

THE CHAO-YIN-SHI 招隱士
"CALLING BACK THE HIDDEN SCHOLAR"

By HUAI-NAN-TZE¹

EDITED, TRANSLATED, AND ANNOTATED

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桂樹叢生兮山之幽
偃蹇連卷兮枝相繚

1. Cassia trees are densely growing in the mountains' solitude.

2. Bent together and intertwined, their branches clash together.

1. Wang Yih (W) explains this line thus: "The cassia trees are odouriferous, and thereby refer to the faith and purity of K'üeh Yüan. After having left the king's palace, he has hidden himself."

2. W interprets the line, as follows: "K'üeh is of beautiful appearance, his virtue is abundant and flourishing, his charity and justice supply each other, his perfection is finished. By talent and virtue he is pre-eminent, and shining before others. He will help the noble ones to become firm and strong." The Wu-ch'en say: The beautiful appearance of all the trees is like the model conduct of Yüan.—Hung Hing-tsu explains 繚 by 緝 to bind together.—Instead of 卷 there is a v. l. 卷 „bent”.

山氣巖崑兮石嵯峨
谿谷嶄巖兮水曾波

¹ For the general character of the kind of poetry to which this piece belongs, as well as for its hero, K'üeh Yüan, and for its commentators, see my translation of the Ta-chao, in Asia major, Introductory Volume (Hirth Anniversary Volume), as well as my edition of the Chao-hua of Sung Yüeh (Leipzig 1914). On the author, Huai-nan-tze, compare the introduction to my translation of his Ti-hing hün (Das Weltbild des Huai-nan-tze, *Ostasiatische Zeitschrift*, vol. V (1917), pp. 27—32).

3. The mountain-air is dense and heavy, the rocks are slippery and steep.

4. The torrent-beds are abruptly precipitous, the waters are swollen and streaming on.

3. 巖巖 is explained by the Wu-ch'en and by Chu Hi (C) as "the appearance of air filled with rain"; 嵒嵒 by "appearance of the high". But there is no reason why the two characters forming the second term should not be taken in their literal meaning "slippery and steep".

4. For 曾 v. l. 增 "to rise".

猿猱羣嘯兮虎豹嘯
攀援桂枝兮聊淹留

5. The crowd of the Yüan- and Yu-apes screams; tigers and leopards roar.

6. They tear and pull at the cassias' branches, nevertheless he tarries and stays.

5. Yüan and Yu are two big species of monkeys; the yu is, according to the Tze-tien, a black ape with long arms. Instead of 猿 v. l. 猿 "ape". 嘯, lit. "to whistle" is also used of the shrill screams of monkeys. W. explains the meaning of the line thus: "Where birds and beasts are dwelling, he (K'üh) would stay with pleasure. But the wild animals fight for their prey and want to tear each other to pieces. Therefore it is said, that in the lonely darkness of the mountain valleys, at the steep heights, there is no place to dwell for a noble man. Monkeys, tigers and leopards are no society for the wise."

6. W explains thus: "(The animals) climb upwards and tear at the trees; he, in coming along, looks at them full of sadness. Everywhere in the wilderness he tarries to go on." Our translation follows this explanation. If it is right, then this line may perhaps contain some allusion to K'üh Yüan's adversaries, as in the Chao-hun, where they are depicted (1.32) in the same way as tigers and leopards. The Wu-ch'en think otherwise, they explain 援 by 持 "to hold fast", thus making K'üh the subject of the sentence "he tears at the branches and clings to them". The meaning is, according to the Wu-ch'en: "Yüan clings to his model conduct, he tarries and keeps backwards, thus waiting for an enlightened ruler."

王孫遊兮不歸
春草生兮萋萋

7. The grandson of kings wanders about and does not return.

8. The herbs of spring are sprouting and thriving luxuriantly.

7. K'üh Yüan is called "grandson of kings", because, as the Wu-ch'en say, he was of royal descent and related to the royal family of Ts'u. See Lisao, ls. 1-4. Hung calls attention to the same phrase occurring in the Yüeh-fu, 王孫遊 (出於此). "The grandson of kings wanders." 遊 he is glad (instead of v. l. 游), hardly correct.

8. 萋 | is explained by the Wu-ch'en as "the colour of the herbs", but this explanation seems rather arbitrary. Curiously enough, the commentaries say nothing about a further hidden meaning of the line.

歲暮兮不自聊
蟋蟀鳴兮啾啾

9. The year advances, therefore he himself is not glad.
10. Crickets and cicadas are softly chirping.

9. W: "The year advances, and life (thereby) is shortened. Therefore the heart becomes trist and inquiet, and full of care."

10. The commentators seem to find in the line the meaning, that the crickets are chirping softly, because they are sad for the advance of time, and see their own end coming near. Hung refers to Chuang-tze, who expresses a similar thought (Chuang-tze 1, 1, 2a, the crickets know neither summer nor autumn). He also cites the Fang-yen, after which 蟋蟀 is a word from the dialect of Ts'u, used there instead of 蟋蟀, for which they say 蟋蟀 in Ts'u.

峽兮軋山曲
心淹留兮恫慌忽

11. Insurmountable and endless are the crooked mountain-paths.

12. The heart sinks and tarries, (it is) sad, embarrassed and frightened.

11. 峽 is explained by Hung, quoting the Kia-i-fu 賈誼賦, as meaning "insurmountable", which explanation comes nearest to the primary meaning. After W it means, "dim, dusky", after another expositor, Chu, "an atmosphere without sun-light", a third explanation even gives "reflection" (遠和映貌). C explains 峽軋 as "the sound of being rubbed together". All these explanations are baseless and quite arbitrary. The same is due of C's explanation of 曲 as "crooked".

12. 慌忽 is said by C to mean "spirits and demons". This meaning is entirely impossible and would give an impossible sense ("this makes

the spirits and demons sad"). If we assume the characters to have their primary meaning, then they are simply three adjectives, a construction not rarely met with in the Ts'u t'ue, for instance, Chao-hun, l. 49, and elsewhere. Another reading of the three last characters is 洞荒忽 "the caves are empty and dark". (?)

罔兮勃慄兮栗虎豹穴
叢薄深林兮人上慄

13. Frightened out of his wits, he trembling beholds the caves of the tigers and leopards.

14. Bushes and shrubs deepen the forest; in climbing upwards, man becomes frightened.

14. Instead of 上, v. l. 之. The somewhat strange expression 上 is not explained by the commentators. It seems most adequate to take it as a verb, as the description shows that K'üh is thought to climb the mountain.

嶽岑崎嶇兮崑嶒魄確
樹輪和糾兮林木葳甌

15. High and steep, rugged and rifted, abrupt and craggy the mountains are.

16. The crossed branches of the trees are entangled; the twigs of the forest trees are bent.

15. All terms occurring in this line, generally written with rad. 山, design "the appearance of the mountains".

16. The characters 林木 are missing in one edition, but this reading must probably be rejected, as the metre would be too much disturbed by their omission. 葳甌 designs, after the commentaries, the crossed branches; 葳 originally "leaves", means "the twigs bent down". Instead of 葳, v. l's. are 菱 "root", and 枝 "branch".

青莎雜樹兮蘋草靈靡
白鹿驚麋兮或騰或倚

17. The green herbs, shrubs and trees, the matting-grass are (all)pliant and flexible.

18. The white stags, males and females, these are jumping, the others leaning.

17. 蘋 fan is a kind of grass, used in the fabrication of mats. V. l. 蘋 p'in "often", also "shore", only the latter meaning could come into

question; the phrase might thus be interpreted as "the grasses on the shore". Instead of 藿 v. l. 藿 and 藿 leaves", the meaning would then be "the leaves of the grasses on the shore are pliant." The commentators seem to think that medicinal herbs are meant, Hung at least refers to a Pen-tsao, where it is said: "As to these grasses, the people of antiquity made a poem; "Much used are the herbs and roots, that are called fragrant and of curative power". Thus these grasses and herbs were looked at".

狀貌崑崑兮峨峨
淒淒兮漚漚爛猴兮熊羆

19. They appear high-horned, like the mountain-crests.

20. Cold and damp(look) the monkeys and bears.

19. W gives instead of 貌 the incorrect form 見.

崑 | means, after the Wu-Ch'en, "the high appearance of the antlers", after W, "the antlers are differently shaped, like mountain-crests".

20. Instead of the first 兮, a v. l. presents 而. Instead of 漚, v. l. 漚 "numerous", what seems to be out of place here. 一爛 mi, and 猴 yüan, are two big species of monkeys, comp. i. 6. 羆 is, after Hung, "a yellow bear with white marks". The Wu-ch'en seem to think that "monkeys and bears" must be taken here as pars pro toto, meaning "mountain-beasts" in general.

蕙類兮以悲
攀援桂枝兮聊淹留

21. If you think, (how much) you resemble them, then you will become sad.

22. They tear and pull at the branches of the cassias, and nevertheless he tarries and stays.

21. W gives a very long commentary, however, without making the meaning of the line much clearer: "Sorrowful he is and unhappy, as said above. All the many mountain-forests teem with dangers; herbs and trees are flourishing luxuriantly, deers and stags are living there, and tigers and rhinoceroses abide there. This is not suited for developing Tao and virtue, and to perfect heart and mind. One ought to wish K'üh Yüan to turn back." The Wu-ch'en say: "This means: The animals in the forests seem to regard him as their companion; full of sadness he (therefore) leaves the place, and this oppresses his heart." C repeats the commentary of W. Therefore the meaning seems to be: By staying in the wilderness, K'üh sinks down to the level of the beasts, and this ought to make him sad.

22. Compare note to 1. 6.—援 is missing in one edition.

虎豹鬪兮熊羆咆

禽獸駭兮亡其曹

王孫兮歸來山中兮不可以久留

23. Tigers and leopards are fighting; the bears growl.
 24. Birds and beasts are afraid, and forget their kinship.
 25. Grandson of kings, oh come back! in the mountains you cannot stay long!

23 and 24. The commentators say: "The murderous beasts of prey roar and fight angrily, the crowd of hares and pheasants becomes frightened and flees. They leave their companions and loose them."

25. The last line seems to contain an allusion to Chao-hun, 1. 30, where the text runs thus: 歸來歸來不可以久些—C gives the following comprehensive explanation: "Yüan is not yet in the mood of returning, how may he be called back? Therefore it is said once more: To live in the mountains is impossible. In the last line, Huaí-nan-tze at last makes his view known. He does not mean that (Yüan) ought not to stay in the mountains, but that he ought not to stay long. But he does not venture to assert that K'üeh Yüan will return."