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Traditional Chinese Culture Series

SPITTING ON GHOSTS

Fables and Fairy Tales from Early China

译者/BRIAN BRUYA(美)

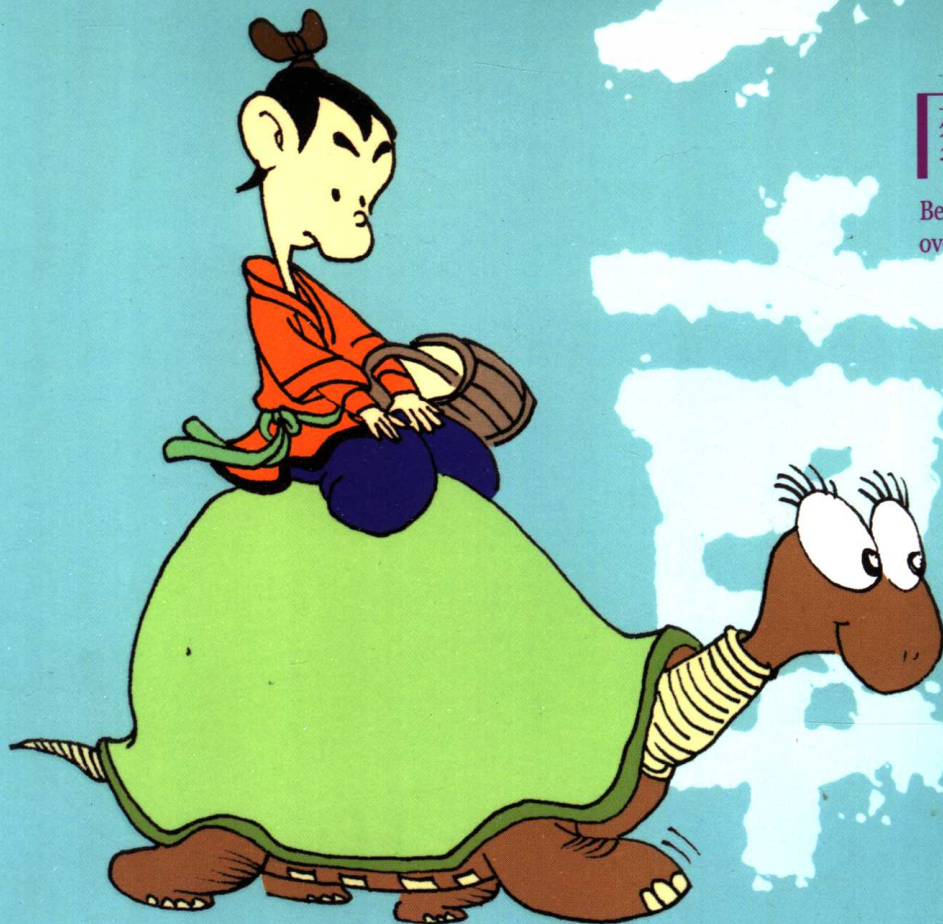


六朝怪谈

奇幻·人间·世

「蔡志忠 > 著」
TSAI CHIH CHUNG

Bestselling comics author with
over 40 million books sold



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SPITTING ON GHOSTS

Fables and Fairy Tales from Early China

六
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谈

奇幻·人·间·世

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The writings of Chinese early thinkers have influenced all facets of Chinese culture and society, from education to art, from politics and warfare to common etiquette. The popular comic book artist TSAI CHIH CHUNG has faithfully brought the wisdom of these classics to life with his uniquely charming illustrations.

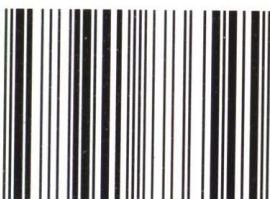
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TSAI CHIH CHUNG first came to prominence through his award-winning animated movies and his immensely popular daily comic strips. When he turned his hand to the classics after a prolonged period of self-education, they were acclaimed by critics and shot to the top of the bestsellers lists. His books have been published in America by the renowned publishers Princeton University Press and Knopf.

Brian Bruya is translator of the American editions and received his Ph.D. in Comparative Philosophy from the University of Hawaii. He is a professor and interpreter of early Chinese Philosophy and Managing Editor of Shuhai Wenyuan, a website for the study of Chinese philosophy.

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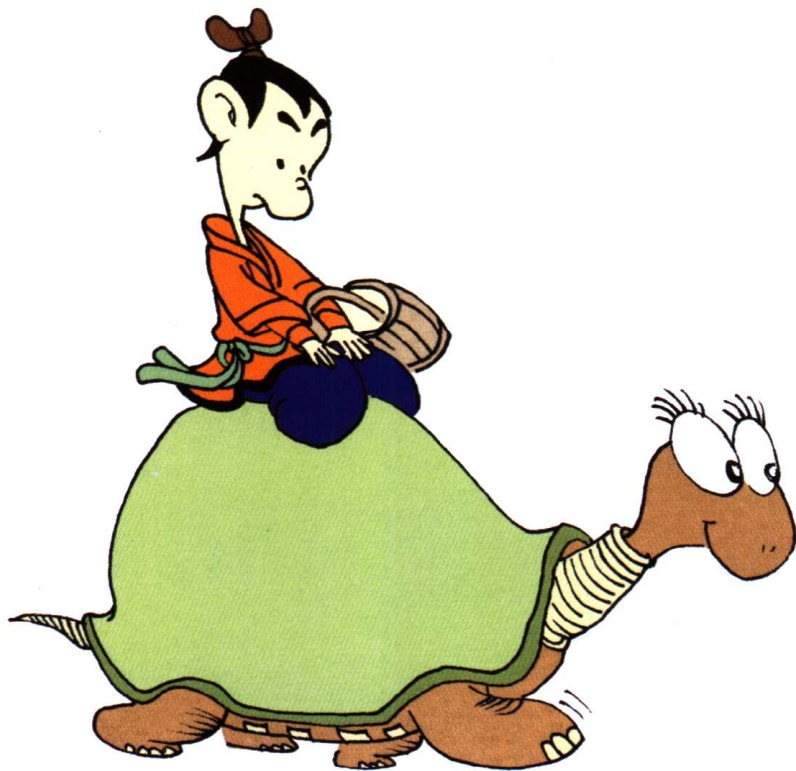
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蔡志忠/著 BRIAN BRUYA(美)/译



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The Fast Talker



集古注类书，重新编排发行。

《搜神记》之续篇，所记多神祇灵异，人物变化之事，迷信及佛道思想随处可见。宋失传，明始有好事者收

《搜神后记》：又名《续搜神记》。旧题晋陶潜所撰，然疑点颇多，未敢遽认系陶氏原著也。此书乃千宝

今通行二十卷，系明末好事者采集古注与唐、宋类书所遗文，重新编排而成，已非原貌。

《搜神记》：晋干宝撰，千宝，字令升、新察。少勤学，博览书记，而性好阴阳之术。原书三十卷不存。

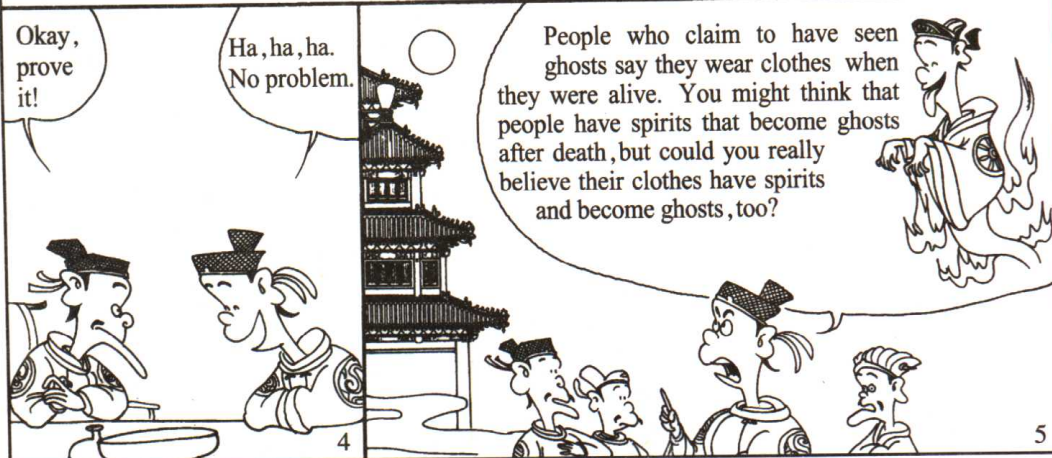
Ruan Zhan's Anti-Ghost Theory

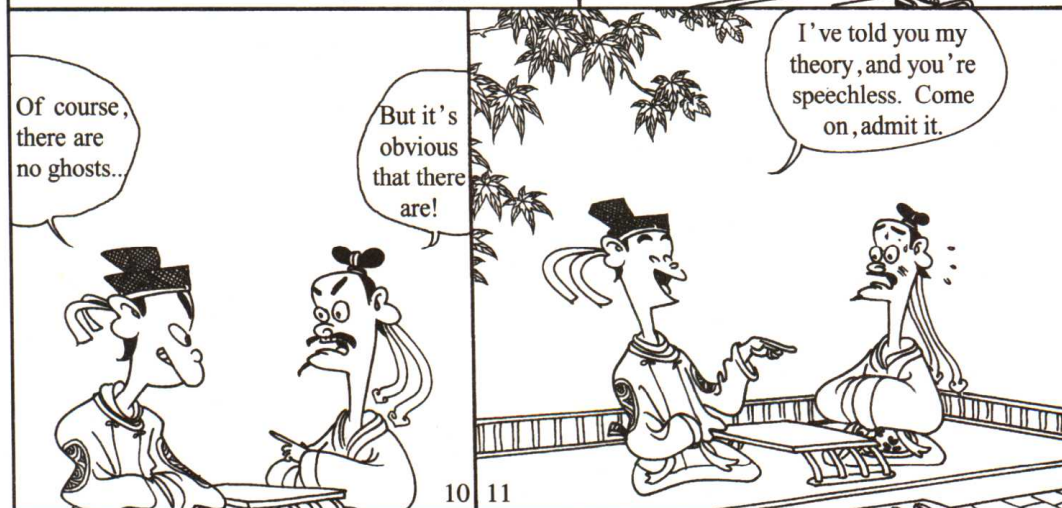
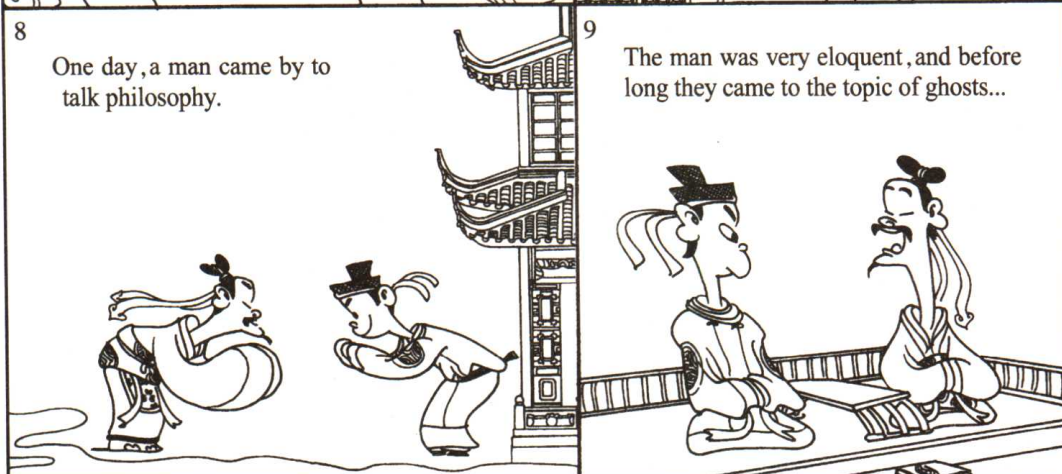
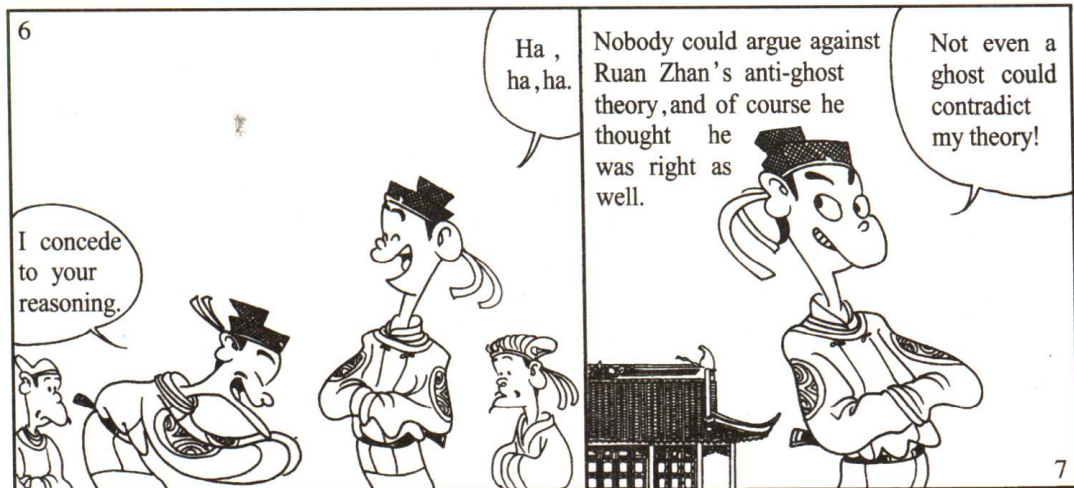


Ruan Zhan lived during the Jin dynasty and was famous for his anti-ghost theory...



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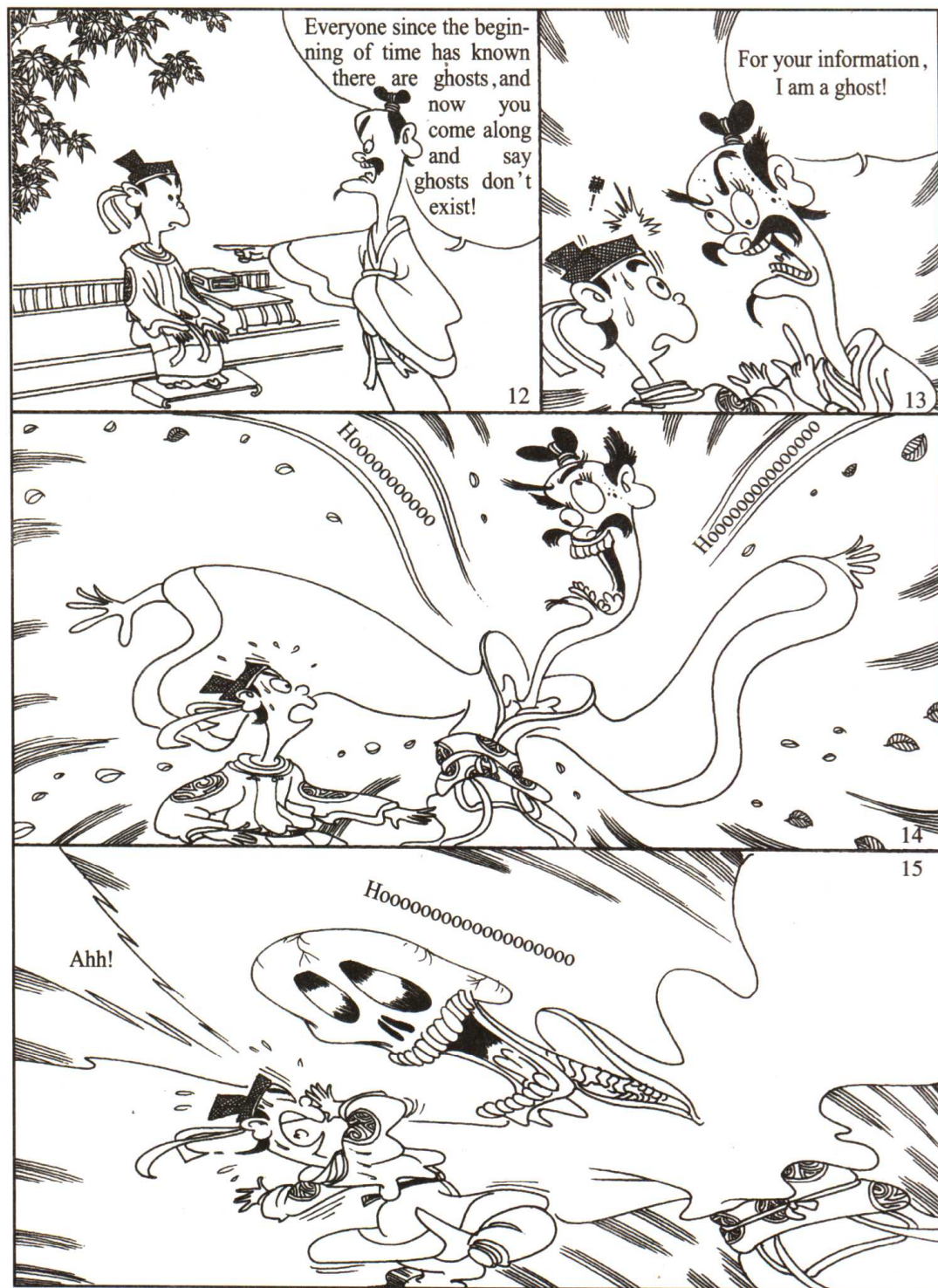
何得独言无。即仆便是鬼。」于是变为异形，须臾消灭。瞻默然，意色太恶。岁余，病卒。

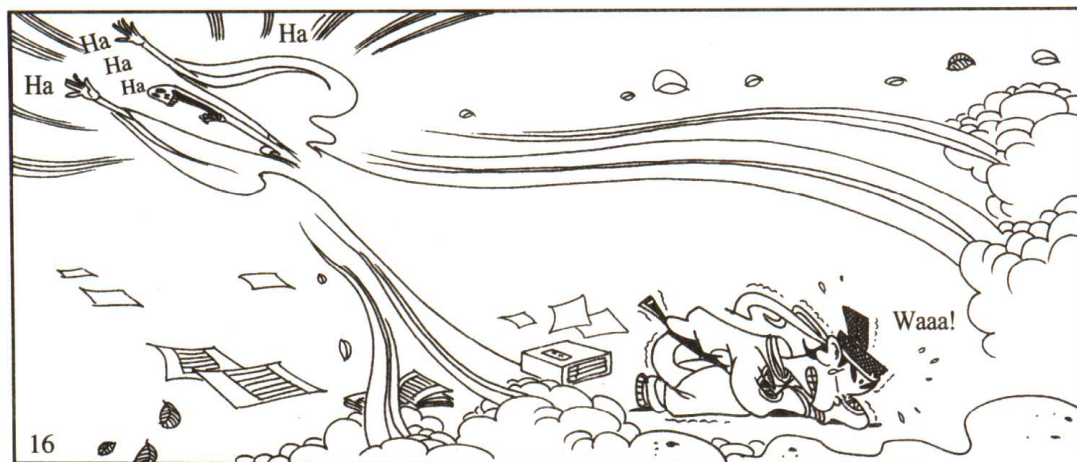
理。客甚有辩才。瞻与之言良久，及鬼神之事，反复甚苦。客遂屈。乃作色曰：「鬼神古今圣贤所共传，君阮瞻字千里，素执无鬼论，物莫能难。每自谓此理足以辩证幽明。忽有客通名诣瞻，寒暄毕，聊谈名

往。鬼手中出一铁凿，安着都督头，便推打之。都督云：「头觉微痛。」遽转剧，食顷便亡。
来取君，期尽明日食时。」门生请乞酸苦。鬼问：「有人似君者否？」门生云：「施续帐下都督。」便与俱
神。移日，客辞屈，乃曰：「君辞巧，理不足。仆即是鬼，何以云无？」问：「鬼何以来？」答曰：「受使
吴兴施续为寻阳都，能言论。有门生，亦有意理，常秉无鬼论。忽有一黑衣白帽客来，与共语，遂及鬼

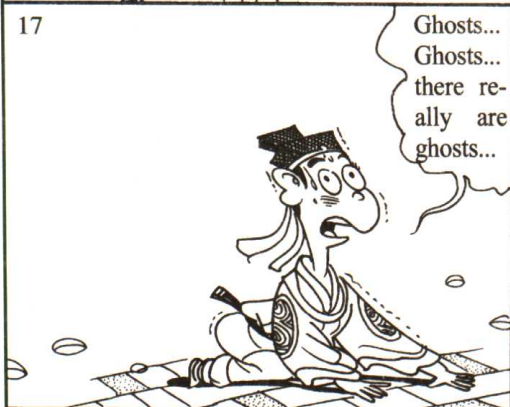
●小憩

《搜神记》

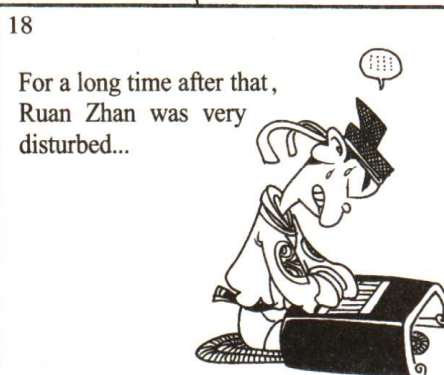




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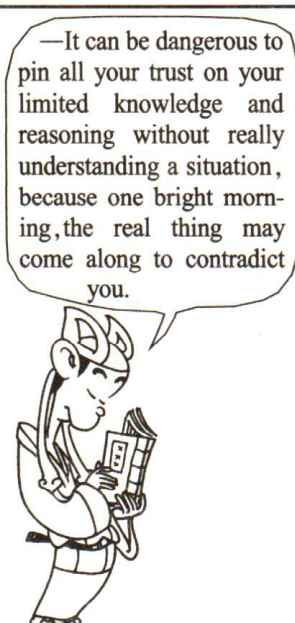
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小憩

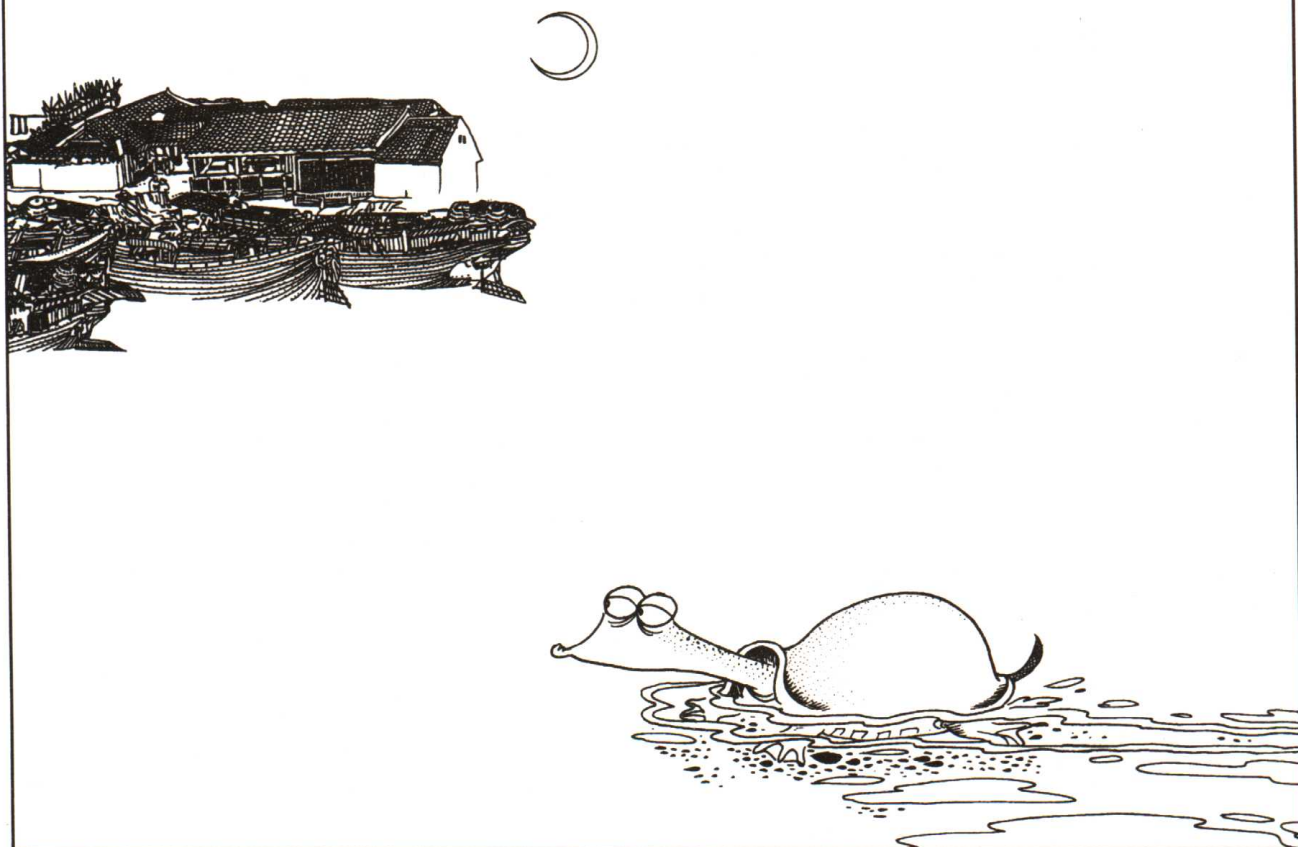
何物？」后所愿还至，故作其妇，前却未入，有一人从后推令前。既上床，婿捉之曰：「夜夜出何为？」妇曰：「我初不出。」婿惊。妇云：「君自有异志，当为他所惑耳！后有至者，君便挽留之，索火照视之，为彭城有男子娶妇，不悦之，在外宿月余日。妇曰：「何故不复入？」男曰：「汝夜辄出，我故不入。」



《列异传》

人，非我妇也。」乃向前揽捉，大呼求火。稍稍缩小，发而视之，得一鲤鱼，长二尺。
曰：「君与东舍女往来，而惊欲托鬼魅，以前约相掩耳！」婿放之，与共卧，夜半心悟，乃计曰：「魅迷

Turtle Magic



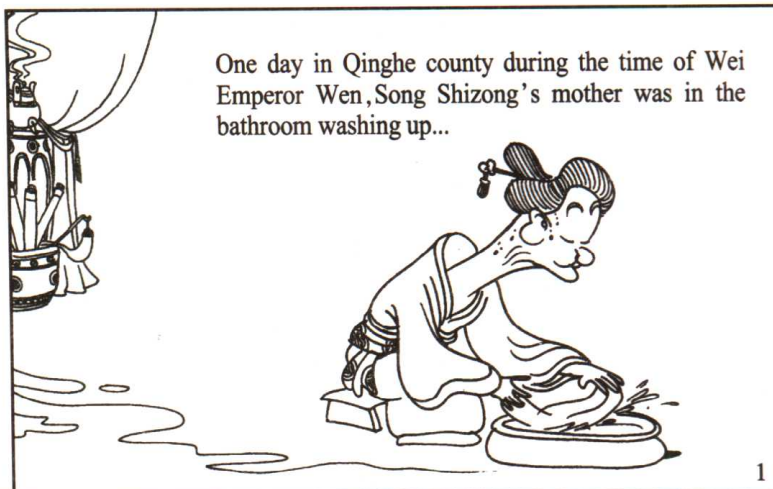
尚存，竟不治丧。
水。后数日，忽还。巡行宅舍，如平生，了无所言而去。时人谓士宗应行丧治服。士宗以母形虽变，而生理守之啼泣，无可奈何。意欲求去，永不可留。视之积日，转懈，自提出户外，其去甚驶，逐之不及，遂便入中窥之，不见人体，见盆水中有一大鳖。遂开户，大小悉入，了不与人相承。尝先着银钗，犹在头上。相与魏黄初中，清河宋士宗母，夏天于浴室里浴，遣家中大小悉出，独在室中良久。家人不解其意，于壁穿

《搜神记》

Turtle Magic



One day in Qinghe county during the time of Wei Emperor Wen, Song Shizong's mother was in the bathroom washing up...



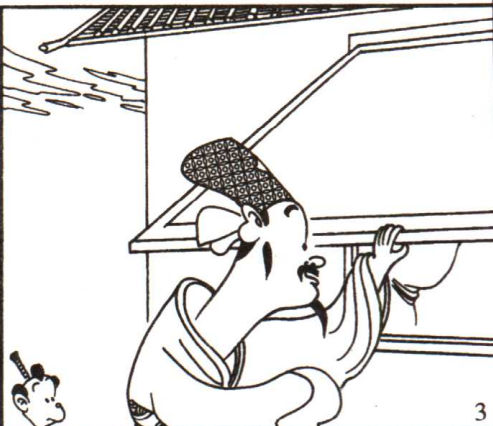
Grandma's been in there a long time. How come she doesn't come out?



I'll go see if there's something wrong...

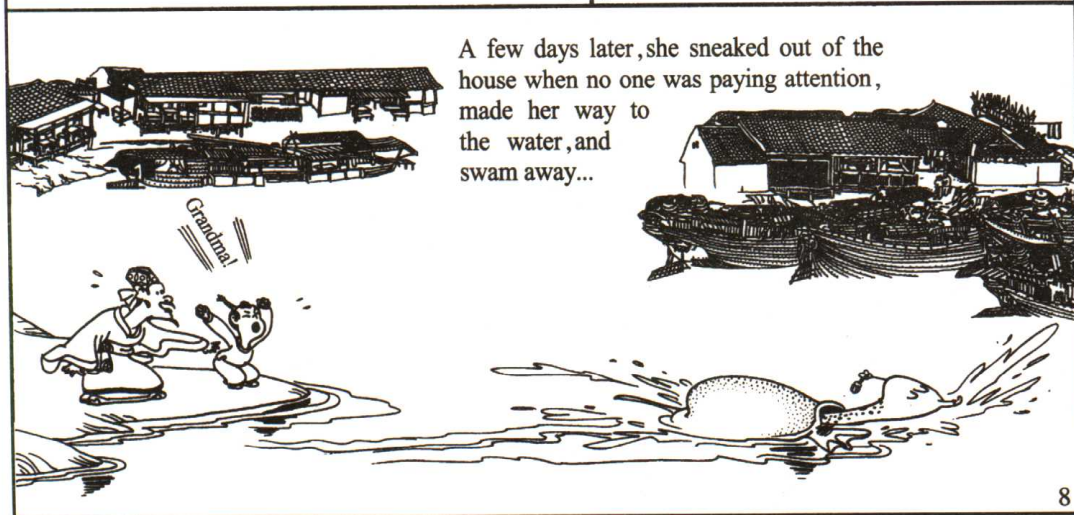
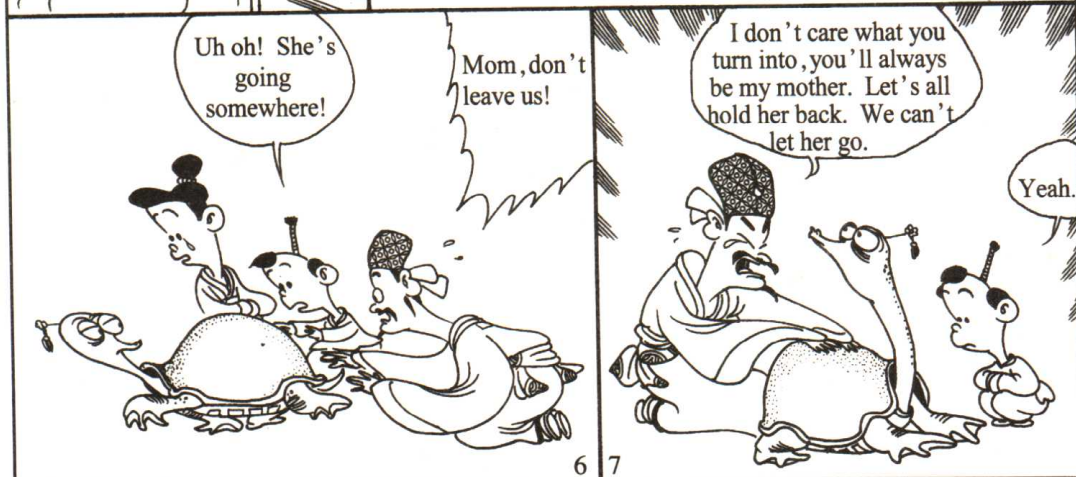
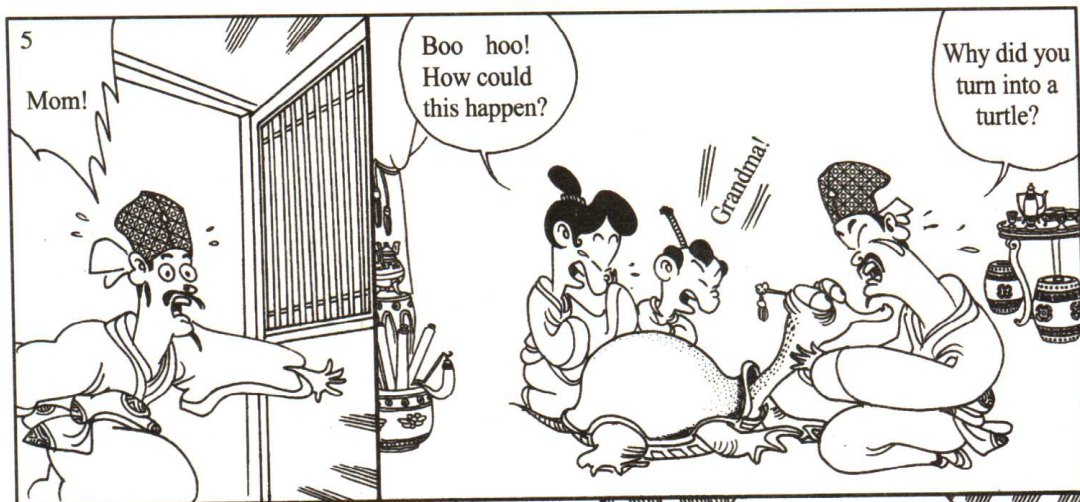


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Mom turned into a big turtle!





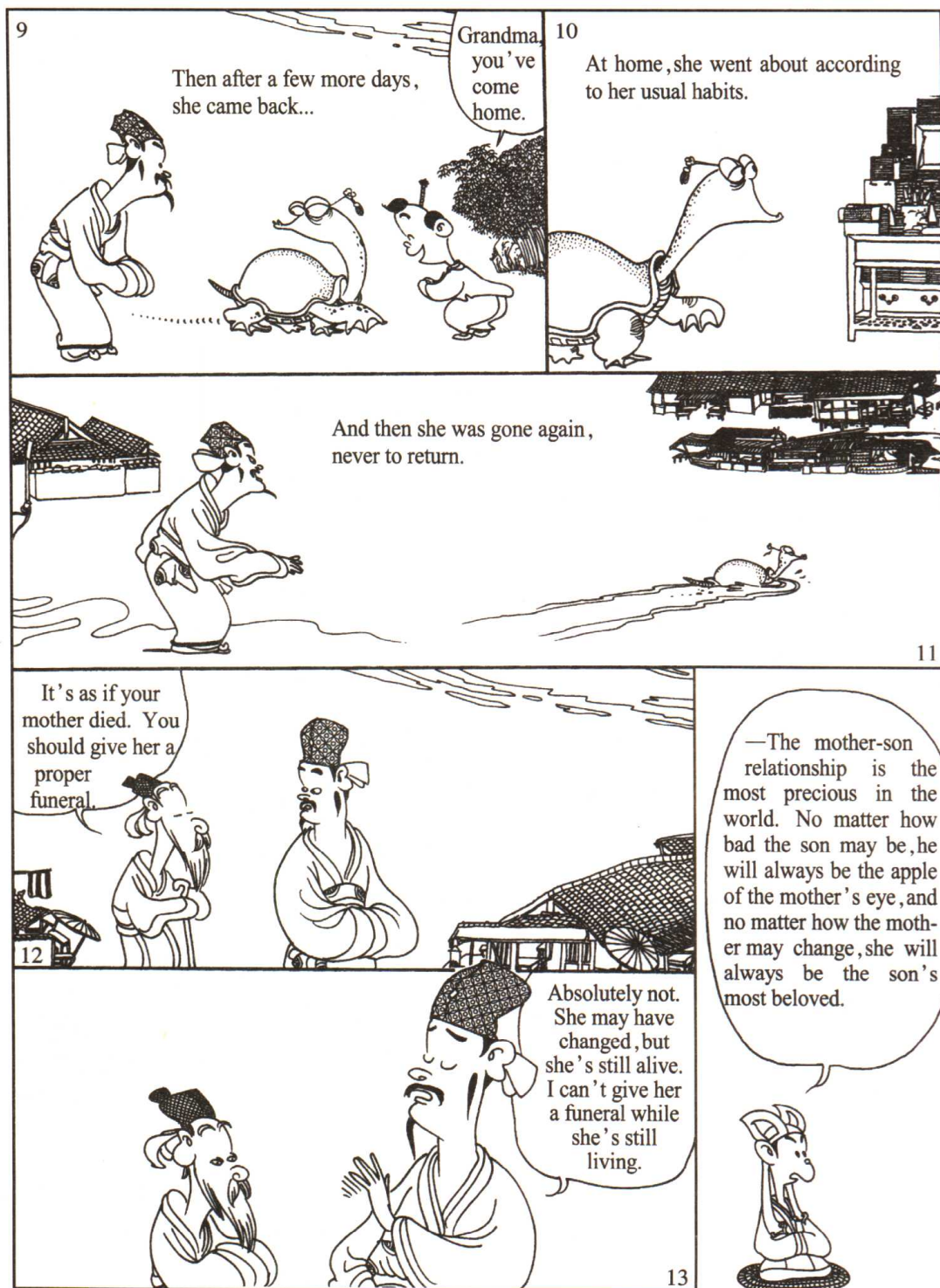
● 小憩

灯火乃是蛇眼。
密于帐中以手潜摸之，得一蛇，如数围柱，缠其女，从足至头。乳母惊走出外，柱下守灯婢子，悉是小蛇，
阁，拟于王侯。廊柱下有灯火，一婢子严妆直守。后房帷帐甚美。至夜，女抱乳母涕泣，而口不得言。乳母
晋太元中，有士人嫁女于近村者。至时，夫家遣人来迎，女家好遣发，又令女乳母送之。既至，重门累

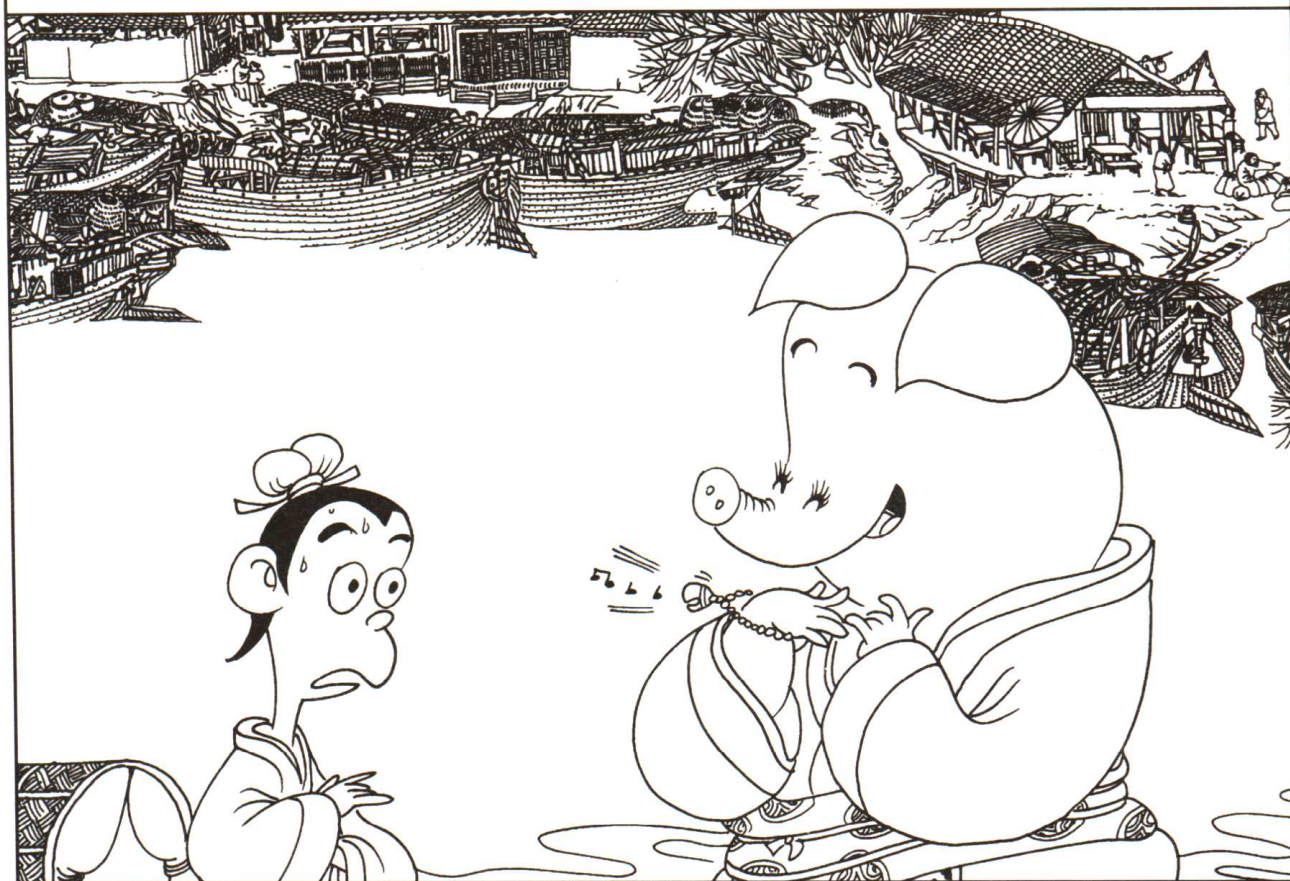
●小憩

自入庐山放入，遂不复食龟。
 龟。其暮，复梦八人，求哀如初。宗渊方悟，令勿杀。明夜，还梦见昨八人来，跪谢恩，于是惊觉。明朝，（浙米汁）瓮中养之。其暮，梦有十丈夫，并着乌布袴褶，自反缚，向宗渊叩头苦求哀。明日，厨人宰二宗渊，字叔林，南阳人。晋太元中，为寻阳太守。有数十头龟，付厨，敕旦且以二头作臠。便着潘汁

《太平御览》

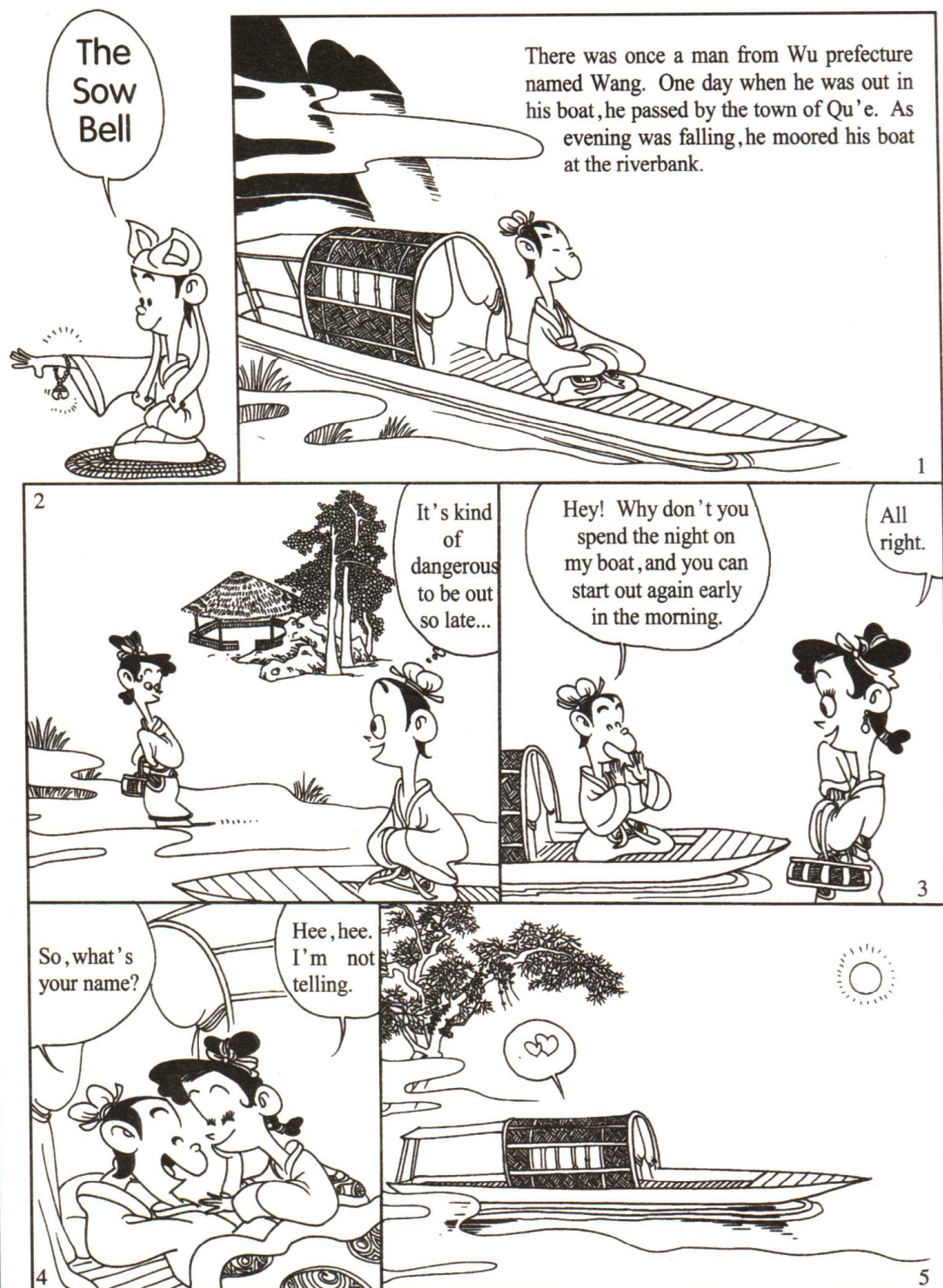


The Sow Bell



留宿。至晚，解金铃系其臂。使人随至家，都无女人，因逼猪栏中，见母猪臂有金铃。晋有一士人，姓王，家在吴郡。还至曲阿，日暮，引船上当大埭。见埭上有一女子，年十七八，便呼之

《搜神记》



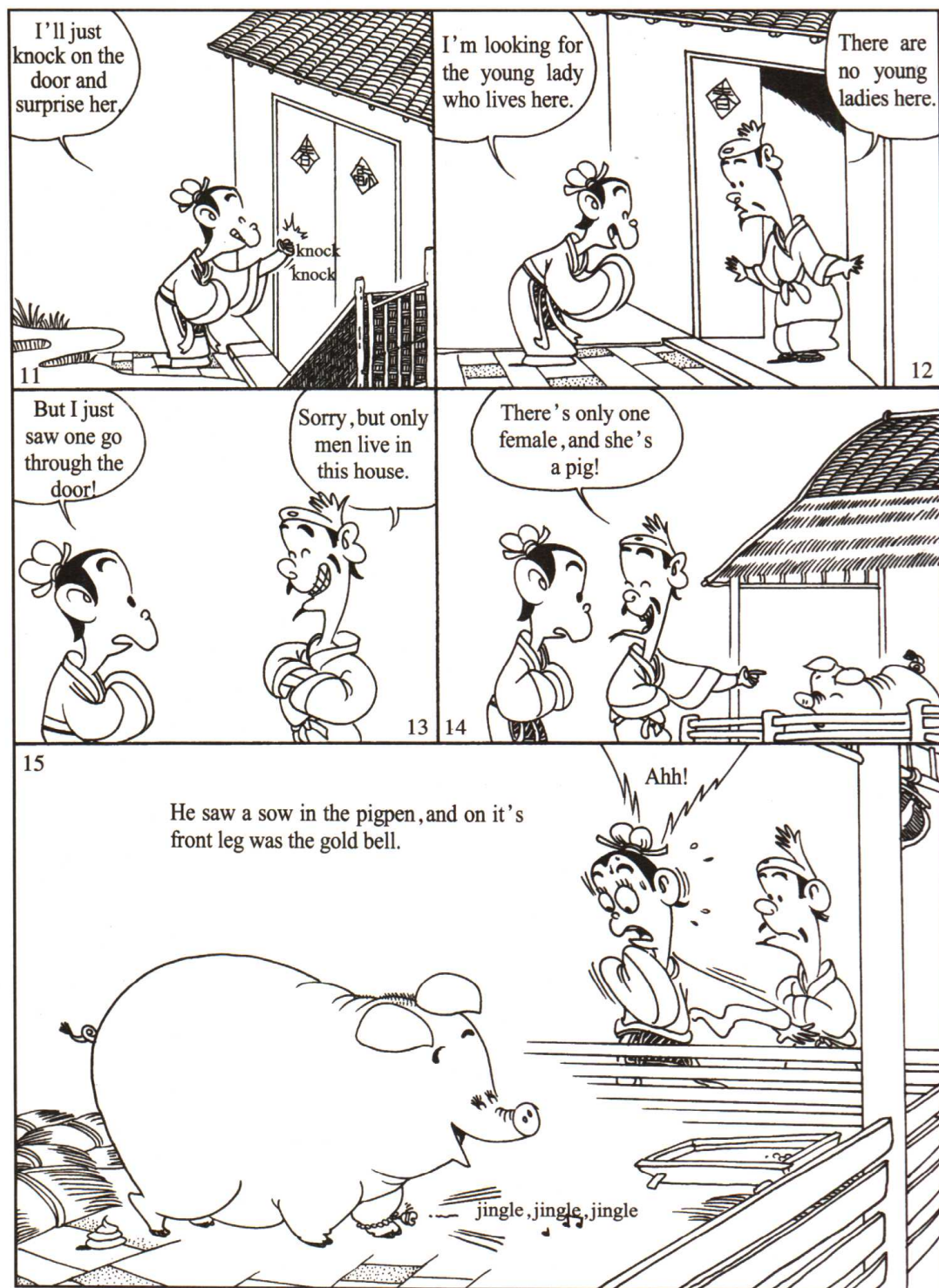


●小憩

见看之。」既死后，诸年少道人诣其庙。既至，便灵语相劳问，声音如昔时。临去，云：「久不闻呖声，甚姑。」如此一月许，便卒。临死，谓同学年少曰：「我无福，亦无大罪，死乃当作青溪庙神，诸君行便，可归，梦一妇人来，语云：「君当来作我庙中神，不复久。」」云遂问妇人是谁？妇人云：「我是青溪庙中晋太元中，谢家沙门竺昙遂，年二十余，白晳端正，流俗沙门。尝行经青溪庙前过，因入庙中看。暮

◎呗：和尚用梵音歌咏赞佛的声音，如「呗赞」。
冥之叹，情何可言？」既而歔歔不自胜，诸道人等皆为流涕。
思之。」其伴慧观，便为作呗。讫，其神犹唱赞。语云：「歧路之诀，尚有悽怆；况此之乖，形神分散；窃

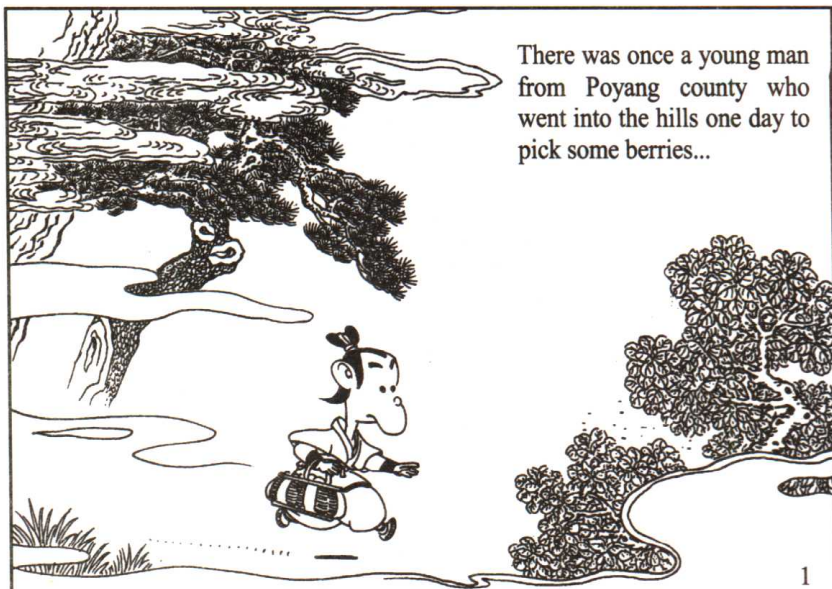
《搜神后记》



Huang Zhe Gets Lost



There was once a young man from Poyang county who went into the hills one day to pick some berries...



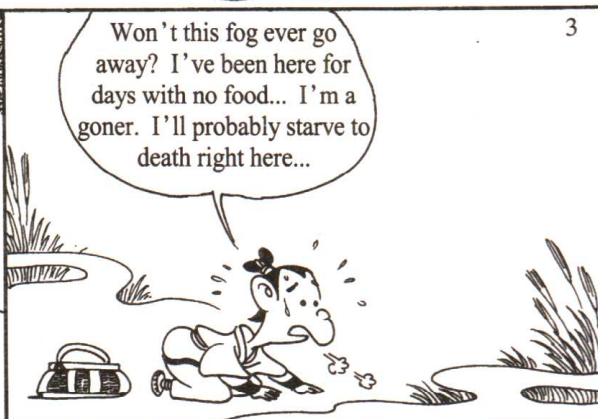
Huang Zhe Gets Lost



Oh no!
Where's the
road back
home?



Won't this fog ever go
away? I've been here for
days with no food... I'm a
goner. I'll probably starve to
death right here...



Huh!



It's a
tortoise...



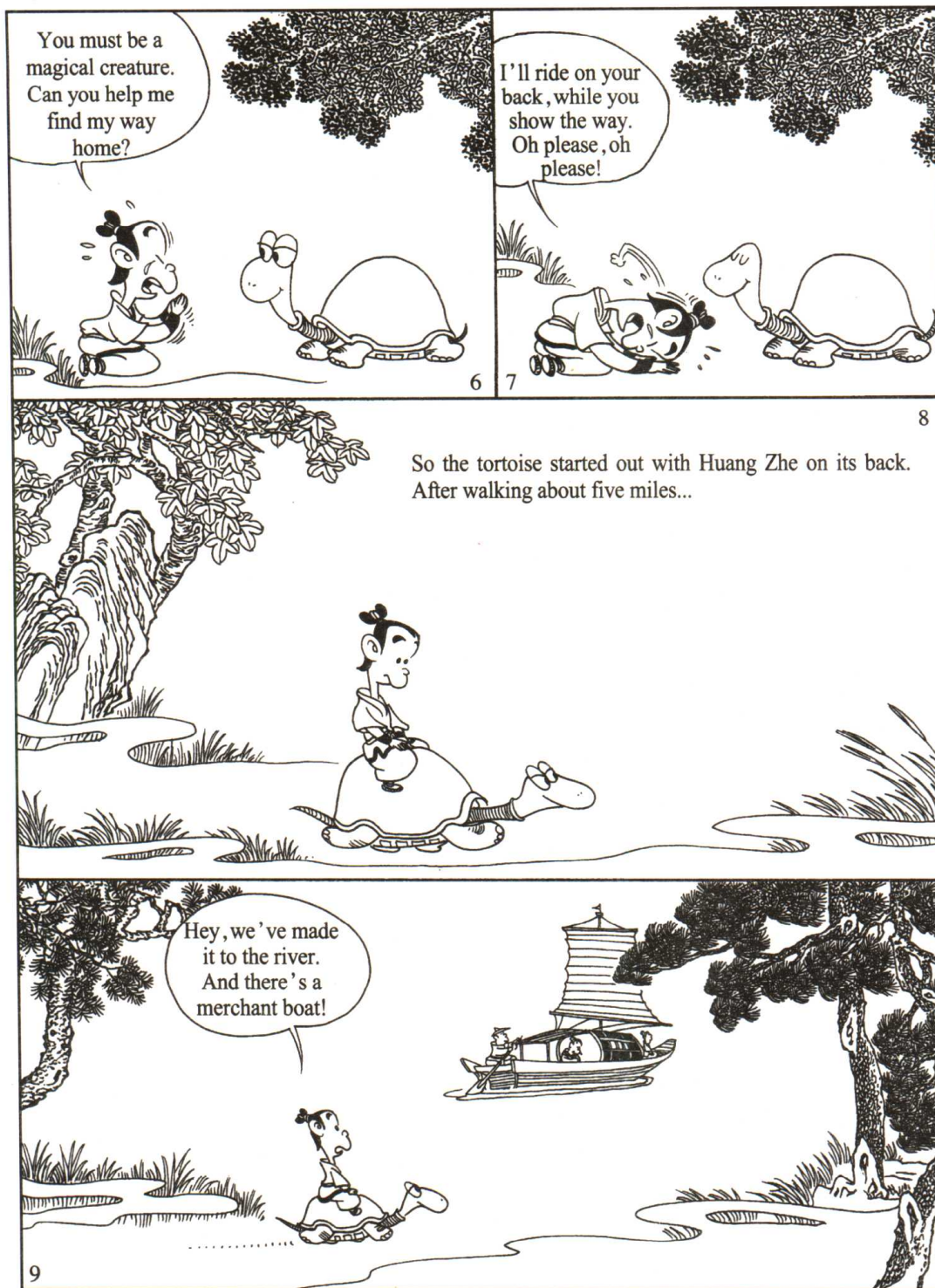
长尺余，正自打之。放笛，便云，顾语门生慎勿道。俄而都督云头痛，还所住，至食时便亡。

《搜神后记》

「有似君者不？」云：「施续下都督，与仆相似。」鬼许之，便与俱归。与都督对坐，鬼手中出一铁笛，可因共言语，遂及鬼神。客辞屈，乃语曰：「仆便是鬼，何以云无？受使来取君。」门生请乞酸苦，鬼问：

吴兴施续为吴寻阳督，能言论。有门生，亦有意理，常乘无鬼论。门生后渡江，忽有一单衣白帽客来，

●小憩



●小憩

三龟。宗悲思数日，方悟。自说：「此女子一岁生二男。」既为龟，送之于江。不见有人，方知是邪魅，遂共掩之。良久，得一物，大如枕；须臾，又获二物，并小如拳。以火视之，乃是容，留宿欢宴。既晚，因求寄载，宗便许之。自尔，船人夕夕但闻言笑。至一年，往来弥数。同宿密伺之，会稽吏谢宗赴假吴中，独在船。忽有女子，来入船。问宗：「有佳丝否？欲市之。」宗因与戏。女渐相

《钩沉本孔氏志怪》

●小憩

龟乃去。
矣。」公容虑向龟，乃令人视龟所在。果倒悬着屋。公叹曰：「果如所度！」命下龟于地，于是蒙得安寝；卒吏倒悬龟着屋。蒙其夕才眠，已厌。如此累夜。公闻而问蒙：「何故厌？」答云：「眠，辄梦人倒悬司徒蔡谟亲友王蒙者，单独，常为蔡公所怜。公尝令曰：『捕鱼。』获龟如车轮。公付厨，帐下（幕中

《太平御览》





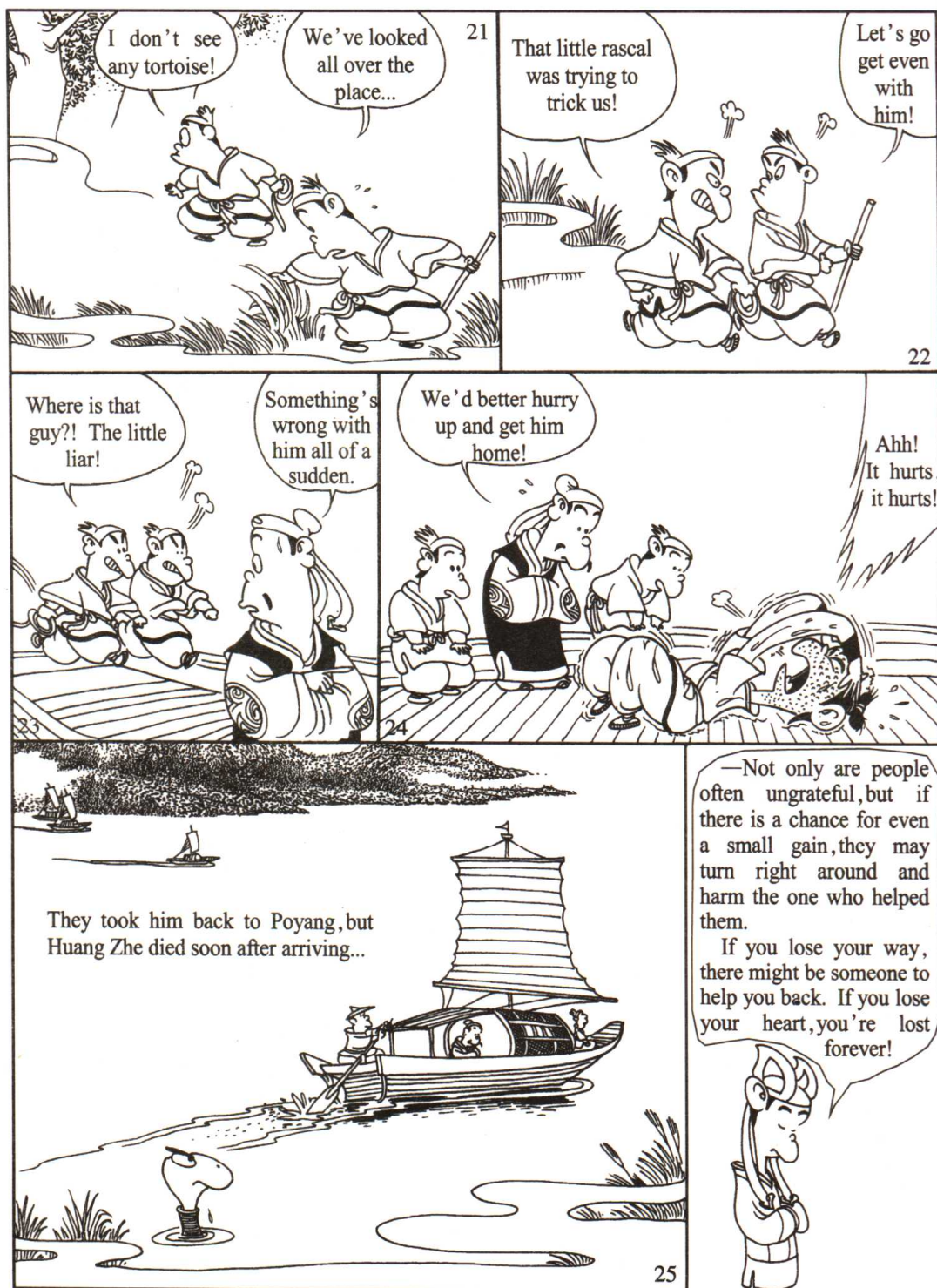
小憩

中。林家素贫，因此遂富。尝语：「毋恶我，年月尽，自去。」后果去。如少女，年可十七八，面青黑色，遍身青衣。乃令林家取一白瓮，盛水半，以绢覆头。明旦视之，有物在啖甘蔗。自称：「高褐」，主人因呼：「阿褐」。丘垅累积，尤多古冢，疑此物是其鬼也。林母独见之，形东乡杨里林原有旧藏器物中破甑，已无所用。鬼使撞瓮底穿为甑；比家人起，饭已熟。此鬼无他须，惟

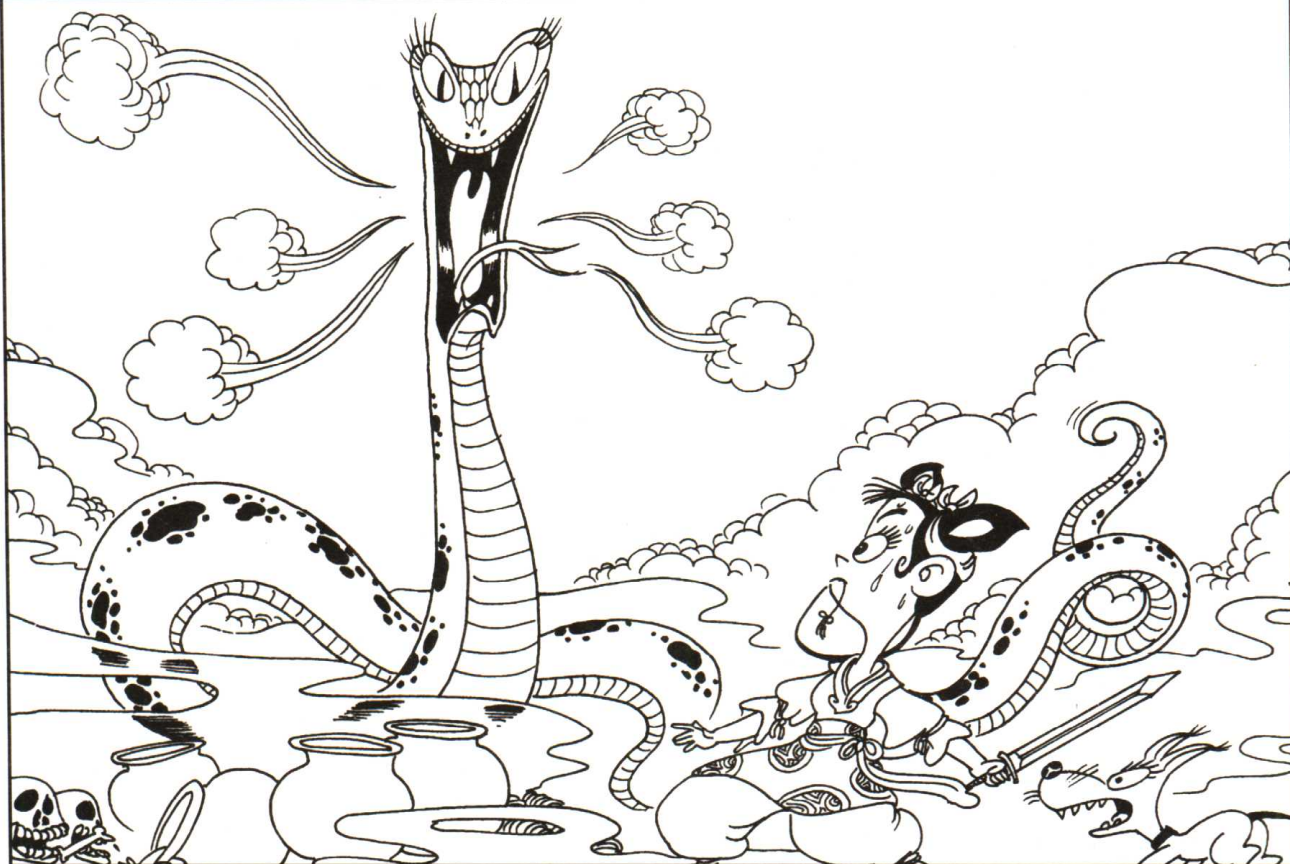
●小憩

见有良田数十顷，何遂垦作，以为世业，子孙至今赖之。
且舞且去，何寻逐径向一山，山有穴，才容人。其人即入穴，何亦随之入。初甚急，前，辄开旷，便失人。
一人长大余，黄疏单衣、角巾来诣之。翩翩举其两手，并舞而来，语何云：「君曾见韶舞否？此是韶舞。」
荜阳人，姓何，忘其名，有名闻士也。荜州辟为别驾，不就，隐遁养志。常至田舍收获。在场上，忽有

《搜神后记》



Battling the Serpent

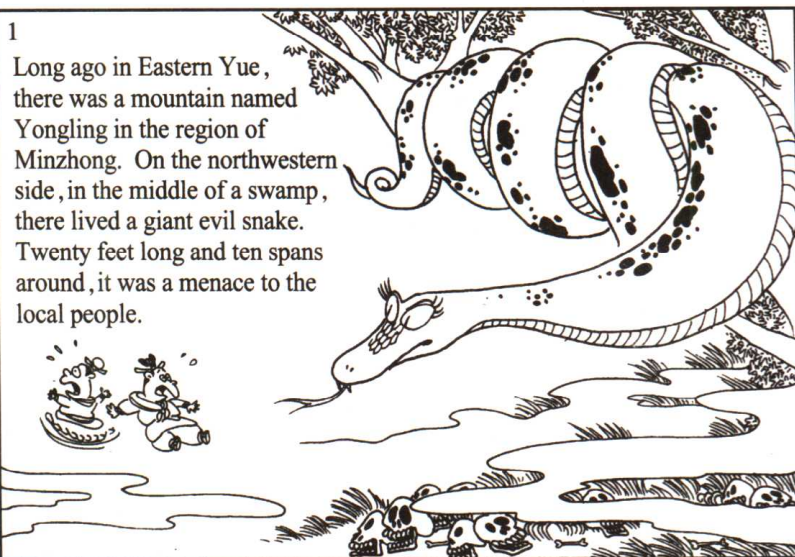


行，父母不听。寄曰：「父母无相，惟生六女，无有一男，虽有如无。女无缙紫济父母之功，既不能供养，累年如此，已用九女。尔时预复募索，未得其女。将乐县李诞家，有六女，无男，其小女名寄，应募欲并共患之。然气厉不息。共请求人家生婢子，兼有罪家女养之。至八月朝祭，送蛇穴口。蛇出，吞啗之。城长吏，多有死者。祭以牛羊，故不得祸。或与人梦，或下谕巫祝，欲得啗童女年十二三者。都尉令长，东越闽中，有庸岭，高数十里。其西北隅中，有大蛇，长七八丈，大十余围，士俗常惧。东冶都尉及属



1

Long ago in Eastern Yue, there was a mountain named Yongling in the region of Minzhong. On the northwestern side, in the middle of a swamp, there lived a giant evil snake. Twenty feet long and ten spans around, it was a menace to the local people.



2

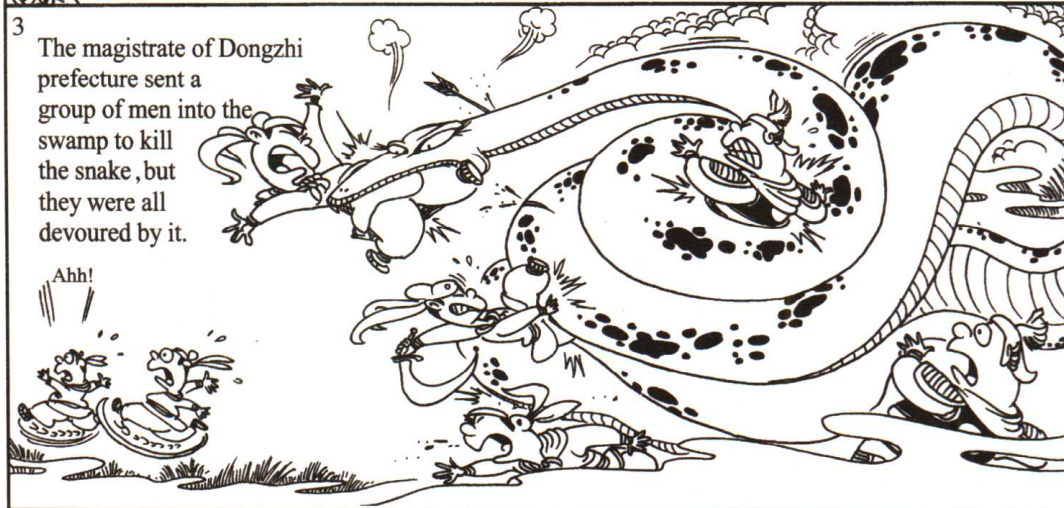
We're gonna get you, you wily beast!

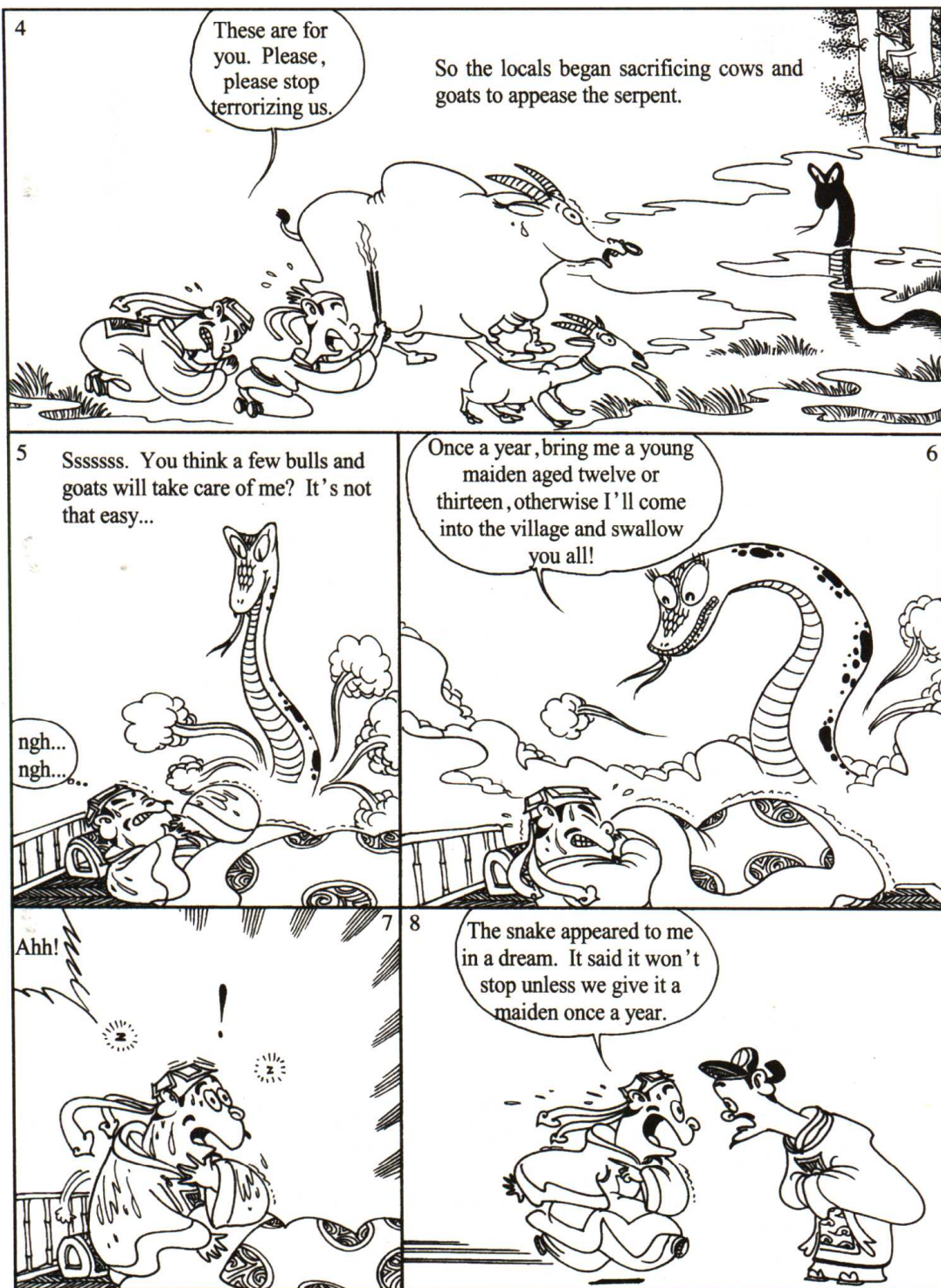


3

The magistrate of Dongzhi prefecture sent a group of men into the swamp to kill the snake, but they were all devoured by it.

Ahh!

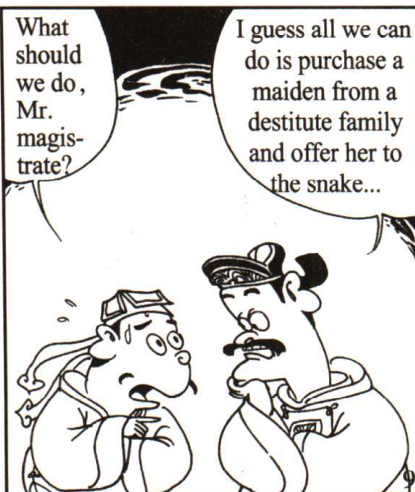




斫得数创。疮痛急，蛇因踊出，至庭而死。寄入视穴，得其九女髑髅，悉举出，咤言曰：「汝曹怯弱，为蛇
 灌之，以置穴口。蛇便出，头大如困，目如二尺镜。闻餐香气，先啗食之。寄便放犬，犬就啗咋，寄从后
 自潜行，不可禁止。寄乃告请好剑及咋蛇犬。至八月朔，便诣庙中坐。怀剑，将犬。先将数石米餐，用蜜麝
 徒费衣食，生无所益，不如早死。卖寄之身，可得少钱，以供父母，岂不善耶？」父母慈怜，终不听去。寄

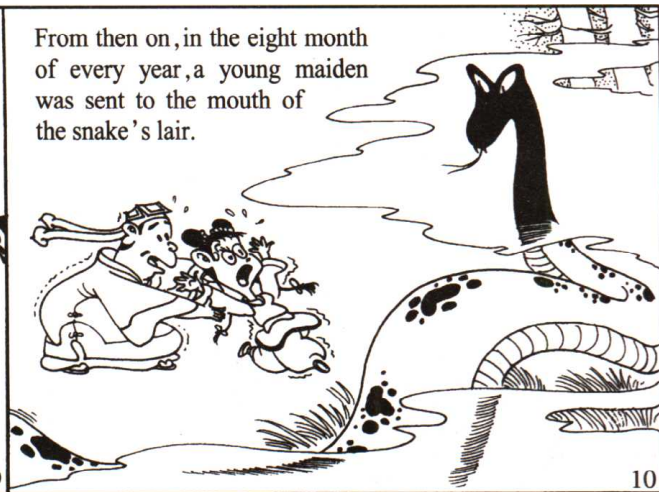
东治无复妖邪之物。其歌谣至今存焉。
所食，甚可哀愍。」于是寄女缓步而归。越王闻之，聘寄女为后，拜其父为将乐令，母及姊皆有赏赐。自是

《搜神记》



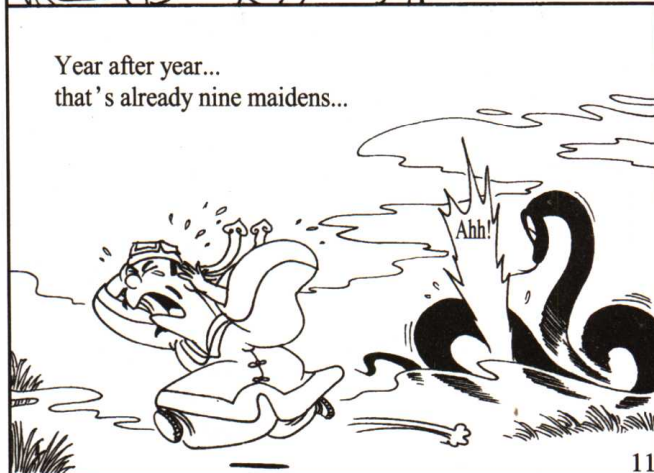
What should we do, Mr. magistrate?

I guess all we can do is purchase a maiden from a destitute family and offer her to the snake...



From then on, in the eighth month of every year, a young maiden was sent to the mouth of the snake's lair.

10

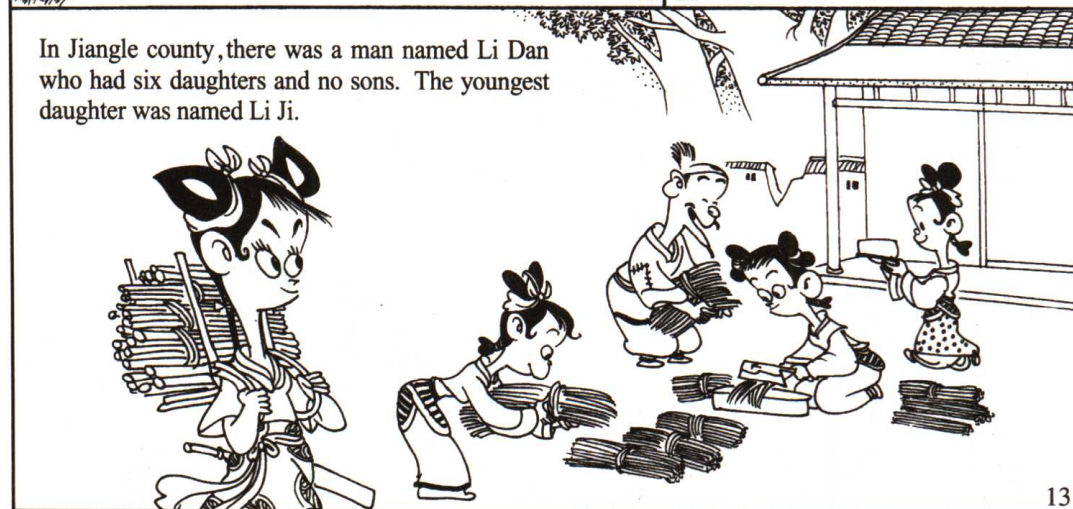


Year after year... that's already nine maidens...



The eighth month is here again, and we don't have a maiden yet...

11 12



In Jiangle county, there was a man named Li Dan who had six daughters and no sons. The youngest daughter was named Li Ji.

13

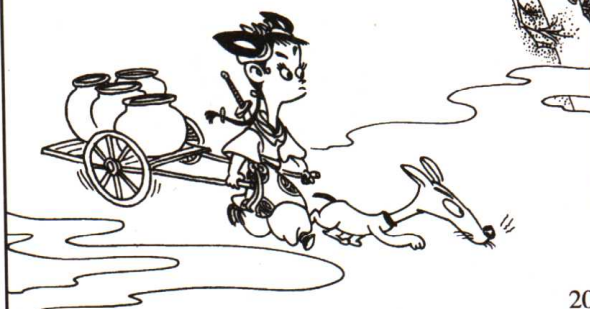


●小憩

余里，觉所践如尘，而闻粉米香，啖之，芬美过于充饥，即裹以为粮，缘穴行而食此物，既尽，复过如泥周皇觅路，仍得一穴，便匍匐从就，崎岖反侧。行数十里，穴宽，亦有微明，遂得宽广平广远之地。步行百遂推下，经多时至底。妇于后掷饭物，如欲祭之。此人当时颠坠恍惚，良久乃苏，得饭食之，气力小强。汉时，洛下有一洞穴，其深不测。有一妇人欲杀夫，谓夫曰：「未尝见此穴。」夫自逆视之，至穴，妇

「君命不得停，还问张华，当悉此闲。」人便随穴而行，遂得出交郡。往还六七年间，即归洛，问华，以所得令跪将羊须；初得一珠，长人取之，次将亦取，后将令啖，即得疗饥。请问九处之名；求停不去。答曰：长人语令前去，从命前进。凡过如此者九处。最后所至，苦饥饿，长人指中庭一大柏树近百围，下有一羊，台榭房宇，悉以金魄为饰，虽无日月而明逾三光；人皆长三丈，被羽衣，奏奇乐，非世间所闻；便告求哀，者，味似向尘，复费以去。所历幽远，里数难详。就明广，食所费，尽，便入一都，郭郭修整，官馆壮丽，

On the appointed day, Li Ji set out for the snake's lair with a sharp sword and a dog.

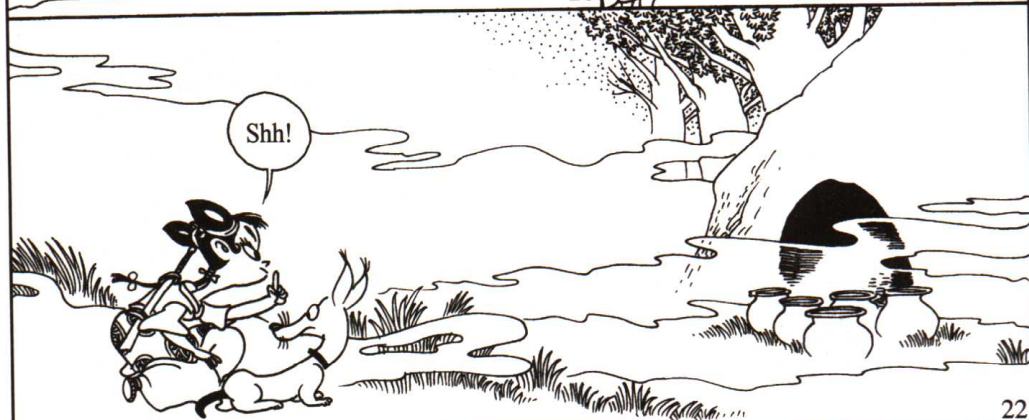


20

She mixed rice pudding with honey and set the large jars in front of the snake's lair...



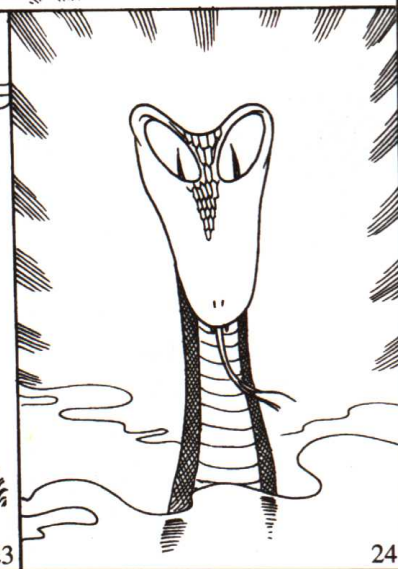
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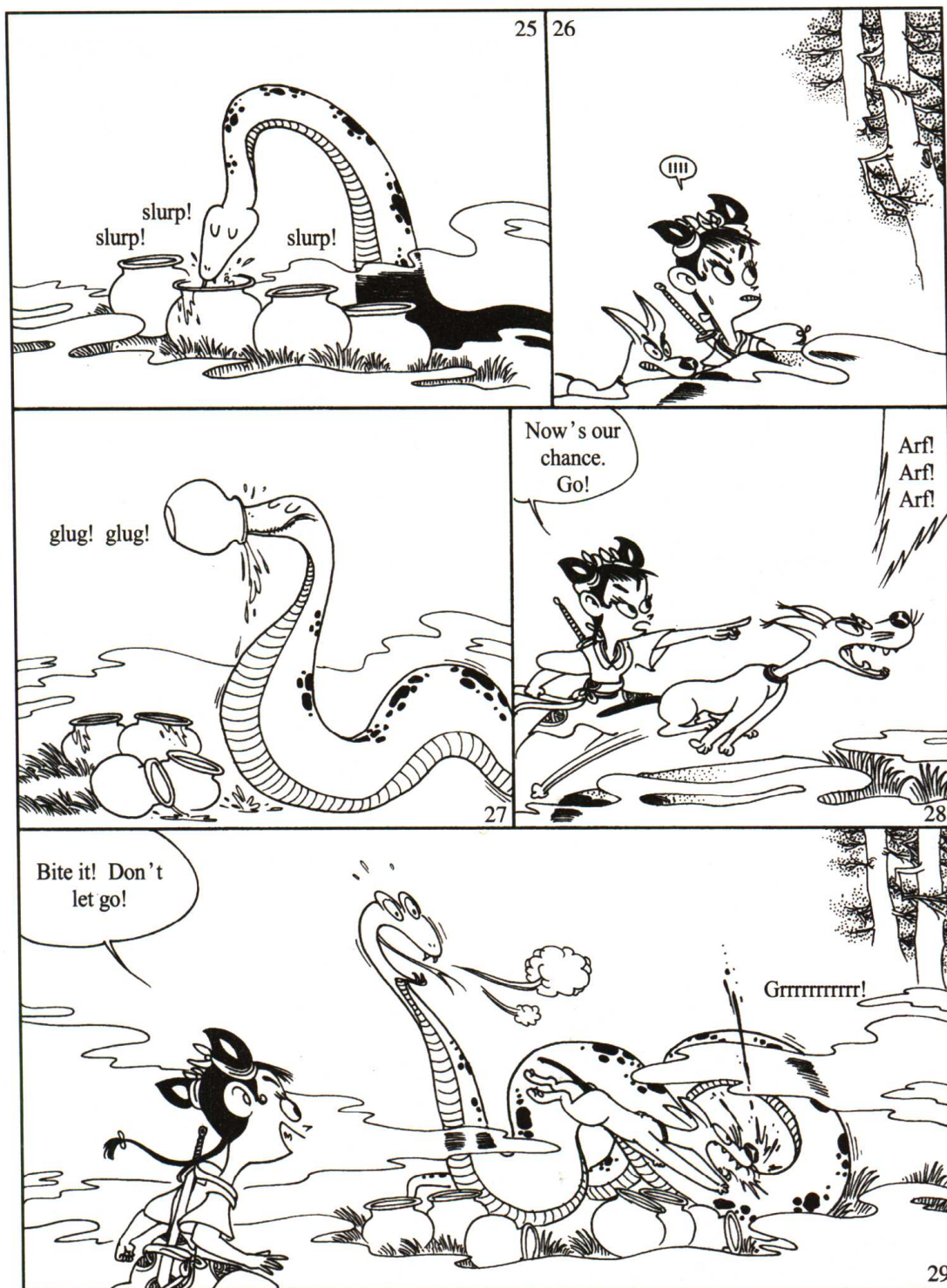
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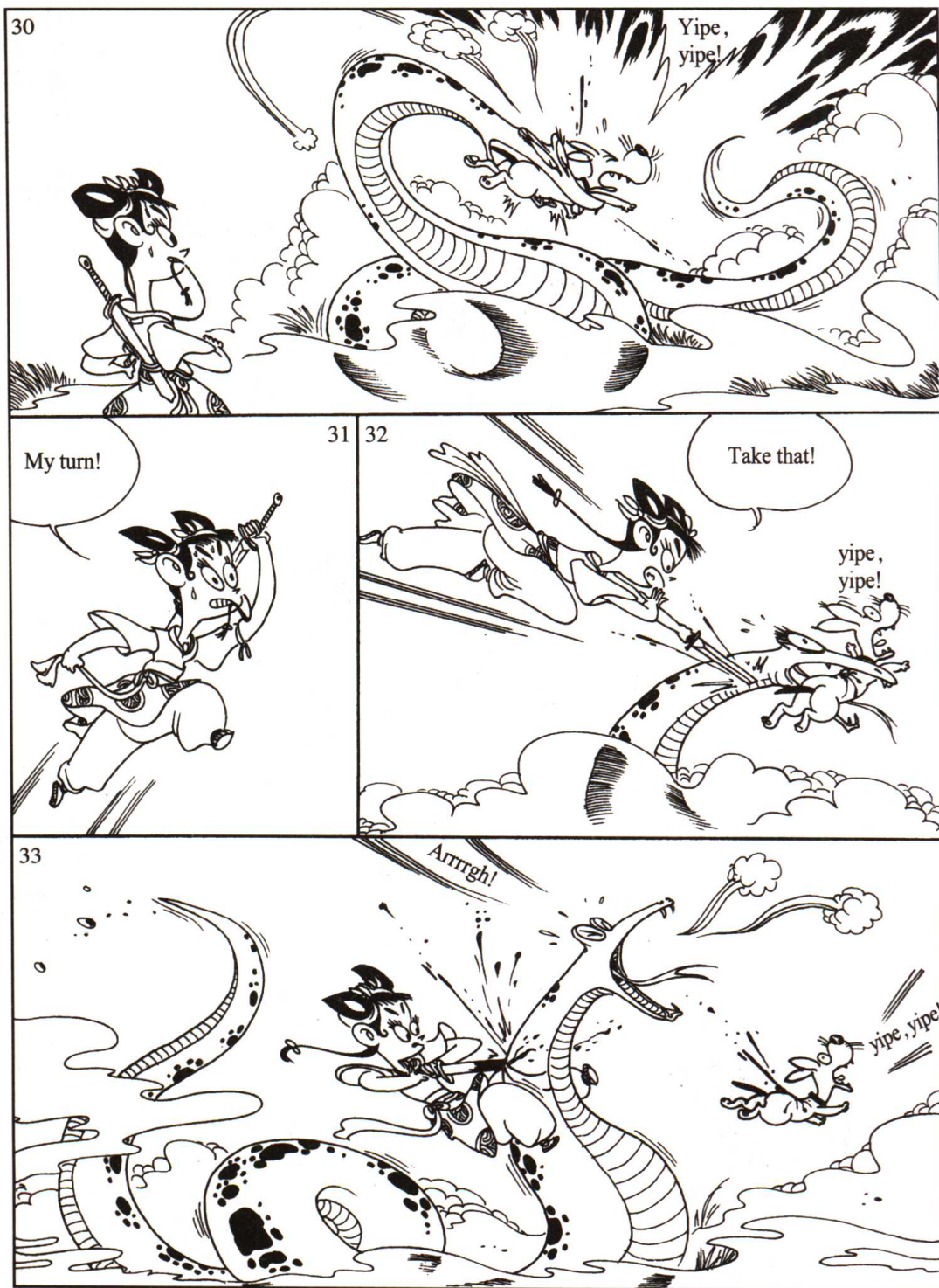
24



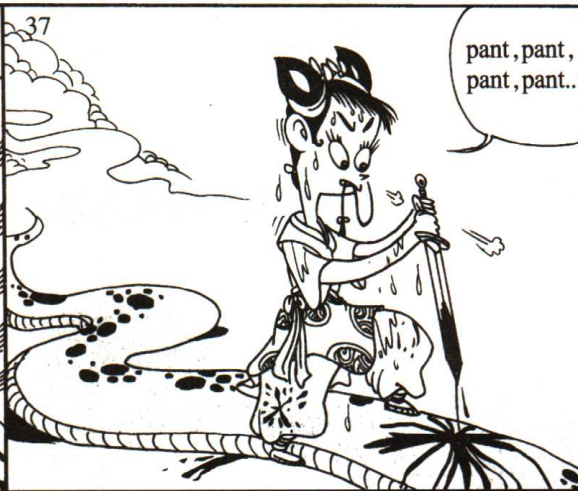
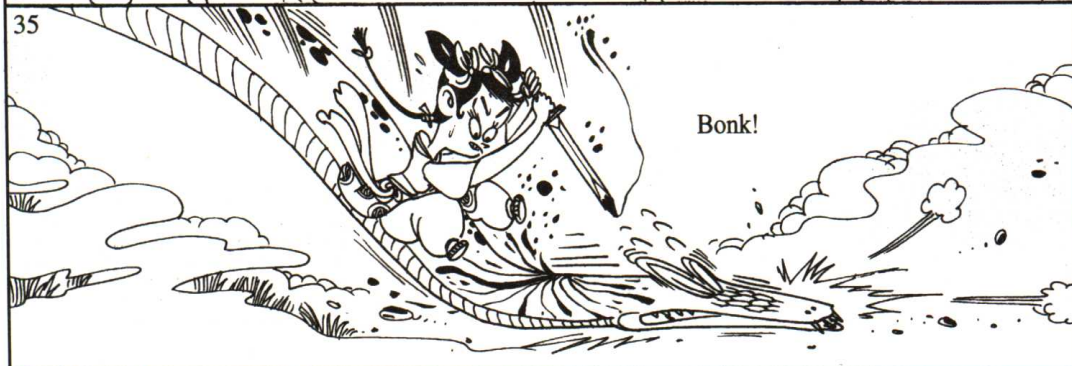
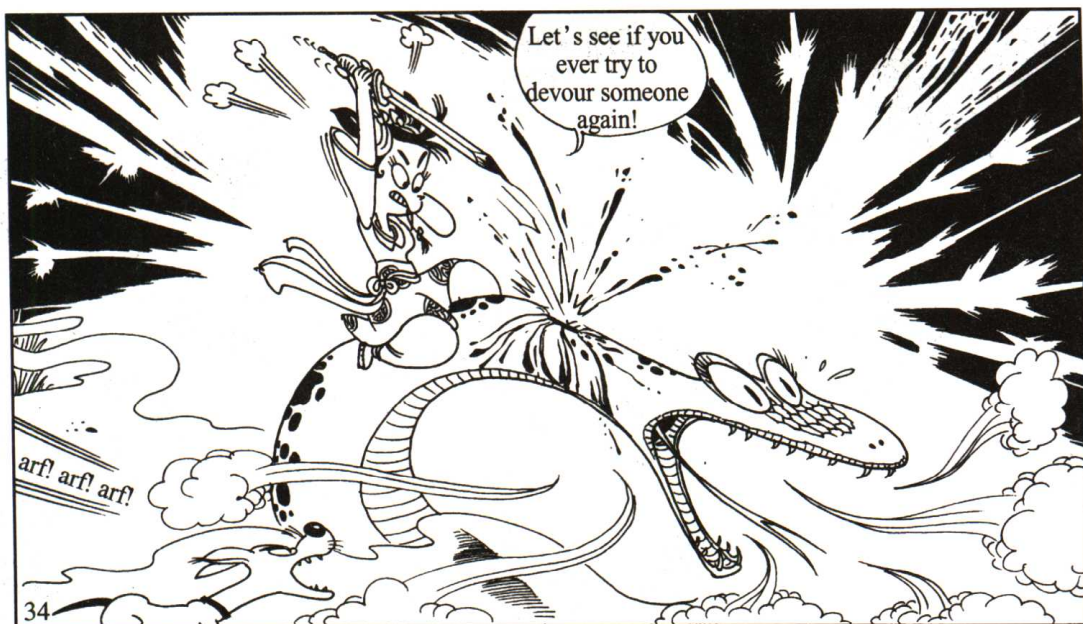
之与天地等寿，次者延年，后者充饥而已。」
 二物视之。华云：「如尘者是黄河下龙涎，泥是昆山下泥，九处地仙名九馆大夫，羊为痴龙，其初一珠，食

●小憩

者忽见颜在，叱曰：「何故在此？」颜唯拜之。南边坐者语曰：「适来饮他酒脯，宁无情乎？」北坐者曰：「人救汝。」颜依言而往，果见二人围棋。颜置脯斟酒于前。其人贪戏，但饮酒食脯，不顾。数巡，北边坐麦地南大桑树下，有二人围棋，但酌酒置脯，饮尽更斟，以尽为度。若问汝，汝但拜之，勿言。必合有管格至平原，见颜超貌主夭亡。颜父乃求格延命。格曰：「子归，觅清酒一榼，鹿脯一斤，卯日，刈



凡人受胎，皆从南斗过北斗。所有祈求，皆向北斗。」
 颜拜而回。管语颜曰：「大助子，且喜得增寿。北边坐人是北斗，南边坐人是南斗。南斗注生，北斗注死。
 「文书已定。」南坐者曰：「借文书看之。」见超寿止可十九岁。乃取笔挑上，语曰：「救汝至九十年活。」



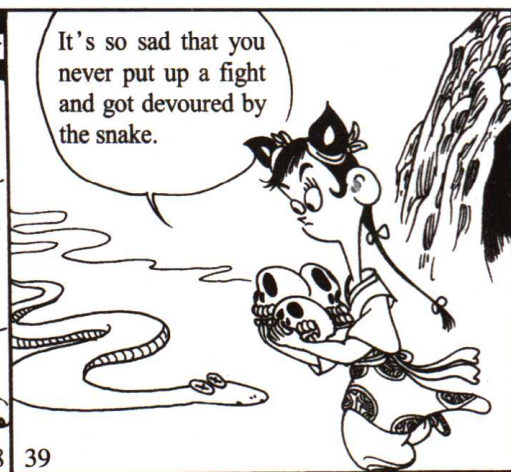
●小憩

人嘉庆慕焉。
亲，助子属想。便送此儿，辞别舍之。以佛威力大，鬼不得近。明日，见子尚在，欢喜同归，于兹遂绝。国往，勿复枉杀。有奉佛家，惟有一子，始年十岁，次当充行。舍别之际，父母哀号，使至心念佛，爱及宗宋有一国，与罗刹相近。罗刹数入境，食人无度。王与罗刹约言：自今以后，国中家各专一日，当分送

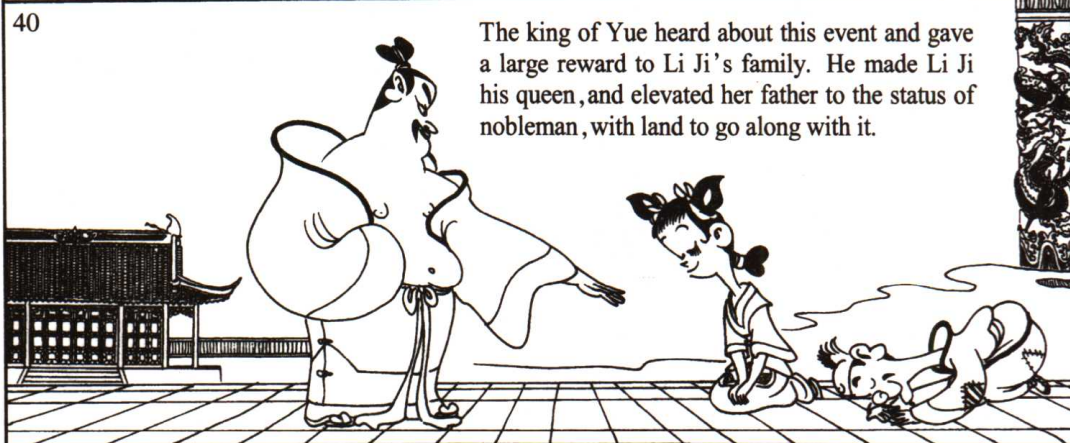
《幽明录》



38 39

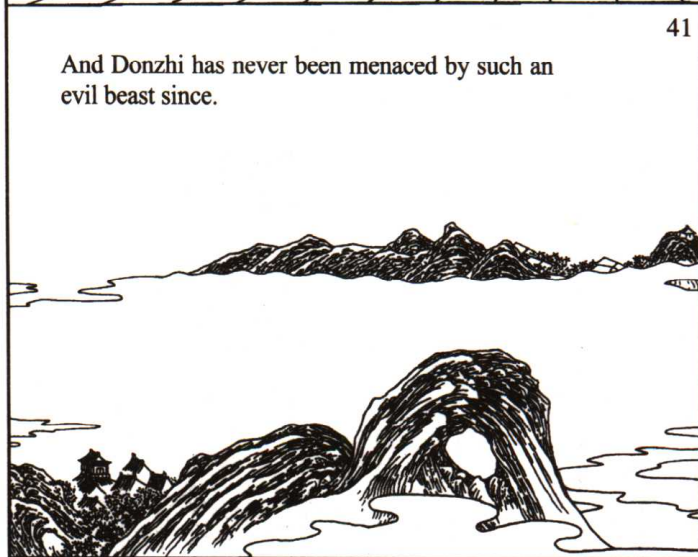


40



The king of Yue heard about this event and gave a large reward to Li Ji's family. He made Li Ji his queen, and elevated her father to the status of nobleman, with land to go along with it.

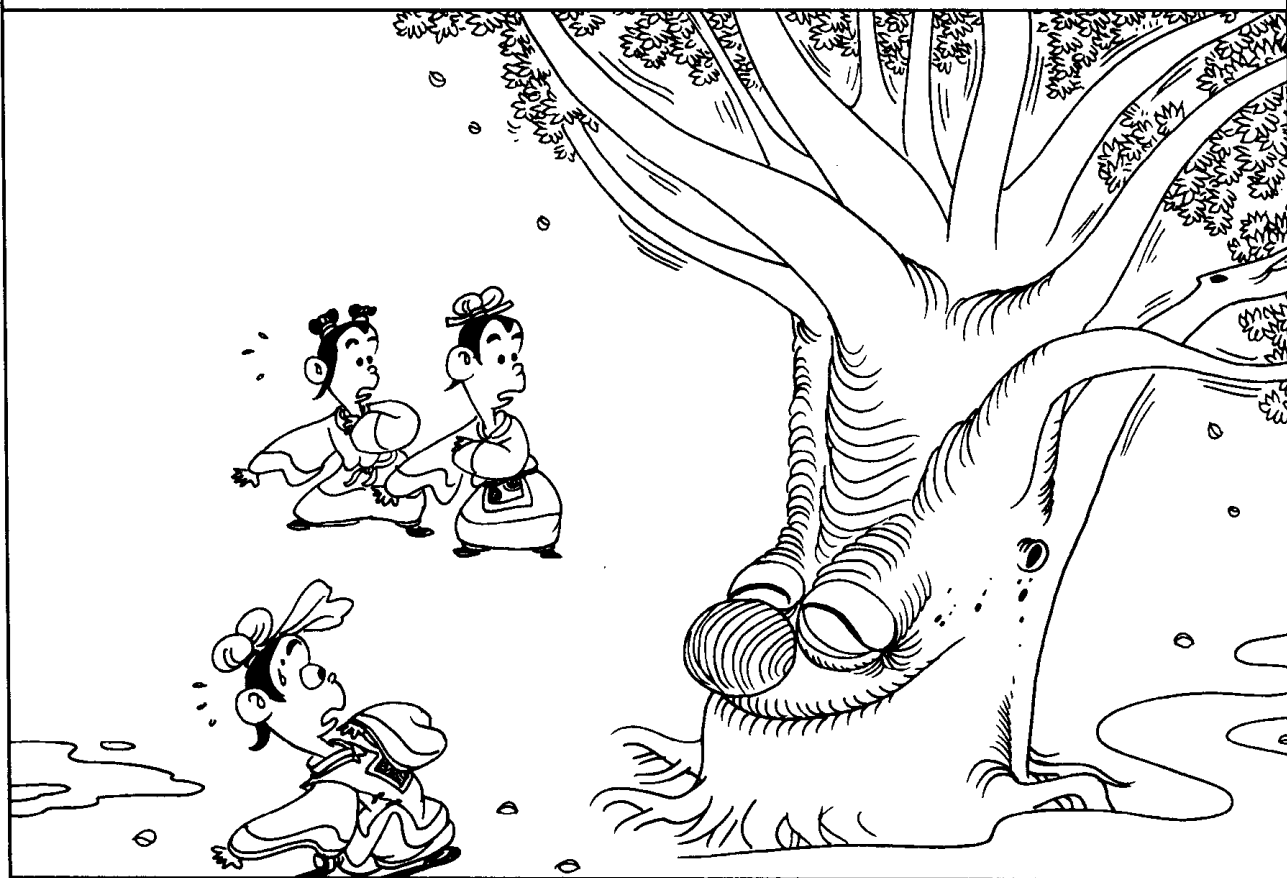
41



And Donzhi has never been menaced by such an evil beast since.



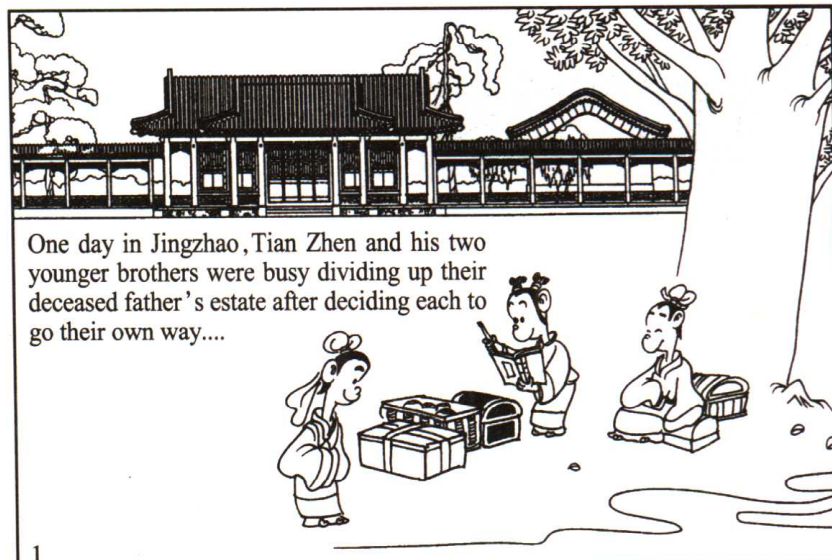
Redbud



不自胜，不复解树，树应声荣茂。兄弟相感，合财宝，遂为孝门。真仕至大中大夫。真往见之，大惊，谓诸弟曰：「树本同株，闻将分析，所以憔悴；是人不如木也。」因悲京兆田真兄弟三人，共议分财，生皆皆平均，惟堂前一株紫荆树，共议欲破三片，明日就截之。其树即

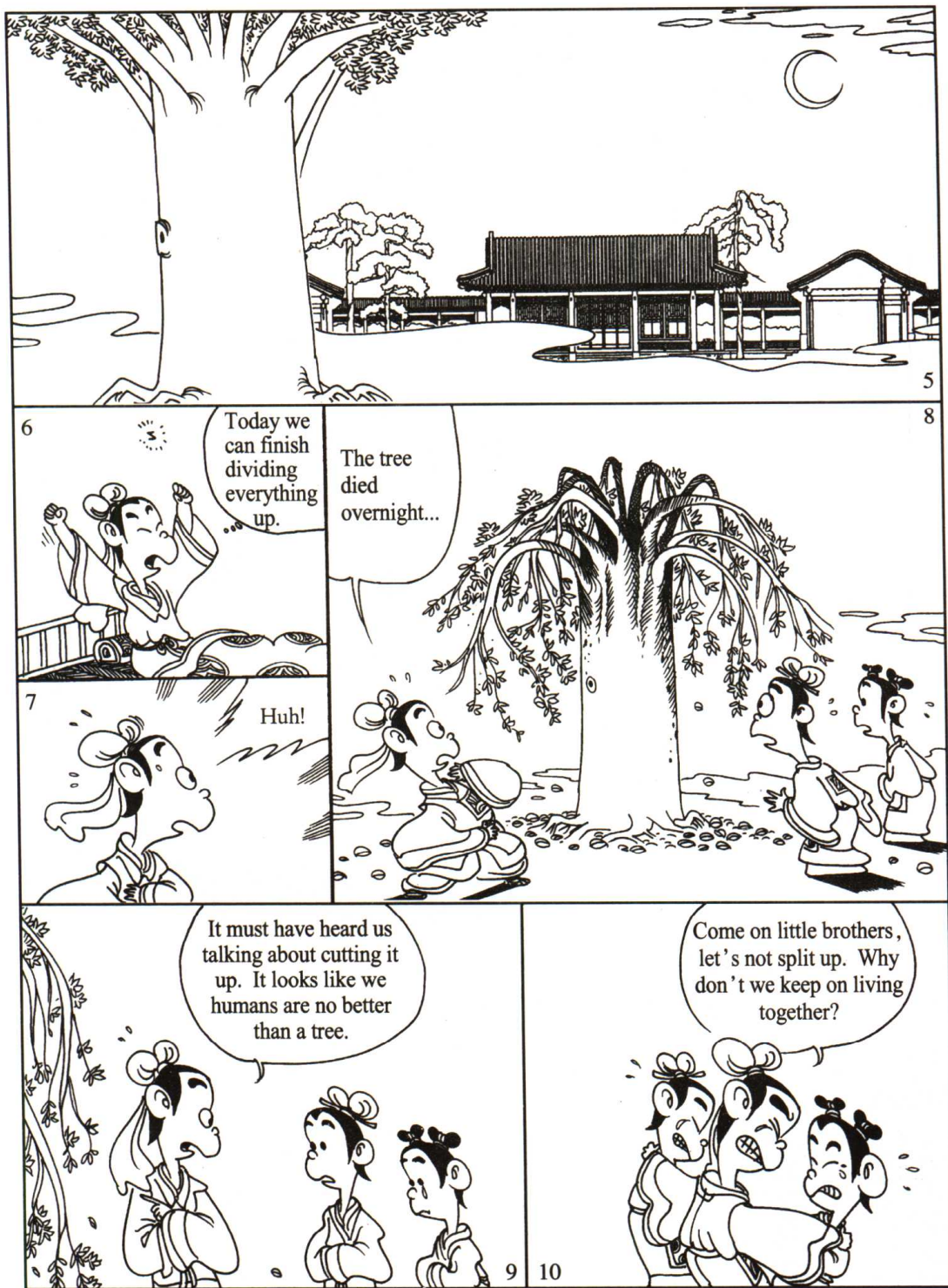
《搜神后记》

Redbud



1



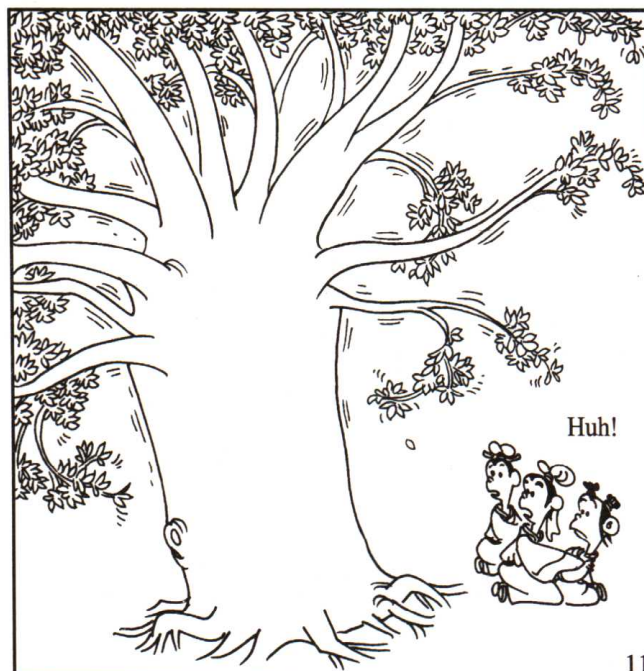


●小憩

去，保因入帐中，问侍女子：「向去者谁？」答曰：「桐郎。道东庙树是。」至暮鼓二中，桐郎复来，保乃有三婢上帐，使迎一女子上，与白蛤入入帐中宿。未明，白蛤人辄先去。如此四五宿。后向晨，白蛤人才寡保至坛丘坞，上北楼宿。暮鼓二中，有人着黄练单衣白蛤，将人持炬火上楼。保惧，藏壁中。须臾，

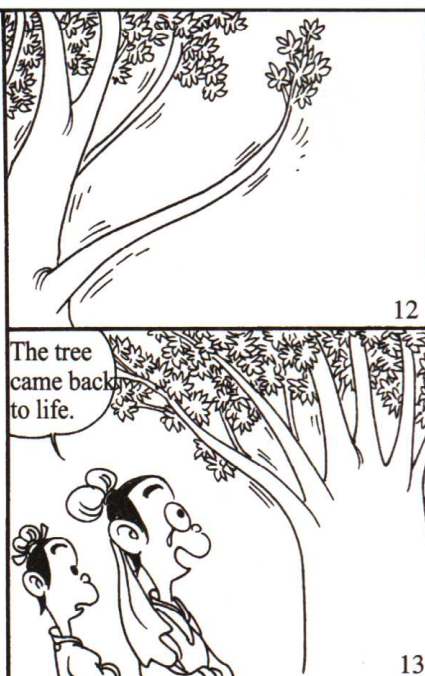
乃息。
斫取之，缚着楼柱。明日视之，形如人，长三尺余。槛送诣丞相。渡江未半，风浪起，桐郎得投入水，风波

《祖氏志怪》



Huh!

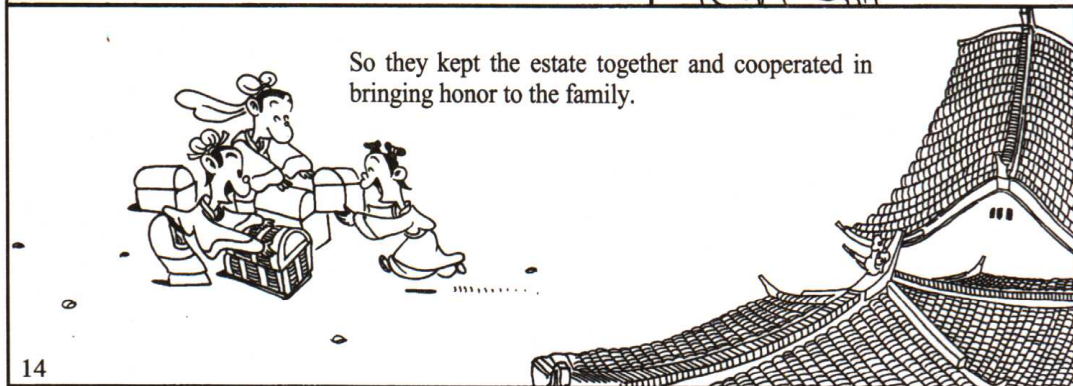
11



The tree came back to life.

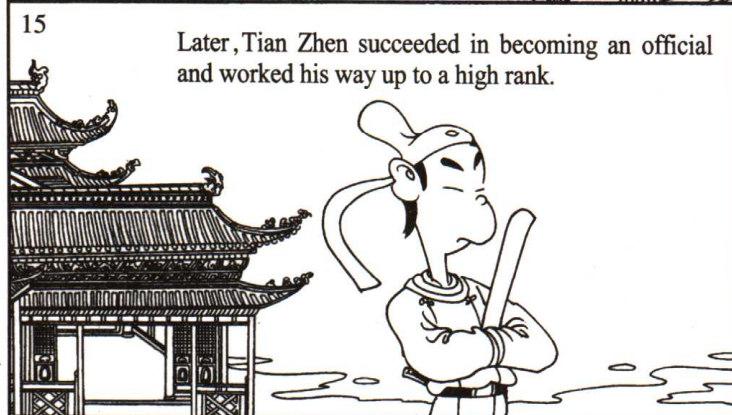
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13



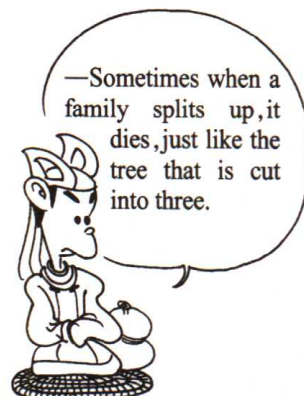
So they kept the estate together and cooperated in bringing honor to the family.

14



Later, Tian Zhen succeeded in becoming an official and worked his way up to a high rank.

15



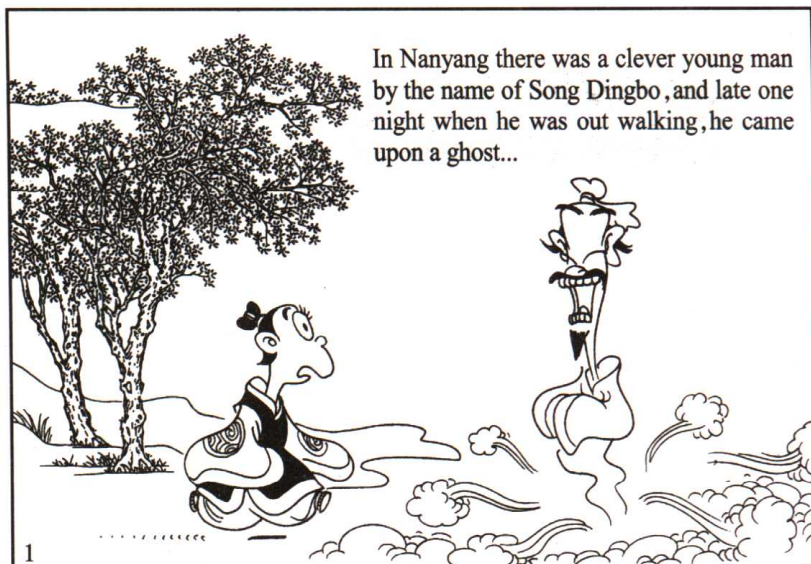
—Sometimes when a family splits up, it dies, just like the tree that is cut into three.

Selling a Ghost



忌？」鬼答言：「惟不喜人唾。」于是共行，道遇水，定伯令鬼先渡，听之，了然无声音。定伯自渡，漕淮言：「我新鬼，故身重耳。」定伯因复担鬼，鬼略无重。如是再三。定伯复言：「我新鬼，不知有何所畏大迟，可共递相担，何如？」定伯曰：「大善。」鬼便先担定伯数里。鬼言：「卿太重，将非鬼也？」定伯亦鬼。」鬼问：「欲至何所？」答曰：「欲至宛市。」鬼言：「我亦欲至宛市。」遂行数里。鬼言：「步行南阳宋定伯，年少时，夜行逢鬼。问之，鬼言：「我是鬼。」鬼问：「汝复谁？」定伯诳之，言：「我

Selling
a
Ghost



In Nanyang there was a clever young man by the name of Song Dingbo, and late one night when he was out walking, he came upon a ghost...

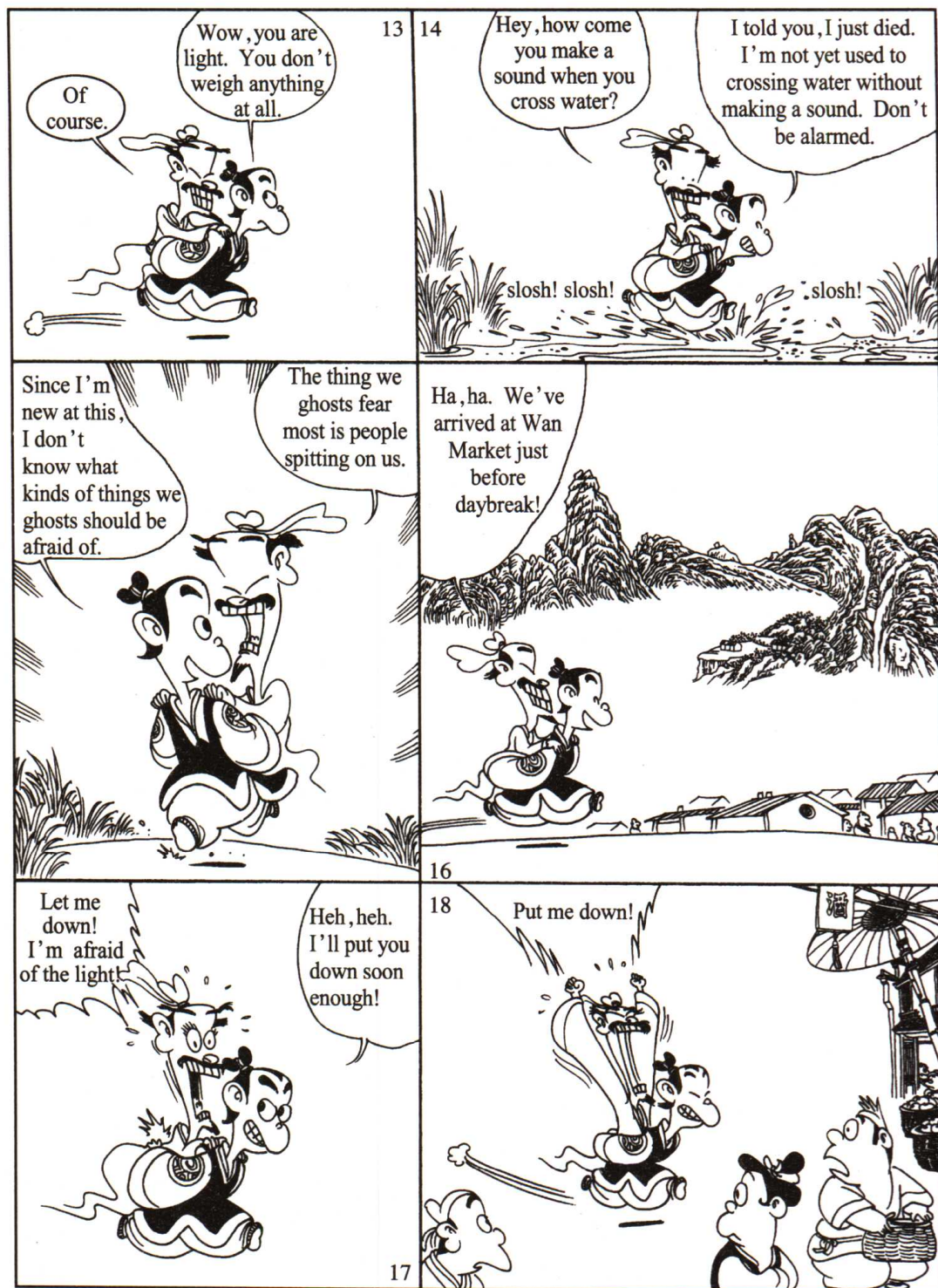


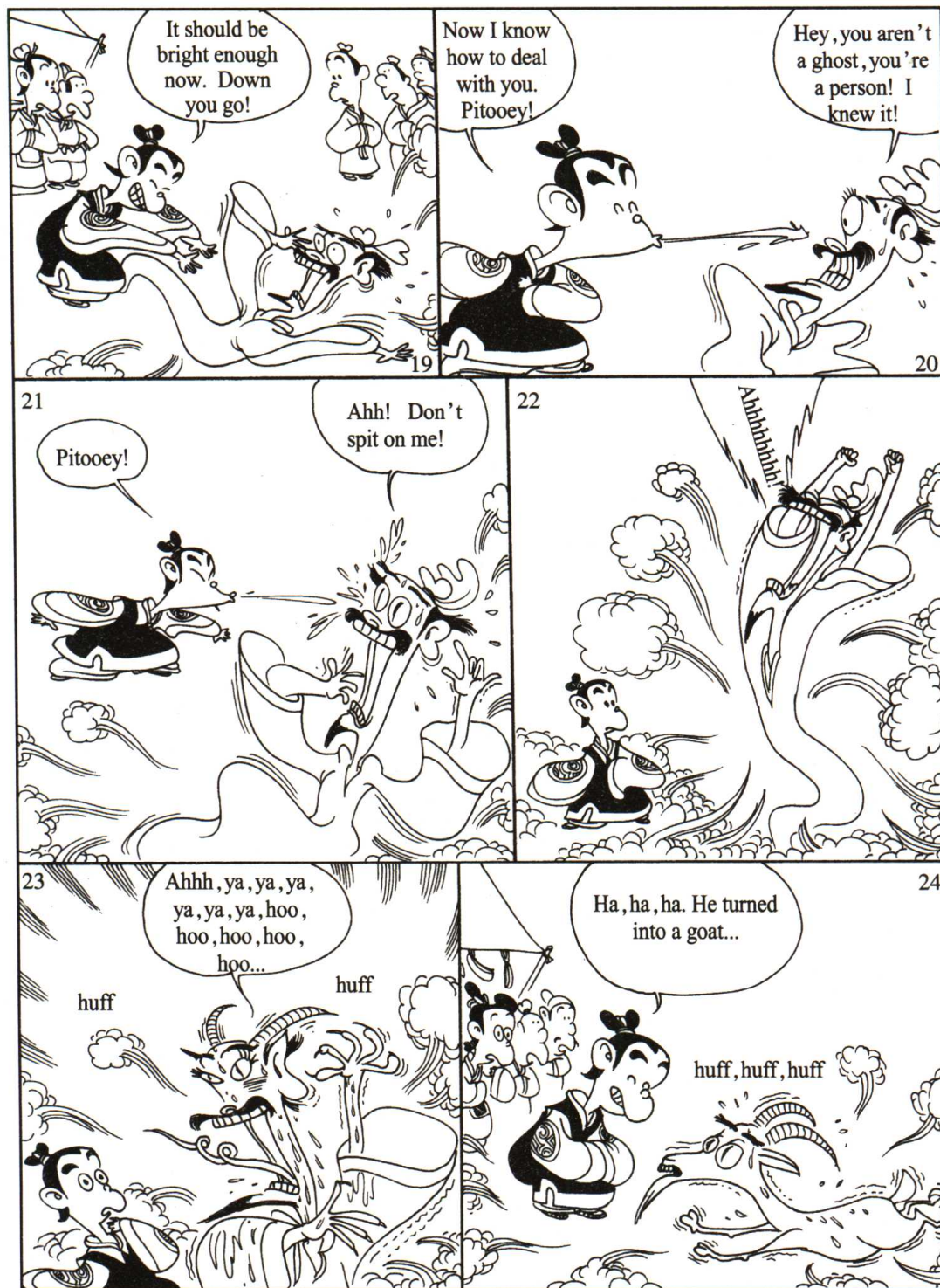


化，唾之，得钱千五百乃去。当时石崇有言：「定伯卖鬼，得钱千五。」
 肩上，急执之，鬼大呼，声咋咋然，索下，不复听之。径至宛市中，下着地，化为一羊，便卖之。恐其变
 作声。鬼复言：「何以有声？」定伯曰：「新死，不习渡水故耳。勿怪吾也。」行欲至宛市，定伯便担鬼着

●小憩

天帝座太微官殿，左右侍臣，具如天子。支致书论，帝命坐，赐酒食，仍劳问之曰：「掾家属几人？」对：「谁？」答曰：「吾太山神也。外孙，天帝也。」吏方惊，乃知所至非人间耳。掾出门，乘马所之。有顷，忽达严，具如太守。乃盛设酒肴，毕，付一书，谓曰：「掾为我致此书与外孙也。」吏答曰：「明府外孙为临淄蔡支者，为县吏。曾奉书谒太守，忽迷路，至岱宗山下。见如城郭，遂入致书。见一官，仪卫甚





因发妻冢，视其形骸，果有生验。须臾起坐，语遂如旧。

支曰：「恩惟天帝！」帝即命户曹尚书，敕司命掾蔡支妻户籍于生录中，遂命与支相随而去。乃苏。归家，「父母妻皆已物故，尚未再娶。」帝曰：「君妻卒经几年矣？」支曰：「三年。」帝曰：「君欲见之否？」

●小憩

鸟。吏还，具白太守。果有众鸟亿万，来食蝗虫，须臾皆尽。

告柔侯，祀以鲧菜。侯谓吏曰：「蝗虫小事，辄当除之。」言讫，翕然飞出。吏仿佛其状类鹄，声如水。汉中有鬼神柔侯，常在承尘上，喜食鲧菜，能知吉凶。甘露中，大蝗起，所经处禾稼辄尽。太守遣使

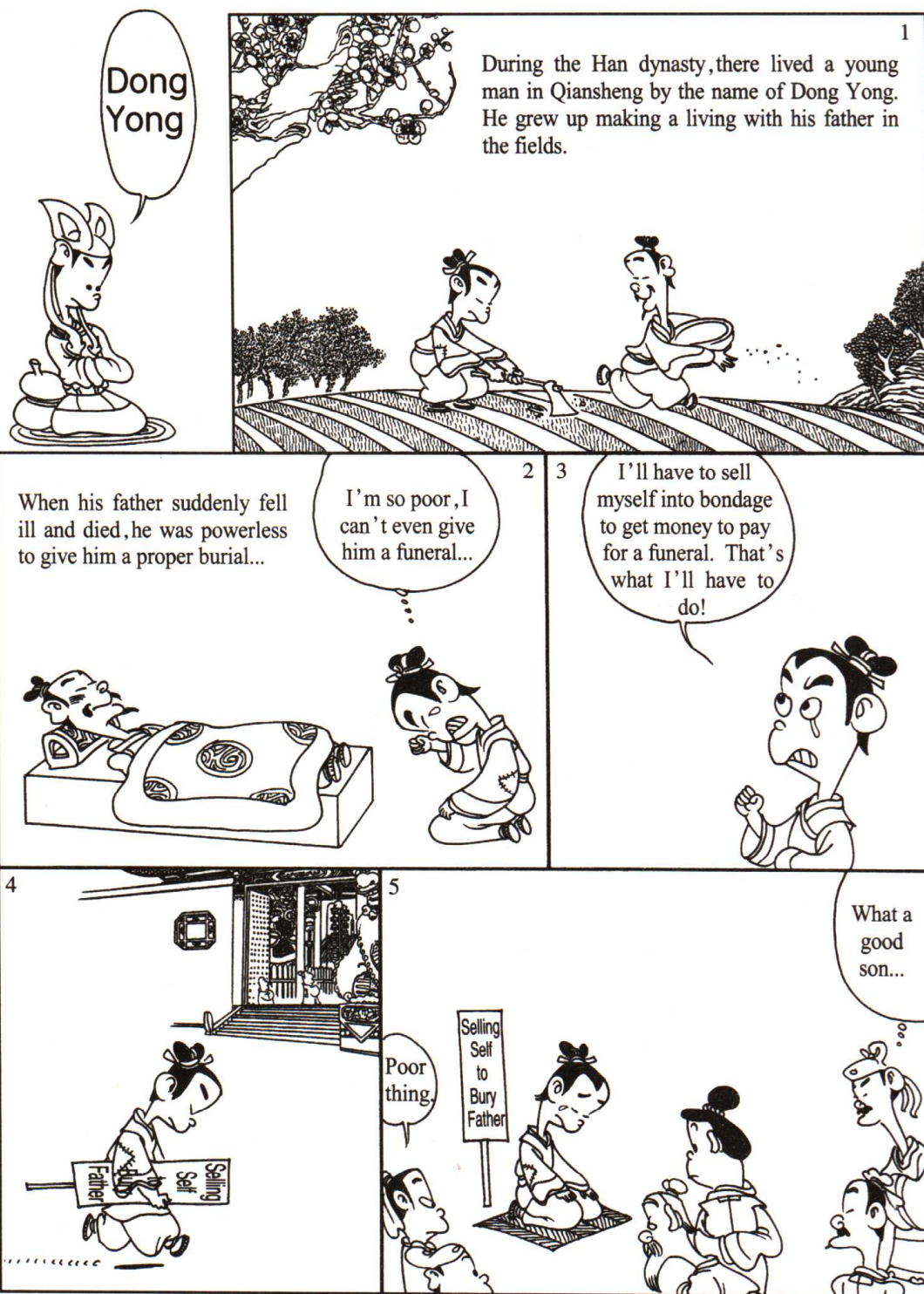
《列异传》



The Weaving Fairy



厚德。」主曰：「妇人何能？」永曰：「能织。」主曰：「必尔者，但令君妇为我织缣百疋。」于是永妻为遂与之俱。主人谓永曰：「以钱与君矣。」永曰：「蒙君之惠，父丧收藏。永虽小人，必欲服勤致力，以报事。主人知其贤，与钱一万，遣之。永行三年丧毕，欲还主人，供其奴职。道逢一妇人曰：「愿为子妻。」汉董永，千乘人。少偏孤，与父居。肆力田亩，鹿车载自随。父亡，无以葬，乃自卖为奴，以供丧

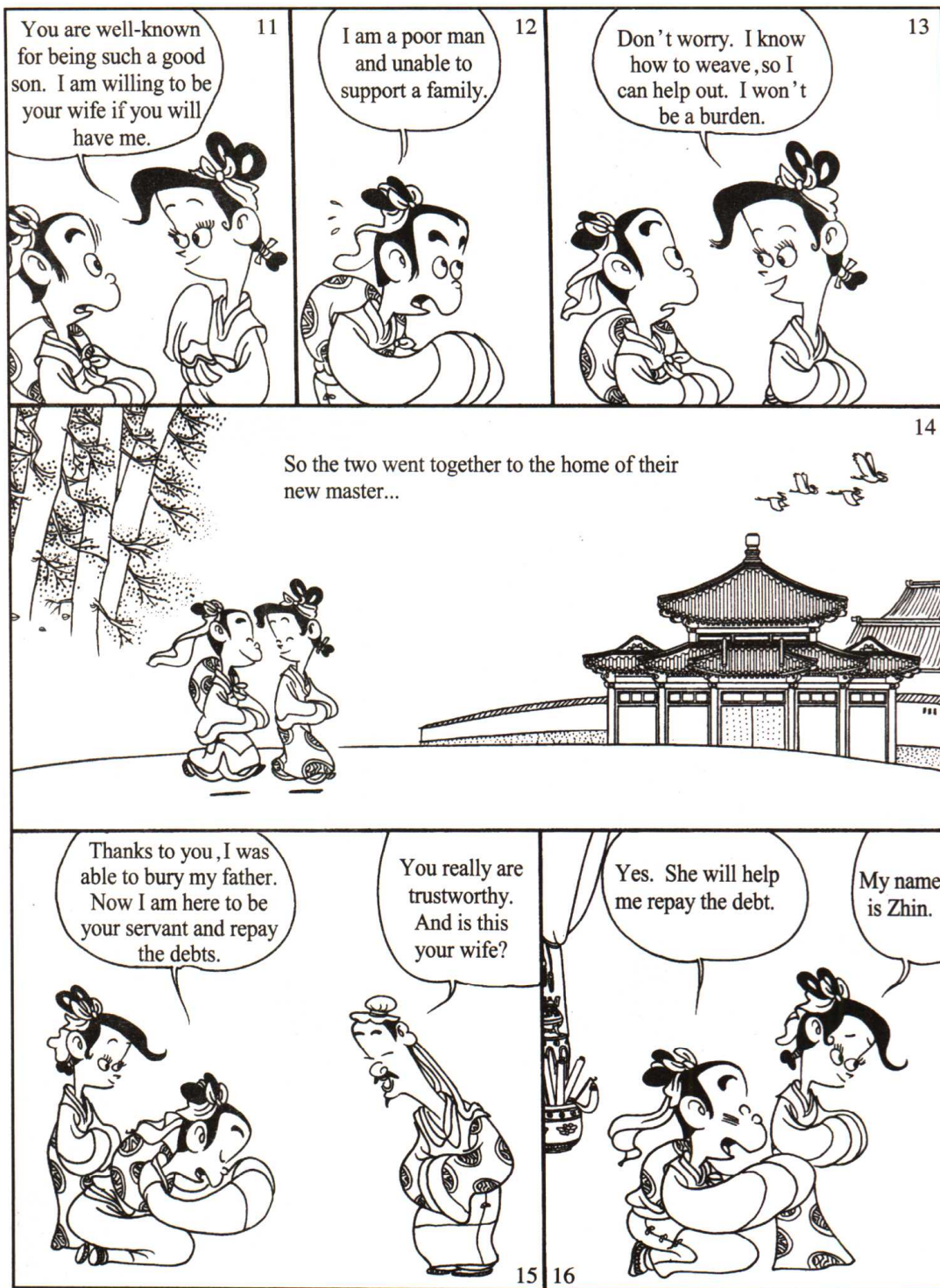




空而去。不知所在。
主人家织；十日而毕。女出门，谓永曰：「我，天之织女也。缘君至孝，天帝令我助君偿债耳。」语毕，凌

不敢辄入。」景伯曰：「但入有何所疑？」向前便入，并将二婢，形容端正，惑乱似生人。便即赐坐，温外，发弄钗钏，闻其笑声。景伯停琴曰：「似有人声，何不入船而来？」鬼女曰：「闻琴声哀切，故来听之，伯一处。上宿忧思，月明夜静，取琴抚弄，发声哀切。时太守死女闻琴声哀怨，起尸听之，来于景伯船昔有王景伯者，会稽人也。乘船向辽水兴易。时会稽太守刘惠明当官孝满，遂将死女尸灵归来，共景

●小憩





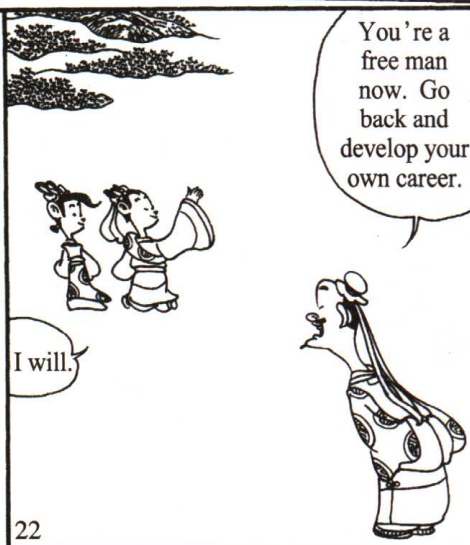
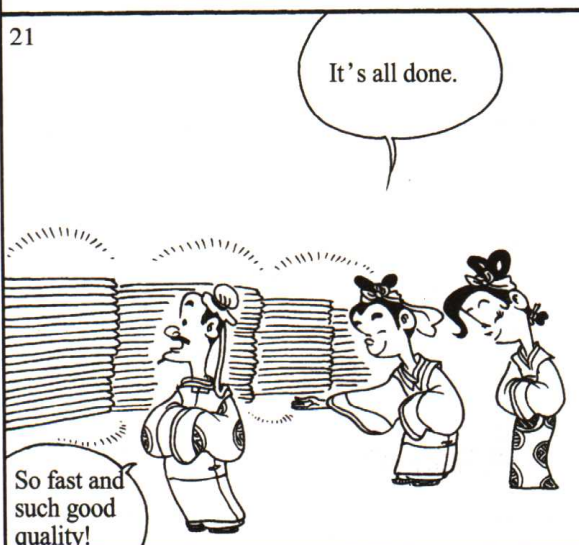
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So Dong Yong's wife went to work weaving silk cloth for their master, and after only ten days she was finished.



21

It's all done.

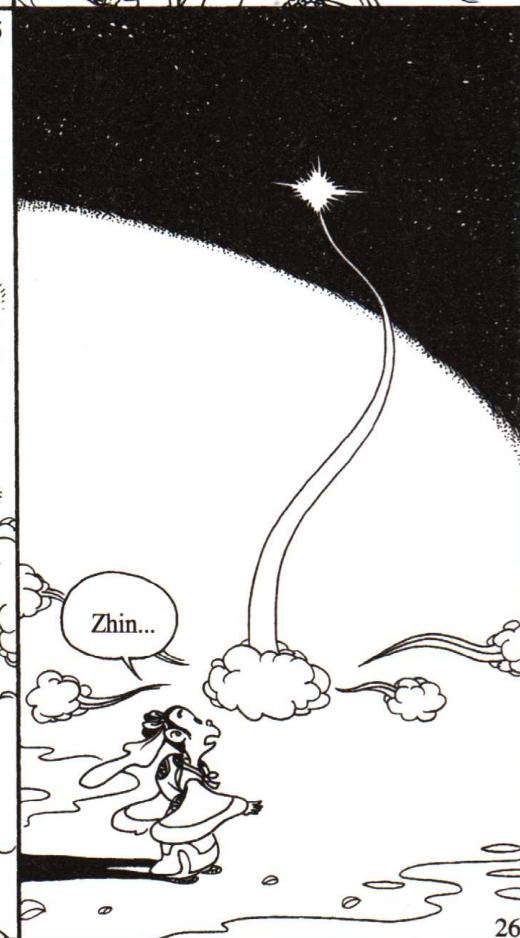
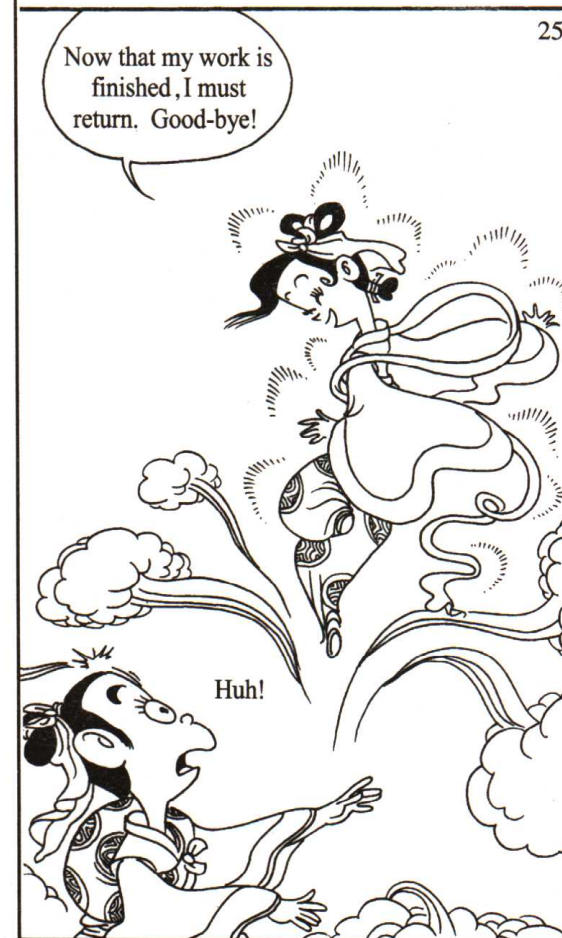
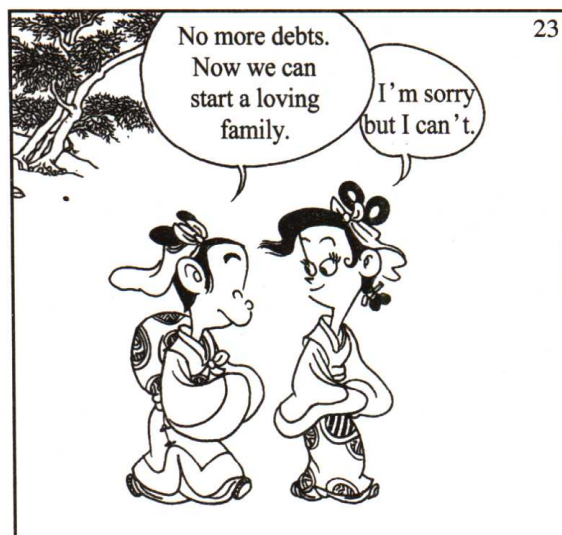


船，二人尽饮，不异生人。向至四更，其女遂起梳头，悲伤泣泪，更亦不言。景伯问曰：「女郎是谁之女？哀怨复难休。嗟娘有圣德，单夜共绸缪。」女郎云：「实若愁妾恩，当别报道得。」停琴然烛，遣婢出得琴，即叹：「哀声甚妙，二更向尽，亦可绸缪。」鬼女歌讫还琴。景伯遂与弹，作诗曰：「今夜叹孤愁，即遣二婢取其毡被，并将酒肉饮食来，共景伯宴会。既讫，景伯还琴抚弄，出声数曲，即授与鬼女。鬼女凉以讫。景伯问曰：「女郎因何单夜来至此间？」女曰：「闻君独弄哀琴，故来看之。女亦小解抚弄。」

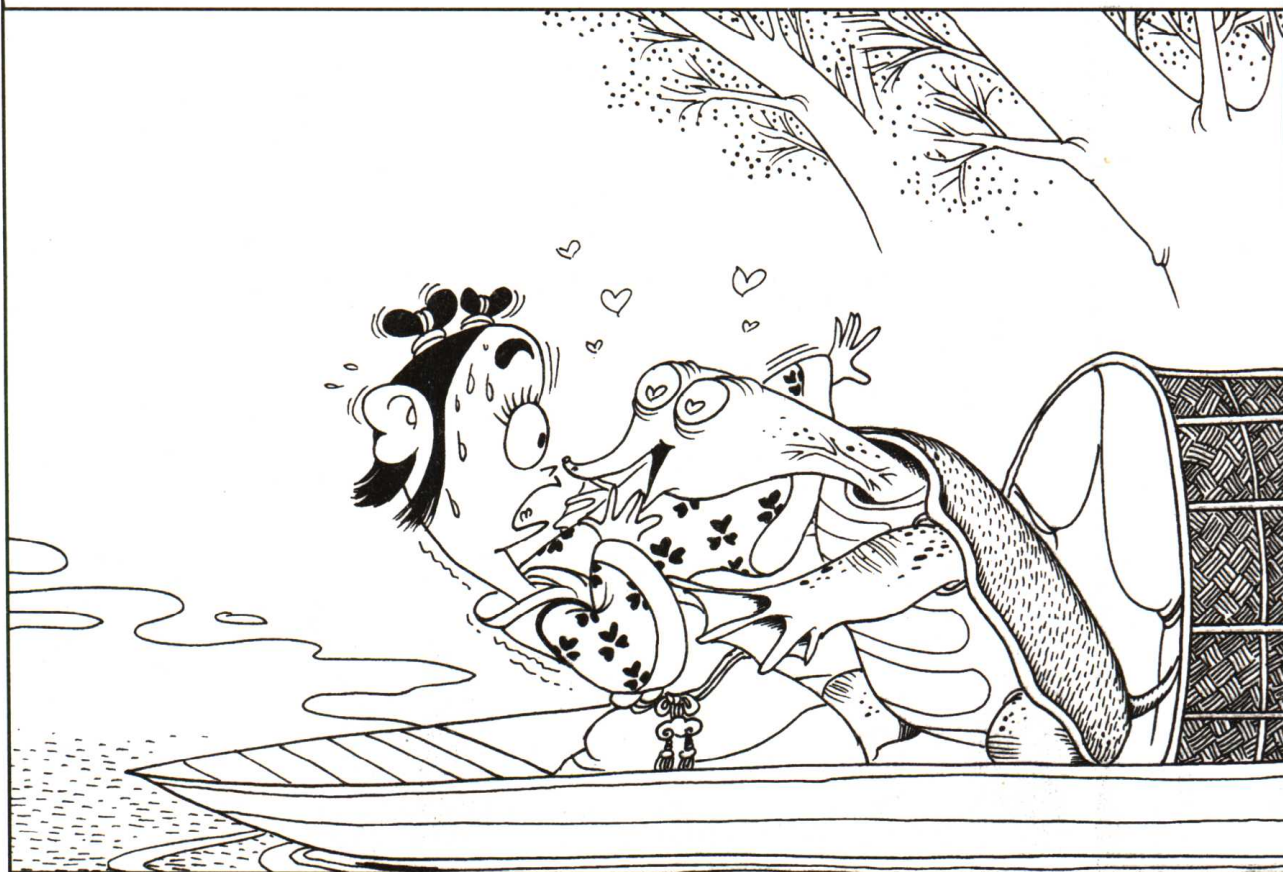
我为信。我与他牙梳一枚。愿女尸边检看，如无此物，一任论官。」闻者皆称：「异哉！」

「昨夜孤愁夜静，月下抚弄，忽有一女郎并将二婢，来入我船，鼓琴戏乐，四更辞去。即与我行帐一具，与即入船中而坐。渐欲天明，惠女尸边遂失衣裳杂物。寻觅搜求，遂向景伯船上得，即欲论官。景伯曰：一去，后会难期。」执手分别，忽然不见。景伯双泪冲目，慷慨畏辞，思忆花容，悲情哽咽。良久叹讫，姓何字谁？何时更来相见？」女曰：「妾今泉壤，不睹已来，今经七载。闻君独弄哀琴，故来解释。如今

《搜神记》



The Beautiful Turtle



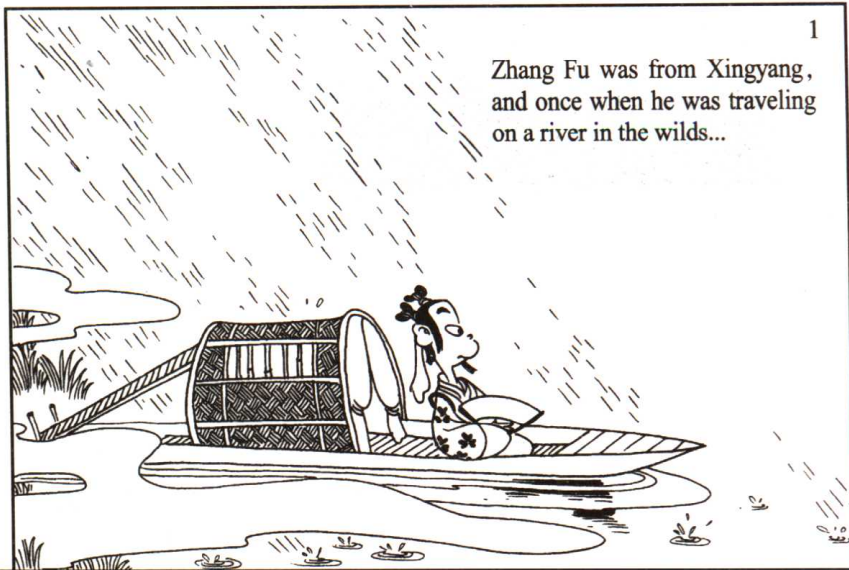
舟，是一枯槎段，长丈余。
舟，系福船边。三更许，雨晴月照，福视妇人，乃是一大鳖，枕臂而卧。福惊起，欲执之。遽走入水。向小行。」福曰：「汝何姓？作此轻行。无笠，雨驶，可入船就避雨。」因共相调，遂入就福船寝。以所乘小荣阳人张福，船行还野水边。夜有一女子，容色甚美，自乘小船，来投福，云：「日暮畏虎，不敢夜

《搜神记》

Turtle Woman



Zhang Fu was from Xingyang, and once when he was traveling on a river in the wilds...



What a pretty woman, and out here all alone...



Who are you, and why are you approaching me?



It's getting dark, and I'm afraid of tigers. May I follow you?

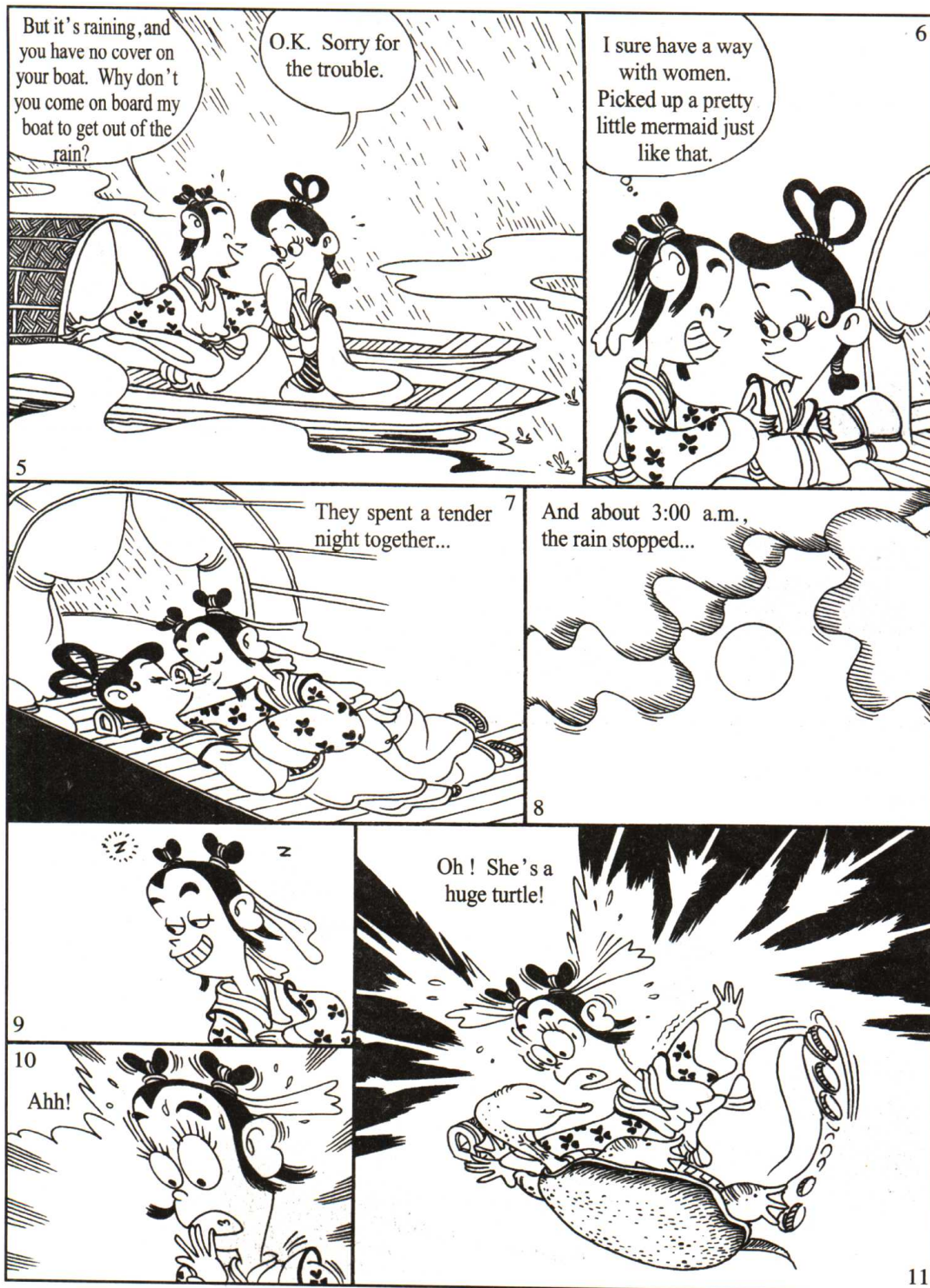


Of course, of course.



Thank you.



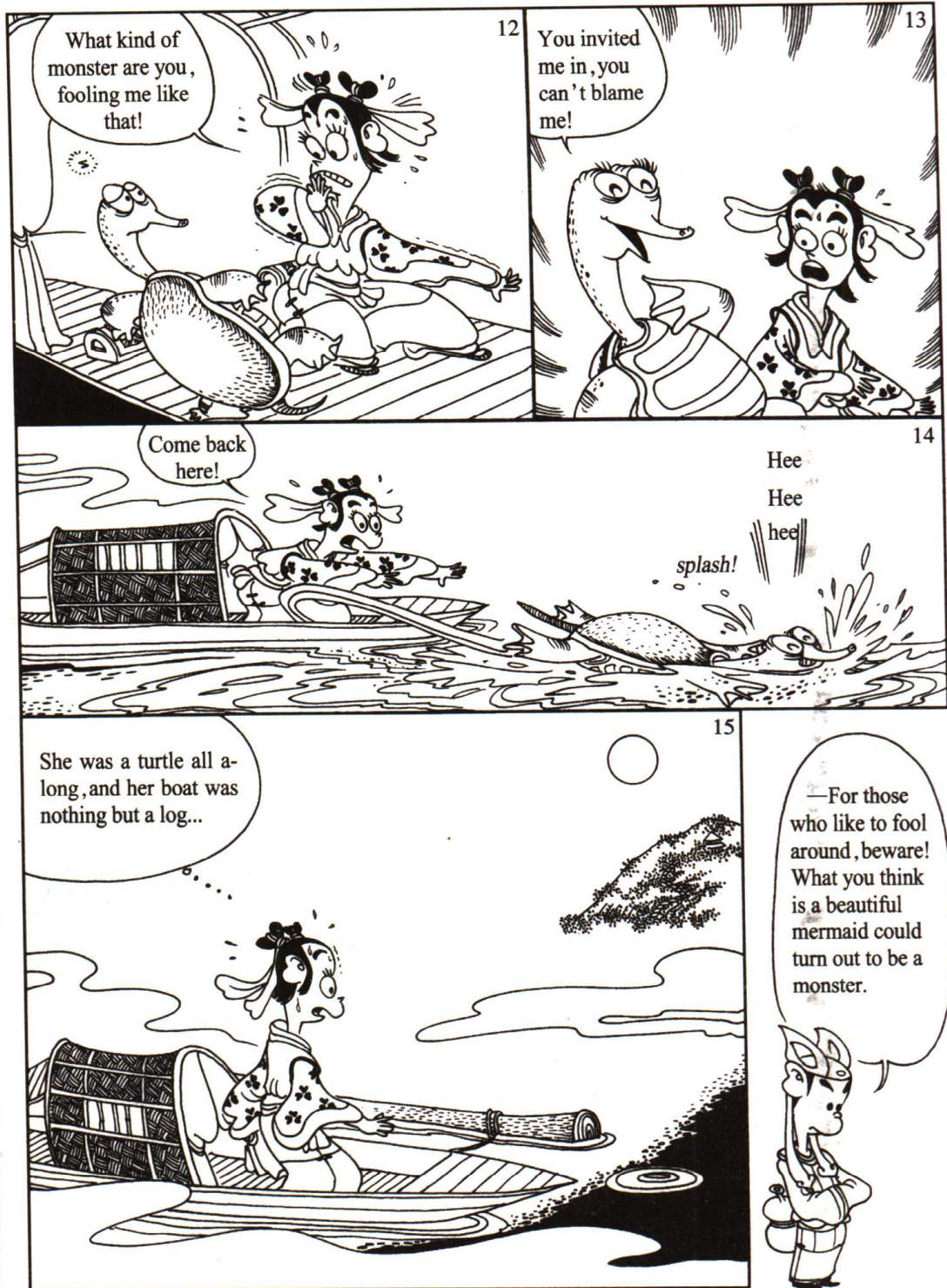


●小憩

困，往来道绝；相去虽近，有若山河。」邈得梦，甚凄惨。门生知其意，乃微发其端。邈初时疑，不即道。聚菖蒲根，下有大青蚱蜢。虽疑此为魅，而古来未闻，但摘除其两翼。至夜，遂入邈梦云：「为君门生所之，无所见。天时微有光，始开窗，瞥睹一物从屏风里飞出，直入铁镜中。仍逐视之，无余物，惟见镜中徐邈，晋孝武帝时为中书侍郎。在省直，左右入恒觉邈独在帐内，以与人共语。有旧门生，一夕宿

溺情。亦不知其从何而至。兼告梦。门生因具以状白，亦不复追杀蚌蜢。
 语之曰：「我始来直者，便见一青衣女子从前度，犹作两髻，姿色其美。聊试挑谑，即来就己。且爱之，仍

《续异记》

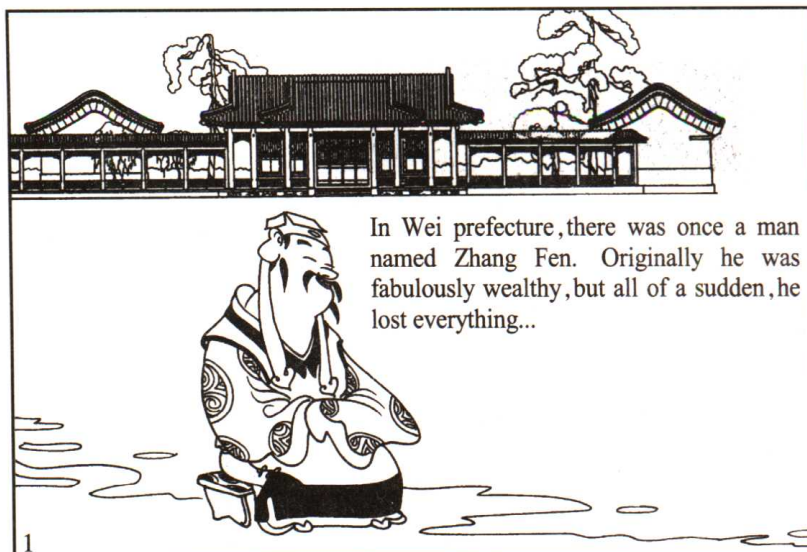


The Haunted House



下。「青衣者为谁？」曰：「钱也。在堂前井边五步。」白衣者为谁？」曰：「银也。在墙东北角柱下。」汝复者。问答并如前。及将曙，文乃下堂中，如向法呼之，问曰：「黄衣者为谁？」曰：「金也。在堂西壁曰：「舍中何以有生人气也？」答曰：「无之。」便去。须臾，有一高冠青衣者；次之，又有高冠白衣大刀，暮入北堂中梁上。至三更竟，忽有一人，长丈余，高冠黄衣，升堂呼曰：「细腰。」细腰应诺。魏郡张奋者，家本巨富，忽衰老财散，遂卖宅与程应。应入居，举家病疾，转卖邻人何文。文先独持

Thin
Waist



In Wei prefecture, there was once a man named Zhang Fen. Originally he was fabulously wealthy, but all of a sudden, he lost everything...

And he had to sell the house. The buyer's name was Cheng Ying.

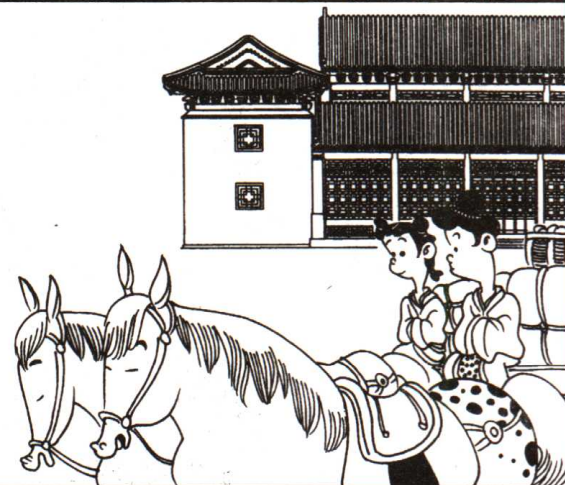


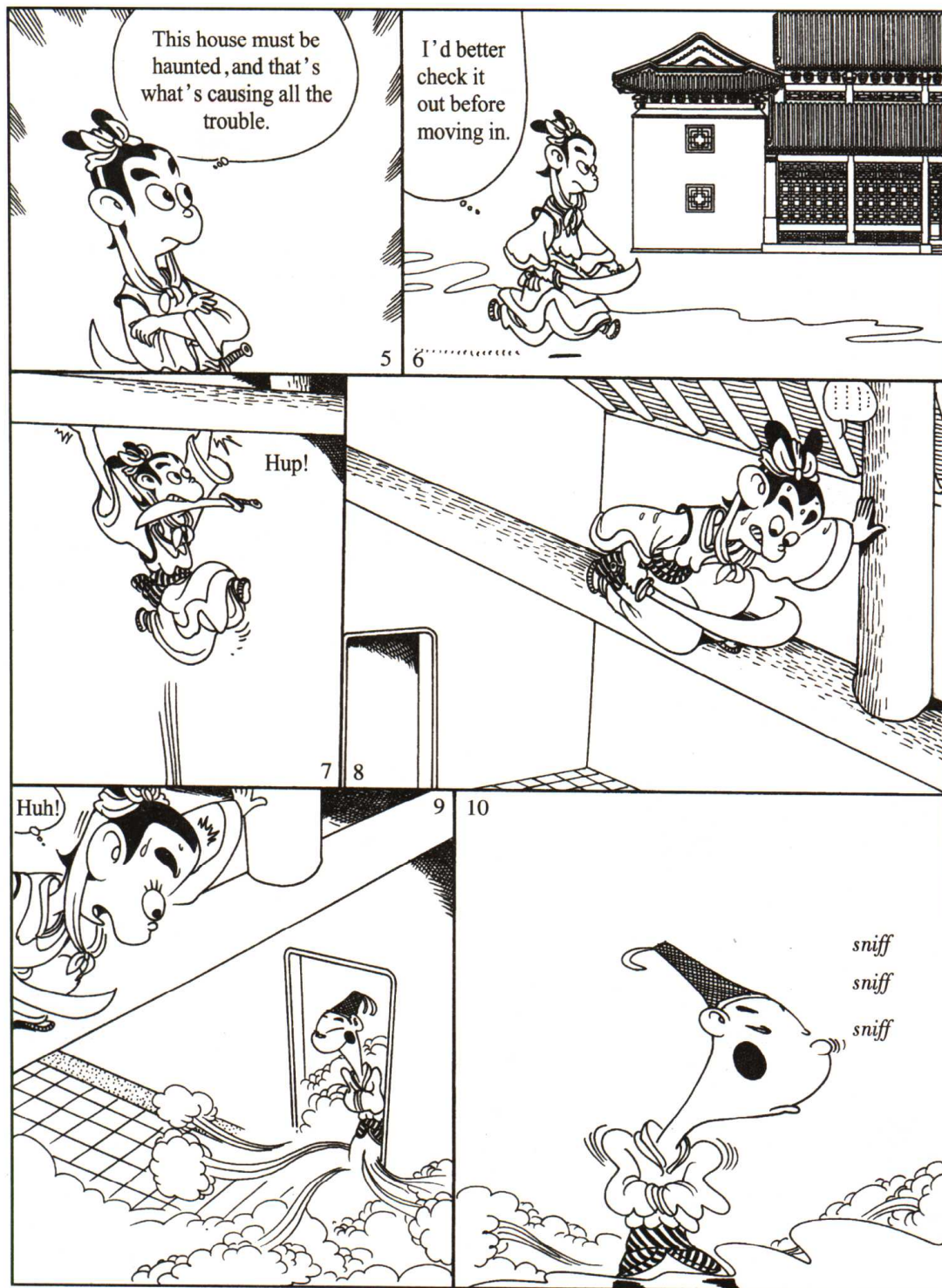
Not long after moving in, Cheng Ying's whole family came down with an illness...



4

So he sold the house—to a neighbor named He Wen.





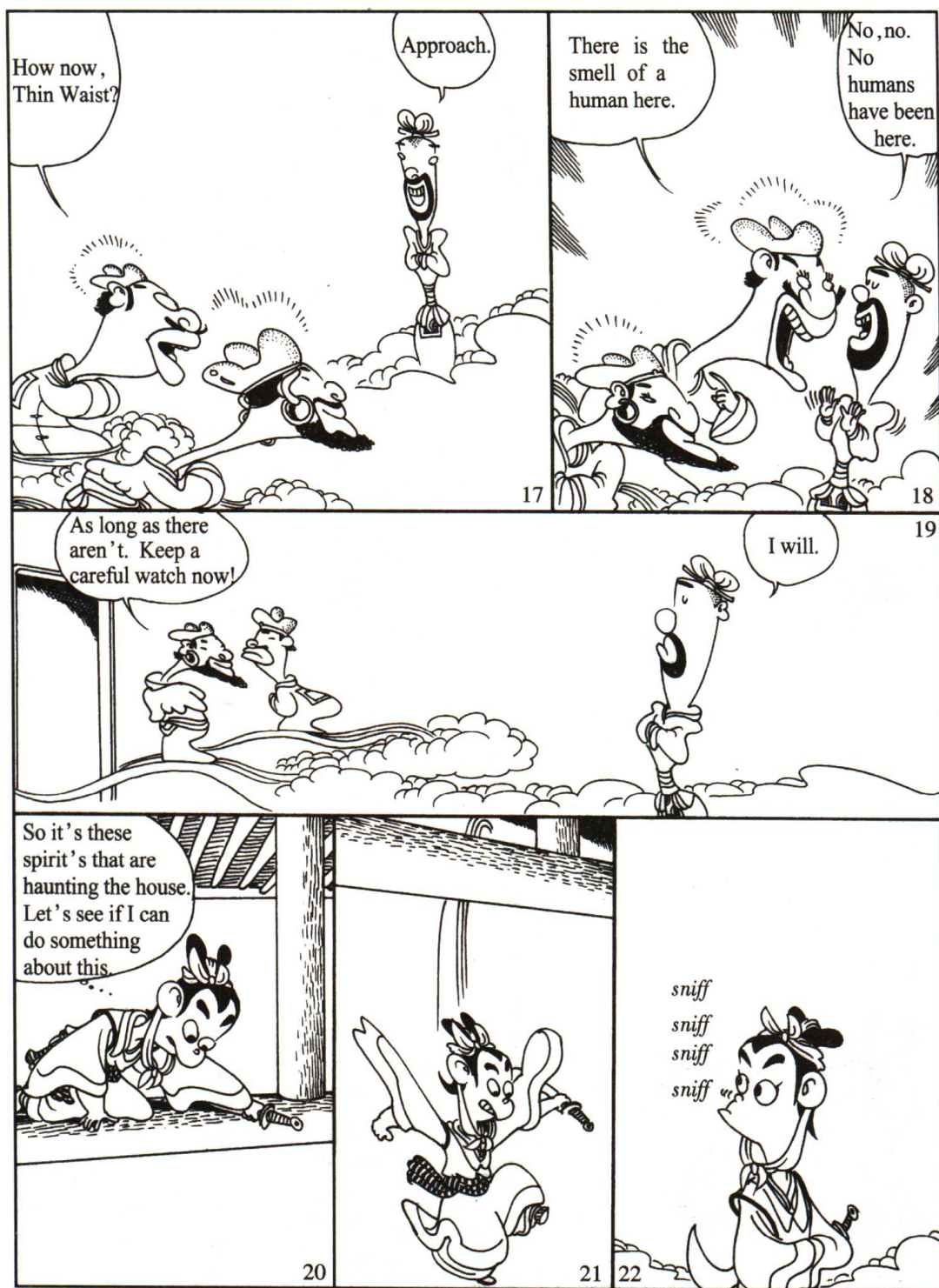
大富，宅遂清宁。
为谁？」曰：「我，杵也。今在灶下。」及晚，文按次掘之，得金银五百斤，钱千万贯，仍取杵焚之。由此

●小憩

死。一年中，便大贫。
竹中出，径语陈臣：「我在家多年，汝不知，今辞汝去，当令汝知之。」去一月许日，家大失火，奴婢顿临川陈臣家大富。永初元年，臣在斋中坐，其宅内有一町筋竹，白日忽见一人，长丈余，面如方相，从

《搜神记》





也。即聚烧之。其怪遂绝。

复闻灶下有呼声曰：「文约何以不来？」头下枕应曰：「我见枕，不能往。汝可来就我饮。」至明，乃饭钵

魏景初中，咸阳县吏家有怪。每夜，无故闻拍手相呼，伺，无所见。其母夜作，倦，就枕寢息。有顷，

●小憩

《搜神记》

奇幻人间世——六朝怪谈

●小憩

一枕，乃是其先祖时枕也。
之。师曰：「此是君家先世物，久则为魅，杀人。及其未有眼目，可早除之！」刘因执缚，刀斫数下，变为宋中山刘玄，居越城。日暮，忽见一人，着乌袴褶来。取火照之，面首无七孔，面莽愕然。乃请师筮

《集异记》



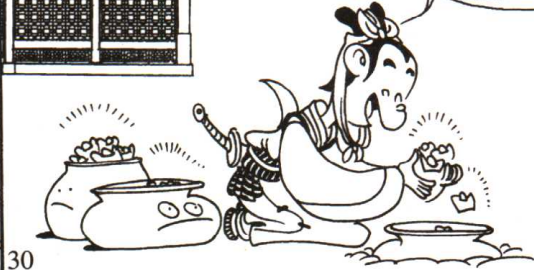
The next morning, He Wen went out and dug holes according to what the ghost had said...

29



Sure enough, he found five hundred pounds of gold and silver and thousands of coins.

30



Can't forget old Thin Waist.

31



Hee, hee, hee.



Ahhh!

32

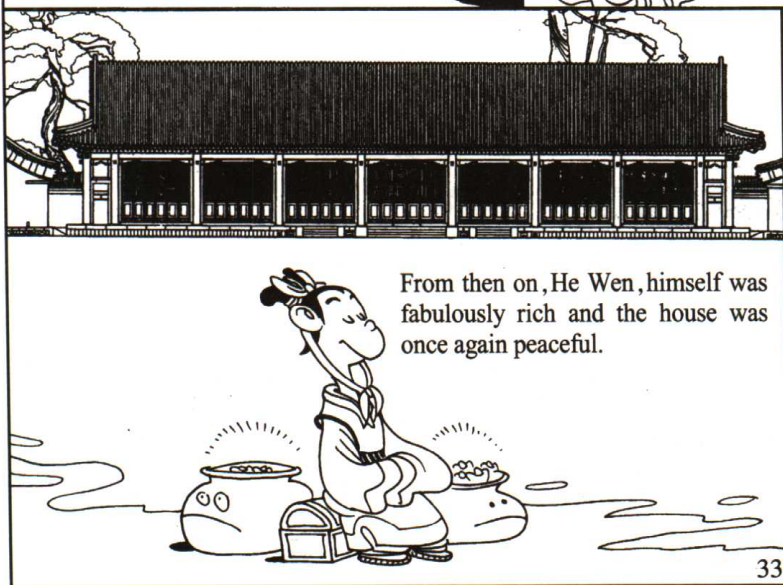


—Underhanded gains are the beginning of the end, so if you plan on hiding them in your house, be careful because even treasures can cause trouble!



From then on, He Wen, himself was fabulously rich and the house was once again peaceful.

33



● 小憩

其后饮酒过多，醉而形露，但得老狗，便共打杀。因推问之，则里中沽酒家狗也。戒，事有条贯。鞭朴奴婢，皆得其过。饮食既饱，辞诀而去。家人大小，哀割断绝。如是数年，家益厌苦。司空南阳来季德，停丧在殓，忽然见形，坐祭床上。颜色、服饰、声气，熟是也。孙儿妇女，以次教

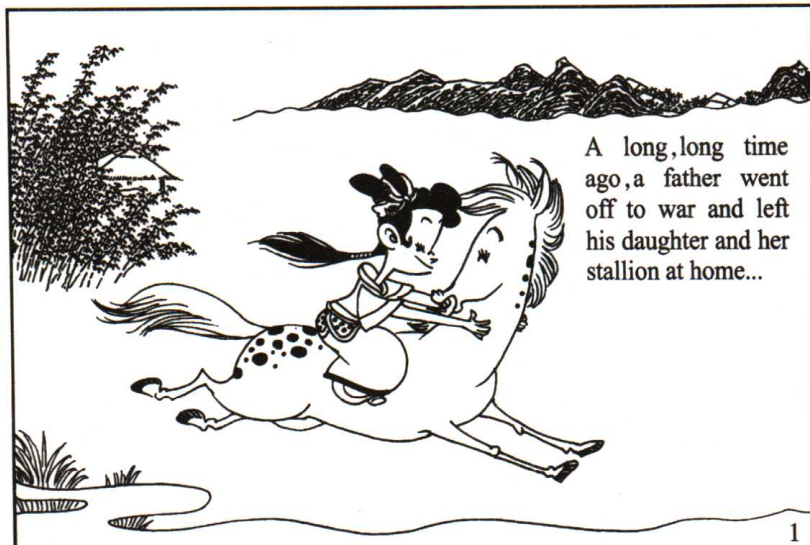
《太平广记》

奇幻人间世——六朝怪谈

A Girl's Horse



The Horse and the Silk Worm



A long, long time ago, a father went off to war and left his daughter and her stallion at home...

1

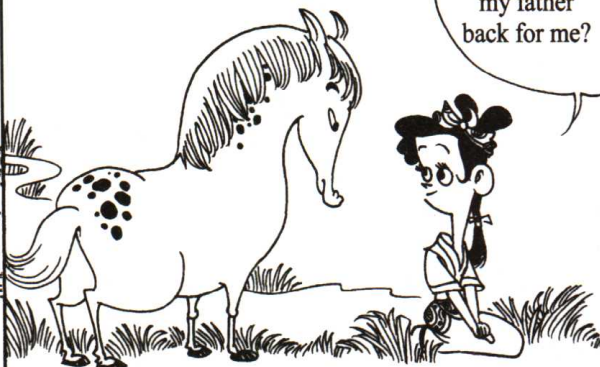
Oh, how I miss my father...



2

3

Can you bring my father back for me?



4

If you could bring back my father, I'd be so happy that I'd even marry you.



5

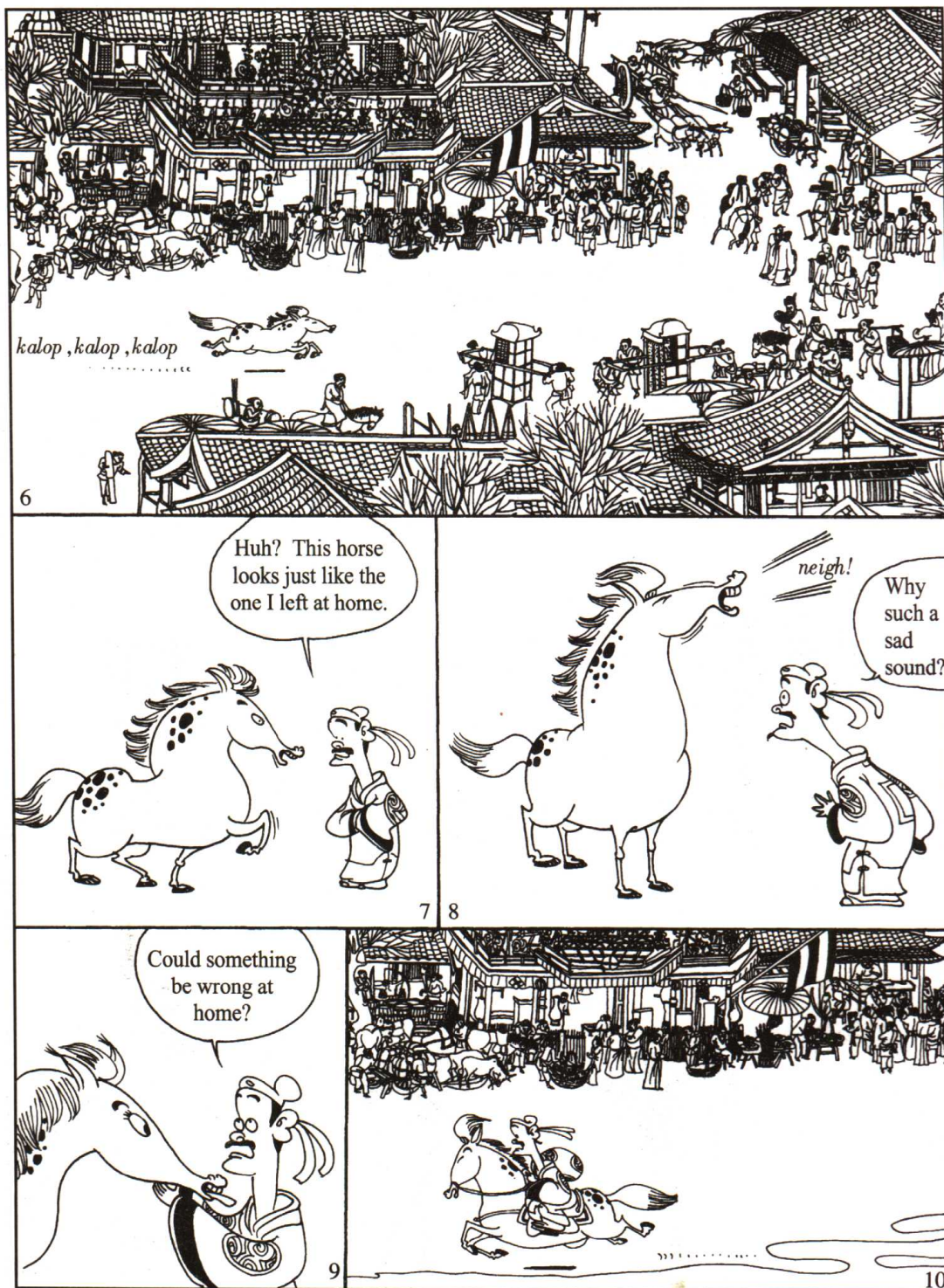
Eh? There he goes...

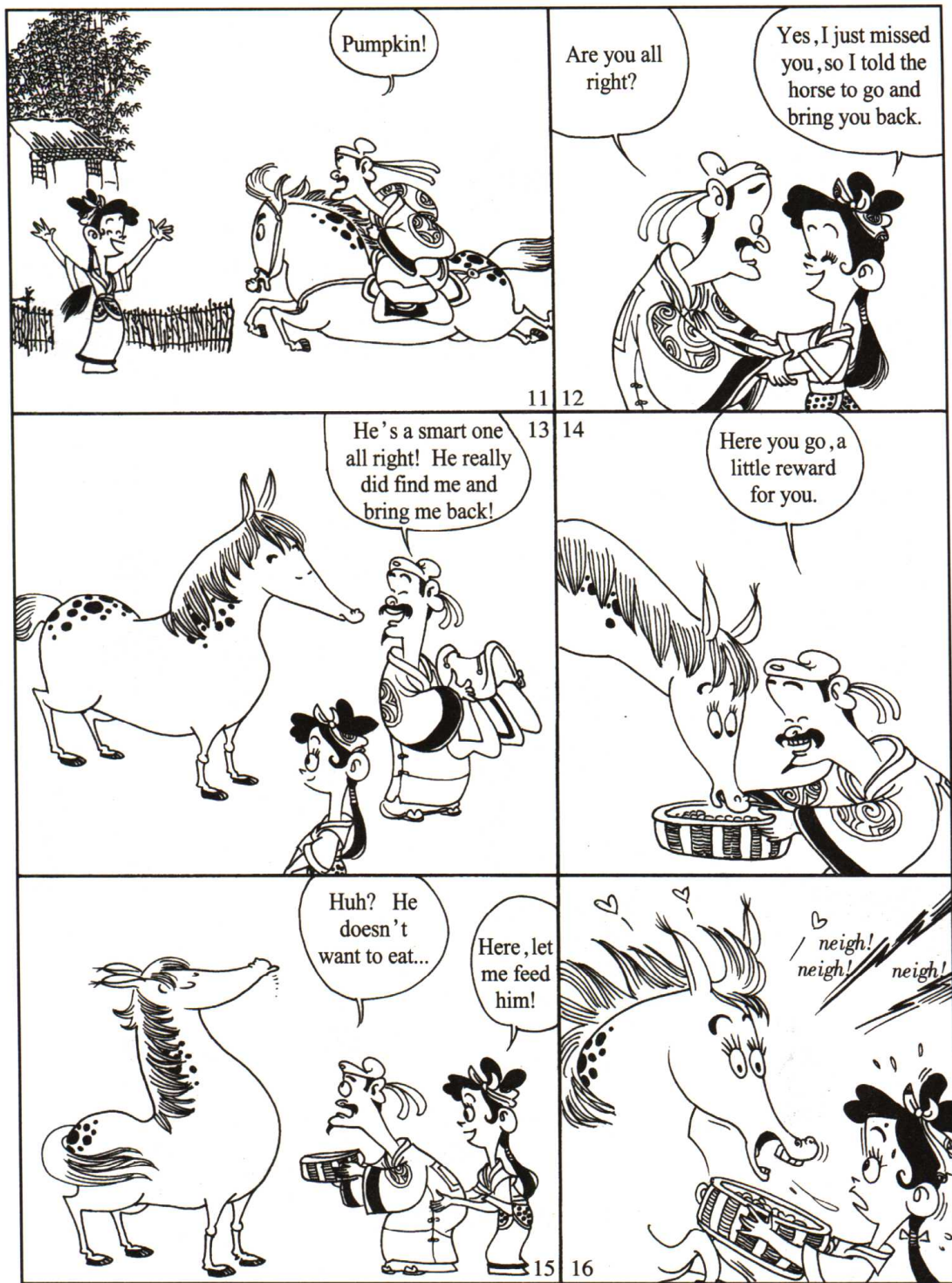


必为是故。父曰：「勿言，恐辱家门。且莫出入。」于是伏弩射杀之。暴皮于庭。父行，女与邻女于皮所之情，故厚加刍养。马不肯食。每见女出入，辄喜怒奋击。如此非一。父怪之，密以问女，女具以告父，而乘之。马望所自来，悲鸣不已。父曰：「此马无事如此，我家得无有故乎？」亟乘以归。为畜生有非常乃戏马曰：「尔能为我迎得父还，吾将嫁汝。」马既承此言，乃绝缰而去，径至父所。父见马惊喜，因取旧说，太古之时，有大人远征，家无余人，惟有一女。牡马一匹，女亲养之。穷居幽处，思念其父，

也。由斯百姓竞种之，今世所养是也。
 化为蚕，而续于树上。其玺纶理厚大，异于常蚕。邻妇取而养之，其收数倍。因名其树曰「桑」。桑者，丧以行。邻女忙怕，不敢救之。走告其父。父还，求索，已出失之。后经数日，得于大树枝间，女及马皮，尽戏，以足蹙之曰：「汝是畜生，而欲取人为妇耶？招此屠剥，如何自苦？」言未及竟，马皮蹶然而起，卷女

《搜神记》



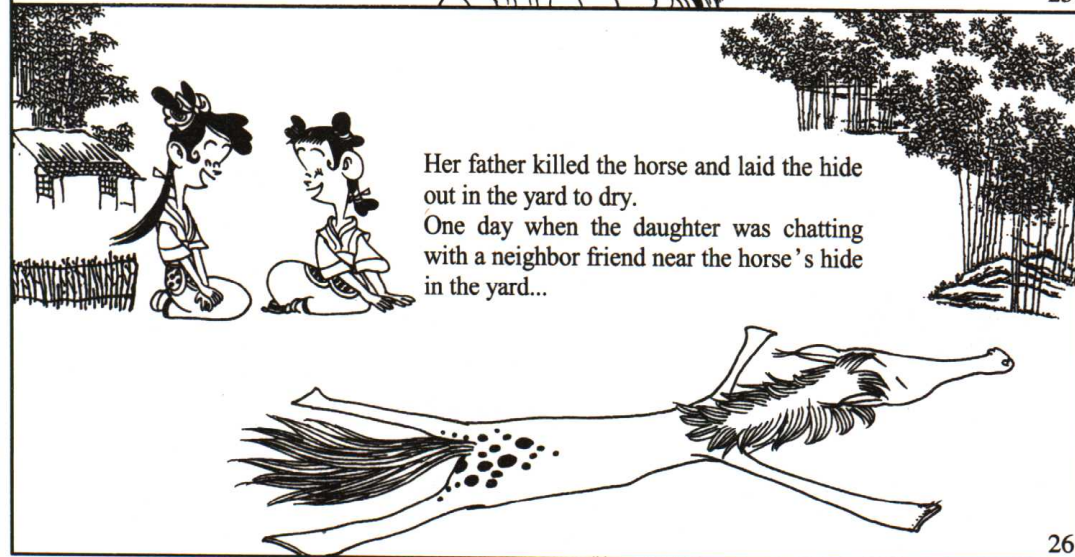
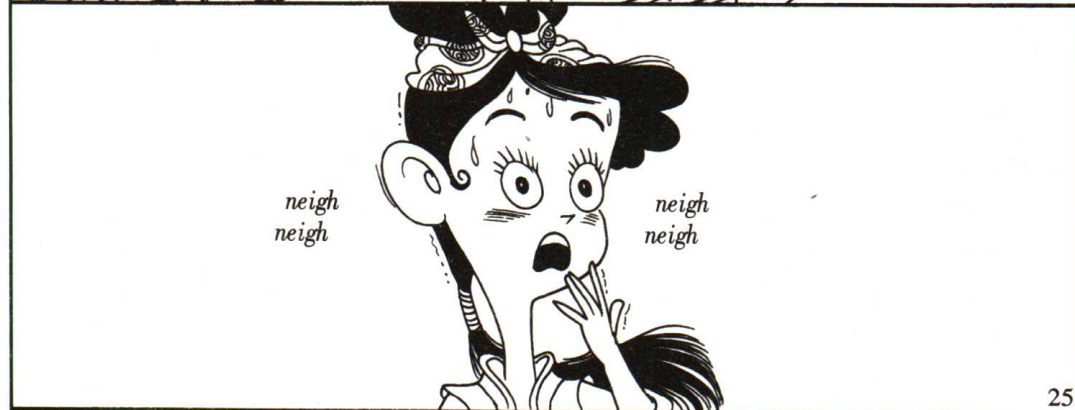
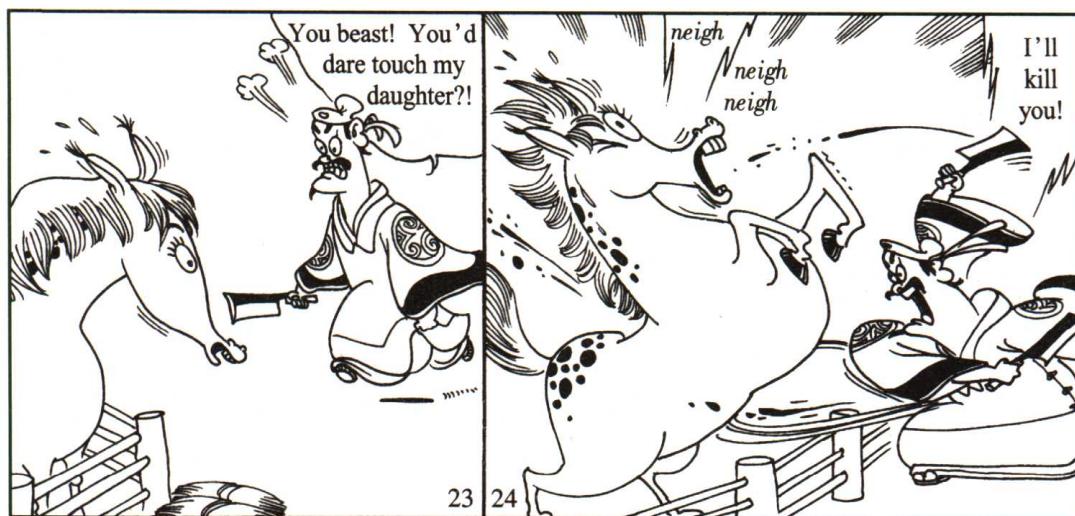


●小憩

召见，问事状。娥对曰：「闻谬为司命所召，到时得遣出。过西门外，适见外兄刘伯文，惊相劳问，涕泣出走。会为县吏所见，遂收治。依法，当弃市。娥儿闻母活，来迎出，将娥回去。武陵太守闻娥死复生，便富，谓殡当有金宝，乃盗发冢求金。以斧剖棺。斧数下，娥于棺中言曰：「蔡仲，汝护我头！」仲惊遽，便汉建安四年二月，武陵充县妇人李娥，年六十岁，病卒，埋于城外，已十四日。娥比舍有蔡仲，闻娥

娥比舍蔡仲，发出娥也。」于是娥遂得出，与伯文别。伯文曰：「书一封，以与儿佗。」娥遂与黑俱归。当有伴耶？是吾外妹，幸为便安之。」答曰：「今武陵西界，有男子李黑，亦得遣还，便可为伴。兼敕黑过「司命一日误召武陵女子李娥，今得遣还。娥在此积日，尸丧又当殓殓，当作何等得出？又女弱独行，岂在此已十余日，形体又为家人所葬埋，归当那得自出？」伯文曰：「当为问之。」即遣门卒与尸曹相问：悲哀。娥语曰：「伯文，我一日误为所召，今得遣归，既不知道，不能独行，为我得一伴否？又我见召，



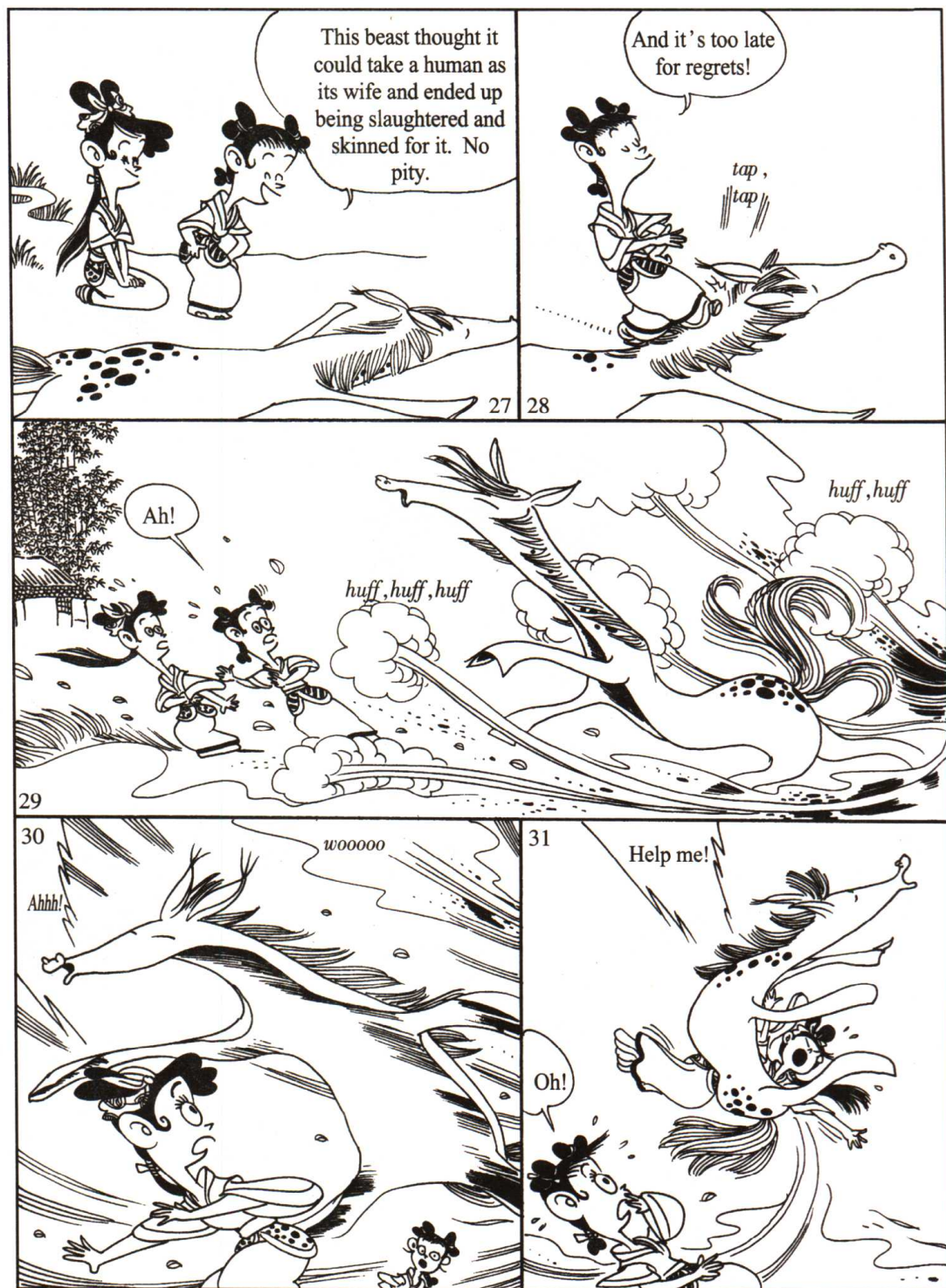


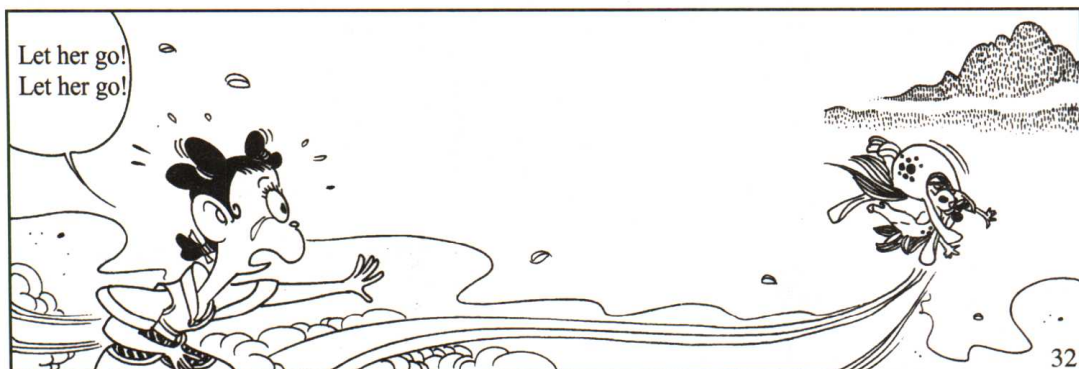
大小于城南待之。须臾果至。但闻人马隐隐之声，诣沟水，便闻有呼声曰：「佗来，汝得我所寄李娥书不？」曰：「告佗，我当从府君出案行部，当以八月八日中时，武陵城南沟水畔顿，汝是时必往。」到期，悉将乃致伯文书与佗。佗识其纸，乃是父亡时送箱中文书也。表文字犹在也，而书不可晓。乃请费长房读之，无发，势不得已，宜加宽宥。诏书报可。太守欲验语虚实，即遣马吏于西界推问李黑，得之，与黑语协。事状如此。」太守闻之，慨然叹曰：「天下事真不可知也。」乃表以为：蔡仲虽发冢，为鬼神所使，虽欲

「此方相脑也。」

言讫忽去，竟不得见其形。至来春，武陵果大病，白日皆见鬼，惟伯文之家，鬼不敢向。费长房视药丸曰：「息。吾亡后，儿孙乃尔许大。」良久，谓佗曰：「来春大病，与此一丸药，以涂门户，则辟来年妖病矣。」耶？曰：「即得之，故来至此。」伯文以次呼家中大小久之，悲伤断绝，曰：「死生异路，不能数得汝消

《搜神记》





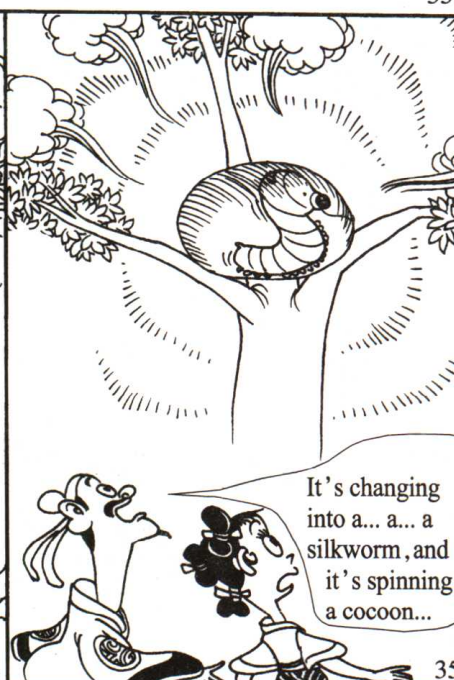
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33



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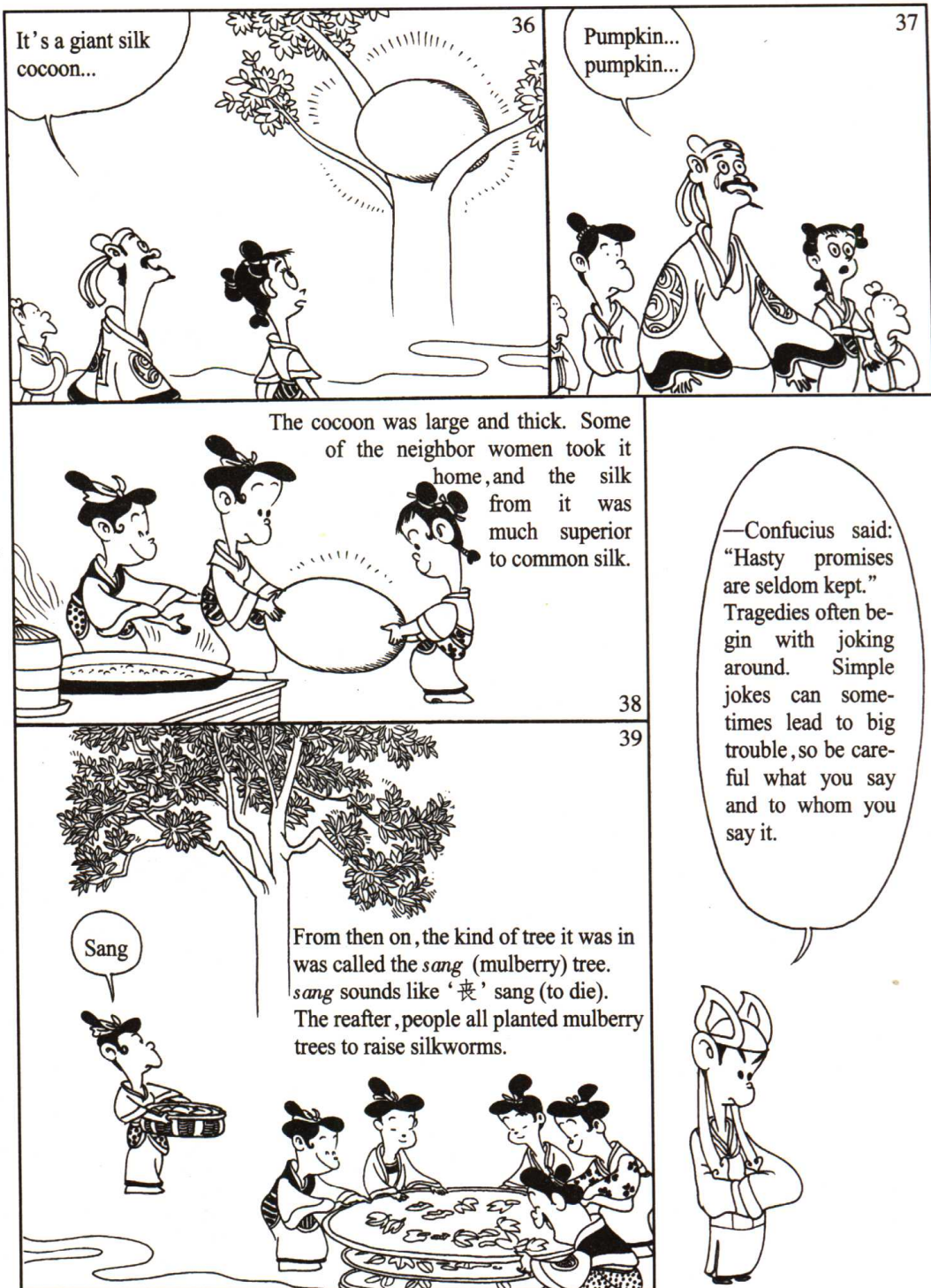
35

小憩

阁，有三间屋，二人侍直，若有所伺。见原，相视而笑云：「此青犬所致妙音婿也！」一人留，一人入阁。匝。原随犬入门，列房枕户，可有数十间，皆女子，姿容妍媚，衣裳鲜丽。或抚琴瑟，或执博棋。至北鹿，便放犬。犬行甚迟，原绝力逐，终不及。行数里，至一穴，入百余步，忽有平衢，槐柳列植，行墙回。汉时太山黄原，平日开门，忽有一青犬在门外伏守，备如家养。原继犬，随邻里猎。日垂夕，见一

常见空中有辇车，仿佛若飞。
会无期，深加爱敬。「若能相思，至三月旦，可修斋洁。」四婢送出门，半日至家。情念恍惚。每至其期，宴寝如旧。经数日，原欲暂还报家。妙音曰：「人神异道，本非久势。」至明日，解珮分袂，临阶涕泗。后堂，堂前有池，池中有台，台四角有径尺穴，穴中有光，照映帷席。妙音容色婉妙，侍婢亦美。交礼既毕，须臾，有四婢出，称：「太真夫人白黄郎有一女，年已弱笄；冥数应为君妇。」既暮，引原入内。内有南向

《幽明录》



Rainbow Turned Husband



雨暝晦，邻人见虹下其庭。（秦常能办佳食，肴饌丰美，有异于常）。丈夫复少时将儿去，亦风雨暝晦，人
之，令覆儿，云：「儿小，未可得将去；不须作衣，我自衣之。」即与绛囊以裹之，令可时出与乳。于时风
丈夫以金瓶引水共饮，后遂有身；生儿如人，多肉。济假还，秦惧见之，乃纳儿着瓮中。此丈夫以金瓶与
后常相期于一山洞，间至于寝处，不觉有人道相感接。如是数年。比邻人观其所至，辄有虹见。秦至水侧，
庐陵巴邱人陈济者，作州吏，其妇秦独在家。常有一丈夫，仪容端正，着绛碧袍，彩色炫耀，来从之。

Rainbow Man



In Baqiu county of Laling prefecture, there once was a man named Chen Ji. Because he went off to serve an important government post, he had to leave his wife alone at home.



1

2 Not long after he was gone, a tall handsome man often appeared at the house...



Who are you?

3

I knew you were lonely, so I came to spend time with you.



Where do you live?

I live where water flows beside a hill.

Look at that, as soon as her husband is gone, she goes and hooks up with another man...



4

5



6



7



8



9

10



11

此乃绝。
见二虹出其家。数年来省母。后秦适田，见二虹于洞，畏之。须臾，见丈夫云：「是我，无所畏也。」从

《搜神后记》

●小憩

丈。其器皿皆铜物。气味香旨，世所罕见。酒数行，谓彦曰：「向将一妇人自随，今欲暂邀之。」彦曰：「书生乃出笼，谓彦曰：『欲为君薄设。』」彦曰：「善。」乃口中吐出一铜奩子，奩子中具诸饰饌，珍羞方入笼，笼亦不更广，书生亦不更小，宛然与双鹅并坐，鹅亦不惊。彦负笼而去，都不觉重。前行息树下，阳羨许彦，于绥安山行，遇一书生，年十七八，卧路侧，云脚痛，求寄鹅笼中。彦以为戏言。书生便



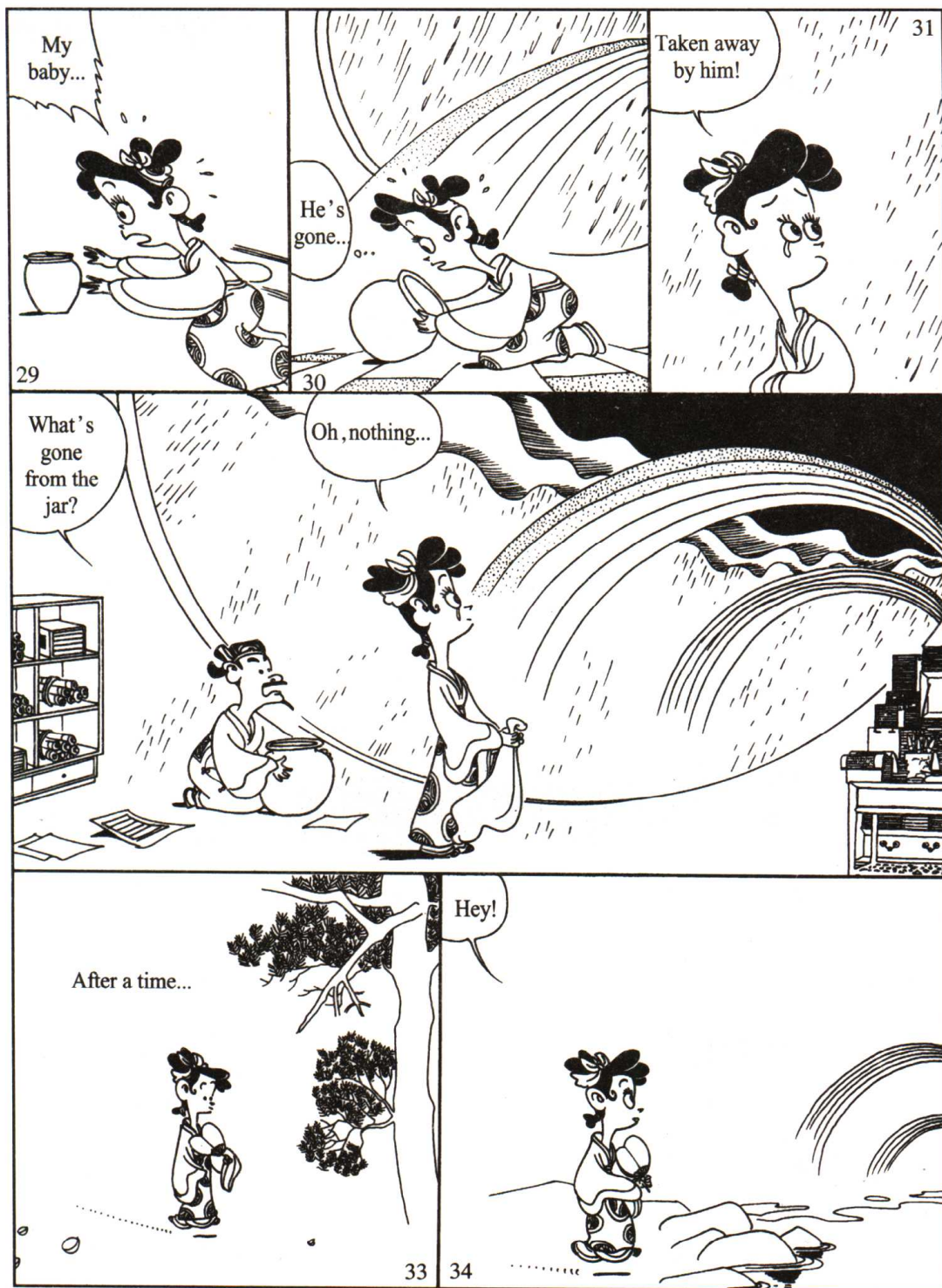


愿君勿泄。」彦曰：「善。」男子又于口中吐一妇人，年可二十许。共酌，戏谈甚久。闻书生动声，男子生。书生乃留女子共卧。男子谓彦曰：「此女子虽有情，心亦不尽。向复窃得一女人同行，今欲暂见之，于口中吐出一男子，年可二十三、四，亦颖悟可爱。乃与彦叙寒温。书生卧欲觉，女子口吐一锦行障遮书。虽与书生结妻，而实怀怨。向亦窃得一男子同行，书生既眠，暂唤之，君幸勿言。」彦曰：「善。」女子「善。」又于口中吐一女子，年可十五、六，衣服绮丽，容貌殊绝。共坐宴。俄而书生醉卧，此女谓彦曰：

史，以盘饷侍中张散。散看其铭题，云是永平三年作。子，诸器皿悉纳口中，留大铜盘，可二尺广，与彦别曰：「无以藉君，与君相忆也。」彦太元中为兰台令子，独对彦坐。然后书生起，谓彦曰：「暂眠遂久，君独坐，当悒悒耶？日又晚，当与君别。」遂吞其女曰：「二人眠已觉。」因取所吐女人还纳口中。须臾，书生处女乃出，谓彦曰：「书生欲起。」乃吞向男

《续齐谐记》



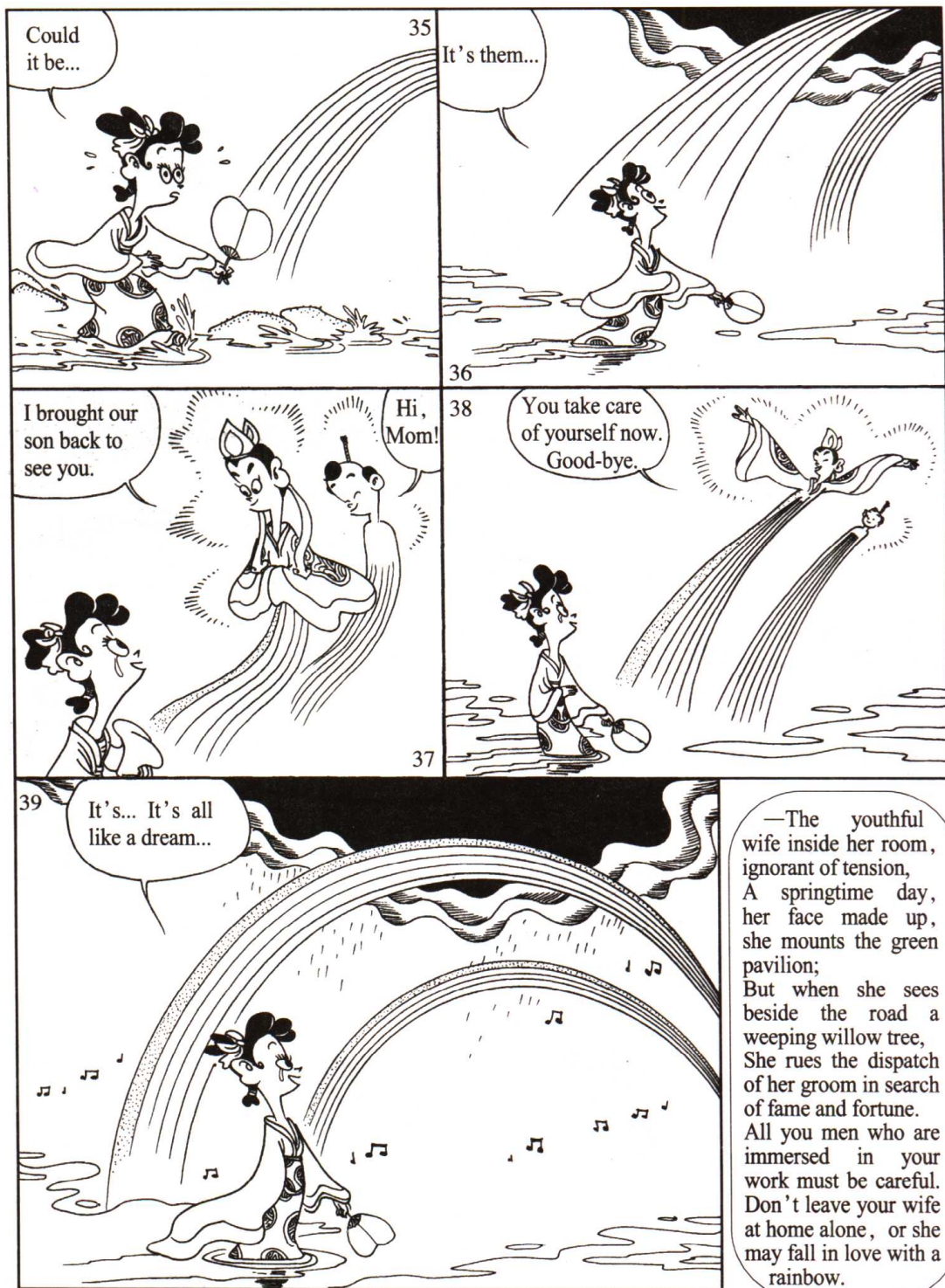


小憩

其奇，乃下担。即入笼中。笼不更大，其人亦不更小，担之，亦不觉重于先。既行数十里，树下住食，人，便语之云：「自可尔耳，君欲何许自屠耶？」其人答云：「君若见许，正欲入君此笼子中。」担人愈怪行，见一人担担，上有小笼子，可受升余。语担人云：「吾步行疲极，欲寄君担。」担人甚怪之，虑是狂太元十二年，有道人外国来，能吞刀吐火，吐珠玉金银。自说其所受师，即白衣，非沙门也。尝

去。」即以妇内口中，次及食物器。
便有三人，宽急之事，亦复不异。有顷，其夫动，如欲觉，妇便以外夫内口中。夫起，语担人曰：「可其夫便卧。妇语担人：『我有外夫，欲来共食。夫觉，君勿道之。』」妇便口中出一年少丈夫，共食。箠中半，语担人：「我欲与妇共食。」即复口吐出一女子，年二十许，衣裳容貌甚美，二人便共食。食欲竟，担人呼共食，云：「我自有食。」不肯出。止住箠中，饮食器物罗列，肴膳丰腴亦办，反呼担人食。未

《灵鬼志》



—The youthful wife inside her room, ignorant of tension, A springtime day, her face made up, she mounts the green pavilion; But when she sees beside the road a weeping willow tree, She rues the dispatch of her groom in search of fame and fortune. All you men who are immersed in your work must be careful. Don't leave your wife at home alone, or she may fall in love with a rainbow.

Singed Paulownia



「焦尾琴」。

吴，吴人有烧桐以爨者，邕闻火烈声，曰：「此良材也。」因请之，削以为琴，果有美音。而其尾焦，因名汉灵帝时，陈留蔡邕，以数上书陈奏，忤上旨意，又内宠恶之，虑不免，乃亡命江海，远迹吴会。至

《搜神记》

The Burnt Zither



1

In the time of Han Emperor Ling, there lived a man from Chenliu prefecture by the name of Cai Yong. Several times he gave the emperor unwelcome advice and was subsequently exiled to the far reaches of the empire.



He ended up in a place called Wu. When he arrived, he saw a man burning good paulownia wood as cooking fuel...



2



crackle, crackle

Hey that's a fine piece of paulownia! Sell it to me so I can make a zither out of it!



3

Sorry about the burnt end, there. Can you still use it?



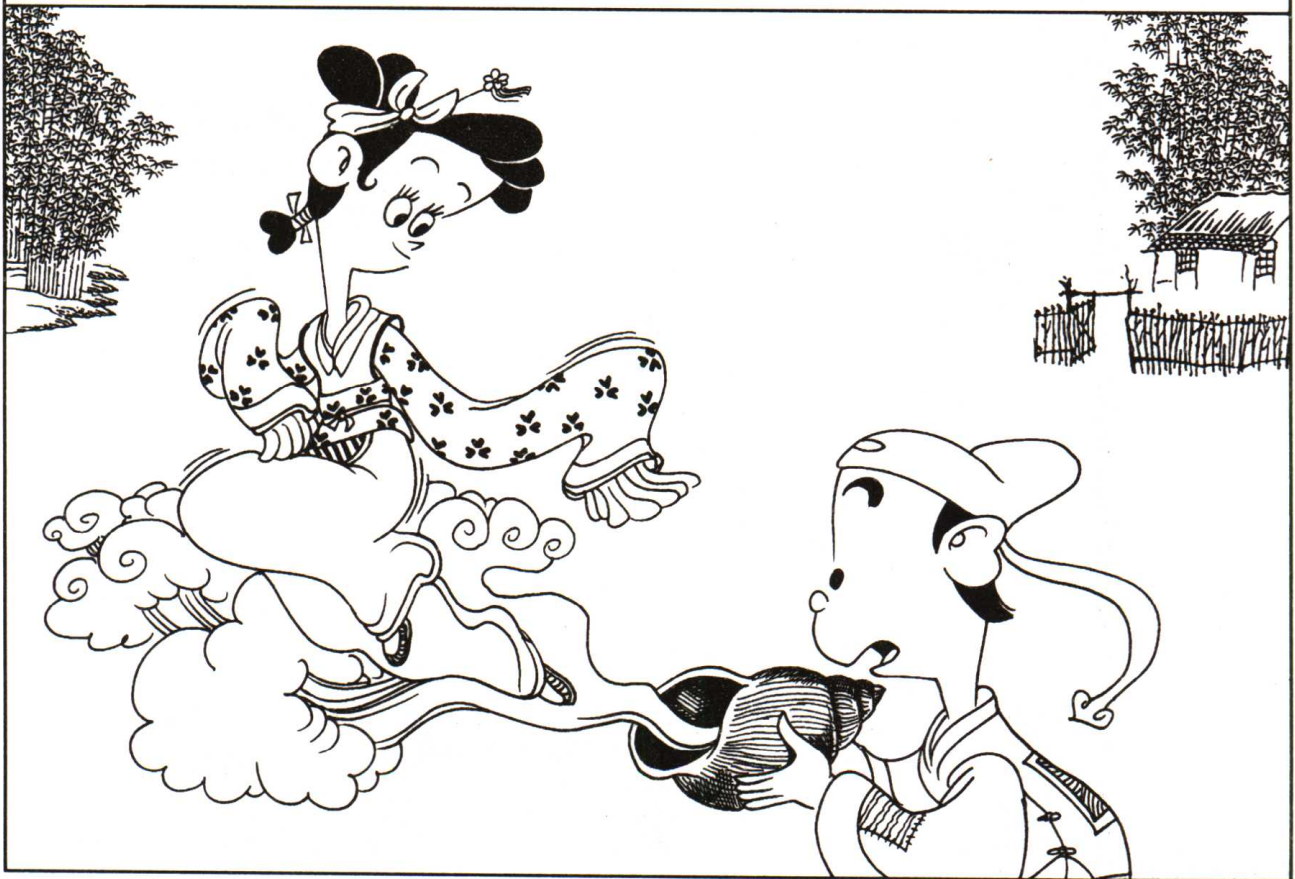
No problem.

5

The log was made into a zither, and the sound of it was splendid. Because it was singed on one end, people called it the "burnt zither".

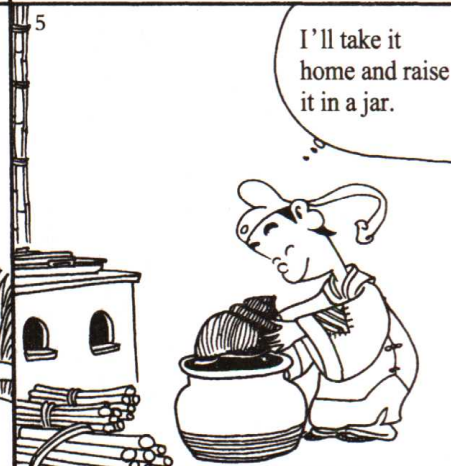
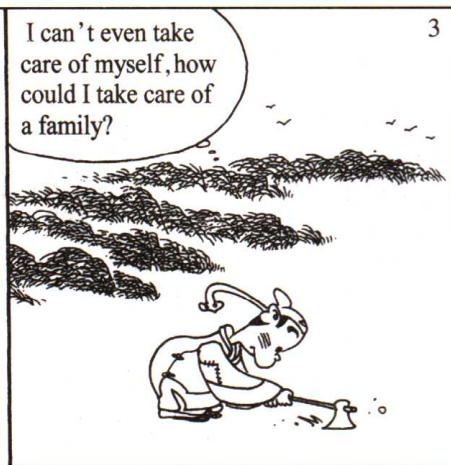
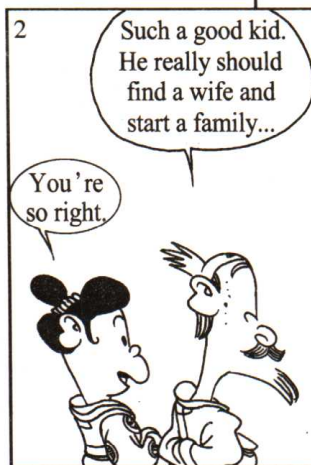
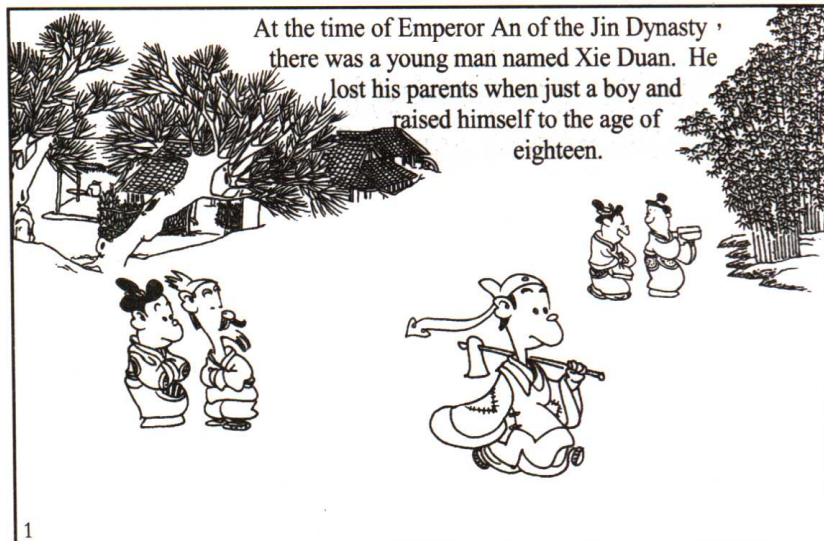


Story of the Conch



然数尔如此，后更实问。邻人笑曰：「卿已自取妇，密着室中炊爨，而言吾为之炊耶？」端默然心疑，不谓邻人为之惠也。数日如此，便往谢邻人。邻人曰：「吾初不为是，何见谢也？」端又以邻人不喻其意，升壶，以为异物，取以归贮瓮中。蓄之十数日。端每早至野，还，见其户中有饭饮汤火，如有人为者，端未有妻。邻人共愍念之，规为娶妇，未得。端夜卧早起，躬耕力作，不舍昼夜。后于邑下得一大螺，如三晋安帝时人谢端，少丧父母，无有亲属，为邻人所养。至年十七八，恭谨自守，不履非法。始出居，

The Conch-Fairy



6



Ten or so days passed, and Xie Duan still went out early in the morning and returned late at night after tending the fields. Then one day...

7



Eh? There's smoke coming out of my chimney!

8

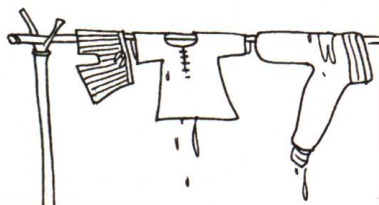
Who made dinner for me?



And my clothes have all been washed!



9



10 11

It must be the woman next door helping me out with a few household chores!



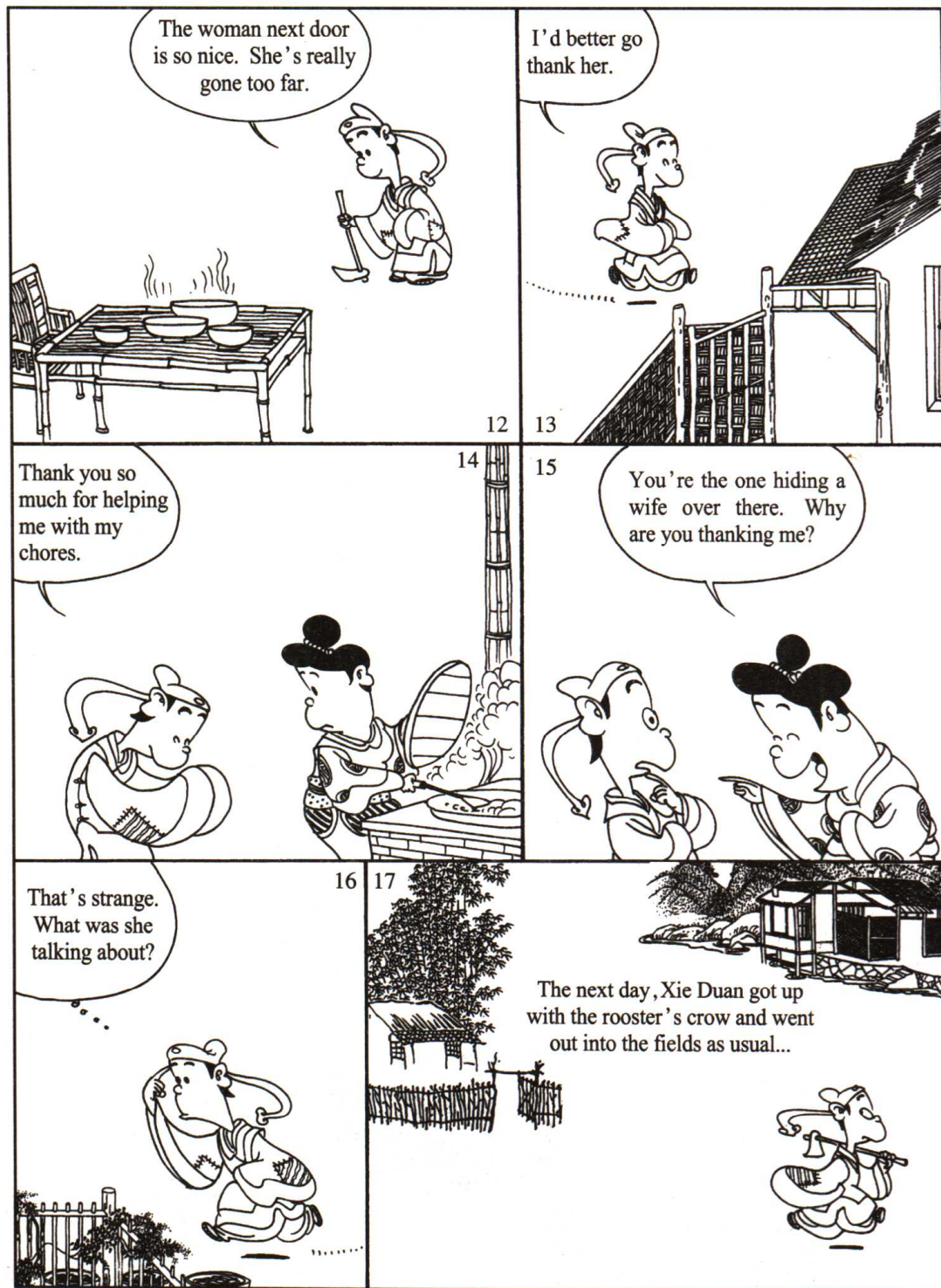
For several days thereafter, every time Xie Duan returned home, all the chores had been done.

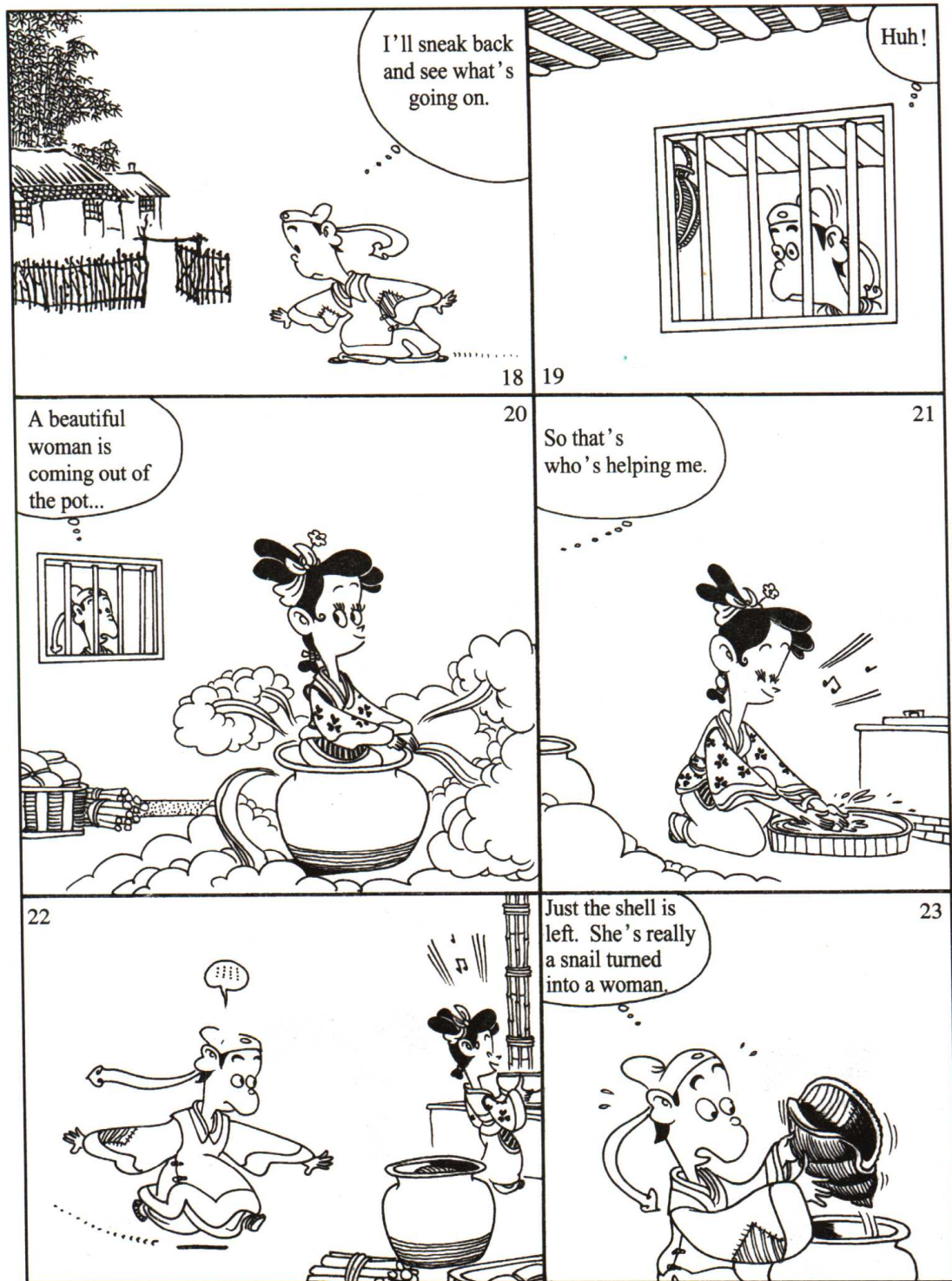


富得妇，自当还去；而卿无故窃相窥掩。吾形已见，不宜复留，当相委去。虽然，尔后自当少差。勤于田去。笑曰：「我天汉中白水素女也。天帝哀卿少孤，恭慎自守，故使我权为守舍炊烹。十年之中，使卿居至瓮所，视螺，但见壳。乃到灶下问之曰：「新妇从何所来，而相为炊？」女大惶惑，欲还瓮中，不能得知其故。后以鸡鸣出去，平早潜归，于篱外窃窥其家中。见一少女从瓮中出，至灶下燃火。端便入门，径

座，时节祭祀。居常饶足，不致大富耳。于是乡人以女妻之，后仕至令长云。今道中素女祠是也。
作、渔采、治生，留此壳去，以贮米谷，常可不乏。」端请留，终不肯。时天忽风雨，翕然而去。端为立神

《搜神后记》

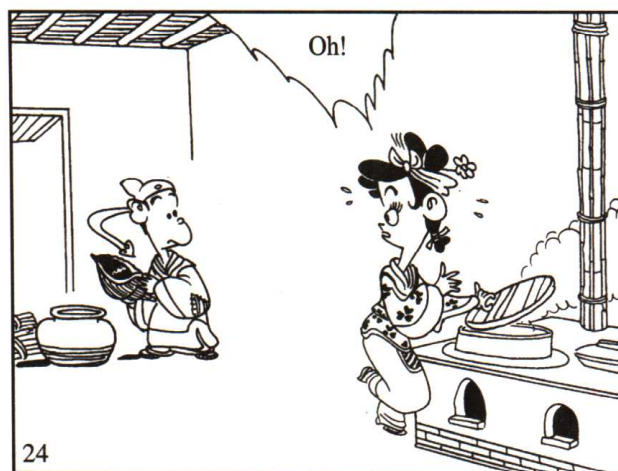




●小憩

君近得佳丽修事，何谢老身？」堪曰：「无。」因问其母。母曰：「子每入县后，便见一女子，可十七八，家中饮食已备，乃食之。如是十余日。然堪谓邻母哀其寡独，故为之执爨，乃卑谢邻母。母曰：「何必辞？不曾秽污。每县归，则临水看玩，敬而爱之。积数年，忽于水滨得一白螺。遂拾归，以水养。自县归，见常州义兴县，有螺夫吴堪。少孤无兄弟。为县吏。性恭顺。其家临荆溪，常于门前，以物遮护溪水，

答责。宰谓堪曰：「君熟于吏能久矣。今要虾蟆毛及鬼臂二物，晚衙须纳，不应此物，罪责非轻！」堪惟而堪敬而谢之。自此弥将敬洽。闻里传之，颇增骇异。时县宰豪士闻堪美妻，因欲图之。堪为吏恭谨，不犯房不得。堪拜之。女曰：「天知君敬护泉源，力勤小职，哀君嫫独，敕余以奉媼。幸君垂悉，无致疑阻。」于母家自隙窥之，可乎？」母曰：「可。」明旦诈出，乃见女自堪房出，入厨理爨。堪自门而入，其女遂归容颜端丽，衣服轻艳；具饌讫，即却入房。」堪意疑为白螺所为，乃密言于母曰：「堪明日当称入县，请



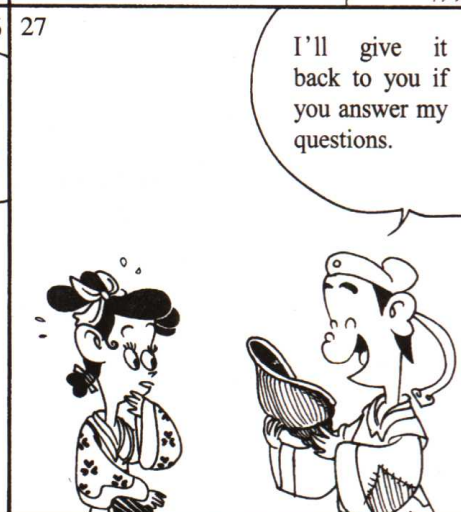
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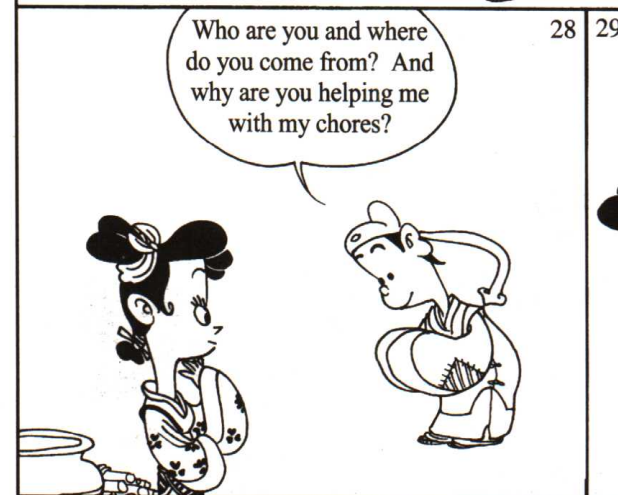
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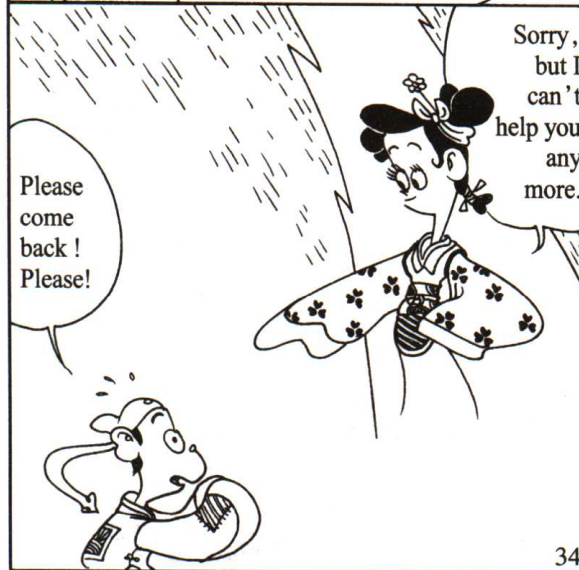
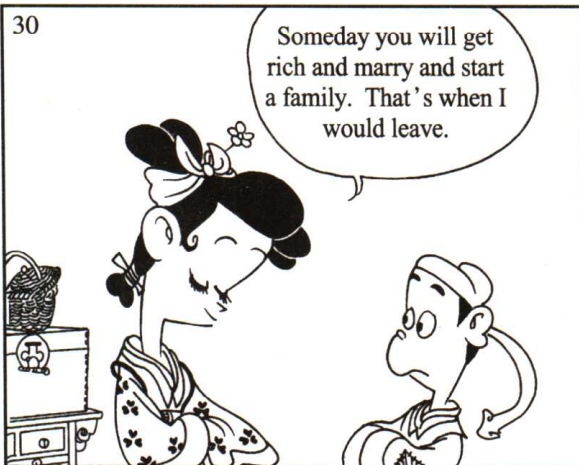
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28



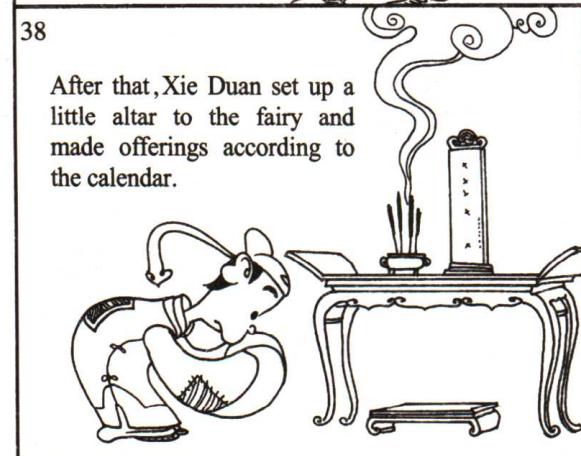
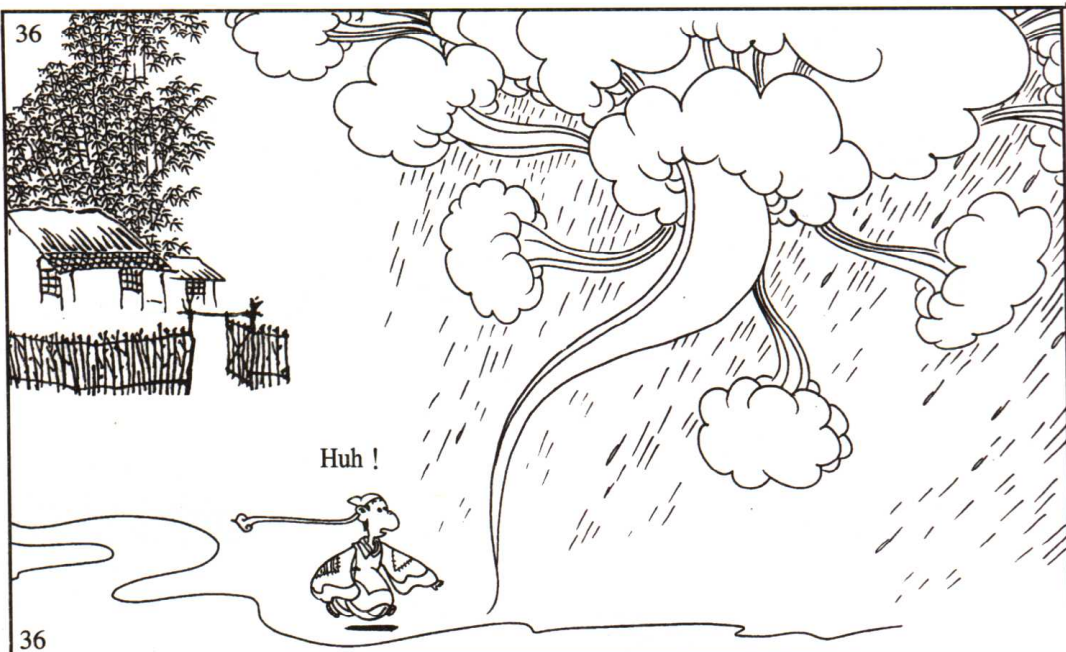
29



如犬，状亦类之。曰：「此蜗牛也。」堪曰：「何能？」妻曰：「能食火，奇兽也。君速送。」堪将此兽祸在君矣！」堪承命奔归，又以告妻。妻曰：「吾家有之，取不难也。」乃为取之。良久，牵一兽至，大令视二物，微笑曰：「且出。」然终欲害之。后一日，又召堪曰：「我要蜗牛一枚，君宜速觅此；若不至，不敢闻命；二物之求，妾能致矣。」堪闻言，忧色稍解。妻曰：「辞出取之。」少顷而到。堪得以纳令。走出。度人间无此物，求不可得。颜色惨沮，归述于妻。乃曰：「吾今夕殒矣。」妻笑曰：「君忧余物，

县遂迁于西数步，今之城是也。
 粪，应手洞然。火飈暴起，焚蒸墙宇。烟焰四合，弥亘城门。宰身及一家，皆为煨烬。乃失吴堪及妻。其
 烧之，遭食；食讫，粪之干地，皆火也。宰怒曰：「用此物奚为？」令除火扫粪。方欲害堪。吏以物及
 上宰。宰见之怒曰：「吾索蝎斗，此乃犬也！」又曰：「必何所能？」曰：「食火。其粪火。」宰遂索炭

《原化记》

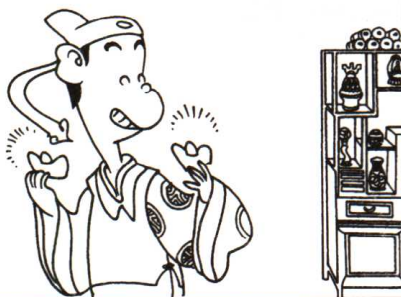


Hey! It's overflowing.

40 41

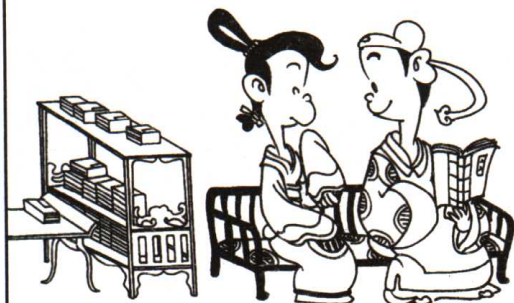


Gradually, Xie Duan made more and more money and became known among villagers as having a small fortune.



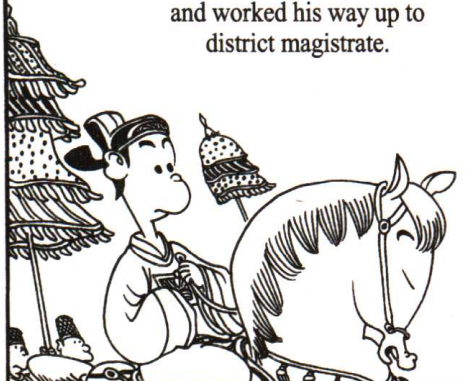
42

Later, he chose a wife from the village and started a family.



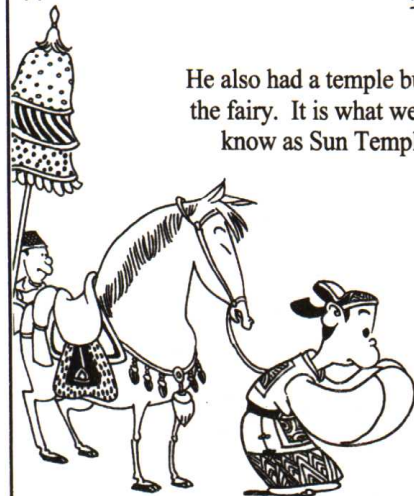
43

He even went into government and worked his way up to district magistrate.



44

He also had a temple built to the fairy. It is what we now know as Sun Temple.



—Every blade of grass has its drop of dew. Cherish what little you have, and perhaps someone will come along and quietly look after you.



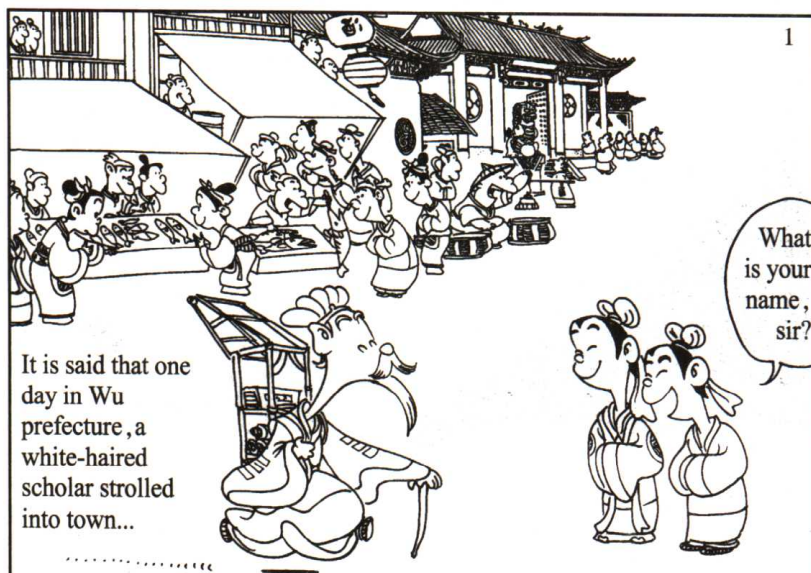
●小憩
召，车马导从，前后部鼓吹。经少日，有猎者过觅矜，将数十狗，径突入，咋妇及儿，并成狸。并在，当问我父母。」矜便令女婢问其父母，父母亦悬许之。经久，养两儿，当作秘书监。明，果驺卒来将入城北角，共尽欣好，便各分别。期更克集，便欲结为伉俪。女曰：「婿如君，死何恨？我兄弟多，父母晋太元中，瓦官寺佛图前淳于矜，送客至石头城南，逢一女子，美姿容。矜悦之，因访问。二情既和，

《幽明录》

The Old Fox



Doctor Hu



It is said that one day in Wu prefecture, a white-haired scholar strolled into town...

What is your name, sir?

I am Doctor Hu. I'm a professor by trade, and I've come to start a class.

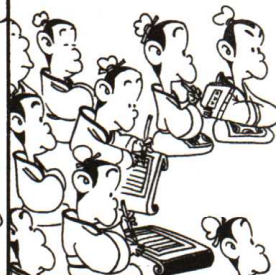


You can hold class in front of the temple, and I guarantee you'll have many students.



3

So Doctor Hu stayed in Wu to teach...



The Way of great learning lies in expressing one's clear virtue, in renewing the people, and in abiding in perfect goodness.



Doctor Hu sure knows a lot!



You can say that again!

Eh? Where's the teacher?



He up and left without saying a word!

He teaches a few months and just leaves?!



声，命仆寻之。见空冢中，群狐罗列，见人即走。老狐独不去，乃是皓首书生。
吴中有一书生，皓首，称胡博士，教授诸生。忽复不见。九月初九日，士人相与登山游观，闻讲书

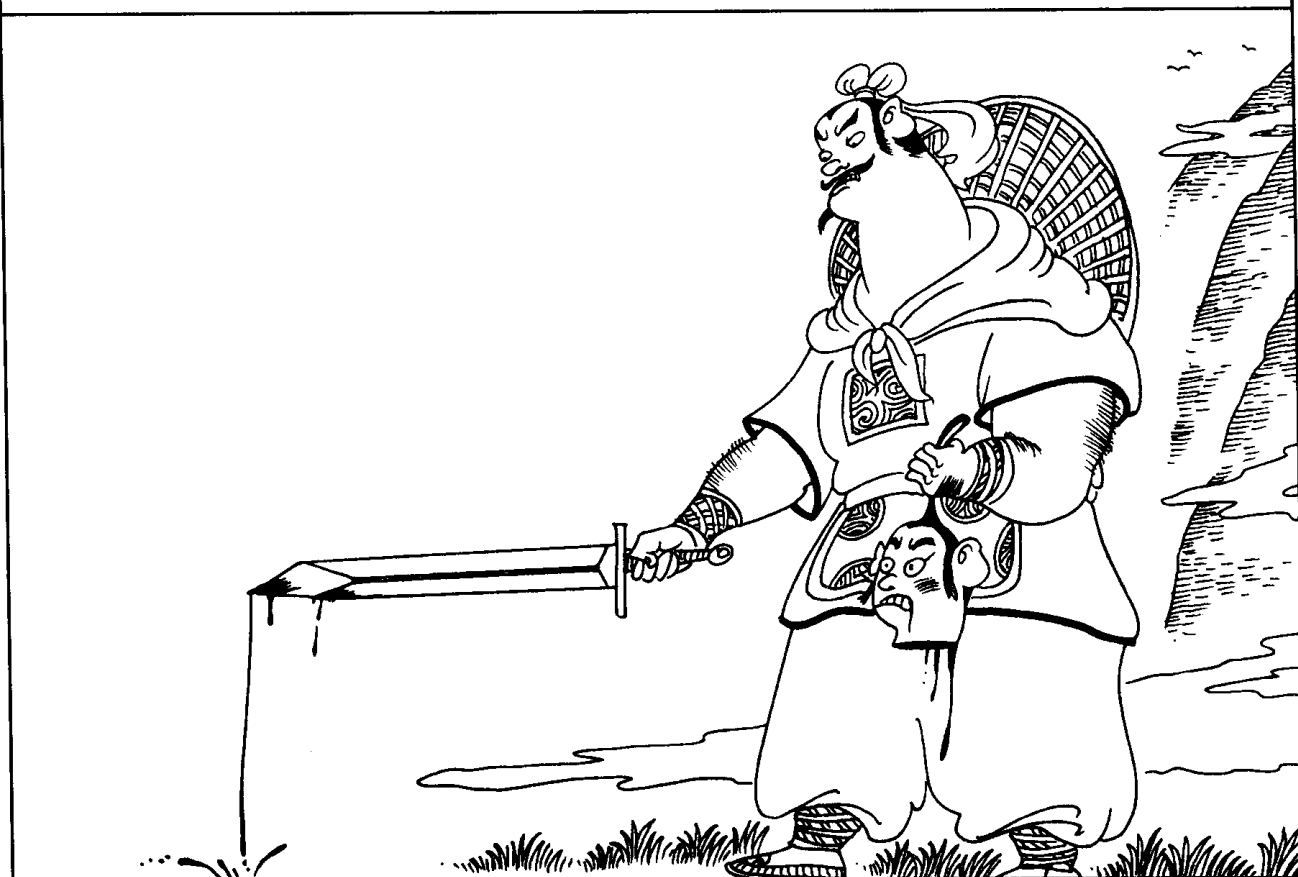
及马皆化为虎。自此以后，暴虎异常。
卦。卦成，告之：「东向吉，西向不利。」因就宗乞饮，内口着瓠中，状如牛饮。既出，东行百余步，从者
袴，乘乌马，从者一人，亦着皮袴。以纸裹十余钱，来诣宗卜，云：「西去觅食好？东去觅食好？」宗作为
丹阳人沈宗，在县治下，以卜为业。义熙中，左将军檀侯镇姑熟，好猎，以格虎为事。忽有一人，着皮

小憩

《搜神后记》

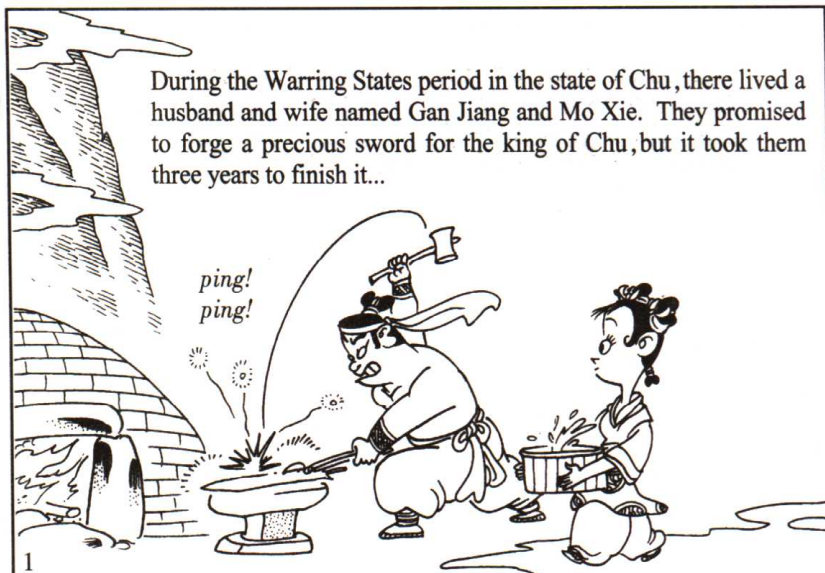


Tomb of the Three Kings



The Sword of Vengeance

嘱我：「语汝子：出户望南山，松生石上，剑在其背。」于是子出户南望，不见有山，但睹堂前松松下，子名赤比，后壮，乃问其母曰：「汝父所在？」母曰：「汝父为楚王作剑；三年乃成。王怒，杀之。去时于是即将雌剑，往见楚王。王大怒，使相之：「剑有二，一雄一雌。雌来，雄不来。」王怒，即杀之。莫邪作剑，三年乃成。王怒，往必杀我。汝若生子是男，大，告之曰：「出户望南山，松生石上，剑在其背。」楚干将、莫邪为楚王作剑，三年乃成。王怒，欲杀之。剑有雌雄。其妻重身当产，夫语妻曰：「吾为王

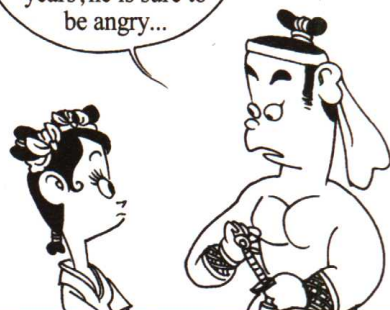


During the Warring States period in the state of Chu, there lived a husband and wife named Gan Jiang and Mo Xie. They promised to forge a precious sword for the king of Chu, but it took them three years to finish it...

Finally. The two most precious swords in all the land!



I told the king I would forge a sword for him, but since it has taken three years, he is sure to be angry...



4

sob!



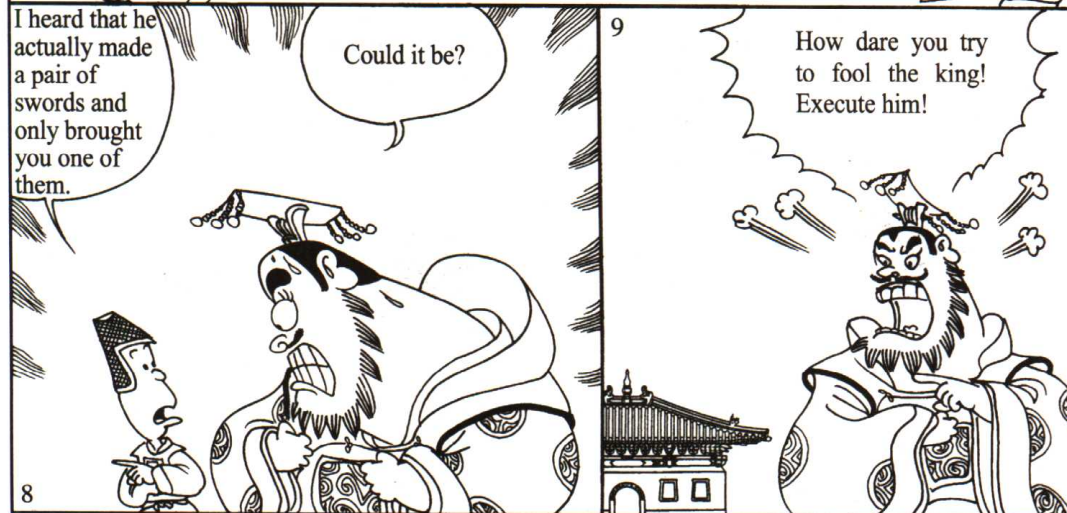
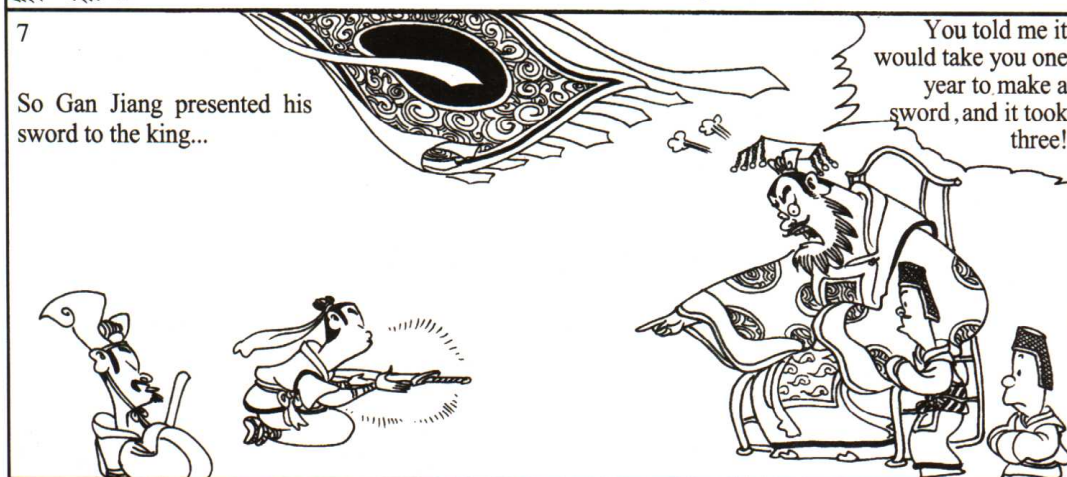
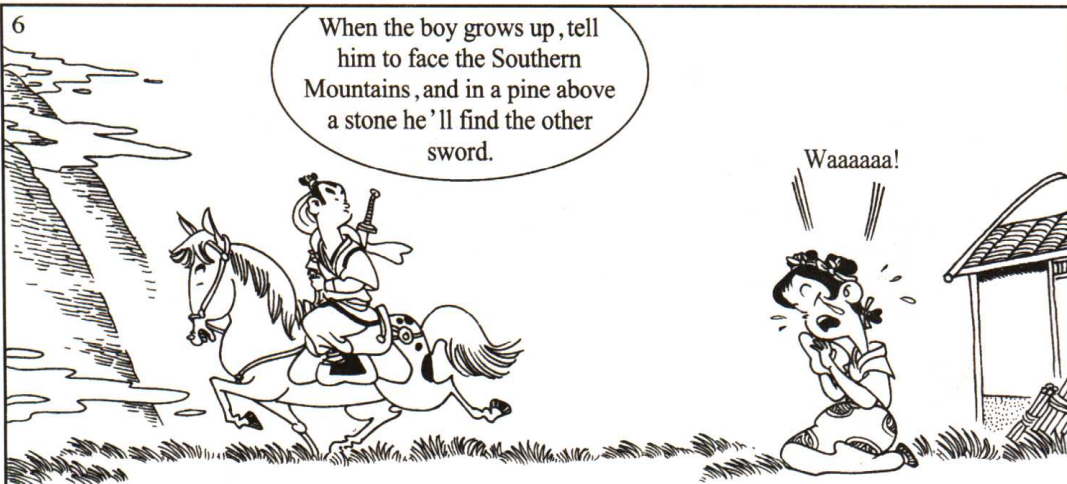
When I get there, I know he'll put me to death. If you give birth to a son, you must have him avenge my murder.

5

Don't go! Don't go!



No, I must!

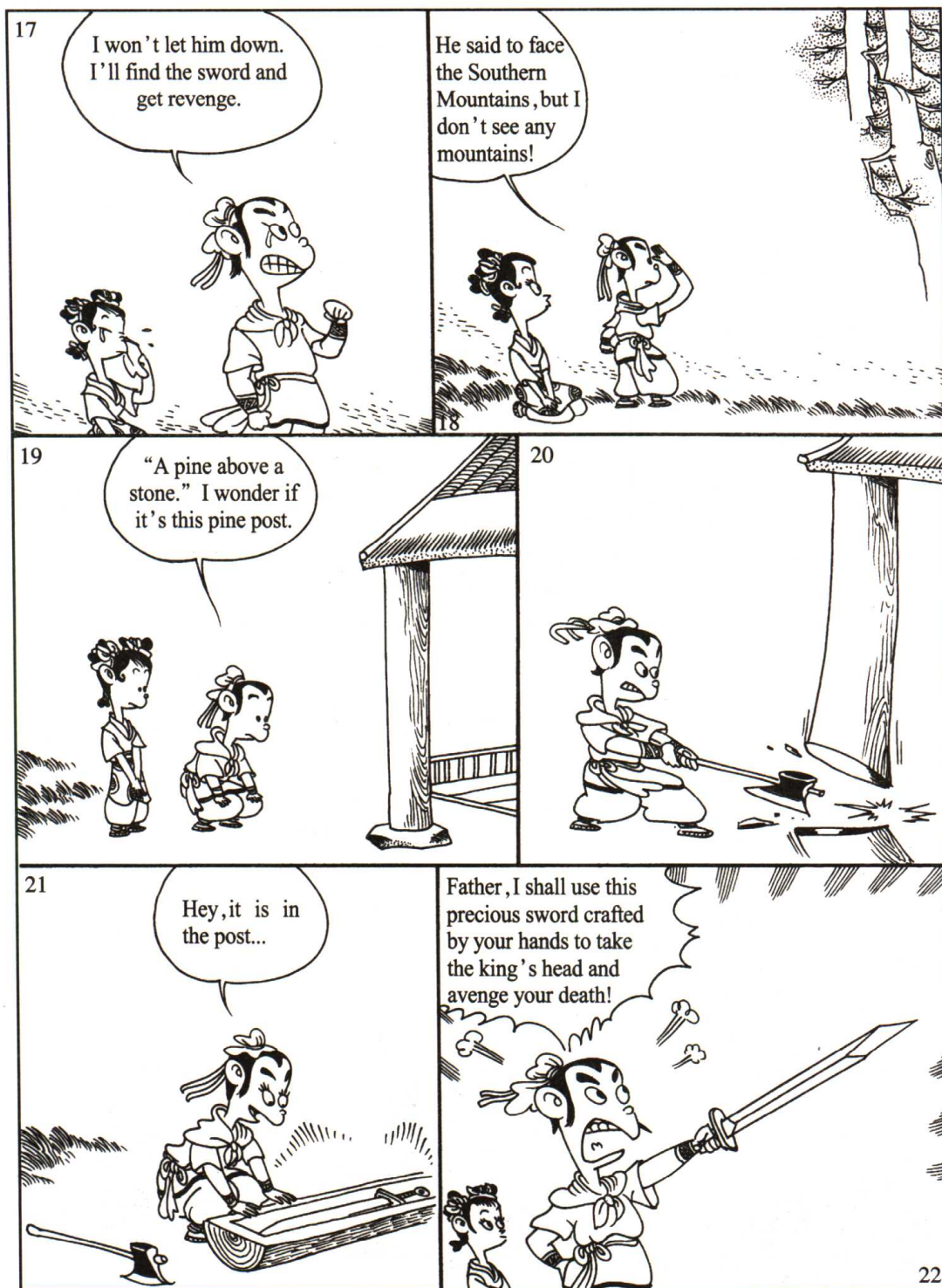


「此乃勇士头也。当于汤镬煮之。」王如其言。煮头三日三夕，不烂。头掉出汤中，踬目大怒。客曰：「此自刎，两手捧头及剑奉之，立僵。客曰：『不负子也。』」于是尸乃仆。客持头往见楚王，王大喜。客曰：「楚王杀吾父，吾欲报之！」客曰：「闻王购子头千金，将子头与剑来，为子报之。」儿曰：「幸甚！」即千金。儿闻之，亡去。入山行歌。客有逢者，谓：「子年少，何哭之甚悲耶？」曰：「吾干将、莫邪子也。石低之上，即以斧破其背，得剑。日夜思欲报楚王。王梦见一儿，眉间广尺，言：『欲报仇。』」王即购之

汤中。三首俱烂，不可识别。乃分其汤肉葬之，故通名「三王墓」。今在汝南北宜春县界。
 儿头不烂，愿王自往临视之，是必烂也。」王即临之。客以剑拟王，王头随堕汤中。客亦自拟己头，头复堕

《搜神记》



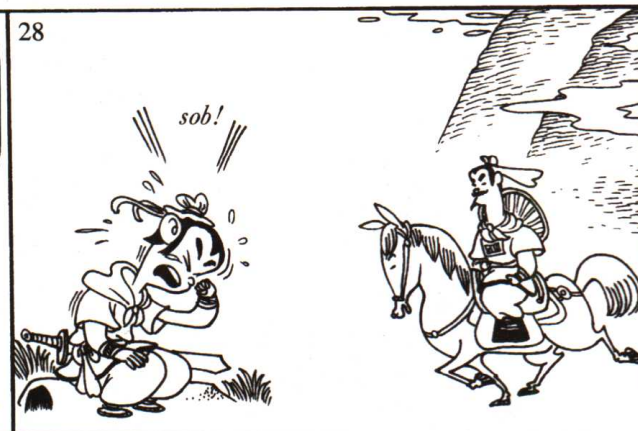
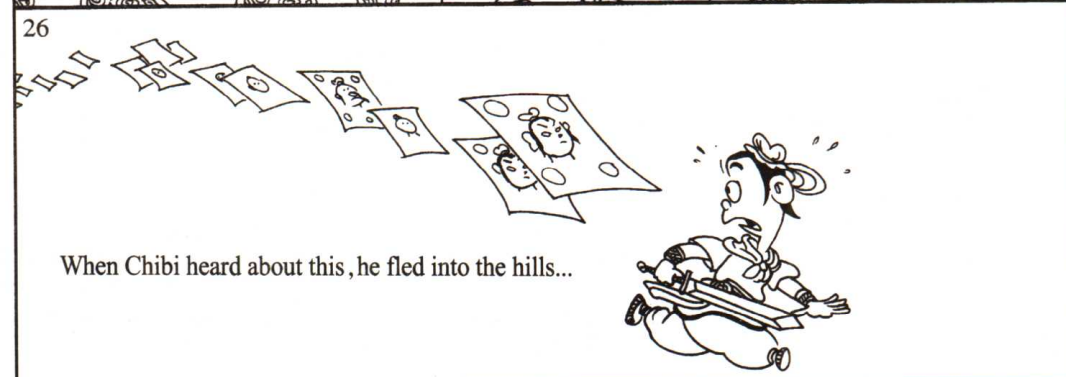
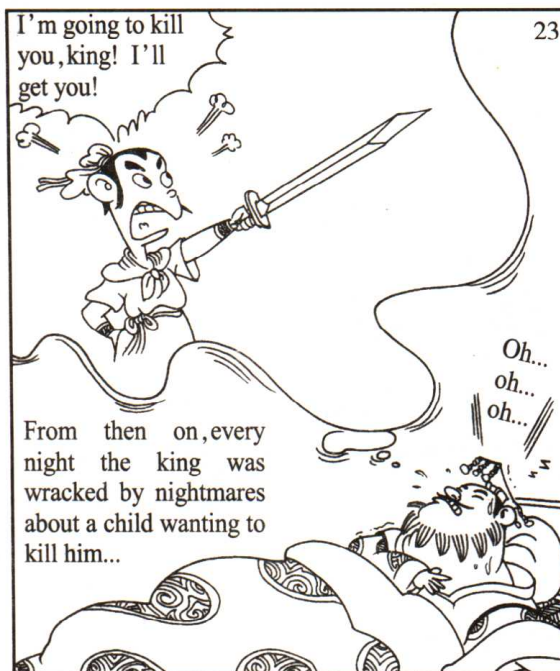


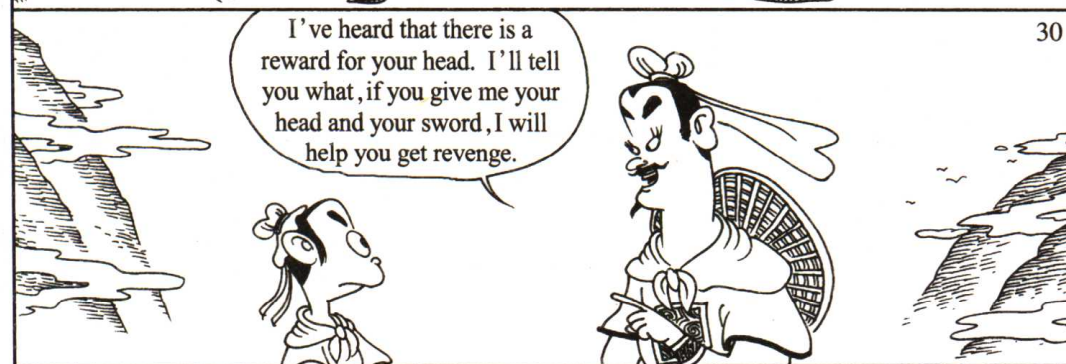
● 小憩

墓出，见重，流涕谓曰：「昔尔行之后，令二亲从王相求，度必克从大愿。不图别后，遭命奈何！」玉乃重归，诘其父母。父母曰：「王大怒，玉结气死，已葬矣。」重哭泣哀恸，具牲币，往吊于墓前。玉魂从为之妻。重学于齐、鲁之间，临去，属其父母，使求婚。王怒，不与女。玉结气死，葬阖门之外。三年，吴王夫差小女，名曰紫玉，年十八，才貌俱美。童子韩重，年十九，有道术。女悦之，私交信问，许

逢君辉光。身远心近，何尝暂忘？」歌毕，欷歔流涕，要重还冢……
 垆。命之不造，冤如之何！羽族之长，名为凤凰。一日失雄，三年感伤。虽有众鸟，不为匹双。故见鄙姿，
 左顾宛颈而歌曰：「南山有乌，北山张罗。乌既高飞，罗将奈何？意欲从君，谗言孔多。悲结生疾，没命黄

《搜神记》



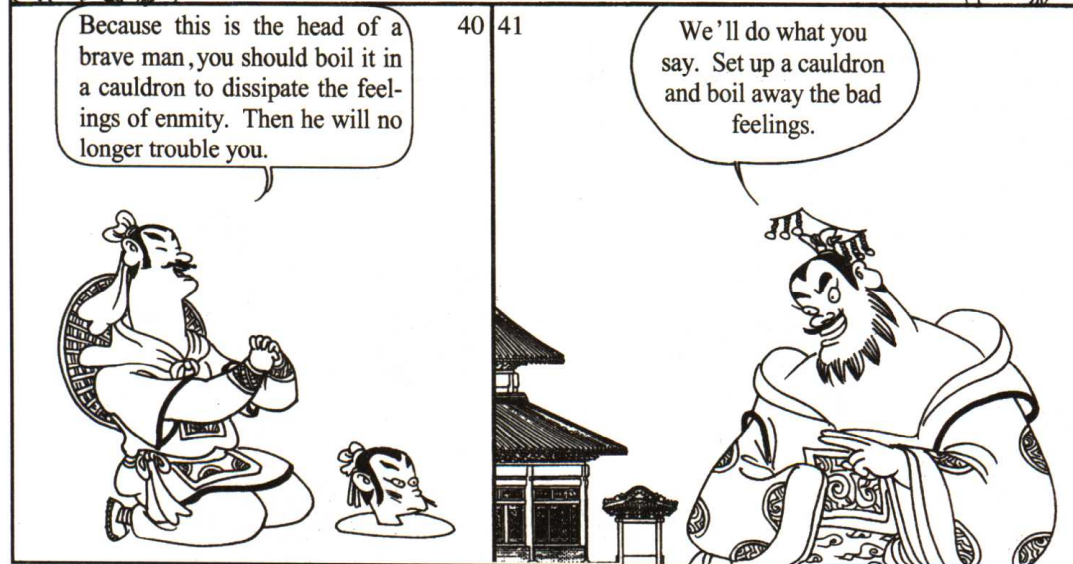
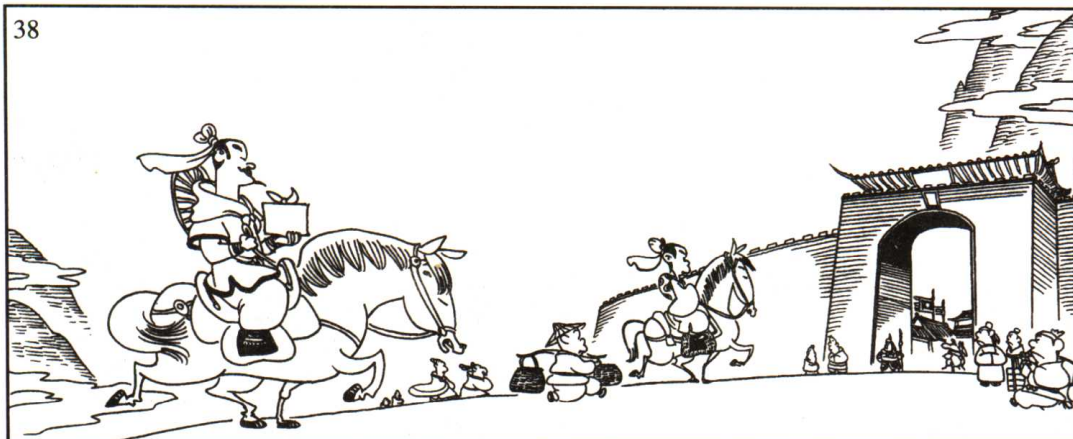


●小憩

若飞仙。自言年七十，视之如十五六女。车上有壶、榼、青白琉璃五具。饮啖奇异。僮具醴酒，与超共饮。觉寤欤想，若存若亡。如此三四夕。一旦，显然来游，驾轺辎车，从八婢，服绫罗绮绣之衣，姿颜容体，状公，字智琼。早失父母，天帝哀其孤苦，遣令下嫁从夫。超当其梦也，精爽感悟，嘉其美异，非常人之容；魏济北郡从事掾弦超，字义起。以嘉平中夜独宿，梦有神女来从之。自称天上玉女，东郡人，姓成

百余言，不能悉录。兼注易七卷，有卦有象，以象为属。故其文言，既有义理，又可以占吉凶。超皆能通英不须润，至德与时期。神仙岂虚感，应运来相之。纳我荣五族，逆我致祸蓄。」此其诗之大较。其文二子，亦无妒忌之性，不害君婚姻之义。」遂为夫妇。赠诗一篇，其文曰：「飘飘浮勃述，教曹云石滋。芝为损。然往来常可得驾轻车，乘肥马，饮食常可得远味异膳，增素常可得充用不乏。然我神人，不为君生食。谓超曰：「我天上玉女，见遣下嫁，故来从君。不谓君德，宿时感运，宜为夫妇。不能有益，亦不能





超，又赠诗一首。把臂告辞，涕泣流离，肃然升车，去若飞迅。超忧感积日，殆至委顿。去后五年，超奉义不轻，一旦分别，岂不怆恨？势不得不尔，各自努力！又呼侍御，下酒饮啖。发簪，取织成裙衫两副遗去，云：「我，神人也。虽与君交，不愿人知，而君性疏漏。我今本末已露，不复与君通接。积年交结，恩惟超见之，他人不见。虽居暗室，辄闻人声，常见踪迹，然不睹其形。后人怪问，漏泄其事。玉女遂求其旨意，用之占候。作夫妇经七八年，父母为超娶妇之后，分日而燕，分夕而寝，夜来晨去，倏忽若飞。」

五日、七月七日、九月九日旦、十五日辄下往来，经宿而去。张茂先为作神女赋。喜交切。控左授绥，同乘至洛，遂为室家，克复旧好。至太康中犹在，但不日月往来。每于三月三日、五月郡使至洛，到济北鱼山下，陌上西行，遥望曲道头有一马车，似智琼。驱驰前至，果是也。遂披帷相见，悲

《搜神记》

42

So the king set up a big cauldron and boiled the head for three days and three nights, but Chibi's head didn't change at all. It just floated there on top...



Your Majesty must personally go forward and view the head before it will dissolve.

43

All right.



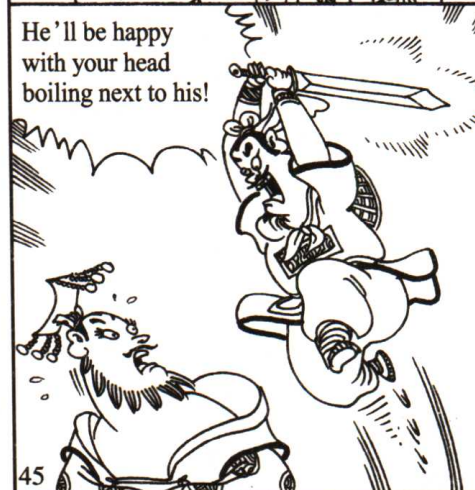
44

Oh, Chibi, are you an unhappy boy?

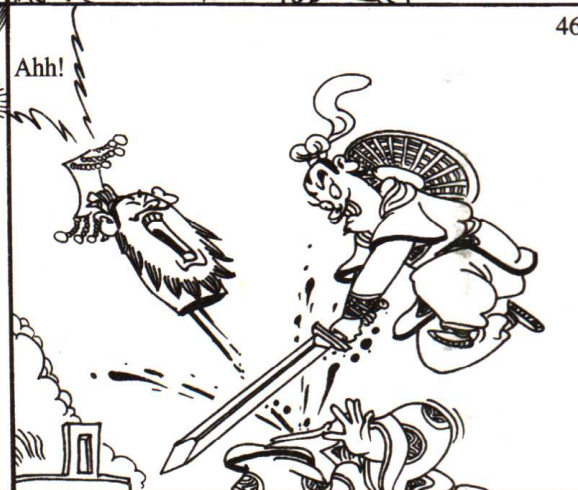


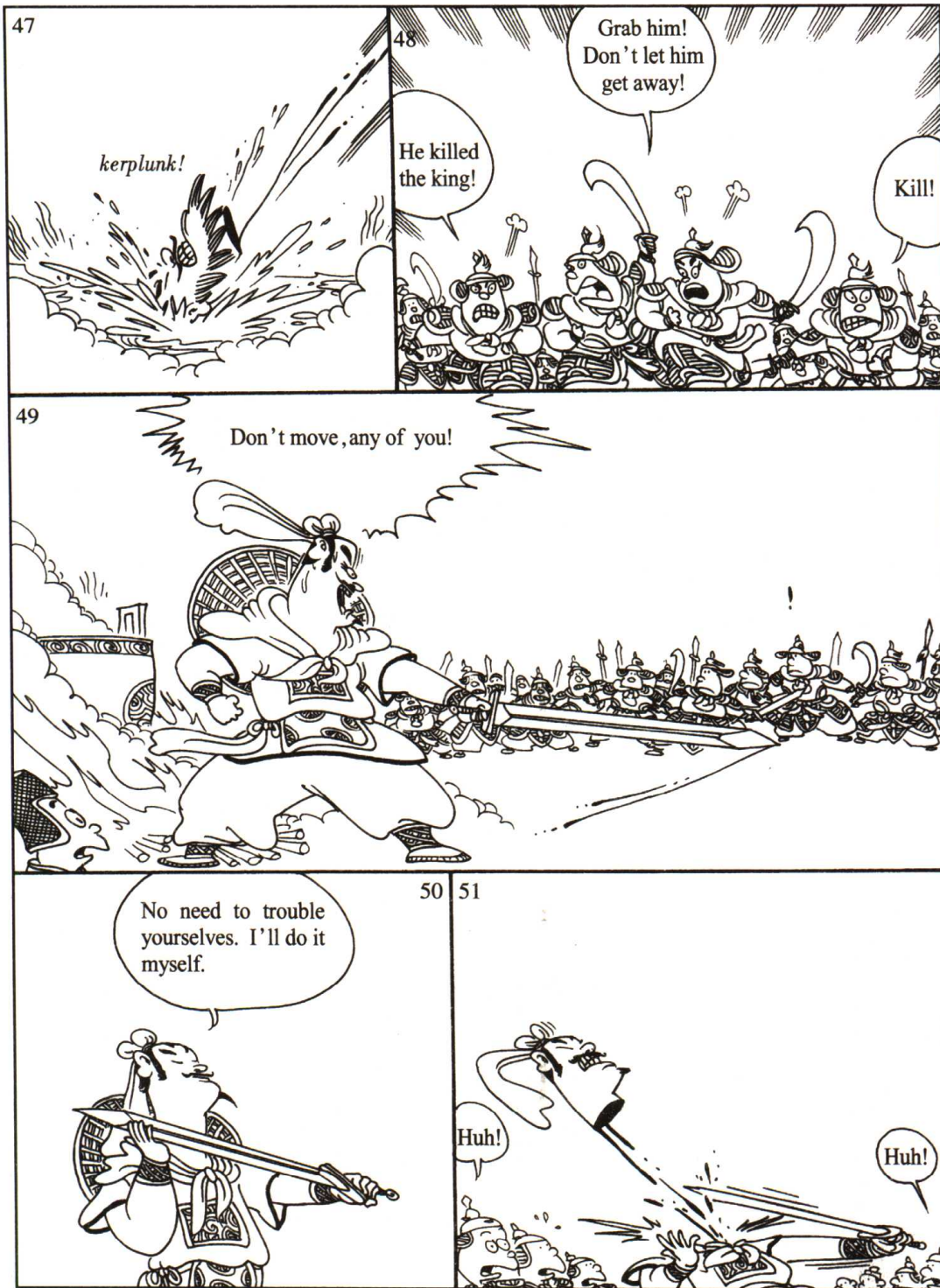
He'll be happy with your head boiling next to his!

Ahh!



46





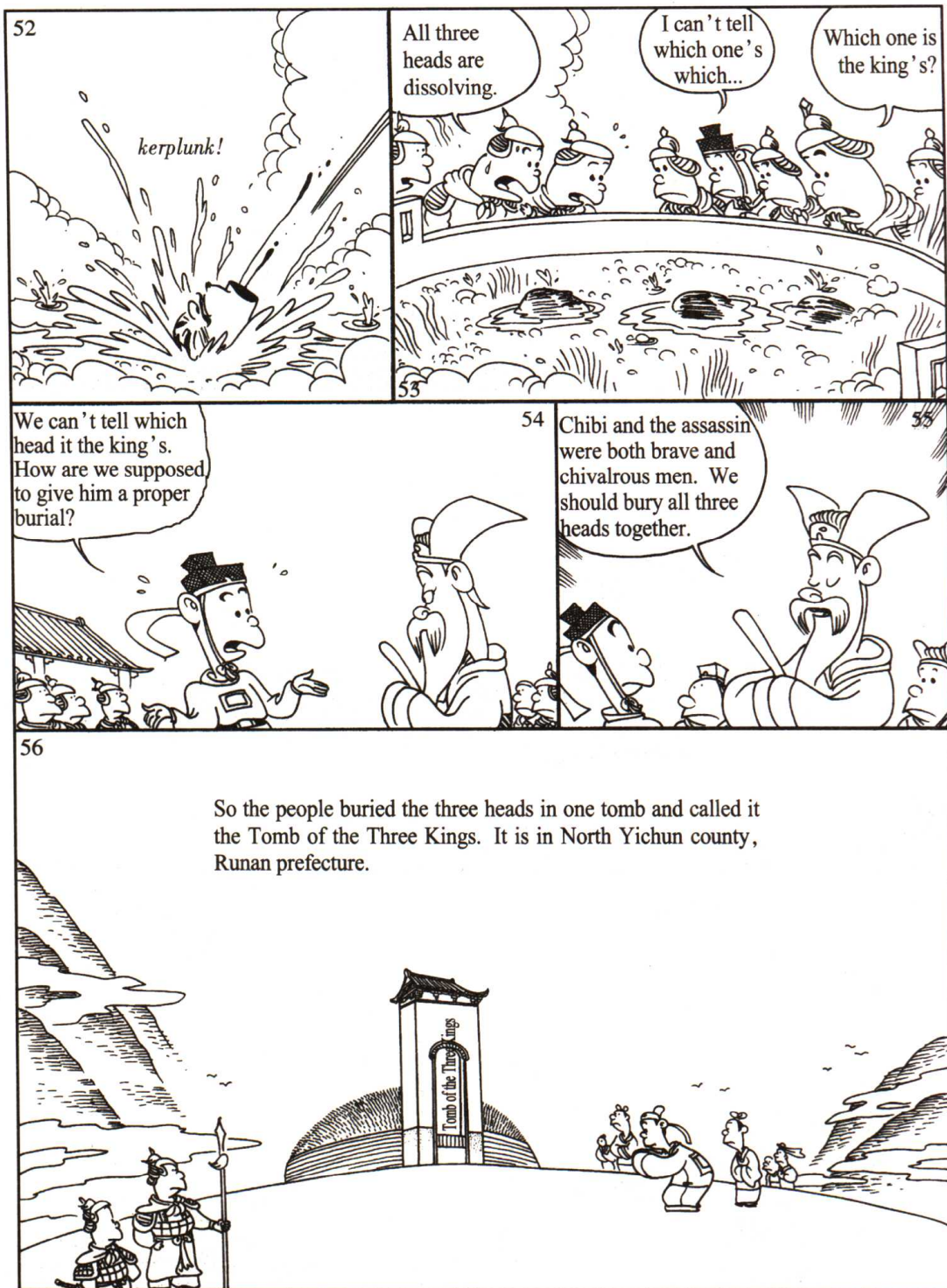
● 小憩

语论如厕。须臾，见壁中有一物，如卷席大，高五尺许，正白。便取刀斫之，中断，化为两人；复斫之，来言凶。自吾居之，多年安吉，乃得迁官，鬼为何在？自今以后，便为吉宅。居者住止，心无所嫌也。」

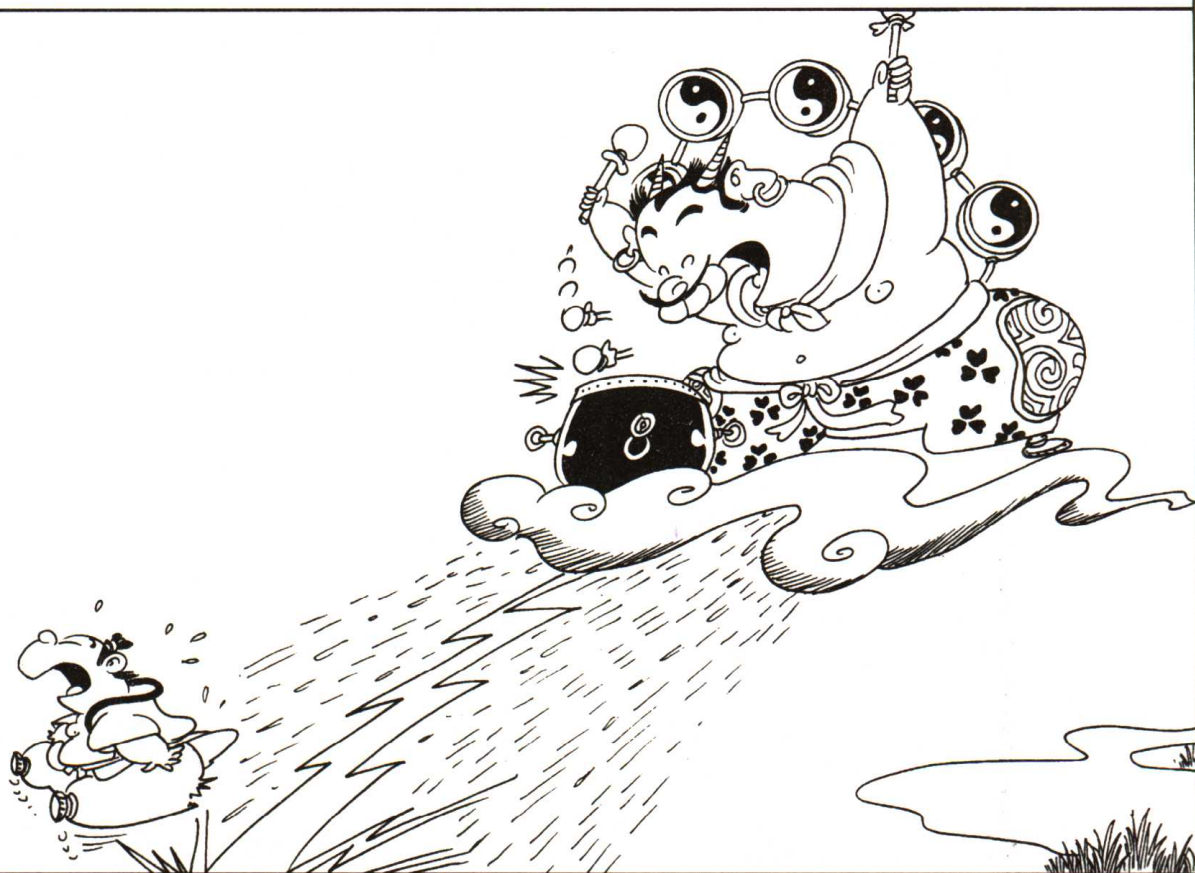
昌炽。为二千石，当徙家之官。临去，请会内外亲戚。酒食既行，父乃言曰：「天下竟有吉凶否？此宅由宋襄城李颐，其父为人不信妖邪。有一宅，由来凶不可居，居者辄死。父便买居之，多年安吉，子孙

内知变，乳母抱出后门，藏他家。止其一身获免。顾字景真，位至湘东太守。又成四人。便夺取刀，反斫杀李。持至坐上，斫杀其子弟。凡姓李者必死，惟异姓无他。顾尚幼，在抱。家

《搜神后记》



Seeking Justice



The Stupid God of Thunder



须臾，云雨渐散，转霹雳向穴，蛇死者数十。
我贫穷，展力耕垦，蛇来偷食，罪当在蛇，反更霹雳我耶，乃无知雷公也。雷公若来，吾当以铍斫汝腹。」
「当何如？」或云：「付雷公，令霹雳杀奴。」须臾，云雨冥合，霹雳覆苟上，苟乃跳梁，大骂曰：「天使食，苟遂以铍斫之，蛇便走去。苟逐之，至一坂，有穴，便入穴，但闻啼声云：「斫伤我某甲。」或言：吴兴人章苟者，五月于田中耕。以饭置菰里，每晚取食，饭亦已尽，如此非一。后伺之，见一大蛇偷

《搜神后记》

1 In Wuxing, there was a farmer by the name of Zhang Gou. Once when he was out farming in the middle of the fifth month...



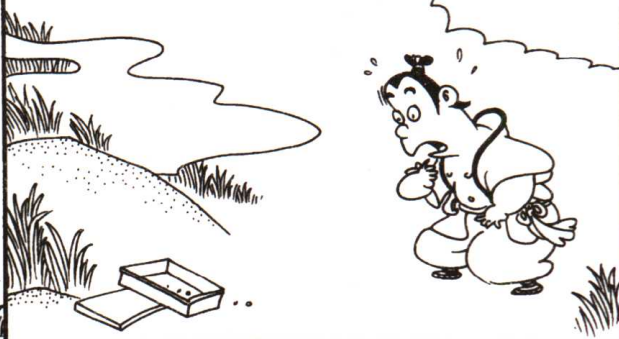
Time for lunch and a little rest...



2

3

Hey! Who ate my lunch again?



What is this! Someone's always eating my lunch, and I'm going to find out who if it's the last thing I do!

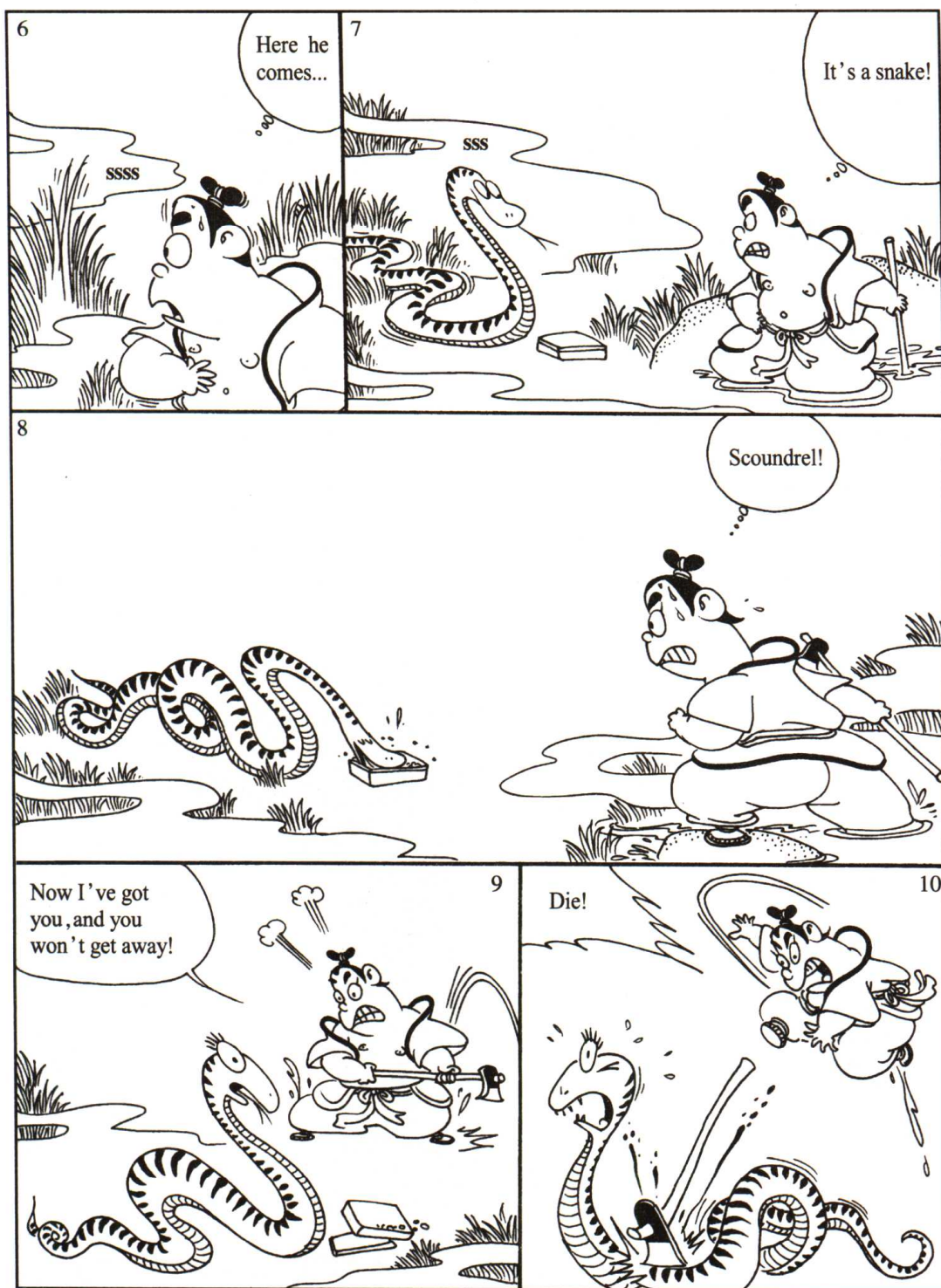


4

5

So the next day, he put his lunch in the same place and hid off to one side, waiting...



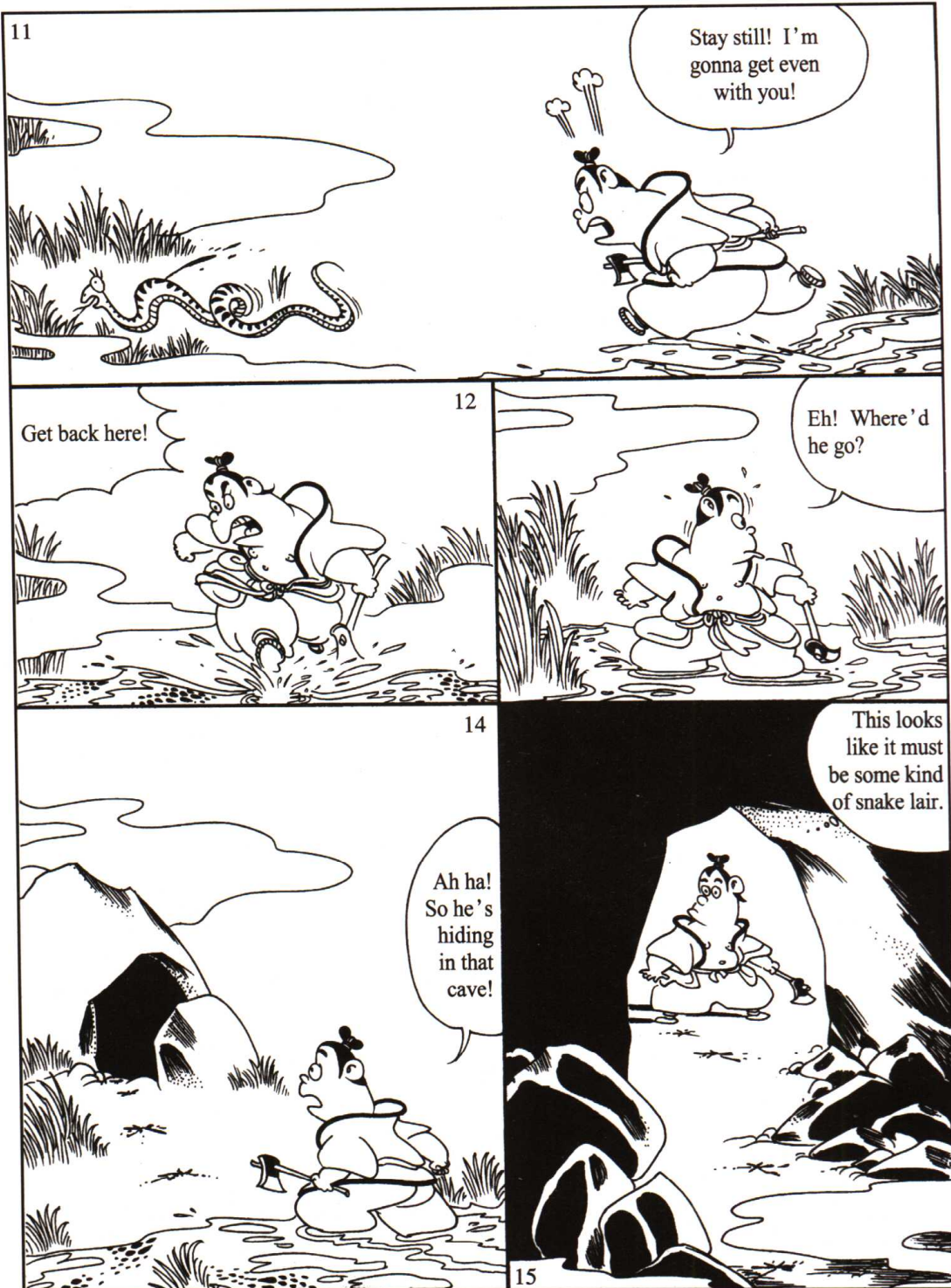


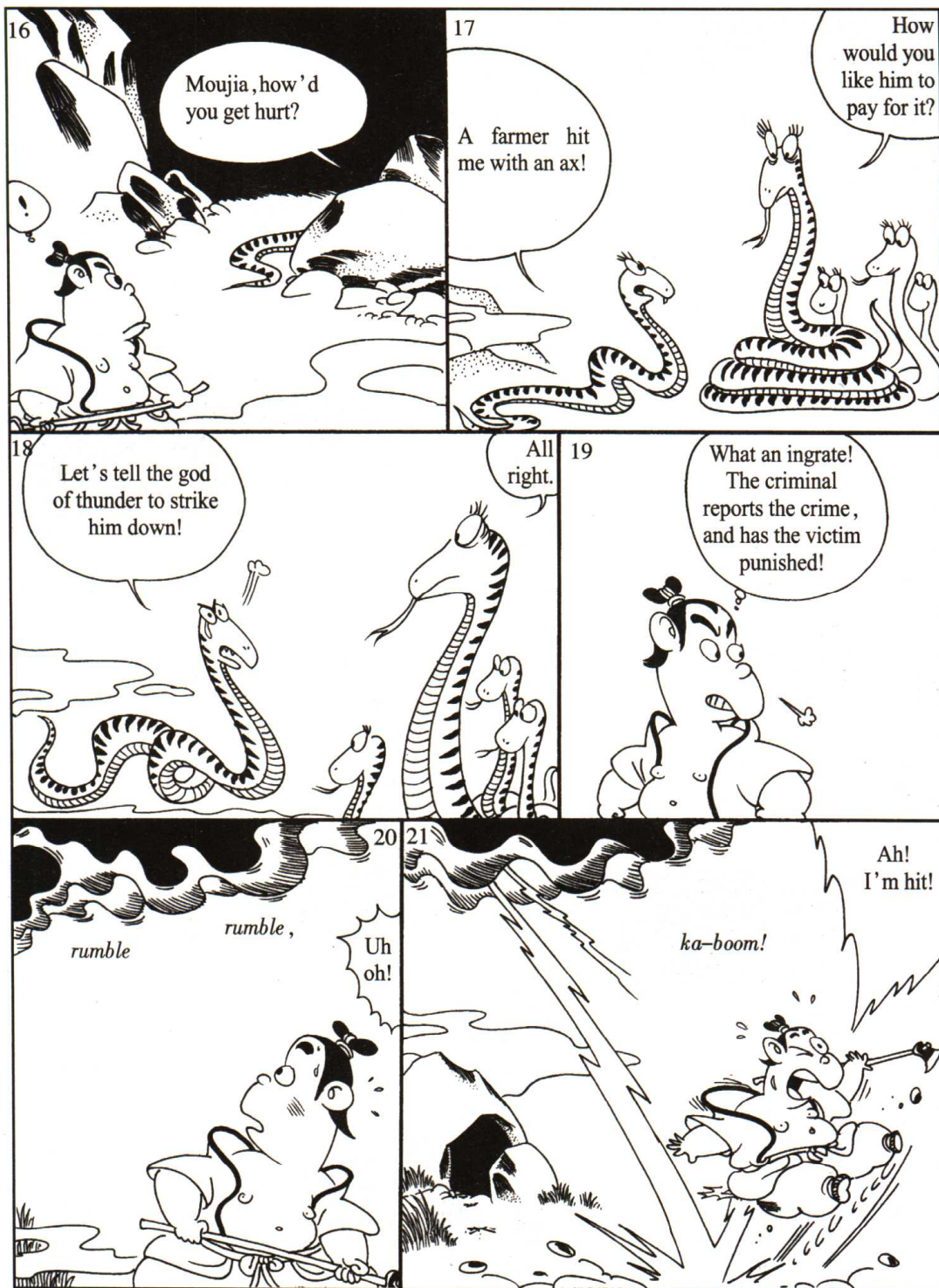
小憩

而复续；百年之鼠，而能相卜：数之至也。春分之日，鹰变为鸠；秋分之日，鸠变为鹰：时之化也。故岁之雄，入海为蜃；百年之雀，入海为蛤；千岁龟鼈，能与人语；千岁之狐，起为美女；千岁之蛇，断土多圣人，和气所交也；绝域多怪物，异气所产也。苟稟此气，必有此形；苟有此形，必生此性……千天有五气（木、火、金、水、土），万物化成……五气尽纯，圣德备也……五气尽浊，民之下也。中

也；男化为女，女化为男，气之贸者也。
是为顺常；苟错其方，则为妖瞽。故下体生于上，上体生于下，气之反者也；人生兽，兽生人，气之乱者
为有知，而气易也。鹤之为麀也，蜚之为虾也；不失其血气而形性变也。若此之类，不可胜论。应变而动，
腐草之为萤也，朽苇之为蜚也，稻之为蟹也，麦之为蝴蝶也，羽翼生焉，眼目成焉，心智在焉；此自无知化

《搜神记》



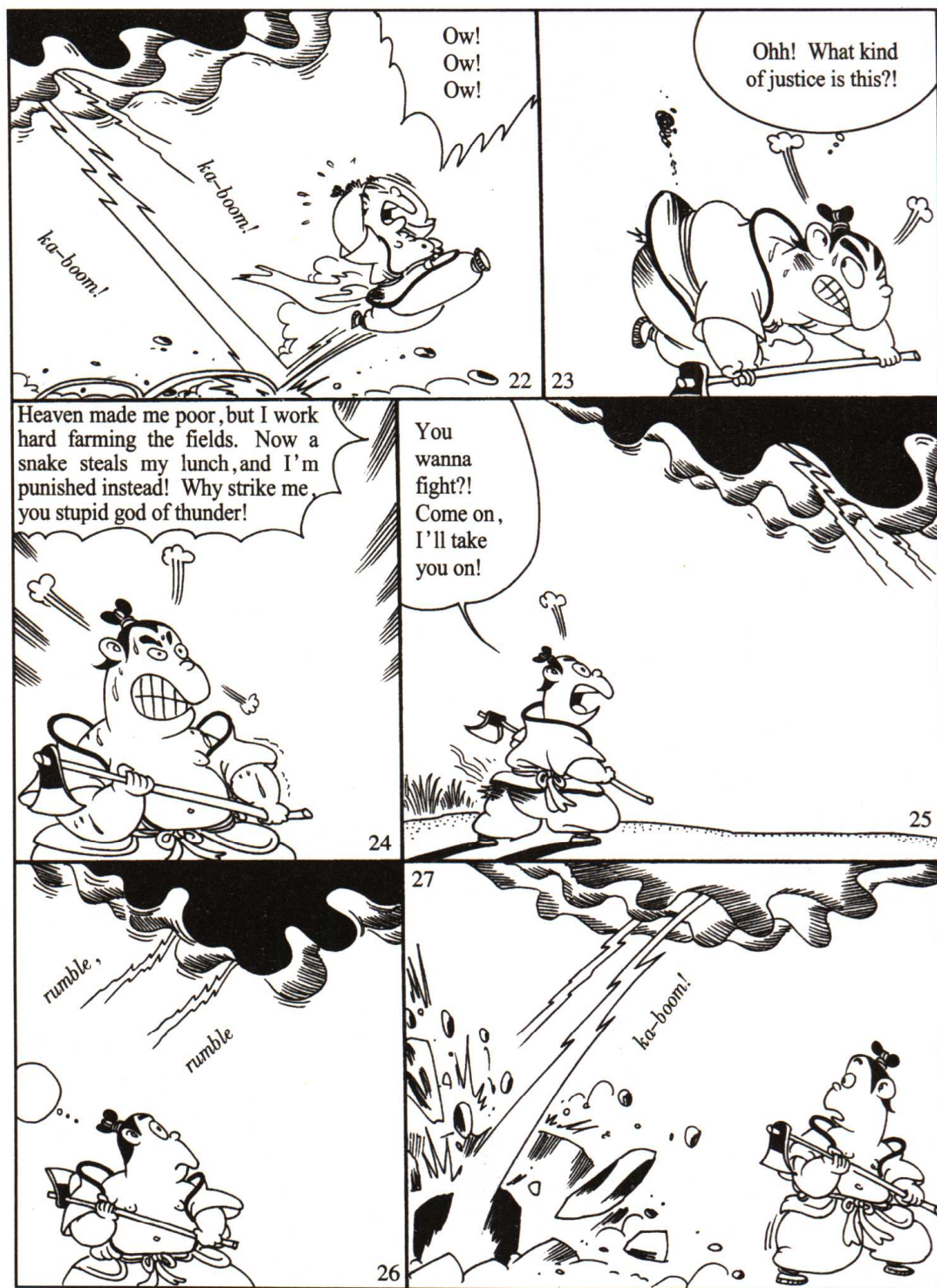


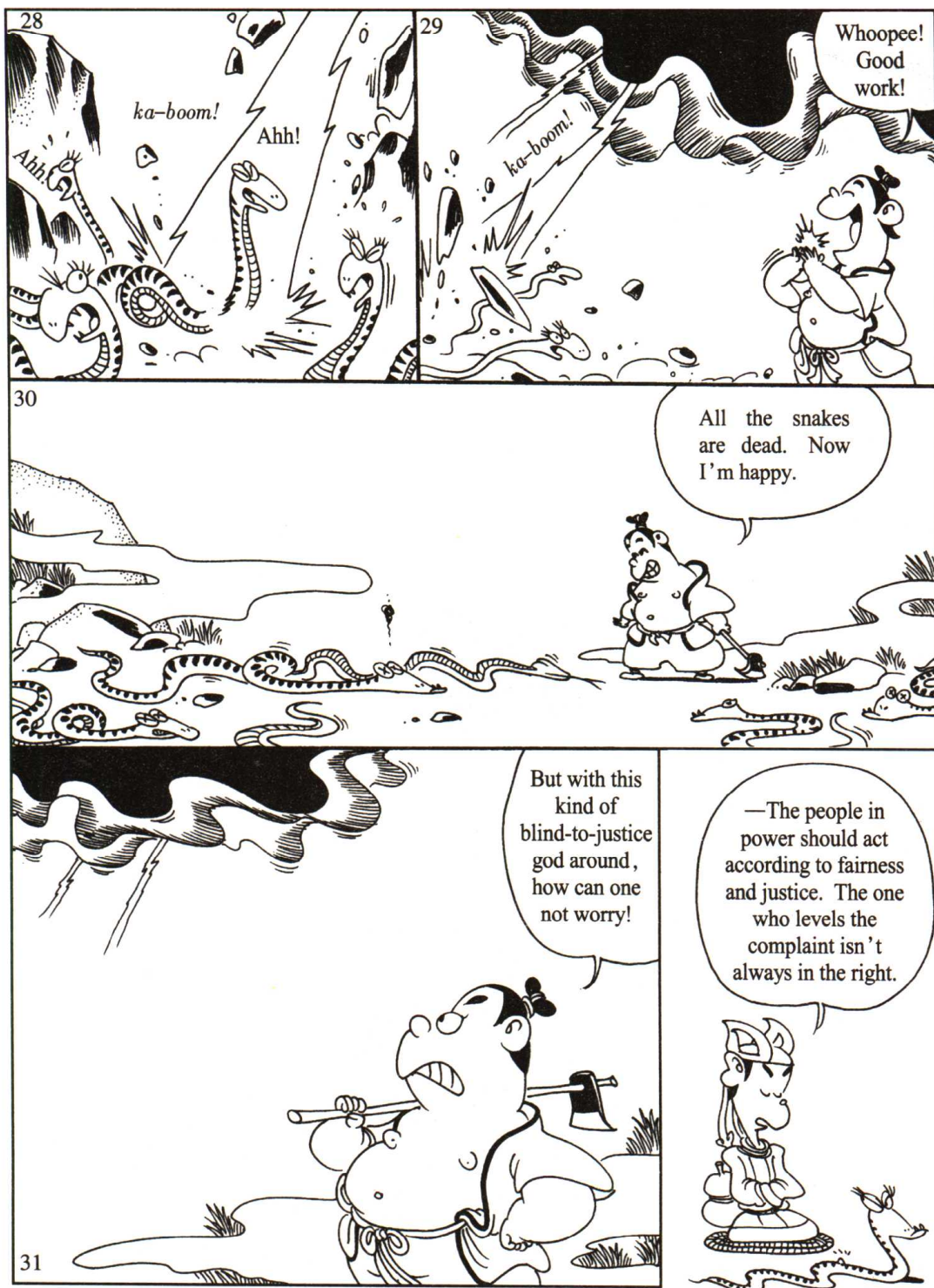
● 小憩

慎勿道。」后遂向等辈说之。周寻得知，乃以醇酒饮之，令熟醉。使人解其衣服及身体，事事详悉，了无他一大黄斑虎从草中出，奋迅吼唤，甚可畏怖，二人大骇。良久，还草中，少时复还为人。语二人云：「归家奴有妇及妹，亦与俱行。既至山，奴语二人云：「汝且上高树，视我所为。」如其言。既而入草，须臾，见魏时，寻阳县北山中蛮人有术，能使人化作虎，毛色爪牙，悉如真虎。乡人周珍有一奴，使入山伐薪。

云：「先尝于蜜中告余，有蜜师云有此术，乃以三尺布，数升米糲，一赤雄鸡，一升酒，授得此法。」
 异；惟于鬓发中得一纸，画作大虎，虎边有符。周密取录之。奴既醒，唤问之。见事已露，遂具说本末。

《搜神后记》





前后六七过，合得百余钱。

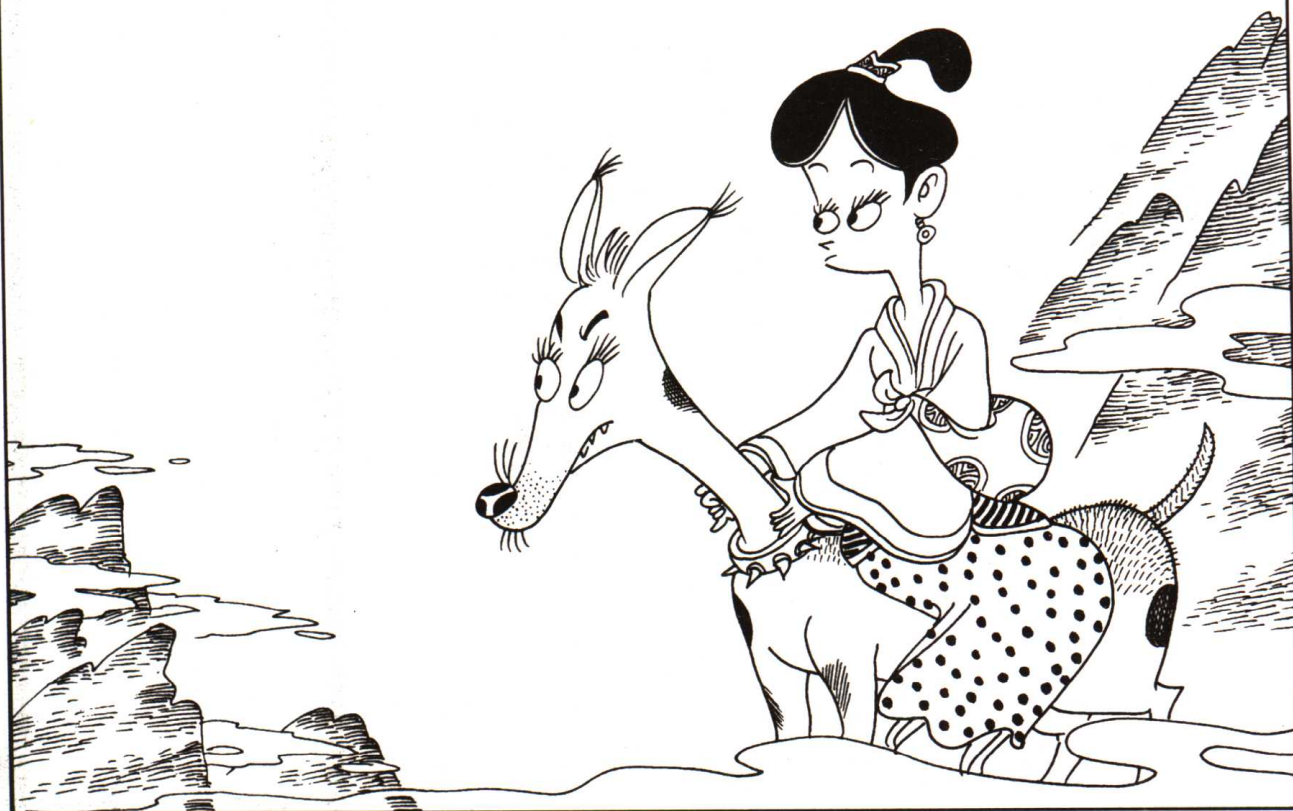
掷，此真见困。」鬼便以新钱数十，正掷庾额。庾复言：「新钱不能令痛，惟畏乌钱耳！」鬼以乌钱掷之，语，常以粪秽投人食中。又于东邻庾家犯触人，不异王家时，庾语鬼：「以土石投我，了非所畏。或以钱见

王瑶，宋大明三年，在都病亡。瑶亡后，有一鬼细长黑色，袒，着褙鼻褙，恒来其家；或歌啸，或学人

小憩

《述异记》

Canine Husband



Panhu

In the dim and distant past, in the time of King Gaoxin, an old woman in the king's palace developed an ear affliction.

1

There's a scratching sound in my ear, and the pain is killing me...

Let me have a look.

There seems to be something in there. I'll have it out in a moment.

2

3

Ah! It's some strange kind of bug as big as a cocoon!

So it was a bug causing all the trouble.

4

She put it in a dish (pan) and covered it with grass (hu)...

Oh no! What kind of odd creature will it change into now?!

clink!
clink!
clink!

闻之，启王曰：「大王既以我许天下矣。盘瓠衔首而来，为国除害，此天命使然，岂狗之智力哉。王者重王诊视之，即是戎吴。为之奈何？群臣皆曰：「盘瓠是畜，不可官秩，又不可妻。虽有功，无施也。」少女擒胜。乃募天下有能得戎吴将军首者，购金千斤，封邑万户，又赐以少女。后盘瓠衔得一头，将造王阙。以盘，俄尔顶虫乃化为犬，其文五色，因名「盘瓠」，遂畜之。时戎吴强盛，数侵边境。遣将征讨，不能高辛氏，有老妇人居于王宫，得耳疾历时。医为挑治，出顶虫，大如茧。妇人去后，置以瓠篱，覆之

天不复雨。衣服褊裒，言语侏僂，饮食踈踈，好山恶都。王顺其意，赐以名山广泽，号曰「蛮夷」。蛮夷，外偶，因为夫妇。织绩木皮，染以草实，好五色衣服，裁制皆有尾形。后母归，以语王，王遣使迎诸男女，中。王悲思之，遣往视覷，天辄风雨，岭震云晦，往者莫至。盖经三年，产六男六女。盘瓠死后，自相配南山，草木茂盛，无人行迹。于是女解去衣裳，为仆竖之结，着独力之衣，随盘瓠升山入谷，止于石室之言，伯者重信，不可以女子微躯，而负明约于天下，国之祸也。」王惧而从之。少女从盘瓠。盘瓠将女上

The bug turned into a five-colored dog. This is one wierd thing after another...



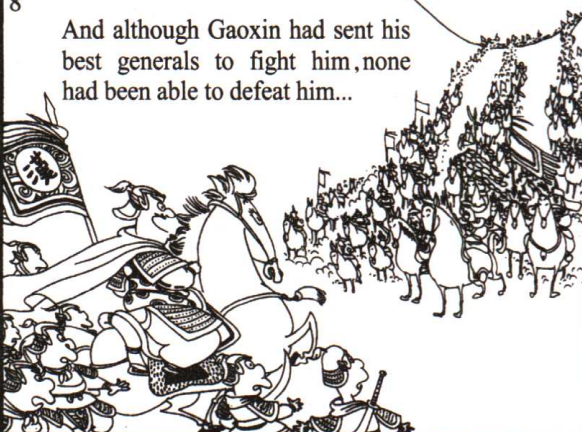
King Gaoxin named the five-colored dog Panhu and raised it in the palace...



At the same time, a powerful barbarian general of the Rong tribe named Wu was threatening China's Western borders...



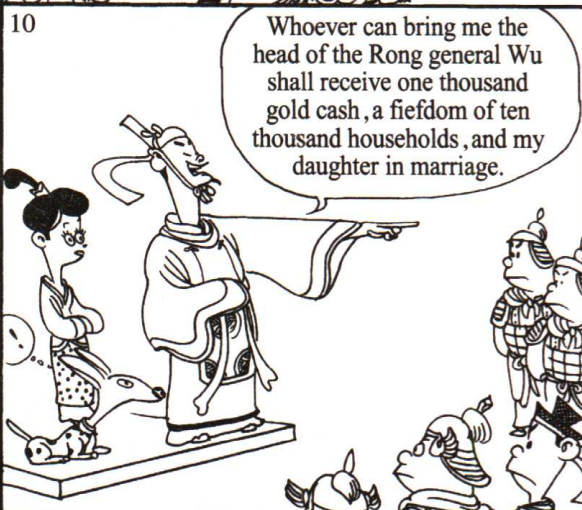
And although Gaoxin had sent his best generals to fight him, none had been able to defeat him...

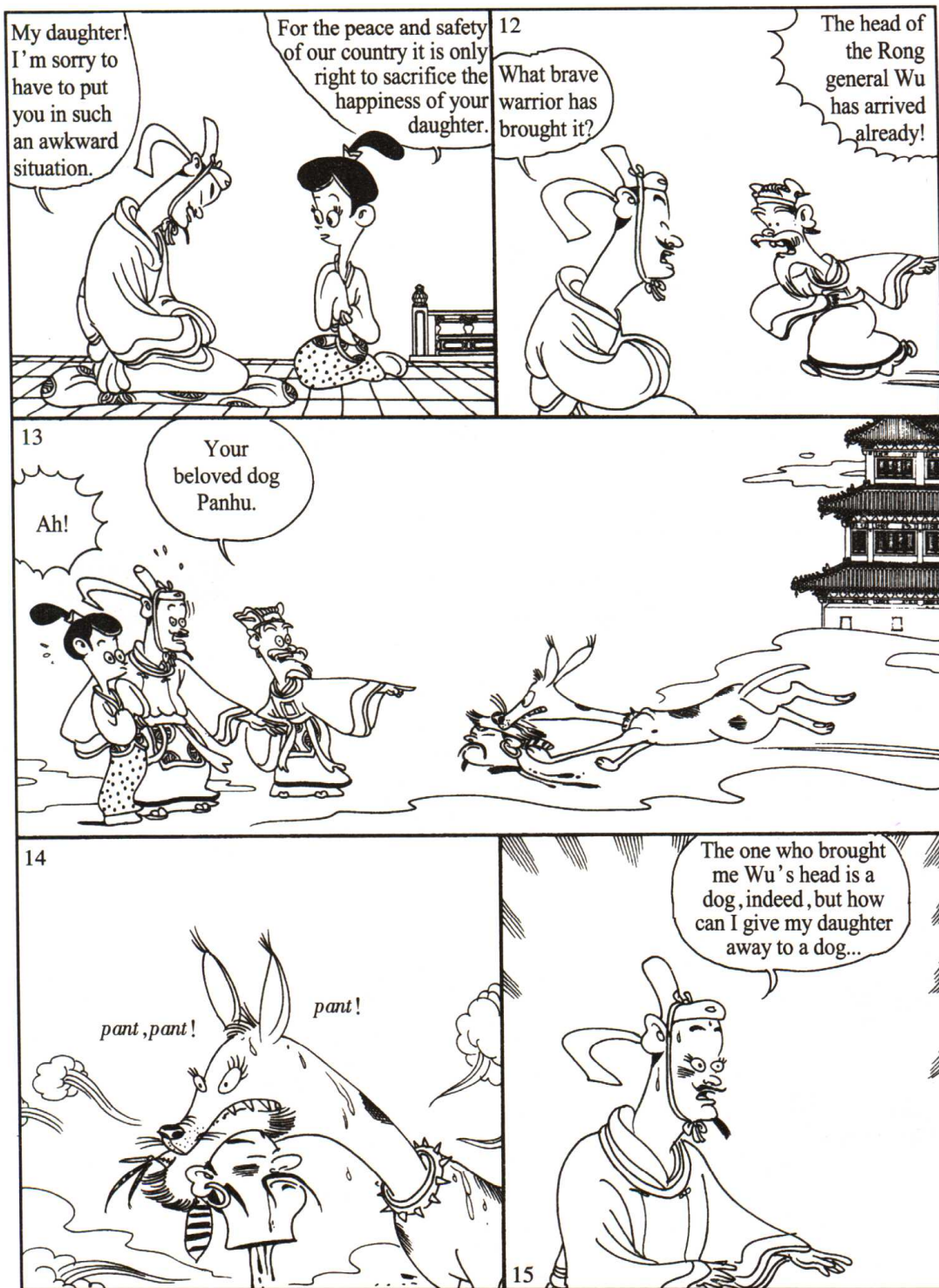


A report, Your Majesty. The anti-Rong force has been defeated again. The situation has reached crisis stage!



Whoever can bring me the head of the Rong general Wu shall receive one thousand gold cash, a fiefdom of ten thousand households, and my daughter in marriage.





而号，以祭盘瓠，其俗至今。故世称「赤髯横裙，盘瓠子孙」。

赐印绶，冠用獬皮，取其游食于水。今即梁、汉、巴、蜀、武陵、长沙、庐江郡夷是也。用糝杂鱼肉，叩槽痴内黠，安土重旧，以其受异气于天命，故待以不常之律。田作贾贩，无关繻符传租税之赋，有邑君长，皆

●小憩

之登台，妻遂自投台下；左右挽之，衣不中手而死。遺書于帶曰：「王利其生，妾利其死，愿以尸骨賜凭愁且思也；河大水深，不得往来也；日出当心，心有死志也。」俄而韩凭乃自杀。其妻乃阴腐其衣。王与雨淫淫，河大水深，日出当心。」既而王得其书，以示左右，左右莫解其意。臣苏贺对曰：「其雨淫淫，言宋康王舍人韩凭，娶妻何氏，美。康王夺之。凭怨，王囚之，论为城旦。妻密遗凭书，缪其辞曰：「其

Panhu is still just an animal. You can't enfeoff it with a noble title, let alone marry the princess to it!



Even though it accomplished a great feat, you still can't fulfill your promise.



17



Father, you made a pact with the whole land. You must not lose credit with them.



18

Panhu brought back Wu's head and eliminated a great scourge on our country. It was ordained by Heaven. Is it something just an ordinary dog could accomplish?

Hmm...



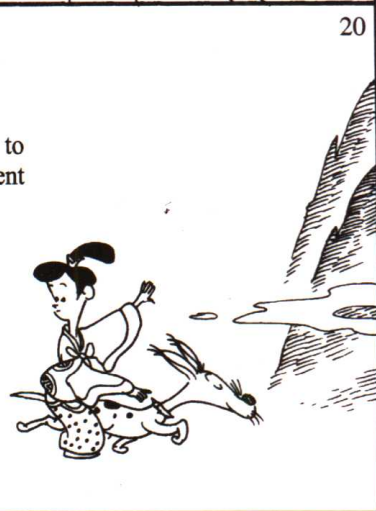
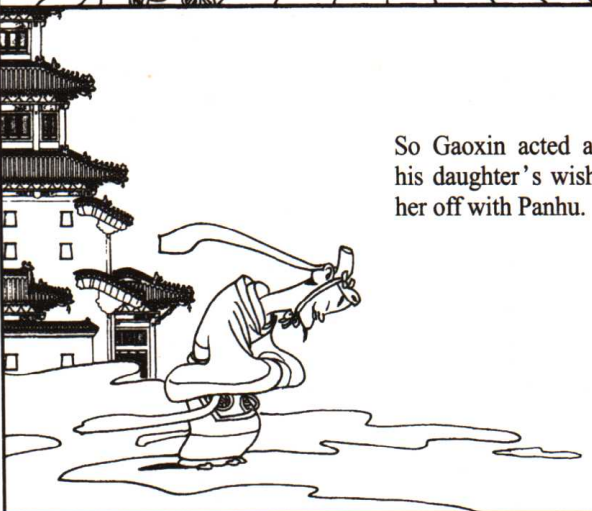
The king stresses principles, and the noblemen stress trustworthiness. You cannot violate your oath on your poor daughter's account, otherwise the country will face disaster.

19



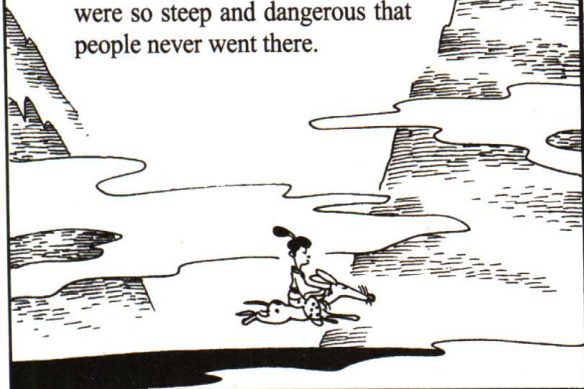
20

So Gaoxin acted according to his daughter's wishes and sent her off with Panhu.



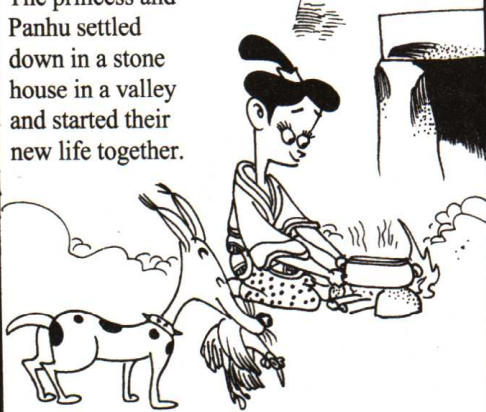
21

Panhu carried the princess up into the Southern mountains, which were so steep and dangerous that people never went there.



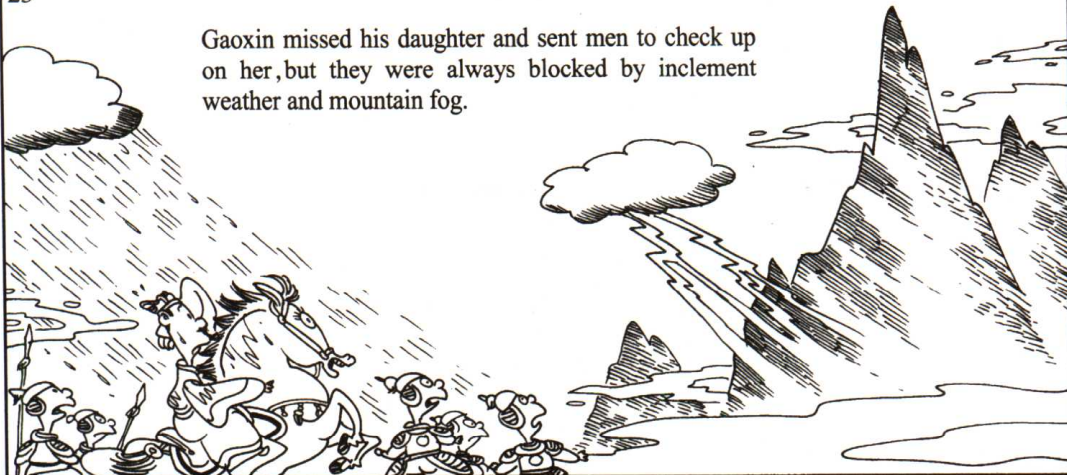
22

The princess and Panhu settled down in a stone house in a valley and started their new life together.



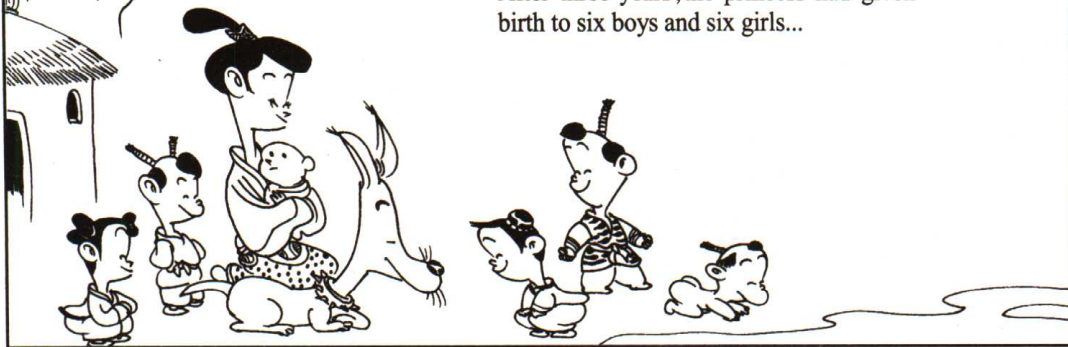
23

Gaoxin missed his daughter and sent men to check up on her, but they were always blocked by inclement weather and mountain fog.



24

After three years, the princess had given birth to six boys and six girls...



也。今睢阳有韩凭城，其歌谣至今存焉。
一，恒栖树上，晨夕不去，交颈悲鸣，音声感人。宋人哀之，遂号其木曰「相思树」。相思之名，起于此
昔之间，便有文梓木生于二冢之端，旬日而大盈抱。屈体以相就，根交于下，枝错于上。又有鸳鸯雌雄各
合葬！」王怒，弗听，使里人埋之，冢相望也。王曰：「尔夫妇相爱不已，若能使冢合，则吾弗阻也。」宿

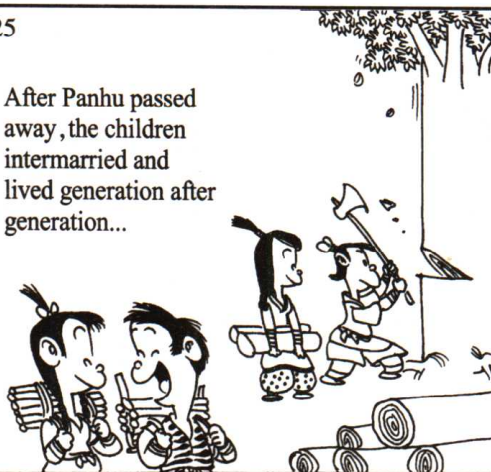
●小憩

有人过湘君庙，见此鱼碗在二妃侧。
 曹者得一鲤鱼。买剖之，得先时符箓及纸，方悟是所梦人，弃之。俄而雷雨，屋上有五色气，直上入云。后失之。梦人云：「吾暂游湘水，过湘君庙，为二妃所留。今复还，可于水际见寻也。」道支诘旦至水侧，见蒋道支于水侧见一浮楂，取为碗，制形像鱼。有道家符箓及纸，皆内鱼碗中，常以自随。二十余年，忽

《异苑》

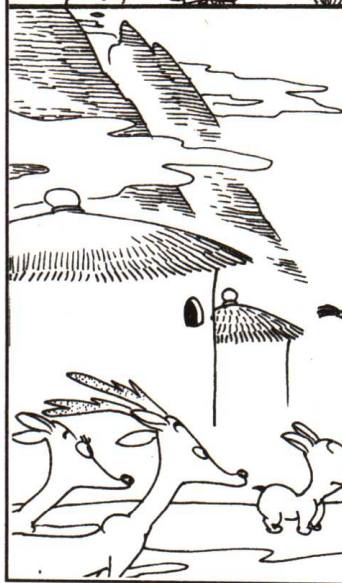
25

After Panhu passed away, the children intermarried and lived generation after generation...



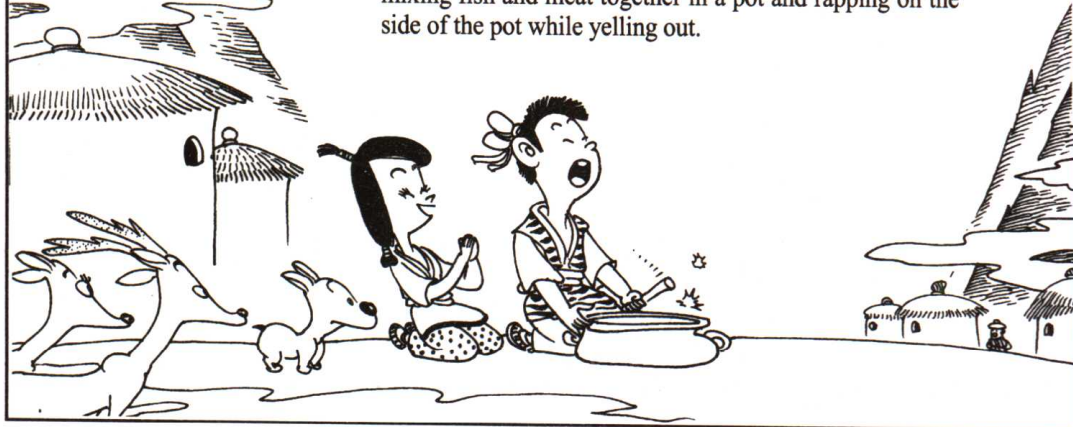
Their ancestors multiplied and grew into their own tribe. Gaoxin granted them an entire mountain area and called them Manyi.

26



The Manyi people looked stupid in appearance but had intelligent minds. Living peacefully in their villages, they honored their traditions and even worshipped Panhu by mixing fish and meat together in a pot and rapping on the side of the pot while yelling out.

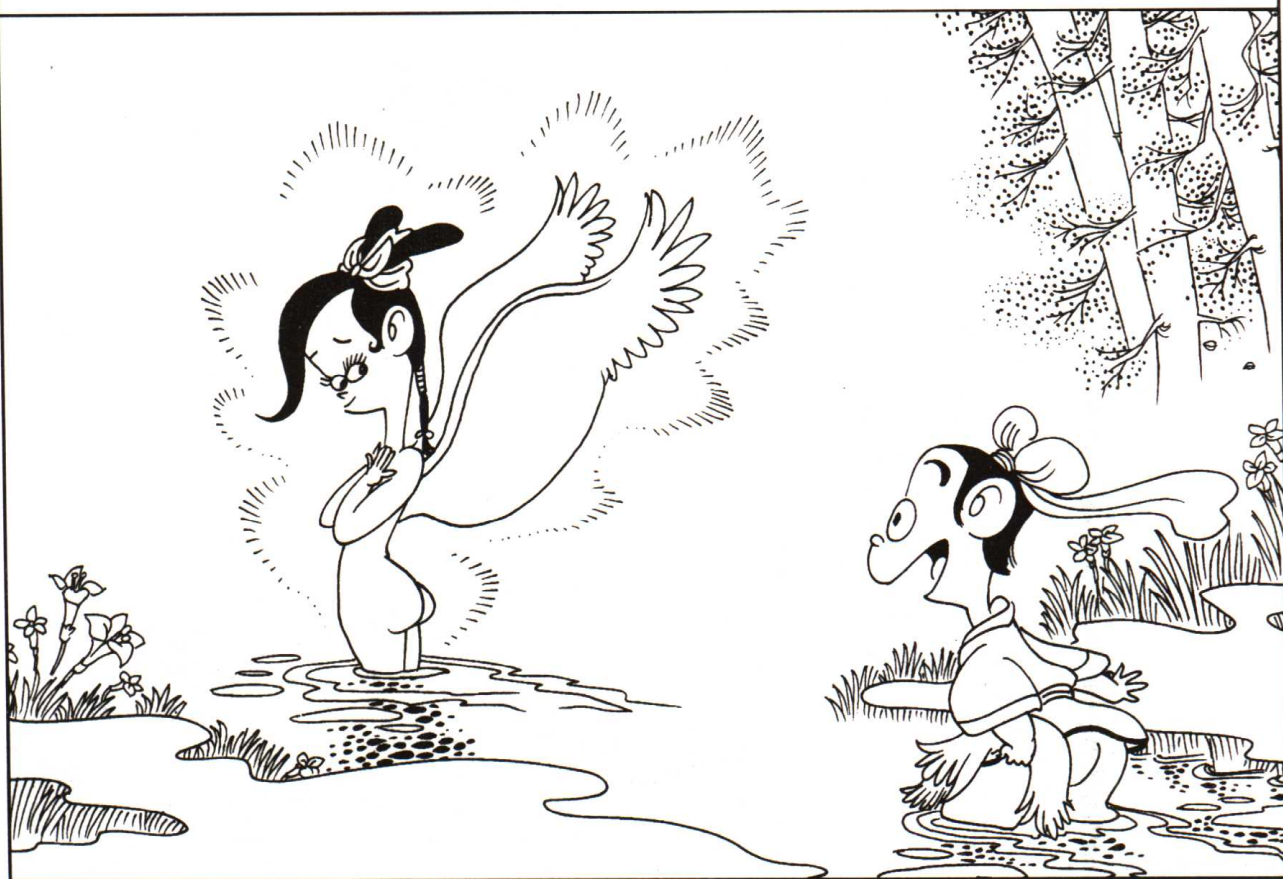
27



—Sometimes stories are created to explain questions that seem unanswerable. Where we and other peoples come from can seem like great mysteries. The story of Panhu explains the origins of the barbarian (manyi) tribes that once thrived in southern China.



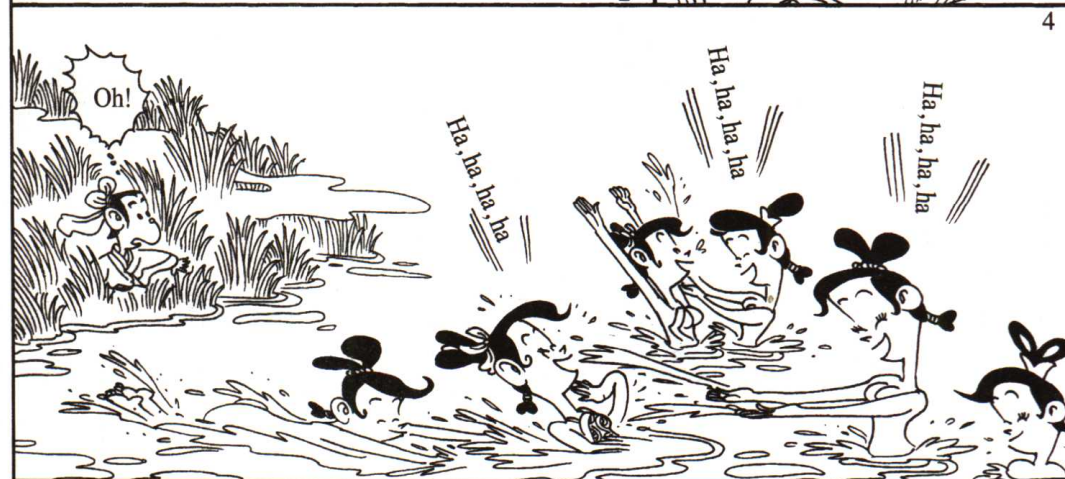
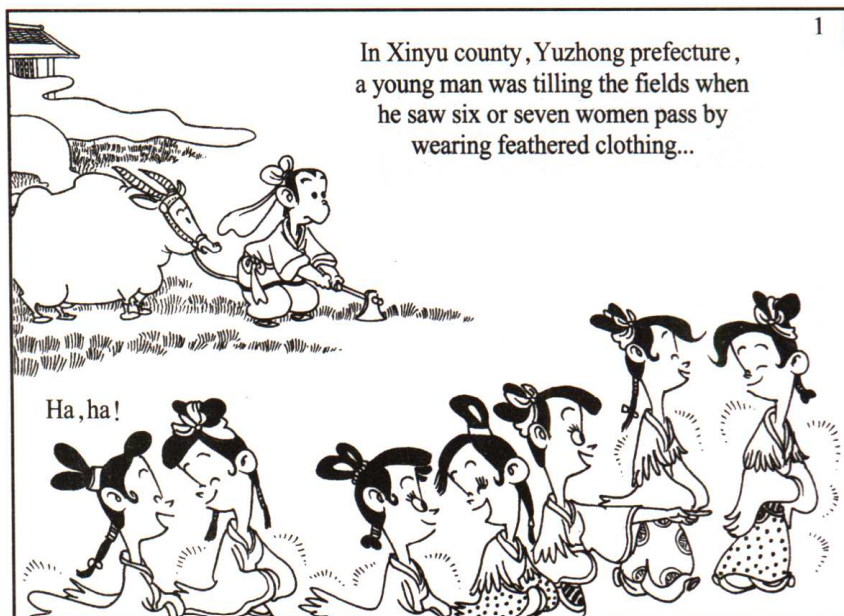
Crane-Fairy



而飞去。后复以迎三女，女亦得飞去。
就诸鸟。诸鸟各飞去，一鸟独不得去，男子取以为妇，生三女。其母后使女问父，知衣在积稻下，得之，衣豫章新喻县男子，见田中有六七女，皆衣毛衣，不知是鸟。匍匐往，得其一女所解毛衣，取藏之。即往

《搜神记》

The Feathered Woman





● 小憩

母求食。母曰：「无钱，食那可得？」鬼乃凄怆抚其儿头曰：「我不幸早逝，令汝穷乏，愧汝念汝，情何纺织，忽见纺织之具在空中，有物拨乱，或投之于地。从女怖惧，皆去。鬼即常见。有一男，才三岁，就女作伴。于是作伴渐疏。时或暂来，辄恚骂云：「贪与生者接耳！反致疑恶，岂副我归意邪？」从女在内庾崇者，建元中于江州溺死，尔日即还家，见形，一如平生，多在妻乐氏室中。妻初恐惧，每呼诸从

苦若此，直当相迎耳！」未几妻得疾亡，鬼乃寂然。极也！」忽见将二百钱置妻前，云：「可为几买食。」如此经年，妻转贫苦不立。鬼云：「卿既守节，而贫

《幽明录》

11



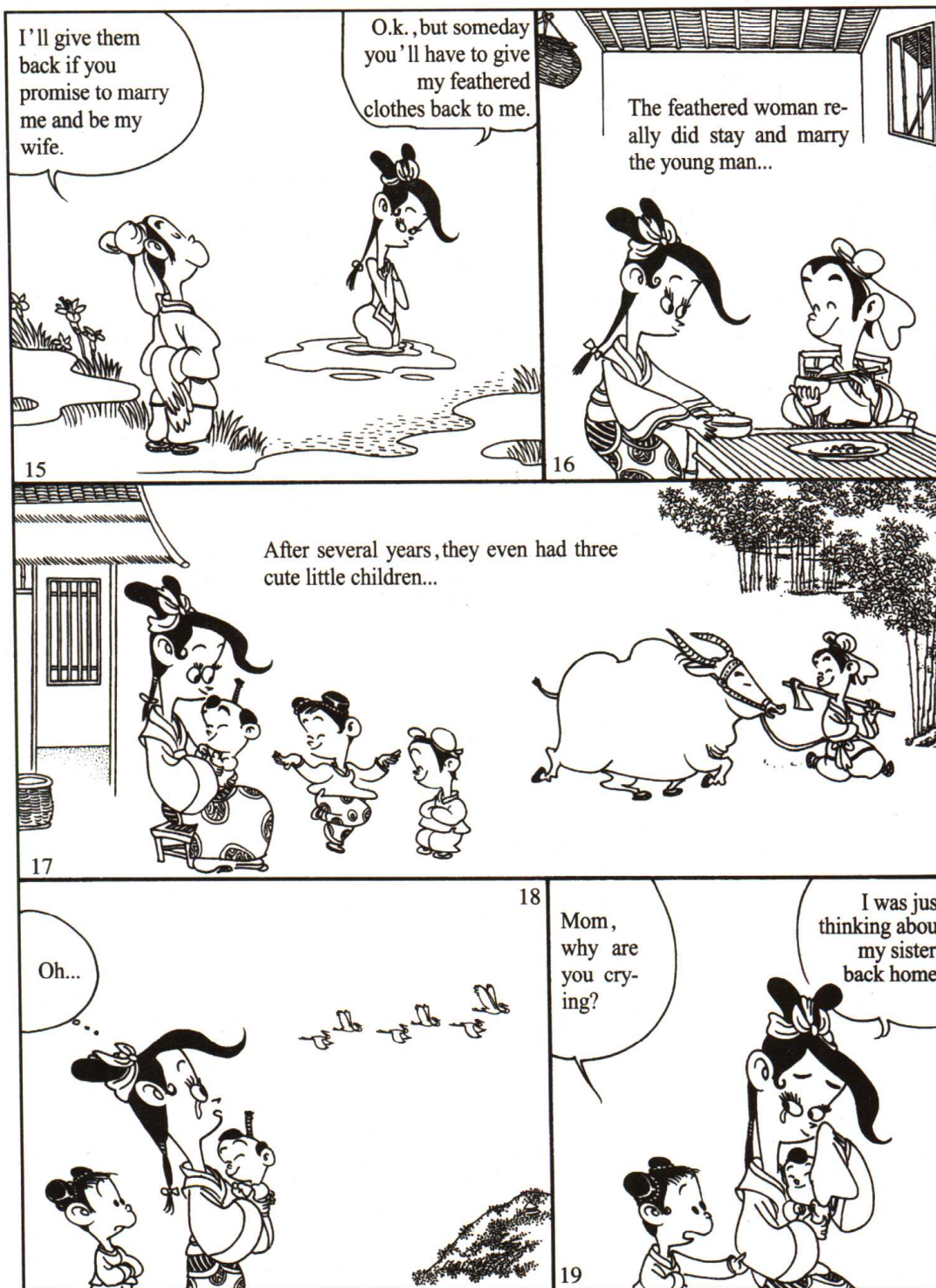
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13



14

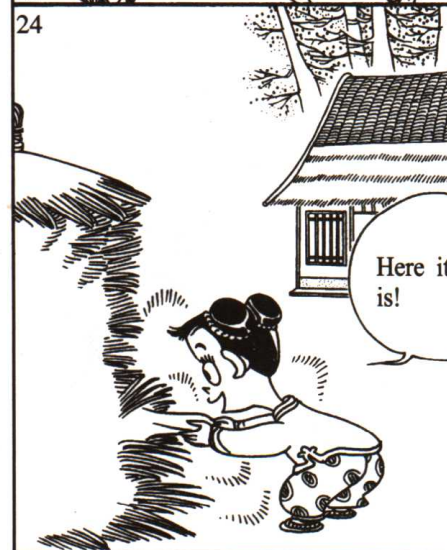
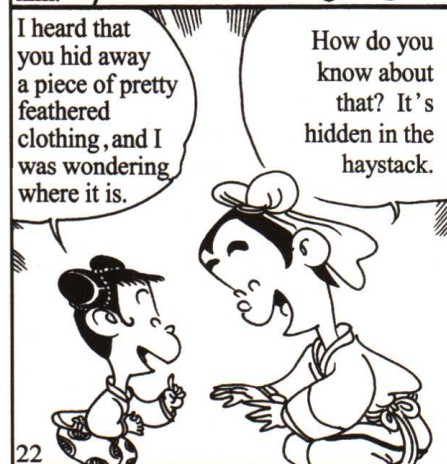
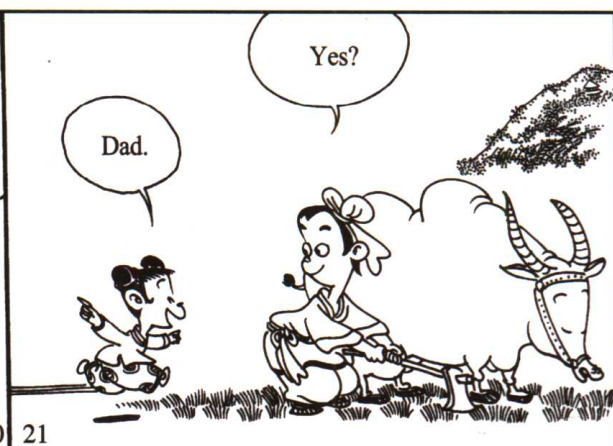
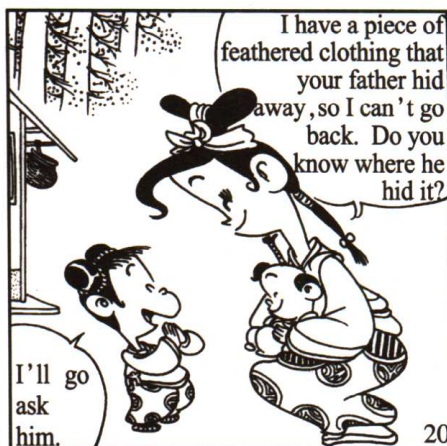


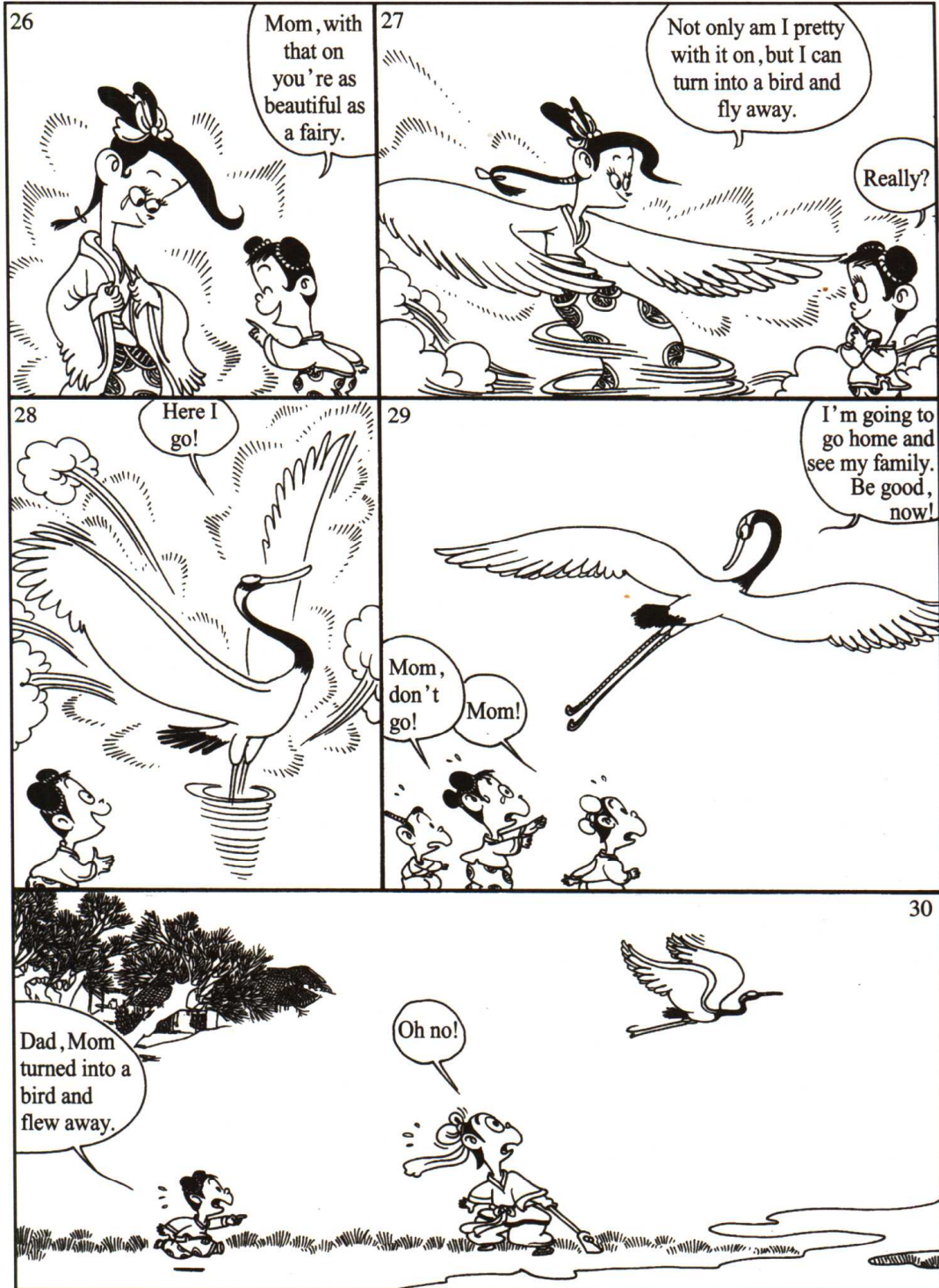


● 小憩

去人径不远。」便共没水，逆流二三里，得度山，出一大溪。溪边有二女子，姿质妙绝。见二人持杯出，复下山，持杯取水，欲盥漱。见芰菁叶从山腹流出，甚鲜新；复一杯流出，有胡麻饭糊。相谓曰：「此知遥望山上一桃树，大有子实，而绝岩邃洞，永无登路。攀援藤葛，乃得至上。各啖数枚，而饥止体充。汉明帝永平五年，剡县刘晨、阮肇共入天台山取谷皮，迷不得返。经十三日，粮食乏尽，饥饿殆死。

乐，刘、阮欣怖交并。至暮，令各就一帐宿，女往就之，言声清婉，令人忘忧。十日后，欲求还去，女饭、山羊脯、牛肉，甚甘美。食毕，行酒。有一群女来，各持五三桃子，笑而言：「贺汝婿来。」酒酣作银交错。床头各有十侍婢。敕云：「刘、阮二郎，经涉山阻，向虽得琼实，犹尚虚弊，可速作食。」食胡麻喜。问：「来何晚邪？」因邀还家。其家铜瓦屋。南壁及东壁下，各有一大床，皆施绛罗帐，帐角悬铃，金便笑曰：「刘、阮二郎，捉向所失流杯来。」晨、肇既不识之，缘二女便呼其姓，如似有旧，乃相见欣

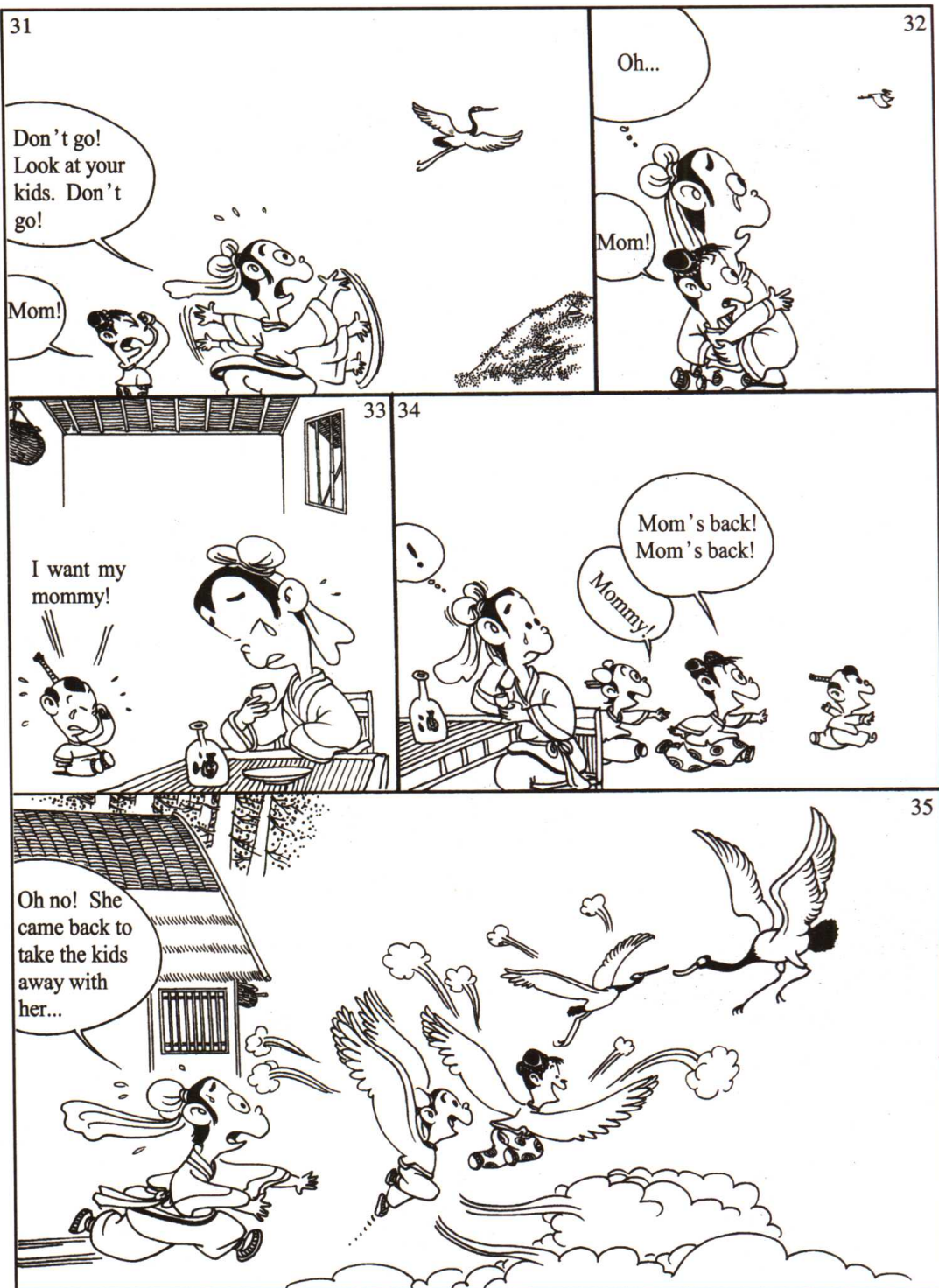


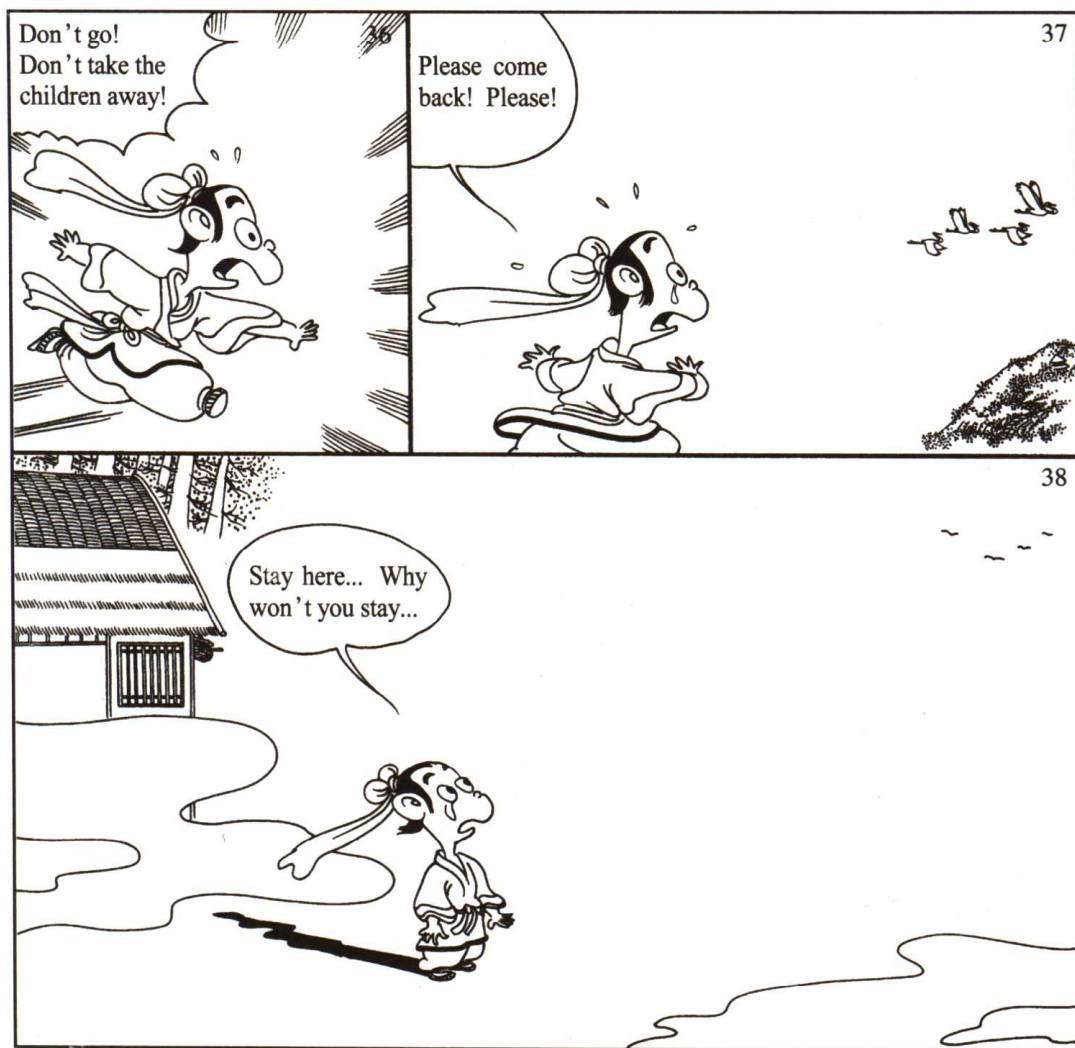


去，不知何所？
出，亲旧零落，邑屋改异，无复相识。问讯，得七世孙。传闻：上世入山，迷不复归。至晋太元中，忽复苦。女曰：「罪牵君，当可如何？」遂呼前来女子，有三四十人，集会奏乐，共送刘、阮，指示还路。既云：「君已来是，宿福所牵，何复欲还邪？」遂停半年。气候草木是春时，百鸟啼鸣，更怀悲思，求归甚

●小憩

我！我垂生矣，何不能忍一岁而竟相照也？」生辞谢。涕泣不可复止，云：「与君虽大义永离，然顾念我已二岁；不能忍，夜伺其寝后，盗照视之。其腰以上，生肉如人，腰下但有枯骨。妇觉，遂言曰：「君负双，来就生为夫妇。乃言曰：「我与入不同，勿以火照我也。三年之后，方可照耳。」与为夫妇，生一儿，谈生者，年四十，无妇，常感激读诗经，通夕不卧。夜半，有女子年可十五六，姿颜服饰，天下无





—In the olden days, husbands had all the power, and wives were nothing more than servants. A husband could send the wife away at any time, but an unhappy wife didn't have this kind of freedom. It must have been the dream of every unhappy wife to be able to put on some feathered clothing and fly away.

乃信之。即召谈生，复赐遗衣，以为主婿。表其儿为侍中。
 曰：「是我女袍，那得在市？此必发冢。」冢完如故。发视之，果棺下得衣裾。呼其儿视，正类王女。王
 曰：「可以自给。」裂取生衣裾，留之，辞别而去。后生持袍诣市，睢阳王家买之，得钱千万。王识之，
 儿。若贫不能自偕活者，暂随我去，方遣君物。」生随之去，入华堂奥宇，器物不凡。以一珠袍与之，

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