



汉英对照

阿Q正传

鲁迅

The True Story
of Ah Q

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The Great Sign
of 15 Q

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阿 Q 正傳

The True Story

of Ah Q

魯迅

香港百利书店

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阿 Q 正 传

第一章 序

我要给阿Q做正传，已经不止一两年了。但一面要做，一面又往回想，这足见我不是一个“立言”的人，因为从来不朽之笔，须传不朽之人，于是人以文传，文以人传——究竟谁靠谁传，渐渐的不甚了然起来，而终于归结到传阿Q，仿佛思想里有鬼似的。

然而要做这一篇速朽的文章，才下笔，便感到万

THE TRUE STORY OF AH Q

CHAPTER 1

A Forward by the Author

For more than a year or two I have been wanting to write the true story of Ah Q, but while, on the one hand, I was desirous of doing it, on the other I vacillated in my purpose. This proves that I am not the sort of person whose name can depend upon his writing for preservation, because in times past it has been necessary that an immortal pen preserve in writing the memory of a person who is to be of imperishable fame; therefore, it is not clear which is dependent upon the other, whether the person is propagated by the pen, or the pen by the person, the point in question becoming more and more unsettled. Yet, my thoughts would inevitably return to Ah Q with such persistence that it seemed as if some supernatural power within my mind kept goading me to the task.

However, on placing my writing brush down to the paper to compose this soon-to-be-forgotten

分的困难了。第一是文章的名目。孔子曰，“名不正则言不顺。”这原是应该极注意的。传的名目很多：列传，自传，内传，外传，别传，家传，小传……，而可惜都不合。“列传”么，这一篇并非和许多阔人排在“正史”里；“自传”么，我又并非就是阿Q。说是“外传，”“内传”在那里呢？倘用“内传，”阿Q又决不是神仙。“别传”呢，阿Q实在未曾有大总统上谕宣付国史馆立“本传”——虽说英国正史上并无“博徒列传，”而文豪迭更司也做过《博徒别传》这一部书，但文豪则可，在我辈却不可的。其次是

sketch, I fully realize the Herculean difficulties which beset me. My first task is to find a suitable name for the work. Confucius said, "If the name is not proper, the words will not ring true." and due regard should be paid to his saying. Names for a work of this sort are legion: biography, autobiography, mythological record, history of the relations of the emperor's wives, special biography, family history, and short sketch; but it is regrettable that none of these is suited for my use. Biography? This record is not worthy of being placed side by side with those of men of eminence in authentic history. Autobiography? I am not Ah Q. If this is to be called "an outside record", where is his "inside record"? If the title "mythological record" is used. It is plain that Ah Q is not a supernatural being. Special biography? The truth is that the president has never given the Department of History a mandate for the making of a record of Ah Q's history. Although the history of England contains no biography of gamblers, the eminent writer Conan Doyle once wrote such a book entitled "Rodney Stone", but it is permissible only for a writer of his eminence to create such works and not permissible for a writer of my humble attainments to do so. The next consideration is the family history. I do not, in fact,

“家传，”则我既不知与阿Q是否同宗，也未曾受他子孙的拜托；或“小传，”则阿Q又更无别的“大传”了。总而言之，这一篇也便是“本传，”但从我的文章着想，因为文体卑下，是“引车卖浆者流”所用的话，所以不敢僭称，便从不入三教九流的小说家所谓“闲话休题言归正传”这一句套话里，取出“正传”两个字来，作为名目，即使与古人所撰书法正传的“正传”字面上很相混，也顾不得了。

第二，立传的通例，开首大抵该是“某，字某，某地人也，”而我并不知道阿Q姓什么。有一回，他似乎是姓赵，但第二日便模糊了。那是赵太爷的儿子进了秀才的时候，锣声镗镗的报到村里来，阿Q正

know whether I had the same forefather as Ah Q or not, and thus far I have received no requests from Ah Q's sons and grandsons to write about him. A short sketch, perhaps? But Ah Q never had a long one. To settle the matter once and for all, we might consider this a personal record; but judging from my own writing, which is in the diction of wagon haulers and street mongers and very inferior in style. So, as a last resort, I have no choice but to use as my title the two characters, "true story", taken from the phrase "Refrain story," which is a favorite quotation of the novelists, who are not included in the category considered to be taken from the book of the ancients, the "Su—Fa Zheng Zhuan," there is no remedy for the situation.

Second, it is customary on commencing a record of this kind to open with the general introduction: "Mr. So-and So, otherwise known as So-and-so, and who is a native of Such-and-such a district"; but I do not know Ah Q's surname. There was a time when he seemed to have the surname Zhao, but a day later even this had turned out to be a matter of doubt. On this particular occasion, the Venerable Mr. Zhao's son had attained the rank of Xiu-cai. The booming of gongs announced the arrival of the good news in the village. Ah Q, having just gulped

喝了两碗黄酒，便手舞足蹈的说，这于他也很光采，因为他和赵太爷原来是本家，细细的排起来他还比秀才长三辈呢。其时几个旁听人倒也肃然的有些起敬了。那知道第二天，地保便叫阿Q到赵太爷家里去；太爷一见，满脸赧朱，喝道：

“阿Q，你这浑小子！你说我是你的本家么？”

阿Q不开口。

赵太爷愈看愈生气了，抢进几步说：“你敢胡说！我怎么会有你这样的本家？你姓赵么？”阿Q不开口，想往后退了；赵太爷跳过去，给了他一个嘴巴。

“你怎么会姓赵！——你那里配姓赵！”

down two bowls of yellow wine, was gesticulating with his hands, stamping his feet, and explaining that this event reflected great honor upon himself because he and the Venerable Mr. Zhao were of the same surname. By careful family exposition, he made it clear that he was more venerable than the Xiucai by three genealogical degrees. At this juncture a few bystanders who had caught his high-sounding words, began to stand in awe of him. But how was it to be expected that, on the day following, the di-bao would summon Ah Q to the home of the Venerable Mr. Zhao? As soon as the man set eyes on Ah Q, his face lighted up with red fury.

"Ah Q, you stupid creature! Did you say that you were of the same surname as I?" he shouted.

Ah Q did not so much as open his mouth.

The more he looked at him the more infuriated the Venerable Mr. Zhao became. He ran forward a few steps exclaiming: "How dare you speak such nonsense! How could I have such a relative as you? Is your surname Zhao?" Ah Q remained silent, wishing to retreat to the rear, but the Venerable Mr. Zhao rushed upon him and gave him a smack on the mouth.

"How could your surname be Zhao!... How could a creature of your sort be worthy of the surname

阿Q并没有抗辩他确凿姓赵，只用手摸着左颊，和地保退出去了；外面又被地保训斥了一番，谢了地保二百文酒钱。知道的人都说阿Q太荒唐，自己去招打；他大约未必姓赵，即使真姓赵，有赵太爷在这里，也不该如此胡说的。此后便再没有人提起他的氏族来，所以我终于不知道阿Q究竟什么姓。

第三，我又不知道阿Q的名字是怎么写的。他活着的时候，人都叫他阿Quei，死了以后，便没有一个人再叫阿Quei了，那里还会有“著之竹帛”的事。若论“著之竹帛，”这篇文章要算第一次，所以先遇着了这第一个难关。我曾经仔细想：阿Quei，

Zhao?"

Ah Q neither offered resistance nor argued that his surname was Zhao but merely stroked his left cheek and withdrew with the di-bao. Once outside, he received from the di-bao also a severe reprimanding and thanked the latter for it by giving him two hundred cash for wine money. Those who learned of this maintained that Ah Q was entirely ignorant of the ways of the world—that he was thus actually inviting people to smack him. So it is probable that his surname might not have been Zhao, and even if it had been, he should not have indulged in such chatter when the Venerable Mr. Zhao was about. But since to this day no one has mentioned his surname, I have never been sure what it is.

Third, I also do not know how to write Ah Q's name, when he was living, people called him as Ah Quei, but after his death, no one again referred to him as Ah Quei. Therefore, how could it happen that a person of his humble station should have his name preserved in writing? If we mention preserving his name in a record, this would be the first time it had been done for him, so I am here beset with a difficulty. I have already given the matter my careful thought. Could it be that Ah Quei stands for Ah Quei meaning cassia(桂), or Ah Quei mean-

阿桂还是阿贵呢？尚使他号叫月亭，或者在八月间做过生日，那一定是阿桂了。而他既没有号——也许有号，只是没有人知道他，——又未尝散过生日征文的帖子：写作阿桂，是武断的。又倘若他有一位老兄或令弟叫阿富，那一定是阿贵了；而他又只是一个人：写作阿贵，也没有佐证的。其余音Quei的偏僻字样，更加凑不上了。先前，我也曾问过赵太爷的儿子茂才先生，谁料博雅如此公，竟也茫然，但据结论说，是因为陈独秀办了新青年提倡洋字，所以国粹沦亡，无可查考了。我的最后的手段，

ing nobility(贵)? If he had been called Yue-ting meaning Moon Pavilion, or if he had been born during the eighth moon, he surely would have been called Ah Quei meaning cassia—he had no other name, or if he had, no his birthday, have distributed invitations for the securing of complimentary verses. If we were to write his name as Ah Quei meaning cassia, we should be setting the matter too arbitrarily. If he had had an elder brother or a younger one named Ah Fu meaning wealth(富), his name surely would have been Ah Quei meaning nobility, but this could not be, since he was alone in the world; so if, his name were written Ah Quei meaning nobility, there would be no means of verifying the authenticity of this assumption. The remaining characters with the sound quei are even more unsuitable for comparison. In the past, I have already made inquiry of the Venerable Mr. Zhao's son, Mr. Mao-cai and who would think that so highly educated and cultured a gentleman would have been absolutely ignorant in this matter? But the conclusion which he drew was this: namely, when Chen Du-xiu inaugurated the New youth Magazine for the introduction of European words, the flower of culture in this nation had sunk into oblivion and so there was no means of investigating the matter I have in

只有托一个同乡去查阿Q犯事的案卷，八个月之后才有回信，说案卷里并无与阿Q uei的声音相近的人。我虽不知道是真没有，还是没有查，然而也再没有别的方法了。生怕注音字母还未通行，只好用了“洋字，”照英国流行的拼法写他为阿Q uei，略作阿Q。这近于盲从新青年，自己也很抱歉，但茂才公尚且不知，我还有什么好办法呢。

第四，是阿Q的籍贯了，倘他姓赵，则据现在好称郡望的老例，可以照《郡名百家姓》上的注解，说是“陇西天水人也，”但可惜这姓是不甚可靠的，因此籍