

# 江南小巷

100

周文雍 绘著



长江文艺出版社

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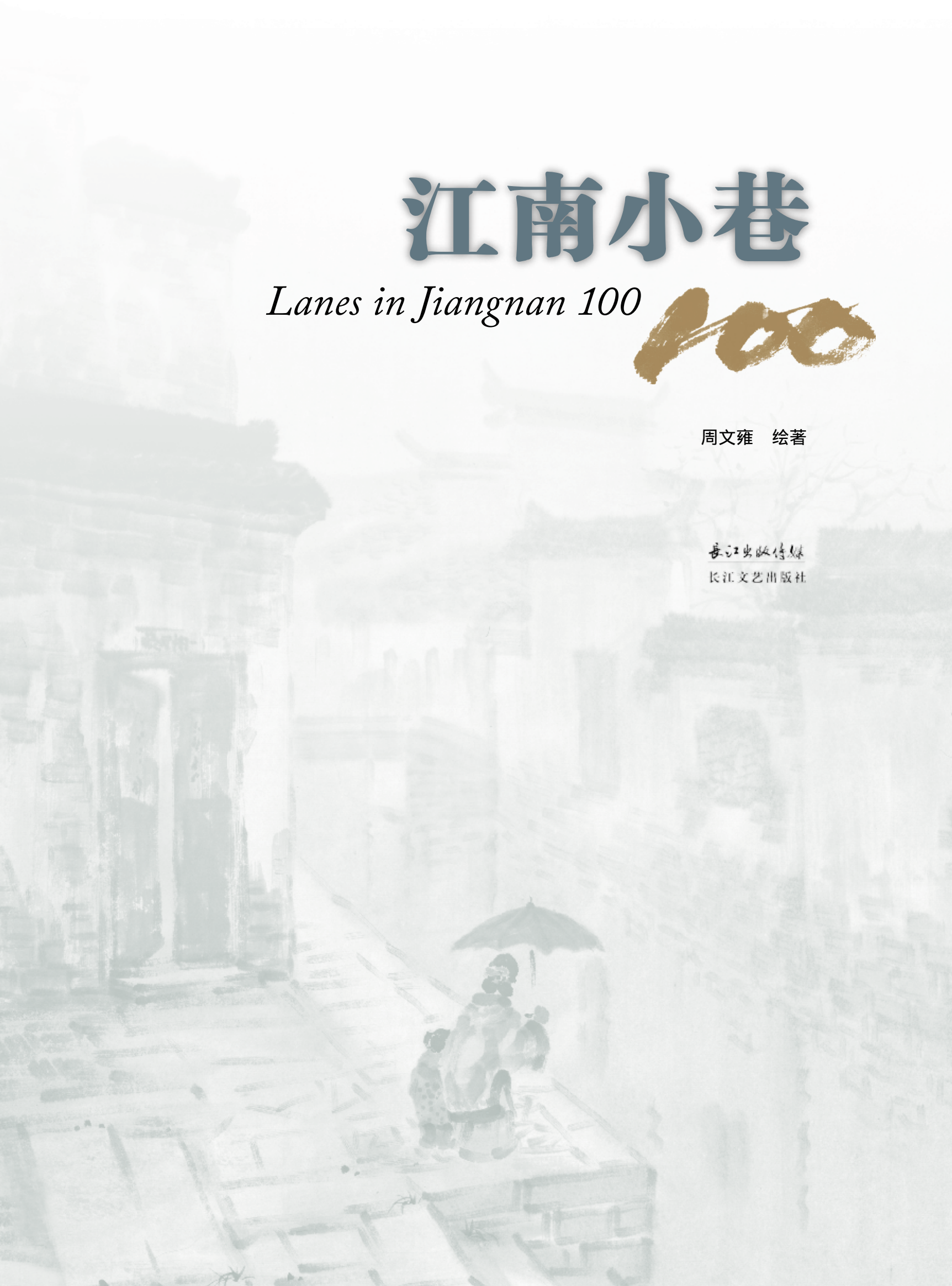
*Lanes in Jiangnan 100*

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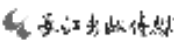
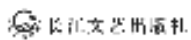
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## 雍斋随笔

周文雍

江南的民居建筑似乎就是不断地复制“巷子”：“弄堂”(北方称“胡同”)连着“弄堂”；水巷连着水巷；小桥连着小桥，这就是江南古村、古镇、古城的全部组成。小桥情系着两岸人家；水巷似血脉；流水似血液流淌在家家户户，使得江南民居生气勃勃。然而古城(古村、古镇)的辉煌历史和家家户户的悲欢离合尽记录在这小巷深处……

“小巷”离我们远远淡去，现代人对她渐渐地陌生了，住在高楼大厦里的人们不知道“小巷”曾经是这坐古城的灵魂，她笑不了古今事，却看得见去来人。她默默地守望着历，她亲近又神秘，她像风、像雨、像轻烟。她又像中医学里的人体经络，看不见摸不着，但确实存在。小巷就是个空间，却是古城的经络。经络随灵魂，灵魂出翘经络也就不存在了。中华民族的老祖宗们在各个领域的研究和探索总结出来的经验和规律出奇的相似，看不见摸不着的不等于不存在的，用宇宙的眼光看世界，人类一切的想象都可能存在的，因为人类的大脑也是宇宙的产物。探索是人类的本能，极具智慧的中华民族还会在这个宇宙空间中发现什么呢？小巷记录了一段中华民族的历史，她虽已退出了我们生活的舞，但我们怀念她，思念她，倾听在那悠悠岁月里的百姓故事。

“酒香不怕巷子深”的时代已经不复存在了，现代生活可以颠覆几千年来人们生活的习惯和方式，一切均在千变万化中。因此如今有的酒虽香，可没了巷子的传播和见证也是挺遗憾的事。

## Essays written in Yong Study

*Zhou Wenying*

The dwellings in Jiangnan (regions south of the Yangtze River) seem as an endless reproduction of lanes: alleyway connects with alleyway; alley along water channels links with alley along water channels, and small bridge unites with small bridge - they are all components of the ancient villages, towns and cities in Jiangnan. The small bridges ties the dwellers on both banks while the alleys along water channels are the blood vessel, through which, the running water as the blood flows throughout every family. That's the reason why dwellings in Jiangnan are full of vitality! And, it is in deep lanes that the glorious history of the ancient villages, towns and cities as well as the vicissitudes of every family are recorded...

However, the lanes are fading away from our sight and getting more unfamiliar to modern people. Those living in tall buildings are unaware of the fact that the lanes were once the soul of this old city. The lanes cannot laugh at what happened in the past or occurs now, but can witness people coming and going. They keep to the history in silence; they are both intimate and mysterious, resembling wind, rain or light smoke. Just like the human meridians in traditional Chinese medicine, though you cannot see or feel them, they do exist. Lanes, exactly as a space, are actually the meridians of the old city, relying on the soul - meridians disappear when the soul leaves. The experience and rules concluded from the research and exploration in various fields by Chinese ancestors are surprisingly alike, that is, something you cannot see or feel may really exist. Viewing the world from the perspective of universe, all the imaginations of human being may be true. Human's brain is also a product of universe, and "exploration" is the instinct of human being. What else will the wise Chinese nation find out in this universe? Lanes have recorded a history of Chinese nation. Though they have bowed out from our life, we cherish them and miss them, and yearn to listen attentively to the stories of common people in past years.

The time when fragrant wine is never afraid of deep lane has vanished. The modern life changes people's living habits and patterns kept for thousands of years completely. All is changing. It is a pity that there is no longer any lane to promote and witness some good wine now.



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图版  
*Plate*



## 阳光下的幸福

*Happiness in the Sunshine*

世上最幸福的日子莫过于“简单的生活”，晒晒冬天里的太阳，傍晚时清点一天劳作的成果，然后安心睡觉到天明。世人皆找幸福，却不知幸福就在身边，身在福中不知福，福就这么简单。没完没了的追求“幸福”，一辈子的追求，结果幸福还是没能降临，可惜了一生。当下时髦“幸福指数”，像股票一样来计算“幸福”，这显然是弄错了“幸福”的内容，这与金钱物质的多少不是完全相关的。有人说：钱多财多麻烦多。许多人因钱财而背着幸福而去，离幸福越来越远，甚至只有痛苦和烦恼相伴。明朝那个木匠皇帝，他自始至终不愿做皇帝，就干脆不理朝政，他的幸福生活认为是做个木匠。于是他在宫里干起了木匠活，一干几十年，虽然“皇帝”没干好，但他没白活。做皇帝是他的痛苦，干木匠活是他的幸福。幸福不分级别，没有指数，不分贫富贵贱，人人都能找到。

Nothing more than “simple life” can make a day the happiest in the world: basking in the winter sunshine, checking the product of the labors of the day around nightfall and then sleeping comfortably until dawn. All common people are looking for happiness without notice the fact that happiness is around. One often fails to appreciate what happiness really means. In fact, happiness is simple. The endless or lifelong pursuit of “happiness” often cannot bring happiness but only wastes a lifetime. The fashionable “happiness index” prevails in these days, which calculates “happiness” as if it is a kind of stock, an obvious misunderstanding of “happiness”. Happiness does not necessarily depend on money and material gains. As some people say, the more money and assets, the more troubles. Many people deviate from happiness, or go far and far away from happiness for the sake of money, or even in the company of pain and sorrow only at last. For example, the “carpenter emperor” of Ming Dynasty, who did not want to be an emperor from beginning to end, simply ignored the affairs of the state. In his opinion, happy life was to be a carpenter. Hence, he worked as a carpenter in the palace for decades. Though he did a bad job as an emperor, he lived a real life. To him, being an emperor was painful while being a carpenter was a kind of happiness. In terms of happiness, there is no rank or index. All people, rich or poor, with noble birth or of lower rank, can find their own happiness definitely.







## 讨价还价中的满足

*Satisfaction in Bargaining*

“苏州人杀半价”，说的是苏州人在买卖时还价方的“狠”，通常买方还的价是卖方开价的一半，不过那是往事了。在这句俗语中很好地映射出了当时苏州小市民的性格：疑（怀疑对方要价多），缩（小气，希望讨点小便宜），精（心地细腻，买菜也象玩工艺品一样要完美）。

一天的心情与这次讨价还价是分不开的，吃了点亏整天就多云了，赚了点便宜就心花怒放了。市井里的人就是这样，在讨价还价中得到了满足和快乐，也映射出当时社会的重要一面——“诚心”不够。但是我相信尽管“杀了半价”，这些食品是没有毒的，也不会有假的。社会进步了，科技发展了。虽然统一了管理、统一了标价。商品进了“超市”，你可没有了还价的余地。还得冒着吃“毒”吃“假”的风险。我们要“转型升级”，可不能丧失做人的道德！古巷的怨郁模糊又清晰，情丝泛起。

As the old saying, “Suzhou people always cut the offered price by half” indicates the assertiveness of Suzhou people in bargaining. This is only a description of the situation in the past, though it reflects the personality traits of Suzhou’s ordinary citizens well -- they were oversensitive (thinking that the offered price is too high), economical (stingy, hoping get small gains), and shrewd (delicate and careful; demanding perfectness when buying food as if they were purchasing artware). The mood of the day was greatly related to this bargain. They would be upset all day if losing in the bargaining or joyful if gaining something. They were exactly petty citizens, being satisfied and happy in the bargaining. This also reflected an important aspect in the society of those days, insufficient “sincerity”. But I believe that none of the food with half-cut price was toxic or fake. As the society progresses and science and technology develop, though the goods are sold in supermarkets and are controlled and priced in a unified manner, leaving no room for bargaining but with risks of poisonous and fake products. We need upgrade and transformation, but need to hold fast to the morality as a man even more! The resentment and depression from the ancient lanes are vague while also clear, arousing complex feelings in our heart.







## “ 风水 ” 轮流转

*Rotating Fengshui Wheel*

“ 风水 ” 二字 , 我不知道用英语怎样来翻译。“ 风水 ” 二字意蕴深奥 , 它包含着中华民族特有的生命观和宇宙观。“ 风水 ” 曾一度被批判为迷信 , 其实不然。我举例说明“ 风水 ” 的“ 科学性 ” : 把你的一个手指指着你的眉心 , 两秒后你的头会感觉发胀发酸。手指离开眉心你就恢复正常了。这就是“ 风水 ” , 这是因为一个比较尖锐的物体对着某一个物体时那某一个物体就会有危险感 , 人会感觉 , 而物体无语。藏教里的“ 转金轮 ” , 希望来生转为好运 , 这与宇宙间的天体运动有关联。儿时玩耍用的风车倒像个转轮 , 这样的玩具可谓经典。在你不知不觉中玩好了你的命运和来生。有百利而无一弊 , 不像现在的电子游戏 , 伤了眼睛还伤了学业 , 有的还伤了父母心 , 有百害而无一利。万事万物都有缘来 , 山因雪而白头 , 水因风而皱面。

I do not know how to translate fengshui in English. This is a word with profound implication, bearing unique view of life and universe peculiar to Chinese nation. Fengshui was once criticized as superstition. It is not actually. I can illustrate the scientific nature of fengshui by an example: Point the area between the eyebrows with your finger, and you will sense your head swollen and sour after two seconds; and you will return to normal condition if keep fingers away. This is fengshui. That is because when facing a sharp object, people will sense danger, though the object remains silent. The Dharma-cakra in Tibetan Buddhism, with the hope of good luck in afterlife, relates to the movement of celestial objects in the universe. The windmill we played with at childhood looks like a rotating wheel, a classic toy indeed. Through playing with it, you settle a better fate and afterlife unconsciously. It offers numerous benefits without any harm, unlike the electronic games which do harms to players' eyes, studies and even hurt their parents' heart, providing only harms but no benefit. Everything has a reason, such as snow whitening the mountain top and wind rippling the water surface.







## 牛吃稻柴鸭吃谷

*Cattle Have Straws and Ducks Eat Grains*

牛力大无穷,能帮助人类耕田播种。这是在漫长的农耕时代里人类耕田的最佳最好的方式方法。牛为人类付出巨大,得到的回报却是稻草。鸭子啥都不干,整天晃晃悠悠,主人给它吃的却是谷。牛吃草、鸭吃粮,这就是命,听天由命。假如某牛不耕地了,某鸭吃不了谷了,那就是运。运,能碰碰运气,有时来运转之说;命,命中注定,无法改变。一个贫穷的人绝不会富态;一个富态的人不会贫穷;有富贵命的人不等于不会贫穷(这样的人,努力和收获成正比);是贫穷的命当然不会富贵(这样的人,努力和收获成反比)。富贵贫贱都是相对的,心态平和的人,才是有智慧的人。小巷里的妇女们经常三三两两论富贵;说贫贱;说三道四.....张家“长”、李家“短”。

Cattle are full of strength and can help people plow. This is the best way of farming in the long agricultural era. Cattle offer a lot to human beings, but only get straws in return. The ducks do nothing, being leisurely around all day, get the rice as food. Cattle have grass and ducks eat grain. This is the fate. If certain cattle do not plow any more, and come ducks cannot eat grain, it is fortune. One may try his luck. As the old saying says, every dog has his day. But the fate is destined and cannot be changed. A poor person will never has the temperament of richness while a rich person will never look like poor; having the fate of a rich man does not mean a person will not suffer poverty (for such a person, his gains are proportional to his efforts); but a person with a poor fate will never be rich (for such a person, his gains are inversely proportional to his efforts). However, the rich and the poor or the noble and the lowly are relative concepts. Those peaceful in mind are the wise men. Women living in the lanes often gather together to talk about the wealth, the social position, the poverty, the lowly status and the affairs of neighbors.