

Number 2007

# 寓言故事

CHINESE FABLES

第四集



海華文庫

中華民國僑務委員會印行




# 寓言故事

CHINESE FABLES

## 第四集

海華文庫

中華民國僑務委員會印行



# 序 言

中華文化源遠流長，更蘊含豐沛人文思想與智慧結晶，傳統文化歷經歲月的薰陶、先賢智慧的累積，文化內涵更趨豐富多元，如何忠實記載博大精深的優良內涵，推展海外僑民教育，更攸關我優質文化札根與傳承，深具意義且任重道遠。

本會致力於海外華僑文教業務之推展，編印系列華語文教材，旨在增進僑胞對於中華文化的認識，提高華裔子弟之華語文程度，並能從歷史精髓中汲取先人智慧，跨越時空的鴻溝，習得待人處世的哲學，使中華文化歷久彌新，展現動人的光采。

僑務委員會



## Preface

The Chinese have a long history and inherit abundant humanistic thoughts and wisdom. As time progresses, our culture is becoming ever richer and more diverse. Whether Chinese culture can take root and be passed down to future generations depends on whether we are faithfully writing down the vast and profound contents of the culture and promoting the education of overseas Chinese.

The OCAC has endeavored to sponsor cultural and educational activities in overseas Chinese communities. We have compiled a series of Chinese language textbooks and put them in print. These materials enable overseas Chinese to understand Chinese culture, raise their language abilities. Despite of changes in time, they can still gain ancestors' wisdom from history, and learn the Chinese philosophy of getting along with people.

OCAC ,Republic of China(Taiwan)





# 目錄

---

影子和腳印	1
Shadows and Footprints	
買鞋子	5
Buying Shoes	
機智的烏龜	9
The Clever Turtle	
醜女模仿西施	13
The Ugly Maiden Imitates Hsi-shih	
吸乾池水找珍珠	17
Draining a Pond for a Pearl	
幽王打鼓	21
King Yu Beats the Drum	
錦鷄與狐狸	25
The Golden Pheasant and the Fox	
曾參殺人	29
Tseng Shen the Killer	
向狐狸要皮	33
Asking a Fox for Its Skin	
貪心的富翁	37
The Greedy Rich Man	
石牛滅蜀	41
A Stone Ox Conquers Shu	
大力士和聰明人	45
The Clever Man and the Muscle Man	



## Contents

---

羊走失了	49
The Lost Sheep	
假人	53
The False Man	
穀子和金子	57
Grain and Gold	
紫色衣服	61
Purple Clothes	
烏鴉學唱歌	65
The Crow Learns to Sing	
戴高帽	69
Putting on a High Hat	
千里馬	73
The Thousand-Tricent Steed	
猴老頭兒	77
The Old Monkey Man	
不守諾言的商人	81
The Merchant Who Broke His Promise	
健忘的人	85
The Forgetful Man	
方仲永	89
Fang Chung-Yung	
五個手指	93
The Five Fingers	





# 影子和腳印

有一個膽子很小的女人，在路上走。他無意間低頭一看——  
「喂，就在他腳下，有一個黑黑的影子。再回頭看一下，不得了，他的身後有一排腳印跟著他。他以爲自己已被鬼怪跟上了，心裏非常害怕。他加快腳步走，可是影子還是黏著他不放；再回頭看看，跟在他後面面的腳印居然越來越多。於是，他提起腳，飛快地跑起來。他跑得越快，影子也跟得越緊，腳印也越多。他還以爲自己跑得不夠快，更加拚命地跑，一秒鐘也不敢停下來休息。最後，這個可憐的人終於精疲力盡，倒在地上了。」

這個女人想甩掉影子，卻不知道只要站在陰暗的地方，就見不到影子；他不要腳印，又不知道只要靜止不動，就不會產生腳印。他所做的，適得其反的效果。這個人是太愚蠢了呀？

（取材自《莊子》）



## 【寓意】

要解決一個問題，  
必須清楚地認識問題的本質和來源，  
面對現實地去找求解決的辦法。  
一味地逃避，不但不能解決問題，  
反而使問題更加嚴重，  
自討苦吃。







# Shadows and Footprints

A timid man was once walking along a road. Without thinking he looked down and — eek! — there beneath his feet was a dark shadow. He turned his head and — horrors! — what did he see but a line of footprints behind him. He was terrified by the thought that a ghost was following him. He hastened his steps, but the shadow stuck with him. Another look behind showed that sure enough there were even more footprints trailing him. So he took off at a bounding run, but the faster he went, the closer the shadow followed, and the more footprints there were behind. Fearing his pace was too slow, he ran headlong for all he was worth, not daring to rest for a second. Finally this pitiable man wore himself out and fell to the ground dead.

This man wanted to shake off the shadow, but didn't realize that all he had to do was stand in a dark place and then he wouldn't be able to see it. He wanted to be rid of the footprints, but didn't realize that all he had to do was stand still and no more footprints would be produced. Everything he did had exactly the opposite result from what he wanted. Wasn't this man a little foolish?

(From *Chuang-tzu*)

## Moral

To solve a problem, one needs to make clear what it is and where it came from, then realistically seek a solution. Simply running away will not solve matters, but only bring more hardship on oneself.









# 買鞋子

有一個<sub>レ</sub>人<sub>ニ</sub>，想<sub>ニ</sub>買<sub>ニ</sub>雙<sub>ニ</sub>鞋<sub>ニ</sub>子<sub>ヲ</sub>。他<sub>ハ</sub>先<sub>ニ</sub>在<sub>ニ</sub>家<sub>ニ</sub>裏<sub>ニ</sub>用<sub>ニ</sub>尺<sub>ニ</sub>量<sub>ニ</sub>了<sub>ニ</sub>一<sub>レ</sub>下<sub>ニ</sub>脚<sub>ニ</sub>的<sub>ニ</sub>大<sub>ニ</sub>小<sub>ニ</sub>，把<sub>ニ</sub>尺<sub>ニ</sub>碼<sub>ニ</sub>寫<sub>ニ</sub>在<sub>ニ</sub>紙<sub>ニ</sub>上<sub>ニ</sub>。

他<sub>ハ</sub>到<sub>ニ</sub>了<sub>ニ</sub>鞋<sub>ニ</sub>店<sub>ニ</sub>，東<sub>ニ</sub>挑<sub>ニ</sub>西<sub>ニ</sub>選<sub>ニ</sub>，終<sub>ニ</sub>於<sub>ニ</sub>找<sub>ニ</sub>到<sub>ニ</sub>自<sub>ニ</sub>己<sub>ニ</sub>喜<sub>ニ</sub>歡<sub>ニ</sub>的<sub>ニ</sub>式<sub>ニ</sub>樣<sub>ニ</sub>。可<sub>レ</sub>是<sub>レ</sub>，他<sub>ハ</sub>這<sub>ニ</sub>時<sub>ニ</sub>才<sub>ニ</sub>想<sub>ニ</sub>起<sub>ニ</sub>，先<sub>ニ</sub>前<sub>ニ</sub>量<sub>ニ</sub>好<sub>ニ</sub>的<sub>ニ</sub>尺<sub>ニ</sub>碼<sub>ニ</sub>留<sub>ニ</sub>在<sub>ニ</sub>家<sub>ニ</sub>裏<sub>ニ</sub>，忘<sub>ニ</sub>記<sub>ニ</sub>帶<sub>ニ</sub>出<sub>ニ</sub>來<sub>ニ</sub>。他<sub>ハ</sub>對<sub>ニ</sub>鞋<sub>ニ</sub>店<sub>ニ</sub>老<sub>ニ</sub>闆<sub>ニ</sub>說<sub>ニ</sub>：「我<sub>ハ</sub>忘<sub>ニ</sub>記<sub>ニ</sub>帶<sub>ニ</sub>脚<sub>ニ</sub>的<sub>ニ</sub>尺<sub>ニ</sub>碼<sub>ニ</sub>來<sub>ニ</sub>，待<sub>ニ</sub>我<sub>ニ</sub>跑<sub>ニ</sub>回<sub>ニ</sub>去<sub>ニ</sub>拿<sub>ニ</sub>來<sub>ニ</sub>。」也<sub>ハ</sub>不<sub>レ</sub>等<sub>ニ</sub>老<sub>ニ</sub>闆<sub>ニ</sub>說<sub>ニ</sub>話<sub>ニ</sub>，他<sub>ハ</sub>掉<sub>ニ</sub>頭<sub>ニ</sub>就<sub>ニ</sub>跑<sub>ニ</sub>回<sub>ニ</sub>家<sub>ニ</sub>去<sub>ニ</sub>拿<sub>ニ</sub>。

他<sub>ハ</sub>回<sub>ニ</sub>家<sub>ニ</sub>拿<sub>ニ</sub>了<sub>ニ</sub>尺<sub>ニ</sub>碼<sub>ニ</sub>，再<sub>ニ</sub>跑<sub>ニ</sub>回<sub>ニ</sub>鞋<sub>ニ</sub>店<sub>ニ</sub>時<sub>ニ</sub>，鞋<sub>ニ</sub>店<sub>ニ</sub>已<sub>ニ</sub>經<sub>ニ</sub>打<sub>ニ</sub>烱<sub>ニ</sub>了<sub>ニ</sub>。他<sub>ハ</sub>只<sub>ニ</sub>好<sub>ニ</sub>失<sub>ニ</sub>望<sub>ニ</sub>地<sub>ニ</sub>走<sub>ニ</sub>回<sub>ニ</sub>家<sub>ニ</sub>。

在<sub>ニ</sub>回<sub>ニ</sub>家<sub>ニ</sub>的<sub>ニ</sub>路<sub>ニ</sub>上<sub>ニ</sub>，他<sub>ハ</sub>碰<sub>ニ</sub>見<sub>ニ</sub>一<sub>レ</sub>個<sub>ニ</sub>朋<sub>ニ</sub>友<sub>ニ</sub>。朋<sub>ニ</sub>友<sub>ハ</sub>對<sub>ニ</sub>他<sub>ニ</sub>招<sub>ニ</sub>呼<sub>ニ</sub>說<sub>ニ</sub>：「喂<sub>ニ</sub>，好<sub>ニ</sub>久<sub>ニ</sub>不<sub>レ</sub>見<sub>ニ</sub>了<sub>ニ</sub>。怎<sub>ニ</sub>麼<sub>ニ</sub>垂<sub>ニ</sub>頭<sub>ニ</sub>喪<sub>ニ</sub>氣<sub>ニ</sub>的<sub>ニ</sub>？什<sub>ニ</sub>麼<sub>ニ</sub>事<sub>ハ</sub>不<sub>レ</sub>開<sub>ニ</sub>心<sub>ニ</sub>呀<sub>ニ</sub>？」

這<sub>ニ</sub>個<sub>ニ</sub>人<sub>ニ</sub>回<sub>ニ</sub>答<sub>ニ</sub>說<sub>ニ</sub>：「唉<sub>ニ</sub>，說<sub>ニ</sub>來<sub>ニ</sub>氣<sub>ニ</sub>人<sub>ニ</sub>。剛<sub>ニ</sub>才<sub>ニ</sub>興<sub>ニ</sub>沖<sub>ニ</sub>沖<sub>ニ</sub>地<sub>ニ</sub>想<sub>ニ</sub>去<sub>ニ</sub>買<sub>ニ</sub>雙<sub>ニ</sub>新<sub>ニ</sub>鞋<sub>ニ</sub>，卻<sub>ニ</sub>沒<sub>ニ</sub>買<sub>ニ</sub>成<sub>ニ</sub>。」於<sub>ニ</sub>是<sub>ニ</sub>他<sub>ハ</sub>把<sub>ニ</sub>事<sub>ハ</sub>情<sub>ニ</sub>的<sub>ニ</sub>經<sub>ニ</sub>過<sub>ニ</sub>告<sub>ニ</sub>訴<sub>ニ</sub>了<sub>ニ</sub>朋<sub>ニ</sub>友<sub>ニ</sub>。

朋<sub>ニ</sub>友<sub>ハ</sub>說<sub>ニ</sub>：「噢<sub>ニ</sub>，起<sub>ニ</sub>初<sub>ニ</sub>你<sub>ハ</sub>忘<sub>ニ</sub>記<sub>ニ</sub>帶<sub>ニ</sub>尺<sub>ニ</sub>碼<sub>ニ</sub>，根<sub>ニ</sub>本<sub>ニ</sub>不<sub>レ</sub>必<sub>ニ</sub>跑<sub>ニ</sub>回<sub>ニ</sub>家<sub>ニ</sub>去<sub>ニ</sub>拿<sub>ニ</sub>啊<sub>ニ</sub>！用<sub>ニ</sub>你<sub>ニ</sub>自<sub>ニ</sub>己<sub>ニ</sub>的<sub>ニ</sub>脚<sub>ニ</sub>去<sub>ニ</sub>試<sub>ニ</sub>穿<sub>ニ</sub>鞋<sub>ニ</sub>子<sub>ニ</sub>，不<sub>レ</sub>就<sub>ニ</sub>行<sub>ニ</sub>了<sub>ニ</sub>嗎<sub>ニ</sub>？」

這<sub>ニ</sub>個<sub>ニ</sub>人<sub>ニ</sub>回<sub>ニ</sub>答<sub>ニ</sub>說<sub>ニ</sub>：「不<sub>レ</sub>行<sub>ニ</sub>，不<sub>レ</sub>行<sub>ニ</sub>。尺<sub>ニ</sub>碼<sub>ニ</sub>才<sub>ニ</sub>可<sub>ニ</sub>靠<sub>ニ</sub>，自<sub>ニ</sub>己<sub>ニ</sub>的<sub>ニ</sub>脚<sub>ニ</sub>是<sub>ニ</sub>不<sub>レ</sub>可<sub>ニ</sub>靠<sub>ニ</sub>的<sub>ニ</sub>！」

（取材自《韓非子》）

## 【寓意】

只<sub>ニ</sub>刻<sub>ニ</sub>板<sub>ニ</sub>地<sub>ニ</sub>守<sub>ニ</sub>著<sub>ニ</sub>教<sub>ニ</sub>條<sub>ニ</sub>，而<sub>レ</sub>忘<sub>ニ</sub>記<sub>ニ</sub>所<sub>ニ</sub>依<sub>ニ</sub>據<sub>ニ</sub>的<sub>ニ</sub>事<sub>ハ</sub>實<sub>ニ</sub>，真<sub>ニ</sub>是<sub>ニ</sub>一<sub>レ</sub>愚<sub>ニ</sub>頑<sub>ニ</sub>可<sub>ニ</sub>笑<sub>ニ</sub>。這<sub>ニ</sub>則<sub>ニ</sub>故<sub>ニ</sub>事<sub>ハ</sub>諷<sub>ニ</sub>刺<sub>ニ</sub>了<sub>ニ</sub>那<sub>ニ</sub>些<sub>ニ</sub>只<sub>ニ</sub>知<sub>ニ</sub>墨<sub>ニ</sub>守<sub>ニ</sub>成<sub>ニ</sub>規<sub>ニ</sub>，而<sub>レ</sub>不<sub>レ</sub>顧<sub>ニ</sub>實<sub>ニ</sub>際<sub>ニ</sub>情<sub>ニ</sub>形<sub>ニ</sub>的<sub>ニ</sub>人<sub>ニ</sub>。







# Buying Shoes

There once was a man who wanted to buy a pair of shoes. Before going out he measured his feet with a ruler and wrote the figures on a slip of paper. At the shoe store, he looked about and finally found a style that pleased him. But it occurred to him that he had left the measurements at home. He said to the storekeeper, "I forgot to bring the measurements with me. Let me run home and get them." Before the shopkeeper could answer, he rushed home. He fetched the measurements from home, but by the time he hurried back to the shoe store, it was already closed. There was nothing to do but walk home in disappointment.

On the road home he met a friend, who greeted him, "Hello! Where have you been keeping yourself. Why are you so glum? Is something bothering you?"

This fellow replied, "How upsetting! I was all set to buy a pair of new shoes, but it did not work out." He told his friend what had happened.

The friend said, "You may have forgotten the measurements, but you didn't need to run home for them. Wouldn't trying on the shoes have worked?"

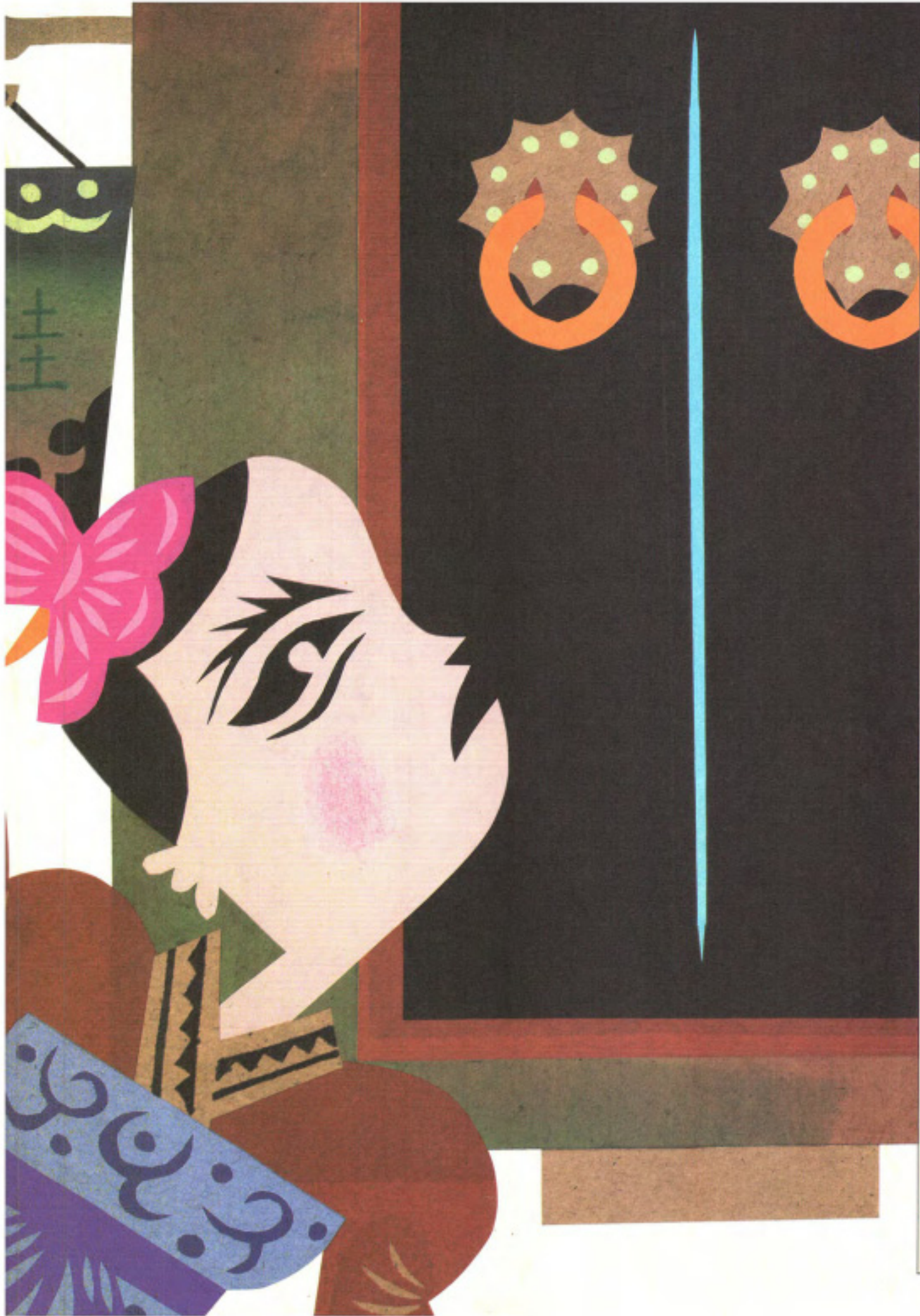
This fellow answered, "No, no! Measurements are reliable, but how can I trust my own feet?"

(From *Han-fei-tzu*)

## Moral

Sticking rigidly to doctrine rather than going by the facts shows a lack of good sense. The story pokes fun at those who adhere to fixed rules but are oblivious to the true situation.









# 機智的烏龜

有一天，狐狸和狼一同出去找東西吃。狐狸對狼說：「我們分頭去找食物，找到了再拿回來一起分享。」

狼同意了。牠們便一個往東，一個往西，各自走了。

不久，狐狸在河邊看見一隻烏龜。牠立刻跳過去，抓住烏龜。烏龜一看，是被狐狸抓住，心裏十分害怕。可是，牠裝出很鎮定的樣子，不慌不忙地說：「啊，原來是狐狸先生，我還以為是狼呢！我約狼先生在這兒見面，本要帶牠過河去享一番的。」

狐狸一聽，趕快追問：「享受什麼？河的對岸有什麼好東西？」

烏龜又慢條斯理地說：「前幾天，我把山羊、兔子渡到對岸去，沒想到牠們竟忘恩負義，不但沒謝我，還說了我許多壞話。昨天，我便答應狼先生今天渡牠過河，去把這些沒良心的傢伙吃光算了。」接著烏龜又故作神秘地說：「可是狼先生叫我不告訴別人呢！」

狐狸心想：「好啊，原來狼要獨吞這頓大餐，幸好被我先逮到烏龜。」牠對烏龜說：「如果你渡我過河，我就饒你一命。」

烏龜叫狐狸騎在牠背上，很快地往河對岸游去。游到河中間，烏龜忽然鑽進水裏去，狐狸便在水裏淹死了。

( 瑤族寓言 )



## 【寓意】

一、遇到危險時，要像烏龜一樣鎮定地想應付的方法。

二、狐和狸因為對朋友不信任，又貪圖對岸的大餐，才中了烏龜的計；不但沒吃到烏龜，反而自己喪生在河中。









# The Clever Turtle



One day a fox and a wolf went out together to seek food. The fox said to the wolf, "Let's split up and bring what food we find back here."

The wolf agreed, so one of them headed east and the other west.

Before long the fox saw a turtle by the river. He made a quick leap and seized it. Though frightened to be seized by the fox, the turtle played it calm and said unhurriedly, "Aha, so it's Mr. Fox! I thought it would be the wolf. I was going to meet the wolf here and take him across the river for a treat."

The fox grilled him. "What treat? What is so good on the other side of the river?"

The turtle took its time answering. "A few days ago I carried a goat and a rabbit across the river. Little did I know they would be such ingrates: not only didn't they thank me, they spread nasty rumors about me. Yesterday I promised Mr. Wolf to take him across the river today so he can eat those scoundrels up." With an air of mystery the turtle added, "But Mr. Wolf told me not to let anyone know."

The fox thought to himself, "So the wolf wanted to keep the feast for himself. It's a good thing I caught this turtle first!" He said to the turtle, "If you take me across the river I'll spare your life."

The turtle had the fox mount its back and then swam quickly toward the other bank. Midway across, the turtle suddenly plunged underwater, leaving the fox to drown.

(A tale of the Yao minority people)

## Moral

1. In time of danger one should cope calmly, as the turtle did.
2. The fox fell into the turtle's trap because it failed to trust its friend and was greedy for the feast across the river. Instead of eating the turtle, it lost its life in the river.





# 醜女模仿西施

西施是春秋時越國一位著名的美女。有一天，西施走過村子時，忽然覺得心頭痛得難受，只好用雙手按住胸口，眉頭也皺得緊緊的。

這時，村子裏一個長得很醜的女人恰巧走過西施身旁。她看見西施這樣美麗，真是羨慕極了。她再仔細看一看西施，「原來她是雙手按胸口，皺緊了眉頭，才這麼美啊！」醜女人恍然大悟地想到。

於是醜女人也學著西施的樣子，用兩手按住自己的胸口，而且把眉頭緊緊地皺在一起，在村子裏走來走去。

村子裏的人看不見她這副模樣，又醜又怪，紛紛議論說：「這個女人已經夠醜的了，現在又裝成這個樣子，八成是有毛病吧！」有的人跑回家，把門窗都關起來，不想再見到她；有的小孩跟在她後面笑她「醜八怪」；還有一些人趕快帶著太太、小孩躲開，怕被她撞著。

這個醜女學西施按胸口、皺眉頭，以為這樣就會跟西施一樣美，卻不料反而使自己變得更醜了。

（取材自《莊子》）

## 【寓意】

只從表面盲目地模仿人家，不但毫無意義，反而會造成十分可笑，甚至可悲的結果。











## The Ugly Maiden Imitates Hsi-shih

Hsi-shih was a famous beauty of Yüeh during the Spring and Autumn period. While walking through her village one day, Hsi-shih was attacked by sudden heartache, so she pressed her arms to her chest and knit her brows.

At this moment an ugly maiden of the village walked past Hsi-shih. Envious at the sight of such beauty, she studied Hsi-shih closely and had a revelation: "I know why she looks so beautiful: she has her arms pressed to her chest, and her eyebrows are knit together!"

So the ugly maiden imitated Hsi-shih's appearance. Pressing her arms to her chest and knitting her eyebrows tightly, she walked up and down the village street.

In a flurry, the villagers commented on her odd, repelling appearance: "That woman was ugly in the first place, and now she is making it worse with her airs. There must be something wrong with her upstairs." Some of them ran home and closed their shutters, not wanting to see her, while children followed laughing at this "face that could break a mirror." Others hurried their wives and children out of sight from her, afraid that she might bump into them.

The ugly maiden imitated Hsi-shih's pained expression, thinking this would make her as beautiful as Hsi-shih, but instead it only made her uglier.

(From *Chuang-tzu*)

### Moral

Unthinking imitation of the external features of others brings no rewards and may have laughable or even tragic consequences.









# 吸乾池水找珍珠

春秋時期，宋國有一個掌管兵權的大官叫桓魋，大家都叫他桓司馬。

這個桓司馬有一次犯下了罪，怕受到處罰，便逃到國外去。宋王知道桓司馬逃走的消息後，焦急萬分。他並不是為了要捉桓司馬來處罰而著急，卻是為了那一顆寶貴的珍珠。原來，桓司馬收藏了一顆很值錢的珍珠，一直令宋王又羨慕又嫉妒。宋王千方百計，總想找機會把那顆珍珠占為己有；現在，可被他逮到機會了。

於是，宋王派了一個差使去國外追問桓司馬：「你把那顆珍珠藏在哪裏？還是乖乖地把它交出來吧！不然，宋王派人來把你捉回國去處罰，對你更加不利！」差使帶著威脅說。

桓司馬卻不慌不忙地說：「唉，當初逃離宋國







時，我就想到帶著這樣寶貴的珍珠在身邊，會隨時害怕被偷、被搶，反而麻煩。所以一在匆忙間就把它丟進屋子前面的池子裏去了。」

差使回到宋國，把這話對宋王報告。宋王一心只想得到珍珠，也顧不得這話是真還是假，就立刻下令手下把那個池子裏的水全部吸乾，尋找珍珠。

那是一個很大的水池，池裏有許多大大小小的魚。宋王的手下花了好幾天的工夫，才把池水吸乾。可是哪裏有什麼珍珠！只有成堆成堆的魚，乾死在池底！

（取材自《呂氏春秋》）

## 【寓意】

「利令智昏」，貪心使人容易受騙，使人為圖一己之利而不顧其他人事、物上的損失。宋王的貪心使他枉費工夫，結果珍珠沒有找到，反而害死了許多魚。







## Draining a Pond for a Pearl

In the Spring and Autumn period an official named Huan Ts'ui held military authority in the state of Sung. He was known as Marshal Huan.

Marshal Huan committed an offense and fled to another kingdom in fear of punishment. The King of Sung was thrown into consternation by news of Marshal Huan's flight, not because he wished to capture and punish the marshal, but because of a precious pearl. Before this, Marshal Huan had acquired a priceless pearl that filled the King's heart with envy. For some time the King had been looking for a chance to call it his own, and now at last the chance had come.

So the King sent a messenger to ask after Marshal Huan in the neighboring state. The messenger spoke threateningly, "Where did you hide the pearl? You had better hand it over compliantly. Otherwise, the king will have you captured and taken back for punishment. I am sure you would not want that!"

Marshal Huan kept his composure, "Too bad. When I was fleeing Sung, it occurred to me that to carry such a precious pearl on my person would give me constant worries about thieves and robbers. To save myself trouble, I quickly threw it in the pond before my house."

The messenger returned to Sung and reported to the King. The King's only thought was to get the pearl, so without considering the truth of Marshal Huan's words, he ordered his subjects to drain the pond and seek the pearl.

The pond was large and contained many fish of all sizes. It took days for the King's subjects to drain the pond, and when they did, there was no pearl to be seen. There were only shoals of fish dead in heaps on the dry pond bottom.

(From *Lü-shih ch'un-ch'iu*)

### Moral

Hope of gain befuddles the wits. The greedy man is vulnerable to trickery. He pursues the object of his desire, oblivious to others' losses. In his wasteful greed the King of Sung not only failed to get the pearl, but caused the death of many fish.









# 幽王打鼓

西周的國境靠近西戎、犬戎，時常受到戎人人的攻擊。爲了在很短的時間內召集各地諸侯軍隊，前來救援天子，周朝廷設立了一個制度：在沿著京城四周的大路上，建築許多高高的堡壘，堡壘上設置大鼓。如果某一個堡壘發現戎人入侵，就立刻打鼓，其他的堡壘聽到鼓聲，也要跟著打鼓。這樣鼓聲由近到遠，傳達消息，各地諸侯聽到鼓聲，就立刻派兵到京城來共同抵抗敵人。

幽王時，有一次戎人入侵，幽王立刻命人打鼓。一時鼓聲震天，諸侯的軍隊由四面八方趕來救援。幽王所寵愛的妃子褒姒，看不到這種熱鬧的情形，非常開心，竟破例地笑出來了。幽王看不到褒姒這難得一見的 smile，得意地對褒姒說：「你喜歡聽鼓聲，看諸侯率兵趕來的神情呀？那不簡單！以後只要你喜欢，我隨時命令人打鼓。」





果然，以後一連好幾次，幽王只爲了讓褒姒高興，就命令人去打鼓。鼓聲一響，諸侯的軍隊就趕來。可是，一次又一次，他們趕到北京城才知，道受騙了，根本沒有什麼敵人！

後來，戎人真的大舉舉入侵。幽王趕快叫部下打鼓求救。可是，這次諸侯們以爲幽王又在爲博取褒姒的歡心而捉弄他們，一個個都對鼓聲置之不理，按兵不動。

結果，戎人攻入北京城，擄走褒姒。而幽王也在驪山下，被所有的國人恥笑。

（取材自《呂氏春秋》）

## 【寓意】

一個人的言行如果是不守信，欺騙人幾次之後，即使有真實的言行，人們也不再相信。這種慣於欺騙人的行為，最後總是害了自己。







## King Yu Beats the Drum

The kingdom of Western Chou bordered on the lands of the Hsi-jung and Ch'üan-jung, and it was often attacked by these barbarians. In order that the vassal armies could assemble to aid the Son of Heaven in the shortest time, the Chou dynasty instituted the building of lofty drum towers on major roads around the capital. If any tower noticed an encroachment by the Jungs, it would immediately beat its drums. Other towers, upon hearing the tattoo, would also sound their drums. Messages could thus be transmitted over a distance by a relay of drums, and when the feudal lords heard drumbeats, they would immediately send soldiers to the capital and drive back the enemy.

Once during the reign of King Yu when the Jungs invaded, King Yu ordered the drums to be beaten. In a trice, drumbeats shook the heavens, and vassal armies hurried to the rescue from all sides. King Yu's favorite consort Pao-ssu found the tumult delightful and broke into unwonted laughter. King Yu was pleased at the rare sight of her smile and said, "You like to hear drums and watch the lords come rushing. That is a simple thing. Whenever you like I will have the drums beaten."

Sure enough, after this King Yu had the drums beaten several times just to please Pao-ssu. At the beat of the drums the vassal armies came quickly. But time and again they rushed to the capital city only to learn they had been tricked: there was no enemy!

Later the Jungs mounted a great invasion. King Yu quickly told his men to beat the drums for help. But this time the feudal lords thought the King was only making sport with them again to please Pao-ssu. Each of them held their troops in place and did not heed the drums.

As a result, the Jungs overran the capital and abducted Pao-ssu. King Yu died at the feet of Mt. Li, an object of ridicule to all.

(From *Lü-shih ch'un-ch'iu*)

### Moral

A person whose words or deeds betray a trust, who deceives others time and again, will meet with disbelief even though he speaks the truth. Habitual deceit hurts only the deceiver.











# 錦雞與狐狸

樹林裏，有一隻錦雞，牠的羽毛是五彩的，又長又光亮。錦雞一直以一牠這一身漂亮羽毛而驕傲。牠想，森林裏沒有可比牠自己更美麗的鳥了。

這天，森林裏所有的鳥都來參加選美大會。結果，當選最美麗的鳥居然不是錦雞，而是孔雀。錦雞覺得很不服氣，牠認為這次選美不公。於是，牠躲在樹上生氣。

這時，一個很甜的聲音從樹下傳來：「哦，樹上站的是錦雞姑娘啊？長得這麼漂亮，竟沒有被選上最美麗的鳥，不知那些傢伙眼睛長到哪裡去了！」

錦雞低頭一看，原來是狐狸正在對自己講話。

「錦雞姑娘，不要自個兒站在那裏生悶氣了。下來讓我看看你美麗的羽毛吧！」狐狸繼續說：「你的羽毛比天上的彩虹還美哩！」

「只有狐狸哥哥有眼光。」錦雞以為找到知己了，立刻跳下樹來，親密地挨到狐狸身旁，準備對牠訴說一番。不料狐狸很快地伸出爪子，一把抓住錦雞。

可憐的錦雞，還來不及開口，就成為狐狸的晚餐了。

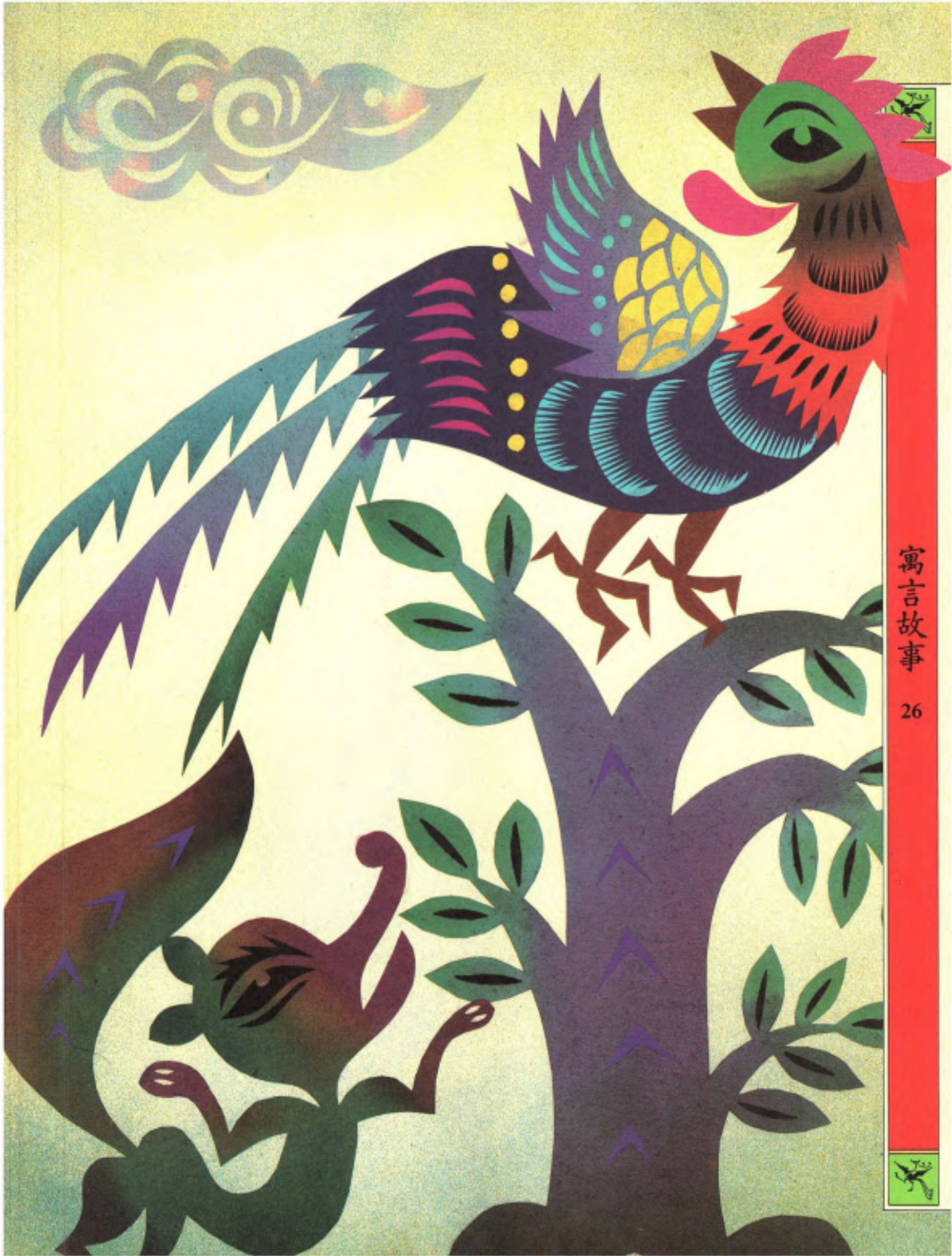
（羌族寓言）

## 【寓意】

別人的奉承常常是危險的陷阱，不要輕易相信甜言蜜語。錦雞就是因為虛榮心太重，被狐狸的奉承話所騙，而斷送了自已的生命。











# The Golden Pheasant and the Fox

In the forest was a pheasant whose rainbow-hued feathers were long and glossy. The pheasant took no end of pride in her pretty feathers, and thought no bird in the forest could rival her for beauty.

This was the day when all the birds in the forest came to join in a beauty contest. In the end it was the peacock, not the pheasant, who was chosen the most beautiful bird in the forest. The pheasant did not admit defeat, thinking the beauty contest had been unfair. She angrily hid herself up in a tree.

Just then a honeyed voice was heard at the foot of the tree, "Is that Miss Pheasant perching in the tree? You are so pretty, but you were not chosen in the beauty contest. Those oafs must not have eyes in their heads!"

The pheasant looked down and realized a fox was talking to her.

"Miss Pheasant, don't stand there sulking. Come down and let me look at your beautiful feathers!" The fox went on, "Your feathers are more beautiful than a rainbow in the sky."







"Only Brother Fox has good judgement." Feeling she had found a bosom friend, right away the pheasant jumped down from the tree and trustingly moved close to the fox, preparing to confide in him. Little did she think the fox would swiftly snatch out with its paws and seize her.

Before she could utter a peep, the poor pheasant became supper for the fox.

(A fable of the Ch'iang minority people)

#### Moral

Those who flatter often lay traps: beware of sugary words and honeyed phrases. Being overly vain, the pheasant fell for the fox's flattery, and so lost her life.





# 曾參殺人

孔子弟子的曾參，在當時的魯國，被公認是品德非常良好的人。

曾參住在一個叫費的小鎮。有一次，小鎮裏的一個人被殺了，殺人凶手恰好和曾參同名同姓。一個鎮上的人急急忙忙地跑去曾參的家，告訴他母親說：「你兒子曾參殺了人，你快避開一下，免得人家來找你報復。」

曾母正在屋裏織布，聽到這個消息，頭也不抬地回答說：「沒有這回事，我的兒子不會殺人。」一面繼續織布。

過了一會兒，又有一個人跑來，對曾參的母親說：「曾參殺了人，你快逃走啊！」曾母仍然織她的布，沒有理會。

再過了一會兒，又跑來一個的人，慌慌張張地告訴曾參的母親：「快，快，快逃！曾參剛才殺了一個！」這回，曾參的母親害怕了，連忙丟下手上的梭子，翻牆逃跑。

（取材自《戰國策》）

## 【寓意】

不真實的話多說幾次，也能使人信以為真。俗語說：「衆口鑠金，流言可畏。」我們對謠言要提高警覺，明察虛實，以免受騙上當。









# Tseng Shen the Killer

Confucius's disciple Tseng Shen was known in the state of Lu for his sterling moral qualities.

Tseng Shen lived in a town named Pi. One day a man in the town was murdered, and the killer had the same given name and surname as Tseng Shen. A townsman dashed to Tseng Shen's house and told his mother, "Tseng Shen killed someone. Get away from here quickly, so no one will take revenge on you."

Madame Tseng was in her room weaving. On hearing the news, she replied without raising her head, "That could not be. My son would not kill anyone." And she kept right on weaving.

A moment later someone else came running and said to Madame Tseng, "Tseng Shen killed a man. Run away from here now." Madame Tseng ignored him and kept weaving.

A while later another man came running and said anxiously to Tseng Shen's mother, "Hurry, hurry! Run away! Tseng Shen has just killed a man!" This time Tseng Shen's mother was afraid. Straightaway she threw her shuttle down, climbed over the wall, and ran away.

(From *Chan-kuo ts'e*)

## Moral

False words spoken often may be taken as true. As the saying goes, "A crowd of mouths can scorch metal; rumors are a terror." Let us heighten our vigilance toward rumors, clearly judging their truth or falsehood, so as not to be deceived.











# 向狐狸要皮

有一個<sub>レ</sub>人<sub>ヲ</sub>，吃<sub>テ</sub>、穿<sub>ル</sub>的<sub>ノ</sub>品<sub>ハ</sub>味<sub>ハ</sub>很<sub>ニ</sub>高<sub>ニ</sub>。他<sub>ハ</sub>喜<sub>ニ</sub>歡<sub>ニ</sub>穿<sub>ル</sub>華<sub>ニ</sub>貴<sub>ニ</sub>的<sub>ノ</sub>皮<sub>ハ</sub>衣<sub>ヲ</sub>，吃<sub>テ</sub>鮮<sub>ニ</sub>美<sub>ニ</sub>的<sub>ノ</sub>野<sub>ニ</sub>味<sub>ヲ</sub>。

有<sub>レ</sub>一<sub>レ</sub>次<sub>ニ</sub>，他<sub>ハ</sub>想<sub>ニ</sub>用<sub>ニ</sub>狐<sub>ノ</sub>狸<sub>ノ</sub>的<sub>ノ</sub>皮<sub>ヲ</sub>做<sub>ニ</sub>一<sub>レ</sub>件<sub>ノ</sub>皮<sub>ハ</sub>衣<sub>ヲ</sub>來<sub>ニ</sub>穿<sub>ル</sub>，便<sub>ニ</sub>去<sub>ニ</sub>山<sub>ノ</sub>林<sub>ノ</sub>裏<sub>ニ</sub>找<sub>ニ</sub>一<sub>群</sub>狐<sub>ノ</sub>狸<sub>ヲ</sub>商<sub>ニ</sub>量<sub>ス</sub>。

「狐<sub>ノ</sub>狸<sub>ヲ</sub>，狐<sub>ノ</sub>狸<sub>ヲ</sub>，你<sub>レ</sub>們<sub>ノ</sub>的<sub>ノ</sub>皮<sub>ハ</sub>毛<sub>ハ</sub>真<sub>ニ</sub>漂<sub>ニ</sub>亮<sub>ニ</sub>呀<sub>ニ</sub>！用<sub>ニ</sub>這<sub>ノ</sub>皮<sub>ハ</sub>毛<sub>ヲ</sub>做<sub>ニ</sub>衣<sub>ハ</sub>服<sub>ヲ</sub>，一<sub>レ</sub>定<sub>ニ</sub>又<sub>ニ</sub>溫<sub>ニ</sub>暖<sub>ニ</sub>，又<sub>ニ</sub>好<sub>ニ</sub>看<sub>ス</sub>。拜<sub>ニ</sub>託<sub>ニ</sub>讓<sub>ニ</sub>我<sub>ハ</sub>割<sub>ニ</sub>下<sub>ニ</sub>你<sub>レ</sub>們<sub>ノ</sub>的<sub>ノ</sub>皮<sub>ヲ</sub>做<sub>ニ</sub>皮<sub>ハ</sub>衣<sub>ヲ</sub>好<sub>ニ</sub>嗎<sub>ニ</sub>？」他<sub>ハ</sub>對<sub>ニ</sub>狐<sub>ノ</sub>狸<sub>ヲ</sub>說<sub>ス</sub>。

「什<sub>ニ</sub>麼<sub>ニ</sub>？割<sub>ニ</sub>我<sub>レ</sub>們<sub>ノ</sub>的<sub>ノ</sub>皮<sub>ヲ</sub>去<sub>ニ</sub>做<sub>ニ</sub>皮<sub>ハ</sub>衣<sub>ヲ</sub>？」狐<sub>ノ</sub>狸<sub>ヲ</sub>一<sub>個</sub>個<sub>ニ</sub>拔<sub>ニ</sub>腿<sub>ヲ</sub>就<sub>ニ</sub>跑<sub>ス</sub>，全<sub>ニ</sub>部<sub>ヲ</sub>逃<sub>ニ</sub>進<sub>ニ</sub>深<sub>ニ</sub>山<sub>ノ</sub>裏<sub>ニ</sub>躲<sub>ニ</sub>起<sub>ニ</sub>來<sub>ス</sub>了<sub>ニ</sub>。

這<sub>ノ</sub>個<sub>ノ</sub>人<sub>ハ</sub>想<sub>ニ</sub>：「唉<sub>ニ</sub>，真<sub>ニ</sub>倒<sub>ニ</sub>霉<sub>ニ</sub>，讓<sub>ニ</sub>狐<sub>ノ</sub>狸<sub>ヲ</sub>給<sub>ニ</sub>逃<sub>ニ</sub>走<sub>ス</sub>了<sub>ニ</sub>。不<sub>レ</sub>過<sub>ス</sub>，明<sub>ニ</sub>天<sub>ニ</sub>要<sub>ニ</sub>拜<sub>ニ</sub>拜<sub>ス</sub>，既<sub>ニ</sub>然<sub>ニ</sub>來<sub>ニ</sub>到<sub>ニ</sub>山<sub>ノ</sub>林<sub>ノ</sub>裏<sub>ニ</sub>，不<sub>レ</sub>妨<sub>ニ</sub>去<sub>ニ</sub>找<sub>ニ</sub>一<sub>頭</sub>羊<sub>ヲ</sub>來<sub>ニ</sub>割<sub>ニ</sub>塊<sub>ノ</sub>肉<sub>ヲ</sub>，拿<sub>ニ</sub>回<sub>ニ</sub>家<sub>ニ</sub>當<sub>ニ</sub>牲<sub>ニ</sub>禮<sub>ヲ</sub>。」

於<sub>レ</sub>是<sub>ハ</sub>，他<sub>ハ</sub>走<sub>ニ</sub>到<sub>ニ</sub>羊<sub>ノ</sub>群<sub>ノ</sub>前<sub>ニ</sub>，對<sub>ニ</sub>牠<sub>ノ</sub>們<sub>ヲ</sub>說<sub>ス</sub>：「羊<sub>ノ</sub>兒<sub>ハ</sub>，羊<sub>ノ</sub>兒<sub>ハ</sub>，我<sub>ハ</sub>來<sub>ニ</sub>和<sub>ニ</sub>你<sub>レ</sub>們<sub>ヲ</sub>打<sub>ニ</sub>個<sub>ノ</sub>商<sub>ニ</sub>量<sub>ス</sub>。明<sub>ニ</sub>天<sub>ニ</sub>是<sub>ハ</sub>大<sub>ニ</sub>拜<sub>ニ</sub>拜<sub>ス</sub>的<sub>ノ</sub>日<sub>ノ</sub>子<sub>ハ</sub>，我<sub>ハ</sub>需<sub>ニ</sub>要<sub>ニ</sub>一<sub>塊</sub>羊<sub>ノ</sub>肉<sub>ヲ</sub>當<sub>ニ</sub>祭<sub>ニ</sub>品<sub>ヲ</sub>。你<sub>レ</sub>們<sub>ノ</sub>哪<sub>ノ</sub>一<sub>個</sub>願<sub>ニ</sub>意<sub>ニ</sub>讓<sub>ニ</sub>我<sub>ハ</sub>割<sub>ニ</sub>一<sub>塊</sub>肉<sub>ヲ</sub>？」

「這<sub>ノ</sub>個<sub>ノ</sub>人<sub>ハ</sub>要<sub>ニ</sub>割<sub>ニ</sub>我<sub>レ</sub>們<sub>ノ</sub>的<sub>ノ</sub>肉<sub>ヲ</sub>！快<sub>ニ</sub>逃<sub>ニ</sub>呀<sub>ニ</sub>！」羊<sub>ノ</sub>互<sub>ニ</sub>相<sub>ニ</sub>叫<sub>ス</sub>著<sub>ス</sub>，逃<sub>ニ</sub>進<sub>ニ</sub>濃<sub>ニ</sub>密<sub>ニ</sub>的<sub>ノ</sub>森<sub>ニ</sub>林<sub>ノ</sub>裏<sub>ニ</sub>去<sub>ス</sub>了<sub>ニ</sub>。

結<sub>ニ</sub>果<sub>ニ</sub>這<sub>ノ</sub>個<sub>ノ</sub>人<sub>ハ</sub>既<sub>ニ</sub>沒<sub>ニ</sub>有<sub>ニ</sub>割<sub>ニ</sub>到<sub>ニ</sub>狐<sub>ノ</sub>狸<sub>ノ</sub>皮<sub>ヲ</sub>，也<sub>ニ</sub>沒<sub>ニ</sub>有<sub>ニ</sub>割<sub>ニ</sub>到<sub>ニ</sub>羊<sub>ノ</sub>肉<sub>ヲ</sub>。他<sub>ハ</sub>空<sub>ニ</sub>著<sub>ニ</sub>手<sub>ヲ</sub>，喪<sub>ニ</sub>氣<sub>ニ</sub>的<sub>ニ</sub>走<sub>ニ</sub>回<sub>ニ</sub>家<sub>ニ</sub>去<sub>ス</sub>。

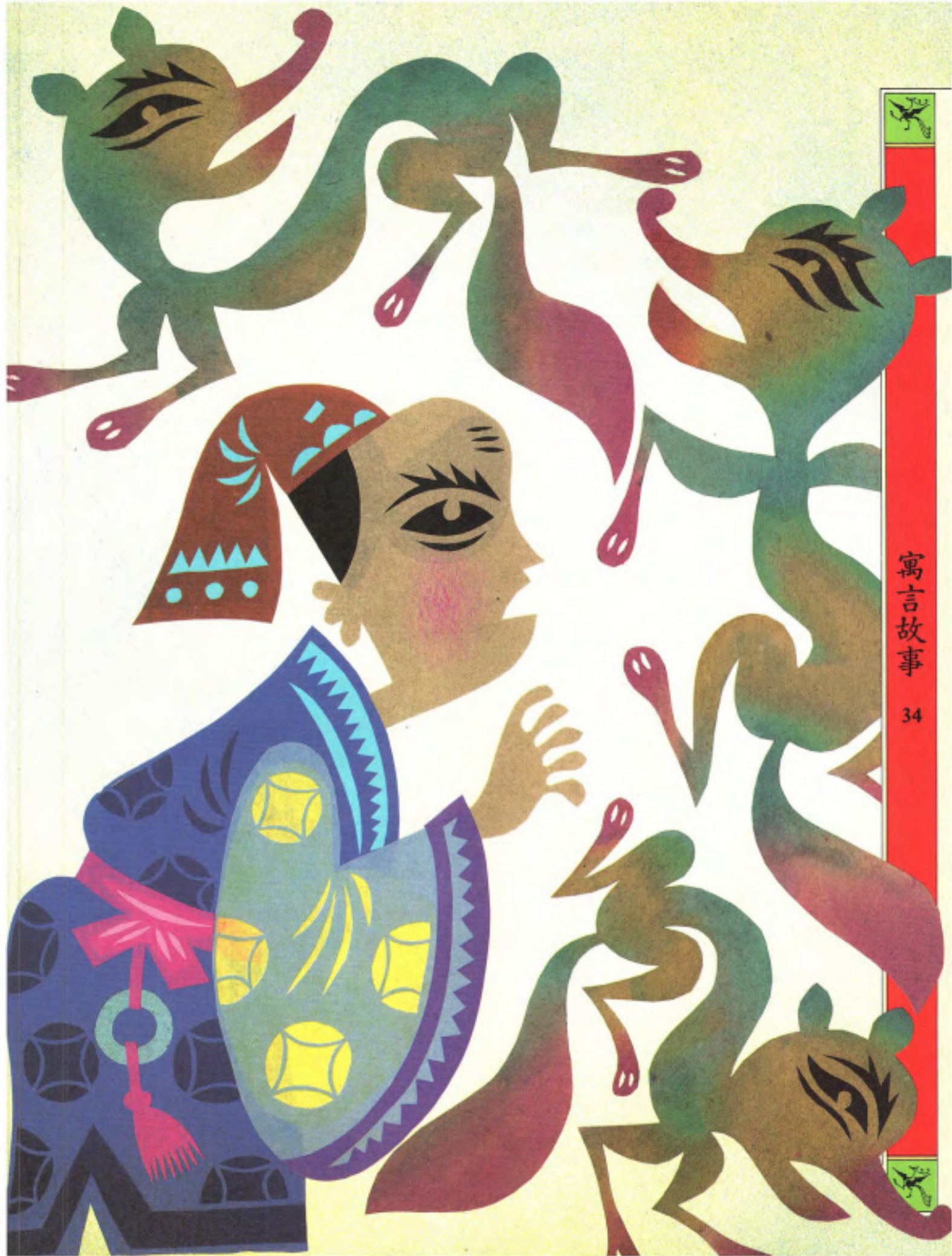
（取<sub>ニ</sub>材<sub>ニ</sub>自<sub>ニ</sub>《符<sub>ノ</sub>子<sub>ノ</sub>》）

## 【寓意】

和<sub>ニ</sub>人<sub>ヲ</sub>商<sub>ニ</sub>量<sub>ス</sub>辦<sub>ニ</sub>事<sub>ハ</sub>，如<sub>ニ</sub>果<sub>ニ</sub>只<sub>ニ</sub>讓<sub>ニ</sub>對<sub>ニ</sub>方<sub>ヲ</sub>吃<sub>ニ</sub>虧<sub>ス</sub>，對<sub>ニ</sub>自<sub>ノ</sub>己<sub>ハ</sub>有<sub>ニ</sub>利<sub>ヲ</sub>，那<sub>レ</sub>一<sub>定</sub>得<sub>ニ</sub>不<sub>レ</sub>到<sub>ニ</sub>對<sub>ニ</sub>方<sub>ノ</sub>的<sub>ノ</sub>同<sub>ニ</sub>意<sub>ハ</sub>，達<sub>ニ</sub>不<sub>レ</sub>到<sub>ニ</sub>目<sub>ノ</sub>的<sub>ヲ</sub>。











# Asking a Fox for Its Skin

There was a man who was particular in his tastes for food and clothing. He liked to wear luxurious furs and eat exotic, fresh game.

He got the idea of making a fur coat out of fox fur, so he went to a mountain grove to talk this over with a pack of foxes.

He said to them, "Foxes, foxes, your fur looks wonderful! A coat made of such fur would be warm and good-looking. Would you be so kind as to let me strip off your skin to make a coat?"

"What? Strip our skins to make a fur coat?" All the foxes ran off as fast as their legs could carry them and hid themselves deep in the mountains.

The man thought, "What a pity! The foxes got away from me. Be that as it may, tomorrow is a feast day. Since I am here in the mountains, I might as well find a sheep I can cut up for mutton, to take back and put on the offering table."

And so he walked up to a flock of sheep and said, "Sheep, sheep, I have something to discuss with you. Tomorrow is a big feast day, and I need a piece of mutton for the offering. Which of you will let me cut a piece of mutton from your body?"

"This man wants to cut flesh from our bodies! Hurry! Run away!" The sheep bleated to each other and fled into the thick forest.

In the end the man stripped no skin from a fox, nor did he cut flesh from a sheep. He walked home crestfallen and empty-handed.

(from *Fu-tzu*)

## Moral

When talking matters over, if you stand to get the benefits and give others a raw deal, they surely will not agree to your wishes.











# 貪心的富翁

從前，有一個富翁。這個富翁雖然很有錢，卻仍舊很貪心。富翁唯一的親人是有一個傻兒子。

有一天，富翁和他唯一的傻兒子一起到山裏去砍柴。山裏樹林茂密，野草長得比人還高。忽然，一隻老虎從草叢裏跑出來。富翁的兒子一眼瞧見老虎，連忙躲進旁邊一個大石頭後面躲起來。老虎便朝著富翁撲過去，用前腳把富翁壓住。富翁急得大叫：「兒子啊，快來救我！」

兒子聽到父親的叫聲，從石頭後面跑出來，手裏拿著砍柴用的大斧頭。他看不見富翁正在老虎的爪子下掙扎，舉起斧頭就要向老虎劈下去。

這時，富翁叫了起來：「慢著，兒子，老虎的皮要完整的人才值錢！」

傻兒子一聽這話，覺得有道理，就丟掉斧頭，回頭去揀了一根粗木棒。他舉起木棒要打老虎時，富翁又大叫：「等等！要是把老虎活活捉住，拿到城裏去賣的話，那可就更值錢啦！」

傻兒子聽了，覺得父親說得不錯，又不扔了木棒，跑回去把捆柴的繩子拿來。這時，老虎已一經把富翁咬死，把他叼在嘴裏往山頂走了。

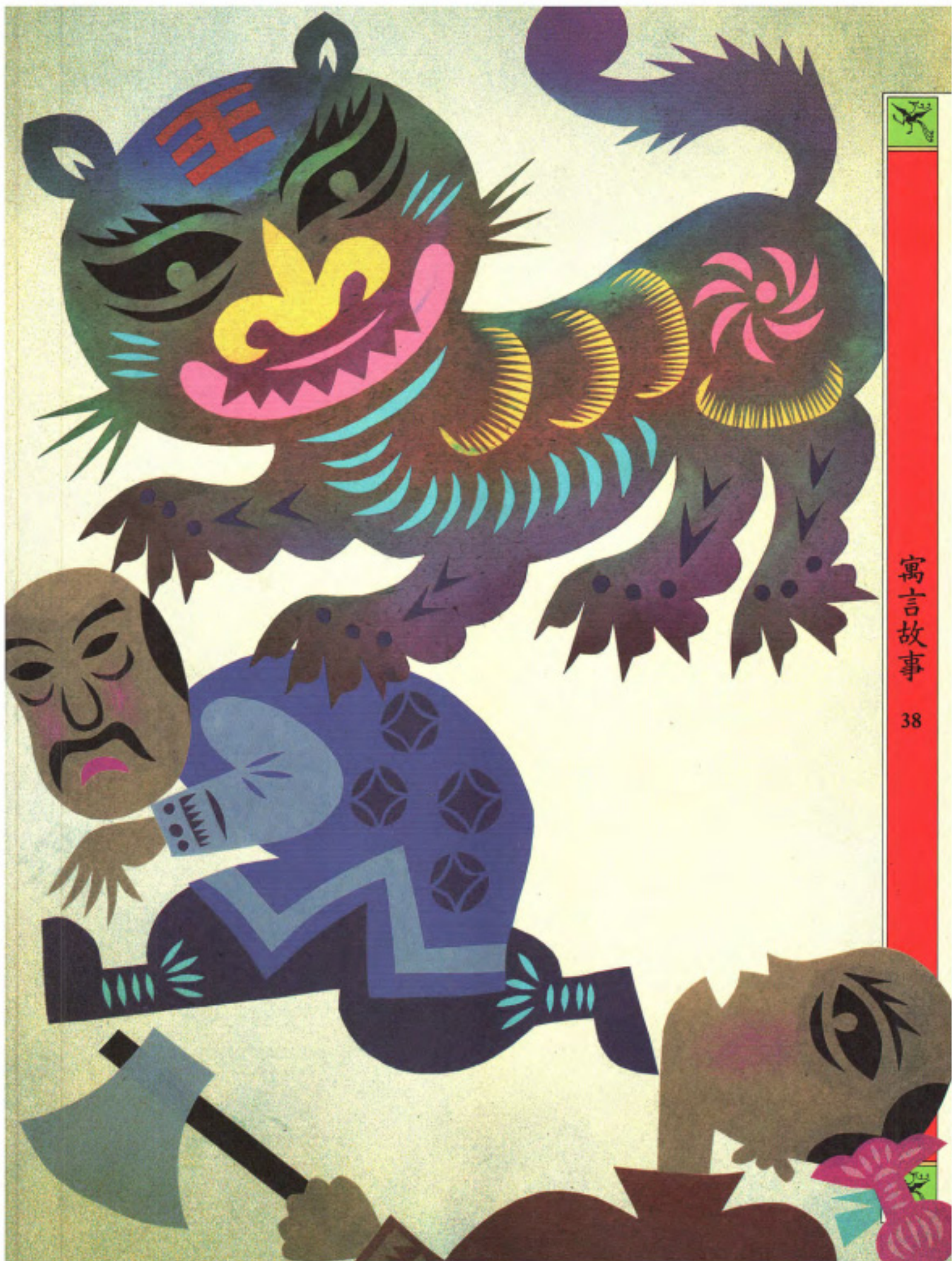
（蒙古族寓言）

## 【寓意】

財迷心竅的人往往只一心想著錢財，忘了其他更重要的事，甚至把自己的人性命也丟了。









# The Greedy Rich Man

Once upon a time there was a rich man who would not give up his greedy ways, though he had plenty of money. His one and only family member was a dim-witted son.

One day the rich man went up a mountain with his dim-witted son to cut firewood. The trees grew thickly there, and wild grass grew taller than a man. Suddenly, a tiger ran out from a bunch of grass. The son saw it and quickly hid himself beside a nearby rock. The tiger leaped at the rich man and pressed him down with his front paws. The rich man shouted in panic, "Son, come save me!"

The son heard his cries and ran out from behind the rock, axe in hand. As the rich man squirmed in the tiger's claws, the son raised the axe and was about to deal the tiger a blow.

At this the rich man let out a shout, "Hold it, son. A tiger's skin is not worth money if it's damaged."

The dim-witted son thought this made sense, so he threw the axe aside and turned to pick up a heavy club. As he raised the club to strike the tiger, the rich man shouted again, "Wait! If we capture this tiger alive, it will be worth a good price in the city."

The dim-witted son thought this was a good idea, so he dropped the club and ran back to fetch some rope used for bundling wood. By this time the tiger had clamped its jaws on the rich man and was dragging his lifeless body up the mountain.

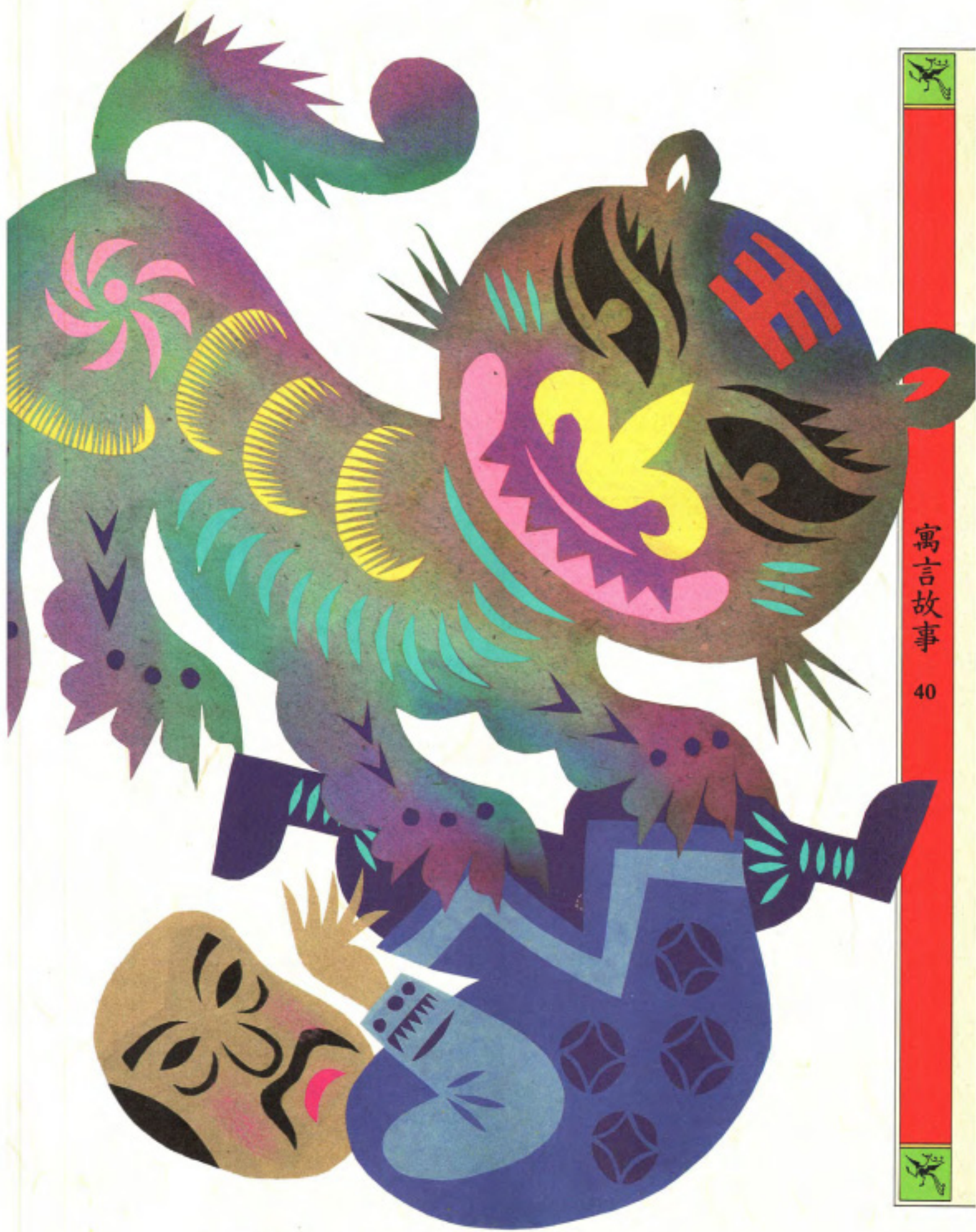
(A Mongolian tale)

## Moral

A man who is mad for money thinks of nothing else. He often forgets more important things, even to the point of throwing his life away.











# 石牛滅蜀

從前，四川西部有個蜀國。秦國的惠王想要派兵占領蜀國，但是通往蜀國的道路十分險峻，河水又深又急，很難進兵。

秦惠王派人打聽了一下，知道蜀國的君主蜀侯是個很貪心的人。於是惠王命令工匠雕刻了一隻大石牛，並且把許多金銀綢緞放在牛屁股後面，放話出去，說這是一隻神牛，牠每天拉的並不是糞便，而是人間難得的珠寶玉寶。

然後，惠王派人去告訴蜀侯說：「我們的秦惠王知道您蜀侯是最偉大的君主，爲了表示他對您的敬意，惠王準備把那隻寶貴的牛送給您。只是秦國到蜀國的道路這麼崎嶇難走，不知怎樣才能把神牛搬運過來呢？」

蜀侯早已一聽說這隻神牛，這時聽了秦國使者說的話，高興萬分。他連忙說：「不成問題！我立刻叫人把山石鑿通，把道路鋪平，並且派我國強壯的勇士去迎接，把這隻神牛安穩地運過來。」

秦惠王知道蜀侯中計了。他下令大隊兵馬暗地裏跟在石牛屁股後面。等山路打平，石牛通過時，秦兵一湧攻進蜀國。蜀國就因爲蜀侯的貪小便宜而滅亡了。

（取材自《列子》）

## 【寓意】

這則故事勸誡人不要因爲貪小利而失大，不要只顧眼前的利益而忽略了可能帶來的禍害。











## A Stone Ox Conquers Shu

Long ago in the western part of Szechuan Province was a kingdom called Shu. King Hui of Ch'in wanted to send troops to occupy Shu, but the road there was precipitous, and it was difficult to move troops across the deep, fast-flowing rivers.

King Hui sent men to ask questions, and they learned that Shu was ruled by a greedy-minded marquis. Thereupon King Hui ordered his artisans to sculpt a great stone ox, and had them place gold, silver, and precious silks beneath the ox's rump. He let word be spread abroad that this was a magic ox; each day it voided treasures from its bowels instead of manure.

Later King Hui sent someone to tell the Marquis of Shu, "Our King Hui of Ch'in knows you are the greatest of rulers, Marquis. To show his respect, King Hui is prepared to give the precious magic ox to you. But the road from Ch'in to Shu is so rugged as to be impassable. How can we







transport the precious ox to you?"

The Marquis of Shu had heard of the magic ox, and was overjoyed by the message from Ch'in. He hastily answered, "That poses no problem. In no time I will have men cut a passage through rock and lay a flat road surface. What is more, I will send some sturdy bravos from our state to meet you and safely bring back the magic ox."

King Hui of Ch'in knew that the marquis had fallen into his trap. He ordered a large force to secretly follow after the ox. When the mountain road was made passable and the magic ox was taken through, the Ch'in soldiers charged forward and broke through into Shu. The state of Shu fell because of the marquis' greed for a trifling object.

(From *Lieh-tzu*)

#### Moral

This story cautions us not to covet trifles at the expense of important things. Let us not be so intent on momentary gain that we neglect the harm that might come in its wake.







# 大力士和聰明人

在一個小村子裏，有一個大力士和一個聰明人。村人們對兩人都非常佩服，說：「一個有力氣，一個有頭腦，兩人都偉大。」

但是，大力士卻不服氣。他心想：「哼！什麼聰明人！個子小，身子輕，怕一擔土也挑不動呢，怎麼可以說他同我一樣偉大！我才是在村子裏唯一最偉大的人。」於是，有一天，大力士找來了許多村人，又把聰明人叫來。他對聰明人說：「我能把千斤重的鐵塊扔過十尺高的牆，把整棵楊樹連根拔起，你能嗎？」

聰明人不慌不忙地從口袋裏掏出一塊絲手帕，說：「這樣說來，把這塊手帕扔過咱們面前這堵牆，一定難不倒你囉？請你試一試看吧！只要把它扔過去，我就會對你十分敬佩。」

大力士不屑地接過手帕，心想：「這有什麼難的？你太小看我。」他拿起手帕就往牆頭扔去。可是連扔了好幾次，輕飄飄的手帕怎麼也扔不過牆去，每次都落在自己跟前。大力士在村人們的面前羞得面紅耳赤，無地自容。

這時，聰明人抓了一把土，包在手帕裏，輕輕一扔，手帕連土一起飛過了牆。大力士看不了，又慚愧又佩服。從此，他再也不敢認為自己是村子裏最偉大的人了。

（維吾爾族寓言）

## 【寓意】

解決問題，有時不是靠力氣，而必須靠頭腦。此外，這則故事也提供了「滿招損」的實例。











# The Clever Man and the Muscle Man

A muscle man and a clever man both lived in the same small village. The villagers had great admiration for them both and said, "We have two great men; one has brawn and the other brains."

But the muscle man did not admit this, and thought, "Hmph! Why make a big deal over the 'clever' man? He's a puny runt who probably can't lift a hod of dirt. How can they say he's as great as I am? It is I who am the only great man of the village." And so one day he brought together a lot of villagers and called for the clever man to come. Then he said to the clever man, "I can throw a thousandweight piece of iron over a ten-foot wall; I can pull up a poplar tree by the roots. Can you?"

The clever man nonchalantly pulled out a silk handkerchief from his pocket and said, "If that's so, you surely won't have any problem throwing this handkerchief over that wall in front of us. Please give it a try! If you can throw it across, I will admire you greatly."

The muscle man scornfully took the handkerchief, thinking, "What could be hard about this? He underestimates me." He raised his arm and threw the handkerchief toward the wall. He threw it several times, but no matter how he threw, the gossamer handkerchief floated down at his feet every time. The muscle man blushed to the tips of his ears; he was too embarrassed to look at the villagers.

At this point the clever man grabbed a handful of dirt and wrapped the handkerchief around it. With a light toss, the handkerchief went flying over the wall. The muscle man looked on in shame and admiration. From then on he dared not say he was the greatest man in the village.

(A Uygur fable)

## Moral

Problems are sometimes solved by brain, not brawn. This story is also an instance of arrogance inviting defeat.







# 羊走失了

楊子<sup>ㄩ</sup>是戰國時期的一位哲學家。有一次，楊子<sup>ㄩ</sup>的鄰居跑掉了<sup>ㄟ</sup>一隻羊<sup>ㄩ</sup>。那鄰居已<sup>ㄟ</sup>經發<sup>ㄟ</sup>動他<sup>ㄟ</sup>的家<sup>ㄟ</sup>人<sup>ㄟ</sup>去<sup>ㄟ</sup>追尋<sup>ㄟ</sup>，又<sup>ㄟ</sup>來<sup>ㄟ</sup>請<sup>ㄟ</sup>楊子<sup>ㄩ</sup>的<sup>ㄟ</sup>家<sup>ㄟ</sup>僕<sup>ㄟ</sup>去<sup>ㄟ</sup>幫<sup>ㄟ</sup>忙<sup>ㄟ</sup>找<sup>ㄟ</sup>。

楊子<sup>ㄩ</sup>說<sup>ㄟ</sup>：「唉，只<sup>ㄟ</sup>跑<sup>ㄟ</sup>掉<sup>ㄟ</sup>了<sup>ㄟ</sup>一隻<sup>ㄟ</sup>羊<sup>ㄩ</sup>，爲<sup>ㄟ</sup>什<sup>ㄟ</sup>麼<sup>ㄟ</sup>要<sup>ㄟ</sup>這<sup>ㄟ</sup>麼<sup>ㄟ</sup>多<sup>ㄟ</sup>人<sup>ㄟ</sup>去<sup>ㄟ</sup>追<sup>ㄟ</sup>啊<sup>ㄟ</sup>？」

鄰居說<sup>ㄟ</sup>：「您<sup>ㄟ</sup>不<sup>ㄟ</sup>知<sup>ㄟ</sup>道<sup>ㄟ</sup>嗎<sup>ㄟ</sup>？這<sup>ㄟ</sup>一<sup>ㄟ</sup>帶<sup>ㄟ</sup>地<sup>ㄟ</sup>方<sup>ㄟ</sup>岔<sup>ㄟ</sup>路<sup>ㄟ</sup>很<sup>ㄟ</sup>多<sup>ㄟ</sup>呢<sup>ㄟ</sup>！」

那<sup>ㄟ</sup>些<sup>ㄟ</sup>人<sup>ㄟ</sup>去<sup>ㄟ</sup>追<sup>ㄟ</sup>羊<sup>ㄩ</sup>追<sup>ㄟ</sup>了<sup>ㄟ</sup>半<sup>ㄟ</sup>天<sup>ㄟ</sup>，一<sup>ㄟ</sup>個<sup>ㄟ</sup>個<sup>ㄟ</sup>都<sup>ㄟ</sup>回<sup>ㄟ</sup>來<sup>ㄟ</sup>了<sup>ㄟ</sup>。楊子<sup>ㄩ</sup>問<sup>ㄟ</sup>他<sup>ㄟ</sup>們<sup>ㄟ</sup>：「羊<sup>ㄩ</sup>找<sup>ㄟ</sup>到<sup>ㄟ</sup>了<sup>ㄟ</sup>嗎<sup>ㄟ</sup>？」

人<sup>ㄟ</sup>們<sup>ㄟ</sup>說<sup>ㄟ</sup>：「沒<sup>ㄟ</sup>找<sup>ㄟ</sup>到<sup>ㄟ</sup>，跑<sup>ㄟ</sup>掉<sup>ㄟ</sup>了<sup>ㄟ</sup>。」

楊子<sup>ㄩ</sup>又<sup>ㄟ</sup>問<sup>ㄟ</sup>：「怎<sup>ㄟ</sup>麼<sup>ㄟ</sup>會<sup>ㄟ</sup>找<sup>ㄟ</sup>不<sup>ㄟ</sup>到<sup>ㄟ</sup>呢<sup>ㄟ</sup>？」

「唉，岔<sup>ㄟ</sup>路<sup>ㄟ</sup>太<sup>ㄟ</sup>多<sup>ㄟ</sup>了<sup>ㄟ</sup>。岔<sup>ㄟ</sup>路<sup>ㄟ</sup>之<sup>ㄟ</sup>中<sup>ㄟ</sup>又<sup>ㄟ</sup>有<sup>ㄟ</sup>岔<sup>ㄟ</sup>路<sup>ㄟ</sup>，我<sup>ㄟ</sup>們<sup>ㄟ</sup>不<sup>ㄟ</sup>知<sup>ㄟ</sup>道<sup>ㄟ</sup>羊<sup>ㄩ</sup>到<sup>ㄟ</sup>底<sup>ㄟ</sup>跑<sup>ㄟ</sup>哪<sup>ㄟ</sup>一<sup>ㄟ</sup>條<sup>ㄟ</sup>路<sup>ㄟ</sup>，只<sup>ㄟ</sup>得<sup>ㄟ</sup>回<sup>ㄟ</sup>來<sup>ㄟ</sup>了<sup>ㄟ</sup>。」

楊子<sup>ㄩ</sup>聽<sup>ㄟ</sup>了<sup>ㄟ</sup>，臉<sup>ㄟ</sup>色<sup>ㄟ</sup>變<sup>ㄟ</sup>得<sup>ㄟ</sup>很<sup>ㄟ</sup>不<sup>ㄟ</sup>快<sup>ㄟ</sup>樂<sup>ㄟ</sup>，好<sup>ㄟ</sup>久<sup>ㄟ</sup>都<sup>ㄟ</sup>不<sup>ㄟ</sup>說<sup>ㄟ</sup>話<sup>ㄟ</sup>也<sup>ㄟ</sup>不<sup>ㄟ</sup>笑<sup>ㄟ</sup>。他<sup>ㄟ</sup>的<sup>ㄟ</sup>學<sup>ㄟ</sup>生<sup>ㄟ</sup>覺<sup>ㄟ</sup>得<sup>ㄟ</sup>很<sup>ㄟ</sup>奇<sup>ㄟ</sup>怪<sup>ㄟ</sup>，問<sup>ㄟ</sup>楊子<sup>ㄩ</sup>說<sup>ㄟ</sup>：「先<sup>ㄟ</sup>生<sup>ㄟ</sup>，羊<sup>ㄩ</sup>又<sup>ㄟ</sup>不<sup>ㄟ</sup>是<sup>ㄟ</sup>什<sup>ㄟ</sup>麼<sup>ㄟ</sup>珍<sup>ㄟ</sup>貴<sup>ㄟ</sup>的<sup>ㄟ</sup>東<sup>ㄟ</sup>西<sup>ㄟ</sup>，而<sup>ㄟ</sup>且<sup>ㄟ</sup>那<sup>ㄟ</sup>隻<sup>ㄟ</sup>羊<sup>ㄩ</sup>又<sup>ㄟ</sup>不<sup>ㄟ</sup>是<sup>ㄟ</sup>您<sup>ㄟ</sup>的<sup>ㄟ</sup>，爲<sup>ㄟ</sup>什<sup>ㄟ</sup>麼<sup>ㄟ</sup>您<sup>ㄟ</sup>就<sup>ㄟ</sup>爲<sup>ㄟ</sup>了<sup>ㄟ</sup>跑<sup>ㄟ</sup>掉<sup>ㄟ</sup>一<sup>ㄟ</sup>隻<sup>ㄟ</sup>羊<sup>ㄩ</sup>而<sup>ㄟ</sup>這<sup>ㄟ</sup>麼<sup>ㄟ</sup>問<sup>ㄟ</sup>問<sup>ㄟ</sup>不<sup>ㄟ</sup>樂<sup>ㄟ</sup>呢<sup>ㄟ</sup>？」

楊子<sup>ㄩ</sup>還<sup>ㄟ</sup>是<sup>ㄟ</sup>默<sup>ㄟ</sup>不<sup>ㄟ</sup>作<sup>ㄟ</sup>答<sup>ㄟ</sup>。學<sup>ㄟ</sup>生<sup>ㄟ</sup>也<sup>ㄟ</sup>不<sup>ㄟ</sup>懂<sup>ㄟ</sup>楊子<sup>ㄩ</sup>到<sup>ㄟ</sup>底<sup>ㄟ</sup>是<sup>ㄟ</sup>什<sup>ㄟ</sup>麼<sup>ㄟ</sup>意<sup>ㄟ</sup>思<sup>ㄟ</sup>。

（取材自《列子》）

## 【寓意】

人<sup>ㄟ</sup>生<sup>ㄟ</sup>的<sup>ㄟ</sup>道<sup>ㄟ</sup>路<sup>ㄟ</sup>，學<sup>ㄟ</sup>問<sup>ㄟ</sup>的<sup>ㄟ</sup>派<sup>ㄟ</sup>系<sup>ㄟ</sup>也<sup>ㄟ</sup>像<sup>ㄟ</sup>這<sup>ㄟ</sup>故<sup>ㄟ</sup>事<sup>ㄟ</sup>裏<sup>ㄟ</sup>的<sup>ㄟ</sup>岔<sup>ㄟ</sup>路<sup>ㄟ</sup>一<sup>ㄟ</sup>樣<sup>ㄟ</sup>又<sup>ㄟ</sup>多<sup>ㄟ</sup>又<sup>ㄟ</sup>複<sup>ㄟ</sup>雜<sup>ㄟ</sup>。我<sup>ㄟ</sup>們<sup>ㄟ</sup>做<sup>ㄟ</sup>人<sup>ㄟ</sup>處<sup>ㄟ</sup>世<sup>ㄟ</sup>，研<sup>ㄟ</sup>究<sup>ㄟ</sup>學<sup>ㄟ</sup>問<sup>ㄟ</sup>如<sup>ㄟ</sup>果<sup>ㄟ</sup>沒<sup>ㄟ</sup>有<sup>ㄟ</sup>把<sup>ㄟ</sup>握<sup>ㄟ</sup>正<sup>ㄟ</sup>確<sup>ㄟ</sup>的<sup>ㄟ</sup>方<sup>ㄟ</sup>向<sup>ㄟ</sup>，便<sup>ㄟ</sup>很<sup>ㄟ</sup>容<sup>ㄟ</sup>易<sup>ㄟ</sup>在<sup>ㄟ</sup>途<sup>ㄟ</sup>中<sup>ㄟ</sup>迷<sup>ㄟ</sup>失<sup>ㄟ</sup>，誤<sup>ㄟ</sup>入<sup>ㄟ</sup>歧<sup>ㄟ</sup>途<sup>ㄟ</sup>。楊子<sup>ㄩ</sup>就<sup>ㄟ</sup>是<sup>ㄟ</sup>爲<sup>ㄟ</sup>了<sup>ㄟ</sup>這<sup>ㄟ</sup>個<sup>ㄟ</sup>重<sup>ㄟ</sup>大<sup>ㄟ</sup>的<sup>ㄟ</sup>問<sup>ㄟ</sup>題<sup>ㄟ</sup>而<sup>ㄟ</sup>悶<sup>ㄟ</sup>悶<sup>ㄟ</sup>不<sup>ㄟ</sup>樂<sup>ㄟ</sup>呀<sup>ㄟ</sup>！









# The Lost Sheep

Yang-tzu was a philosopher of the Warring States period. Once a sheep strayed away from his neighbor's flock. The neighbor had sent his whole family out looking for it, and now he came to ask Yang-tzu's servants to join in the search.

Yang-tzu said, "Only one sheep has gone astray. Why do you want so many people to search for it?"

The neighbor said, "Don't you know? There are many forks in the paths hereabouts."

After chasing the sheep awhile, the searchers came back one by one. Yang-tzu asked them, "Did you find the sheep?"

They answered, "No, it got away from us."

"How could it be so hard to find?" asked Yang-tzu.

The searchers said, "There are too many forked paths. Every fork in a





path leads to more forked paths. We don't know which path the sheep took, so we had to come back."

At these words Yang-tzu's expression turned pensive. He was silent quite awhile and did not smile. His students thought this strange and asked him, "Master, a sheep is not a treasure, and besides that sheep was not yours. Why does a stray sheep make you so downcast?"

Yang-tzu did not reply; his students did not understand what was on Yang-tzu's mind.

(From *Lieh-tzu*)

### Moral

The forked paths in the story are like the multiplicity of roads in life or the many schools of learning. In our dealings with this world and our search for knowledge, if we do not grasp the correct direction we are liable to get lost and stumble onto a wayward path. It was this weighty problem that made Yang-tzu feel downcast.







# 假人

有一個<sub>レ</sub>人<sub>ヲ</sub>養<sub>ヒ</sub>了<sub>一</sub>池<sub>ノ</sub>魚<sub>ヲ</sub>，附近<sub>ニ</sub>的<sub>ニ</sub>水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>常<sub>ニ</sub>常<sub>ニ</sub>飛<sub>テ</sub>來<sub>テ</sub>啄<sub>キ</sub>魚<sub>ヲ</sub>吃<sub>ク</sub>，養<sub>ヒ</sub>魚<sub>ノ</sub>的<sub>ニ</sub>主<sub>人</sub>覺<sub>ケ</sub>得<sub>テ</sub>很<sub>ニ</sub>氣<sub>ノ</sub>惱<sub>ム</sub>。他<sub>ハ</sub>想<sub>ヒ</sub>了<sub>一</sub>個<sub>ノ</sub>法<sub>ヲ</sub>子<sub>ヲ</sub>來<sub>テ</sub>趕<sub>ヒ</sub>這<sub>ニ</sub>些<sub>ノ</sub>水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ヲ</sub>；他<sub>ハ</sub>用<sub>ヒ</sub>竹<sub>ノ</sub>竿<sub>ヲ</sub>和<sub>ヒ</sub>稻<sub>ノ</sub>草<sub>ヲ</sub>扎<sub>キ</sub>了<sub>一</sub>個<sub>ノ</sub>假<sub>ニ</sub>人<sub>ヲ</sub>，爲<sub>シ</sub>他<sub>ハ</sub>穿<sub>キ</sub>上<sub>ニ</sub>衣<sub>ノ</sub>服<sub>ヲ</sub>，戴<sub>キ</sub>了<sub>一</sub>帽<sub>ノ</sub>子<sub>ヲ</sub>，然<sub>レ</sub>後<sub>ハ</sub>把<sub>キ</sub>他<sub>ハ</sub>插<sub>キ</sub>在<sub>ニ</sub>池<sub>ノ</sub>子<sub>ノ</sub>中<sub>ニ</sub>央<sub>ニ</sub>。

水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>看<sub>エ</sub>不<sub>レ</sub>見<sub>ニ</sub>魚<sub>ノ</sub>池<sub>ノ</sub>中<sub>ニ</sub>央<sub>ニ</sub>有<sub>ニ</sub>一<sub>ノ</sub>個<sub>ノ</sub>人<sub>ヲ</sub>，開<sub>シ</sub>始<sub>メ</sub>的<sub>ニ</sub>時<sub>ノ</sub>候<sub>ハ</sub>都<sub>レ</sub>不<sub>レ</sub>敢<sub>テ</sub>飛<sub>テ</sub>下<sub>ニ</sub>來<sub>ル</sub>。牠<sub>ハ</sub>們<sub>ハ</sub>在<sub>ニ</sub>稻<sub>ノ</sub>草<sub>ノ</sub>人<sub>ノ</sub>頭<sub>ノ</sub>頂<sub>ノ</sub>上<sub>ニ</sub>繞<sub>キ</sub>來<sub>テ</sub>繞<sub>キ</sub>去<sub>ニ</sub>地<sub>ノ</sub>飛<sub>テ</sub>了<sub>一</sub>幾<sub>ノ</sub>圈<sub>ヲ</sub>，有<sub>ニ</sub>時<sub>ノ</sub>飛<sub>テ</sub>遠<sub>ニ</sub>些<sub>ノ</sub>，有<sub>ニ</sub>時<sub>ノ</sub>飛<sub>テ</sub>近<sub>ニ</sub>些<sub>ノ</sub>，甚<sub>ニ</sub>至<sub>ニ</sub>在<sub>ニ</sub>他<sub>ハ</sub>帽<sub>ノ</sub>子<sub>ノ</sub>邊<sub>ニ</sub>啄<sub>キ</sub>一<sub>ノ</sub>下<sub>ヲ</sub>；可<sub>レ</sub>是<sub>ハ</sub>，這<sub>ニ</sub>個<sub>ノ</sub>人<sub>ヲ</sub>卻<sub>ニ</sub>一<sub>ノ</sub>點<sub>ノ</sub>反<sub>レ</sub>應<sub>ニ</sub>也<sub>ハ</sub>沒<sub>レ</sub>有<sub>ニ</sub>。『啊<sub>ハ</sub>！哈<sub>ハ</sub>，原<sub>レ</sub>來<sub>ニ</sub>是<sub>ニ</sub>個<sub>ノ</sub>假<sub>ニ</sub>人<sub>ヲ</sub>，拿<sub>キ</sub>來<sub>テ</sub>嚇<sub>シ</sub>唬<sub>シ</sub>我<sub>ハ</sub>們<sub>ハ</sub>的<sub>ニ</sub>！』牠<sub>ハ</sub>們<sub>ハ</sub>不<sub>レ</sub>久<sub>ニ</sub>就<sub>ニ</sub>發<sub>シ</sub>現<sub>シ</sub>了<sub>一</sub>真<sub>ニ</sub>相<sub>ヲ</sub>。

於<sub>レ</sub>是<sub>ハ</sub>成<sub>ニ</sub>群<sub>ノ</sub>的<sub>ニ</sub>水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>又<sub>ニ</sub>飛<sub>テ</sub>下<sub>ニ</sub>池<sub>ノ</sub>子<sub>ノ</sub>來<sub>テ</sub>啄<sub>キ</sub>魚<sub>ヲ</sub>。有<sub>ニ</sub>的<sub>ノ</sub>還<sub>ニ</sub>站<sub>キ</sub>在<sub>ニ</sub>稻<sub>ノ</sub>草<sub>ノ</sub>人<sub>ノ</sub>的<sub>ニ</sub>帽<sub>ノ</sub>子<sub>ノ</sub>上<sub>ニ</sub>休<sub>ニ</sub>息<sub>ヲ</sub>，一<sub>ノ</sub>點<sub>ノ</sub>兒<sub>ハ</sub>也<sub>ハ</sub>不<sub>レ</sub>怕<sub>ニ</sub>他<sub>ハ</sub>。

主<sub>人</sub>看<sub>エ</sub>不<sub>レ</sub>到<sub>ニ</sub>這<sub>ニ</sub>個<sub>ノ</sub>情<sub>ノ</sub>形<sub>ヲ</sub>，更<sub>ニ</sub>加<sub>ニ</sub>生<sub>ニ</sub>氣<sub>ノ</sub>了<sub>一</sub>。第<sub>ニ</sub>二<sub>ノ</sub>天<sub>ヲ</sub>，天<sub>ハ</sub>還<sub>ニ</sub>沒<sub>レ</sub>亮<sub>ニ</sub>，他<sub>ハ</sub>就<sub>ニ</sub>起<sub>ニ</sub>床<sub>ヲ</sub>。他<sub>ハ</sub>走<sub>キ</sub>到<sub>ニ</sub>魚<sub>ノ</sub>池<sub>ノ</sub>，把<sub>キ</sub>稻<sub>ノ</sub>草<sub>ノ</sub>人<sub>ヲ</sub>搬<sub>キ</sub>掉<sub>シ</sub>，自<sub>ハ</sub>己<sub>ハ</sub>換<sub>キ</sub>上<sub>ニ</sub>稻<sub>ノ</sub>草<sub>ノ</sub>人<sub>ノ</sub>的<sub>ニ</sub>衣<sub>ノ</sub>服<sub>ヲ</sub>和<sub>ヒ</sub>帽<sub>ノ</sub>子<sub>ヲ</sub>，然<sub>レ</sub>後<sub>ハ</sub>自<sub>ハ</sub>己<sub>ハ</sub>站<sub>キ</sub>在<sub>ニ</sub>魚<sub>ノ</sub>池<sub>ノ</sub>中<sub>ニ</sub>央<sub>ニ</sub>，一<sub>ノ</sub>動<sub>ニ</sub>也<sub>ハ</sub>不<sub>レ</sub>動<sub>ニ</sub>，等<sub>ニ</sub>水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>來<sub>ル</sub>。

不<sub>レ</sub>久<sub>ニ</sub>，天<sub>ハ</sub>亮<sub>ニ</sub>了<sub>一</sub>。水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>又<sub>ニ</sub>飛<sub>テ</sub>來<sub>テ</sub>啄<sub>キ</sub>魚<sub>ヲ</sub>。吃<sub>キ</sub>飽<sub>ニ</sub>肚<sub>ノ</sub>子<sub>ヲ</sub>之<sub>レ</sub>後<sub>ハ</sub>，就<sub>ニ</sub>飛<sub>テ</sub>到<sub>ニ</sub>「稻<sub>ノ</sub>草<sub>ノ</sub>人<sub>ヲ</sub>」的<sub>ニ</sub>帽<sub>ノ</sub>子<sub>ノ</sub>上<sub>ニ</sub>去<sub>ニ</sub>休<sub>ニ</sub>息<sub>ヲ</sub>。這<sub>ニ</sub>時<sub>ノ</sub>，主<sub>人</sub>忽<sub>ニ</sub>然<sub>ニ</sub>伸<sub>キ</sub>出<sub>キ</sub>手<sub>ヲ</sub>，捉<sub>キ</sub>住<sub>キ</sub>了<sub>一</sub>一<sub>ノ</sub>隻<sub>ノ</sub>水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>的<sub>ニ</sub>腳<sub>ヲ</sub>。

水<sub>ノ</sub>老<sub>ニ</sub>鴨<sub>ハ</sub>用<sub>ヒ</sub>力<sub>ヲ</sub>掙<sub>キ</sub>扎<sub>キ</sub>，可<sub>レ</sub>是<sub>ハ</sub>脫<sub>キ</sub>不<sub>レ</sub>了<sub>一</sub>身<sub>ヲ</sub>。牠<sub>ハ</sub>急<sub>ニ</sub>得<sub>テ</sub>拍<sub>キ</sub>著<sub>ニ</sub>翅<sub>ノ</sub>膀<sub>ヲ</sub>大<sub>ニ</sub>叫<sub>キ</sub>：「假<sub>ニ</sub>人<sub>ヲ</sub>捉<sub>キ</sub>我<sub>ハ</sub>！假<sub>ニ</sub>人<sub>ヲ</sub>捉<sub>キ</sub>我<sub>ハ</sub>！」

主<sub>人</sub>笑<sub>キ</sub>著<sub>ニ</sub>說<sub>キ</sub>：「哈<sub>ハ</sub>！哈<sub>ハ</sub>，昨<sub>ニ</sub>天<sub>ハ</sub>是<sub>ニ</sub>假<sub>ニ</sub>人<sub>ヲ</sub>沒<sub>レ</sub>錯<sub>ニ</sub>，現<sub>レ</sub>在<sub>ニ</sub>可<sub>レ</sub>是<sub>ニ</sub>真<sub>ニ</sub>的<sub>ニ</sub>人<sub>ヲ</sub>了<sub>一</sub>！」

（取材<sub>ハ</sub>自<sub>ハ</sub>《權<sub>ノ</sub>子<sub>ハ</sub>離<sub>ニ</sub>俎<sub>ノ</sub>》）





## 【寓意】

世界上所有的事物，時時刻刻都在改變。我們如果只憑不變的經驗，習慣應付，就會遭到意想不到的災患。





# The False Man

A man once raised a pondful of fish, but was much irritated that neighboring cormorants were flying to his pond and snatching fish to eat. He thought of a method to chase off the cormorants. He bound straw around bamboo poles to make the shape of a man, dressed the dummy in a suit of clothes, put a hat on its head, and stuck it in the pond's center.

A flock of cormorants saw the man in the center of the pond. At first they dared not swoop down. They circled over the scarecrow's head a few times, now keeping their distance and now getting closer. They even pecked at its hatbrim a few times. But the man did not react at all. Before long they found out the truth. "Aha, it turns out to be a false man, put here to scare us."

So the flock of cormorants came to snatch up fish. Some even rested on the straw man's hat, not the least afraid.

Seeing this, the pond's owner was doubly angry. He got up before dawn the next day and went to the pond. He removed the straw man and put on its clothes and hat, then stood unmoving at the center of the pond, waiting for the cormorants.

Daybreak soon came, and the cormorants came to snatch up fish. When they had gotten their fill, they flew to rest on the "straw man's" hat. Thereupon the owner suddenly reached up and caught one of them by the leg.

The cormorant thrashed about but could not get free. In its fright it flapped its wings together and said, "The false man has caught me! The false man has caught me!"

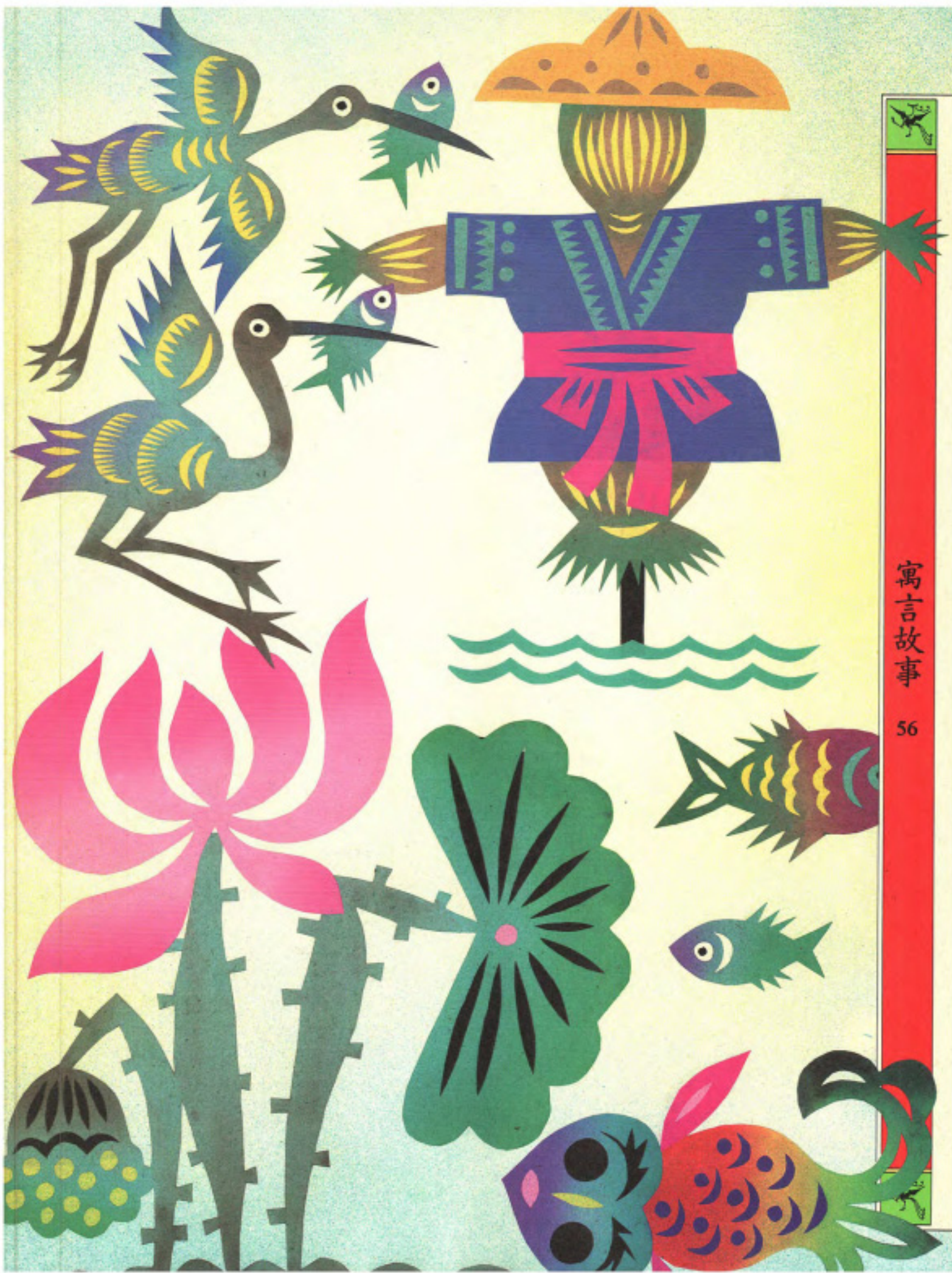
The owner said laughingly, "It may have been a false man yesterday, but it's an honest-to-goodness man today."

(From *Ch'üan-tzu*)

## Moral

Things in this world change moment by moment. If we only rely on previous experience and just get by on habit, we will meet with unlooked-for disaster.









# 穀子和金子

有<sub>一</sub>個<sub>老</sub>頭<sub>兒</sub>和<sub>他</sub>的<sub>兩</sub>個<sub>兒</sub>子<sub>住</sub>在<sub>一</sub>起<sub>。</sub>兩<sub>個</sub>兒<sub>子</sub>，雖<sub>然</sub>都<sub>已</sub>一<sub>長</sub>大<sub>成</sub>人<sub>，</sub>而<sub>且</sub>高<sub>大</sub>強<sub>壯</sub>，可<sub>是</sub>卻<sub>都</sub>好<sub>吃</sub>懶<sub>做</sub>，整<sub>天</sub>游<sub>手</sub>好<sub>閒</sub>。老<sub>頭</sub>兒<sub>一</sub>次<sub>又</sub>一<sub>次</sub>地<sub>教</sub>訓<sub>他</sub>們<sub>，</sub>他<sub>們</sub>都<sub>不</sub>聽<sub>。</sub>

後<sub>來</sub>，老<sub>頭</sub>兒<sub>生</sub>了<sub>重</sub>病<sub>。</sub>他<sub>臨</sub>死<sub>前</sub>，把<sub>兩</sub>個<sub>兒</sub>子<sub>叫</sub>到<sub>跟</sub>前<sub>，</sub>對<sub>他</sub>們<sub>說</sub>：「我<sub>要</sub>死<sub>了</sub>，沒<sub>有</sub>給<sub>你</sub>們<sub>留</sub>下<sub>什</sub>麼<sub>東</sub>西<sub>。</sub>不<sub>過</sub>我<sub>從</sub>前<sub>在</sub>屋<sub>後</sub>的<sub>空</sub>地<sub>裏</sub>埋<sub>了</sub>一<sub>些</sub>金<sub>子</sub>。等<sub>我</sub>死<sub>後</sub>，你<sub>們</sub>拿<sub>了</sub>鋤<sub>頭</sub>去<sub>把</sub>金<sub>子</sub>挖<sub>出</sub>來<sub>，</sub>那<sub>麼</sub>你<sub>們</sub>就<sub>不</sub>愁<sub>吃</sub>穿<sub>了</sub>。」老<sub>頭</sub>兒<sub>說</sub>完<sub>就</sub>死<sub>了</sub>。

第<sub>二</sub>天<sub>，</sub>兄<sub>弟</sub>倆<sub>照</sub>著<sub>老</sub>頭<sub>兒</sub>的<sub>話</sub>，扛<sub>了</sub>鋤<sub>頭</sub>，到<sub>屋</sub>後<sub>的</sub>空<sub>地</sub>去<sub>挖</sub>金<sub>子</sub>。他<sub>們</sub>從<sub>靠</sub>近<sub>屋</sub>子<sub>的</sub>地<sub>方</sub>挖<sub>起</sub>，越<sub>挖</sub>越<sub>遠</sub>，幾<sub>天</sub>之<sub>後</sub>，他<sub>們</sub>已<sub>經</sub>挖<sub>了</sub>一<sub>塊</sub>不<sub>小</sub>的<sub>地</sub>方<sub>；</sub>但<sub>是</sub>仍<sub>舊</sub>沒<sub>有</sub>挖<sub>到</sub>金<sub>子</sub>。

這<sub>時</sub>，弟<sub>弟</sub>看<sub>到</sub>附<sub>近</sub>的<sub>人</sub>們<sub>都</sub>在<sub>忙</sub>著<sub>播</sub>種<sub>，</sub>便<sub>對</sub>哥<sub>哥</sub>說<sub>：</sub>「既<sub>然</sub>我<sub>們</sub>已<sub>經</sub>挖<sub>了</sub>這<sub>一</sub>大<sub>塊</sub>地<sub>，</sub>也<sub>跟</sub>著<sub>別</sub>人<sub>一</sub>樣<sub>撒</sub>些<sub>種</sub>子<sub>吧</sub>。」

他<sub>們</sub>撒<sub>了</sub>種<sub>子</sub>後<sub>，</sub>穀<sub>子</sub>發<sub>芽</sub>，長<sub>高</sub>，成<sub>熟</sub>了<sub>。</sub>有<sub>一</sub>天<sub>，</sub>當<sub>兄</sub>弟<sub>倆</sub>繼<sub>續</sub>在<sub>挖</sub>地<sub>找</sub>金<sub>子</sub>時<sub>，</sub>哥<sub>哥</sub>猛<sub>一</sub>抬<sub>頭</sub>，看<sub>見</sub>眼<sub>前</sub>一<sub>片</sub>金<sub>黃</sub>色<sub>的</sub>穀<sub>子</sub>，在<sub>太</sub>陽<sub>底</sub>下<sub>閃</sub>閃<sub>發</sub>光<sub>。</sub>他<sub>這</sub>時<sub>才</sub>恍<sub>然</sub>大<sub>悟</sub>，對<sub>弟</sub>弟<sub>說</sub>：「你<sub>看</sub>，咱<sub>們</sub>眼<sub>前</sub>這<sub>片</sub>穀<sub>子</sub>不<sub>就</sub>是<sub>金</sub>子<sub>嗎</sub>？原<sub>來</sub>爸<sub>爸</sub>說<sub>的</sub>金<sub>子</sub>，就<sub>是</sub>穀<sub>子</sub>啊<sub>！</sub>」

( 佻<sub>族</sub>寓<sub>言</sub> )

## 【寓意】

必<sub>須</sub>耕<sub>耘</sub>，才<sub>會</sub>有<sub>收</sub>穫<sub>。</sub>老<sub>頭</sub>兒<sub>想</sub>出<sub>挖</sub>金<sub>子</sub>這<sub>個</sub>辦<sub>法</sub>，使<sub>一</sub>向<sub>只</sub>想<sub>不</sub>勞<sub>而</sub>獲<sub>的</sub>兄<sub>弟</sub>體<sub>會</sub>到<sub>工</sub>作<sub>的</sub>意<sub>義</sub>：穀<sub>子</sub>便<sub>是</sub>金<sub>子</sub>，而<sub>金</sub>子<sub>是</sub>由<sub>勤</sub>勞<sub>的</sub>工<sub>作</sub>得<sub>來</sub>的<sub>。</sub>









# Grain and Gold

An old man lived together with his two sons. Both were fully grown, tall and sound of limb, but they were fond of idle ways and would not work for their keep. The old man admonished them again and again, but they would not listen.

Then the old man fell ill. As death drew near he called his sons and said, "I'm about to die. I have not left you boys much. But a while ago I buried some gold in the empty plot behind the house. After I am dead, take the hoes back there and dig up the gold. Then you needn't worry about food and clothing." Having said this, the old man died.

The next day the brothers did as their father said; shouldering their hoes, they went to the empty plot behind the house and commenced digging. The more they dug, the farther from the house they got. Before too many days passed, they had dug up a sizeable area. But still they had not found any gold.

Then the younger brother saw people nearby sowing seeds and said, "Since we have dug up this big a patch, let's sow seeds like the others."

After they sowed their grain it sprouted, grew tall, and then ripened. The brothers went on digging in the dirt for gold. One day the older brother raised his head — before his eyes golden grain stretched into the distance, gleaming in the sunlight. Whereupon, a realization came to him, and he said to his younger brother, "Look! This field of grain in front of us is nothing other than gold! The gold that father spoke of is none other than this grain!"

(A parable of the Wa minority people)

## Moral

Only tilled ground can produce a harvest. The old man came up with the scheme of digging for gold, so his sons who wanted something for nothing would learn the meaning of work. Grain is gold, and gold is gained through hard work.









# 紫色衣服

春秋時期的五霸之一——的齊桓公，有——陣子喜歡紫色，天天都穿紫色的衣服。他屬下的官員和老百姓看不到國君這麼喜歡穿紫色衣服，也競相模仿。所以，一時紫色衣服非常流行，一件紫色衣服的價格是白色衣服的五倍之多。桓公看到這種情形，覺得很不不安，便去和他管的丞相仲商量。他說：「你看，我喜歡穿紫色衣服，全國就流行穿紫色衣服，紫色衣服就因此貴得這麼貴，怎麼辦呢？」

管仲說：「您如果要想制止這種風氣，有個辦法：您自己不要穿紫色衣服，並且對您旁邊的人說：『紫色衣服有一種臭氣味，我很討厭。』如果有人穿紫色衣服進來，您就對他說：『請退後一點兒，我不喜歡你紫色衣服上那種臭氣味。』您這樣做，就知會有什麼後果。」

齊桓公照著管仲所說的去做。第一天，宮裏的侍衛、近臣看見桓公不穿紫色，而且也不喜歡人家穿紫色，就趕快把紫色衣服換下，改穿別的顏色。第二天，京城裏的人看見桓公和宮裏的人都嫌棄紫色衣服，也紛紛改穿其他顏色的衣服。第三天，京城以外的人看見京城內的人都不流行穿紫色了，大家都模仿起來。結果，在短短的三天之內，全國竟沒有一個再穿紫色衣服。

（取材自《韓非子》）

## 【寓意】

居上位者的行為，喜惡會被下屬的人所模仿，所以他們應該隨時隨地謹言慎行，給下屬的人一個好的影響。





這も則ち寓の言の同の時也に指を出し一般の人は  
多し麼に容を易へ言を目に地を附を和を流を行ふ。  
這も種も人の性も雖然荒く唐を、但し卻も  
從も古も至も今も隨も地も可見ふ。





# Purple Clothes

Duke Huan of C'hi was one of the five big warlords of the Spring and Autumn period. For a time he took a fancy to the color purple and wore purple clothes every day. Seeing their ruler's fondness for purple clothes, officials and commoners alike vied to imitate him. For a time purple clothes were the height of fashion, and a piece of purple clothing cost five times more than a white piece. This made Duke Huan uneasy, so he went to talk it over with his counselor, Kuan Chung. He said, "I like to wear purple clothes, so now it's the fashion in this country to wear purple. Because of this, purple clothes are selling at these high prices. What can be done?"

Kuan Chung said, "If you want to put a stop to this craze, there is a way. Do not wear purple clothes yourself, and say to the people next to you, 'I sometimes find the odor of purple clothes disagreeable.' If a person wearing purple clothes approaches you, say to him: 'Please back up a bit. I find the odor of purple clothes disagreeable.' Try doing this and see if it is effective."

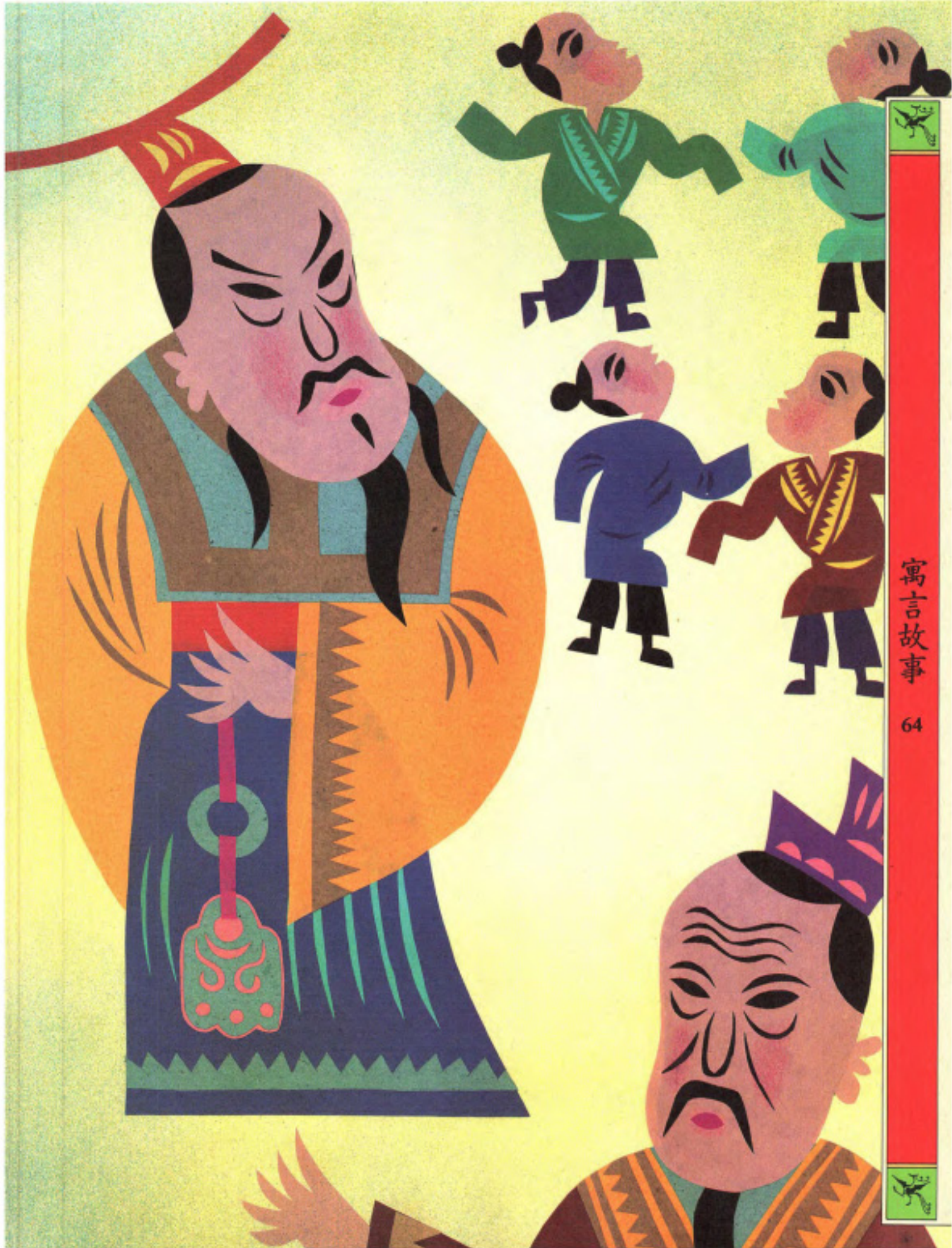
Duke Huan did as Kuan Chung said. On the first day the attendants and trusted officials saw that Duke Huan was not wearing purple and did not like people to wear purple, so they quickly changed into clothes of other colors. On the second day citizens in the capital saw that purple clothes were rejected by Duke Huan and those in his palace, so great numbers of them changed to other colors. On the third day, people outside the city saw it was no longer the fashion in the capital to wear purple. Everyone followed their lead, and within three short days no one in the land wore purple.

(From *Han-fei-tzu*)

## Moral

The preferences of high-ranking persons are imitated by those below. Thus, superiors should take care that their words and deeds are a positive influence on subordinates. This parable also points out how prone the average person is to chase after fashion. Absurd as this trait may be, it has been prevalent from ancient to modern times.









# 烏鴉學唱歌

山林裏，有一隻百靈鳥，很會唱歌。只要牠一開口，整個樹林就安靜下來。蜜蜂停在花瓣上聽，小羊依偎在母羊懷裏聽，小鹿停止吃草，抬起頭來傾聽，各種鳥兒也停止了吱吱喳喳的吵鬧，大家都靜靜地聽百靈鳥唱歌。

烏鴉看不見這種情形，很是羨慕。牠想：「唱歌不是什麼難事呀！」牠張開口，試了——下嗓子：「嘎！嘎！唔，我的聲音也不錯呢。再請百靈鳥指點一下，說不定以後我唱的 song 比牠的還受歡迎呢。」

第二天，烏鴉飛到百靈鳥住的樹上，對百靈鳥說：「百靈鳥姐姐，我很想唱歌，你能教我嗎？」

百靈鳥聽了很高興，誠懇地對烏鴉說：「學唱歌，第一要認真，你能做到嗎？」烏鴉點了點頭。

百靈鳥又說：「第二要肯下功夫苦練，你有耐心嗎？」烏鴉又點了點頭。

於是百靈鳥便開始教烏鴉唱歌。誰知才開始教了兩句，烏鴉就拍著翅膀滿足地說：「我學會了，我學會了！」說完就「嘎嘎嘎」地叫著飛走了。

從此，烏鴉一天到晚「嘎嘎嘎」地叫著，自以為是很美的歌聲。哪知樹林裏的動物聽到，都摀住耳朵，不想聽牠。連人們也說牠的叫聲不吉利，一看到牠，就把牠趕走。

（弄一族寓言）

## 【寓意】

學習一種技藝要有耐心，要下功夫練習，否則是不會成功的。











# The Crow Learns to Sing

In a mountain grove there was once a lark that excelled at singing. It had only to open its beak, and a hush would come over the whole grove. The honeybee would rest on a flower petal to listen; the lamb would lean against its mother's bosom to listen; the fawn would stop eating grass and raise its head to listen; all sorts of birds would stop their chirping and quietly listen to the lark's song.

The crow looked upon this situation with envy. It thought, "Singing is not so difficult." It opened its mouth to test its voice, "Squawk! Squawk! Well, my voice is not bad. Once I get the lark to give me a few pointers, my singing may even be more popular than hers."

The next day the crow flew to the tree where the lark lived and said to her, "Miss Lark, I'd really like to sing. Can you teach me?"

The lark was delighted to hear this and said with sincerity, "To learn to sing, first of all you must be in earnest. Are you?" The crow nodded.

The lark went on to say, "Second, you have to practice hard for a long time. Do you have patience?" The crow nodded.

Thereupon the lark began teaching the crow to sing. But wouldn't you know it? After learning only two lines the crow flapped its wings and said, "I have mastered it; I have mastered it!" With that it made a few squawks and flew off, supposing these were a beautiful song. Little did it know that all the animals in the forest covered their ears to keep from hearing the sound. Even humans said such squawking was a bad omen, and drove the crow away when they saw it.

(A fable of the Yi minority people)

## Moral

In learning a skill you need to be patient and devote time to it. Otherwise, you will not be successful.









# 戴高帽

俗話「戴高帽」的意思：當面奉承人。從前，有一個人被派去外地作官。他臨行前去拜訪他的老師，向他告別。

老師說：「去外地作官很不容易。說話、做事要謹慎些才好。」

學生說：「老師放心，我準備了一百頂高帽子，碰到人就送他一頂，就不會和他發生衝突。」

老師生氣地說：「做人應當正直、誠實。別的好就要說好，壞就要說壞，怎麼可以不分青紅皂白，隨便給人戴高帽呢？」

學生說：「可是現在的人，誰都喜欢人家給他戴高帽呀！」

老師感嘆地說：「唉，這些人的虛榮心也太大了。」

學生說：「天下像老師您一樣講求真實、正直的人有幾個呢？」

老師聽了學生的這句話，覺得很舒服。他點頭說：「嗯，你這話倒是說得有道理。」

學生告別了老師，回到家裏，對家人說：「我的一百頂帽子，現在只剩九十九頂了。」

（取材自《一笑》）

## 【寓意】

有些人只顧指責別人，疏於反省自己，以致於自己做了自己所指責的事還不知道呢。







## Putting on a High Hat

The popular saying "to put a high hat on someone's head" means to treat someone in a flattering manner. A man was once assigned to be an official in a distant place. Before setting out, he went to visit his teacher and say farewell.

His teacher said, "It isn't easy being a local official. You had better be cautious in what you do and say."

The student said, "Put your mind at ease, Teacher. I have prepared one hundred high hats. Whoever I run into, I'll give him one to wear. That should keep me from having conflicts."

The teacher said angrily, "A person ought to be upright and honest. If other people are good, call them good. If they are bad, call them bad. How can you go about giving away high hats, regardless of what sort of person you're dealing with?"

The student said, "But nowadays everyone likes being given a high hat to wear."

The teacher sighed, "Ah! The vanity of such people has gotten out of hand."

The student said, "How many people are there under Heaven who are as committed to honesty and uprightness as you are, Teacher?"

The teacher was pleased by his student's words. With a nod he said, "Yes, there is a point to what you say."

Having bid farewell to his teacher, the student went home and told his family, "You know those hundred hats of mine? I only have ninety-nine of them left now."

(From *Yi-hsiao*)

### Moral

Some people are so busy blaming others they neglect to examine themselves. They may do the very thing they rebuke others for, but they will not realize it.









# 千里馬

春秋時期，秦國有一個名叫孫陽的人，對馬很有研究。他一眼就能看出馬的好壞，尤其擅長辨識千里馬。因此，人們稱他「伯樂」；伯樂是神話中掌管天馬的星名。

有一次，伯樂去太行山遊玩。他在一條山坡路上看見一匹老馬，很吃力地拉著一部鹽車往山上爬。這匹馬累得渾身是汗，四條腿不停地顫抖，口吐白沫。可是山路難走，鹽車又重，馬才向前拖一步，就接著倒退了兩步，怎麼也沒辦法把鹽車拉上山。最後牠筋疲力盡，只有躺在路旁喘氣。

伯樂走近鹽車，仔細地看了一下這匹老馬，不禁傷心地流下眼淚。原來這是一匹難得一見的千里馬。牠不能在曠野或戰場上馳騁，卻在這裏拉鹽車。伯樂看了，心疼極了。他脫下自己的衣服，披在馬身上，一邊憐愛地撫摸著馬。

這時，馬也知道牠遇到知己了。牠感激地靠著伯樂，低頭噴氣。然後牠抬起頭，對天空長嘶了幾聲。這的確是一隻千里馬的叫聲，聲音洪亮，響徹雲霄。

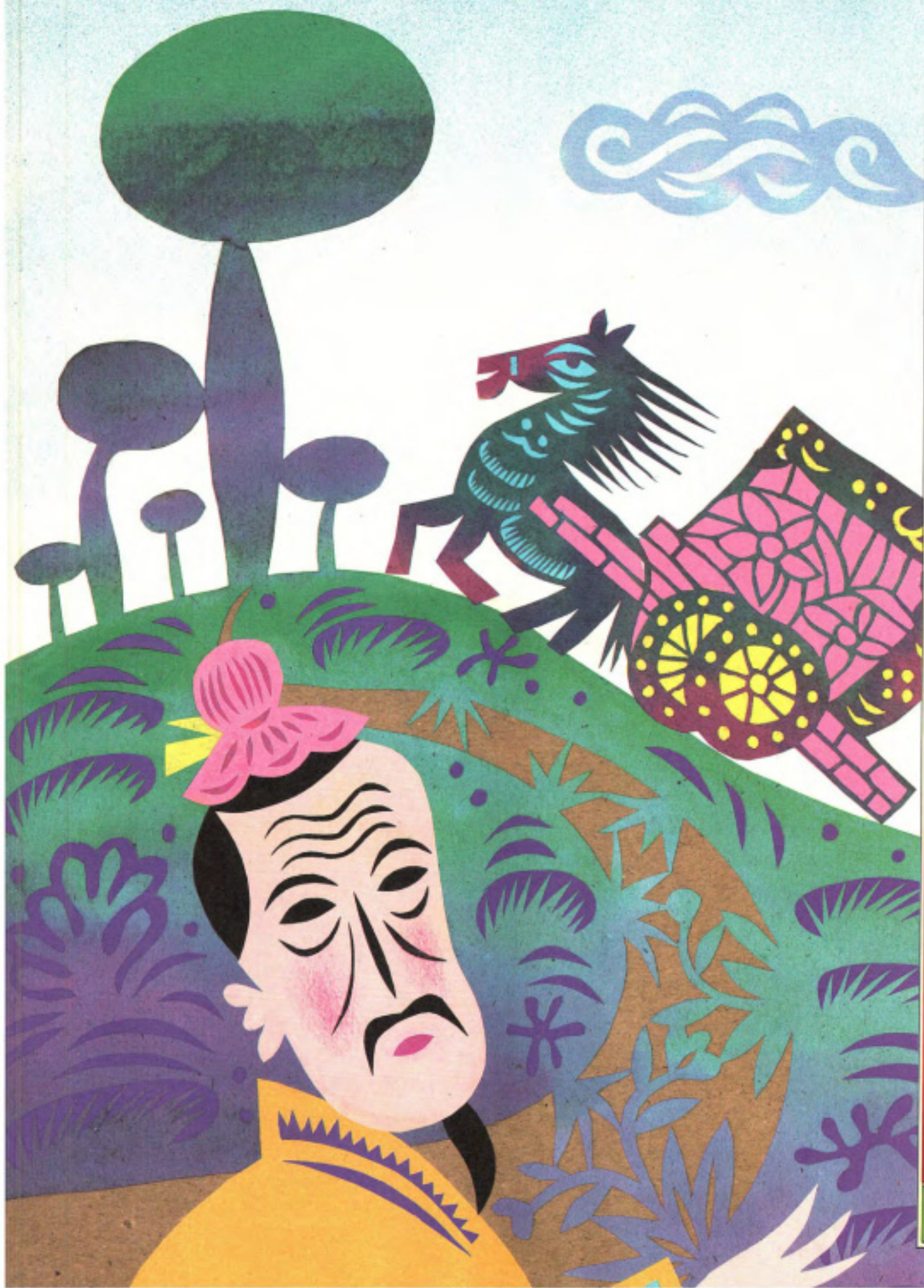
（取材自《戰國策》）

## 【寓意】

要有伯樂這種識馬的人，人們才知道有千里馬；要有辨識人才、愛惜人才的人，人才才能被重用，不被埋沒、糟蹋。所以，千里馬和人才固然都是瑰寶，識馬、愛才的人更是可貴。











# The Thousand-Tricent Steed

During the Spring and Autumn period a man of Ch'in named Sun Yang was quite knowledgeable about horses. At a glance he could tell a horse's quality. He was especially good at spotting horses that could run a thousand tricents in a day. For this reason people called him "Po-le," after a mythical star that had charge of horses in Heaven.

Once Po-le went on an excursion to T'ai-hang Mountain. On an uphill road he saw an old horse straining to pull a salt wagon up the mountain. It was drenched with the sweat of exhaustion; its four legs were trembling; and lather sprayed from its mouth. The road was rough and the salt wagon was heavy. The horse no sooner pulled one step forward than it had to go two steps back. However it tried, it could not pull the wagon up the mountain. Finally its strength gave out, and it could only lay beside the road wheezing.

Po-le approached the salt wagon and looked the old horse over closely. He could not help shedding tears at what he saw: In fact this was a rare thousand-tricent horse. It should have been galloping across a plain or on a battlefield, instead of pulling this salt wagon. Po-le's heart ached for the horse. He pulled off his own coat to lay across the horse's body; all the while he stroked it pityingly.

By now the horse knew that this man recognized its true qualities. Gratefully it edged closer to Po-le; it lowered its head and whickered. Then it raised its head and neighed several times to the heavens. This was truly the neigh of a thousand tricent horse. The full, clear tones mounted to the very clouds.

(From *Chan-kuo ts'ue*)

## Moral

Without a judge of horses like Po-le, a thousand-tricent horse will not be known. Without a man who spots and cherishes men of talent, they will be mistreated and buried in obscurity. Thousand-tricent horses and talented persons are treasures, to be sure; but one who can judge horses or recognize talent is more valuable still.











# 猴老頭兒

有一個<sub>レ</sub>人<sub>レ</sub>，當<sub>レ</sub>地<sub>レ</sub>的<sub>レ</sub>人<sub>レ</sub>都<sub>レ</sub>管<sub>レ</sub>他<sub>レ</sub>叫<sub>レ</sub>「猴老頭兒」，因<sub>レ</sub>爲<sub>レ</sub>他<sub>レ</sub>依<sub>レ</sub>靠<sub>レ</sub>一<sub>レ</sub>群<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>養<sub>レ</sub>活<sub>レ</sub>他<sub>レ</sub>。

這<sub>レ</sub>個<sub>レ</sub>猴老頭兒<sub>レ</sub>把<sub>レ</sub>山<sub>レ</sub>裏<sub>レ</sub>所<sub>レ</sub>有<sub>レ</sub>的<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>都<sub>レ</sub>抓<sub>レ</sub>來<sub>レ</sub>，關<sub>レ</sub>在<sub>レ</sub>自<sub>レ</sub>己<sub>レ</sub>庭<sub>レ</sub>院<sub>レ</sub>裏<sub>レ</sub>的<sub>レ</sub>木<sub>レ</sub>籠<sub>レ</sub>子<sub>レ</sub>裏<sub>レ</sub>。每<sub>レ</sub>天<sub>レ</sub>早<sub>レ</sub>上<sub>レ</sub>，他<sub>レ</sub>給<sub>レ</sub>牠<sub>レ</sub>們<sub>レ</sub>分<sub>レ</sub>配<sub>レ</sub>工<sub>レ</sub>作<sub>レ</sub>，叫<sub>レ</sub>一<sub>レ</sub>隻<sub>レ</sub>老<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>率<sub>レ</sub>領<sub>レ</sub>，帶<sub>レ</sub>牠<sub>レ</sub>們<sub>レ</sub>一<sub>レ</sub>起<sub>レ</sub>到<sub>レ</sub>山<sub>レ</sub>裏<sub>レ</sub>去<sub>レ</sub>採<sub>レ</sub>野<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>。猴老頭兒<sub>レ</sub>命<sub>レ</sub>令<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>把<sub>レ</sub>所<sub>レ</sub>採<sub>レ</sub>的<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>繳<sub>レ</sub>出<sub>レ</sub>十<sub>レ</sub>分<sub>レ</sub>之<sub>レ</sub>一<sub>レ</sub>。如<sub>レ</sub>果<sub>レ</sub>有<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>繳<sub>レ</sub>得<sub>レ</sub>不<sub>レ</sub>夠<sub>レ</sub>多<sub>レ</sub>，他<sub>レ</sub>就<sub>レ</sub>用<sub>レ</sub>鞭<sub>レ</sub>子<sub>レ</sub>抽<sub>レ</sub>牠<sub>レ</sub>。這<sub>レ</sub>群<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>吃<sub>レ</sub>盡<sub>レ</sub>了<sub>レ</sub>苦<sub>レ</sub>頭<sub>レ</sub>，天<sub>レ</sub>天<sub>レ</sub>白<sub>レ</sub>天<sub>レ</sub>做<sub>レ</sub>苦<sub>レ</sub>工<sub>レ</sub>，晚<sub>レ</sub>上<sub>レ</sub>關<sub>レ</sub>在<sub>レ</sub>籠<sub>レ</sub>子<sub>レ</sub>裏<sub>レ</sub>，還<sub>レ</sub>常<sub>レ</sub>常<sub>レ</sub>挨<sub>レ</sub>打<sub>レ</sub>。牠<sub>レ</sub>們<sub>レ</sub>對<sub>レ</sub>猴老頭兒<sub>レ</sub>真<sub>レ</sub>是<sub>レ</sub>又<sub>レ</sub>怕<sub>レ</sub>又<sub>レ</sub>恨<sub>レ</sub>，可<sub>レ</sub>是<sub>レ</sub>沒<sub>レ</sub>有<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>敢<sub>レ</sub>反<sub>レ</sub>抗<sub>レ</sub>。

一<sub>レ</sub>天<sub>レ</sub>，猴<sub>レ</sub>子<sub>レ</sub>們<sub>レ</sub>正<sub>レ</sub>在<sub>レ</sub>忙<sub>レ</sub>著<sub>レ</sub>摘<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>時<sub>レ</sub>，一<sub>レ</sub>隻<sub>レ</sub>小<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>忽<sub>レ</sub>然<sub>レ</sub>跳<sub>レ</sub>起<sub>レ</sub>來<sub>レ</sub>，站<sub>レ</sub>到<sub>レ</sub>大<sub>レ</sub>石<sub>レ</sub>頭<sub>レ</sub>上<sub>レ</sub>去<sub>レ</sub>，對<sub>レ</sub>大<sub>レ</sub>伙<sub>レ</sub>兒<sub>レ</sub>說<sub>レ</sub>：「大<sub>レ</sub>家<sub>レ</sub>聽<sub>レ</sub>著<sub>レ</sub>！山<sub>レ</sub>裏<sub>レ</sub>這<sub>レ</sub>些<sub>レ</sub>果<sub>レ</sub>樹<sub>レ</sub>，是<sub>レ</sub>猴老頭兒<sub>レ</sub>種<sub>レ</sub>的<sub>レ</sub>嗎<sub>レ</sub>？」

大<sub>レ</sub>伙<sub>レ</sub>兒<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>先<sub>レ</sub>是<sub>レ</sub>一<sub>レ</sub>楞<sub>レ</sub>，然<sub>レ</sub>後<sub>レ</sub>都<sub>レ</sub>回<sub>レ</sub>答<sub>レ</sub>說<sub>レ</sub>：「不<sub>レ</sub>是<sub>レ</sub>呀<sub>レ</sub>，是<sub>レ</sub>野<sub>レ</sub>生<sub>レ</sub>的<sub>レ</sub>。」

小<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>再<sub>レ</sub>問<sub>レ</sub>：「沒<sub>レ</sub>有<sub>レ</sub>猴老頭兒<sub>レ</sub>的<sub>レ</sub>支<sub>レ</sub>使<sub>レ</sub>，我<sub>レ</sub>們<sub>レ</sub>就<sub>レ</sub>不<sub>レ</sub>會<sub>レ</sub>自<sub>レ</sub>己<sub>レ</sub>摘<sub>レ</sub>這<sub>レ</sub>些<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>嗎<sub>レ</sub>？」

猴<sub>レ</sub>子<sub>レ</sub>都<sub>レ</sub>說<sub>レ</sub>：「會<sub>レ</sub>，會<sub>レ</sub>，我<sub>レ</sub>們<sub>レ</sub>自<sub>レ</sub>己<sub>レ</sub>一<sub>レ</sub>樣<sub>レ</sub>會<sub>レ</sub>摘<sub>レ</sub>。」

小<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>再<sub>レ</sub>說<sub>レ</sub>：「那<sub>レ</sub>麼<sub>レ</sub>，我<sub>レ</sub>們<sub>レ</sub>爲<sub>レ</sub>什<sub>レ</sub>麼<sub>レ</sub>要<sub>レ</sub>替<sub>レ</sub>他<sub>レ</sub>做<sub>レ</sub>苦<sub>レ</sub>工<sub>レ</sub>，繳<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>給<sub>レ</sub>他<sub>レ</sub>吃<sub>レ</sub>，還<sub>レ</sub>要<sub>レ</sub>常<sub>レ</sub>常<sub>レ</sub>挨<sub>レ</sub>他<sub>レ</sub>的<sub>レ</sub>鞭<sub>レ</sub>子<sub>レ</sub>呢<sub>レ</sub>？」

不<sub>レ</sub>等<sub>レ</sub>小<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>說<sub>レ</sub>完<sub>レ</sub>話<sub>レ</sub>，大<sub>レ</sub>伙<sub>レ</sub>兒<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>都<sub>レ</sub>恍<sub>レ</sub>然<sub>レ</sub>大<sub>レ</sub>悟<sub>レ</sub>。那<sub>レ</sub>天<sub>レ</sub>晚<sub>レ</sub>上<sub>レ</sub>，這<sub>レ</sub>群<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>趁<sub>レ</sub>著<sub>レ</sub>猴老頭兒<sub>レ</sub>熟<sub>レ</sub>睡<sub>レ</sub>時<sub>レ</sub>，搗<sub>レ</sub>毀<sub>レ</sub>木<sub>レ</sub>籠<sub>レ</sub>，砸<sub>レ</sub>破<sub>レ</sub>柵<sub>レ</sub>欄<sub>レ</sub>，拿<sub>レ</sub>走<sub>レ</sub>了<sub>レ</sub>猴老頭兒<sub>レ</sub>所<sub>レ</sub>存<sub>レ</sub>的<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>，一<sub>レ</sub>起<sub>レ</sub>逃<sub>レ</sub>進<sub>レ</sub>山<sub>レ</sub>上<sub>レ</sub>的<sub>レ</sub>樹<sub>レ</sub>林<sub>レ</sub>裏<sub>レ</sub>去<sub>レ</sub>，不<sub>レ</sub>再<sub>レ</sub>回<sub>レ</sub>來<sub>レ</sub>。

猴老頭兒<sub>レ</sub>沒<sub>レ</sub>有<sub>レ</sub>猴<sub>レ</sub>子<sub>レ</sub>替<sub>レ</sub>他<sub>レ</sub>摘<sub>レ</sub>果<sub>レ</sub>子<sub>レ</sub>，終<sub>レ</sub>於<sub>レ</sub>餓<sub>レ</sub>死<sub>レ</sub>了<sub>レ</sub>。

（取材自《郁離子》）





## 【寓意】

自己沒有付出，只靠奴役別人，向人榨取，終究會引起人們的反抗，自己走上滅亡的道路。





# The Old Monkey Man

Once there was an old man who was called the "Old Monkey Man" by people in his locality, because he relied on a troop of monkeys for his living.

The Old Monkey Man captured all the monkeys from the nearby mountain and locked them in a cage in his garden. Each morning he put them to work. He had an old monkey lead the others up the mountain to pick wild fruit. The Old Monkey Man ordered the monkeys to hand over a tenth of what they found. If any monkey came up short, he would give it a whipping. This troop of monkeys suffered terribly. In the daytime they were treated like coolies, at night they were locked in cages, and they got frequent beatings. They hated and feared the Monkey Man, but none of them dared oppose him.

One day as the troop was busy picking fruit, a small monkey jumped up, stood on a boulder, and spoke to all of them, "Listen, everyone! Were the trees on this mountain planted by the old man?"

All the monkeys had to stop and think for a moment, but then they answered, "No, these trees grow wild."





The little monkey asked further, "Wouldn't we be able to pick this fruit ourselves, even if the old man didn't order us about?"

"We would, we would. We could pick it ourselves."

The little monkey said, "Well, why should we work so hard for him and hand the fruit over to him, and get whippings on top of that?"

Before the little monkey could finish, the whole troop suddenly realized the true situation. That evening the troop waited till the Old Monkey Man was fast asleep. They smashed the cages, knocked down the palings, and took the fruit the old man had stored. They ran off to the mountain forest, never to return.

As for the Old Monkey Man, he had no monkeys to pick fruit for him, and so he starved to death.

(From *Yü-li-tzu*)

#### Moral

If a person has nothing to give, but only orders others about and puts the squeeze on them, he will eventually incur resistance and bring destruction on himself.







# 不守諾言的商人

一個有錢的商人，正坐著渡船要過河。船走到河中央，遇到急流，翻了。商人抓住一根木頭，大聲喊救命。

一個漁夫聽見了，便划船過去救他。船接近那商人時，商人急急地對漁夫喊道：「快來救我，快來救我！我是一個很有錢的商人，你能夠救我的話，給你一百兩金子。」

漁夫把他救到岸上，商人卻只給他十兩金子。漁夫說：「剛才你不是答應給我一百兩金子嗎？怎麼現在只給我十兩！」

商人把臉一變，怒氣沖沖地說：「你一個打魚的人，一天能賺多少？現在一下午就得到十兩金子，還嫌不夠呀？」

漁夫無可奈何，拿了十兩金子走開了。

又過了幾天，那商人又乘船過河。船碰到暗礁，又翻了。漁夫恰巧也在附近。漁船上另外一個人對漁夫說：「那兒有一個人掉下水，快去救他吧！」

漁夫說：「那是一個說話不算話的人，曾經答應給我一百兩金子，結果只給十兩。這樣的人不理他也罷。」

漁夫於是把船划開，商人便淹死了。

（取材自《郁離子》）

## 【寓意】

為了貪錢財而不守信用，雖然一時能得到小利，最後難免因此遭受損失。這個故事裏的漁夫，在第二次看到





商人落水時，見死不救，固然是不足取；而商人因為重利，背信而為人所唾棄，不顧，以致於喪命，卻是第一個很令人引以為戒的教訓。







# The Merchant Who Broke His Promise

A rich merchant was taking a ferryboat across a river when the boat met with turbulence in midstream and overturned. The merchant held onto a piece of wood and shouted for help.

A fisherman heard him and rowed in his direction. As the boat drew near, the merchant shouted in great distress, "Hurry and save me, hurry and save me! I am a rich merchant. If you save me, I'll give you a hundred pieces of gold."

The fisherman saved him and took him ashore, but the merchant only gave him ten pieces of gold. The fisherman said, "Didn't you agree just now to give me a hundred pieces of gold? How is it that you only give me ten pieces?"

A frown came over the merchant's face, and his voice bristled with anger as he said, "How much can a mere fisherman make in a day? Now you're getting ten pieces of gold all at once; do you still think that's not enough?"

The fisherman could only take the ten pieces of gold and leave.

A few days later, the merchant was crossing the river by boat again. The boat ran into a shoal and overturned. It so happened that the fisherman was nearby. Another man on the fishing boat said to the fisherman, "A man fell in the water over there. Hurry up and save him!"

The fisherman said, "That is a man who does not keep his word. He once agreed to give me a hundred pieces of gold, but in the end gave only ten. To a person like that, I pay no heed." The fisherman rowed his boat away, and so the merchant drowned.

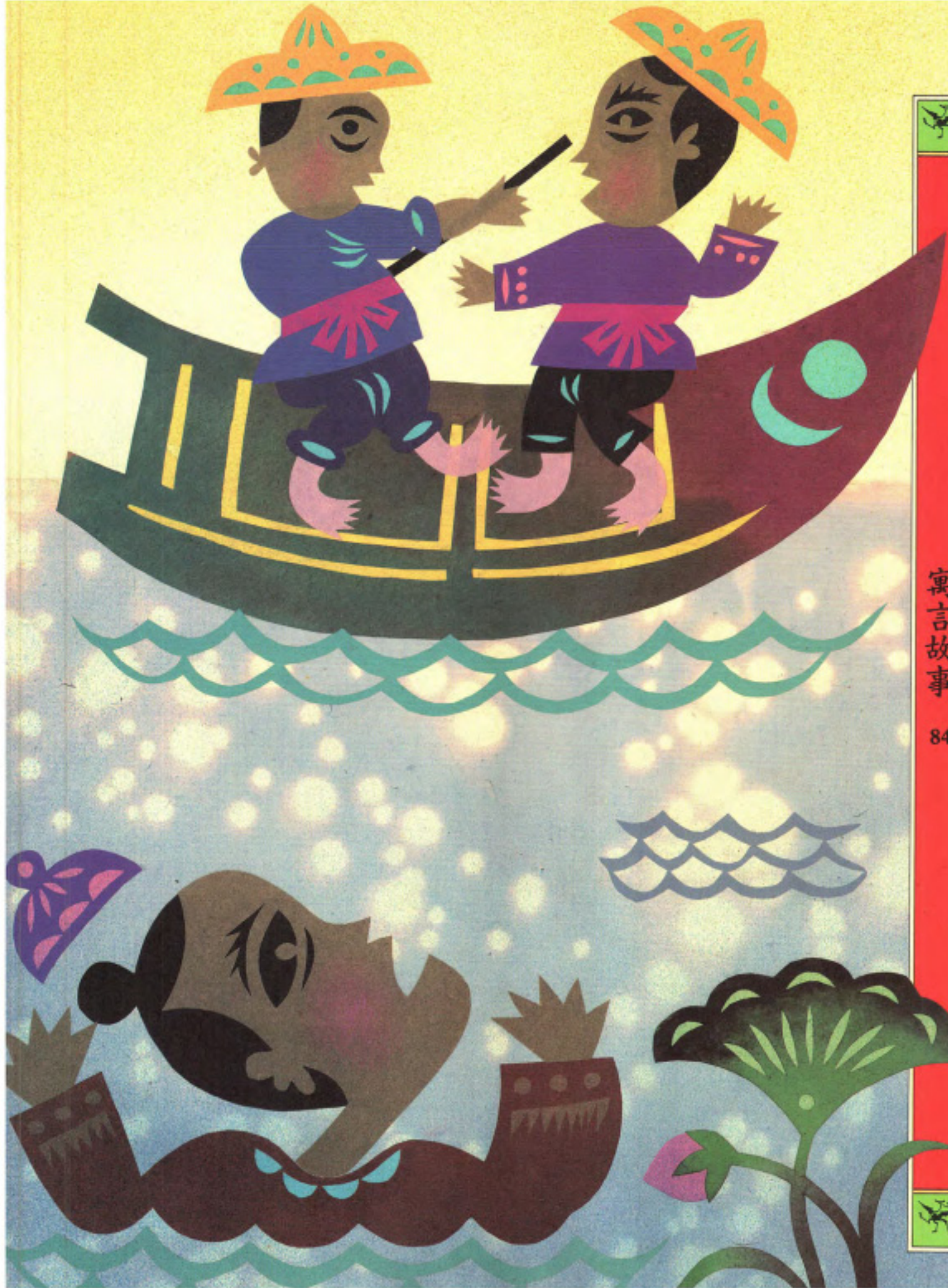
(From *Yü-li-tzu*)

## Moral

If a man breaks trust due to greed, he may gain a momentary trifle, but in the end he will surely suffer loss. The second time the merchant fell into the water, it was unworthy of the fisherman not to save him from peril; but the merchant put gain above trust, causing others to spurn him, and paid with his life. We can take warning from his example.











# 健忘的人

從前，有一個很健忘的人，後一分鐘便忘掉了前一分鐘的事。他的妻子聽說艾子很聰明，能醫治許多別的人治不好的怪病，便叫他去拜訪艾子。

這個人於是騎了馬，挾了弓箭，往艾子的家出發。他走了一段路，忽然覺得便急，就下馬，把馬拴在路旁的大樹上，把箭插在地裏，自己坐在草地上解起大便來。

他解完了便，起身看不見身旁插著一枝箭，不覺大叫起來：「哎呀，好險啊！哪裏射來的箭，只差一點點就射中我了！」他再一轉身，看不見大樹上拴著一匹馬，又高興地自言自語說：「剛才被這枝箭嚇了一跳，可是現在卻白白地揀到一匹馬。我的運氣還算不錯呢！」

他牽了馬，正要走，卻一腳踩上自己解下的大便。他生氣地罵道：「哪隻野狗，隨地拉屎，害我踩到狗糞，把鞋子弄得又臭又髒。真可惡！」說完，他騎上馬，便往回家的路走。

一會兒，他來到自己家的門前。他下了馬，在門口踱來踱去，又自言自語說：「這是什麼人的家呀？會不會就是艾子的住處？」他的妻子從屋裏看不見他，知道他又忘了要去的地方，忘記這是自己的家，就開門出來把他罵了一頓。這個人覺得十分奇怪，他對自己的妻子說：「這位娘子，我從來不認識你，你為什麼這樣開口就罵人呢？」

（取材自《艾子後語》）





## 【寓意】

應該對自己說的言行負責任，不然就好像這個得了健忘症的人一樣，把自己所做的的事推給別人去承擔，那不是一個健康正常的人所應有的態度。





# The Forgetful Man

There once was a very forgetful man who could not remember things from one moment to the next. His wife had heard that Ai-tzu was quite clever and could cure unusual illnesses that others could not. So she told her husband to pay a visit to Ai-tzu.

Thereupon the man mounted his horse, put a bow and arrow under his arm, and set out for Ai-tzu's house. After going some distance he felt the need to relieve himself. He dismounted and tethered the horse to a roadside tree. He stuck his arrow in the ground and proceeded to relieve his bowels in the grass.

Having relieved himself, he rose and saw the arrow sticking in the ground. A loud cry escaped his lips. "Goodness, what a close call! I don't know where this arrow was shot from, but it practically hit me!" Again he turned about and saw a horse tethered to a tree. This time he happily told himself, "I just got a fright from this arrow, but now I have found a horse that will cost me nothing. My luck is pretty good after all."

He took the horse's rein and was about to go, but he stepped in his own excrement. Angrily he cursed, "Some wild dog has been dropping turds wherever it pleases. Now I've stepped in dogshit and my shoes are dirty and foul. How disgusting!" With that he mounted the horse, and it headed off toward home.

Before long he came to the door of his house. He dismounted and paced back and forth at the doorway, saying to himself, "Whose house is this? Could this be where Ai-tzu lives?" His wife was inside watching him; she knew he had forgotten where he was going, and even that this was his own house. So she went out of the door and heaped abuse on him. He found this thoroughly baffling, and said to his wife, "I have never met you before, lady. Why do you curse me the moment you open your mouth?"

(From *Ai-tzu hou-yü*)

## Moral

A person should take responsibility for his actions. If he does not, he will be like the forgetful man in the story, making others accountable for his own actions. This attitude is not proper for a normal, healthy person.









# 方仲永

方仲永是北宋時江西南昌縣人。他家世代都是農田人，沒有人念過書，也沒有會寫字。

仲永五歲時，有一天忽然哭著向父親說：「爸爸，我要紙和筆，我要寫詩！」

他的父親起初以為他只是胡鬧。這個兒子從小在田間長大，至今連筆、紙長成什麼樣兒都不知道，更不用說讀書作詩是什麼事了。可是方家小弟弟硬是哭鬧不休，父親只好從鄰家借來筆、墨、硯和紙。

仲永磨好了墨，攤開紙，不慌不忙地寫下四句話。不識字的父親半信半疑地把詩拿給隔壁的教書老先生看。老先生一看之下，讚賞不絕。他說：「這首詩說明奉養父母和團結宗族的道理，好題目，好文詞，好詩！仲永真是個天才神童呀！」

不久，這首詩傳遍了全村，大家都驚嘆仲永的才能。

許多人請仲永作詩，把他們父子當作貴賓招待，並且送他們金錢。

仲永的父親天天帶著天才兒子到處拜見鄉人，讓他炫耀奇才。

仲永就這樣忙於拜會、應酬，沒有時間學習、進修，他的才能漸漸退步了。十二、三歲時，他所作的詩已不再像小時那樣叫人人讚賞。二十歲時，人們說他的才智已完全消失，所作的詩已平凡無奇。一個難得的「天才」，以後就這樣庸碌地過了一生。

（取材自《臨川先生文集》）







### 【寓意】

天賦再高，後天若不努力學習，也難有成就。







# Fang Chung-yung

Fang Chung-yung lived in Chin-hsi County, Kiangsi, during the Northern Sung. His family had farmed the land for generations. None of the Fangs had gone to school, and none had learned to write.

One day when Chung-yung was five years old, he suddenly whimpered to his father, "Papa, I want paper and an inkbrush. I want to write a poem!"

At first his father thought he was only stirring up a fuss. The boy had grown up on a farm, and hardly knew what inkbrush and paper looked like, much less what books and poems were all about. But the boy would not stop crying and fussing, so the father had to borrow brush, ink, inkstone, and paper from a neighbor.

Chung-yung ground some ink, spread the paper, and unhurriedly wrote down four lines. The illiterate father incredulously showed the poem to an old schoolmaster who lived nearby. The schoolmaster took one look and praised it to the skies. "This poem explains the ideas of filial duty and clan unity. The idea is good and the choice of words is good. An excellent piece! Chung-yung is truly a child prodigy."

Before long, the poem was widely known in the village and everybody marveled at Chung-yung's talent. Many people invited Chung-yung to write poems. They entertained the boy and his father as honored guests, and gave them gifts of money.

Day after day Chung-yung's father took his gifted son visiting throughout the district, to let the boy show off his talents.

Chung-yung was too busy visiting and socializing to spend time furthering his studies. His talent gradually went downhill. The poems he wrote at twelve and thirteen were no longer as admired as those he wrote when little. At twenty, people said his brilliance had faded completely; the poems he wrote were humdrum. In this way a boy of rare talents went on to lead a mediocre life.

(From *Lin-ch'uan hsien-sheng wen-chi*)

## Moral

However great one's gifts at birth, in one's lifetime there is small chance of success without diligent study.











# 五個手指

手<sub>5</sub>的<sub>5</sub>五<sub>5</sub>個<sub>5</sub>指<sub>5</sub>頭<sub>5</sub>在<sub>5</sub>一<sub>5</sub>塊<sub>5</sub>兒<sub>5</sub>爭<sub>5</sub>論<sub>5</sub>誰<sub>5</sub>的<sub>5</sub>本<sub>5</sub>領<sub>5</sub>最<sub>5</sub>大<sub>5</sub>。

大<sub>5</sub>姆<sub>5</sub>指<sub>5</sub>翹<sub>5</sub>起<sub>5</sub>頭<sub>5</sub>，說<sub>5</sub>：「我<sub>5</sub>的<sub>5</sub>本<sub>5</sub>領<sub>5</sub>最<sub>5</sub>大<sub>5</sub>。你<sub>5</sub>們<sub>5</sub>沒<sub>5</sub>看<sub>5</sub>見<sub>5</sub>人<sub>5</sub>們<sub>5</sub>稱<sub>5</sub>讚<sub>5</sub>誰<sub>5</sub>，就<sub>5</sub>把<sub>5</sub>我<sub>5</sub>伸<sub>5</sub>出<sub>5</sub>來<sub>5</sub>，表<sub>5</sub>示<sub>5</sub>我<sub>5</sub>最<sub>5</sub>屬<sub>5</sub>害<sub>5</sub>。」

食<sub>5</sub>指<sub>5</sub>站<sub>5</sub>起<sub>5</sub>身<sub>5</sub>來<sub>5</sub>，不<sub>5</sub>服<sub>5</sub>氣<sub>5</sub>地<sub>5</sub>說<sub>5</sub>：「哼<sub>5</sub>，你<sub>5</sub>又<sub>5</sub>短<sub>5</sub>又<sub>5</sub>粗<sub>5</sub>，還<sub>5</sub>神<sub>5</sub>氣<sub>5</sub>什<sub>5</sub>麼<sub>5</sub>？我<sub>5</sub>才<sub>5</sub>是<sub>5</sub>有<sub>5</sub>本<sub>5</sub>事<sub>5</sub>呢<sub>5</sub>。人<sub>5</sub>們<sub>5</sub>要<sub>5</sub>指<sub>5</sub>點<sub>5</sub>什<sub>5</sub>麼<sub>5</sub>，或<sub>5</sub>者<sub>5</sub>批<sub>5</sub>評<sub>5</sub>誰<sub>5</sub>，都<sub>5</sub>用<sub>5</sub>我<sub>5</sub>呢<sub>5</sub>！」

中<sub>5</sub>指<sub>5</sub>也<sub>5</sub>開<sub>5</sub>口<sub>5</sub>了<sub>5</sub>。它<sub>5</sub>說<sub>5</sub>：「五<sub>5</sub>指<sub>5</sub>當<sub>5</sub>中<sub>5</sub>我<sub>5</sub>最<sub>5</sub>長<sub>5</sub>，我<sub>5</sub>居<sub>5</sub>中<sub>5</sub>。你<sub>5</sub>們<sub>5</sub>做<sub>5</sub>事<sub>5</sub>不<sub>5</sub>都<sub>5</sub>要<sub>5</sub>靠<sub>5</sub>我<sub>5</sub>支<sub>5</sub>撐<sub>5</sub>？當<sub>5</sub>然<sub>5</sub>我<sub>5</sub>的<sub>5</sub>本<sub>5</sub>領<sub>5</sub>最<sub>5</sub>大<sub>5</sub>。」

平<sub>5</sub>時<sub>5</sub>默<sub>5</sub>不<sub>5</sub>作<sub>5</sub>聲<sub>5</sub>的<sub>5</sub>無<sub>5</sub>名<sub>5</sub>指<sub>5</sub>，這<sub>5</sub>時<sub>5</sub>也<sub>5</sub>忍<sub>5</sub>不<sub>5</sub>住<sub>5</sub>了<sub>5</sub>。它<sub>5</sub>說<sub>5</sub>：「我<sub>5</sub>雖<sub>5</sub>然<sub>5</sub>默<sub>5</sub>默<sub>5</sub>無<sub>5</sub>聞<sub>5</sub>，可<sub>5</sub>是<sub>5</sub>你<sub>5</sub>們<sub>5</sub>做<sub>5</sub>事<sub>5</sub>時<sub>5</sub>，也<sub>5</sub>總<sub>5</sub>找<sub>5</sub>我<sub>5</sub>幫<sub>5</sub>忙<sub>5</sub>，可<sub>5</sub>見<sub>5</sub>我<sub>5</sub>的<sub>5</sub>本<sub>5</sub>事<sub>5</sub>也<sub>5</sub>不<sub>5</sub>小<sub>5</sub>呀<sub>5</sub>。」

無<sub>5</sub>名<sub>5</sub>指<sub>5</sub>剛<sub>5</sub>說<sub>5</sub>完<sub>5</sub>，小<sub>5</sub>指<sub>5</sub>頭<sub>5</sub>就<sub>5</sub>憤<sub>5</sub>憤<sub>5</sub>地<sub>5</sub>說<sub>5</sub>：「我<sub>5</sub>雖<sub>5</sub>然<sub>5</sub>排<sub>5</sub>在<sub>5</sub>最<sub>5</sub>後<sub>5</sub>，可<sub>5</sub>是<sub>5</sub>短<sub>5</sub>小<sub>5</sub>精<sub>5</sub>幹<sub>5</sub>。你<sub>5</sub>們<sub>5</sub>四<sub>5</sub>個<sub>5</sub>做<sub>5</sub>什<sub>5</sub>麼<sub>5</sub>事<sub>5</sub>，我<sub>5</sub>都<sub>5</sub>沒<sub>5</sub>少<sub>5</sub>出<sub>5</sub>力<sub>5</sub>，誰<sub>5</sub>敢<sub>5</sub>說<sub>5</sub>我<sub>5</sub>沒<sub>5</sub>本<sub>5</sub>事<sub>5</sub>嗎<sub>5</sub>？」

它<sub>5</sub>們<sub>5</sub>五<sub>5</sub>個<sub>5</sub>指<sub>5</sub>頭<sub>5</sub>，你<sub>5</sub>一<sub>5</sub>句<sub>5</sub>，我<sub>5</sub>一<sub>5</sub>句<sub>5</sub>，爭<sub>5</sub>論<sub>5</sub>不<sub>5</sub>休<sub>5</sub>。這<sub>5</sub>時<sub>5</sub>，一<sub>5</sub>個<sub>5</sub>皮<sub>5</sub>球<sub>5</sub>滾<sub>5</sub>過<sub>5</sub>來<sub>5</sub>了<sub>5</sub>。五<sub>5</sub>個<sub>5</sub>手<sub>5</sub>指<sub>5</sub>頭<sub>5</sub>便<sub>5</sub>叫<sub>5</sub>皮<sub>5</sub>球<sub>5</sub>為<sub>5</sub>它<sub>5</sub>們<sub>5</sub>評<sub>5</sub>評<sub>5</sub>公<sub>5</sub>道<sub>5</sub>。皮<sub>5</sub>球<sub>5</sub>問<sub>5</sub>清<sub>5</sub>了<sub>5</sub>情<sub>5</sub>形<sub>5</sub>之<sub>5</sub>後<sub>5</sub>，笑<sub>5</sub>著<sub>5</sub>說<sub>5</sub>：「你<sub>5</sub>們<sub>5</sub>五<sub>5</sub>個<sub>5</sub>說<sub>5</sub>的<sub>5</sub>倒<sub>5</sub>是<sub>5</sub>都<sub>5</sub>有<sub>5</sub>道<sub>5</sub>理<sub>5</sub>。我<sub>5</sub>來<sub>5</sub>考<sub>5</sub>考<sub>5</sub>你<sub>5</sub>們<sub>5</sub>吧<sub>5</sub>。你<sub>5</sub>們<sub>5</sub>一<sub>5</sub>個<sub>5</sub>個<sub>5</sub>輪<sub>5</sub>流<sub>5</sub>來<sub>5</sub>把<sub>5</sub>我<sub>5</sub>拿<sub>5</sub>起<sub>5</sub>來<sub>5</sub>，誰<sub>5</sub>成<sub>5</sub>功<sub>5</sub>了<sub>5</sub>，就<sub>5</sub>誰<sub>5</sub>最<sub>5</sub>有<sub>5</sub>本<sub>5</sub>事<sub>5</sub>。」

五<sub>5</sub>個<sub>5</sub>手<sub>5</sub>指<sub>5</sub>一<sub>5</sub>個<sub>5</sub>個<sub>5</sub>走<sub>5</sub>上<sub>5</sub>前<sub>5</sub>去<sub>5</sub>試<sub>5</sub>，可<sub>5</sub>是<sub>5</sub>誰<sub>5</sub>也<sub>5</sub>沒<sub>5</sub>有<sub>5</sub>辦<sub>5</sub>法<sub>5</sub>單<sub>5</sub>獨<sub>5</sub>把<sub>5</sub>皮<sub>5</sub>球<sub>5</sub>拿<sub>5</sub>起<sub>5</sub>來<sub>5</sub>。

皮<sub>5</sub>球<sub>5</sub>又<sub>5</sub>說<sub>5</sub>：「現<sub>5</sub>在<sub>5</sub>你<sub>5</sub>們<sub>5</sub>五<sub>5</sub>個<sub>5</sub>一<sub>5</sub>起<sub>5</sub>來<sub>5</sub>試<sub>5</sub>試<sub>5</sub>，看<sub>5</sub>不<sub>5</sub>能<sub>5</sub>不<sub>5</sub>能<sub>5</sub>把<sub>5</sub>我<sub>5</sub>拿<sub>5</sub>起<sub>5</sub>來<sub>5</sub>。」

於<sub>5</sub>是<sub>5</sub>，五<sub>5</sub>個<sub>5</sub>手<sub>5</sub>指<sub>5</sub>一<sub>5</sub>齊<sub>5</sub>動<sub>5</sub>手<sub>5</sub>，輕<sub>5</sub>而<sub>5</sub>易<sub>5</sub>一<sub>5</sub>舉<sub>5</sub>地<sub>5</sub>就<sub>5</sub>把<sub>5</sub>皮<sub>5</sub>球<sub>5</sub>拿<sub>5</sub>起<sub>5</sub>來<sub>5</sub>了<sub>5</sub>。







皮球說：「好了，現在你們懂得這是什麼道理了吧？」

五個手指都不好意思地點點頭。從此，它們再也  
不爭誰最有力，總是親密地相處，通力合作，  
一起做事。（彝族寓言）

## 【寓意】

合作是很重要的。一起合作可以完成許多事；各人單獨去卻可能一事無成。





# The Five Fingers

The five fingers were arguing over which of them had the most ability.

The thumb stuck itself upright and said, "I am the most able. Haven't you seen how people point me upward when they praise someone? That shows I am really somebody."

The index finger stood up and disagreed: "Hmph! You are too short and thick to put on such airs. I am the ablest of all. When people want to point at something or criticize someone, they use me!"

The middle finger also had his say: "I am the longest of the five fingers, and my position is in the middle. You always rely on my support for your work, so of course I am most able."

At this the normally silent fourth finger could not keep quiet and said, "Though I am not often heard from, when you have work you always ask for my help. Obviously my ability is considerable."

No sooner had the fourth finger finished than the fifth finger sputtered: "Though short and in the last position, I am full of energy. Whatever work you four do, I do my part as well. Who dares to say I am not able?"

The five fingers bickered back and forth without end. At this point a ball came rolling toward them. The five fingers asked the ball to act as arbiter. After getting a clear idea of the situation, the ball said laughingly, "What each of you says makes sense. Let me put you to a test. Each of you take turns trying to lift me. Whoever succeeds is the ablest one."

One by one the five fingers stepped forward and tried, but no one could lift the ball alone.

Then the ball said, "Now the five of you try lifting me together."

Thereupon the five fingers acted together. As easy as you please they lifted the ball in the air.

The ball said, "All right. Do you understand my point?"

The five fingers nodded in embarrassment. Since that time they have not argued over which is the most capable. They have been close in their relationships; they have pooled their strength and cooperated in their work.

(A fable of the Yi minority people)

## Moral

Cooperation is important. With cooperation much can be done, whereas an individual working alone would accomplish nothing.







# 串起全球僑胞的心



LINE官方帳號



YouTube頻道



僑務電子報

## 僑胞卡

Overseas Compatriot Card (OCC)

線上申辦好便利



申辦中文版傳送門



申辦英文版傳送門  
Application Online



中華民國僑務委員會



# 僑生服務專區



網址：Students.Taiwan-World.Net ， QRcode

臺灣是東西文化交流薈萃之地，具備優質的教育環境與完善的教育制度，為鼓勵全球各地更多優秀僑生來臺升學，培育成為海外僑臺商企業及當地產業所需之技術人才，僑委會除專為僑生辦理大學先修教育外，近年亦加強推廣3+4僑生技職專班及海外青年技術訓練班，針對僑生提供完善的在學輔導措施與照護，如新僑生接機、僑生社團補助、工讀金及學習扶助金、獎助學金、醫療急難救助、僑保及健保補助等，讓海外家長放心將小孩送到臺灣讀書及學習。

為提供僑生來臺就學相關資訊，僑委會於官方網站闢建「僑生服務專區」，只要以手機掃描下方QRcode即可瞭解相關就學資訊。

## 一、海外僑生來臺就學管道

國小



國中、高中、高職、五專



大學及研究所



## 二、僑生申請來臺就讀3+4產學攜手合作僑生專班

東南亞地區(越南、印尼、馬來西亞、緬甸、泰國、柬埔寨、菲律賓)招生簡章及宣傳摺頁



## 三、海外僑生申請來臺就讀海外青年技術訓練班 海青班線上招生服務專區



中華民國僑務委員會





#### 寓言故事第四集

撰寫：張玉穎

插畫：于平、任憑

設計：廖震環

英譯：Victor Mair

編審：海華文庫編審委員會

編審委員：(按筆劃順序)

王秋桂、田維新、李 鑒、李威熊、呂桂生、沈 謙、吳宏一  
金 陵、林文寶、董忠司、楊萬運、劉興漢、羅宗濤

出版機關：中華民國僑務委員會

地址：臺北市徐州路五號十六樓

電話：(02) 2327-2600

網址：<http://www.ocac.gov.tw>

出版年月：中華民國八十八年十一月二刷

版(刷次)：中華民國一〇六年五月初版八刷

定價：新臺幣 100 元

展售處：國家書店松江門市(臺北市松江路 209 號，電話：02-2518-0207，

[www.govbooks.com.tw](http://www.govbooks.com.tw))

五南文化廣場(臺中市中山路 6 號，電話：04-2226-0330，

[www.wunanbooks.com.tw](http://www.wunanbooks.com.tw))

承印：洪記印刷有限公司

GPN：11099850092

ISBN：957-00-8420-0

版權所有 翻印必究





## Chinese Fables

Number 2007

Written by Emily Yü-ying Wang

Illustrated by Yü P'ing and Jen P'ing

Designed by Liao Chen-huan

Translated by David C. Wright

Edited by the Editorial Committee of *The Overseas Chinese Library*

Copyright © 1999 by OCAC, Republic of China(Taiwan). All rights reserved. Printed in Taiwan, the Republic of China. No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

ISBN 957-00-8420-0(平装)



統一編號

011099850092

# 寓言故事

CHINESE FABLES



海華文庫

中華民國僑務委員會印行

ISBN 957-00-8420-0



9 799570 084206

GPN : 11099850092

定價：新臺幣100元

ISBN 957-00-8420-0(平裝)