

University Reader  
大学生读书计划



# 汪曾祺小说选

## Selected Stories by Wang Zengqi

English-Chinese • Gems of Chinese Literature • Contemporary

英汉对照 • 中国文学宝库 • 当代文学系列

汪曾祺 著  
Wang Zengqi

中国文学出版社  
Chinese Literature Press

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**汪曾祺小说选**

汪曾祺 著

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## 大学生读书计划

——中国文学宝库出版呼吁

在即将开机印刷这第一批 50 本名为中国文学宝库的英汉对照读本时，我们的心情竟然忧多于喜。因为我们只能以保守的 5000 册印数，去面对全国 400 万在校大学生。

虽然我们并非市场经济的局外者，若仅为印数（销售量）计，大可奋起而去生产诸如 TOFEL 应试指南，或者英语四六级模拟试题集一类的教辅图书，但我们还是决定宁可冒着债台高筑的风险，也有责任对大学生同胞发出一声亲切的呼唤：请亲近我们的中国文学。

身为向世界译介中国文学和向国内出版外语读物的，具有双重责任的出版社，我们得知目前大学生往往仅注重外语的学习而偏废了母语的提高，以及忽视了中国文学的阅读，放弃了人文知识的训练。有统计表明，某理工院校 57% 的同学不曾读过《红楼梦》等四大名著，以致校园内外流行着“样子像研究生，说话像大学生，作文像中学生，写字像小学生”的幽默。还有一副这样的对联，说大学生的文章是“无错不成文，病句错句破残句，句句不堪入目；有误方为篇，别字错字自造字，字字触目惊心”，横批“斯文扫地”。作为未来社会中坚和整个社会发展关键力量的大学生，这种“文弃”现象的流行，势必导致一场人文精神危机的爆发。对照以科学与人文精神追求为主题的五四新文化运动，八十年的历程告诉我们，以上提醒绝非危言耸听。

我们已经迈入知识经济时代，在追求科学知识的同时，创新精神已成为关键；而创新的源泉其实有赖于多学科多领域知识的交融，依靠的是新型的复合型人才，所以，文学对于新一代

的大学生来说绝非装点,而是沟通自然科学与人文科学的桥梁,使我们在汲取知识的同时更能获得智慧,于创造物质的同时还进一步丰富和完善着精神;无怪乎爱因斯坦认为自己受影响最大的竟是陀思妥耶夫斯基。由此证明,一个真正的科学家应该拥有丰富的文学和文化知识以及完整的人格。十年前,七十五位诺贝尔奖得主聚会巴黎,当时他们所发表的宣言开篇就是,“如果人类要在 21 世纪生存下去,必须回首 2500 年去吸收孔子的智慧。”确实,十年的时间让我们有目共睹,现代经济科技的飞速发展何尝不是一柄双刃的剑?只有文化的力量才能抵消随之而来的负面后果。可见,知识的获取与技能的训练对于大学生来说固然重要,但文化与修养却尤需关切。正因为大学生代表着社会先知先觉的知识力量,置身当前的文化现实,就应有一分责任感与使命感,力求对知识技能以外许多带有根本性质的精神追求形成明确的意识,从而具备一种对生命意义进行探索与追问的精神,一种以人文精神为背景的生存勇气和人格力量。那么,能够引导我们探索前行的一盏明灯,不就是闪烁着理想光芒的不朽的文学名著吗?

一个人乃至一个民族,从其对文学的亲疏态度,可以衡量出其文化素质的程度。文学应是从人类文化中升华出的理想的结晶,她“使人的心灵变得高尚,使人的勇气、荣誉感、希望、尊严、同情心、怜悯心和牺牲精神复活起来”(威廉·福克纳);无疑,只有文学才能从更高的层次上提升人的文化素质和整体素质,充实人的内心世界,焕发人的精神风貌,带给人们真善美。而亲近文学,特别是热爱祖国灿烂的文学以及文化,正是当代中国大学生加强文化修养,弘扬人文精神的有力脚步。

“越是民族的,就越是世界的”,中国文学属于中国,也属于世界。和平是人类共同愿望,交流与共享则是新世纪的潮流。

中国当代大学生的血液里流动着数千年的文化积淀,没有理由在让世界了解中国大学生聪明才智的同时,却无缘分享我们的骄傲——中国大学生不但能够读懂英语的莎士比亚,而且能让世界感动于中国文学的伟大。

这是我们作为出版者的理想。我们原有一个世纪礼物的构想,是同大学生一起做一个“读书计划”。这一次将中国文学的最新荟萃配设高水平的英语译文,是其中推荐给新世纪大学生的第一批读物。盼望着您——我们无数知音中的5000名先来者,给我们鼓励,也给我们意见和批评。

**编者**

一九九九年五月三十日

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只有文学才能从更高的层次上提升人的文化素质和整体素质,充实人的内心世界,焕发人的精神风貌,带给人们真善美。而亲近文学,特别是热爱祖国灿烂的文学以及文化,正是当代中国大学生加强文化修养,弘扬人文精神的有力脚步。

## Special Gift

Those who lived in the same street as Wang Er well knew how he had made his fortune.

From no one knows when he had operated a cooked meat stall in the corridor of the Baoquantang Apothecary. His meat was stewed and soaked with gravy. He stayed at home in the morning and did business in the afternoon.

His house was on a slope by the river in the back street, cut off from the other houses. It was a rather shabby place with broken brick walls, a thatched roof and a mud floor. However, it was quite spacious, clean and neat, and rather cool in the summer. There were three rooms in the house. The central one served as the sitting room. Overhead on the wall above a stone mill was his five-character motto: "Heaven, Earth, Emperor, Parent, Teacher."<sup>①</sup> Of the two side rooms, one was the kitchen as well as the workshop, and the other the bedroom for the whole family: his wife, his son, his daughter and himself only, as his parents had both passed away. The house was always so quiet. Hardly any noise could be heard from within. From the other houses in the back street, there was a ceaseless uproar: a man

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①This alludes to the unbreakable feudal order of old China.

## 异 秉

王二是这条街的人看着他发达起来的。

不知从什么时候起，他就在保全堂药店廊檐下摆一个熏烧摊子。“熏烧”就是卤味。他下午来，上午在家里。

他家在后街颍河的高城上，四面不挨人家。房子很旧了，碎砖墙，草顶泥地，倒是不仄逼，也很干净，夏天很凉快。一共三间。正中是堂屋，在“天地君亲师”的下面便是一具石磨。一边是厨房，也就是作坊。一边是卧房，住着王二的一家。他上无父母，嫡亲的只有四口人，一个媳妇，一儿一女。这家总是那么安静，从外面听不到什么声音。后街的人家总是吵吵闹闹的。男人揪着头发打老婆，女人拿火叉打孩子，

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beating his wife while clutching at her hair, a woman thrashing her child with a pair of coal tongs, an old woman muttering curses against whoever had stolen her egg-laying hen as she chopped away on the wooden block with a kitchen knife. Such noises were never heard from Wang Er's household. The Wangs were early risers. Before daybreak, Wang Er was up getting the foodstuff ready, making a fire and cooking food. His wife ground beans soon after she had done her hair. Every day a good deal of homemade, gravy-soaked dried beancurd was sold from Wang Er's stall. After grinding the beans, the woman helped stoke the fire, her round face aglow in the firelight. The air around was permeated with a spiced fragrance that came from the Wang family. Later, when Wang Er raised a small donkey, his wife no longer needed to go round and round, pushing the mill; the beast did the job instead. All she had to do was to pour bowlfuls of beans into the hole of the millstone and add a little water soon afterwards. This gave her plenty of time to do her mending and sewing, a busy job in a family of four. Wang Er's son resembled his mother, with his round face, his eyes often in slits when he smiled. His young sister took after her father, having big eyes and a narrow face. The brother had studied in an old-fashioned private school. When he was able to keep accounts, he quitted school and attended to the donkey, taking it to the river to drink and letting it roll on the grass. When he got older, he helped his father with the business and his sister took over his job of grazing the don-

老太婆用菜刀剁着砧板诅咒偷了她的下蛋鸡的贼。王家从来没有这些声音。他们家起得很早。天不亮王二就起来备料，然后就烧煮。他媳妇梳好头就推磨磨豆腐。——王二的熏烧摊每天要卖出很多回卤豆腐干，这豆腐干是自家做的。磨得了豆腐，就帮王二烧火。火光照得她的圆盘脸红红的。（附近的空气里弥漫着王二家飘出的五香味。）后来王二喂了一头小毛驴，她就不用围着磨盘转了，只要把小驴牵上磨，不时往磨眼里倒半碗豆子，注一点水就行了。省出时间，好做针线。一家四口，大裁小剪，很费功夫。两个孩子，大儿子长得像妈，圆乎乎的脸，两个眼睛笑起来一道缝。小女儿像父亲，瘦长脸，眼睛挺大。儿子念了几年私塾，能记账了，就不念了。他一天就是牵了小驴去饮，放它到草地上去打滚。到大了一点，就帮父亲洗料备料做生意，放驴的差事就归了妹妹了。

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key.

Every afternoon, when classes were over and every household washed rice for supper, Wang Er began to prepare his stall. Why did he select such a location as the Baoquantang Apothecary? Perhaps because it was well situated, not far from either East Street or West Street, or the other lanes in the vicinity. Perhaps he chose it because that traditional Chinese medicine store had a spacious corridor, with quite some distance from the counter to the entrance, or perhaps because there were few customers who came to the store to have their prescriptions filled in the evening and the food stall would not interfere with their business. He had someone put in a few good words to the proprietor of the store, and he himself called on the proprietor to express his gratitude. This had occurred many years before. The equipment of his stall, called *shengcai*<sup>①</sup> by the local people, was kept against the wall in the back passage of the store, right under the poster of Marshal Zhao<sup>②</sup> which hung from the second beam of the house. Wang Er's *shengcai* was comprised of two long planks, two three-legged high stools (with two legs at one end and one leg in the middle of the other) and several boxes with a glass-paned front. Before he was ready to do business, Wang Er set down his stools, put a couple of planks steadily on them, and placed the glass boxes in a

---

① Equipment for doing business, meaning "amassing fortunes."

② God of Wealth in Chinese folklore.

每天下午，在上学的孩子放学，人家淘晚饭米的时候，他就来摆他的摊子。他为什么选中保全堂来摆他的摊子呢？是因为这地点好，东街西街和附近几条巷子到这里都不远；因为保全堂的廊檐宽，柜台到铺门有相当的余地；还是因为这是一家药店，药店到晚上生意就比较清淡，——很少人晚上上药铺抓药的，他摆个摊子碍不着人家的买卖，都说不清。当初还一定是请人向药店的东家说了好话，亲自登门叩谢过的。反正，有年头了。他的摊子的全副“生财”——这地方把做买卖的用具叫做“生财”，就寄放在药店店堂的后面过道里，挨墙放着，上面就是悬在二梁上的赵公元帅的神龛。这些“生财”包括两块长板，两条三条腿的高板凳（这种高凳一边两条腿，在两头；一边一条腿在当中），以及好几个一面装了玻璃的匣子。他

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row. In the boxes were melon seeds, pumpkin seeds, fried salty peas, deep-fried peas, brittle deep-fried broad beans and spiced peanuts. At the other side of the planks were the hot foods such as dried beancurd with gravy, beef, cattail-bag meat and pig's head meat. As a rule, people in this region did not eat beef. Those who did seldom had it steamed or braised in soya-bean sauce. They just bought some at the stalls where the beef was cooked in salt and spice and covered with red leaven. It was piled high in a box. When purchased, the slab of beef was cut into slices on the spot and placed on the customer's plate. On top was a sprinkle of garlic leaf bits followed by a spoonful of hot pepper paste.

Cattail-bag meat seemed to be the specialty of the county. Each cattail bag was about three by one and a half inches. It was lined with thin sheets of beancurd and filled quite full with small bits of meat mixed with water chestnut powder. Afterwards, the bag was tied in the middle with a hemp string, forming the shape of a gourd. When the bag was opened after being cooked, the meat was still in the shape of a gourd with a trace of the cattail bag on the surface. Cut into slices, it really whetted one's appetite.

Pig's head meat was sold after being sorted into three parts: snout, ear and face. The face was also referred to as the "big fat." The customer could select whichever part he wished. At dusk, Wang Er's business came to a climax. He was busy cutting meat with a kitchen knife, receiving money from the customers and wrapping different varieties of deep-



把板凳支好，长板放平，玻璃匣子排开。这些玻璃匣子里装的是黑瓜子、白瓜子、盐炒豌豆、油炸豌豆、兰花豆、五香花生米。长板的一头摆开“熏烧”。“熏烧”除回卤豆腐干之外，主要是牛肉、蒲包肉和猪头肉。这地方一般人家是不大吃牛肉的。吃，也极少红烧、清炖，只是到熏烧摊子去买。这种牛肉是五香加盐煮好，外面染了通红的红曲，一大块一大块地堆在那里。买多少，现切，放在送过来的盘子里，抓一把青蒜，浇一勺辣椒糊。蒲包肉似乎是这个县里特有的。用一个三寸来长直径寸半的蒲包，里面衬上豆腐皮，塞满了加了粉子的碎肉，封了口，拦腰用一道麻绳系紧，成一个葫芦形。煮熟以后，倒出来，也是一个带有蒲包印迹的葫芦。切成片，很香。猪头肉则分门别类地卖，拱嘴、耳朵、脸子，——脸子有个专门名词，叫“大肥”。要什么，切什么。到了上灯以后，王二的生意就到了高潮。只见他拿了刀不停地切，一面还忙

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