

仙山碧水

武当山民间故事选译

Fairy Mountains and Clear Water:
Selected Folktales of Wudang Mountains

杨贤玉 杨荣广 朱文江 译



中国地质大学出版社有限责任公司
ZHONGGUO DIZHI DAXUE CHUBANSHE YOUXIAN ZEREN GONGSI

湖北省教育厅人文社会科学研究项目
湖北汽车工业学院学科建设研究项目
全国高校外语教学科研项目

仙山碧水

——武当山民间故事选译

Fairy Mountains and Clear Water:
Selected Folktales of Wudang Mountains

杨贤玉 杨荣广 朱文江 译



中国地质大学出版社有限责任公司

ZHONGGUO DIZHI DAXUE CHUBANSHE YOUXIAN ZEREN GONGSI

图书在版编目(CIP)数据

仙山碧水——武当山民间故事选译:英文/杨贤玉,杨荣广,朱文江译. —武汉:中国地质大学出版社有限责任公司,2012. 11

ISBN 978-7-5625-2977-4

I. ①仙…

II. ①杨…②杨…③朱…

III. ①民间故事—作品集—湖北省—英文

IV. ①I277.3

中国版本图书馆 CIP 数据核字(2012)第 269379 号

Fairy Mountains and Clear Water:Selected Folktales of Wudang Mountains

仙山碧水——武当山民间故事选译 杨贤玉 杨荣广 朱文江 译

责任编辑:段连秀

责任校对:张咏梅

出版发行:中国地质大学出版社有限责任公司(武汉市洪山区鲁磨路 388 号)

电 话:(027)67883511

邮政编码:430074

传 真:67883580

E-mail:cbb@cug.edu.cn

经 销:全国新华书店

<http://www.cugp.cug.edu.cn>

开本:880 毫米×1230 毫米 1/32

字数:380 千字 印张:7.25

版次:2012 年 11 月第 1 版

印次:2012 年 11 月第 1 次印刷

印刷:武汉教文印刷厂

印数:1—1 500 册

ISBN 978-7-5625-2977-4

定价:25.00 元

如有印装质量问题请与印刷厂联系调换

前言

民间故事是民间文化的一种形态,其内容具有丰富的文化内涵,既表现了一些特定的风尚习俗及劳动人民群众对历史人物的评价,对山川万物的理解,也表现了普通民众的思维方式、价值观念、伦理操守、精神风貌、心理状态和生命形态。

在武当文化中,武当道教文化源远流长、闻名遐尔,该地区的民俗文化同样丰富多彩,是武当文化的重要组成部分,并深受武当道教文化的浸润。武当文化为民间文学的发展提供了母题和素材,又借助民间文学得以广为传播和发展。武当山民间故事是我国民间文学园地中的一颗硕果,也是我国宗教文化与文学结合的产物,既具有道德教化功能,又具有宗教思想传播功能,内中蕴含着道教信众和普通民众的乡土情怀、爱教情怀,展现着道教信仰的种种表现形式,渗透着武当道教文化所特有的文化元素。

武当山民间故事是武当文化中不可分割的一部分。武当山民间传说有人物传说、武当山传说、地方传说、动植物传说、其他传说五大类。这些民间传说涉及社会生活各方面的内容,大到天地日月,小到一草一木,上至神灵皇帝,下至黎民百姓,都以不同的形态出现在故事中。

国内对武当民间文学的发现与宣传的第一个高潮是 20 世纪 80 年代到 90 年代末期。它以全国民间文学三大集成工程为背

景,其成果表现为作品集,理论研究则处于起步阶段。尽管当前对武当文化有较多的关注,对武当山民间故事的文本解读和文化内涵的挖掘相对较深,但是这项工作仍然主要是从单语(汉语)的角度进行,所取得的成就仍然是有限的。《仙山碧水——武当山民间故事选译》一书的译者正是在这样的大背景下,试图以翻译作为手段,将民间文学的跨语际、跨文化传播作为民间文学研究的一个切入点,为当前民间文学的研究尽绵薄之力。

民间故事研究与翻译都是一个文化融合的过程。在武当山民间故事中所展现出来的民俗风情、民间崇信(各种各样的神,不仅有道教的,也有佛教的,如真武神、玉皇、灵官、泰山神、土地神、财神、灶神、观音菩萨、送子娘娘、龙王爷、龙王小姐,乃至耕牛、狐狸、黄鼠狼,都是信奉的对象)等反映了来自不同文化在中华民族本土文化的大生态环境中的融合。这种融合需要通过翻译介绍才能为其他民族文化所熟知。译者主要通过已有的各类民间故事集中搜集整理具有代表性的故事进行翻译,希望通过这种翻译活动使中国民间文学所承载的独特的文化特色走出国门,为其他民族文化所了解。

武当山民间故事与翻译的另一共同点是两者都是一个杂合的过程。武当山民间故事最初的呈现方式是口头的,通过民俗研究学者和地方学者对其整理和加工之后变成了书面的文学。因而这是一种口语和书面语的杂合,而其文体在表现形式上则既有长段的叙述,同时又兼有歌谣、谚语、诗歌、双关语等形式,这种叙事文体的杂合必然要求在翻译中采用多样的、杂合的翻译方式。

译者在翻译过程中也必然要面临着归化与异化、可译性与不可译性的悖论。

为了实现宣扬中国传统文化,促进民间文学传播的目的,译者在翻译武当山民间故事时,基本上采用了归化与异化相结合的翻译方法。实际上,民间故事大都具有浓重的地方色彩,是一个民族文化中最根本层次的呈现。翻译这些故事必须采用归化和异化相结合的手段,参照目的语的文化和表达方式,对中国民间故事进行包装。但与此同时,对故事所承载的道德说教,所反映的民族精神则应坚持用异化的手法,试图完整地将地方文化通过目的语体现出来,从而实现从源语言文化向目的语言文化传播的目的。

本书译者在文化对比研究和比较文学视野下选择武当山民间故事的翻译策略,以期进一步推动武当山地方旅游经济的发展,并为国内民间故事翻译研究起到抛砖引玉的作用。

在翻译过程中,译者参考了国内外出版的许多有关专著、论文和刊物,从中获得了大量有益成分,特别是译者的挚友陶真典先生和李征康教授,本书正是以他们二人所搜集整理的民间故事为源文,在他们的鼓励和指导下,才有本书的翻译出版,在此表示衷心的感谢。

幸运的是,译者在本书编写过程中得到许多关心和支持。我国著名英语教授、翻译界老前辈、武汉大学郭著章教授,上海海事大学左飏教授对本书的翻译给予了热情的关怀、鼓励和指导,并提出了宝贵的建议,译者的美国朋友 Barry Canham 帮助润色了

译文文字,此外,译者好友十堰日报记者陶德斌先生为本书提供了图片,特此表示真诚的谢意。除两位译者之外,湖北汽车工业学院外语系教师也做了大量工作,特别感谢友人李铮的帮助。可以说,本书的编写出版离不开他们的辛勤劳动。另外,湖北汽车工业学院对本书的编写给予了极大的关心和帮助,在此一并表示衷心的感谢!

由于译者水平有限,经验不足,加之时间仓促,书中错误和缺点在所难免,希望广大读者不吝指正。

杨贤玉

2012年8月1日

Contents

Bell-hanging Tower & Bell-dropping Pond	(1)
Bronze Drum	(5)
Hat-dropping Peak	(7)
General Tortoise and General Snake	(11)
Guanmen Mountain	(18)
Heart-testing Stone	(26)
Small Wudang	(31)
Lung-Ch'uan Temple	(34)
Peach-flower Cave	(37)
Phoenix-tear Pond	(43)
Peony Hill	(47)
Qingping Mountain	(53)
Shigua Mountain	(59)
The Bamboo Muzzle	(64)
The Golden-flower Tree	(67)
Sai Wudang	(70)
Jinxian Cave	(72)
Precious Golden Frog	(77)
Temple for the God of Wealth	(83)

Huangbang Bridge	(87)
Wolong Mount and Tianxian Cave	(91)
Yuanhe Temple	(96)
Pearl Peak	(99)
Phoenix Mount	(105)
Haohan Slope	(108)
Yellow Dragon Cave	(113)
Huoshan Cliff and Huayu Rock	(115)
Building of the Golden Palace	(119)
The Small Dark Horse on the Golden Palace	(125)
The Curer for Eye Illness	(130)
Saigong Bridge	(135)
The Prince Sleeps on the Dragon Bed	(140)
The Thief and the Golden Tile	(143)
Wang Changyue Worships the Doumu Goddess	(149)
Wudang Boxing	(153)
Wudang Boxing and the Langmei (Betel-plum) School	(157)
The Sunrise on Wudang Mountain	(165)
The Marble Courtyard	(168)
Xiang Lang	(171)
The Salty Lake	(176)
Hermit Cliff	(178)
Zhenwu's Cultivation and His Attainment of Immortality...	(183)

The Legend of Sun Lake and Five-colored Fish	(190)
The Wind-calming Pearl	(194)
The Tortoise with a Stone Tablet on Its Back	(199)
The Statue of God Zhenwu	(202)
A Study on the Implications of Wudang Folk Stories	(208)
参考文献.....	(222)

Bell-hanging Tower & Bell-dropping Pond

There is a big bell on the top of Wudang Mountains. People built a pavilion for it, and named it Bell-hanging Tower. At the foot of Wudang Mountain, there is a deep pond named Bell-dropping Pond. A big bell is submerged in the pond. Legend said the two bells were actually of sibling relationship and both of them came from Sichuan Province.

The story goes like this. Once upon a time, there was a Squire Zhang living on E'mei Mountain. He owned a vast of rich and fertile land, many mules and horses, as well as enormous wealth. He only had a daughter. Miss Zhang was the apple of her father's eye, and had always led a happy and comfortable life.

One year, Miss Zhang caught a strange disease. Her face became sallow and her body skinny. She was unable to finish a meal couldn't sleep well at night, and was talking nonsense all the time. Squire Zhang couldn't do anything about it, so he put up an announcement at the crossroad, saying he would give anyone who could cure her daughter anything he wanted, including gold, silver, pearls and so on.

One day, a Taoist priest visited their house to beg for alms.

He carried on his back a double-edged straight sword with seven stars and a yellow sack on his shoulder. He claimed to be from Wudang Mountains and kept on saying that he wanted to see Miss Zhang. Squire Zhang, realizing that there was something special about him, welcomed him to the back hall to treat his daughter's disease. Neither feeling her pulse nor using medicine, the priest only pointed to his eyebrows with his fingers, saying, "Come back! Come back!" Immediately, his daughter was cured. To show his gratitude, Squire Zhang offered him a plateful of silver, but the latter refused. The square then presented one more plateful of gold. Again, the latter shook his head. Finally, he offered a large piece of rich and fertile land together with a hundred great horses, but the priest still was not impressed.

In a hurry, Squire Zhang asked, "My respectable priest, you want neither this nor that, so what exactly do you want?"

"I only want the two bells of yours," answered the priest.

Squire Zhang hesitated, because the two bells, one of which was called Gold Bell and the other Jade Bell, were the family heirlooms. They were of the same color, same size, and shone day and night. The pictures cast on them, including Two Dragons Playing with a Ball, Red Phoenixes Worshipping the Sun, and Eight Immortals Crossing the Sea, were all vivid and lifelike. Their sound was so clear and melodious that people could hear it from a thousand miles away. They were the family

heirloom of Squire Zhang. He said, "My respectable priest, you can choose other things. I can't give you these two bells."

This Taoist priest was actually God Zhenwu. In that time, the nine palaces, nine Taoist temples, thirty-six Buddhist nunneries and seventy-two stone temples had been finished, with all kinds of treasure in them, except the two bells. Seeing that Squire Zhang had no intension of keeping his promise, Zhenwu became so angry that he spat on the bells and left.

The saliva spat by Zhenwu made the two bells magical. At night, the Jade Bell spoke to the Gold Bell, "Elder brother, Squire Zhang is devoid of gratitude and does not keep his word. He has no conscience, so it is not wise to stay at his house. Let's leave this place!"

"I know," the Gold Bell answered, "but where can we go?"

"Wudang Mountain is inhabited by immortals. It is the right place for us to go."

"OK. But do you have enough strength to go all the way from here to such a far away place?"

Without answering, Jade Bell set out first.

As it was dark and quiet, the two bells flew over mountains and across rivers without anybody knowing it. Gradually, Jade Bell felt tired. So she slowed down and fell behind her brother.

Gold Bell turned around and said to her over and over again, "Let me carry you on my back. You can't fly any farther."

Afraid of delaying her brother's journey, she declined his

kindness politely. “Go ahead, brother. I will catch up.”

It was getting brighter and brighter, as the sun was going to rise soon. If they hadn't reached Wudang Mountains before daybreak, they would have to stop. Anxious as he was, Gold Bell rushed away at the top of his speed with all his might and finally landed on the mountain ridge of the Palace of Harmony, which lies on the top of Sky-pillar Peak. Jade Bell did as much as she could to catch up her brother, but fell further behind as she was so young and delicate. The moment she got to the mouth of Guanshan River, she heard the crowing of morning cocks. At the sound of the cock, she lost her magic power and couldn't fly any longer, so she dropped into the river. As a result, a bottomless pond was formed, which was later called the Bell-dropping Pond.



Bronze Drum

There is a very big bronze drum on the Golden Peak of Wudang Mountain. It is said that the big drum was there because of Hai Rui.

It was winter when Hai Rui offered sacrifice to God Zhenwu. At that time, the whole land was covered with snow. It was so cold that the surface of the road was frozen, which made it hard for people to stand without falling. Hai Rui was of no exception. When climbing up Jiu Liandeng, he tripped and tumbled down again and again.

A Taoist said, “Minister Hai, you shouldn’t wear rawhide boots! As you know, cattle devote all their lives to serve the peasants, but people mercilessly killed them. As the office holder, you, instead of appealing to everyone to protect cattle, wear rawhide boots. The deity will get angry if he finds it out.”

Hai Rui thought for a moment and followed his advice. He said, “People will have no food if cattle don’t plow the fields. It’s wise for the deity to blame me because we shouldn’t wear rawhide boots but cherish cattle.” After saying these words, he took off his boots and threw them off the cliff. Then he demanded that everyone, including officials and soldiers, should not wear

rawhide boots. Otherwise, they would be punished.

Hai Rui climbed up to the Golden Peak without shoes. When he reached the top, he found in the center of the golden palace a big rawhide drum. He questioned God Zhenwu, “As a deity, why do you blame others while forgive yourself? You don’t allow other people to wear rawhide boots, why then do you use rawhide drum for yourself?”

Then, a flash of red light appeared. “Bang!” The rawhide drum was struck by the big thunder. Everyone was stunned and speechless. Then with the sound of “Boom” and a flash of green light, a big bronze drum flew down and fell onto the original position of the rawhide drum.

People said, “Minister Hai could admit his own mistakes when he realized them. God Zhenwu could also acknowledge his error after recognizing it.”



Hat-dropping Peak

While Emperor Liubang of Han Dynasty was ruling China, he sent General Daimeng to Wudang Mountain to search for a kind of medicine that could make people immortal. Daimeng was a frank and outspoken person, so when he saw the colourful mountains and blooming flowers and green grass he was very pleased. As he scrambled over a peak, there came two persons pushing and dragging each other towards him. There was a blind person and a foot-slogger who both wanted him to judge between right and wrong.

The blind person showed the whites of the eyes and said, “General, he has stolen my money and cloth. Both of my eyes are blind and I have nothing for living. How poor I am! He has done such things to me without any conscience. Please speak for me.” In fact, to judge a lawsuit was the duty of the county magistrate, but Wudang Mountains was so far away, and there was no government office close by. Daimeng thought that the blind person was very poor so he decided to speak for him. He asked the foot-slogger, “He is blind and has nothing to rely on. Didn’t you see it? As the old saying goes ‘The heaven has eyes but the hell has not.’ Why did you do this immoral thing to steal