

Back Matter · Chapter Five

送窮文 *Sending Off the Poverties*

The complete text, with a working English beside it. The English is literal where the Chinese is odd and leaves the seams showing on purpose: it is a floor to translate from, not a finished rendering. The paragraphing is matched between the two, so the shapes correspond. Textual notes at the end record the readings adopted and the variants they were adopted against.

THE TEXT

元和六年正月乙丑晦，主人使奴星結柳作車，縛草為船，載糗輿粳，牛繫輓下，引帆上檣。三揖窮鬼而告之曰：「聞子行有日矣，鄙人不敢問所塗，竊具船與車，備載糗粳，日吉時良，利行四方。子飯一盂，子啜一觴。攜朋摯儔，去故就新。駕塵躋風，與電爭先。子無底滯之尤，我有資送之恩。子等有意於行乎？」

屏息潛聽，如聞音聲，若嘯若啼，若歔嗟嚶。毛髮盡豎，竦肩縮頸。疑有而無，久乃可明。若有言者曰：「吾與子居，四十年余。子在孩提，吾不子愚。子學子耕，求官與名，惟子是從，不變於初。門神戶靈，我叱我呵，包羞詭隨，志不在他。子遷南荒，熱爍濕蒸，我非其鄉，百鬼欺陵。太

學四年，朝齋暮鹽，唯我保汝，人皆汝嫌。自初及終，未始背汝，心無異謀，口絕行語。於何聽聞，云我當去？是必夫子信讒，有間於予也。我鬼非人，安用車船，鼻齏臭香，糗粳可捐。單獨一身，誰為朋儔？子苟備知，可數已不？子能盡言，可謂聖智，情狀既露，敢不迴避。」

主人應之曰：「子以吾為真不知也邪！子之朋儔，非六非四，在十去五，滿七除二，各有主張，私立名字，揜手覆羹，轉喉觸諱，凡所以使吾面目可憎、語言無味者，皆子之志也。其名曰智窮：矯矯亢亢，惡圓喜方，羞為奸欺，不忍害傷；其次名曰學窮：傲數與名，摘抉杳微，高挹群言，執神之機；又其次曰文窮：不專一能，怪怪奇奇，不可時施，祇以自嬉；又其次曰命窮：影與形殊，面醜心妍，利居眾後，責在人先；又其次曰交窮：磨肌戛骨，吐出心肝，企足以待，寘我仇怨。凡此五鬼，為吾五患，飢我寒我，興訛造訕，能使我迷，人莫能間，朝悔其行，暮已復然，蠅營狗苟，驅去復還。」

言未畢，五鬼相與張眼吐舌，跳踉偃仆，抵掌頓腳，失笑相顧。徐謂主人曰：「子知我名，凡我所為，驅我令去，

小黠大痴。人生一世，其久幾何，吾立子名，百世不磨。小人君子，其心不同，惟乖於時，乃與天通。攜持琬琰，易一羊皮，飫於肥甘，慕彼糠粃。天下知子，誰過於予。雖遭斥逐，不忍於疏。謂予不信，請質詩書。」

主人於是垂頭喪氣，上手稱謝，燒車與船，延之上座。

THE ENGLISH

On the last day of the first month of the sixth year of Yuanhe, a *yichou* day, the host had his servant Xing plait willow into a cart and bind straw into a boat, load them with parched grain and provisions, tie the ox beneath the yoke and raise the sail on the mast. He bowed three times to the Poverty-demons and addressed them, saying: "I hear your going has its day appointed. This rustic does not presume to ask your road, but has quietly got ready a boat and a cart and loaded them with rations. The day is auspicious and the hour is good; it is favourable to travel in any of the four directions. Eat a bowl, sirs; drink a cup, sirs. Take your friends and lead your companions along, leave the old and take up the new. Ride the dust and draw the wind taut, and race the lightning to be first. You have no grievance of being held back here; I have the kindness of furnishing your departure. Have you gentlemen a mind to go?"

He held his breath and listened in secret. It was as though he heard a voice — like a whistling, like a weeping, a hiss and a catch and a whine and a whimper. His hair all stood on end, his shoulders hunched and his neck drew in. It seemed to be there and not there, and only after a long while could it be made out. There seemed to be one speaking, who said: "I have lived with you forty years and more. When you were a child at the breast I did not treat you as a fool. You studied, you ploughed, you sought office and a name; it was you alone I followed, and I did not change from the first. The door-gods and hearth-spirits shouted at me and scolded me; I swallowed the shame and went crookedly along, and my mind was on nothing else. When you were transferred to the southern waste, scorching heat and steaming damp, it was no country of mine, and a hundred demons bullied me there. Four years at the Imperial Academy, pickle at dawn and salt at dusk — only I protected you, when everyone else found you objectionable. From first to last I never once turned my back on you. My heart harboured no other plan, my mouth

cut off all talk of leaving. From what quarter did you hear it said that I ought to go? It must be that you, sir, have believed a slanderer, and that there is a rift between us. I am a ghost, not a man: what use have I for cart or boat? My nose smells the foul and the fragrant — you may keep your rations. I am one body, alone: who are these friends and companions? If you really know the whole of it, can you count them, or not? If you can name them exhaustively, that may be called sagely knowing; and once our true condition is exposed, dare we not withdraw?"

The host answered him: "Do you take me for one who truly does not know? Your companions are not six and not four: from ten take five, from seven remove two. Each has his own line of business, and they gave themselves their names in private. They twist the hand and upset the soup; they turn the throat and blunder onto a taboo. Everything by which my face is made offensive and my speech made flavourless — all of it is your doing. The first is named Poverty-of-Wit: stiff-necked and unbending, hating what is round and delighting in what is square, ashamed to practise deceit, unable to bear doing harm. Next is named Poverty-of-Learning: disdaining calculation and nomenclature, picking out and prising open what is dim and minute, ladling from the whole body of doctrine, laying hold of the trigger of the numinous. Next after him is Poverty-of-Letters: mastering no single useful art, strange upon strange and odd upon odd, not to be applied to the present age, and serving only to amuse himself. Next after him is Poverty-of-Fate: his shadow at odds with his shape, ugly of face and lovely of mind, last among the crowd for profit and first among men for blame. Next after him is Poverty-of-Friendship: grinding his flesh and scraping his bone, spitting out his heart and liver, standing on tiptoe in expectation — and getting enmity laid in his lap. These five demons are my five afflictions. They starve me and freeze me, start false reports and manufacture slander. They can lead me astray, and no

one can come between us. In the morning I repent of my conduct and by evening I am at it again. Buzzing like flies and cringing like dogs, driven off, they come back."

Before he had finished speaking, the five demons together goggled their eyes and stuck out their tongues, leapt about and fell over backwards, slapped their palms and stamped their feet, and looked at one another helpless with laughter. Then, unhurriedly, they said to the host: "You know our names, and everything we have done; and you drive us out and order us away. That is small cleverness and large folly. A man lives one age — and how long is that? We will set up your name, and for a hundred generations it will not wear away. The small man and the gentleman are not of one heart. It is only in being out of step with the age that one is in communion with Heaven. To carry fine jade tablets and trade them for a single sheepskin; to be sated with the rich and the sweet and to long for chaff gruel — in all the world, who knows you better than we do? Though we have been driven out and expelled, we could not bear to keep our distance. If you say we are not to be believed, put it to the test against the Odes and the Documents."

At this the host hung his head and his spirit went out of him. He raised his hands and gave thanks, burned the cart and the boat, and ushered them to the seat of honour.

TEXTUAL NOTES

- ★ 驥 in 駕塵驥風 restored. It drops out of several witnesses, leaving a three-graph clause where the four-four parallel with 與電爭先 wants four; zh.wikisource and 古文翻譯庫 both carry it. This is the single place where this text departs from the rear apparatus, and it departs on witness evidence rather than on judgment.

- 惡圓 not 惡園 — a garden makes no sense set against 方.
- 不忍害傷, not the received 不忍傷害. The stanza rhymes 方 (f■ng) with 傷 (sh■ng); the inversion breaks the rhyme. Decided on the text's own machinery, and audible on playback.
- 驅去復還, not 驅去復返. The run rhymes 訕 · 間 · 然 · 還, all level tone; 返 is rising.
- 影與形殊 not 影與行殊, and 面醜 not 而醜 — the couplet needs a body and a face to set against the shadow and the mind.
- 百世不磨 not 百世千秋. 上手稱謝 not 引手扶下. 燒車與船 burns both the cart and the boat.
- ★ 子以吾為真不知也邪 — 子, not 予. Several witnesses give 予, which puts two first-person pronouns in one clause; the commentaries quote 子, and Dave's own rear apparatus reads 子. Adopted on sense, not on manuscript evidence. The alternative stands on the record.
- 砉歔嗶嚶 — four sound-graphs rather than four words, and the witnesses disagree about which graphs they are (砉歔嚶嚶 and 砉歔嗶嚶 also attested). Unresolved, as noises written down tend to be.
- 與電爭先; 古文翻譯庫 reads 與電爭光.
- 邪 not 耶 — house form, matching 毛穎傳. An editorial choice, not a textual finding.