

中国传统文化系列
Traditional Chinese Culture Series

HISTORY SPEAKS

The Four Princes of the Warring States

译者/BRIAN BRUYA(美)

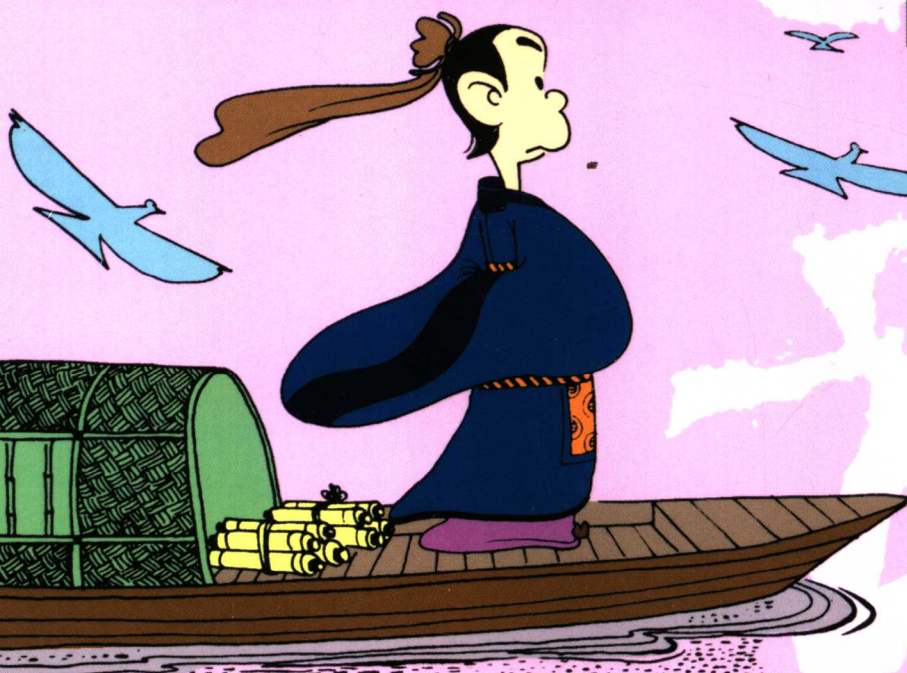
史记

历史·的·长·城



「蔡志忠> 著」
TSAI CHIH CHUNG

Bestselling comics author with
over 40 million books sold



现代出版社

蔡

志

忠

漫

画

中

英

文

版

史记

HISTORY SPEAKS

历·史·的·长·城

The Four Princes of the Warring States

蔡志忠/著 BRIAN BRUYA(美)/译

江苏工业学院图书馆
藏书章



图字:01-2005-5951

图书在版编目(CIP)数据

史记:历史的长城 = History Speaks: The Four Princes of the Warring States/蔡志忠绘. —北京:现代出版社,2005

(蔡志忠漫画系列)

ISBN 7-80188-655-0

I. 史… II. 蔡… III. 漫画-作品集-中国-现代 IV. J228.2

中国版本图书馆 CIP 数据核字(2005)第 130310 号

History Speaks: The Four Princes of the Warring States
史记:历史的长城

作者/[台湾]蔡志忠

译者/[美]Brian Bruya

总策划/吴江江

责任编辑/张璐

封面设计/刘刚

出版发行/现代出版社(北京安外安华里 504 号 邮编:100011)

印刷/中煤制图印刷厂

开本/880×1230 1/24 5.25 印张

版次/2006 年 1 月第 1 版

2006 年 1 月第 1 次印刷

印数/1~8000 册

书号/ISBN 7-80188-655-0

定价/13.50 元

Contents

The Life of Sima Qian, the Grand Historian	1	Rooster's Call	28
The Life of Sima Qian	2	Prime Minister of Qi	33
The Four Princes	18	Feng Huan Sings to His Sword	35
		The Persuader	42
Lord Mengchang	19	Some Things Are Certain to Happen	48
Lord Mengchang	20	A Broken Line	51
What Is the Grandson of a Great Great Grandson	22	Lord Pingyuan	55
Assuming the Reigns of Xue	23	Lord Pingyuan	56
A Fair Chance for All	24	Beheading a Beauty as Recompense	57
Highly Skilled	25	Mao Sui Recommends Himself	60
The Wooden Figurine and the Earthen Figurine	26	Judging by Appearance	67
The Dog Thief and the		Li Tong Gives Advice	68

Lord Xinling	73	The Prince's Final Chapter	99
Lord Xinling	74		
Courtesy and Humility	77	Lord Chunshen	104
Stealing the Tablet to Save Zhao	81	Lord Chunshen	105
Forgetting and Not Forgetting	91	Hostage in Qin	108
Thundering Across the Land	93	Unexpected Catastrophes	113

The Life of Sima Qian, the Grand Historian



自司马氏去周适晋，分散，或在卫，或在赵，或在秦。其在卫者，相中山。在赵者，以剑论显，蒯
司马氏去周适晋。晋中军随会奔秦，而司马氏入少梁。
氏世序天地。其在周，程伯休甫其后也。当周宣王时，失其守而为司马氏。司马氏世典周史。惠襄之间，
昔在颍颥，命南正重以司天，北正黎以司地。唐虞之际，绍重黎之后，使复典之，至于夏商，故重黎
太史公自序

太史公学天官于唐都，受《易》于杨何，习道论于黄子。太史公仕于建元元封之间，愍学者之不达其内郡。昌生无泽，无泽为汉市长。无泽生喜，喜为五大夫，卒，皆葬高门。喜生谈，谈为太史公。当始皇之时。蒯聩玄孙卬为武信君将而徇朝歌。诸侯之相王，王卬于殷。汉之伐楚，卬归汉，以其地为河而少梁更名曰夏阳。靳与武安君坑赵长平军，还而与之俱赐死杜邮，葬于华池。靳孙昌，昌为秦主铁官，赧其后也。在秦者名错，与张仪争论，于是惠王使错将伐蜀，遂拔，因而守之。错孙靳，事武安君白起。

The Life of Sima Qian

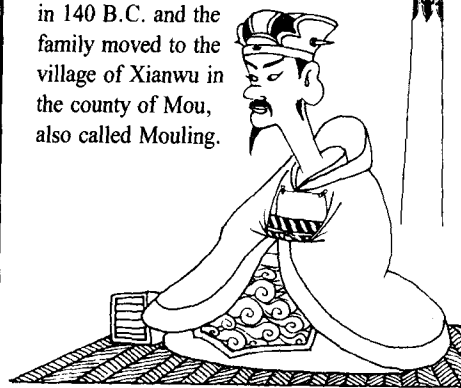


Sima Qian, author of China's greatest historical work, The Historian's Records, was born in the town of Longmen in the year 145 B.C., less than a century after the close of the Warring States period.



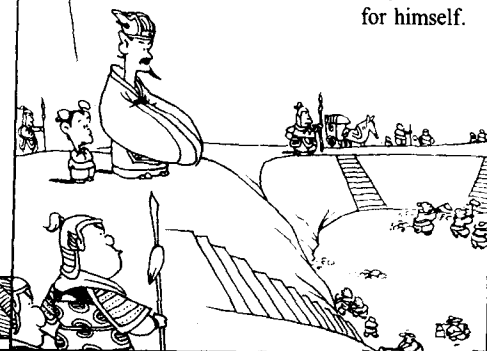
2

His father assumed the post of Grand Historian five years later in 140 B.C. and the family moved to the village of Xianwu in the county of Mou, also called Mouling.



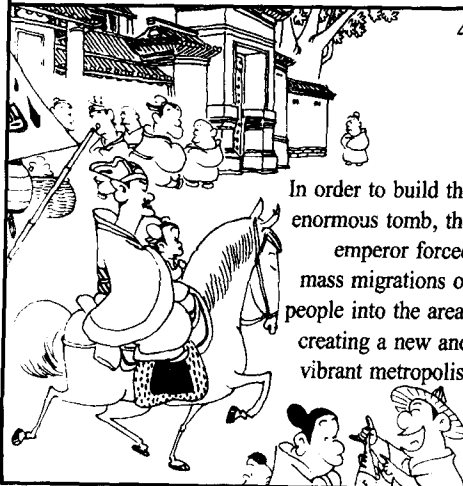
3

Mouling was about 18 miles from the capital Changan and happened to be where Emperor Wu of the Han dynasty was building a tomb for himself.



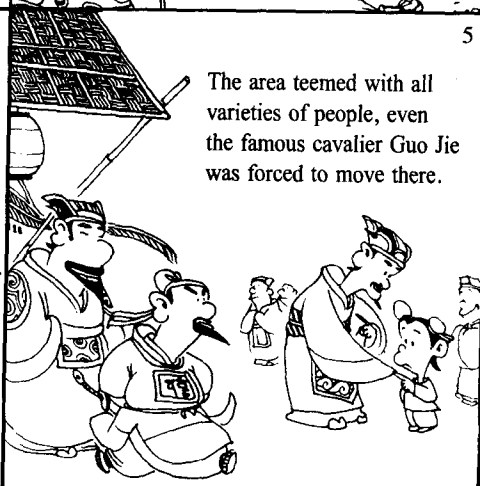
4

In order to build the enormous tomb, the emperor forced mass migrations of people into the area, creating a new and vibrant metropolis.

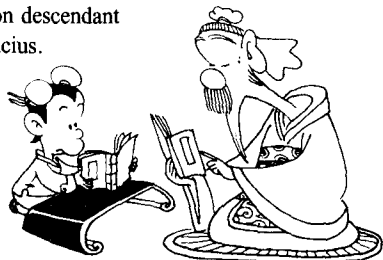


5

The area teemed with all varieties of people, even the famous cavalier Guo Jie was forced to move there.

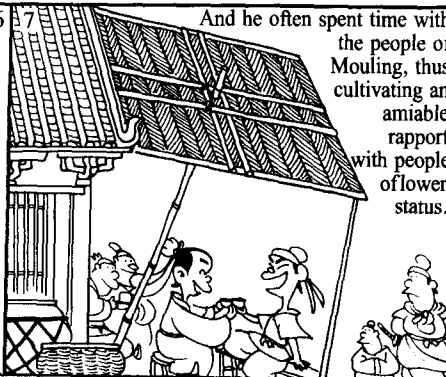


At the age of ten, Sima Qian began studying the classics under his teacher Kong Anguo, twelfth generation descendant of Confucius.



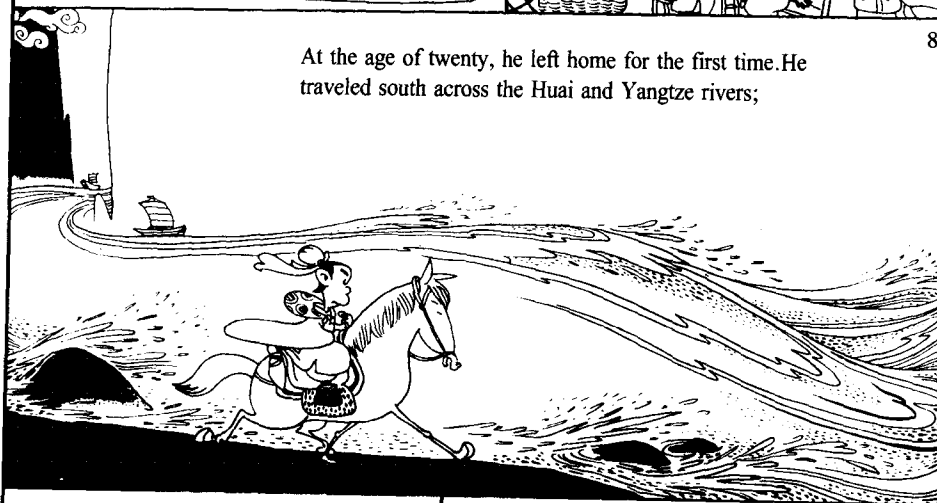
6 7

And he often spent time with the people of Mouling, thus cultivating an amiable rapport with people of lower status.



At the age of twenty, he left home for the first time. He traveled south across the Huai and Yangtze rivers;

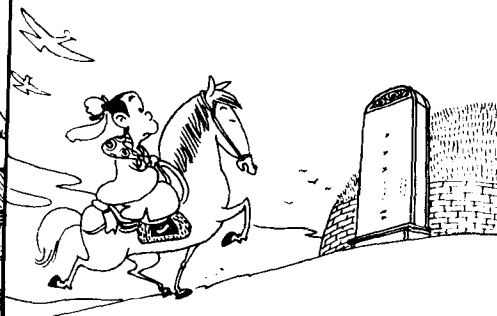
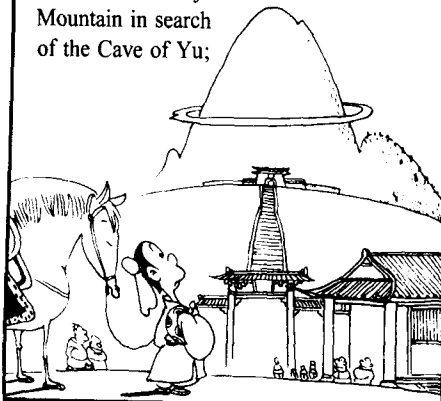
8



He climbed Kuaiji Mountain in search of the Cave of Yu;

9 10

He went to Jiuyi Mountain to see the tomb of Shun;

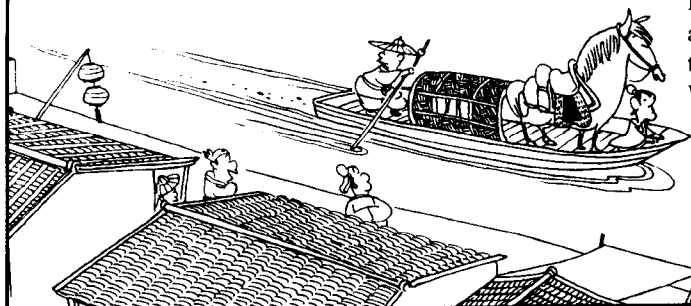


分，不可改矣。名家使人俭而善失真；然其正名实，不可不察也。道家使人精神专一，动合无形，瞻足万也。墨者俭而难遵，是以其事不可遍循；然其强本节用，不可废也。法家严而少恩；然其正君臣上下之不可失也。儒者博而寡要，劳而少功，是以其事难尽从；然其序君臣父子之礼，列夫妇长幼之别，不可易直所从言之异路，有省不省耳。尝窃观阴阳之术，大祥而众忌讳，使人拘而多所畏；然其序四时之大顺，意而师悖，乃论六家之要指曰：

历史的长城——史记

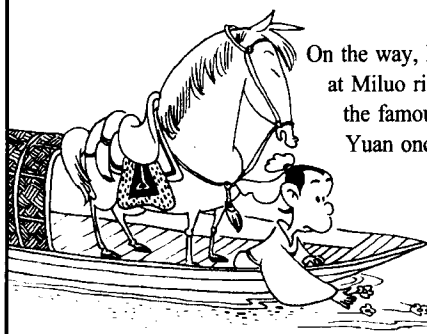
人拘而多畏」。夫春生夏长，秋收冬藏，此天道之大经也，弗顺则无以为天下纲纪，故曰：「四时之大顺，地长久，非所闻也。」
夫阴阳四时、八位、十二度、二十四节各有教令，顺之者昌，逆之者不死则亡，未必然也，故曰「使而臣逸。至于大道之要，去健羨，拙聪明，释此而任术。夫神大用则竭，形大劳则敝。形神骚动，欲与天指约而易操，事少而功多。儒者则不然。以为人主天下之仪表也，主倡而臣和，主先而臣随。如此则主劳物。其为术也，因阴阳之大顺，采儒墨之善，撮名法之要，与时迁移，应物变化，立俗施事，无所不宜，

11



He boated down the Yuan and Xiang rivers, and in the north he crossed the Wen, and Si rivers;

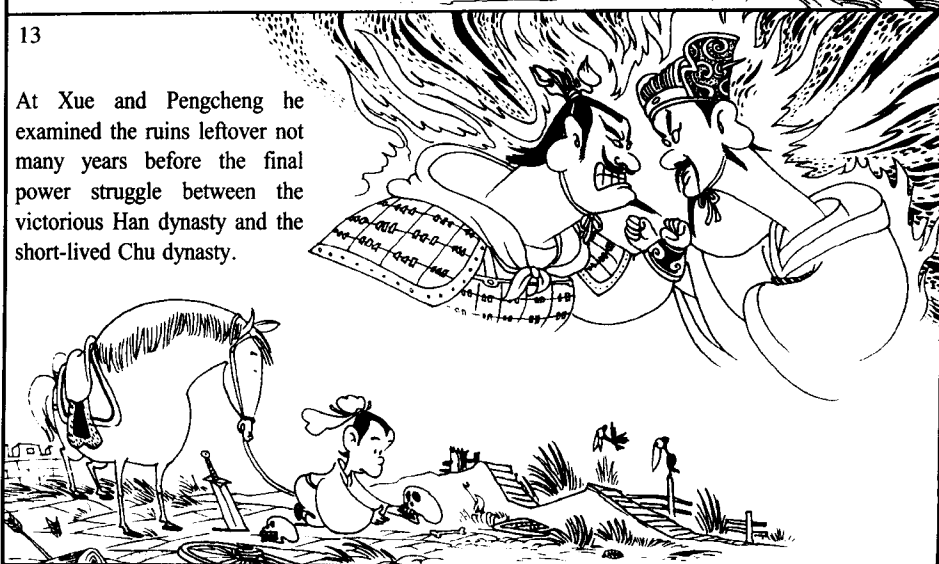
12



On the way, he stopped at Miluo river, where the famous poet Qu Yuan once took his own life;

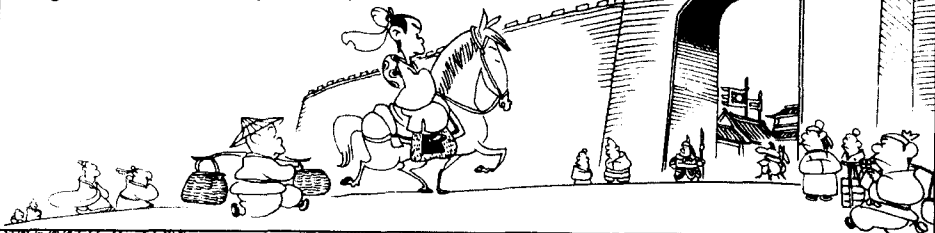


13



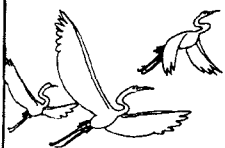
At Xue and Pengcheng he examined the ruins leftover not many years before the final power struggle between the victorious Han dynasty and the short-lived Chu dynasty.

He then continued west out of the Chu fiefdom and through the Liang fiefdom before finally returning to Changan.



After returning, Sima Qian assumed the post of Gentleman of the Interior and was soon given orders to travel again.

This time he went even farther. From the distant commanderies of Ba and Shu, he continued south,



Passing through the exotic territories of Qiang, Zuo, and Kunming.



之率。使天下法若此，则尊卑无别也。夫世异时移，事业不必同，故曰「俭而难遵」。要曰强本节用，则梁之食，葵藿之羹。夏日葛衣，冬日鹿裘。」其送死，桐棺三寸，举音不尽其哀。教丧礼，必以此为万民要，劳而少功」。若夫列君臣父子之礼，序夫妇长幼之别，虽百家弗能易也。

夫儒者以《六艺》为法。《六艺》经传以千万数，累世不能通其学，当年不能究其礼，故曰「博而寡不可失也」。

道家无为，又曰无不为，其实易行，其辞难知。其术以虚无为本，以因循为用。无成执，无常形，故伍不失，此不可不察也。

名家苛察缴绕，使人不得反其意，专决于名而失人情，故曰「使人俭而善失真」。若夫控名责实，参「严而少恩」。若尊主卑臣，明分职不得相逾越，虽百家弗能改也。

法家不别亲疏，不殊贵贱，一断于法，则亲亲尊尊之恩绝矣。可以行一时之计，而不可长用也，故曰人给家足之道也。此墨子之所长，虽百家弗能废也。

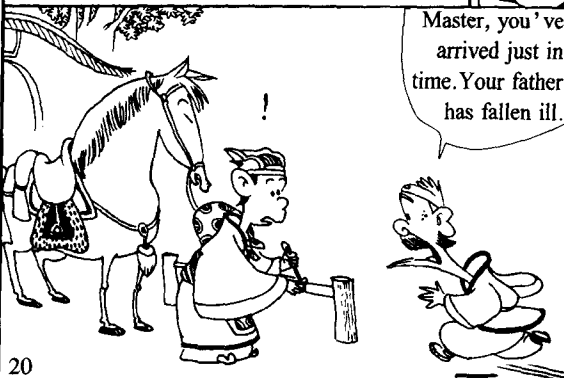
18

On this journey, he also looked into some of the southwestern minority tribes.



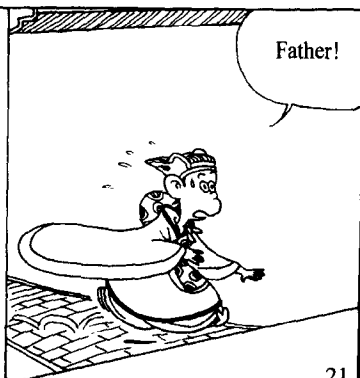
19

Then he returned to the capital.



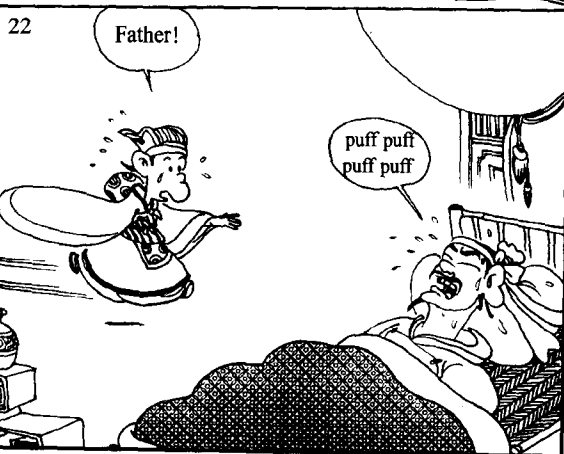
Master, you've arrived just in time. Your father has fallen ill.

20



Father!

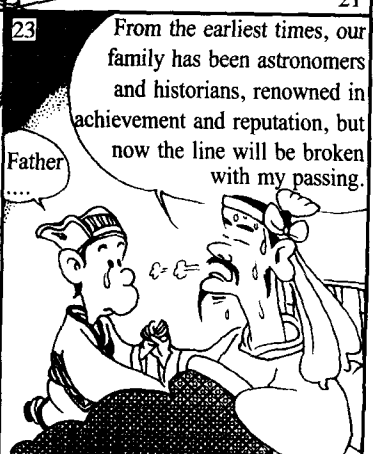
21



Father!

puff puff
puff puff

22



Father....

From the earliest times, our family has been astronomers and historians, renowned in achievement and reputation, but now the line will be broken with my passing.

23

Today the emperor is conducting the Feng sacrificial ceremony at Tai Mountain. Such an important event, and I, the Grand Historian, was not invited. It is an insult! An outrage!

After I die, you must become Grand Historian, and if you do, you must complete my work.

What is it, Father?

25

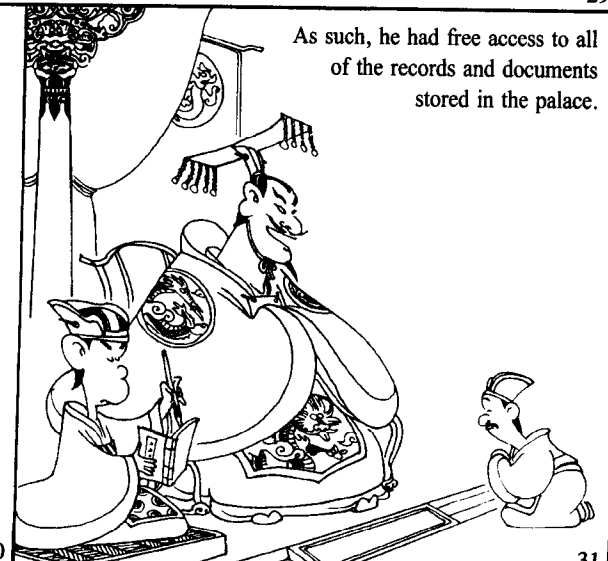
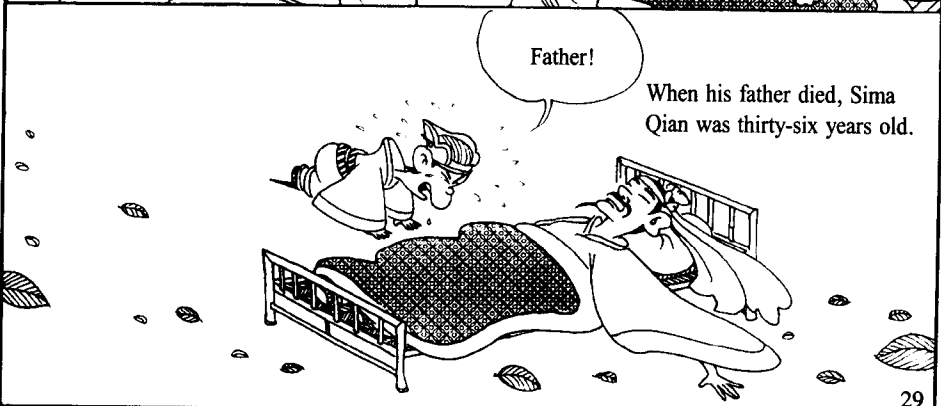
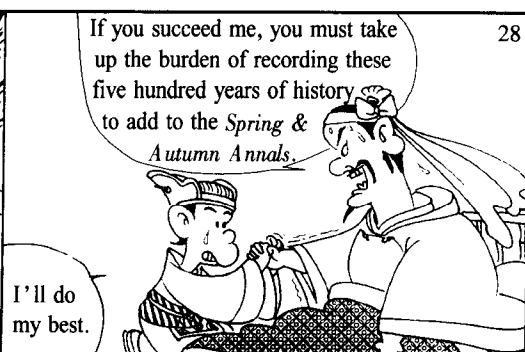
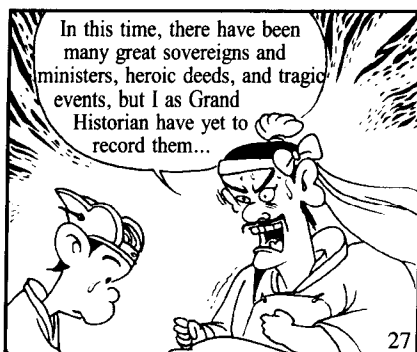
24

From the death of the founders of the Zhou dynasty to the birth of Confucius, five hundred years passed, and from the death of Confucius up to now, nearly another five hundred years have passed. The first five centuries were recorded by Confucius in his *Spring & Autumn Annals*, but no one has compiled and recorded the events of the last five centuries.

其神〔形〕，而曰「我有以治天下」，何由哉？
离则死。死者不可复生，离者不可复反，故圣人重之。由是观之，神者生之本也，形者生之具也。不先定大道，混混冥冥。光耀天下，复反无名。凡人所生者神也，所托者形也。神大用则竭，形大劳则敝，形神端，实不中其声者谓之蒙。蒙言不视，奸乃不生，贤不肖自分，白黑乃形。在所欲用耳，何事不成。乃合「圣人不可，时变是守。虚者道之常也，因者君之纲」也。群臣并至，使各自明也。其实中其声者谓之能究万物之情。不为物先，不为物后，故能为万物主。有法无法，因时为业；有度无度，因物与合。故曰

26

之。太史公执迁手而泣曰：「余先周室之太史也。自上世尝显功名于虞夏；典天官事。后世中衰，绝于
 归。于是迁仕为郎中，奉使西征巴、蜀以南，南略邛、笮、昆明，还报命。
 沅、湘；北涉汶、泗，讲业齐、鲁之都，观孔子之遗风，乡射邹、峄；危困鄆、薛、彭城，过梁、楚以
 迁生龙门，耕牧河山之阳。年十岁则诵古文。二十而南游江、淮，上会稽，探禹穴，窥九疑，浮于
 太史公既掌天官，不治民。有子曰迁。」



In the year 104 B.C.
Sima Qian took up his
brush and began writing
The Historian's Records.



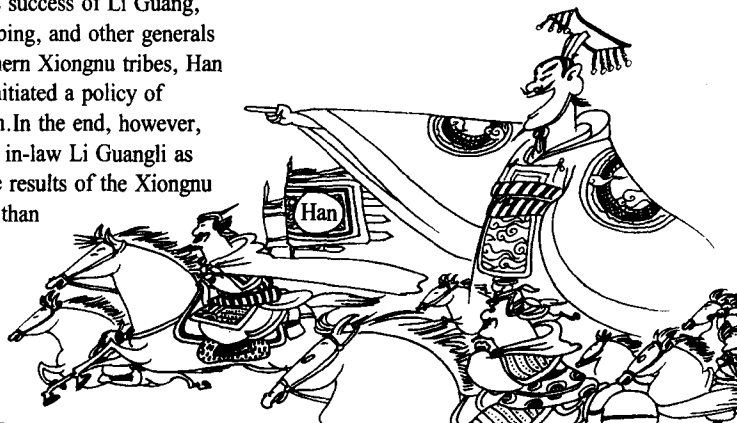
32

Five years later, when he was
forty-seven years old, disaster
struck by way of the "Li Ling
Affair".



33

Due to the previous success of Li Guang,
Wei Qing, Huo Qubing, and other generals
in battling the northern Xiongnu tribes, Han
Emperor Wu had initiated a policy of
continued expansion. In the end, however,
with the emperor's in-law Li Guangli as
the main player, the results of the Xiongnu
invasions were less than
desirable.



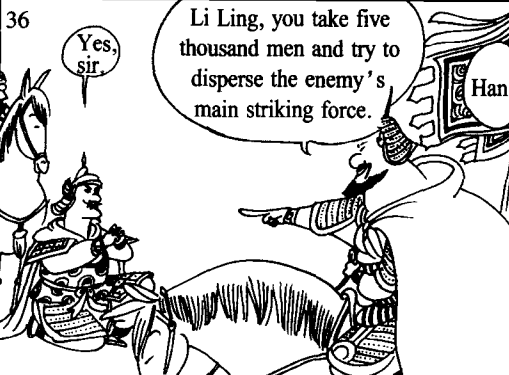
34

Li Ling was a grandson of the eminent
general Li Guang. His orders were to
follow Li Guangli in attacking the
Xiongnu from Qilian Mountain.



35

Li Ling, you take five
thousand men and try to
disperse the enemy's
main striking force.



36

余为太史而弗论载，废天下之史文，余甚惧焉，汝其念哉！——迁俯首流涕曰：“小子不敏，请悉论先人所
今则之。自获麟以来四百有余岁，而诸侯相兼，史记放绝。今汉兴，海内一统，明主贤君忠臣死义之士，
公刘，以尊后稷也。幽厉之后，王道缺，礼乐衰，孔子修旧起废，论《诗》《书》，作《春秋》，则学者至
显父母，此孝之大者。夫天下称诵周公，言其能论歌文武之德，宣周邵之风，达太王王季之思虑，爰及
死，汝必为太史；为太史，无忘吾所欲论著矣。且夫孝始于事亲，中于事君，终于立身。扬名于后世，以
予乎？汝复为太史，则续吾祖矣。今天子接千岁之统，封泰山，而余不得从行，是命也夫，命也夫！余

历史的名城——史记

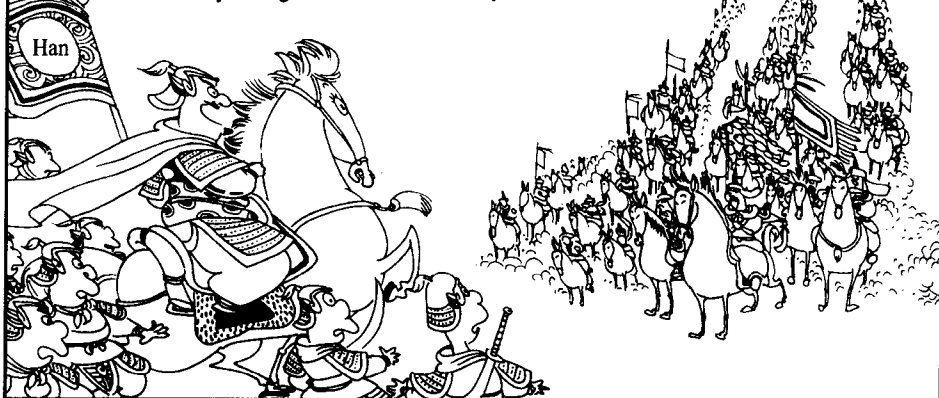
上大夫壶遂曰：「昔孔子何为而作《春秋》哉？」太史公曰：「余闻董生曰：『周道衰废，孔子为鲁传』，继《春秋》，本《诗》《书》《礼》《乐》之际？」意在斯乎！意在斯乎！小子何敢让焉。」

太史公曰：「先人有言：『自周公卒五百岁而有孔子。孔子卒后至于今五百岁，有能绍明世，正《易》建于明堂，诸神受纪。」

卒三岁而迁为太史令，续史记石室金匱之书。五年而当大初元年，十一月甲子朔旦冬至，天历始改，次旧闻，弗敢阙。」

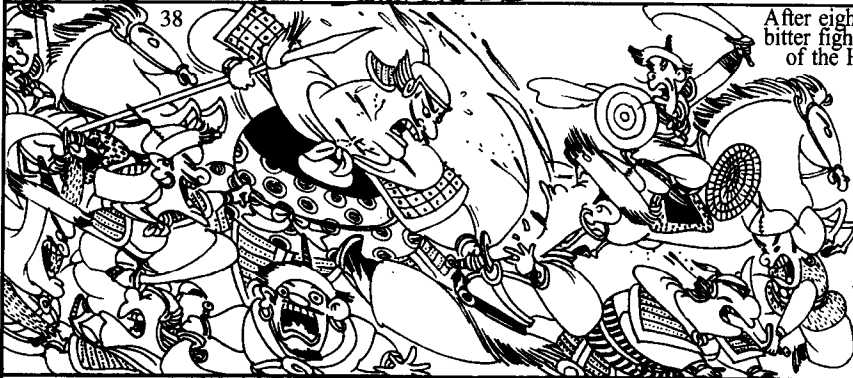
37

But what Li Ling found was a main force of eighty-thousand men led by Xiongnu chieftain, the Chanyu!



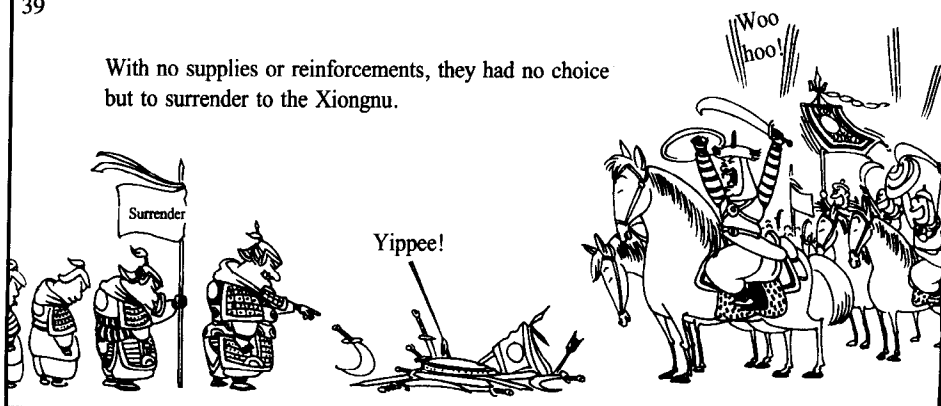
38

After eight days of bitter fighting, half of the Han army had been killed and their supply of weapons had been exhausted, yet they had killed or wounded over ten thousand of the enemy.

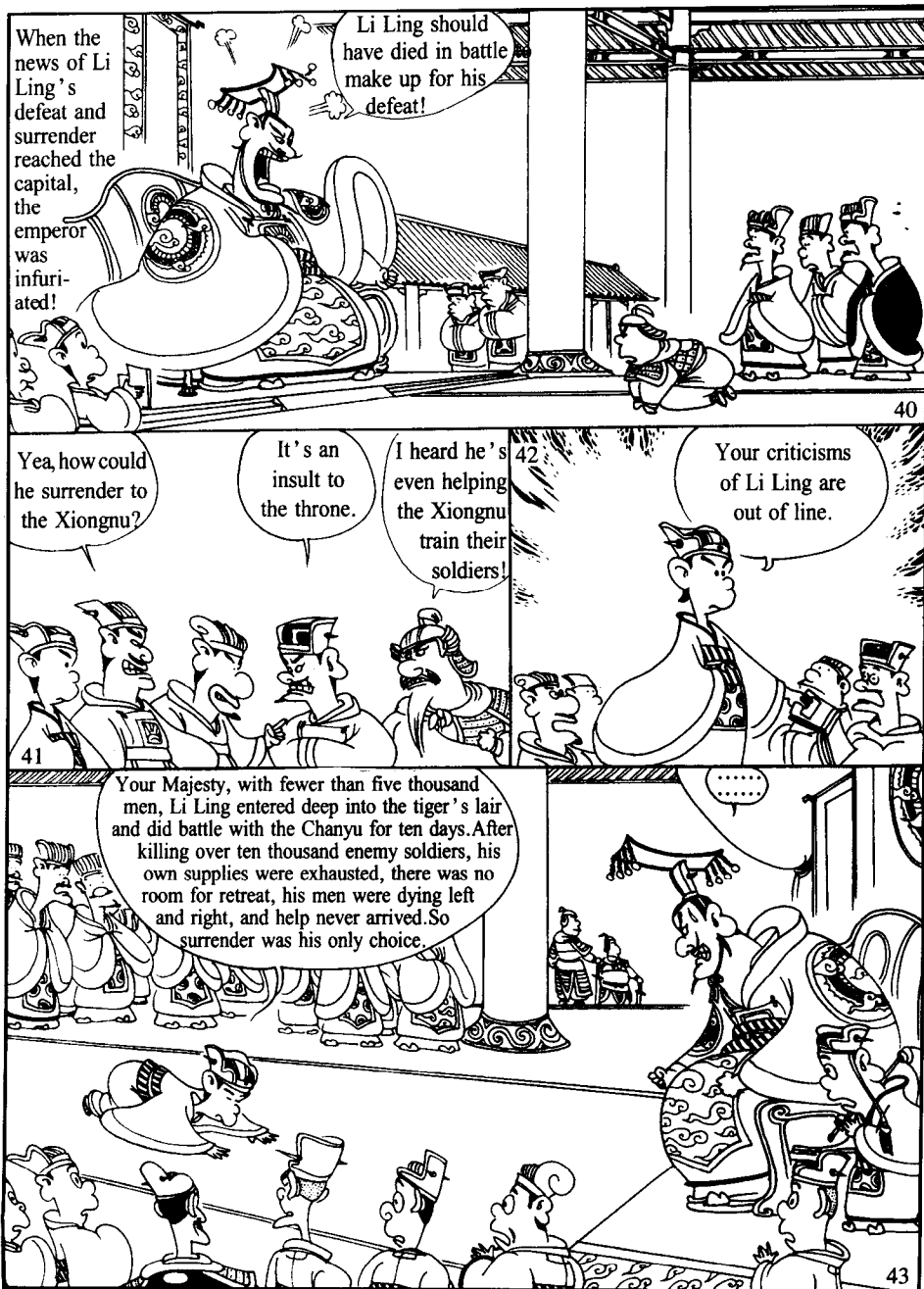


39

With no supplies or reinforcements, they had no choice but to surrender to the Xiongnu.



立，故长于和；《春秋》辨是非，故长于治人。是故《礼》以节人，《乐》以发和，《书》以道事，于行；《书》记先王之事，故长于政；《诗》记山川溪谷禽兽草木牝牡雌雄，故长于风；《乐》乐所以国，继绝世，补敝起废，王道之大者也。《易》著天地阴阳四时五行，故长于变；《礼》经纪人伦，故长夫《春秋》，上明三王之道，下辨人事之纪，别嫌疑，明是非，定犹豫，善善恶恶，贤贤贱不肖，存亡天子，退诸侯，讨大夫，以达王事而已矣。『子曰：『我欲载之空言，不如见之于行事之深切著明也。』司寇，诸侯害之，大夫壅之。孔子知言之不用，道之不行也，是非二百四十二年之中，以为天下仪表，贬



之名。为人臣子而不通于春秋之义者，必陷篡弑之诛，死罪之名。其实皆以为善，为之不知其义，被之空以不知《春秋》，守经事而不知其宜，遭变事而不知其权。为人君父而通于《春秋》之义者，必蒙首恶可胜数。察其所以，皆失其本已。故《易》曰「失之毫厘，差以千里」。故曰「臣弑君，子弑父，非一旦数千。万物之散聚皆在《春秋》」。《春秋》之中，弑君三十六，亡国五十二，诸侯奔走不得保其社稷者不可胜数。《诗》以达意，《易》以道化，《春秋》以道义。拨乱世反之正，莫近于《春秋》。春秋文成数万，其指

