche intentionally made during the original construction of the Buddha. Such niches were used by the lamas for preserving holy objects.

I carefully levered out the rectangle of clay with a trowel and revealed a valve. When the valve was opened we found that in it there was indeed a deep, square niche. In the niche