

Book Project
Group 2
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端午

The Dragon Boat Festival

小时每年端午，总是我去拔菖蒲。来日本后，新宿御苑的菖蒲花前年大前年我都去看过，今天我住在龙云院，方丈的侄小姐学插花，前天又是先生来教，插得一盆菖蒲摆在我房里，起先我还当它是水仙，但我乡下溪涧边的菖蒲是一股辛辣气很强烈的，小时我对它很有些敬畏。而且菖蒲的根生在水石里非常坚韧，小孩用力不得法，一拔拔断，人会仰天跌一跤。我找来菖蒲，母亲便把来剪成像两股宝剑，用红纸黏在门上。我四哥是拿了柴刀去斫来黄经草，一大把堆在庭前燎烟，也是一股辛辣气味，除蛇虫百脚的。又吃雄黄酒，把雄黄放在老酒里，浓浓的，各人呷一口，还用指头蘸了在小孩额上写个王字。只是我乡下不像城里人的还挂钟馗，且亦没有枇杷。惟吃黄鱼。

When I was young, it was my job to pull some sweet flags on the day of the Dragon Boat Festival. After arriving in Japan, I went to see flowers of sweet flags at Shinjuku Gyoen National Garden 新宿御苑 the year before last year and also a year before that. Today I am living at Ryu-un Temple 龙云院¹. The niece of the abbot is learning how to arrange flowers. Her teacher came the day before yesterday to teach and finally there was a pot of sweet flags in my room. I thought that was a pot of narcissus because the sweet flag in my hometown, near the stream, had a pungent smell, which was so strong, and I was afraid of it. Roots of the sweet flag were firm and tenacious, growing between rocks in the water. If they pull the wrong way, children could fall with their faces towards the sky and broken sweet flag in their hands. I brought sweet flags home and my mother would cut the leaves in the shape of swords and stick them on the door together with red papers. My fourth elder brother would chop some Huangjing grass 黄经草² and burn it in the yard, using the acrid smoke to drive snakes and insects away. Adults would put realgar in the yellow wine, which was stored for years, and every one of them would take a sip of it. They would also write a wang 王 on the forehead of children with the wine. People living in cities would hang a painting of Zhong Kui 钟馗 in their house and eat loquats, but we would not do so in the countryside. We ate yellow croaker instead.

端午也是出嫁了的女儿归宁娘家的好日子。秀煜叔叔家的阿黄姊姊出嫁头年，被接回来娘家过节，不知如何她就变得是人客了，脸上擦的水粉，项间戴的银项圈，见过了

¹ A Buddhist temple in Tokyo, Japan.

² Huangjing grass 黄经草, a kind of traditional Chinese medicine. There, it might be polygonatum sibiricum, also know as 黄精 in Chinese.

父母见四邻，我母亲请她吃茶，她安详的坐着说话。我走近去望望，她叫我六弟弟，而且站起来，她在家做女儿时是颇为骄横，和我没有这样亲热要好的。

The Dragon Boat Festival is also a good day for married daughters to visit their parents. Sister A'huang 阿黄 is the daughter of uncle Yuxiu 秀煜. In the first year of her marriage, she was invited to spend the Dragon Boat Festival with her family. I did not understand why people treated her as a guest. Rouge and powder were on her face. A silver necklace was around her neck. After meeting with her parents, she had to see the neighbors. My mother invited her to drink some tea, she talked, sitting there, composedly. I went closer to see. She stood up and called me brother six³. She was quite arrogant and imperious when she wasn't married, and she wasn't very close to me then.

阿黄姊姊带来的婿家节礼是一付盒担，此外一担毛笋。盒担揭开来，一盒一盒是馒头，黄鱼，活鸡，都用盘盛着，还有松花糕饼印出梅兰竹菊或状元及第，又一对桂圆白糖包，及团扇，桃子扇。桂圆白糖包是专敬爹娘的，馒头糕饼扇子分赠四邻，我分得的是一把桃子扇，扇面是白纸上画一只带有枝叶的大桃子，枝叶是绿的，桃子半边擦的红色像胭脂渗开来，扇的竹骨是竹肉的本来颜色，没有加工过，这种十文钱一把的扇子我可是很欢喜，只觉节气真是初夏了。

Sister A'huang 阿黄 also brought festival presents from her husband's family, including a set of Hedan 盒担⁴ and 50 kilograms shoots of moso bamboo. There were several cases in Hedan, filling with steamed buns, yellow croaker, and living chicken, all put on plates. And there were also desserts made of pine pollen and glutinous rice flour, with imprints in the shapes of plum blossoms, orchids, bamboo, chrysanthemums, and the pattern "zhuangyuan jidi" 状元及第⁵ in Chinese characters. A pair of steamed buns stuffed with dried longan and white sugar was specially made for her parents. Steamed buns, desserts, and fans were given to neighbors. Fans included circular fans and fans with a peach painted on. For me, it was a peach fan. On the covering of the fan, there was a big peach with branches and leaves. The leaves were green, while the blush pink of the peach was like the rouge well blended. The bones of the fan were made from bamboo, without any processing, retaining its natural color. This kind of fan could be sold for 10 wen⁶. I really liked it, and even felt the weather was like the early summer.

³ Hu Lancheng's mother gave birth to seven sons, and Hu Lancheng is the sixth son.

⁴ A traditional present in Shaoxing, Zhejiang, China. It consists of several boxes and can be lifted by the carrying pole.

⁵ "状元及第" literally means that one person becomes the Number One Scholar in the imperial civil examination. In Chinese, it also contains people's good wish, hoping that children and young adults could have a great future. And it is also a traditional pattern in China, which can be printed on desserts.

⁶ A kind of monetary unit used before 1914 in mainland China.

白蛇娘娘

Madam White Snake

我乡下不晓得屈原，只知端午节是与白蛇娘娘的事。白蛇为许仙，真是宛转蛾眉马前死，都只为人世的恩情。她又是个烈性女子。而她盗取官库，且偷了天上的仙草，对白鹤童子及法海和尚都是舍了性命去斗，这样叛逆，也依然是个婉顺的妻子，中国民间的妇道实在华丽深邃。

I lived in the countryside, so I knew nothing about Qu Yuan 屈原. I only knew that the Dragon Boat Festival was something about the Madam White Snake. The White Snake was even willing to give up her life for Xu Xian 许仙 because of her love and gratitude. She stole the celestial herb and the government money, and she risked her life to fight with Fa Hai 法海 and White-Crane. Such a rebellious woman also can be a docile wife. We can see that the virtues of women in Chinese folktales are magnificent and deep.

长江流域民间故事最伟大的一是梁山伯祝英台，一即是白蛇传，一代一代有几亿人听讲说。以前晋朝时有许旌扬斩蛟，那还是楚民族的，而梁山伯与白蛇传则出在汉文明的平人的天下，白蛇传里西湖香市之盛，即是庶民的，而许仙亦不过是店伙，白蛇娘娘与她随身的青蛇丫鬟亦不过是众中女郎。生这样的人世，即使毫无缘故，亦使人觉得有一种知恩感激，所以白蛇娘娘在众人中见了许仙，她即刻心里对他非常亲。她作法下起一阵大雨，同许仙借伞，又借故还伞，要许仙第二天到她家去取。她等得许仙来了，献茶置酒殷勤相待，便自己开口提出婚事，中国民间原来只说婚姻是终身大事，还比谈恋爱更意思绵密深长，当下是许仙惟老实，白蛇娘娘则珍重叮咛嘱咐，而单是这样，彼女亦已可以不羡瑶池了。

The greatest folk stories in the Yangtze River Valley are the story of Liang Shanbo 梁山伯 and Zhu Yingtai 祝英台 and the Legend of Madam White Snake. Hundreds of millions of people from generation to generation have heard and talked about these stories. In the Jin dynasty, there was a story about Xu Jingyang 许旌阳⁷, who killed the flood dragon to eliminate flood; This story is from Chu culture. However, the story of Liang Shanbo and Zhu Yingtai and the Legend of Madam White Snake are set in the ordinary lives of people living in the Han civilization. The prosperous Xiang City⁸ of the West Lake, belonged to the ordinary people. Xu Xian was a shop assistant, the Madam White Snake and her maidservant, the Green Snake, were also the common female. People would feel grateful to live in such a world, so, when the

⁷ Xu Jingyang, also known as Xu Xun, the founder of the Jing Ming School of Taoism.

⁸ A great gathering of Buddhist pilgrims.

White Snake saw Xu Xian for the first time, she felt fall in love. She practiced magic to bring rain, then she borrowed an umbrella from Xu Xian, and she asked Xu Xian to go to her house with the excuse of returning his umbrella. When Xu Xian came, she treated him politely and proposed marriage to him by herself. Chinese folk marriage concerns marriage is the important affair of a final settlement in life. It has a more significant meaning than the love affair. Xu Xian is an honest man, so the Madam White Snake had to advise him carefully. In this situation, the White Snake will not envy the fairy in Yaochi⁹.

佛经有「善心诚实男，法喜以为女」，梁山伯与许仙就都老实到简直叫人生气，倒是女的大胆，祝英台不用说，连三笑姻缘里的秋香亦远比唐伯虎调皮，白蛇娘娘与许仙也是白蛇娘娘主动，且凡事会得安排。白蛇娘娘与许仙成亲后，便一个口称官人，一个叫她娘子，娘子见了夫家的姊姊姊夫及四邻便有做新妇的礼。许仙是在姊夫开的药店里做伙计的，现在娘子便和官人商量要自己开店，这都是民间新做人家理该有的志气与打算，娘子是为此作法盗取了官库的银子，中国民间的气概，要打就打江山，要偷就偷官库，白蛇传里便也有像水浒传里阮小七在水泊用篙撑渔船在官兵面前唱的歌声。但是过得几个月，库银事发，遭了官司，许仙虽然不知情，到底被递解充军，白蛇娘娘与丫头青蛇是差役到了家门被遁走了。王母要白蛇娘娘来人世，恰如贾老太太给宝玉的一件孔雀裘，吉日良辰纔穿得一回，可可儿的就烧了一个洞。

It is said in the Sutra¹⁰ that 'honest is the good virtue of man, people feel happy for the beauty of women¹¹'. Both Liang Shanbo and Xu Xian are so honest that they even make people angry. However, women are daring. Besides Zhu Yingtai, even Qiu Xiang 秋香 in *Laugh in the Sleeve* 三笑姻缘 is more naughty than Tang Bohu 唐伯虎. The Madam White Snake is also the active one among her and Xu Xian. Everything has a plan. After the Madam White Snake got married to Xu Xian, they called each other 'Guanren 官人¹²' and 'Niangzi 娘子¹³'. The White Snake would give a bride salute when she met the sisters of Xu Xian or the neighbors. Xu Xian was a shop assistant in his sister's husband's herbal medicine store. The White Snake talked with Xu Xian about setting their own store. That is the aspiration and plan a newly-married couple should have. To establish their store, the White Snake practiced magic to steal the government money. According to the spirit in the Chinese folk customs, if you want to fight, fight for sovereignty over rivers and mountains, if you're going to steal, steal the official

⁹ Abode of the fairy mother goddess. A pool in the Kunlun Mountains.

¹⁰ One of the discourses of the Buddha that constitute the basic text of Buddhist scripture.

¹¹ The original text of Vimalakirti Sutra is 'people feel happy for the beauty of wife, and Bodhisattva feel happy for seeing the truth through Buddha Dharma'.

¹² Refers to husband.

¹³ Refers to wife.

treasury. In *Madam White Snake* 白蛇传, there is a similar scene to Ruan Xiaoqi 阮小七 punting his fishing boat and singing before the soldiers in *The Water Margin* 水浒传. While, several months later, the theft came to light. Although Xu Xian knew nothing about it, he was deported and sent into exile. The White Snake and the maidservant, the Green Snake, had gone away when the *yamen* runner came to the house. The Queen Mother asked the White Snake to the human world is just like the peacock feather coat that Mrs. Jia¹⁴ gave Jia Baoyu 贾宝玉¹⁵. He wore it on an auspicious day, but the coat was unluckily burned a hole on that day.

结果是白蛇娘娘去多方营谋，纔了得官司，许仙回来又夫妻团圆。可是偏又来了个法海和尚，这要怪许仙不该去金山寺看香市，法海和尚给他点明了，教许仙端午节要白蛇娘娘吃雄黄酒。娘子因是官人相劝，不忍固拒，又想自己也许抵挡得住，就接来饮了，勉强又坐得一回，央请官人出玩一回，自己掩上房门，到床上就现了原形。许仙偏又急急回家来，青蛇拦阻也不听，开进房去，只见床栏帐顶盘着一条碗口粗细的白蛇，他当场吓死了。这个法海，实在可恶，人家的事与他何干，要来僭越干涉？白蛇娘娘得了人身这件事他最最恨，亦不知他是甚么心思。

Madam White Snake found solutions in many ways, and she won the case in the end. Xu Xian was back, and the couple got together. Unluckily, a monk called Fa Hai 法海 came. It is the fault of Xu Xian that he should not go to the Jinshan Temple and visit Xiang City. Fa Hai told Xu Xian to ask the White Snake to drink the realgar wine on the Dragon Boat Festival. Because of her husband's urging, the White Snake could not refuse it, and she thought that maybe she could resist its power, so she drank the wine. After that, she sat with difficulty, and she asked Xu Xian to go out for a while. She closed the door and showed her real appearance on the bed. Xu Xian was back in a hurry. He ignored the obstructing from the Green Snake, went into the room, and just saw a thick white snake on the bed curtain. He died of fright instantly. Fa Hai is so hateful. It is none of his business; why should he interfere? The thing Fa Hai hates most is that Madam White Snake became human. We know nothing about what he thought.

¹⁴ One of the main characters in *Dream of Red Mansions*, Jia Baoyu's grandmother.

¹⁵ The main character of *Dream of Red Mansions*.

Week 10

即说白蛇娘娘恢复过来，见许仙吓死在地，当下大哭，青蛇是个烈性丫鬟，她本已气得脸色发青，恨许仙不晓得体谅主母的苦楚，但见主母如此，也只得上前相劝。白蛇娘娘命她守尸，自己去天上盗取了仙草要救丈夫，却被守仙草的白鹤童子追来，牠哈哈大笑，说今天有一顿大面吃了，鹤是顶会吃蛇的。我小时听梅香哥哥讲到这里，这白鹤童子的非人的笑声使我非常惊骇，又着急白蛇娘娘，不知逃得了逃不了，只觉得在这样的情景中白蛇娘娘就像嫂嫂姊姊的是亲人，想要哭起来叫她。而后来是白蛇娘娘招架不住，一阵急痛产下婴孩，血光把白鹤童子冲退了，是这样一幕人之出生，对一个超自然的大力的威吓争斗，而且斗胜了。

Now, we come back to the story. When Madam White Snake recovered and saw that Xu Xian died, she burst into tears. The Green Snake was a spirited maidservant. Her face turned purple with anger because she thought that Xu Xian was not considerate of the White Snake's misery. However, when she saw the White Snake was crying, she had to comfort her. The White Snake asked her to keep watching the body. She went to the Kunlun Mountains and stole the celestial herb to save her husband. Unfortunately, the White Crane who guarded the celestial herb chased her. He laughed and said that there would be a big meal for him. The crane often ate snake. When I was young and heard this from brother Mei Xiang 梅香, the nonhuman laughter of the White Crane made me feel scared. I also worried about whether Madam White Snake could escape or not. It felt as though that in the situation the White Snake was my relative such as my sister or sister-in-law. I wanted to cry and called her name. During the fighting, the White Snake was overwhelmed. She had an ache and delivered a baby. The blood repelled the White Crane. The birth of a human came in conflict with such a supernatural force and won.

她满心凄凉，回家救活了许仙，央求他不要再上金山寺了，天上人间但愿只是这样的夫妻相守。可是过不得多久，许仙又去见法海，法海把他藏在寺里不放回家。这个法海，他是为卫道，而且因他那样的是道，所以白蛇娘娘是妖了。要我做宁可做妖。白蛇娘娘去索夫，便演了水漫金山寺，天兵天将都在法海那一边，虾兵蟹将则都帮白蛇娘娘。水漫金山伤害田稻生灵无数，如此白蛇娘娘就犯了天条了，又是法海有了理，他像共产党，思想错误的总是人民。但是要做人，像陶渊明的饮酒诗「但恨多谬误」，常常会得思想错误，也是没有法子的。

The White Snake went back home with sadness and brought Xu Xian back to life. She begged Xu Xian do not go to *Jishan Temple* 金山寺 again. The only thing she wanted was to just live together with Xu Xian. But shortly after, Xu Xian went to meet Fa Hai again. Fa Hai hid him in Jinshan Temple and not allowed him to go back home. Fa Hai defended the principle.

Since he defended his principle, Madam White Snake became a demon. As for me, I would rather be a demon. Madam White Snake went to *Jinshan* Temple to ask Fa Hai to give her husband back. She made the flooding of Jinshan Temple. Divine troops descending from Heaven to take Fa Hai's side, while shrimp soldiers and crab generals took Madam White Snake's side. The flood damaged fields and harmed so many lives. Thus, the White Snake broke the principle of Heaven. Now, Fa Hai had reason. He was like the Communist Party, for which mistaken ideas always belonged to the people. However, people were like the sentence in Tao Yuanming's 陶渊明¹⁶ poem, always regretting.¹⁷ They often had wrong thoughts, but there was no way.

如此，法海便放许仙回去，教给他一个钵。白蛇娘娘见丈夫回来了，又是凄惶，又是欢喜，许仙却趁她梳头的时候，把那钵往她头上一阖，实时就陷进内里，白蛇娘娘一手还握着发，只叫得一声「许仙呀！」我小时听到这里，大哭大怒起来，要打梅香哥哥，但是仍听他讲下去，原来许仙并不知道会这样，当下他亦泪流满面，要扳那钵，可是扳不下来了。一时白蛇娘娘便被收进钵里，变成一条小小的白蛇，法海来取去镇在雷峰塔下。

After that, Fa Hai let Xu Xian return and gave him an earthen bowl. The White Snake saw her husband was back, and she was half happy, half sad. When she was combing her hair, Xu Xian hit her head by the earthen bowl. The White Snake became small and was caught in the bowl immediately. The White Snake was holding her hair and only saying "Xu Xian!". When I heard this in my younger age, I was angry and crying and was going to hit brother Mei Xiang. He told me the rest of the story that Xu Xian did not know things would happen like that. He was crying and wanted to take the earthen bowl. But he failed. Once the White Snake was sucking into it, she became a little white snake. Fa Hai came and took it, and he put it beneath the Leifeng Pagoda.

白蛇娘娘的儿子中状元回来祭塔，母子天性，他纔拜下去塔就摇动，再拜，白蛇娘娘在塔头窗口伸出上半身来，叫道、「我要出来报仇！」拜三拜塔就倒的，可是杭州人都恐惧起来，拽住他不让拜了。所以传说下来，雷峰塔倒，西湖水干，白蛇娘娘出世，天下要换朝代。

The son of Madam White Snake worshipped the pagoda after he received first place in the highest imperial examination. It must be the nature of mother and son. Once when he prayed, the pagoda was shaking. When he worshipped again, the White Snake leaned out of the window and said: "I will come out for revenge!". If he prayed a third time, the pagoda

¹⁶ One of the greatest poets in the Eastern Jin Dynasty (317-420).

¹⁷ This quotation is from "Yin Jiu Twentieth 饮酒 二十" by Tao Yuanming 陶渊明. —Trans.

might collapse. People in Hangzhou were scared. They pulled him away and did not allowed him to pray there that again. The legend goes that if the Leifeng Pogoda collapses, the West Lake will dry up; Madam White Snake will come out, and the dynasty will change.

白蛇娘娘说要报仇，亦并非像西洋那样的，却依然是中国豪侠的生平重意气，恩怨在人世。而那法海和尚则后来天上亦憎恶他的僭越，他逃去躲在蟹壳里，至今绍兴有一种小蟹，蟹黄结成一个和尚形，名称便叫和尚蟹，比起白蛇娘娘的轰轰烈烈来，他的真是卑劣了。和尚蟹我没有吃过，可是后来我在杭州读书时，一个星期六下午在白堤上，忽听得一声响亮，静慈寺那边黄埃冲天，我亲眼看见雷峰塔坍塌。

Madam White Snake said that she would get revenge. Unlike in the western world, kindness and hatred were distinguished. This was the spirit of the Chinese heroes. As for Fa Hai, the Heaven hated his arrogance, so he had to run away and hide in a crab shell. Till now, there is a small crab in Shaoxing. The shape of the crab roe is like a monk, so people called it monk crab¹⁸. Compared to Madam White Snake, he was so despicable. I never ate the monk crab. But one Saturday afternoon when I studied in Hangzhou, I heard a big noise on Bai Causeway. There was dust all over the sky near *Jingci* Temple 静慈寺. I saw the collapse of the Leifeng Pogoda with my own eyes.

三界渡头

Sanjie Ferry

胡村到三界镇十里，要渡过一条江水，靠这边渡头有个大丰茶栈，茶时开秤，秋天收场，专收里山人家的茶叶，配搭了重新拣过做过，分出等级，装箱运到上海卖给洋行。我父亲也在那里帮鉴别茶叶，且把自己向山户收来的卖给茶栈。我小时常奉母亲之命去茶栈问父亲要钱，又渡江到街上采米回家。

It's about 10 miles from Hu Village to *Sanjie* Town 三界镇. We needed to cross a river to get to the other side. There is a *Dafeng* Tea Station 大丰茶栈 at Hu Village's 胡村 side. The business started at the tea harvest time, and it ended in autumn. They brought tea from the people living in the mountains. They picked and chose the tea again to put it into different levels, then they packed the tea to Shanghai and sold it to the foreign firms. My father worked there and selected tea. He also sold the tea he brought from the people who lived in the mountains to the tea station. When I was a child, my mother often asked me to go to the tea station and ask for money from my father. Then I would cross the river and brought rice back home.

¹⁸ *Mictyris brevidactylus*.

那茶栈是借用周家的大院落，一开秤就四乡山庄的行客行家都赶来，一批一批茶叶挑到时，从庭前歇起歇到大门外，账房的先生们与老司务一齐出动，鉴别作价，过秤记帐付现，先把茶叶袋头都堆栈起来，由阿宝头脑来安排指挥配茶做茶拣茶装箱。每忙乱一阵，随又昼长人静，六月骄阳，外面桑荫遍野，账房的先生们打牌歇午觉，看闲书，聊天，且又庭院廊屋这样开畅疏朗，便是老司务们各在做生活，亦像蜜蜂的营营，反为更增加这昼长人静。

The tea station was in a big yard lent from the Zhou family 周家. Once the business began, all experts from the neighboring villages would come. After the tea was selected, from the courtyard to outside the gate, bookkeepers and stewards worked together to evaluate and make a price. They weigh the tea and pay the cash. Teabags were piled, and later they would be matched, made, selected and packed by workers conducted by A Bao 阿宝. After a busy, the day was long, and the night was quiet. Under the scorching sun in June, there was shading outside. Bookkeepers were playing mah-jong, reading books, and chatting. The courtyard was large; the stewards were busying. It's like a hive of bees. Life was long and peaceful.

大院子里两廊下，是做茶箱的竹木工匠，铜锡工匠，油漆工匠，各在抡斧施凿，劈竹锯板，扯炉炽炭，溶铸锡皮，焊铜打铰炼。我乡下对百作工匠特有一种亲情，胡村人家放着街上有现成的篾箩桶柜不买，说买来东西不牢靠，必要自请木匠篾匠箍桶匠来做，连厨刀柴刀，锄镰犁耙亦宁可买了生铁请台州铁匠来打，因为一样东西要看它做成纔欢喜，且农业与工业本来是亲戚，用酒饭招待百作工匠也情愿。嫁女娶妇不必说，较为殷实之家常年百作工匠不断，而现在大丰茶栈便亦好像是份大户人家。

Under the corridors in the yard, the tea boxes workers were busying working. The carpenters were cutting woods; the coppersmiths were smelting; the painters were brushing. People from the countryside had a special feeling for the craftsman. People in Hu Village would not buy ready-made containers or furniture. They would like to ask the craftsman to make it for them. They thought the ready-made goods were frail. Even the knives, people would like to buy the pig iron and ask the ironsmith from Taizhou to make knives for them. It was fun to see something to be produced. As the workers and peasants were not separated, they would feel glad to treat the craftsman with food. Needless to say weeding, the wealthy family always had craftsmen. Of course, the *Dafeng* Tea Station was a wealthy family.

后院一排房间取下门扉，地下打扫得非常干净，老司务在配茶，把十几担毛茶倒在地上，用耙来拌匀，就像谷仓里耙谷。然后用大筛来筛，我乡下出的是圆茶，筛下来的头子标名蚕目虾目凤目，粗粒的亦还要分出几种，各有名称。顶粗的用铡

刀铡细，中档货则多要重新焙过，后院就有两个大茶灶间，一间里几十口茶灶镬，用微火在悠悠炒做。还有拣茶叶是在账房间外边堂前，排起许多板桌，雇人拣出茶子茶梗，论两算工钱。拣茶叶的都是从江对岸来的妇女，街上打扮比山村采茶女的又自不同，年轻的穿白洋布衫阔滚边，底下玄色洋纱裤，而或是一色天青衫裤，袖口及裤脚都钉阑干，那时作兴小袖口窄裤脚，民国世界的女子好像印度及缅甸壁画里忉利天女的肢体，项圈手铁都是有的，只差没有带脚镯。

The door leaves of the rooms in the backyard were taken down, and the earth was swept. The stewards were blending the tea. They poured tens of baskets of raw tea onto the ground and mixed them by the harrows, just like raking grains. After that, they sifted the tea by big sifters. The tea produced in the countryside was *Yuancha* 圆茶¹⁹. The sifted tea was called *Canmu* 蚕目, *Xiamu* 虾目, or *Fengmu* 凤目. The thick one was still divided into many different sorts, and each sort had its name. The thickest one was cut into thinner one by straw chopper; the mid-level one needed to be baked. There were two large tea stove rooms. Tea was stir-fried slowly by tens of stoves. People selected tea in the courtyard outside the accountant. There were many tables. People were hired to pick tea fruit and tea stem, and they were paid depending on the weight of the tea. These people were women from the other side of the river. They dressed differently from those women who picked tea in the mountain. The younger woman wore white cloth with a wide margin and black yarn trousers, or sky blue cloth and trousers with crisscross at the cuff and the bottom of the trouser legs. At that time, people liked the thin cuff and trouser legs. Women of the Republic of China (1912-1949) were like the apsara in the frescoes in India and Burma. They wore a necklace and bracelet. The only difference was that they didn't wear a foot ring.

茶栈里使人只觉铜钱银子像水流，场面开阔，百业兴旺，人情慷慨。他们都吃食很好，连老司务及工匠亦每餐有酒，账房里尤其讲究，天天吃炖蹄膀，炖老鸭，江水里新网获的扁鱼，白蛤，火腿炖鳖，黄芽韭菜炒鳝丝，中国的商号与工场，虽在杭州上海，除了机器工业与银行等是伙食自理之外，皆是酒饭款待很体面的。新式的工场，银行与公司虽有俱乐部及外面的交际宴会亦可以一掷千金，但寻常生活总没有这样的慷慨。而且现代资本主义或社会主义的产业无论它有怎样大的国际规模，也不能像大丰茶栈的有生在一统山河里的气宇轩昂。

People in the tea station spent money like water. It was a prosperous and bustling scene. People were generous. They all ate well. The stewards and the craftsmen had liquor every meal. The meal of the bookkeepers was the most tasteful. They had stewed pork leg, stewed

¹⁹ One of the famous traditional Chinese tea.

duck, fresh flatfish, shell, stewed ham with the soft-shelled turtle, and sautéed eel slices with yellow chives every day. Although in Hangzhou and Shanghai, except for the people who worked in the machine industry and bank, they needed to pay for their foods, the firms, and workshops in China all treated well in foods. The new workshops, banks, and firms spent a lot in the club or social party, but they can't do this in ordinary life. No matter how large the international scale the modern capitalism or socialism industry have, they will not as imposing as the *Dafeng* Tea Station.

我小时每去茶栈见了父亲，又到街上买了东西，从渡头走回家，十里桑地秧田，日影沙堤，就像脚下的地都是黄金铺的。

Every time I went to the tea station and saw my father, and after I brought goods and went back home from the ferry, the rice seeding bed was along the street miles away. The sunshade was on the dam. It seemed that the earth under my feet was made of gold.

暑夜

Summer Night

夏天夜里胡村大桥上尚有许多人在乘凉，那石桥少了木栏杆，大约一丈二尺阔，五丈长，他们有的坐栏杆柱上，拍拍芭蕉扇聊天，有的就用围身青布大手巾一摊，睡在桥上，也不怕睡着了滚下去。只见好大的月色。渐渐起露水，人声寂下去，只听得桥下溪水响。

Many people gathered together at Hucun 胡村 bridge in summer night to enjoy the cool. The wooden handrails were missing, and the bridge was one zhang 丈 two chi 尺²⁰ in width, and five zhang 丈 in length. Some people sat on the pillars of the handrails, chatting and waving palm-leaf fans. Some people slept on the bridge, taking the large black cloth as a sheet, and didn't worry about falling into the river. Moonlight spilled everywhere over the land. With people's voice fading and dew forming gradually, the only sound could be heard was the stream gurgling.

这时有人吹横笛，直吹得溪山月色与屋瓦变成笛声，而笛声亦即是溪山月色屋瓦，那嘹亮悠扬，把一切都打开了，连不是思心徘徊，而是天上地下，星辰人物皆正经起来，本色起来了，而天下世界古往今来，就如同「银汉无声转玉盘」，没有生死成毁，亦没有英雄圣贤，此时若有恩爱夫妻，亦只能相敬如宾。

There was a man playing the bamboo flute. Rivers, mountains, moonlight and roofs were deeply immersed in the melody, and the melody was also becoming rivers, mountains, moonlight and roofs. The sound was so loud and clear, rising and falling, that had the ability of opening everything. Not only people's feelings but also all the things, in the sky or on the ground, a star or a man, were showing their nature and becoming serious. As the poem said, "The River of Stars mute, a jade plate turns on high".²¹ In the whole world, either in the past or in the present, there was no life or death; there was no achievement or ruin and there

²⁰ Zhang 丈 and chi 尺 are traditional Chinese units of length. One zhang equals to ten chi and equals to about 3.33 meters.

²¹ Xu Yuanhong 许渊冲, *Library of Chinese Classic (Chinese-English): Selected Poems of Su Shi* 《大中华文库：苏轼诗词选》(汉英对照), Hunan People's Publishing House 湖南人民出版社,108.

Su Shi 苏轼 is a famous Chinese poet of the Song Dynasty. This is an excerpt of the poem, *Song of the Sunny Pass: the Mid-autumn Moon* 《阳关曲·中秋作》, written by Su Shi in 1077. The original text is "银汉无声转玉盘".

was no hero or sage; if there is an affectionate couple, what they can do is to be always courteous to each other like guests.

此时我们家台门里，是我母亲与小婶婶及阿钰嫂嫂坐在檐头月亮地下剪麦茎，板上放着一只大钵，泡的刘季奴茶，谁走来就舀一碗吃，阿钰哥哥坐在沿阶石上，他刚去看了田头。对面畈上蛙鸣很热闹，有人车夜水，风吹桔槔声。倪家山的炳哥哥来踅人家，大家讲闲话，无非是说田地里生活来不及，及今年的岁口。火萤虫飘落庭前，闪闪烁烁掠过晒衣裳的晾竿边，又高高飞过屋瓦而去。我捉得火萤虫，放进麦茎里，拿到堂前暗处看它亮，但是阿五妹妹怕暗处，两个小孩便又到檐头，齐声念道、

At the moment, inside our taimen 台门²², my mother, my youngest anut and my sister-in-law A'yu 阿钰 were cutting the stems of wheat, sitting under the roof where illuminated by moonlight. On the table there was a big bowl, filled with Liujinu 刘季奴²³ tea. Whoever walked near would drink some of it. Brother A'yu 阿钰 just came back from checking the edge of fields and sat on the stair. Frogs croaked on the other side of our home, where people drew water from the well. Winds blew and the jiegao 桔槔²⁴ squeaked. Brother Bing 炳 living at Nijia 倪家 mountain came to chat with others. What they talked was nothing but difficult life of farming and the draught animals this year. Glowworms stopped in the yard, flew over the clothesline pole and over the rooftop. I caught a glowworm, put it into the stem of wheat and took it to a dark place to watch the glow. Sister A'wu 阿五 was afraid of darkness, so I took the glowworm under the roof. And we sang.

「大姑娘，奶头长，晾竿头里乘风凉，一蓬风，吹到海中央，撑船头脑捞去做婆娘。」唱毕，我伸一个手指点着阿五妹妹的鼻头，说、「吹到海中央就是你。」她当即哭起来，阿钰哥哥叱道、「蕊生阿五都不许吵！」（※按：作者本名胡积蕊。）

“A beautiful girl has two long nipples, enjoying the cool in front of clothesline poles. Suddenly winds blow, and she is in the middle of the sea. A boatman passes by, and marries her as wife.” I pointed sister A'wu and said, “you are the one in the middle of the sea.” She cried right away. Brother A'yu shouted at us, “Too loud! Ruisheng 蕊生²⁵ and A'wu!”

此时荷花塘的建章太公亦手执艾烟把，来踅夜人家。还有梅香哥哥亦挑黄金瓜去邻村叫卖了回来，他叫梅香嫂嫂饭就搬到檐头来，嘎饭是南瓜，茄子，力鳌，他一人在板桌上吃，就讲起桐石山与丁家岭人家的前朝后代事。一时梅香哥哥吃过饭，众人的话头转到了戏文里的五龙会。原来残唐五代时，刘智远他们亦是出身在月亮地下剪麦茎这样人家的，五龙会是韩通打登州，刘智远郭威柴荣赵匡胤等来相会，这种故事由耕田夫来讲，实在是远比史学家更能与一代豪杰为知音。

At the moment, Grandpa Jianzhang 建章 living near Lotus Pond also came to chat with people, carrying a bunch of wormwood. Brother Meixiang 梅香 was back from selling melon at the neighbor village. His wife brought meals to the yard, including pumpkin, eggplant and li'ao 力鳌²⁶. While eating, he told us the stories of people who lived at Tongshi mountain 桐石山 and Dingjia Ling 丁家岭. After brother Meixiang finishing his meal, people started to talk about Wulonghui 五龙会 in the opera, which was about the gathering of Han Tong 韩通, Liu Zhiyuan 刘智远, Guo Wei 郭威, Chai Rong 柴荣, and Zhao Kuangyin 赵匡胤 to assault Dengzhou 登州 in later Tang Dynasty.²⁷ They used to be people like us

²² Taimen 台门 is a form of traditional housing in Shaoxing, Zhejiang, China. All family members can live together. In the ancient time, only people with relatively high status, their house could be called a taimen, but now closed and isolated houses in large size can also be called a taimen.

²³ Liujinu 刘季奴, *Artemisia anomala*, is a kind of traditional Chinese medicine, usually written as 刘寄奴 in Chinese.

²⁴ Jiegao 桔槔 is a tool using the lever principle to draw water from the well.

²⁵ Hu Lancheng used to use the name, Hu Jirui 胡积蕊. Ruisheng is a nick name.

²⁶ It may be a kind of food or an ingredient.

²⁷ Wulonghui 五龙会 means the meeting of five dragons, which refers to the gathering of the five people. Han Tong, Liu Zhiyuan, Guo Wei, Chai Rong and Zhao Kuangyin were leaders of the peasant uprising in later Tang Dynasty. And Zhao Kuangyin is the first emperor of Song Dynasty.

who needed to cut stems of wheat under the moonlight. So, peasants might know better about the emotions than historians when telling those stories.

随后是我父亲与小舅舅月下去大桥头走走回来了。小舅舅下午来做人客就要回去的，我父亲说天色晏了留住他，现在阿钰嫂嫂即说、「小舅公来宣宝卷好不好？我去点灯。」一声听说宣宝卷，台门里众妇女当即都走拢来，就从堂前移出一张八仙桌放在檐头，由小舅父在烛火下摊开经卷唱，大家围坐了听，每唱两句宣一声佛号、「南无佛，阿弥陀佛！」故事是一位小姐因父母悔婚，要将她另行许配别人，她离家出走，后来未婚夫中状元，迎娶她花烛做亲，众妇女咨嗟批评，一句句听进去了心里。

Then my father and my youngest uncle came back from taking a walk around the bridge. My uncle planned to come by in the afternoon and go back home soon. Father said it was late and invited him to stay overnight. A'yu sister-in-law asked, "Please do the Xuanbaojuan 宣宝卷²⁸, will you, uncle? I'll make a light." Women heard of that; all drew near to listen. People moved the table out from the room and put it under the roof. Uncle opened the Buddhist book, sang by the candlelight and people sit around. After singing two sentences, he would say, "Nanwu Fo 南无佛, Emitufo 阿弥陀佛." In this story, a young lady ran away from home because her parents break off her engagement and would let another man to marry her. At the end, her fiancé ranked the first place in the Imperial Exam as a Zhuangyuan 状元, and marry her. Women listened to him carefully, making deep sighs and comments time to time.

那宝卷我十五，六岁时到傅家山下小舅舅家做人客，夏天夜里又听宣过一次，现在文句记不真了，我只能来摹拟，其中有一段是海棠丫鬟解劝小姐、

I listened to that Baojuan again in another summer night when I went to visit my youngest uncle at his home near the Fujia mountain 傅家山. I was fifteen or sixteen years old then. I can't remember the exact lyrics now. There was scene describing the servant girl helping the young lady to get over her worries, the lyrics are roughly as follows.

唱、
禀告小姐在上听 海棠有话说分明
爹娘亦为儿女好 只是悔婚不该应
但你因此来轻生 理比爹娘错三分

Sing:

Please listen to my words, my young lady.

Haitang 海棠, me, have things to say.

Parents always love their child,

Though yours shouldn't break off your engagement.

It's your fault to make light of your own life.

你也念那读书子 他是呀、男儿膝下有黄金

此番发怒去赶考 不为小姐为何人

女有烈性去就死 何如烈性来求成

况且姻缘前生定 那有失手堕埃尘

Then think of that man

He cherishes his dignity and

he will take the imperial exam for whom,

My young lady, you, my young lady.

You have the gut to die,

Why not use it to chase your happiness?

Marriage comes by destiny,

²⁸ Xuanbaojuan 宣宝卷, also known as xuanjuan 宣卷 or baojuan 宝卷, is a kind of traditional performance in the form of narrative singing in Shaoxing, Zhejiang Province, China. The main contents are usually about Buddhist texts or folk stories. The instrument used in the performance normally include erhu 二胡, yueqin 月琴 and a woodblock. It is an intangible heritage of China.

And it won't change anyway.

白、
依海棠寻思呵

Dialogue:

In my opinion,

唱、
小姐好比一匹绫 裁剪比布费精神

Sing:

You are like silk, my young lady.

Easy to weave but tough to cut.

白、
小姐小姐，不如主仆双双出走也

Dialogue:

My lady, how about running away from home together?

唱、
侯门绣户小姐惯 街坊之事海棠能

Sing:

You are good at making embroidery and

I am familiar with tiny things in social life.

如此，小姐就逃出在外，与海棠刺绣纺绩为生。

In this way, the young lady together with her servant girl ran away from home and made living on making embroidery and spinning thread.

及那书生中了状元来迎娶，小姐反而害怕起来，说我不去也罢，海棠催她妆扮上轿，说道，当初吃苦受惊，其实也喜，如今天从人愿，喜气重重，其实也惊，当初亦是夫妻的情份，如今亦小姐仍是小姐，官人仍是官人也。

When the Zhuangyuan came to marry her, she was scared and didn't want to be married at all. Her servant girl, Haitang 海棠 hurried her to making up and sitting in the palanquin and said, "my young lady, you were glad when you suffered for him, and you are actually surprised by him now when things go well and follow your wish. The bond between you two has already been like what couples have. You are the way you are and so is he."

是这样清坚决绝而情理平正的人世，所以大乱起来亦出得五龙会里的英雄。记得那天晚上宣卷完毕，众人起身要散，但见明月皓皓，天边有一道白气，建章太公说长毛造反时也这样，民国世界要动刀兵了。

It is because the society then has the tendencies of being firm-minded and righteous that there were heroes appeared in turmoil like those in Wulonghui. When the Xuanjuan 宣卷 was finished and people were about to go home, I remembered the moon was bright upon the sky, and the horizon looked white in night. Grandpa Jianzhang said it was the same weather when "the long-hair"²⁹ rose in rebellion. There might be wars during the Republic of China period.

子夜秋歌

Songs in the autumn night

我乡下秋天的节过得清淡，因为这一晌田里很忙。中秋前后胡村人还到下沿江客作割稻，下沿江是曹娥江下游余姚慈溪一带，那里是平阳地方，田稻比嵊县的早熟。所以胡村人虽中秋节也除了去街上买一个月饼来吃吃，别无张致。倒是七月初二的三界镇上有花迎，扮台阁做戏文，四乡的人都赶来。七月初七乞巧夜，胡村人家在檐头或楼窗口

²⁹ "The long-hair" is a literal translation of the rebel people who joined in Taiping Heavenly Kingdom 太平天国 to against the Qing Dynasty. Under the governance of the Qing Dynasty, people needed to shave hair and to have a braid, which the rebel people didn't do, so they were called the long-hair.

陈设瓜果拜双星，都极其简单，惟教小女儿在暗处拿线穿进针里，穿得进就是乞得了巧了。又女儿戴耳环，先是用彩线一针穿过耳孔，就用彩线系住，亦在乞巧这一天。还有是地藏王菩萨生日，家家户户都点香插在门前地上，摆一碗清水。此外是七月半做羹饭拜祖宗，秋分在大桥头路亭里做盂兰盆会，又妇女们到桥下大庙里拜龙华会。

In our countryside, the festivals in autumn were usually not lively because people were busy farming. Before and after the Mid-Autumn festival, people in Hu Village went to the Xiayan River 下沿江 to cut the rice. Xiayan River was in the zones of Yuyaoxi Stream 余姚慈溪, the lower stretch of Caoe River 曹娥江. It belonged to Pingyang 平阳. The rice field there matured early than in Sheng County 嵊县. Thus, in the Mid-Autumn festival, the only thing that different from ordinary was that people would go to the street and eat a moon cake. While, on the second day of the seventh lunar month, there were celebrations in Sanjie Town. There would be opera shows, and people from neighboring villages would come. On the seventh day of the seventh lunar month³⁰, families in Hu Village put food on their eave or window to pray for happiness. The process was quite simple: they asked the younger daughter to thread a needle in the dark. If she succeeded, everything would go well. Daughters also needed to wear earrings on that day. They put colored threads went through the ear piercing and tied it. Moreover, on the birthday of Ksitigarbha Bodhisattva, all families would bum joss sticks piously and set a bowl of water on the ground in front of the door. Besides, in the middle of the seventh lunar month, people in Hu Village would cook meals to worship their ancestors. On autumn equinox³¹, there would be Obon Festival in the pavilion at the crossing, and women would worship Longhua 龙华 in the big temple under the bridge.

我对胡村的大庙没有兴趣，小时只跟母亲与姑母烧香去过。但我喜欢路边的土地祠，瓦屋一间，泥墙泥地，只供一尊石像，倒是大气磅礴，香案上惟有陈年的蜡泪及点剩的香棒，牧童多来玩耍，早秋尚遍野骄阳蝉声，此地却阴凉。他们说明太祖朱元璋小时看牛，便也是在这样的土地祠地上午睡，手脚张开，一根赶牛的乌筱横在头上。成了个天字，一个会望气的人经过见了大惊，想这牧童如何可以，就用脚踢踢他，他侧过身去仍睡，这回是敛拢手脚，把乌筱横在肩项上，成了个子字，那望气的人就知道这小小孩童是真命天子了。

I was not interested in the big temple in Hu Village. I only went there when my mother and aunt worshiped. However, I liked the Earth God temple at the roadside. It was a tile-roofed house with mud walls and mud ground. There was only one stone statue, but it was grand and magnificent. Old candle wax and left joss sticks and candles were on the burner table. Kids always played there. In early autumn, the sun was blazing outside and cicada chirping everywhere, however, it was cool in the temple. People said that when Zhu Yuanzhang 朱元璋³² was young, he had pastured cattle. He took a snap on the ground in an Earth God temple, stretching his arms and legs, putting a cattle stick above his head. It looked like the character, *Tian* 天. A person who can take auspices was frightened by the shepherd boy and kicked him. Zhu Yuanzhang turned over and fell asleep again. He tucked his arms and legs and put the cattle stick on his shoulder, which formed the character *Zi* 子. The geomancer knew that the boy must be the emperor in the future.

重阳节吃白酒。这一天吃白酒是在桥下胡氏宗祠里，荷花塘倪家山陆家奥三胡村的人都来，白酒太公最尊，胡村人都是他的子孙，家谱里他另有名讳，因是头代祖宗，且留下莹田，轮值之家清明上坟用鼓乐，及于重阳节备办白酒，白酒是不设馐饌。

People would drink *Baijiu* 白酒³³ on Double Ninth Festival. They drank in the Hu's ancestral temple under the bridge. People of Hu Village from Hehuatang 荷花塘, Nijiashan 倪

³⁰ Chinese Valentine's Day

³¹ September 23th

³² The first emperor of the Ming Dynasty

³³ A kind of Chinese traditional liquor.

家山, and Lujia'ao 陆家奥 all came. We called the most respectful elder in our village *Baijiutaigong* 白酒太公. He was old and had many descendants that all people of Hu Village can be called his children. He had another name in the family tree. Because the first generation left the cemetery, the family on duty in the turn to visit the grave on Tomb-Sweeping Day should have music and bang drums. As for the *Baijiu* on Double Ninth Festival, there was no feast.

在祠堂里办酒, 此外我记得一次是荷花塘建昌太公用潮烟管打了倪家山洁斋公公, 大家都评建昌太公理错, 罚他在祖宗面前摆了四桌酒向各房谢罪。建昌太公是家长, 众家之长, 后来我进绍兴第五中学, 要写学生的家长姓名, 我不知是该写我父亲的, 第一学期的成绩单便寄到建昌太公那里。

Besides this, the feast prepared in the temple I remembered was that *Jianchang* elder 建昌太公 made four tables of the feast to apologize to others. Because *Jianchang* elder in Hehuatang hit *Jiezhai* elder 洁斋公公 in Nijiashan by his tobacco pipe, people thought he was wrong and punished him. *Jianchang* elder was patriarch, the head of a family. When I studied at the Fifth Middle in Shaoxing and asked to write the name of my patriarch, I did not know that I should write my father's name. Therefore, my transcript in the first term was sent to the *Jianchang* elder.

我喜欢晴天, 春雨梅雨秋霖我都厌恶, 雨天乡下人在家里做的事, 如剪蕃薯苗, 刮苕麻, 湿漉漉的不用说, 即袭谷舂米, 我亦何时听见都觉得是和雨声里, 还有是睡打稻草编织草鞋, 那声音总使我想起雨天。惟有晴天落白雨, 大太阳大雨点, 雷声过后半边天上垂下虹霓, 最是好看。但秋天到底晴天多, 秋霖过了, 残暑已退, 太阳就另是一番意思。乡下人忙于收成, 畝上稻桶里打稻, 一记一记非常稳实, 弘一法师说最好听的声音是木鱼, 稻桶的声音便也有这样的安定。

I loved the sunny day and hated spring rains, plum rains, and autumn rains. When it rained, people cut the seeding of sweet potatoes and ramies, both of which were damp. When people hulled grain and pounded rice, it was heard like rainfall. The sound of hitting grain and making straw shoes also made me think of a rainy day. It was only if it rained on a sunny day, and raindrops accompanied the big sun, there was a rainbow after thundering. It was such a beautiful day. Sunny days were more than rainy days. After autumn rains, it became cool. Sun became lovely. People in the countryside were busy harvesting. They threshed rice in rice containers again and again. Master Hong Yi said that the most beautiful sound is the sound of beating the wooden fish. The music of threshing rice was also as peaceful as that.

人世因是这样的安定的, 故特别觉得秋天的斜阳流水与畝上蝉声有一种远意, 那蝉声就像道路漫漫, 行人只管赳赳去不已, 但不是出门人的伤情, 而是闺中人的愁念, 想着他此刻在路上, 长亭短亭, 渐去渐远渐无信, 可是被里余温, 他动身时吃过的茶碗, 及自己早晨起来给他送行, 忙忙梳头打开的镜奁, 都这样在着。她要把家里弄得好好的, 连她自己的人, 等他回来。秋天的漫漫远意里, 溪涧池塘的白苹红蓼便也于人有这样一种贞亲。

Because life was so peaceful, the sunshine, the water flow, and the song of cicadas on the dam made me think of profound meaning. The song of cicadas was like the long way; people only cared about leaving and neglected the sadness. However, people who were left were worried about his leaving. He faded away. But the bed was still warm. The bowl he used and the mirror used to makeup before she saw him off were still there. She had to make everything well included herself at home, and she would wait for him. In the meaningful autumn, even the water plants in the stream and pond also had such faithful.

重阳过后, 天气渐渐冷了, 村里的新妇与女儿们清早梳洗开始搨起水粉, 堂兄弟与叔伯见了故件惊诧说:「哎? 天快亮时霜落得这样厚!」她们也笑起来。我三哥哥在绍兴营里当排长, 新讨了三嫂嫂, 是绍兴城里人, 回胡村参见宗祠, 办喜酒, 头一年就留她在家奉侍娘娘, 她開箱子取出缎子裁剪, 因为已入深秋, 剪刀与缎子凉凉的, 就觉得人体的温馨, 且亦是新妇的温馨。

After the Double Ninth Festival, it became cold. The young women in the village began to use perfume and cosmetics in the morning. When their brothers or uncles saw them, they would feign surprise and say: "Wow! How thick the frost is before morning!" Young women laughed as well. My third elder brother was a platoon leader in Shaoxing camp. His newly married bride lived in Shaoxing and grew up in the city. They went back to Hu Village to visit the ancestral temple and prepared a wedding feast. In the first year, she stayed at home and looked after the elder female members in the family. She opened the box and took out satin. As it was late autumn, both satin and scissors were cool. In this circumstance, the body temperature was particularly warm. It was also warm and sweet of the newly married bride.

【戏文时】

The Village Theatrical Performance

十月小阳春，田稻都割尽了，村口陌上路侧乌(木+臼)树，比枫叶还红得好看，朝霜夕阳，不知何时起忽然落叶壳脱，只见枝上的(木+臼)子比雪还白，比柳絮比梅花又另是一种体态，把溪山人家都映照了。此时崂浦大王出巡，经过的村子都办素斋耐神，招待迎神诸众。较小的村子菩萨只停一停，打了午斋或只分(米+么)(米+兹)，较大的村子则做戏文，请菩萨落座，翌日再启行，胡村也年年此时必做戏文。

The October was also called Xiaoyangchun 小阳春³⁴. In this period, rice had already been reaped and the leaves of those Chinese tallows on the roadsides had turned red, which were even more beautiful than maple leaves. There was frost in the morning and sunset before night. Suddenly one day, leaves fell and shells of the seeds dropped. The seeds, jiuzi 柃子, were left on the branches, more white than snow while different from willow catkins and plum blossoms as well, shining upon families living in Xishan 溪山 area. Also at that time, the King Tupu 崂浦大王 would have a royal progress. Villages where the King Tupu arrived would prepare vegetarian food to serve the god and people who came to worship. The Bodhisattva would only stay for a while in small villages. They would prepare a lunch as the only meal or just distribute glutinous rice cake. While in larger villages, there would be theatrical performance to invite the Bodhisattva to settle down and continue his progress another day. Hu village 胡村 held performances every year at this time.

菩萨有三尊，一尊白脸，一尊红脸，一尊黑脸，也许就是桃园结义起兵的刘关张三兄弟，但是叫崂浦天王。出巡时三乘神轿，缓缓而行。轿前鼓吹手，旗牌铙伞，又前面是盘龙舞狮子，耍流星抛菜瓶，最前面是十几封大铜锣，五、六对号筒，还有是串十番的人，此外神轿前后手执油柴火把及灯笼的有千人以上，一路鸣锣放铙，真是逢山开路，遇水搭桥。

There were three Bodhisattvas. One had a white face; the second had a red face and another had a black face. They might be those three sworn brothers, Liu Bei 刘备, Guan Yu 关羽, and Zhang Fei 张飞, but they were all called the King Tupu. Three palanquins carrying the three gods moved slowly when progressed. In front of the palanquins, there were drummer, bulgers and people who were responsible for holding flags, signs, blunderbusses and umbrellas. Before them, there were people performing the dragon and lion dance and juggling. The progress crowd was led by more than ten gongs, five or six pairs of horns, and a group of

³⁴ Xiaoyangchun is a phrase describing a certain climate phenomenon, which usually happens in October. When it happens, the weather will be quite warm though the winter is coming soon.

people who belonged to shifan team 十番班. More than a thousand people would carry torches or lanterns round the god palanquins. Gongs and blunderbusses sounded along the way. It seemed that roads and bridges could be built the moment they met a mountain or a river.

十番班是唱绍兴大戏，有锣鼓钲笛弦索来配，惟唱而不扮，菩萨出巡时较大的村子都出一班娱神，跟菩萨到落座的村里，若无戏文的，便留一班在神座前唱，其余则在较有名望的人家打斋，就在那家的堂前唱。一年我父亲与胡村一班十番去迎神，路上得知下王的十番今晚到芦田要唱轩辕镜，下王与芦田都是财主村子，轩辕镜又是一本难戏，胡村人就在路亭里在田塍边歇下来时看戏本，一路走一路记。傍晚到芦田，菩萨落座。诸众被请到各家打斋，胡村与下王两班十番恰好落在同一台门的两份人家堂前。锣鼓开场，先是下王班唱轩辕镜，胡村班唱紫金鞭，随后那边轩辕镜只会唱半本，这边见那边停了就来接下去，是我父亲击鼓执拍板指点，竟是唱得非常出色，引得女眷都出来听，堂前庭下大门口挤满了左邻右舍，及从各村各保迎神同来的诸众，都说胡村十番班压倒了下王十番班，主家也得了体面，添烛泡茶，搬出半夜酒，茶食点心八盘头。

Shifan team could perform full-scale dramas of Shaoxing. Instruments that were often used include gongs, drums, cymbals, bamboo flutes, and stringed instruments. People only sang but did not wear any make-up or performing clothes. All the large villages along the progress routine had such a performing team, and they would follow the Bodhisattvas to every village where they settled down. When there was no village theatrical performance, only one team would sing in front of the Bodhisattva and other teams would perform at local rich families, who would offer them food in turn. One year, my father together with the shifan team of Hu village to meet the god. On their way they heard that the shifan team of Xiawang village 下王村 would perform Xuanyuan Mirror 轩辕镜 that night at Lutian village 芦田村. People in Xiawang village and Lutian village were rich and the Xuanyuan Mirror was a difficult drama, so they had to remember their parts when resting at pavilions or field ridges along the way. At dusk, the god settled down at Lutian village. Both shifan teams of Xiawang village and Hu village were invited to perform and the two families were neighbors by chance. The competition started in the sounds of gongs and drums. Xiawang team sang the Xuanyuan Mirror first, and Hu team sang the Zijin Whip 紫金鞭. However, the Xiawang team could only perform the first half of Xuanyuan Mirror. Seeing them stop singing, my father beat the drum and conducted the Hu team to sing the later half. It was surprisingly brilliant, drawing women stepped out the room to listen. The house was surrounded by next-door people and many others who were from other village to worship the god. All of them said that Hu team was

better than Xiawang team. The host family felt having the honor, lighting up more candles and making new tea. They even prepared alcohol for people to drink, with various desserts.

迎菩萨我顶爱看盘龙，龙有二、三丈长，八个人擎，一人擎龙头，一人擎龙尾，六人擎龙身，前面一人擎珠，龙头是布与竹骨再加彩纸箔做成，龙身只是一幅布绘上龙鳞，就像被剥下的龙皮，每隔二尺套一个像灯笼壳子的竹骨，用带子系着，这竹骨扎在一根五尺长杯口粗细的棍子上，由一个人高高擎起，如此八个人擎着走时，便有飘飘然蜿蜒之势。菩萨出巡到胡村时，神座还在台登山脚下，前头的龙就已到了村口，路边田里割过稻，正好盘龙，当下数声铙响，锣声大震，两条龙飞舞盘旋，各戏一颗珠，另外田里也是两条龙在盘。但还有两条龙则一直跟菩萨到祠堂里。

I liked the dragon dance the most during the process of worshipping the bodhisattva. The dragon was two to three zhang 丈 long, needing eight people to hold it up. One man held the head, and one man held the tail. The other six men would hold the body part, while one man in the front of the dragon would hold a jewel-like ball. The dragon head had bamboos as its bones, and clothing and colorful papers were its skins. The body part was actually a piece of cloth, drawn with scales of the dragon, which was just like the skin of the dragon. There would be lantern-like bamboo bones at a distance of two chi 尺 from the head to tail, tied with strings and on a five chi long stick, which was as thick as a tea cup. Every performer would hold one of the sticks. As the whole dragon was held up, it seemed to fly in the sky, graceful and wriggling. Before the bodhisattva arrived at Hu village, the dragon arrived first, while the seat for god was still at the foot of Taideng Mountain 台登山. The rice in the field had already been harvested, making enough room for the dragon dance. At that moment, together with the loud sounds of blunderbuss and gongs, two dragons played with two balls, flying up and down in the sky. There were also two dragons playing in the other field, while there were still another two dragon following the bodhisattva to the ancestor hall.

龙之后来了几面牌，一面牌、风调雨顺，一张牌、五谷丰登，一面牌、国泰民安，一面牌、状元及第，再后面就是神轿。神轿本是四人抬的，一进村就换了八人大轿，一派细细的音乐前导，经过我家门口大路上，村里男女老小都出来焚香拜接，祠堂里正门大开，神轿将到时止了鼓乐，一齐放铙鸣锣，先由校尉鸣鞭喝道，庭下连放顿地铁炮，震得祠堂里的屋瓦皆动，又鞭炮如雨，就在这样惊心动魄里倒抬神轿进来，三出三进，纔奉安在大殿上，于是庭下盘旋起两条龙，非常激烈，一时舞罢，铙铙俱止。供桌上摆起全猪全羊，及诸家斋馔，建昌太公上香献爵，大家都拜，礼成。正对神座的戏台便开锣，先唱做一出八仙庆寿。

Behind the dragons, there were people holding signs, on which there were fengtiao

yushun 风调雨顺³⁵, wugu fengdeng 五谷丰登³⁶, guotai minan 国泰民安³⁷ and zhaungyuan jidi 状元及第 written in Chinese characters. The god palanquin followed behind. It was held by four people on its way. After entering the village, there were four more people to hold it. Guided by delicate music, they passed by our home and moved on. People in the village, men and women, the young and the old, all came out to worship the god with burnt incense. The front door of the ancestor hall was widely opened. When the god arrived, music muted. Blunderbuss and gongs sang at the time. The captain shouted and waved his whip first. Having seen his sign, people outside started to shoot off cannons. The roof and tiles were shaking slightly under its power. In the loud sound of fireworks, the god palanquin was held into the ancestor hall backwards, and then was held out. The ceremony repeated for three times and the god was finally settled down in the hall. In the yard, people restarted the dragon dance fierily. After the dance, grandpa Jianchang 建昌太公 worship the god with burnt incense and alcohol in front of the altar table, which was filled with a whole pig, a whole goat, and various dishes made by villagers. People all followed grandpa jianchang to worship the god. When finishing the ceremony, it was time for performance. The stage was in the opposite of the god, and on the stage, the first play was about eight immortals celebrating the birthday of their god.

戏文时四亲八眷都从远村近保赶来，长辈及女眷是用轿子去接，家家都有几桌人客，单是戏台下见了邻村相识的就都款留，家家戏文时都特为裹粽子，上三界章家埠赶市备饌，客人都谦逊，主人都慷慨。堂前请酒饭点心，桥下祠堂里已戏文开头场，一到大桥头就听得见锣鼓声，大路上人来人往，都是谁家的人客，男人穿竹布长衫加玄色马褂，瓜皮缎帽，上缀红顶子。女人都戴包帽，身上穿的，年青的多是竹布衫袜，亦有穿华丝葛，脸上臙脂花粉，年长的多是蓝绸衫黑裙，包帽像两片海棠叶子联成，中间狭处齐额一勒，分向两边，松松的遮过耳朵，到后面梳髻处把两片叶尖结住，顶上的头发依然露出，依着年龄，包帽或是宝蓝缎子绣红桃，或是玄色缎子绣海棠双蝴蝶，或玄色缎子甚么也不绣，但沿边都缀珍珠。脚下穿的，年青女子天足，缎鞋两侧绣的彩凤双飞，小孩也是新袍裤，穿的老虎头鞋，戴的蓝缎子瓦棱帽，当前缀长命富贵或金玉满堂四个金字，亦有只是一寸八分宽的一个帽圈，红锦细绣，上缀一排金身小罗汉。

During this time, all relatives would come together to unite, no matter how far they lived. The host family would use palanquins to fetch the elder and women relatives. Every family

³⁵ It means seasonable weather with gentle breeze and timely rain.

³⁶ It means an abundant harvest of all crops.

³⁷ It means that The country is prosperous and the people are at peace.

had tables of guests. Even familiar people met during the perform, they would be invited to enjoy the meal. To prepare the Zongzi 粽子, people would go to Zhangjiabu 章家埠 in sanjie 三界, where the country fair was held. All the guests were modest, and all the hosts were generous. While people eating at home, the first play had already started at the ancestor hall after the bridge. Coming close to the bridge, you could hear the happily sounds of gongs and drums. People crowded on the street. All of them were came to visit. Men were wearing long gowns made from starched light-blue cotton cloth together with black jackets and skullcaps with a decorative red button on the top. All women would wear baomao 包帽. Most young women were wearing shirts and socks made from starched light-blue or white cotton cloth, and some of them also wore cloth made from huasige 华丝葛³⁸. They put blusher on their cheeks as well. Most elder women were wearing blue silk shirts and black dresses. Their baomao 包帽 were like to connected leaves of the cherry-apple tree. Middle of the baomao was narrow, tightly on the forehead and then went backwards, it would cover the ears loosely. The two leaves were connected at the back side of the head, just at the chignon and the hair on the top of head was not covered. The pattern of the baomao could be blue silk with embroiderd peaches, black silk with embroiderd cherry-apple and two butterflies, or just black silk with nothing on but with pearls sewed on the sides. Women wore different baomao when they were in different ages. Then I looked to their feet. Women did not do the foot-binding anymore, wearing silk shoes with embroiderd colorful phoenixes on both sides. kid also wore new clothes. Their shoes were made in the form of tiger heads. their caps were made from blue silk. Characters were embroiderd with golden thread in the front of the cap, and some are changming fugui 长命富贵³⁹, and some are jinyu mantang 金玉满堂⁴⁰. There were also kids wearing hatband, which was one cun 寸 and eight fen 分 in width. It was made from red silk and had a row of little golden arhats on it.

戏台在祠堂里, 祠堂内外摆满摊贩, 直摆到大路上田塍边, 卖的甘蔗荸荠橘子金橘, 姜渍糖, 豆酥糖, 麻酥糖, 芝麻洋钱饼, 还有热气蒸腾的是油条馒头云吞辣酱油豆腐, 及小孩吹得嘟嘟叫的泥蛙彩鸡响铃摇咕咚, 一片沸沸扬扬。戏台下站满男看客, 只见人头攒动, 推来推去像潮水, 女眷们则坐在两厢看楼上, 众音嘈杂, 人丛中觅人唤人, 请人客去家里吃点心。看楼上女客便不时有娘舅表兄弟从台下买了甘蔗橘子送上来, 她们

³⁸ It's a jacquard silk fabric, which is in a fine and thin texture.

³⁹ It means longevity with wealth and honor.

⁴⁰ It means that gold and jade fill the hall literally, and the deeper meaning of it is to have abundant wealth or many children in the family.

临阑槛坐着看戏，而台下的男人则也看戏，也看她们。

The stage was inside the ancestral hall. Stalls and their keepers crowded both inside and outside the hall, extending to the roadside and the field ridges. There were people selling sugarcanes, water chestnuts, oranges, calamondin orange, ginger-stained sugar 姜渍糖, dousu sugar 豆酥糖, masu sugar 麻酥糖 and sesame-seed cakes. There were also hot food, such as deep-fried dough stick, steamed buns, wonton and spicy tofu with soy sauce. Toys for children were various, too, such as muddy frogs and colorful chicken bells. The frogs were beeping and the bells were rumbling. Under the stage, the field was filled with male audience. Things that you could only see were others' heads. The crowd was like the tide, pushing forward and pulling backwards. Women were sitting on the hatchback looking upstairs. In the noisy sounds, there was a person calling another person and also the sounds of inviting others to have some desserts at home. Uncles or cousins would buy sugarcane or oranges for their female relatives upstairs. They sat at the threshold to watch the play, while the men beneath also watched them.

戏文时真是一个大的风景，戏子在台上做，还要台下的观众也在戏中，使得家家户户，连桥下流水，溪边草木，皆有喜气，歌舞升平原来是虽在民国世界亦照样可以有。但如今都市里上戏馆看戏，则单是看，自己一点亦不参加，风景惟是戏台上的，台下与外面的社会没有风景。

When doing the village theatrical performance, it was really a great scenery. There were people performing on the stage and audience under the stage were also immersed in the show. From the stream under the bridge to the grass and trees on the riversides, it made everything have happy atmosphere. Though that was in the time of Republic of China, we could still watch a show and enjoy the prosperity. However, to watch a performance in theater nowadays in cities, you are only watching, without any engagement. The beautiful scenery only exists on the stage, and nothing here under the stage and in the society outside.

却说胡村戏文时是做的绍兴大戏。偶或做徽班，即掉腔班，一句戏前台只唱大半句，尾巴由后台众口接唱。绍兴戏像京戏，惟唱工不同。且京戏唱时配胡琴，而绍兴戏唱时则配乐以横笛为主，胡琴亮烈，横笛嘹亮，但横笛多了个悠扬。绍兴戏的横笛是元曲昆曲的流变，且更配以板胡而已。胡琴有三种，一即京戏里的，亦称二胡，最刚，又一是配洞箫的，最柔，而板胡则近似二胡。京戏与绍兴戏的唱工与配乐的直谅，及生旦净丑的明划，取材自闾巷之事以至于天子之朝廷及历朝民间起兵，皆极其正大，可比诗经的大雅小雅，而此外如嵯县小戏及河南坠子山东大鼓等则是国风，广东戏亦只能取它的南音。但掉腔班的来历较奇，或是古昔杨柳枝和歌的流变。

Plays that had been performed in Hu village were great plays in Shaoxing. Occasionally, they also did what a huiban 徽班 would do, which was also called diaoqiangban 掉腔班. The main singer would only sing the most half of the sentence, while others at the backstage would sing the final words together. Plays of Shaoxing were quite familiar with Beijing Opera, and there were only few differences in singing skills. Huqin 胡琴 were often used in Beijing Opera, while in Shaoxing plays, we used bamboo flutes as the main instrument. Both of the two instruments had loud and clear sounds, but bamboo flute could be played rising and falling as well. Shaoxing plays learnt from yuanqu 元曲 and kunqu 昆曲 to use the bamboo flute, and used the banhu 板胡. There are three types of huqin. One is erhu 二胡 used in the Beijing opera. One usually plays together with a vertical bamboo flute and it plays the softest melody. And the third is banhu, which is much similar to erhu. Beijing opera and Shaoxing plays were both official and serious, from the singing skills, music, to their division of different characters. The content of them varied from folk to the royal court, and also included uprisings from dynasty to dynasty. They could be compared to the daya 大雅 and xiaoya 小雅 parts in the Chinese *Book of Songs*. Well, others like Sheng county plays 嵯县小戏, zhuizi 坠子 of Henan Province, dagu 大鼓 of Shandong province, they could compare to the guofeng 国风 part in that book. Guangdong opera was like the nanyin 南音 part. The diaoqiangban 掉腔班 was very unique. It might evolve from ancient songs.

绍兴戏开锣敲过头场二场，先以八仙庆寿，次则踢魁绰财神，然后照戏牌上点的戏出演。中国的舞皆已化成戏，惟踢魁绰财神仍是舞，戴的假面。魁星不像书生，却是武相，右手执笔，左手执斗，笔点状元，斗量天下文章，舞旋踢弄极其有力，民间说文曲星武曲星，只是一个魁星。踢魁绰财神皆不唱，惟魁星把笔题空时，一题一棒锣响，后场有人代唱，「解元！会元！状元！连中三元！」魁星的假面极狰狞，但与其说狰狞不如说峥嵘。财神则白面，细眼黑须，执笏而舞，倒是非常文静，白面象征银子，却只觉是清冷冷的喜气，财富可以这样的文静有喜气，这就真是盛世了。

The first play was *Baxian qingshou* 八仙庆寿, and the second play was *Tikui chuo caishen* 踢魁绰财神. After those two plays, other performance would follow the performing list. Chinese dance were evolved into opera, while the tikui chou caishen was still in the form of dancing. The actor needed to wear a mask. Kuixing 魁星⁴¹ was not like an intellectual but a general. He would carry a brush pen in his right hand and a dou 斗⁴² in his left hand. The

⁴¹ Kuixing 魁星 was the four stars in the bowl of the Big Dipper, or the one at the tip of the bowl. In Chinese folk stories, they are immortals, and are responsible for destinies of intellectuals.

⁴² It is a measure for weighing grain.

brush pen would appoint the zhuangyuan 状元, and the dou would weigh all essays from the world. The dance was powerful. In Chinese folk stories, there were immortals called wenquxing 文曲星 and wuquxing 武曲星, but they are the same Kuixing. There was to lyrics of the show. Only when the kuixing held up the brush pen, people at backstage would sang “Jieyuan 解元! Huiyuan 会元! Zhuangyuan 状元! Lianzhong sanyuan 连中三元!”⁴³ for him in a loud sound of the gongs. The mask was hideous, or could also say it was extraordinary. The mask of the caishen 财神⁴⁴ was quiet and white, symbolizing the money, silver. His eyes were narrow and long, and his beard was black. He danced with a hu 笏⁴⁵ in his hands. When faced with wealth one could be happy but calm, it must be a prosperous era.

⁴³ In ancient China, there was Imperial Examination, which include three parts, xiangshi 乡试, huishi 会试 and dianshi 殿试. Jieyuan 解元, Huiyuan 会元 and Zhuangyuan 状元 are the first prizes of the examinations respectively. Lianzhong sanyuan 连中三元 here means that a person wins all those three first prizes in Imperial Examination, which refers to great destiny of an intellectual.

⁴⁴ It is a god who is responsible for manage one's wealth.

⁴⁵ It is a small tablet, usually made from jade. When Chinese ministers went to meet the emperor, they would carve important things that they want to discuss with the emperor on it.