

观沧海

陈橙 刘娇 赵雪静 - 编译

杨帆 - 绘

中国海洋 神话故事

【汉英对照】

CHINESE
LEGENDS
of
THE
SEAS

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目录

第一章

《山海经》始话海洋



001

第二章

八方海神佑平安



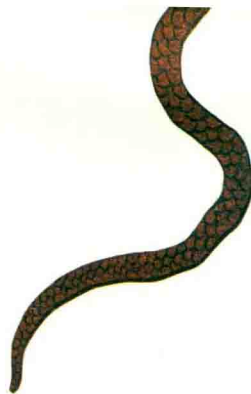
015

第三章

南海观音度众生

～

037



第四章

四海龙王傲天地

～

055

第五章

张生煮海情比金

～

071



第六章

鲛人泣珠报恩德

～

089

第七章

妈祖仁爱写传奇

～

107

第八章

八仙过海显神通

～

123



第九章

罗刹奇闻寓真知

～

139

第十章

海上仙山缥缈见

～

157



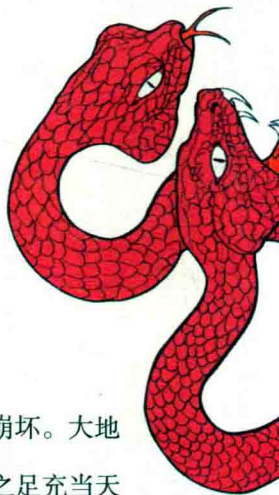
《山海经》始话海洋

第一章

Chapter

One

*The Classic of Mountains and
Seas and the Beginning of
Chinese Legends of Seas*



上古时候，水神共工怒撞不周山，以致天地崩坏。大地之母女娲为救百姓，炼化五彩石补天，又以巨龟之足充当天柱，撑在天的四角。但是，天地仍然无法恢复平衡，于是地面上的江河都往一处汇流，由此形成了汪洋大海。

随着海的诞生，海上的神明便出现了，东海海神禺虢、南海海神不廷胡余、西海海神弇兹、北海海神禺强在《山海经》中都有所记载。《山海经》中的《海经》部分足足有十三卷，而华夏文明关于海洋的诸多神话就来源于此。《山海经》反映了古代先民对于海洋的认知、探索与向往，体现了强烈的人文精神和鲜明浓郁的海洋文化特色，对中国海洋文化的形成影响深远。据记载，北海海神禺强是一位人面鸟身的神明，他的双耳以青蛇作装饰，脚下踏着两条赤蛇，下面我们要讲的故事就与这位海神有关。

据说，在渤海东边几亿万里的地方，有一个无底的大沟

In ancient times, Gonggong, the God of Water, in anger, knocked his head against Buzhou Mountain, one of the pillars that held up the sky. He broke the pillar in half causing one corner of the earth to collapse. In order to save her people, Nüwa, Mother of the Earth, smelted rocks of five colours and used them to patch up the sky. Then she used the feet of a giant turtle to prop up the four corners of the sky. Yet the universe was unable to restore its balance. Consequently, the rivers converged and transformed into a vast ocean.

After that, the sea gods appeared. *The Classic of Mountains and Seas*^① portrays Yuguo, the god of the East Sea; Butinghuyu, the god of the South Sea; Yanzi, the god of the West Sea; and Yuqiang, the god of the North Sea. Thirteen of eighteen volumes of *The Classic of Mountains and Seas* are dedicated to the seas (Classic of the Seas) and are the origin of numerous Chinese sea myths. *The Classic of Mountains and Seas* has had a profound influence on Chinese marine culture. It is a reflection of our ancestors' perception of and longing for the ocean. It also embodies a strong humanistic spirit and highlights the distinctive features of marine culture. *The Classic of Mountains and Seas* recounts the story of Yuqiang, a god with the head of a human and the body of a bird, who lived on an island in the middle of the North Sea. He hung two green snakes on his ears and trod two red snakes under his feet.

According to the story of Yuqiang, a bottomless ravine known as Guixu was believed to be lying hundreds of millions of *li*^② east of Bohai Sea. In this ravine, there were five mountains: Mount Daiyu,

①

The Classic of Mountains and Seas or *Shan Hai Jing*, formerly romanized as the *Shan-hai Ching*, is a Chinese classic text and a compilation of mythic geography and myth. It is largely a fabulous geographical and cultural account of pre-Qin China as well as a collection of Chinese mythology. The book is divided into eighteen sections; it describes over 550 mountains and 300 channels.

②

1 *li* = 500 meters

壑，名叫归墟。归墟之中有岱舆、员峤、方壶、瀛洲、蓬莱五座仙山。仙山十分雄伟，高度周长都有三万里，甚至山顶的平坦处方圆也有九千里，而山之间的距离足足有七万里。山上住着许多神仙和圣人，他们伴着珍禽异兽，享受着美味珍馐，往返于仙山之间，过得逍遥快活。但是五座山底部并不相连，时常随波浪上下颠簸，不得片刻安稳。山上的神仙和圣人因此十分苦恼，便把此事上报给了天帝。天帝也担心这五座山漂走，神仙和圣人失去居所。

这时天帝想到了海神禺强。因为禺强不但掌管着北海，还主宰着风。他可以化作巨大的鹏鸟，拍一拍翅膀就能激起三千里高的水浪，乘大风盘旋而上可以飞到九万里的高空。既然禺强有着这样的神力，天帝就派禺强指挥十五只巨龟去解决仙山的事情。禺强命巨龟举头托住仙山，避免仙山随波漂流。禺强还安排这十五只巨龟每三只负责一座仙山，分为三班，六万年一轮换，由此，这五座山才稳固下来，山上的神仙和圣人们也不再烦恼。

本以为禺强完美解决了仙山的问题，没想到后来却发生了意外。据说有一个叫龙伯国的地方，那里的人身材十分巨大。有一天，有个龙伯国人十分无聊，抬脚几步便到了仙山所在之地。他垂竿钓起了六只巨龟，并十分高兴地返回了。

Mount Yuanqiao, Mount Fanghu, Mount Yingzhou and Mount Penglai. These majestic mountains were 30,000 *li* each in both height and circumference. The circumference of the plateau at the top (of each mountain) was nearly 9,000 *li* and a distance of up to 70,000 *li* separated one mountain from the other. The mountains were the abode of many immortals and saints who lived a carefree and happy life and also relished the company of good wine, savory dishes, rare birds and beasts. But the mountains were not rooted to the bottom of the sea. As a result, they were very unstable and continuously floated up and down with the waves. The immortals were distressed, so they reported the situation to the Emperor of Heaven. The Emperor of Heaven was worried because the immortals would lose their homes if the five mountains drifted away.

At that moment, the Emperor of Heaven thought of Yuqiang who not only governed the North Sea, but also dominated the wind. He could transform himself into a roc and by flapping his wings, raise waves up to 3,000 *li*. Then riding the wind, he could fly up to a height of 90,000 *li*. Since Yuqiang had such divine powers, the Emperor of Heaven sent him, together with 15 giant turtles, to solve the problem. Under Yuqiang's leadership, the giant turtles bore the fairy mountains with their heads to prevent them from drifting apart. A total of 15 giant turtles were divided into five groups, three for one fairy mountain. Three turtles supported the fairy mountains in turns with each turn lasting 60,000 years. As a result, the mountains became stable, and the fears of the immortals and saints abated.

Unfortunately, their peace of mind did not last long. It is said that there was a country called Longbo close to the mountains.



Longbo was a country of giants. One day, out of boredom, a giant from Longbo walked a few steps out of his country and ended up in the fairy mountains. He fished out six giant turtles and returned home joyfully. Without the support of the giant turtles, Mount Daiyu and Mount Yuanqiao drifted to the extreme north and gradually sank to the bottom of the sea. The Emperor of Heaven was so infuriated that he punished the whole country. But the damage had been done. At that point, there were only three mountains left: Mount Fanghu, Mount Yingzhou and Mount Penglai.

Although Yuqiang had unimaginable magical powers, he was unable to solve the problem once and for all. The immortals appeared to continue living a leisurely life even though they had deep regrets. As humdrum as the mortals life may have been, they could still create their own legends of the seas. An example is the story Jingwei Determined to Fill up the Sea narrated in *The Classic of Mountains and Seas*.

Nüwa^① was the youngest daughter of Emperor Yan^②. She was bright. She was lovely. She was the apple of her father's eye. One day, she was sailing alone in the East Sea. Unfortunately, a storm caused her boat to capsize and she drowned.

But Nüwa did not resign herself to her fate. Her spirit turned into a bird called Jingwei. Jingwei looked like a crow but had a colourful head, a white beak and two red claws. When the bird sang, it sounded like it was yelling its own name.

Jingwei lived on a mountain located in the north. The mountain was covered with cudrana trees. It was called Fajiu Mountain. The bird

①

This Nüwa (女娃) is different from Nüwa (女娲) in the beginning of the story. Same PINYIN, but different Chinese characters.

②

The Emperor Yan (炎帝) or the Flame Emperor was a legendary ancient Chinese ruler in pre-dynastic times.

少了巨龟支撑的岱舆、员峤两座仙山因此漂流到了极北之地，渐渐沉到海底去了。天帝因此震怒，重重处罚了龙伯国，但事已至此，已无法挽回了。于是，现在就只剩下了方壶、瀛洲、蓬莱三座仙山。

虽然海神禺强有着凡人难以想象的神力，但是仍然没有一劳永逸地解决问题。仙人们看似过得逍遥自在，却也有着无法弥补的遗憾。与之相反，普通生灵虽然没有神力，却也可以写就一段海上传奇，就像《山海经》中所记录的精卫填海的故事。

传说，炎帝有个小女儿，名叫女娃。女娃聪明伶俐，活泼可爱，深得炎帝喜欢。一天，女娃独自驾着小船，到东海去玩耍，不幸的是海上起了风浪，打翻了小船，于是女娃就淹死在东海之中，再也没有回来。

但是女娃并不甘心就这样死去，她的精魂化作了一只小鸟，名叫精卫。这只精卫每每啼鸣都像是在呼喊着自己的名字。精卫鸟体型像乌鸦，但头上长着花纹，同时生着白色的嘴、红色的脚。

精卫鸟住在北方的发鸠山上，山上长满了郁郁葱葱的柘树。她常常飞到西山上去，衔了小树枝或小石子，飞到东海，将树枝或石子投进东海里去。她发誓，一定要把无情的东海填平。

为了实现填平东海的愿望，精卫与海燕结成配偶，并生

would often carry bits of twigs and stones all the way from the West Mountain to the East Sea in a determined effort to fill up the pitiless East Sea.

In order to achieve her goal, Jingwei mated with petrel and gave birth to young birds. The females looked like Jingwei while the males looked like petrel. In spite of the tempestuous sea, Jingwei worked relentlessly day after day because she had her eyes set on her goal. After Jingwei died, her offsprings continued the mission.

What Jingwei had done shocked the gods above. The God of Water, Gonggong, admired Jingwei's perseverance so much that he diverted floodwaters to wash the soil on the plateau into the sea. The East Sea was afraid that one day, it would be filled by Jingwei's offsprings, so, using its tides, it pushed the soil to the shore. The soil was deposited on the shore in the form of a tidal flat. Later, people expanded and transformed the tidal flat into a fertile farmland which nurtured their later generations.

The legend of Jingwei shows the fragility of life and the might of the ocean, but it also praises Jingwei's indomitable spirit of resistance. It encourages people to move towards the ocean in order to explore the unknown. This story has had a dominant influence in China by becoming the source of many poems. Tao Yuanming, a poet of the Eastern Jin Dynasty (AD317 – 420), wrote the following famous lines:

Jingwei, who was drowned in the violent sea,

Carries twigs to fill it by degree.

Xingtian^①, who was beheaded by the god,

Protests by waving his huge shield and rod.

①

Xingtian: Xingtian vied with the Emperor of Heaven for the leadership. As a result, the Emperor of Heaven beheaded him and buried him on Mount Changyang. Using his nipples as eyes and navel as mouth, Xingtian still wielded his battleaxe and shield, dancing wildly.



下幼鸟。生下的幼鸟中，雌鸟长得像精卫，雄鸟长得则像海燕。精卫鸟早晚不停地从西山衔来石子和树枝，往东海里扔，不畏狂风暴雨，也不惧滔天恶浪。女娃化作的精卫死去之后，还有新的精卫鸟继续来填海。

精卫填海的事震动了天神。水神共工佩服精卫执着的精神，于是就降下洪水，把高原上的泥沙冲进大海。东海害怕自己有一天真的被精卫填平，就把那些泥沙用潮汐推向岸边，泥沙在岸边沉积下来，就形成了滩涂。人们把扩大的滩涂改造成良田，养育了子孙后代。

精卫填海的神话故事展现出了生命的脆弱和海洋的强大，但也赞颂了精卫这种不屈不挠、勇于反抗和斗争的精神，这种精神激励着人们更加勇敢地走向大海，探索未知。精卫填海的故事在中国影响深远，也有很多作家在该题材的基础上创作了大量的诗文。其中最著名的要数东晋诗人陶渊明的诗句：“精卫衔微木，将以填沧海。刑天舞干戚，猛志固常在。”此外，精卫填海的故事也被改编或绘制成剧本、电视剧、动画片、歌曲、绘本、油画等形式，一直受到中国人民的喜爱。

除海神禺强和精卫填海的故事外，《山海经》中还记载着大量中国海洋神话故事。作为一本旷古奇书，《山海经》在全世界都有着极大的影响。无论是中国作家鲁迅的叙事散



In addition, the story has been adapted for script, TV dramas, cartoons, songs, picture books, as well as oil paintings. All of these creations have been very popular with the Chinese people.

Besides the story of the Sea God, Yuqiang, and Jingwei, *The Classic of Mountains and Seas* contains a large number of other Chinese sea myths. *The Classic of Mountains and Seas*, which is an extraordinarily special book both in ancient and modern society, has had significant influence all over the world. The profound impact of this book has been demonstrated in a variety of forms including the narrative essay of the Chinese writer Lu Xun, *Ah Chang and The Classic of Mountains and Seas*; the screenplay of the Chinese-French dramatist Gao Xingjian, *The Biography of The Classic of Mountains and Seas*; the recently aired television series *The Classic of Mountains and Seas*; the Japanese *The Pictures of Strange Birds and Animals* in the Edo period; and the field exploration and investigation conducted by the American scholar Dr. Mertz in accordance with the book. This influence stems from people's worship and yearn for the ancient sea gods. The unyielding spirit of the common people who fought against the ocean has been passed down from one generation to another.

We cannot overlook the cultural influence when appreciating stories of sea gods. Thousands of years of agrarian civilization contributed to the shaping of a corresponding concept of space which helped the Chinese civilization to systematically integrate the ocean into a predominantly agrarian lifestyle. Therefore, all of the four sea gods can be traced back to the concept of space espoused in the agrarian culture. Ancient Greece, the origin of western civilization, had a strong relationship with marine culture right from its inception.