

University Reader  
大学生读书计划



# 林希小说选



## Selected Stories by Lin Xi

English-Chinese • Gems of Chinese Literature • Contemporary

英汉对照 • 中国文学宝库 • 当代文学系列

林 希 著  
Lin Xi

中国文学出版社  
Chinese Literature Press

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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。和平是人类的共同愿望,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。

## King of the Wizards

### 1

Nobody knew the Magician's surname, let alone the name of his hometown or much else about his personal history, and everyone had called him Magician for so long even he'd forgotten his real name. But before describing this unusual fortune-teller in any more detail, it's first necessary to describe the fortune-telling profession and the position the Magician occupies in that world.

So-called fortune-tellers, including those adept at reading faces or who otherwise rely on their slick tongues to make a living, are practitioners of one of the hustling arts. Of the many different kinds of fortune-tellers, the least successful, though both numerous and ubiquitous, are those who ply their trade from old-fashioned tables covered with blue, coarse-cotton cloth, a portion of which typically hangs down in front and bears the fortune-teller's name, for example "Li, the Iron Mouth", or "Yang, the Sorcerer". A diagram of the sixty-four hexagrams as set forth in the *Book of Changes* is drawn in the centre of the cloth, and off to one side is a dog-eared, half-rolled up edition of that classic

## 相士无非子

### 1

相士无非子，不知其姓氏，更无论籍贯履历，他自称无非子多年，众人也称他无非子多年，久而久之，连他自己都将原来的姓名几乎忘记了。

未描述无非子之前，先要说说相士是一桩怎样的行当；在相士这宗行当里，还要说说无非子是位怎样的人物。

所谓相士者辈，就是相面的师傅，吃开口饭的，靠嘴皮子混事由，干的是耍人的营生。但相士中分上九流下九流，顶不济的，在街头巷尾摆上一张八仙桌，八仙桌上铺一方蓝粗布，蓝粗布向外垂下来的一角，写上相士的名分，譬如什么李铁嘴，杨半仙之类。正铺在桌面上的蓝布中央，画着一幅易经六十四卦图，桌子角上摆着一十六只大圆棋子，一卷翻得飞了边的《易经》，半卷成卷儿，放在棋子旁边，《易经》

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work, sixteen large, round chess pieces, a folding fan and a small teapot from Yixing. This class of fortune-teller sits erect on a small square bench, his back propped up against a wall on which is pasted a white cloth bearing the large character for "HONEST READINGS", and though he faces the street, the dictates of his occupation preclude him from casually glancing around at passersby, but rather require him to convey the impression that his partly closed eyes are focused on the *Book of Changes* or that he's dozing. This is how these fortune-tellers respectfully "welcome" their downtrodden customers to their stalls.

Although these individuals regard themselves as tellers of fortunes, as a matter of fact they're nothing but disreputable beggars, and are commonly referred to as "diviners" for one very good reason: the left side of the written character for "diviner" is a straight line representing a beggar's bamboo cane which such "beggars" carry as they roam around the streets in search of food, and the right side is a dot which for all intents and purposes depicts a begging bowl. As Heaven is my witness, this isn't intended to satirise these sorcerers, it's just a fact of life that's been true for centuries. Beggars propped up by long bamboo poles, carrying their begging bowls from door to door have always had to sing songs of good cheer to hustle for their supper; predicting great wealth, imminent promotions, or auspicious breezes from the east bringing prosperity to man and livestock alike, and which are all calculated to dull the mind and induce a state of

旁边是一把折扇，一把宜兴小茶壶。这位相士端坐在小方凳儿上，背靠墙壁，面向市街，但不许东瞧西望，只微合双目似在读《易经》，又似在打瞌睡。相士背后，墙壁上一张白布，四尺见方写着一个“诚”字。如是，恭候各位倒霉蛋们光临卦摊。

这类人自称是相面的，其实是奥要饭的。相面也罢，算命也罢，俗称是卜，这“卜”字中间一竖，据说是乞丐探路的竹竿儿，旁边的那个“点儿”，便必是乞丐讨饭的饭瓢无疑。天公有灵，这可不是挖苦诸位神仙们，事情本来就是如此，讨饭的乞丐拄着长竿儿，端着饭瓢挨门挨户乞讨，每到一户人家门外，他必要唱吉祥歌儿，什么大富大贵呀，什么指日高升呀，什么紫气东来呀，什么人畜两旺呀，吉祥话儿听得

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euphoria that will elicit contributions of leftover food and a few small coins.

It's inevitable that a number of these flattering mendicants will come up empty for their efforts. Can you imagine how many hundreds of beggars make daily pilgrimages to the mansions of the rich and powerful? With so many beggars outside their gates singing the same monotonous songs of good fortune, naturally the benefactors eventually become bored and lose all interest in charity. And worse still, if one of these serenading panhandlers predicts that the owner's five sons will all have promising futures, indeed the most desired and moving prophecy one could make in a land having a great preference for male offspring, and it turns out that the lady of the house has just given birth to her fifth daughter, you can well understand the stingy mood of the angry husband, and the fortune-teller who makes such a prediction should consider himself lucky if he doesn't get clobbered with a watermelon rind.

Of course, some of these beggars are more cagey and don't waste their time standing in front of these mansions merely cooing pretty words. Their claim to fame is to dawdle around with both eyes fixed on the roof, looking absolutely flabbergasted, provoking the owner to wonder what problem there could be with his roof. And to further their little con, the beggar will suddenly cry out, "oh, what a shame!" then sigh deeply, causing the owner, as if on cue, to rush out and compliantly ask: "Sir, why do you sigh when you look

心眼儿里麻酥酥，一高兴，这才会施舍些残羹剩饭，外搭几个小钱。

也有靠说吉祥话换不来施舍的。你可以想想呀，那些大门大户有钱有势的人家，每日门外讨饭的还不得几十几百？人人都在门外唱吉祥歌，自然也就听厌了，不新鲜了，心里也不激动了。你在门外高唱五子登科，本来是吉祥话里最动听的美好语言，正巧他家女人刚给他生下第五个女儿，你说他恼火不恼火？一块西瓜皮甩出来，不砸破你的头才怪。

于是就有精明人儿出来，虽也是讨饭来的，可他站在门外不唱吉祥歌儿。他先怔怔地站上半个时辰，一双眼睛直盯着你家屋檐，盯得主家心里有点犯疑，心想我家房檐儿上有吗稀罕物什这样惹人注目？正犹豫间，那门外的乞丐突然“啊呀”一声，然后便是深深的一声叹息。不必多费言语，这时主人一定会乖乖地跑出来询问：“这位先生，你何以望着我家房檐叹息呀？”

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up at my roof?"

"It's a long story," the beggar replies, shaking his head and babbling on as if talking to himself. "Good fortune contains the seeds of disaster, and disaster contains the seeds of good fortune."

This abstruse prediction induces such fright in the owner of the house that he will begin to sweat profusely, and immediately bow in reverence before this street seer. "No matter what it takes, sir, please let me know how I can change my bad luck." Then when the fortune-teller requests the necessary information, the prospect will spill out his surname and given name, his parents' current residence, his place of birth and birth date, the year he contracted measles as a child, the date of his marriage, and the animal associated with the year of his wife's birth; and will also describe his son's temperament and their family's domestic problems in such detail that he won't even leave out the fact that the family's mule and horse are both infertile.

Without waiting for the owner of the house to finish this endless list of essentials, the fortune-teller will indicate that he's already determined his fortune, and that he can rest assured his family won't suffer any major calamities: notwithstanding the minor problem associated with the roof, the owner's face imparts good fortune, and eventually he'll enjoy both wealth and prominence. Naturally, a generous reward follows.

You see, isn't this clearly another form of begging? Just



“一言难尽。”那乞丐故作高深地摇一摇头，然后又似是自言自语地说下去，“福兮祸所伏，祸兮福所倚。”

主人一听立时吓得大汗珠子滚了下来，忙上前打躬作揖地施礼哀求，“无论如何，先生也得指出一条逢凶化吉的道路来呀。”

“既如此，主家将尊造呈来。我替你卜测一下吧。”于是主家说出了自己姓什名谁，家住哪里，何乡人士，生于哪年哪月哪日哪时，小时候哪年出的疹子，大了又是什么时候定的亲，妻子又是什么属相，生了个儿子又是什么脾气，如今家里有哪几桩事不甚遂心，就连家里的骡子马只吃料不下驹儿的事也得如实交待清楚……

“好了。”不等主家说完，卜者已经推算出结果来了，如此这般一番交待，尽管放心，你家不会有什么大灾大难，眼前虽有一罡，但吉人自有天相，最终仍是福禄双全。

赏。

你瞧，这不又算讨着饭了吗？树林子大什

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