

卓振英 刘筱华 著

英译

中国历代诗词

An Anthology of
Chinese Classical
Poetry

Annotated Bilingual
Edition with Pinyin

附送光盘



暨南大学出版社
JINAN UNIVERSITY PRESS

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Preface

Qían yán

前 言

Singer

God sent his Singers upon earth
With songs of sadness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again.

—H. W. Longfellow *The Singers*

gē zhě

歌 者

Lǎngfèiluó

—— 朗 费 罗

shàng dì bǎ gē zhě sòng dào rén jiān
上 帝 把 歌 者 送 到 人 间 ，
gē shēng yǒu huān lè yì yǒu shāng bēi
歌 声 有 欢 乐 亦 有 伤 悲 。
kòu jī zhe měi gè rén de xīn fēi
扣 击 着 每 个 人 的 心 扉 ，
yuàn rén men chóng fǎn měi lì tiān táng
愿 人 们 重 返 美 丽 天 堂 。

“Poetry may serve to inspire, to reflect, to commune and to criticize.” (Confucius, 551 BC-479 BC) As far as Chinese poetry is concerned, it may also serve to educate.

Shī kěyǐ xìng kěyǐ guān kěyǐ qún kěyǐ yuàn Kǒng Zǐ qián
“诗 可 以 兴 ， 可 以 观 ， 可 以 群 ， 可 以 怨 。” （ 孔 子 ， 前
qián Jiù Hàn-shī ér yán tā hái kěyǐ fāhuī jiàoyù de gōngnéng
551 — 前 479 ） 就 汉 诗 而 言 ， 它 还 可 以 发 挥 教 育 的 功 能 。

Zhōngguó shīgē shì rén lèi de wén huà guǐ bǎo Tā zhé shè chū Zhōngguó rén de
中 国 诗 歌 是 人 类 的 文 化 瑰 宝 。 它 折 射 出 中 国 人 的
qíng huái tiān rén guān lún lǐ guān jià zhí guān hé mín zú xìng gé Tā jù yǒu
情 怀 、 天 人 观 、 伦 理 观 、 价 值 观 和 民 族 性 格 。 它 具 有
mín zú xìng yīn ér yě jù yǒu shì jiè xìng Bù guò duì yú fēi Hànyǔ rén shì lái shuō ,
民 族 性 , 因 而 也 具 有 世 界 性 。 不 过 , 对 于 非 汉 语 人 士 来 说 ,
Hànyǔ shī cí xīn shǎng shòu dào le yǔ yán yǔ wén huà zhàng ài de xiàn zhì ér Zhōngguó
汉 语 诗 词 欣 赏 受 到 了 语 言 与 文 化 障 碍 的 限 制 , 而 中 国
shī cí de fān yì yòu pō jù tiǎo zhàn xìng
诗 词 的 翻 译 又 颇 具 挑 战 性 。

Zhèng rú I. A. Richards shuō de , yǔ jì jiān de jiāoliú hěn kěnéng shì
正 如 I. A. Richards 说 的 , 语 际 间 的 交 流 “ 很 可 能 是
yǔzhòu jìnhuà guòchéng zhōng zuìwéi fùzá de yī jiàn shì Zhè jù huà duìyú
宇 宙 进 化 过 程 中 最 为 复 杂 的 一 件 事 ”。 这 句 话 “ 对 于
cǎiyòng yīngyǔ yùntǐ lái fānyì Hànyǔ shīcí jiù zài héshì bùguò le Xǔ
采 用 英 语 韵 体 来 翻 译 汉 语 诗 词 , 就 再 合 适 不 过 了 ” (许
Yuānchōng Jǐnguǎn rúcǐ zhōngwài xuézhě zì 18 shìjì yǐ lái bùduàn
渊 冲 , 1992.1)。 尽 管 如 此 , 中 外 学 者 自 18 世 纪 以 来 不 断
tànsuǒ zài zhōng shī yīng yì fāngmiàn qǔdéle kěxǐ de chéngjì suīrán cóng zhěngtǐ
探 索 , 在 中 诗 英 译 方 面 取 得 了 可 喜 的 成 绩 , 虽 然 从 整 体
ér yán tāmen de yì zuò shàng yǒu bù jìn rú rényì zhī chù
而 言 , 他 们 的 译 作 尚 有 不 尽 如 人 意 之 处 。

Perhaps something more can be attained by standing on the shoulders of the giants before us? Perhaps the wonderful beauty of Chinese poetry can be preserved without diminishing the taste of English-speaking readers? The answer should be affirmative, provided that we made repeated and conscientious attempts.

Yěxǔ zhàn zài qiánmiàn de jùrén jiān shàng wǒmen jiù néng shōuhuò gèng dà
也许站在前面的巨人肩上，我们就能收获更大
de chéngjiù Yěxǔ Hànsī nàzhǒng miào bù kě yán de měi nénggòu zài yīng-yì
的成就？也许汉诗那种妙不可言的美，能够在英译
zhōng dé yǐ zuì dà xiàndù de bǎoliú yīn'ér bùzhìyú ràng yǐ yīngyǔ wéi mǔyǔ de
中得以最大限度地保留，因而不至于让以英语为母语的
dúzhě gǎndào wèi tóng jiáo là Zhǐyào wǒmen zī zī bù juàn shàng xià qiúsuǒ
读者感到味同嚼蜡？只要我们孜孜不倦，上下求索，
dǎn jiù yīngdāng shì kěndìng de
答案就应当是肯定的。

The present book is supposed to be such an attempt. It includes 112 oft-quoted poems, which fall into eight chronologically-arranged chapters, each chapter opening with Introductory Remarks about the historical background, schools of poetry, artistic features, and the representative poets. The English version of each poem is preceded by the original with its Chinese pinyin, marked in original tones, and followed by Notes and Commentary, which give prominence to the understanding, analyses and appreciation of the sentiments expressed therein. An alphabetical Index and Concordance is provided for the convenience of the readers. It is intended not only to function as a guide to the acquisition of the Chinese language, but also to acquaint the reader with Chinese culture—the history, philosophy, geography, customs, literature, social evolution, and so on.

Běn shū biàn shì zhèyàng de yī zhǒng tàn suǒ Tā gòng shōurù lìdài zhù míng
本书便是这样的一种探索。它共收入历代著名
shī cí shǒu gēn jù cháo dài yǔ wén xué liú pài biān wéi bā zhāng Měi zhāng de
诗词112首，根据朝代与文学流派，编为八章。每章的
dǎo lùn duì yǒu guān cháo dài zhī gài kuàng yǐ jí shī gē de fā zhǎn liú pài zhǔ yào
导论对有关朝代之概况，以及诗歌的发展、流派、主要
dài biǎo rén wù zuò le jiǎn yào de jiè shào Měi shǒu shī cí àn yuán wén Hànyǔ pīnyīn
代表人物作了简要的介绍。每首诗词按原文、汉语拼音、
yīng-yì de shùn xù biān pái suǒ zhù Hànyǔ pīnyīn jūn wéi yuán diào Yīng-yì fù yǒu
英译的顺序编排，所注汉语拼音均为原调。英译附有

jiǎnpíng yǔ zhùshì yǐ gōng dúzhě liǎojiě shīgē de zuòzhě bèijīng yǔ yùnzhi qíngsī
 简评与注释，以供读者了解诗歌的作者、背景与韵致情思。
 Shū hòu fùyǒu zhòngyào cíyǔ suǒyǐn yǐ biàn dúzhě jiǎnsuǒ Suī fēi bāo luó wàn
 书后附有重要词语索引，以便读者检索。虽非包罗万
 xiàng què kěyǐ bāngzhù dúzhě cūlǚ liǎojiě Zhōngguó de wénhuà bāokuò lìshǐ
 象，却可以帮助读者粗略了解中国的文化，包括历史、
 dìlǐ fēngsú xíguàn shèhuì zhéxué wénxué děng
 地理、风俗习惯、社会、哲学、文学等。

This book may serve as reading material for college students, as a textbook for Chinese Putonghua education, as a textbook for Chinese education abroad, or as a textbook of translation at home.

Běn shū kě zuòwéi duìwài Hànyǔ jiàoxué hé fānyì zhuānyè jiàocái gāodēng
 本书可作为对外汉语教学和翻译专业教材、高等
 yuànxìào yīngyǔ dúwù yě kě zuòwéi Hànyǔ pǔtōnghuà jiàoxué fǔzhù cáiliào
 院校英语读物，也可作为汉语普通话教学辅助材料。

We are convinced that the Tower of Babel ^① can be constructed only when men, who are scattered all over the world, build up a perfect understanding among themselves. May this book facilitate the mutual understanding of different nations by offering a small and yet useful brick.

Wǒmen jiānxìn zhǐyào shēnghuó zài shìjiè gè dì de rénmen xiānghù lijiě
 我们坚信，只要生活在世界各地的人们相互理解，
 tōngtiāntǎ jiù yīdìng néng jiànchéng Dànyuàn běn shū nénggòu wèi tōngtiāntǎ de
 通天塔^②就一定能建成。但愿本书能够为通天塔的
 jiànào tígōng yī kuài xiǎo ér yǒuyòng de zhuānshí
 建造提供一块小而有用的砖石。

作者

2009年12月2日

① According to a story from the *Holy Bible*, men at one time shared the same language. They began to build a tower that might reach the heaven—the Babel. But the Lord was afraid that “nothing they plan to do will be impossible for them”. So He made them speak different languages by scattering them all over the earth.

② 圣经中有个故事说，人类原来只操一种语言。他们想建造一座通往天国的高塔——通天塔。上帝怕人类会像他一样无所不能，便让人类散落于世界各地，说不同的语言，通天塔因此而没有建成。

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Chapter One Pre-Qin Poetry

Dì-yī Zhāng Xiān-Qín Shīgē 第一章 先秦诗歌

Part I *The Book of Poetry*

Dì-yī Bùfèn Shī Jīng 第一部分 《诗经》

[Introductory Remarks]

The Western Zhou period (1046 BC-771 BC) of the Zhou Dynasty (1046 BC-256 BC) saw the prime of slave society in China. The system of enfeoffment had readjusted the relations among the nobles, and the idea that government of Zhou was the "Mandate of Heaven" had been inductive, on the part of the rulers, to exacting obedience from the subjects. Territory was vast, land was fertile, and the Nine-Square System of land ownership had, to a great extent, stimulated agricultural productivity. Prompted by the new technology of bronze manufacture, handicraft had developed on a large scale. In terms of culture, Chinese characters had reached maturity, which facilitated writing. All these factors combined were bound to call forth monumental works.

Dǎo lùn 导 论

Xī-Zhōu qián qián shì Zhōngguó nùlì shèhuì de quánshèng shíqī
西周（前 1046 — 前 771）是中国奴隶社会的全盛时期。
Fēnfēngzhì de jiànlì tiáozhěng le guìzú jiān de guānxì tǒngzhìzhě suǒ xuānyáng de
分封制的建立调整了贵族间的关系，统治者所宣扬的
tiān shòu wángquán yǒu lì yú yòushǐ chénmín guīshùn jiāngtǔ liáokuò tǔdì
“天授王权”有利于诱使臣民归顺。疆土辽阔，土地
féiwò jǐngtiánzhì cùjìn le shēngchǎn lì de tígāo zài xīn jìshù hé qīngtóng
肥沃，“井田制”促进了生产力的提高。在新技术和青铜
zhìzào yè de cìjī xià shǒugōng yè dédào dà guīmó de fāzhǎn zài wénhuà
制造业的刺激下，手工业得到大规模的发展。在文化

fāngmiàn wénzì de chéngshú shǐ xiězuò gèngjiā biànlì Suǒyǒu zhè yīqiè dōu bìrán
 方面，文字的成熟使写作更加便利。所有这一切都必然
 yào hūhuàn bùxiǔ zhùzuò de dànshēng
 要呼唤不朽著作的诞生。

The Book of Poetry, for one, was compiled around 600 BC. It contains 305 poems, which fall into three categories: 160 folk songs of fifteen states, 105 poems set to refined (or: orthodox) music and 40 hymns dedicated to the ancestors.

Chéngshū yú gōngyuán qián yuē nián de Shī Jīng biàn shì zhèyàng yī bù
 成书于公元前约600年的《诗经》便是这样一部
 zhùzuò Tā shōulù shīgē shǒu kě fēnwéi sān lèi Fēng jí gè
 著作。它收录诗歌305首，可分为三类：“风”（即15个
 zhūhóuguó de míngē shǒu Yǎ jí pèichàng yōuyǎ yīnyuè de shī
 诸侯国的民歌）160首，“雅”（即配唱优雅音乐的诗）105
 shǒu Sòng jí jìsì zǔxiān de zànměishī shǒu
 首，“颂”（即祭祀祖先的赞美诗）40首。

These poems, mostly rhymed and of tetra syllabic lines, give a panorama of Chinese society between 1100 BC and 600 BC by means of narration, repetition, associative opening and figures speech:

In the ever-changing pageant of such crops as wheat, rice, millet, jute and sorghum, the haggard slaves are singing the eternal theme of sorrow for their sufferings and hatred against “rats” —the lords who have deprived them of their freedom and fruit of labor. Somewhere in a village a girl is taking a vow of unswerving devotion to her lover in spite of the shackles on the freedom of marriage; elsewhere a deserted woman is sobbing out the sad story of her unhappy marriage. Driven to the battle-field to meet the invading nomads, a man with a weather-beaten face begins to hum a low-keyed tune to express his deep concern for his aged parents at home, and he finds a ready echo among his fellow soldiers...

Zhèxiē shīgē duō wéi sì zì jù yāyùn zhǔyào shǒufǎ wéi Fù
 这些诗歌多为四字句，押韵，主要手法为“赋”、
 Bǐ Xīng Tāmen shēngdòng de miáohuì chū le gōngyuán qián zhì
 “比”、“兴”。它们生动地描绘出了公元前1100至
 nián jiān Zhōngguó shèhuì de quánjǐng tú
 600年间中国社会的全景图：

Yī nián yòu yī nián yī jì yòu yī jì dào liáng shǔ mài má xíng róng
一年又一年，一季又一季，稻粱黍麦麻，形容
kū gāo de nǚ lǐmen zhòng le shōu shōu le zài zhòng Tāmen chàngzhe yī gè
枯槁的奴隶们种了收，收了再种。他们唱着 一个
yǒng héng de zhǔ tí chàngchū nán áo de kǔ chàngchū kè gǔ de hèn tāmen
永恒的主题，唱出难熬的苦，唱出刻骨的恨——他们
zēng hèn nà xiē bō duó zì yóu hé láo dòng guǒ shí de shuò shǔ zài mǒu cūn yī
憎恨那些剥夺自由和劳动果实的“硕鼠”。在某村，一
wèi shào nǚ bù gù hūn yīn zhì dù de zhì gù chàngchū le zhí zhuó de qíng yǔ ài zài lìng
位少女不顾婚姻制度的桎梏，唱出了执着的情与爱；在另
yī chù yī wèi bèi yí qì de fù nǚ kū sù zhe zì jǐ bù xìng de hūn yīn chàngchū tā de
一处，一位被遗弃的妇女哭诉着自己不幸的婚姻，唱出她的
kǔ hé huǐ yī wèi mǎn miàn cāng sāng de nán zǐ yìng zhēng dào qián xiàn dī yù yóu mù
苦和悔；一位满面沧桑的男子应征到前线抵御游牧
mín zú de rù qīn lù shàng xiǎng qǐ jiā zhōng nián mài de fù mǔ biàn hēng qǐ dī chén
民族的入侵，路上想起家中年迈的父母，便哼起低沉
de xiǎo diào lái yǐ jì tuō tā de sī niàn zhè chù dòng le qí tā zhēng rén de xīn
的小调来，以寄托他的思念，这触动了其他征人的心，
tāmen yě gēn zhe hēng le qǐ lái
他们也跟着哼了起来……

Life of the idle aristocrats constitutes a poignant contrast to the wretchedness of the slaves. At one of the magnificent temples located in the capital Hao, the royalty are offering sacrifices. Chanting and dancing to the resounding music they pray for stability, prosperity and what not and cherish the memory of their ancestors, among whom are Qi—the god of agriculture, and King Wu, who had overthrown Shang and founded the Zhou Dynasty. For pleasure as well as for political coalition the powerful lords go on sprees. Far into the night, a grand banquet is still going on at the hall of a magnificent mansion. Some sober guests are chatting, picking at the delicacies or sipping at their cups of jade, whereas others are at war with the plates or dancing girls... The dissipated Duke Ling of Chen is often seen riding in a carriage and four to meet the wife of one of his senior officials...

Wú suǒ shì shì yǎng zūn chǔ yōu de guì zú men de shēng huó yǔ cǐ xíng chéng
无所事事、养尊处优的贵族们的生活与此形成
xiān míng duì zhào zài Hào jīng zhuāng yán xióng wēi de zōng miào lǐ wáng shì
鲜明对照：在镐京庄严雄伟的宗庙里，王室

zhèngzài jìsì zǔzōng zhèxiē zǔzōng zhōng yǒu fēnguǎn nóngshì de nóngshén Xiè
 正在祭祀祖宗（这些祖宗中有分管农事的农神契、
 miè Shāng jiàn Zhōu de Wǔ Wáng zài liáorào de yīnyuè hé gēshēng wǔyǐng zhōng
 灭商建周的武王），在缭绕的音乐和歌声舞影中，
 tāmen gēsòng zǔxiān ēndé qǐdǎo āndìng fánróng chūyú xiǎnglè hé zhèngzhì
 他们歌颂祖先恩德，祈祷安定繁荣；出于享乐和政治
 shàng de xūyào xiǎnhè de guìzúmen huā tiān jiǔ dì jìnqíng kuánguān zài mǒu
 上的需要，显赫的贵族们花天酒地，尽情狂欢；在某
 yī fùlì tánghuáng de diàntáng lǐ jǔbàn de fēngshèng de yànhuì shàng rénmen
 一富丽堂皇的殿堂里举办的丰盛的宴会上，人们
 tōngxiāo dádàn de yànyǐn yīrán qīngxǐng de rén huò yínchàng yín gē yàn qǔ huò
 通宵达旦地宴饮，依然清醒的人或吟唱淫歌艳曲，或
 chuōyǐn yùbēi zhōng de yù yè qióngjiāng huò pǐncháng xí shàng de shān zhēn hǎi
 啜饮玉杯中的玉液琼浆，或品尝席上的山珍海
 wèi míngdǐng dà zuì de rén zé shuāidǎ bēipán jiū bào wǔnǚ Chén Língōng
 味，酩酊大醉的人则摔打杯盘，揪抱舞女；陈灵公
 shícháng zuòzhe sì mǎ lā de chē zi qù yǔ chénxià de qīzī xíng ài mèi zhī shì
 时常坐着四马拉的车子去与臣下的妻子行暧昧之事……

The lower stratum of the slave-owning class, however, are indignant and sarcastic. They lament the injustice, protest against invented charges, denounce the tyrannies and express their sympathy for the slaves, who live under inhuman treatment...

Núliǔzhǔ jiējí zhōng de xiàcéng rénshì zé fènránbùpíng qǐ ér jīqiào cháo fěng
 奴隶主阶级中的下层人士则愤然不平，起而讥诮嘲讽。
 tāmen āi tàn bù gōngzhèng kàngyì luózhī zuì míng qiǎnzé zhuānhèng bàonùe
 他们哀叹不公正，抗议罗织罪名，谴责专横暴虐，
 biǎodále tāmen duì shòudào fēirén dàiyù de núlì de tóngqíng
 表达了他们对受到非人待遇的奴隶的同情。

The Book of Poetry is one of the most important sources of Chinese culture. For approximately 3,000 years it has been quoted and requoted to educate the ignorant, to convince the dubious, to console the unfortunate, to expose the evil and to eulogize the virtuous, etc. Many ideas embodied in it—for instance, honesty, fidelity, filial piety and love of peace—have become accepted values. It has had a tremendous impact on the Chinese language and on the development of Chinese