

# 海客寻瀛

(中国) 高伟浓 著

学林书局



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高伟浓教授旅外诗抄

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吉隆坡

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## 王灵智\*序

我既不是诗人，也不是诗评家或诗学者。但我十分喜欢读古今中外不同语言写成的诗。当我还在读大学的时候，我就尤其喜欢读古代的史诗，例如，巴比伦文的《古尔伽美什史诗》（“Epic of Gilgamesh”），希腊文的《奥德赛》（“Odyssey”）和《伊利亚特》（“Iliad”），但丁的英文《神曲》（“Divine Comedy”）和米尔顿的《失落的伊甸园》（“Paradise Lost”）。又如，希伯来文的古典诗《圣经·旧约》中的《诗篇》（“Psalms”）和《雅歌》（“Song of Songs”），以及唐朝以来的中国诗常令我醉迷，激发和培育了我的审美情趣。不仅因为这两种诗自身的语言很美，还因为这两种诗的形式惊人地相似而多变。尽管我也喜欢读英文的和中文的现代诗，但我读诗的爱好的明显地倾向于古典类型的诗。可能是这个原因，我喜欢高伟浓教授写的诗的风格。显然，他对中国古典诗及其规范了如指掌，能驾驭自如地以之向中国乃至海外华人读者宣示见解，传情达意。这本诗集清楚不过地表明，中国的古典诗形式在21世纪仍有存留和实用的价值，仍可适应传承中国丰厚的文化遗产的需求。还有一个原因是，我觉得读高教授的诗，恍若身历其境，眼见其象，耳闻其声，情为之发，思因而生，时而为其所深深吸引。

作为一个研究海外华人问题的历史学者，高教授有机会访问了中国人已经生根开花的远近一些国家。事实上，他已根据自己对这些移民社会的研究出版过几部书。但作为历史学家，他不可能在学术出版物中随意表达自己的情感和见解。所以，他的书的读者们没法进入他诗人的内心世界。只有他诗中细致入微的描写，才携着我们一道同游，沉浸在他所经历过的变幻万千的景象中。

去年，我参观了四川成都的杜甫草堂。当我游历和探寻诗人故居的遗迹以及静谧的浣花溪周遭时，我油然想起这位唐代伟大诗人一些描绘其陋居情形的诗篇。例如，诗人有一首精巧的七绝写道：

两个黄鹂鸣翠柳，  
一行白鹭上青天。  
窗含西岭千秋雪，



门泊东吴万里船。

杜甫是诗圣，也是一位描绘锦绣河山与人情世态的艺术巨匠，难怪郭沫若在杜甫草堂门前写下这样一幅对联：

世上疮痍诗中圣哲

民间疾苦笔底波澜

读高教授的诗，就会想起杜甫诗中所写的境遇和情怀。郭沫若在对联中对杜诗赞美有加，高教授在诗集中所吟所诵，恰如杜甫在他那个时代的所吟所诵一般。例如，我高兴地看到，高教授十分执着和乐意与人分享他在各国的观感和体验，以及他在旅途中所遇到的人物、组织和事件。我发觉他是个十分敏锐和机灵的观察者，他诗中的表达富于想象，动人心弦。在这方面，他的诗继承了杜诗的传统。虽然这本诗集并不完全有荷马史诗中的冒险活动所表现的壮阔雄奇，也不完全有但丁和米尔顿诗那样的华丽、寓意和教化，但读过此诗集，人们仿佛会循着他的旅途，从一个地方到另一个地方，从这一天到那一天，参加他的冒险经历；与此同时，透过他诗里丰富的历史典故和诗的形象语言，学习他的洞察力。在这个意义上，读这本诗集，就如读《奥德赛》，让天下胜景定格，让世上清音长驻，让人间温情不老，让心中语丝永存，因之，让一切美留驻在诗行中。

\*王灵智，美国加州大学柏克莱分校族裔研究系终身教授。



王灵智教授（左）与作者



## 卷首语

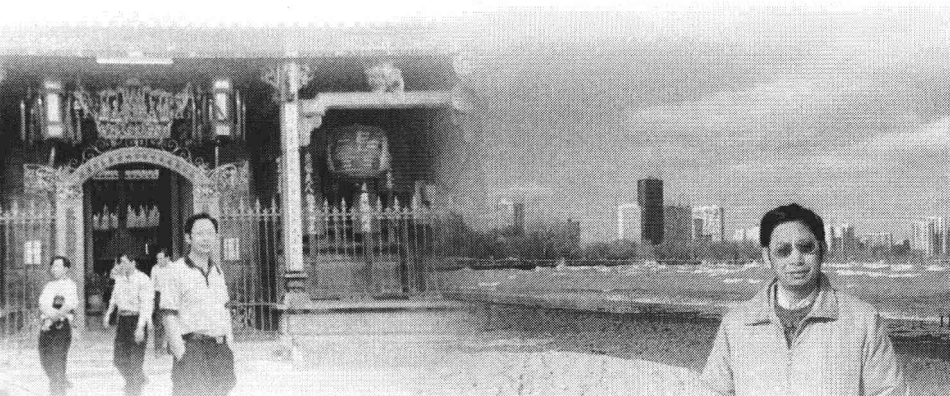
少时依稀知道瀛洲，还隐约知道那是仙人们居住的地方，是“十洲”之一（后来才知道另外九洲是祖洲、玄洲、炎洲、长洲、元洲、流洲、生洲、凤麟洲、聚窟洲），跟“三岛”（昆仑、方丈、蓬莱）、“五岳”（泰山、华山、嵩山、恒山、衡山）一起构成了庞大的中华神话体系。

及长，读唐诗，读古代文学作品，才懂得古时候不知多少人寻觅过瀛洲，要么为了得到仙草，要么想去与仙人们沟通，要么纯为猎奇，但都一无所获。由是，瀛洲成了一个“烟波微茫信难求”的所在，只有海客们和海客的“粉丝”们才会在茶余饭后谈起它。

最初的海客是哪些人，没谁能说得清。但至少在秦始皇时，他们中既有方士，也有移民，例如徐福带走的那三千到海上寻找仙草但却去如黄鹤的大秦国民。后来，海客的队伍里又多了一些新的群体，例如商人、使节和僧侣。大部分人做完海客后会回到他们的出发地，但也有不少人成了不归之客。

然而，无论是谁，都找不到，也说不清瀛洲在哪里。

找不到就去想象吧。汉武帝时的东方朔是个想象高手，他代表浪漫一族天花乱坠地吹嘘了一番之后，瀛洲就成了凡人们可望





不可及的地方。大概从此以后，人们就懒得去找它了。后来，瀛洲便成了人们消愁解乏的谈资。当然，也总有海客在痴心不改地寻找它。

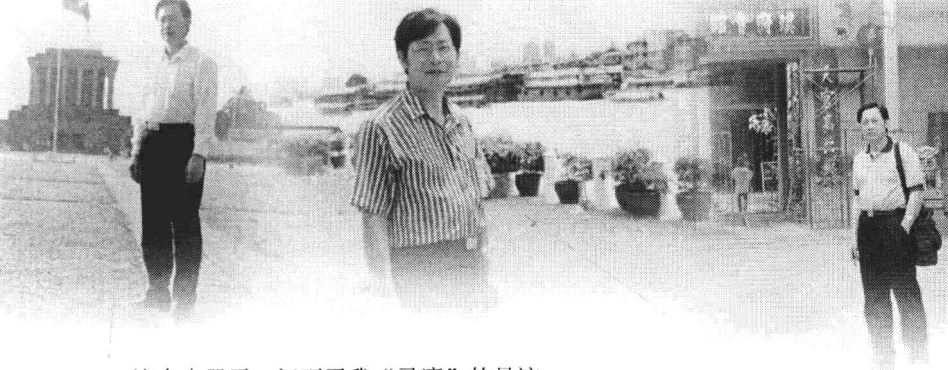
时间滑到了前个世纪中叶，中国大地上出现了大批大批的新海客，他们是出洋淘金的近代华侨。可惜，新海客们在苦难生活的重压下，不知道瀛洲为何物，更没有“寻瀛”的雅兴。多少年多少代了，新海客们压根儿不去思索那个虚无缥缈的所在。其实说来也正常，他们不需要仙草，更没有拜见仙人或搜奇猎异的闲情逸致。他们只需要金子和钞票。因此，他们在全世界所有落脚的地方，建立了自己赖以生存和发展的营地，那叫华埠，或叫唐人街，由此也形成了海外华人社会。

但有谁想到呢，唐人街，这些早年破旧不堪、洋人们望而却步的地方，在经过一代代华侨筚路蓝缕的建设和经营后，却成了一个充满生机和活力的地方。那里繁花似锦，百业兴旺，令乡关的同胞羡慕，令洋人们刮目。

我忽然想，这不就是瀛洲吗？世世代代，人们寻而无获，而今，华侨们将它在人间建起来了，建了一个又一个，尽管从来没有人会意识到，他们已经为古往今来的海客圆了一个难解的梦。

而今我来“寻瀛”，“瀛”在何方？就在唐人街，那分布在世界上各个角落的唐人街。每访问过一“瀛”，我喜欢记之以诗。





这本小册子，记下了我“寻瀛”的足迹。

美国的三藩市是海外一“瀛”，一个亮丽的“瀛”。那里有一位我的乡贤、诗人郑其贤先生，曾嘱我专写一本《乐为侨史走天涯》的诗集。不过，要走尽天涯，谈何容易！果真有哪一天，天涯的“瀛”都寻得差不多了，我一定写，且留着这个书名吧。

我非“全职”的海客。但多年来，也算涉足过海外几“瀛”，故才自充半个海客斗胆写下这本《海客寻瀛》。内中一些诗（第一至第七节），已在我的第一本诗集《嚶鸣友声》（韩国新星出版社，2005，首尔）上刊载过，这次稍加修改整理再版。第八节记我在美国东部各地的经历，为首次发表。外一节“菜根诗语”，虽非“寻瀛”之诗，但为我对工作与生活的感悟与思索之言，今一并收录于此。所有诗作，或为涂鸦，若能得到海内外方家指正，不胜其幸也！

马来西亚学林书局董事经理谢满昌先生，多年前曾出版过拙著《更变千年如走马》，今又欣然出版拙诗集《海客寻瀛》，令作者动容。美国柏克莱大学王灵智教授为本诗集写下了热情洋溢的序。暨南大学外国语学院杨红波老师认真修正了我的英文卷首语。此外，美国等地的许多朋友热情地关注着本诗集的出版。在此，谨向所有支持和关心过我的前辈、师长、朋友、同仁、学生，表示万分的敬意和谢意！





## The Note at the Beginning

Yingzhou ( the Oceanic Islet ) , the mysterious, beautiful home of saints and fairies, made its way into my mind when I was a child. It is one of the Ten Islands-later I knew that besides it, the nine islets were respectively called Zu, Xuan, Yan, Chang, Yuan, Liu, Sheng, Fenglin, and Juku, all of which make up an extensive mythological system of the Chinese Nation, together with the Three Islets-Kunlun, Fangzhang and Penglai, and the Five Mountains-Mt.Tai in Shandong, Mt. Hua in Shanxi, Mt. Song in Henan, Mt. Heng in Shanxi and Mt. Heng in Hunan.

As I grew up, the Tang poems and other ancient literary works I read further developed my knowledge that a great number of ancient people had already tried to search for Yingzhou, for the sake of looking for the cure-all medicine of fairy grass, meeting celestial beings face-to-face, or just hunting for wonders. To our pity, nothing was found, and thereafter Yingzhou became an even more mysterious place beyond human reach, "surrounded by mist and distanced by water". Only Haikes (marine wanderers) and their "fans" talked about it in their leisure.

No one knows who the primitive Haikes were. But it is in the period of Qinshihuang (the First Emperor of China) that Haikes surely included necromancers and migrants. A good example is Xufu, heading 3000 Qin's civilian boys and girls, who set off on a voyage, on a royal mission of looking for fairy grass, but only ended up disappearing without a trace. The number of Haikes increased afterwards. Those were merchants, envoys and monks, most of whom returned to the places of origin, but some of whom have never come back.

Nevertheless, no Haikes could find out or identify where Yingzhou was.

Therefore, people could do nothing but turn to their imagination. Yingzhou has been symbolized into a heavenly place beyond reach, more so based on the extravagantly colorful description given by Dongfang Shu, a literary prodigy living in the period of Hanwu Emperor. Since

e then, people have given it up and stopped looking for it any longer and Yingzhou has become part of the talk and exclusion of sadness. Just a few Haikes, of course, continued to seek it with their own illusion and willingness.

Time fled to the mid-18th century when a great number of new Haikes moved out of China in order to seek wealth, as the overseas Chinese in the modern time. It is a shame that they had no knowledge of Yingzhou, and even the "aesthetic mood" of Yingzhou-search, under the heavy pressure of everyday life. So many years and generations have gone by, the new Haikes didn't want to think of the whereabouts of this illusory place. Nevertheless, this is understandable because they had no desire of getting fairy grass or meeting celestial beings, and also no carefree pursuit for wonders. What they were after was only gold and money. By and by, "Huabu", i.e. Chinatowns were built wherever they happened to be and became the places of their existence and development. Chinatowns have been nurturing the overseas Chinese communities and become the home of overseas Chinese.

It is undoubtedly amazing that Chinatown, once a dirty and shabby part of the city, usually frowned upon and avoided by westerners, could have actually experienced tremendous growth with vigor and vitality. With efforts, determination and hard pioneer work of generations of Chinese, Chinatowns are now thriving with prosperity. This development of course has attracted the attention of their folk people at home and the admiration of the westerners likewise.

Suddenly, an idea comes into my mind-is Chinatown a Yingzhou? It couldn't be discovered from generation to generation, but later it was built in the world by overseas Chinese, and also built one by one, although those builders were not aware of what they did has got a long-cherished dream of Haikes, from ancient to modern, into reality.

Today I am seeking "Yingzhou". Where is it? Where are they? - Chinatowns, where in the world overseas Chinese are inhabited. I like to record where I have visited into poems. This booklet keeps my footprints as a traveler of Chinatowns.

San Francisco in the United States is one of "Yingzhous", and also a

brilliant "Yingzhou" in the world of China towns, where, Mr. Zheng Qixian, an elite of my ancestry home town and a poet, hopes me to write a book entitled **"Travel around the World for a History of Overseas Chinese"**. It is absolutely uneasy for me to do so now! Maybe one day when I really travel around most of "Yingzhous" in the world, I wish to write such a book. I'd better keep this name for the book!

Though I am not a "professional Haike ", I have given my footmarks to some "Yingzhous" . As a result, this book, **" The Haike's Search for Yingzhou"** came out, in which, some poems appearing in 1st-7th Sections have been published in my first poetry collection, **"Yingming Yousheng"** ( New Star Press, Seoul, 2005). Now they are re-published after a minor revision and collation. What I experienced in the east America is recorded in the 8th Section of this book., which comes into press for the first time. Besides the sections as above-mentioned, the last section entitled "Caigen Poems" consists of what I have thought about and explored with feelings of my life and work in the past, though they are not subject to this kind of poems like "Yingzhou-search". All the poems in this book are created with a poor handwriting. I would appreciate it very much if any expert at home and abroad could do me a favor and give my poems a good criticism and suggestions.

I am very much indebted to Mr. M. C. Cheah, Managing Director of Intelligentsia Book Station SDN.BHD., who published my book **"Gallop over the Millennium"** years ago and now my another book **"The Haike's Search for Yingzhou"**. My acknowledgements to Prof. Ling-chi Wang of UCB, the USA, who wrote a complimentary preface for my book, and Ms. Hongbo Yang of Foreign Languages College, Jinan University, who helped improve "The Note at the Beginning" in English. Moreover, many friends in America and other places are looking forward to the publication of this poetry collection. Hereby, I would like to extend my deepest gratitude to my teachers, colleagues, students and those who have supported me with care and enthusiasm.

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## 一、信马由缰

### 望海潮 马来西亚旅忆\*

连天棕榈，漫山椰树，堪夸马国方洲。先辈华人，  
蓝缕筚路，描来锦绣田畴。民族有巫华，正和谐共处，  
填塞鸿沟。天佑斯民，地灵人杰写春秋。

凭栏独上层楼。看海天空阔，浪卷飞鸥。大地播春，  
柳条飘絮，燕莺齐奏笙篴。丘岱亦含眸。有友朋侃论，  
清亮歌喉。宏愿前头，霞光万丈照金瓯。

\*余一九九二年九月与一九九四年十月两度访马，各近一月，以  
下诸诗，记两次访马所得。

### 吉隆坡

绿树丛丛赤道风，重楼幢幢显峥嵘。  
腾飞月月为宏愿，文化年年织彩虹。  
雅韵引来莺燕舞，雄声唱得浪西东。  
蓦然已是三更夜，阵阵清凉雾色朦。

### 槟榔屿

莫问青川陆或洲，收拢景致掩重楼。  
眼前老树团烟绿，远处大船共海浮。  
轻燕欲邀莺买醉，飞鸥长与鹭同游。  
君来且作天边客，不用破囊赛相侯。





## 槟榔屿六十六层高楼乐厅

一柱撑天天欲裂，笙歌夜半哭秋声。  
时而觅得冬春色，群客揉成百韵情。

## 云顶观光园

云雾接青天，顶巅剑气悬。  
王牌驱大鳄，押宝镇河川。  
蒙地卡罗技，到兹亦惘然。  
吾为村野客，务实好田园。

## 马六甲古城门

城门寂寂日光斜，古屋悠悠赏落花。  
想象当年朝玉阙，欢呼拜里密苏拉\*。  
\*时马六甲王，曾率朝臣五百余人到明廷朝贡。

## 马六甲中国山

断魂孤独带烟归，海水无垠雁北飞。  
思归天天惊梦觉，望夫石上捣青衣。

## 马六甲民族文化村

招展花枝挂满篱，游人浪漫笑开时。  
一国春色来干地，处处民风簇簇诗。





## 新山拿督宫

食兮多上肉，居有清幽竹。  
广厦百千间，花团迷锦簇。  
梅香赛彩云，使唤如驱鹿。  
王室尽如斯，奢华焉满足！

## 新加坡海峡

一江烟雨一川晴，当日兀兰北望清\*。  
忽觉银河成海峡，牛郎织女最零丁。

\*兀兰，新加坡岛北一镇。余一九九一年末在新时曾  
专访此镇，隔海眺望马来西亚之新山。

## 沙巴（阿庇）

烟水浩茫远屿微，长街尽日浸春晖。  
身临赤道精神爽，情沐椰风夙愿归。  
阿庇婀娜姿态美，婆罗推髻晚妆稀。  
海隅变幻多姿色，赐我绿涛最忘机。

## 沙捞越（古晋）

觅得猫城学楚狂\*，莫因嫩绿惹神伤。  
人潮市井观时尚，魂寄清江向大荒。  
院落时时邀丽日，人家处处浴新凉。  
浣纱溪口无西子，烟月五湖属范郎。  
\*古晋，当地语，猫之意也。





## 古晋民族文化村

长屋头颅少\*，古风趣味多。  
村姑着异服，丁壮执刀戈。  
海隅清野地，错落叠山河。  
忽觉入蛮域，天音合韵和。  
\*北婆罗洲上著住长屋，旧有猎头陋俗。

## 关丹海滩

银白蔚蓝两不侵，只应邀月发私吟。  
轻舟未必追彭泽，渔猎何尝可避秦！  
民屋当时鸡犬闹，涛声依旧是知音。  
何年再作云泉约，相看岚风过雨林。

## 彭亨地中海俱乐部

闻道水穷山尽处，时人裸服变蛮人。  
依稀谁见蛮人影，恍若世人覓野人！

## 文德申与巴生港

晚起晨风缓缓吹，晚来步月望潮移。  
海边大蟹随鱼去，一世偷闲得几回！

## 螃蟹晚餐\*

江海横行曾几时，一朝入腹笑痴痴。







可怜牙齿无中用，挥舞铁锤念有词。

\*此地名已浑忘矣，只记得是夕车行甚久，至一林深处进螃蟹宴。蟹大如斗，每人发一锤以砸之，前所未闻也。

## 而连突

腹地林深可赋闲，晨昏踱步最开颜。  
清风过后清幽在，赏鹤时余亦赏山。

## 麻姑\*

掘金当日入云深，何处循踪觅塞门？  
寂寥山丘空有迹，无声墓穴弃荒尘。  
街衢信语祈真主，寺庙飘香拜鬼神。  
榕树根头风习习，晚来闲话向黄昏。

\*为中国史籍所称。十九世纪末，大批华侨涌到此处淘金。

## 丁加奴

### (一)

巨物庞然傲海庭\*，无求寡欲享高龄。  
虾鱼亦解君常乐，可惜吾人是白丁！

\*丁加奴海龟甚大，游人到此，多必一观，惜余错之。

### (二)

海湾似月月如弓，滨江留迹乐融融。  
潮来呼啸犹变响，异国心情与浪同。

