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# 寓言故事

CHINESE FABLES

第二集



海華文庫

中華民國僑務委員會印行




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## 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)





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# 喜歡打獵的人

從前有一個<sub>人</sub>，非<sub>常</sub>喜<sub>歡</sub>打<sub>獵</sub>。他<sub>天</sub>天<sub>背</sub>了<sub>弓</sub>箭<sub>，</sub>帶<sub>著</sub>他<sub>的</sub>狗<sub>老</sub>黃<sub>出</sub>去<sub>打</sub>獵<sub>，</sub>可<sub>是</sub>，每<sub>天</sub>他<sub>都</sub>空<sub>著</sub>手<sub>回</sub>家<sub>。</sub>回<sub>到</sub>家<sub>裡</sub>，太<sub>太</sub>、小<sub>孩</sub>問<sub>他</sub>：「今<sub>天</sub>獵<sub>到</sub>什<sub>麼</sub>好<sub>的</sub>東<sub>西</sub>呀<sub>？</sub>」他<sub>總</sub>是<sub>感</sub>到<sub>非</sub>常<sub>慚</sub>愧<sub>，</sub>沒<sub>有</sub>東<sub>西</sub>給<sub>家</sub>人<sub>。</sub>在<sub>街</sub>上<sub>碰</sub>到<sub>鄰</sub>居<sub>、</sub>朋<sub>友</sub>，他<sub>們</sub>也<sub>常</sub>常<sub>問</sub>：「這<sub>幾</sub>天<sub>收</sub>穫<sub>如</sub>何<sub>呀</sub>？獵<sub>到</sub>肥<sub>的</sub>鹿<sub>了</sub>嗎<sub>？</sub>」他<sub>也</sub>總<sub>是</sub>羞<sub>得</sub>抬<sub>不</sub>起<sub>頭</sub>來<sub>。</sub>

一<sub>天</sub>晚<sub>上</sub>，他<sub>仔</sub>細<sub>地</sub>檢<sub>討</sub>自<sub>己</sub>獵<sub>不</sub>到<sub>野</sub>獸<sub>的</sub>原<sub>因</sub>。他<sub>想</sub>：「我<sub>夠</sub>勤<sub>快</sub>了<sub>，</sub>天<sub>一</sub>亮<sub>就</sub>出<sub>門</sub>，天<sub>黑</sub>了<sub>，</sub>





才回到家；我的箭法也相當不錯，比鄰居們的準多了。那麼，是什麼原因使我捕不到野獸呢？」

他左思右想，終於找到答案：「對了，是老黃太老了。牠嗅覺差、跑不快，哪能替我找野獸呢？我應該去買一隻好的獵狗。」想到這裡，他又煩惱了：「好獵狗那麼貴，我哪來的錢呢？」

他站起來，在屋裡來回地踱步。終於，他下定決心要賺錢去買一隻好獵狗。

第二天，他向朋友詢問，得知耕田最能賺錢。於是，他開始努力耕田。果然，從此家裡漸漸地富裕起來。等到他積蓄了足夠的錢時，他就去買來一隻最好的獵狗。然後，他又開始他最喜歡打的獵活動。

因為獵狗的本領高，他現在每天都能捕獲到野獸，甚至成為全村最好的獵手。

（取材自《呂氏春秋》）

## 【寓意】

要達到一個目的，應該先找出方法，然後不怕辛苦，一步一步地去做。這則故事用打獵做例子，指出成功之路，而其他的「事情」又何嘗不是如此呢？







# The Man Who Loved to Hunt

There was once a man who was fond of hunting. Every day he packed his bow and arrows and took his dog, Old Yellow, out hunting. But every evening he would return home empty-handed. His wife and children would ask him, "Did you get anything today?" He would always answer that he had nothing to give them. When he met his friends and neighbors on the street, they would often ask him, "How's the hunting been lately? Have you gotten a fat deer?" He was so embarrassed that he could not hold his head up.

One night he sat down and gave his hunting failures some serious thought. He thought to himself, "I'm diligent enough; I leave home at the crack of dawn and do not return until dark. My archery skills are fine — much better than my neighbors'. So why don't I ever get anything when I go hunting?"

He thought and thought until finally he came up with the answer: "Yes, of course! Old Yellow is too old. His sense of smell is bad, and he can't run fast. He's of no use in tracking. I should go and buy a good hunting dog." But when he thought of this, he began to worry. "Good hunting dogs are very expensive. How can I come up with the money?"

He stood up and paced back and forth in his house. At last he resolved to earn the money to buy a good hound.

The next day he inquired of his friends and learned that plowing fields was the best way to earn money. So he began diligently plowing fields, and as he expected, his family gradually became more prosperous. When he had saved up enough money, he went out and bought the finest hunting dog available. He then resumed the hunting activities he loved so much. Because his hunting dog was highly skilled, he was able to get animals every day and even became the best hunter in his village.

(From *Lü-shih ch'un-ch'iu*)

## Moral

When we want to achieve a goal, we should find the proper way of going about it and then proceed fearlessly. This story uses success in hunting to illustrate the point, but the same principle applies to other endeavors as well.











## 煮雁或烤雁

兄<sub>二</sub>弟<sub>三</sub>倆<sub>四</sub>正<sub>五</sub>在<sub>六</sub>郊<sub>七</sub>外<sub>八</sub>的<sub>九</sub>路<sub>一〇</sub>上<sub>一一</sub>走<sub>一二</sub>著<sub>一三</sub>， 一<sub>一四</sub>隻<sub>一五</sub>大<sub>一六</sub>雁<sub>一七</sub>不<sub>一八</sub>從<sub>一九</sub>遠<sub>二〇</sub>處<sub>二一</sub>不<sub>二二</sub>天<sub>二三</sub>邊<sub>二四</sub>慢<sub>二五</sub>慢<sub>二六</sub>飛<sub>二七</sub>來<sub>二八</sub>。 哥<sub>二九</sub>哥<sub>三〇</sub>看<sub>三一</sub>不<sub>三二</sub>見<sub>三三</sub>了<sub>三四</sub>， 興<sub>三五</sub>奮<sub>三六</sub>得<sub>三七</sub>大<sub>三八</sub>叫<sub>三九</sub>：「 看<sub>四〇</sub>， 那<sub>四一</sub>隻<sub>四二</sub>雁<sub>四三</sub>多<sub>四四</sub>肥<sub>四五</sub>多<sub>四六</sub>大<sub>四七</sub>呀<sub>四八</sub>！ 待<sub>四九</sub>我<sub>五〇</sub>把<sub>五一</sub>牠<sub>五二</sub>打<sub>五三</sub>下<sub>五四</sub>來<sub>五五</sub>， 帶<sub>五六</sub>回<sub>五七</sub>家<sub>五八</sub>煮<sub>五九</sub>， 夠<sub>六〇</sub>我<sub>六一</sub>們<sub>六二</sub>吃<sub>六三</sub>三<sub>六四</sub>天<sub>六五</sub>啲<sub>六六</sub>。」 他<sub>六七</sub>拿<sub>六八</sub>起<sub>六九</sub>弓<sub>七〇</sub>， 準<sub>七一</sub>備<sub>七二</sub>射<sub>七三</sub>牠<sub>七四</sub>。

弟<sub>七五</sub>弟<sub>七六</sub>在<sub>七七</sub>一<sub>七八</sub>旁<sub>七九</sub>聽<sub>八〇</sub>見<sub>八一</sub>了<sub>八二</sub>， 抬<sub>八三</sub>頭<sub>八四</sub>一<sub>八五</sub>看<sub>八六</sub>， 果<sub>八七</sub>然<sub>八八</sub>是<sub>八九</sub>一<sub>九〇</sub>隻<sub>九一</sub>大<sub>九二</sub>雁<sub>九三</sub>。 可<sub>九四</sub>是<sub>九五</sub>他<sub>九六</sub>說<sub>九七</sub>：「 慢<sub>九八</sub>著<sub>九九</sub>， 慢<sub>一〇〇</sub>著<sub>一〇一</sub>。 這<sub>一〇二</sub>隻<sub>一〇三</sub>雁<sub>一〇四</sub>不<sub>一〇五</sub>應<sub>一〇六</sub>該<sub>一〇七</sub>烤<sub>一〇八</sub>來<sub>一〇九</sub>吃<sub>一一〇</sub>， 不<sub>一一一</sub>該<sub>一一二</sub>煮<sub>一一三</sub>來<sub>一一四</sub>吃<sub>一一五</sub>。」

哥<sub>一一六</sub>哥<sub>一一七</sub>放<sub>一一八</sub>下<sub>一二〇</sub>弓<sub>一二一</sub>， 皺<sub>一二二</sub>起<sub>一二三</sub>眉<sub>一二四</sub>頭<sub>一二五</sub>， 對<sub>一二六</sub>弟<sub>一二七</sub>弟<sub>一二八</sub>說<sub>一二九</sub>：「 什<sub>一三〇</sub>麼<sub>一三一</sub>？ 你<sub>一三二</sub>倒<sub>一三三</sub>說<sub>一三四</sub>說<sub>一三五</sub>看<sub>一三六</sub>， 爲<sub>一三七</sub>什<sub>一三八</sub>麼<sub>一三九</sub>這<sub>一四〇</sub>隻<sub>一四一</sub>雁<sub>一四二</sub>不<sub>一四三</sub>非<sub>一四四</sub>得<sub>一四五</sub>烤<sub>一四六</sub>不<sub>一四七</sub>可<sub>一四八</sub>？ 」

弟<sub>一四九</sub>弟<sub>一五〇</sub>正<sub>一五一</sub>經<sub>一五二</sub>八<sub>一五三</sub>百<sub>一五四</sub>地<sub>一五五</sub>說<sub>一五六</sub>：「 這<sub>一五七</sub>是<sub>一五八</sub>一<sub>一五九</sub>隻<sub>一六〇</sub>在<sub>一六一</sub>天<sub>一六二</sub>上<sub>一六三</sub>飛<sub>一六四</sub>著<sub>一六五</sub>的<sub>一六六</sub>。」





雁，應該用烤的。如果是一隻站在地上的雁，那麼就可以用煮的。」

哥哥瞪大了眼睛，不高興地說：「奇怪了，這是哪裏來的論調，我從沒聽說過。我偏要煮這隻飛的雁！」

弟弟也堅持著說：「不行，不行！這隻雁一定要用烤的。」

兩個兄弟互相僵持不下，最後只得去請鎮上的法官評理。

法官聽了他們的告詞，說：「這麼一件小事也來煩我！去！去！打下雁，把牠剖成兩半，一半煮，一半烤，不就得了。」

兄弟倆聽了，認為法官說得很冇道理，便回頭要去射大雁。到了那兒，雁早就飛走了，哪裏還有雁可帶回家去煮，或烤！

（取材自《賢奕一編》）

## 【寓意】

不把時機，切實努力，卻只做無意義的爭論，終究一無所獲。







## Stewed Goose or Baked?

Two brothers were walking on the outskirts of a town one day when a large goose slowly flew by. The elder brother saw it and cried excitedly, "Look! What a large and plump goose that is! I'll shoot it down and take it home and stew it, and then we'll have enough to eat for three days!" He then took up his bow and prepared to shoot the goose.

The younger brother saw that the goose was indeed as large and plump as his brother had said. But he said, "Hold on, hold on. We should bake this goose, not stew it."

The elder brother lowered his bow, knit his brows, and said to his younger brother, "What? Tell me, why is it that we must bake this goose?"

The little brother said with a prim and proper tone of voice, "This is a large goose that flies through the air, so we should bake it. If it were a goose that merely walked on the ground, then we could stew it."

The elder brother opened his eyes widely and said with some frustration, "Says who? Where did you come up with this weird idea? I've never even heard of it before. We're going to stew this goose. That's what we're going to do."

The younger brother said insistently, "No way, no way! This goose must be baked."

The two brothers thus found themselves locked in a stalemate, with neither of them willing to back down. They finally went into the town and asked a judge to act as a third party to resolve their dispute.

After hearing what the case involved the judge said, "You would bother me with such petty matters! Be off! Be off! When you shoot down the goose you can chop it in two. Bake one half and stew the other half, and the dispute is resolved."

The two brothers heard this and thought the judge spoke with great wisdom. They returned to shoot the goose, but when they got to the spot where they had last seen it, it had long since flown away. Where was the goose that they would bake or stew?

(From *Hsien-i pien*)

### Moral

If we engage in meaningless disputes and do not seize opportunities at the right time and put forth diligent efforts to take advantage of them, we will end up achieving nothing at all.









# 喜歡賣弄的猴子

有一次，吳王外出遊玩。他乘船在江上，欣賞兩岸的風景。船經過了一座高山，吳王忽然興起爬山打獵的念頭，於是命令船夫把船向岸邊靠，他便帶了隨從爬上山去。

原來這是一座猴山，住滿了大大小小的小猴子。這些猴子一看見這隊人上山來，都驚惶地逃的逃，躲的躲。只有一隻猴子，看不見了吳王這隊人，不但逃，反而在樹上，一會兒抓著樹藤盪來盪去，一會兒從這樹跳到了那樹，得意地賣弄自己靈巧的身手。

吳王看不見了，拿起弓箭，「咻」地一聲，朝牠射過去。沒想到這隻猴子很快地伸出手，不偏不倚地接住了這隻箭。猴子更加得意了，拿著箭對著吳王揮舞起來。這使得吳王更加氣惱，他命令隨從一齊上前來射牠。這隻猴子終於被射死了。

吳王回過頭來，對他朋友頗不疑一說：「這隻猴子呀，以為自己有了本事，便在我面前驕傲地炫耀。你看，這就牠的下場。要引以為戒呀，千萬不要驕傲，不要對別人神氣呀！」

（取材自《莊子》）

## 【寓意】

不要仗著自己的才能，向別人驕傲地賣弄。許多人的失敗，不是因為他們沒有才能，而是因為他們喜歡炫耀自己的才能，引起別人的嫉妒和排斥。









# The Monkey That Liked to Show Off

The king of the state of Wu once went travelling. He took a river trip on a boat and enjoyed the scenery on both banks of the river. When he passed by a tall mountain, he was suddenly of a mind to go hiking and hunting on the mountain. He ordered his boat pilot to moor the boat at the river's bank and then headed for the mountain with his attendants.

It turned out that this was a mountain full of all sizes of monkeys. When these monkeys saw the group of people approaching, they were greatly surprised and ran away or hid themselves. Only one of the monkeys did not run away when it saw the King of Wu and his attendants. Instead it began showing off, swinging on vines and jumping from tree to tree. It was very pleased with itself as it leaped among the trees, trying to show how cute and nimble it was. The King of Wu saw all this, took up an arrow, and sent it sailing through the air at the monkey. To his surprise, the monkey quickly reached out a hand and, without missing a beat, grabbed the arrow right out of the air without hurting itself. The monkey held the arrow triumphantly and waved it mockingly at the King of Wu. The King was not pleased with this and ordered all of his attendants to fire a volley of arrows at the monkey. The monkey died in a hail of arrows.

The King of Wu turned and said with a satisfied look to Yen Pu-i, "This monkey really thought he was something. He arrogantly flaunted his skills before me. But look at the end he came to. You should take this as a warning: you must never be arrogant or put on airs before others!"

(From *Chuang-tzu*)

## Moral

We should not arrogantly show off our talents in front of others. Many people have failed not because they lacked talent, but because they showed off so much that other people became envious and resentful of them.











# 貪吃的螞蟻

小螞蟻一肚子餓，在草地地上到處找東西吃。穿山甲看不見了，跑過來問牠：「螞蟻小弟，你在找什麼東西嗎？」

螞蟻回答說：「找東西吃。」

「噢，原來如此。」穿山甲笑著說。「我舌頭上的口水比蜜還甜，你過來嘗嘗吧！」說著，牠伸出一根很長的舌頭來。

小螞蟻一看著那濕黏黏的舌頭，心裏有點兒害怕，不敢走近。

「噢，你不是肚子餓了嗎？不要怕，我是——番好意呀！快爬上來嘗嘗看！」穿山甲又甜言蜜語地哄著。

小螞蟻被穿山甲這一番說，果然不像先前的那麼害怕。牠小心地爬上穿山甲的舌頭，嘗一下，果然又香又甜。

小螞蟻吃了幾口，天真地問：「穿山甲大哥，我家兄弟很多，我去叫他們都來嘗嘗好嗎？」

「好，好，快去叫他們都來吧，今天我請客！」穿山甲大方地說。

於是小螞蟻急忙跑回家，把一群兄弟都叫出來：「大家快來呀，有好吃東西等你們去嘗呢！」

螞蟻聽了，成群結隊地跑到穿山甲那兒，一個個都爬上牠的舌頭上去嘗那甜得像蜜的口水。

穿山甲看不見螞蟻都爬上牠的舌頭了，突然地把舌頭一縮，所有的螞蟻都被牠吃下肚子裏去了。

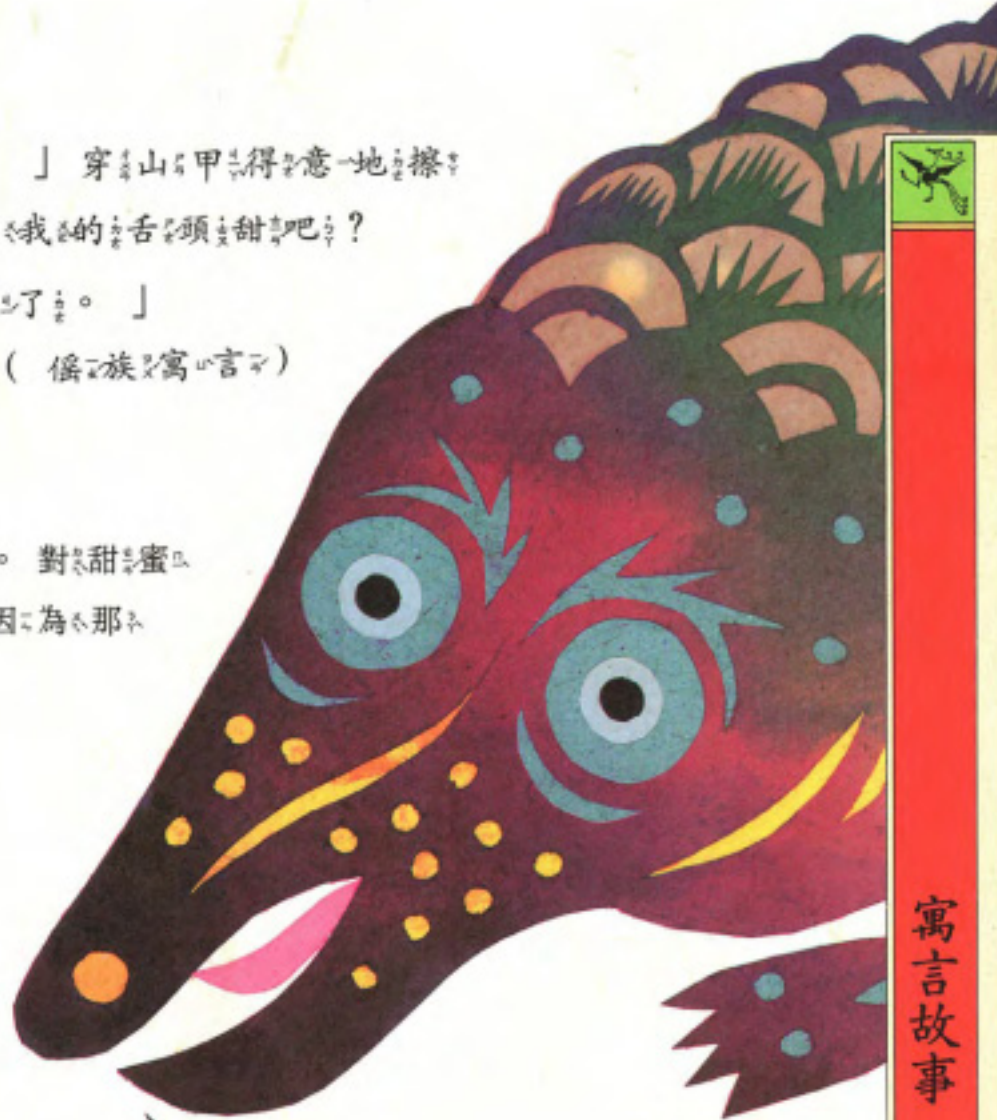


「哈，哈，哈！」穿山甲得意地擦了擦嘴。「你們真以為我的舌頭甜吧？我倒認為你們可口極了。」

（倭族寓言）

## 【寓意】

貪圖便宜容易上當。對甜蜜的誘惑要小心提防，因為那常常是極危險的陷阱。





# The Gluttonous Ants

A small hungry ant was searching all over the grass for something to eat. A pangolin (scaly anteater) saw this and came over and asked the ant, "Little brother ant, what are you looking for?"

The ant answered, "I'm looking for something to eat."

"Ah, I see," the pangolin chuckled. "The saliva on my tongue is sweeter than honey. Come, give it a taste!" As he said this he stuck out his long tongue.

The little ant saw the wet and sticky tongue but was too afraid to get close to it. The pangolin coaxed him sweetly. "My, didn't you say you were hungry? Don't be afraid — I mean only the best for you. Climb on up and give it a taste."

After the pangolin said this, the little ant was not as afraid as before. It carefully climbed onto the pangolin's tongue and gave it a taste. It really was fragrant and tasty!

After the little ant had had a few tastes, it naively asked the pangolin, "Big brother pangolin, I have many brothers at home. Could I go and ask them to come here and have a taste?"

"Of course, of course. Hurry and tell them all to come on over. I'll treat all of you today!"

With this the little ant hurried excitedly home and called out a big crowd of its brothers. "Everybody, come quick! There is something delicious just waiting for us to go and taste!"

The ants heard this and hurried over to the pangolin in throngs. One by one they all climbed up to taste the sweet-as-honey saliva on his tongue.

When the pangolin saw that all of the ants had climbed up onto his tongue, he quickly drew in his tongue and swallowed them all.

"Ha ha ha," the pangolin said with satisfaction as he wiped his mouth. "So you think my tongue is sweet? Actually, I find all of you quite delectable!"

(A fable of the Yao minority people)

## Moral

If we want to get something for nothing, we can easily be tricked. We should be careful and on our guard when it comes to sweet temptations, because yielding to them amounts to falling into a trap.









# 無理的判官

鳥×鴉住在大樹上，兔子住在大樹下。每天，鳥×鴉搗動翅膀，飛進飛出，把雨水、雪片抖到底下兔子的窩裏，弄得兔子不得安寧。而兔子每晚在大樹下窸窸來窸窸去，大喊大叫，也吵得鳥×鴉睡不好。因此，他們見了面就吵嘴，互相指責對方。

最後，牠們決定去找老鷹當判官來評理。

老鷹聽了雙方話之後，板起臉孔說：「你們兩個都不對。以後鳥×鴉不准搗翅膀，兔子不准張嘴巴。如果誰再犯錯，就要重罰。」

鳥×鴉聽了，立刻說：「可是不准我搗翅膀，我就不能飛行，怎麼去找食物呢？我不就要餓死了嗎？」

兔子也說：「不准讓我張嘴巴，我就吃不到東西，就活不了呀！」

「你們太放肆了！」老鷹兇狠地說。「既然要找我當判官評理，就得聽從我的判決，不然我可不要怪我無情。」

這時，鳥×鴉和兔子才知道找錯了判官。牠們一個想飛，一個想跑，但是都已經太遲了。老鷹伸出爪子，一腳抓住鳥×鴉，一腳抓住兔子，放聲大笑：「哈哈，哈哈！據我的判斷，你們都是我的好食物！」

可憐的鳥×鴉和兔子，不但得不到公正的裁判，反而被老鷹吃掉。

（彝族寓言）

## 【寓意】

找不講理的人當判官，不但不能伸冤，得不到正義，反而危害自己。









# The Unjust Judge

There was once a raven that lived on top of a large tree and a rabbit that lived at the bottom of it. Every day the raven would disturb the rabbit's peace by flapping its wings and flying about, showering the rabbit's burrow entrance with snowflakes and rain water. And every night the rabbit would disrupt the raven's sleep by scurrying about on the ground and crying loudly. Because of these conflicts, the raven and the rabbit did not get along well. Whenever they saw each other they quarrelled and blamed each other for being inconsiderate.

They finally decided to go to an eagle and ask him to mediate between them.

After the eagle had heard both sides of the story, he assumed a serious expression and said, "You are both in the wrong. From now on, Raven, you are not to flap your wings, and you, Rabbit, are not to open your mouth. If either of you make the same mistakes again, you will be severely punished."

The raven heard this and immediately said, "But if I can't flap my wings I can't fly, and I won't be able to find any food to eat. Won't I starve?"

The rabbit also said, "And if I can't open my mouth I won't be able to eat. Won't I be unable to go on living?"

"You are too disrespectful," the eagle screeched. "You asked me to judge between you, didn't you? So you must abide by my decision!"

By now the raven and the rabbit knew that they had not selected the right judge. The raven wanted to fly away and the rabbit wanted to scurry off, but they were both too late. The eagle stretched forth its claws and with one claw grabbed the raven and with another grabbed the rabbit. It then said in a loud voice, "Ha ha ha! It is my judgement that both of you will make a fine meal for me!"

The poor raven and rabbit not only failed to get a fair judgment from the eagle, but they were both eaten by it.

(A fable of the Yi minority people)

## Moral

If we ask unreasonable people to make judgments, our cases will not be cleared up and we will get no justice. We will only bring harm to ourselves.









# 鬥牛圖

唐朝畫家戴嵩向來以一畫牛著稱。他的畫牛和韓幹的畫馬同樣著名，合稱「韓馬戴牛」。戴嵩有一幅「鬥牛圖」被宋朝的大臣馬知節所收藏。馬知節非常珍視這幅圖。

有一天，天氣晴朗乾燥，馬知節把這幅「鬥牛圖」從箱底拿出來，放在大廳前曬太陽。一個農夫前來繳租稅，看不見這幅圖。他看著看著，禁不住笑了出來。馬知節在一旁覺得很奇怪，便問農夫：「你懂得畫嗎？這張圖有什麼可笑啊？」

農夫回答說：「我只是一個種田人，並不懂得畫，但是卻很瞭解活生生的牛。牛打架的時候，一定把尾巴緊緊地夾在大腿中間，力氣再大的人也沒有辦法把它拉出來。可是你看這張「鬥牛圖」，兩隻牛氣沖沖地在打鬥，而牠們的尾巴卻舉得高高的。這根本和實際情形不一樣嘛！」

馬知節聽了，對這農夫的見識非常佩服。

（取材自《獨醒雜志》）

## 【寓意】

畫牛必須懂得牛的習性；做其他事也應該先瞭解各種實際的情況。即使是一名家的創作，也應該以真實的事理為依據。











# A Painting of Fighting Bulls

The T'ang dynasty painter Tai Sung had always been known for his paintings of bulls. His paintings of bulls and Han Kan's paintings of horses were equally famous, and people would mention Han's horses and Tai's bulls in the same breath. A few hundred years later, during the Sung dynasty, a cabinet minister named Ma Chih-chieh purchased a painting by Tai Sung called *An Illustration of Fighting Bulls*, and he treasured it.

One fine and cloudless day, Ma Chih-chieh took out this painting from its box and hung it up in the front of the main parlor in his house for the sun to shine on it. When a peasant came by to pay his rent he took a long look at this painting and could not help laughing out loud. Ma Chih-chieh found this very strange and asked the peasant, "Do you understand paintings? What is so funny about this painting?"

The peasant answered, "I am but a farmer and do not understand paintings. But I do know a great deal about bulls. When a bull fights, it always puts its tail between its rear legs, and not even the strongest of men can pull it back out. In this painting, both bulls are fighting in full fury, but their tails are high in the air. That is just not the way it would be in real life!"

When Ma Chih-chieh heard this he was greatly impressed with the peasant's knowledge and experience.

(From *Tu-hsing tsa-chih*)

## Moral

People who paint bulls must understand the habits of bulls. It is the same with other things as well. We should first seek true understanding and then act afterwards.











# 木匠的兒子

從前，西藏有一位手藝精巧的木匠。他有一個兒子，跟在身邊學習手藝。這個兒子非常聰明，常常父親稍稍一講，他就懂得。可惜他沒有耐心，又很驕傲。

有一次，木匠教兒子用木頭做一種會飛的翅，膀，叫「飛翼」。兒子不一會兒便做成了。木匠對兒子說：「學習手藝要有耐心，也要虛心，不要以為自己學會了一點就滿意，不然會害到自己的。」

兒子只當父親的教訓是「耳邊風」。他拿起飛翼，迫不及待地騎上去。飛翼騰空飛起來，父親想阻止，已經來不及了。兒子駕著飛翼在空中自由地飛翔，高興得哈哈大笑，非常得意。

天色漸漸暗了，兒子在空中也飛得又累又餓。他想要降落，可是不知道應該怎樣使飛翼慢慢地降下來。他想起父親的話，後悔自己還沒有學到怎樣降落飛翼，便駕著它飛上天。

兒子著急得心慌意亂，不知怎麼辦才好。最後，他只好把飛翼的兩翼拔掉。這時，他和飛翼的機身就像石頭一般，從天空掉下來。他就這樣摔死了。

(門巴族寓言)

## 【寓意】

學習技術或研究學問都要虛心、要徹底，不要只知其一不知其二，自以為為了不起，否則將反受其害。









# The Carpenter's Son

In Tibet there was once a carpenter renowned for his handicraft. He had a son who was learning carpentry from him. The son was extremely bright and quick to see what his father intended, with a minimum of teaching. But alas, the son was impatient and also arrogant.

One time the carpenter told his son to make wooden wings that would enable the son to fly. The son finished this project in good time. The carpenter then said to his son, "In learning handicrafts you must have patience and be open to new instructions. Don't be satisfied when you learn a little, or you'll bring harm to yourself."

His father's words went in one ear and out the other. The son rushed to take the wings and try them out, and quickly took to the sky. His father tried to stop him, but it was too late. The son flew about freely and contentedly, laughing happily to himself.

It eventually grew dark, and the carpenter's son became tired and hungry. He wanted to come down, but did not know how to use the wings to make a soft landing. When he remembered what his father had said about being patient and open to new instructions, he regretted that he had





not heeded the advice and learned how to land before taking to the air.

Eventually he became so frightened that he panicked. Not really knowing what to do, he finally slipped off the wooden wings. Dropping like a rock, the wings following, the son fell to his death.

(A fable of the Moinba [Monba] minority people)

#### Moral

In learning skills or studying we should be open-minded and thorough. If we think we are great when we have come to a partial knowledge of something, we will eventually bring harm upon ourselves.







# 扁鵲看病

春秋時代，有一位醫生，原名叫做秦越人。因為他的醫術高明，人們便以古代名醫的名字「扁鵲」稱呼他。

這位扁鵲有一次去看蔡桓公。他在桓公面前站了一會兒，對桓公說：「我看您皮膚上有一點兒小毛病，不治療的話，恐怕會嚴重起來。」

桓公說：「我好好的，哪有什麼病？」

扁鵲走了之後，桓公對左右的人說：「醫生就喜歡醫沒病的病人，然後說是他醫好了病，功勞很大。」

過了十天，扁鵲又去看桓公，說：「您的病已經發展到肌肉裏了，要是再不治療，還會加深。」桓公聽了，很不高興，根本不理他。

又過了十天，扁鵲再去看不桓公，說：「您的病已經侵入腸胃了，要趕快醫治呀，不然會更嚴重呢！」桓公還是對他不理不睬，而且更加不高興。

再過十天，扁鵲又去看桓公。這回，扁鵲見了桓公，一句話也不說，轉頭就走。

桓公覺得很奇怪，便叫人去問原因。扁鵲說：「病在皮膚時，用藥洗一洗，熱敷一下，就好了；發展到肌肉時，針灸也可以醫治；侵入到腸胃，服用清火去熱的藥也可以治療。可是，一旦疾病深入骨髓，那就只有聽死神的命令，醫藥是一點兒辦法也沒有。現在桓公的病已經深入骨髓，所以我也是無法醫他。」

五天以後，桓公全身疼痛，派人去找扁鵲來，





扁鹊早巳一逃到秦國去了。桓公終於病死。

(取材自《韓非子》)

## 【寓意】

有小缺點、小錯誤時，就必須聽從忠告，立刻改正。如果自以為是，拒絕批評，錯誤會越來越嚴重，以致發展到無可救藥的地步。到那時，再想回頭改過，已經來不及了。







## Pien Ch'üeh's Diagnosis

During the Spring and Autumn period in ancient China there was a physician originally named Ch'in Yüeh. Because people were so impressed with his medical skills, they gave him a new name, Pien Ch'üeh, after a famous physician in very ancient times.

This Pien Ch'üeh once went to see Duke Hsuan of the state of Ts'ai. He stood for a few moments before the Duke and then said to him, "I see that you have a small problem with your skin. If you don't treat it, it will get worse."

Duke Hsuan said, "I'm fine. I don't feel sick at all."

After Pien Ch'üeh left, Duke Hsuan said to his attendants, "Physicians like to treat people who have no illnesses. Then, when the patient has supposedly recovered, they claim great credit for themselves."

Ten days later, Pien Ch'üeh saw Duke Hsuan again and said, "Your illness has already spread to your muscles. If you do not get treatment it will worsen." Duke Hsuan was unhappy when he heard this and completely ignored him.

In another ten days Pien Ch'üeh called on Duke Hsuan once again and said to him, "Your illness has now spread to your bowels! Get treatment quickly! If you don't it will become even more serious." But Duke Hsuan still paid him no heed and became even more displeased with him.

In yet another ten days Pien Ch'üeh made his last call on Duke Hsuan. This time he took one look at the duke and then turned and walked away without uttering a word.

Duke Hsuan was surprised at this and sent a person to ask for an explanation. Pien Ch'üeh said, "When this sickness is on the skin it can be treated simply by washing the skin with a medicinal solution and then applying a hot compress. When it spreads to the muscles it can be treated with acupuncture. When it spreads to the bowels it can be treated by taking medicine that removes the hot elements and reduces the body's internal temperature. But once it spreads to the bone marrow, the patient can only obey the commands of the God of Death, because medicine can do nothing more for him. Duke Hsuan's illness has now spread to his bone marrow, so I cannot do anything to treat him now."

Five days later Duke Hsuan felt pain all over his body and sent for Pien Ch'üeh. But by this time it was too late, and Pien Ch'üeh had already





defected to the state of Ch'in. Duke Hsuan died of his illness.

(From *Han-fei-tzu*)

### Moral

We should heed advice about our minor mistakes and take timely steps to correct them. If we totally disregard the opinions of others and reject constructive criticisms, our errors can become more and more serious until it is too late and nothing more can be done about them.







# 毛驢取巧

有一次，主人叫毛驢馱一袋鹽。毛驢看不見這袋貨，並不覺太大，於是背起鹽袋，便快步跑起來。牠邊跑邊想：「奇怪，看起來並不太大的袋子，為什麼這麼重？」

不久，牠來到一條河邊。這條河擋住了牠的去路，而且又不見有橋，毛驢只好涉水過河。鹽袋泡在水裏，鹽溶化了大半。毛驢上岸後，覺得背上上的東西輕了許多。牠高興地說：「原來東西泡水就會變輕，這可是個大發現啊！」

後來，主人又叫毛驢馱一包乾稻草。毛驢看不到這一大包東西，心裏就嘀咕：「哎呀，這麼大一包東西，叫我怎麼馱得動呀！」可是當牠背上稻草之後，倒覺得並不如牠想的那麼重。

走了一段路之後，牠又碰到一條河。這次，河上倒是有一座平平穩穩的橋。可是毛驢想起「東西泡水就會變輕」的道理，連忙跳下水，像上次回一樣涉水過河。當牠上岸時，從影子上發現背上的稻草包真的變小了，可是卻覺得比過河前沉重好幾倍，把牠壓得氣喘吁吁。

毛驢皺起眉頭，自言自語：「東西泡水後應該變輕的，怎麼今天這包東西泡水後，反倒變重了呢？」

（朝鮮族寓言）

## 【寓意】

這個有趣的故事給我們三個啟示：一、不能以外表來判斷內涵。二、不同的事物不能引用相同的道理。三、做事要腳踏實地，不要取巧，以免弄巧成拙。











## A Little Donkey Is Fooled

Once upon a time a donkey was told by his master to carry a bag of salt. The donkey saw that the bag was not very big, so when it was placed on his back he was surprised. "That's funny," he thought to himself. "This bag doesn't look very big, so why is it so heavy?"

He carried it for a while until he came to the bank of a river. The river was blocking his way, and there was no bridge across it, so he had to wade through the water. The water of the river soaked the bag of salt and dissolved away the greater half its contents. When the little donkey got to the other shore he could feel that the load on his back was much lighter. He said happily, "So things get lighter when they are soaked in water! This is a great discovery."

On another occasion the donkey's master told him to carry a bundle of straw. The donkey saw how large the bundle was and thought to himself, "Yikes! How can I carry such a big bundle of stuff?" But when the straw was put on his back he found that it was not as heavy as he had thought it





would be.

After walking along for a while he came once again to a river. This river had a sturdy bridge over it, but the donkey, remembering his "discovery" of how soaking things in water makes them lighter, quickly went down into the water and waded across. When he got to the other side he could see from his reflection in the water that the bundle of straw on his back had indeed gotten smaller, but it was now several times heavier than it had been when he started. He knit his brows and, gasping for breath, said to himself, "Things should be lighter after they've been soaked in water. So how come this bundle has gotten heavier after being soaked?"

(A fable of the Ch'ao-hsien [Korean] minority people)

#### Moral

This story teaches us three things. First, we should not judge things simply by their appearances. Second, the same principle cannot always be applied to two different things. Third, in doing things we should be down-to-earth and not seek ways to get out of doing an honest day's work. This will help us avoid having supposedly ingenious schemes backfire on us.







# 強盜的妙計

有<sub>レ</sub>一個<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>，碰<sub>レ</sub>到<sub>レ</sub>了<sub>レ</sub>強<sub>レ</sub>盜<sub>レ</sub>，兩<sub>レ</sub>人<sub>レ</sub>互<sub>レ</sub>相<sub>レ</sub>打<sub>レ</sub>鬥<sub>レ</sub>起<sub>レ</sub>來<sub>レ</sub>。正<sub>レ</sub>當<sub>レ</sub>兩<sub>レ</sub>人<sub>レ</sub>的<sub>レ</sub>刀<sub>レ</sub>子<sub>レ</sub>相<sub>レ</sub>交<sub>レ</sub>時<sub>レ</sub>，強<sub>レ</sub>盜<sub>レ</sub>出<sub>レ</sub>其<sub>レ</sub>不<sub>レ</sub>意<sub>レ</sub>地<sub>レ</sub>用<sub>レ</sub>事<sub>レ</sub>先<sub>レ</sub>含<sub>レ</sub>在<sub>レ</sub>嘴<sub>レ</sub>裏<sub>レ</sub>的<sub>レ</sub>一<sub>レ</sub>口<sub>レ</sub>水<sub>レ</sub>，往<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>的<sub>レ</sub>臉<sub>レ</sub>上<sub>レ</sub>用<sub>レ</sub>力<sub>レ</sub>地<sub>レ</sub>噴<sub>レ</sub>去<sub>レ</sub>。路<sub>レ</sub>人<sub>レ</sub>冷<sub>レ</sub>不<sub>レ</sub>防<sub>レ</sub>被<sub>レ</sub>這<sub>レ</sub>一<sub>レ</sub>噴<sub>レ</sub>，驚<sub>レ</sub>嚇<sub>レ</sub>了<sub>レ</sub>一<sub>レ</sub>下<sub>レ</sub>。就<sub>レ</sub>在<sub>レ</sub>那<sub>レ</sub>一<sub>レ</sub>刹<sub>レ</sub>那<sub>レ</sub>間<sub>レ</sub>，強<sub>レ</sub>盜<sub>レ</sub>把<sub>レ</sub>尖<sub>レ</sub>刀<sub>レ</sub>刺<sub>レ</sub>進<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>的<sub>レ</sub>胸<sub>レ</sub>膛<sub>レ</sub>。

在<sub>レ</sub>不<sub>レ</sub>遠<sub>レ</sub>的<sub>レ</sub>一<sub>レ</sub>棵<sub>レ</sub>大<sub>レ</sub>樹<sub>レ</sub>後<sub>レ</sub>面<sub>レ</sub>，另<sub>レ</sub>一<sub>レ</sub>個<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>看<sub>レ</sub>不<sub>レ</sub>見<sub>レ</sub>了<sub>レ</sub>這<sub>レ</sub>一<sub>レ</sub>幕<sub>レ</sub>可<sub>レ</sub>怕<sub>レ</sub>的<sub>レ</sub>景<sub>レ</sub>象<sub>レ</sub>。他<sub>レ</sub>背<sub>レ</sub>著<sub>レ</sub>行<sub>レ</sub>囊<sub>レ</sub>，假<sub>レ</sub>裝<sub>レ</sub>不<sub>レ</sub>知<sub>レ</sub>情<sub>レ</sub>地<sub>レ</sub>走<sub>レ</sub>向<sub>レ</sub>強<sub>レ</sub>盜<sub>レ</sub>。強<sub>レ</sub>盜<sub>レ</sub>看<sub>レ</sub>見<sub>レ</sub>又<sub>レ</sub>有<sub>レ</sub>一<sub>レ</sub>個<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>走<sub>レ</sub>來<sub>レ</sub>，暗<sub>レ</sub>自<sub>レ</sub>歡<sub>レ</sub>喜<sub>レ</sub>，想<sub>レ</sub>道<sub>レ</sub>：「我<sub>レ</sub>今<sub>レ</sub>天<sub>レ</sub>真<sub>レ</sub>是<sub>レ</sub>走<sub>レ</sub>運<sub>レ</sub>，剛<sub>レ</sub>才<sub>レ</sub>撈<sub>レ</sub>了<sub>レ</sub>一<sub>レ</sub>筆<sub>レ</sub>，現<sub>レ</sub>在<sub>レ</sub>又<sub>レ</sub>來<sub>レ</sub>了<sub>レ</sub>個<sub>レ</sub>冤<sub>レ</sub>大<sub>レ</sub>頭<sub>レ</sub>。看<sub>レ</sub>我<sub>レ</sub>再<sub>レ</sub>用<sub>レ</sub>這<sub>レ</sub>妙<sub>レ</sub>招<sub>レ</sub>，三<sub>レ</sub>兩<sub>レ</sub>下<sub>レ</sub>把<sub>レ</sub>他<sub>レ</sub>收<sub>レ</sub>拾<sub>レ</sub>起<sub>レ</sub>來<sub>レ</sub>。」

強<sub>レ</sub>盜<sub>レ</sub>大<sub>レ</sub>大<sub>レ</sub>地<sub>レ</sub>喝<sub>レ</sub>了<sub>レ</sub>一<sub>レ</sub>口<sub>レ</sub>水<sub>レ</sub>，含<sub>レ</sub>在<sub>レ</sub>嘴<sub>レ</sub>裏<sub>レ</sub>，然<sub>レ</sub>後<sub>レ</sub>拔<sub>レ</sub>出<sub>レ</sub>刀<sub>レ</sub>，和<sub>レ</sub>迎<sub>レ</sub>面<sub>レ</sub>而<sub>レ</sub>來<sub>レ</sub>的<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>交<sub>レ</sub>打<sub>レ</sub>起<sub>レ</sub>來<sub>レ</sub>。和<sub>レ</sub>上<sub>レ</sub>回<sub>レ</sub>一<sub>レ</sub>樣<sub>レ</sub>，強<sub>レ</sub>盜<sub>レ</sub>又<sub>レ</sub>突<sub>レ</sub>然<sub>レ</sub>地<sub>レ</sub>向<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>的<sub>レ</sub>臉<sub>レ</sub>上<sub>レ</sub>用<sub>レ</sub>力<sub>レ</sub>噴<sub>レ</sub>水<sub>レ</sub>。可<sub>レ</sub>是<sub>レ</sub>這<sub>レ</sub>個<sub>レ</sub>路<sub>レ</sub>人<sub>レ</sub>已<sub>レ</sub>經<sub>レ</sub>早<sub>レ</sub>有<sub>レ</sub>防<sub>レ</sub>備<sub>レ</sub>。就<sub>レ</sub>在<sub>レ</sub>強<sub>レ</sub>盜<sub>レ</sub>噴<sub>レ</sub>水<sub>レ</sub>時<sub>レ</sub>，他<sub>レ</sub>快<sub>レ</sub>手<sub>レ</sub>一<sub>レ</sub>揮<sub>レ</sub>，用<sub>レ</sub>長<sub>レ</sub>矛<sub>レ</sub>刺<sub>レ</sub>進<sub>レ</sub>強<sub>レ</sub>盜<sub>レ</sub>的<sub>レ</sub>脖<sub>レ</sub>子<sub>レ</sub>。強<sub>レ</sub>盜<sub>レ</sub>以<sub>レ</sub>為<sub>レ</sub>百<sub>レ</sub>無<sub>レ</sub>一<sub>レ</sub>失<sub>レ</sub>的<sub>レ</sub>妙<sub>レ</sub>計<sub>レ</sub>，這<sub>レ</sub>回<sub>レ</sub>無<sub>レ</sub>效<sub>レ</sub>了<sub>レ</sub>，不<sub>レ</sub>但<sub>レ</sub>沒<sub>レ</sub>能<sub>レ</sub>使<sub>レ</sub>他<sub>レ</sub>得<sub>レ</sub>逞<sub>レ</sub>，反<sub>レ</sub>而<sub>レ</sub>使<sub>レ</sub>他<sub>レ</sub>喪<sub>レ</sub>命<sub>レ</sub>！

（取材自《夢溪筆談》）

## 【寓意】

如<sub>レ</sub>果<sub>レ</sub>做<sub>レ</sub>事<sub>レ</sub>只<sub>レ</sub>知<sub>レ</sub>沿<sub>レ</sub>用<sub>レ</sub>老<sub>レ</sub>舊<sub>レ</sub>的<sub>レ</sub>方<sub>レ</sub>法<sub>レ</sub>，不<sub>レ</sub>知<sub>レ</sub>戒<sub>レ</sub>備<sub>レ</sub>新<sub>レ</sub>的<sub>レ</sub>危<sub>レ</sub>險<sub>レ</sub>，便<sub>レ</sub>會<sub>レ</sub>招<sub>レ</sub>致<sub>レ</sub>失<sub>レ</sub>敗<sub>レ</sub>；而<sub>レ</sub>若<sub>レ</sub>能<sub>レ</sub>預<sub>レ</sub>先<sub>レ</sub>認<sub>レ</sub>清<sub>レ</sub>將<sub>レ</sub>發<sub>レ</sub>生<sub>レ</sub>的<sub>レ</sub>問<sub>レ</sub>題<sub>レ</sub>或<sub>レ</sub>危<sub>レ</sub>險<sub>レ</sub>，想<sub>レ</sub>好<sub>レ</sub>對<sub>レ</sub>付<sub>レ</sub>的<sub>レ</sub>方<sub>レ</sub>法<sub>レ</sub>，便<sub>レ</sub>能<sub>レ</sub>得<sub>レ</sub>到<sub>レ</sub>成<sub>レ</sub>功<sub>レ</sub>。









# A Robber's Trick

A traveller on foot once met up with a robber along a country road, and the two began to fight. Just as they crossed swords, the robber unexpectedly spat out a mouthful of water. This startled the traveller momentarily, long enough for the robber to plunge his sword into the man's chest.

Another traveller hiding behind a nearby tree witnessed this frightful scene. He took up his bag and began walking towards the robber, feigning complete ignorance of what had just happened. The robber, seeing another traveler approaching, was delighted and thought to himself, "This is my lucky day! I have just made a good score, and now here comes another easy victim! I'll use the same trick and dispose of him as well!"

After taking in a big mouthful of water, the robber took out his sword and attacked the second traveller. As before, the robber suddenly attempted to spray the other's face with water. But the second traveller was ready, and just as the robber was spitting he pierced his neck with a spear. This time the robber's supposedly fail-safe method was ineffective. His robbery attempt failed and he lost his life in the process.

(From *Meng-hsi pi-t'an*)

## Moral

We invite failure if we continue with old methods and take no precautions against new dangers. Success will be ours if we can foresee future problems and think of ways to deal with them.











# 乘涼

有一天，天氣很熱，太陽像個大火球，火辣辣地照在大地上。一個鄉下人被太陽曬得滿頭大汗，看見路旁一棵大樹，趕快躲到樹下來乘涼。他在地上的鋪好草席，躺在上頭，舒舒服服地享受陰涼的樹蔭。

午後，太陽漸漸向西移動，鄉下人也跟著樹影移動草席。他心想：「這片樹影真是個好地方。只要我跟著它移動，就再也不會被曬得難受了。」

終於，太陽下山了，樹影也跟著消失。鄉下人正在發愁時，轉身看見樹影在另一邊又出現。原來一輪明月正從東方升起。鄉下人趕快把草席移回樹影裏，繼續躺著休息，同時也跟著月亮西移而移動草席。

可是，晚上空氣溫度越來越低，地上漸漸生出露水。不久，鄉下人的衣服就被露水沾濕。等月亮向西沉下時，他已渾身濕透。

鄉下人邊打噴嚏邊跑回家去。第二天，他終於因為被露水沾濕而受寒感冒，病得躺在床上動彈不得。

（取材自《太平御覽》）

## 【寓意】

樹蔭在太陽下令人涼快舒服，在月亮下卻令人受寒生病。客觀情況改變，對應的方法也要改變，否則就會產生像這則故事一樣可笑的效果。











## Cooling Off in the Shade

One hot day in the countryside, as the sun was beating down fiercely upon the ground like a great ball of fire, a man whose head was covered with sweat from his exposure to the sun spotted a tree off to the side of the road. He hurried over to the base of the tree, rolled out a straw mat, and was soon comfortably enjoying the tree's shade.

In the afternoon, as the sun gradually moved westward, the man moved his straw mat to keep it in the shade. He thought to himself, "The shade of this tree is really great. I only have to move my resting place every once in a while to escape the sun."

At length the sun went down behind the mountains, and with it the shade disappeared. The man began to fret, but as he looked around he saw more shade coming from another direction. This was because the moon had come out from the east. The man then quickly placed his mat in the shade made by the moonlight and continued to recline and rest. He kept this up as the moon moved westward across the sky.

But the temperature went down during the night and dew formed on the ground. Before long the man's clothing was wet, and by the time the moon went down in the west he was completely soaked.

He began to sneeze as he walked home, and the next day he came down with a cold from exposure to the dew. He became so completely bedridden and so sick that he could not move a muscle.

(From *Fu-tzu*)

### Moral

Shade from sunlight cools people off and makes them comfortable, but shade from moonlight can only expose them to excessive cold and make them sick. When objective circumstances change, so should our methods of dealing with them. If we don't make these changes, we might well come to the same comical result as the man in this story.











# 折箭

從前，有一個國王，他有二十個兒子。這二十個兒子雖然都很聰明、能幹，但是每個個都非常驕傲，兄弟互不相讓，常常爭吵，使得國王很擔心。

國王老年紀大了。有一天，他得了重病，自己心裏明白活不了多久。於是，他吩咐隨侍的大臣說：「準備四十枝箭，然後把我二十個兒子都叫來。」

不久，二十個王子都來到國王的床前，等候他的吩咐。國王對他的兒子說：「你們每一個人都去拿一枝箭，把它折斷。」

二十個王子每個個都想著：「父皇這是做什麼呢？」不過，他們都聽從國王的話，每個人都去拿了一枝箭，把它折斷。

國王又說：「現在，我最大的兒子，你再去拿那剩下二十枝箭來，把它們捆在一起，再折成兩段。」

最大的王子照國王的話去做。可是，無論他用多大的力氣，也折不斷這束箭。

國王便說：「你們輪流試試，看誰能把這束箭折斷。」

他們輪流試著，可是，沒有一個王子能夠把它折斷。

這時，國王笑了。他說：「我的兒子們，你們明白這道理嗎？你們雖然一共有二十個，可是，一個個分開，力量就單薄，就像那一枝箭，很容易折斷。如果你們同心合力，一起保衛國家，國家就堅固，就不怕被人欺侮，這和二十枝箭捆成一束，不容易







易一折斷是へ一樣の道理。

啊！」

（取材自《魏書》）

### 【寓意】

圓結就是へ力量。





# Breaking Arrows

There was once a king who had twenty sons. Although these twenty sons were bright and competent, they were also arrogant and did not get along well with one another. Their frequent quarrels worried the king greatly.

The king grew old, and one day became so seriously ill that he could tell he was not long for this world. He summoned his personal attendant and instructed him, "Prepare forty arrows and then summon all twenty of my sons here."

It was not long before all twenty princes came to the bed of their father and awaited his command. The king then said to his sons, "Each of you go and take up an arrow and break it."

All twenty of his sons thought to themselves, "What is Father doing this for?" But they all heeded the words of the king and got an arrow and broke it. The king then said, "And now, my eldest son, go again and take up twenty arrows, and this time bunch them up together and then break all of them at once."

The eldest son did as the king had told him, but no matter how much strength he applied, he was unable to break the bunch of arrows.

The king then said, "Each of you give it a try and see who can break the bunch of arrows." They all tried, but none of them could break them.

The king then laughed and said, "My sons, do you understand the principle here? Although there are twenty of you, you have all gone your separate ways. Each of you by yourself is weak, like a single arrow that is easily broken. But if you unite, the nation will be strong and have no need to fear being bullied. This is the lesson of the unbreakable bunch of twenty arrows!"

(From *Wei-shu*)

Moral

Unity is strength.









# 「咕咚」

在一個湖邊，有一片木瓜林。六隻兔子住在林裏。有一天，一個木瓜熟了，從樹上掉到湖裏，「咕咚」的一聲。兔子聽了，不知道是什麼，嚇得拔腿就跑。

狐狸看見牠們跑，就問：「你們跑什麼？」

兔子邊跑邊回答說：「『咕咚』來了！」

狐狸想：「『咕咚』一定是一個可怕的怪物。」也趕快跟著就跑。

猴子看見狐狸跑，便問：「你跑什麼？」

狐狸回答說：「『咕咚』來了！」

猴子聽了，也立刻跑起來。

這樣一個傳一個：鹿、豬、水牛、犀牛、大象、







熊、豹、老虎，都跑來了。

山腳下的獅子看不見大家這樣跑，就問老虎：「你有爪子，有牙，力氣又大，跑什麼？」

「『咕咚』來了！」老虎回答。

「『咕咚』是什麼？在哪裏？」獅子問。

「不知道，問豹。」老虎回答。

獅子問豹，豹說：「熊說的。」問熊，熊說：「大象說的。」這樣一個個追問：犀牛、水牛、豬、鹿、猴子，最後狐狸說：「是兔子說的。」

兔子說：「我們六個都聽到這個可怕的『咕咚』。不信，你跟我們來，我們指給你那個地方。」

於是兔子帶獅子到木瓜林邊。恰巧，這時候又有一個熟木瓜從樹上掉下來，「咕咚」的一聲，落在湖水裏。

獅子說：「你們看，什麼『咕咚』！木瓜掉進水裏，有什麼可怕？你們卻跑得腿都要斷了！」

大家這才鬆了一口氣，你看我，我看你，覺得很不好意思。

（藏族寓言）

## 【寓意】

不可以隨便聽信別人傳來的話，必須自己求證，以確定虛實。







# Kerplop!

Six rabbits lived in a papaya grove by the bank of a lake. One day a ripe papaya dropped into the lake with a sound like “kerplop!” The rabbits heard this and did not know what it was, but they were so frightened that they took to their legs and fled.

A fox saw them running and asked, “Why are you running?” The rabbits answered as they ran by, “The kerplop is coming!”

The fox also ran along with them, thinking to himself, “This kerplop is surely some fearful monster.”

A monkey saw the fox running and asked him, “What are you running from?” The fox answered, “The kerplop is coming!” The monkey also ran off upon hearing this. The rumor continued to spread and several more animals began running, including a deer, a boar, a water buffalo, a rhinoceros, an elephant, a bear, a leopard, and even a tiger.

A lion standing at the foot of a mountain saw all of the animals running by and asked the tiger, “Why are you running? You have claws and teeth and great strength.”

“The kerplop is coming,” the tiger answered.

“And what is the kerplop? Where is it?”

“I don’t know — ask the leopard,” the tiger answered.

The lion asked the leopard, and the leopard said, “The bear said so.” The lion asked the bear, and the bear said, “The elephant said so.” The questioning went on like this, through the rhinoceros, water buffalo, boar, and deer, until at last the fox told the lion, “The rabbits said so.” The rabbits then said, “The six of us heard this frightful ‘kerplop’ sound. If you don’t believe us, come along and we’ll show you where we heard it.”

With this the rabbits took the lion to the edge of the papaya grove. As luck would have it, just as they got there another ripe papaya fell into the lake and made the “kerplop” sound.

The lion then said, “See what the ‘kerplop’ is? What is so frightening about a papaya falling into the water? And to think that all of you ran your legs off because of it!”

All of the animals stared at each other in relief and embarrassment.

(A Tibetan fable)

## Moral

We should not be easily taken in by rumors other people spread. We must seek verification ourselves in order to be certain of the trueness or falseness of











# 慢先生

有一個<sub>2</sub>人<sub>2</sub>，動作<sub>2</sub>總是慢吞吞<sub>2</sub>，做事<sub>2</sub>拖拖拉拉<sub>2</sub>地<sub>2</sub>，大家<sub>2</sub>因此<sub>2</sub>叫他<sub>2</sub>「慢先生<sub>2</sub>」。

一個<sub>2</sub>寒冷<sub>2</sub>的<sub>2</sub>日子<sub>2</sub>，慢先生<sub>2</sub>和一個<sub>2</sub>朋友<sub>2</sub>坐在<sub>2</sub>火爐<sub>2</sub>旁邊<sub>2</sub>看<sub>2</sub>書<sub>2</sub>。朋友<sub>2</sub>的<sub>2</sub>衣服<sub>2</sub>下擺<sub>2</sub>拖<sub>2</sub>到<sub>2</sub>火爐<sub>2</sub>裏<sub>2</sub>，衣角<sub>2</sub>被<sub>2</sub>火<sub>2</sub>燒<sub>2</sub>著<sub>2</sub>。慢先生<sub>2</sub>看不見<sub>2</sub>，慢條斯理<sub>2</sub>地<sub>2</sub>站<sub>2</sub>起<sub>2</sub>來<sub>2</sub>，在<sub>2</sub>朋友<sub>2</sub>面前<sub>2</sub>拱<sub>2</sub>起<sub>2</sub>手<sub>2</sub>，敬<sub>2</sub>個<sub>2</sub>禮<sub>2</sub>，再<sub>2</sub>咬<sub>2</sub>文<sub>2</sub>嚼<sub>2</sub>字<sub>2</sub>地<sub>2</sub>說<sub>2</sub>：「很<sub>2</sub>抱<sub>2</sub>歉<sub>2</sub>，打<sub>2</sub>擾<sub>2</sub>你<sub>2</sub>讀<sub>2</sub>書<sub>2</sub>，非<sub>2</sub>常<sub>2</sub>失<sub>2</sub>禮<sub>2</sub>呀<sub>2</sub>！不<sub>2</sub>過<sub>2</sub>，有<sub>2</sub>一<sub>2</sub>件<sub>2</sub>事<sub>2</sub>情<sub>2</sub>，我<sub>2</sub>得<sub>2</sub>煩<sub>2</sub>擾<sub>2</sub>你<sub>2</sub>一<sub>2</sub>下<sub>2</sub>。」

朋友<sub>2</sub>抬<sub>2</sub>起<sub>2</sub>頭<sub>2</sub>，問<sub>2</sub>說<sub>2</sub>：「什麼<sub>2</sub>事<sub>2</sub>？」

慢先生<sub>2</sub>皺<sub>2</sub>皺<sub>2</sub>眉<sub>2</sub>頭<sub>2</sub>，停<sub>2</sub>了<sub>2</sub>半<sub>2</sub>晌<sub>2</sub>，才<sub>2</sub>說<sub>2</sub>：「可<sub>2</sub>是<sub>2</sub>，我<sub>2</sub>知<sub>2</sub>道<sub>2</sub>你<sub>2</sub>是<sub>2</sub>個<sub>2</sub>急<sub>2</sub>性<sub>2</sub>子<sub>2</sub>的<sub>2</sub>人<sub>2</sub>，如<sub>2</sub>果<sub>2</sub>我<sub>2</sub>告<sub>2</sub>訴<sub>2</sub>你<sub>2</sub>這<sub>2</sub>件<sub>2</sub>事<sub>2</sub>，你<sub>2</sub>可<sub>2</sub>能<sub>2</sub>會<sub>2</sub>生<sub>2</sub>氣<sub>2</sub>。」

朋友<sub>2</sub>有<sub>2</sub>點<sub>2</sub>不<sub>2</sub>耐<sub>2</sub>煩<sub>2</sub>地<sub>2</sub>說<sub>2</sub>：「唉<sub>2</sub>，說<sub>2</sub>不<sub>2</sub>說<sub>2</sub>隨<sub>2</sub>你<sub>2</sub>便<sub>2</sub>啦<sub>2</sub>。」

慢先生<sub>2</sub>又<sub>2</sub>開<sub>2</sub>口<sub>2</sub>說<sub>2</sub>：「如<sub>2</sub>果<sub>2</sub>不<sub>2</sub>告<sub>2</sub>訴<sub>2</sub>你<sub>2</sub>呢<sub>2</sub>，又<sub>2</sub>恐<sub>2</sub>怕<sub>2</sub>對<sub>2</sub>朋<sub>2</sub>友<sub>2</sub>不<sub>2</sub>夠<sub>2</sub>忠<sub>2</sub>誠<sub>2</sub>，過<sub>2</sub>後<sub>2</sub>你<sub>2</sub>會<sub>2</sub>怪<sub>2</sub>我<sub>2</sub>的<sub>2</sub>。」

朋友<sub>2</sub>只<sub>2</sub>好<sub>2</sub>說<sub>2</sub>：「那麼<sub>2</sub>，你<sub>2</sub>就<sub>2</sub>說<sub>2</sub>吧<sub>2</sub>！」

慢先生<sub>2</sub>又<sub>2</sub>想<sub>2</sub>了<sub>2</sub>一<sub>2</sub>會<sub>2</sub>兒<sub>2</sub>，說<sub>2</sub>：「希<sub>2</sub>望<sub>2</sub>你<sub>2</sub>寬<sub>2</sub>宏<sub>2</sub>大<sub>2</sub>量<sub>2</sub>，放<sub>2</sub>鬆<sub>2</sub>心<sub>2</sub>情<sub>2</sub>，聽<sub>2</sub>了<sub>2</sub>不<sub>2</sub>要<sub>2</sub>生<sub>2</sub>氣<sub>2</sub>，我<sub>2</sub>才<sub>2</sub>敢<sub>2</sub>說<sub>2</sub>。」

朋友<sub>2</sub>實<sub>2</sub>在<sub>2</sub>忍<sub>2</sub>不<sub>2</sub>住<sub>2</sub>了<sub>2</sub>。他<sub>2</sub>說<sub>2</sub>：「你<sub>2</sub>快<sub>2</sub>說<sub>2</sub>呀<sub>2</sub>，無<sub>2</sub>論<sub>2</sub>你<sub>2</sub>說<sub>2</sub>什<sub>2</sub>麼<sub>2</sub>，我<sub>2</sub>都<sub>2</sub>不<sub>2</sub>會<sub>2</sub>介<sub>2</sub>意<sub>2</sub>。」

慢先生<sub>2</sub>又<sub>2</sub>說<sub>2</sub>：「一<sub>2</sub>言<sub>2</sub>為<sub>2</sub>定<sub>2</sub>嘞<sub>2</sub>，絕<sub>2</sub>對<sub>2</sub>不<sub>2</sub>可<sub>2</sub>以<sub>2</sub>一<sub>2</sub>罵<sub>2</sub>我<sub>2</sub>啊<sub>2</sub>！」

朋友<sub>2</sub>又<sub>2</sub>是<sub>2</sub>一<sub>2</sub>再<sub>2</sub>保<sub>2</sub>證<sub>2</sub>，慢先生<sub>2</sub>才<sub>2</sub>一<sub>2</sub>個<sub>2</sub>字<sub>2</sub>，一<sub>2</sub>個<sub>2</sub>字<sub>2</sub>，慢<sub>2</sub>慢<sub>2</sub>地<sub>2</sub>說<sub>2</sub>：「你<sub>2</sub>的<sub>2</sub>衣<sub>2</sub>服<sub>2</sub>下擺<sub>2</sub>被<sub>2</sub>火<sub>2</sub>燒<sub>2</sub>到<sub>2</sub>了<sub>2</sub>。」

朋友<sub>2</sub>連<sub>2</sub>忙<sub>2</sub>站<sub>2</sub>起<sub>2</sub>來<sub>2</sub>一<sub>2</sub>看<sub>2</sub>，衣<sub>2</sub>服<sub>2</sub>的<sub>2</sub>下擺<sub>2</sub>半<sub>2</sub>部<sub>2</sub>已<sub>2</sub>經<sub>2</sub>都<sub>2</sub>燒<sub>2</sub>焦<sub>2</sub>了<sub>2</sub>。他<sub>2</sub>生<sub>2</sub>氣<sub>2</sub>地<sub>2</sub>說<sub>2</sub>：「這<sub>2</sub>種<sub>2</sub>事<sub>2</sub>為<sub>2</sub>什<sub>2</sub>麼<sub>2</sub>不<sub>2</sub>快<sub>2</sub>點<sub>2</sub>講<sub>2</sub>，還<sub>2</sub>





要「這樣慢慢吞吞地拖老半天！」

慢先生說：「你看，我說的沒錯吧？你果然生氣了！」

（取材自《賢奕編》）

## 【寓意】

事情有緩急之分，應該急的就須急，不必要的繁文縟節都應省去；否則因循拖延，就會誤事。







## Mr. Slow

There was once a man who was a slowpoke in everything he said and did. He was so slow and dilatory in all of his actions that everyone called him Mr. Slow.

One cold day, Mr. Slow and a friend were sitting by a stove reading. The lower part of his friend's gown somehow got too near the stove, and a corner of it caught fire. Mr. Slow saw this and slowly and deliberately stood up. He clasped his hands, gestured ceremoniously and said with elaborate care, "Sorry to disturb your study. I know it is very rude. But there is something I must bother you with for a moment."

His friend looked up from his reading and said, "What is it?"

Mr. Slow knit his brows and hesitated for quite a while before saying, "But I know you are a man of anxious temperament, so if I tell you this thing you might get angry."

His friend said somewhat impatiently, "Well, whether you tell me or not is up to you."

Then Mr. Slow spoke up again and said, "If I didn't tell you, I'm afraid I'd be letting a friend down, and you'd be upset with me for that."

His friend could only say, "Well, then, you'd better tell me."

Mr. Slow thought again for a few moments and then said, "I'll only dare tell you if you promise to be magnanimous, relaxed, and not become angered after you hear what I have to say."

His friend could take no more of this and said, "Hurry up and spit it out. No matter what you say, I won't mind."

Mr. Slow said, "A deal is a deal, and you must absolutely not scold me."

His friend once again made guarantees to this effect before Mr. Slow finally managed with pedantic precision to utter the following sentence: "The lower part of your gown has caught fire."

His friend immediately stood up and saw that the entire half of his gown had burned away. He said angrily, "Why didn't you tell me this right away? Why did you have to spend half the day on preliminaries?"

Mr. Slow said, "See, I just knew you'd get angry!"

(From *Hsien-i pien*)

### Moral

The degree of urgency should be distinguished in all things. Urgent matters should be attended to immediately without a lot of niceties or ceremony. In such cases, delays can produce much trouble.











# 蛤蟆當千里馬

伯樂是春秋時期秦國的——位相馬專家。他把自  
己相馬的經驗寫成了——本書，叫《相馬經》。

伯樂的兒子也想學會父親的相馬本領。他讀到  
《相馬經》中對千里馬的描寫：「千里馬的樣子是：  
額頭高，眼睛發亮，四個蹄又大又圓又結實。」他  
想：「哦，原來千里馬是長這個樣子呀！這有什麼  
難的？我把這段話記牢，明天也出門去找千里馬！」

第二天，他興緻勃勃地出門去找千里馬，嘴裏  
還不斷地背著：「額頭高，眼睛發亮……」

走不了多久，他看不見路旁草叢中，有——隻東西  
「噗答，噗答」地跳著。他彎下腰，一把抓住牠。  
他抓起這隻東西，仔細地看不看，不禁高興地大叫  
出聲：「千里馬！千里馬！額頭高，眼睛發亮，只  
是蹄子小了些，也許是隻小千里馬吧！」

他抱著這隻「千里馬」，三步當兩步地跑回家。  
一進門，他就興奮地對伯樂說：「父親，您看，我  
找到千里馬了。跟您書上說的差不多吧？只是蹄子  
不夠圓、不夠大就是了。」

伯樂一看，原來是隻大蛤蟆。他想到自己的兒  
子竟笨到這個地步，覺得真是啼笑皆非，只得對兒  
子說：「唉！可惜你找到的這匹千里馬只會蹦蹦跳跳  
，不能騎！」

（取材自《藝林伐山》）

## 【寓意】

沒有實經驗，或者沒有注重實際情況，只知拘泥教條，  
墨守成規的人，做事的結果常會和原來目的相差很遠。











# Mistaking a Toad for a Fine Horse

Po-le was a fine connoisseur of horses in the state of Ch'in during the Warring States period of Chinese history. He recorded all his knowledge of horses in a book called *Hsiang-ma ching*, a title which might be translated "How to Tell a Good Horse."

Po-le's son wanted to learn his father's skill in selecting horses. He read in the *Hsiang-ma ching* the following description of a fine horse that could run a thousand tricents\* in one day: "The thousand-tricent horse has a high forehead, bright eyes, and four large, round, and sturdy feet." He thought to himself, "Oh, so that is what a thousand-tricent horse looks like. What is so hard about this? I'll commit the description to memory and tomorrow go out and find a thousand-tricent horse!"

The next day he left his house full of enthusiasm and set out in search of a thousand-tricent horse. He repeated to himself from memory, "High forehead, bright eyes . . . ."

Before he had walked far he saw something in the bushes jumping about and saying "Rrrribbit, rrrribbit." He bent over and grabbed it, and as he took a good look at it he could not help but shout excitedly, "I've got it! A thousand-tricent horse! A thousand-tricent horse! High forehead, bright eyes, and . . . well, its hooves are kind of small, but maybe this is a baby thousand-tricent horse!"

He held this "thousand-tricent horse" in his arms and ran two steps for three all the way home. He bolted through the door of the house and said excitedly to Po-le, "Father, look! I have found a thousand-tricent horse! It's almost the same as what's in your book, isn't it? It's just that its hooves are not quite round enough or big enough."

Po-le took one look and saw that it was actually a big toad. He did not know whether to laugh or cry at how stupid his son was. He could only say, "Ah, but what a pity. This thousand-tricent horse you have found can only jump and frolic. It cannot be ridden."

(From *Yi-lin fa-shan*)

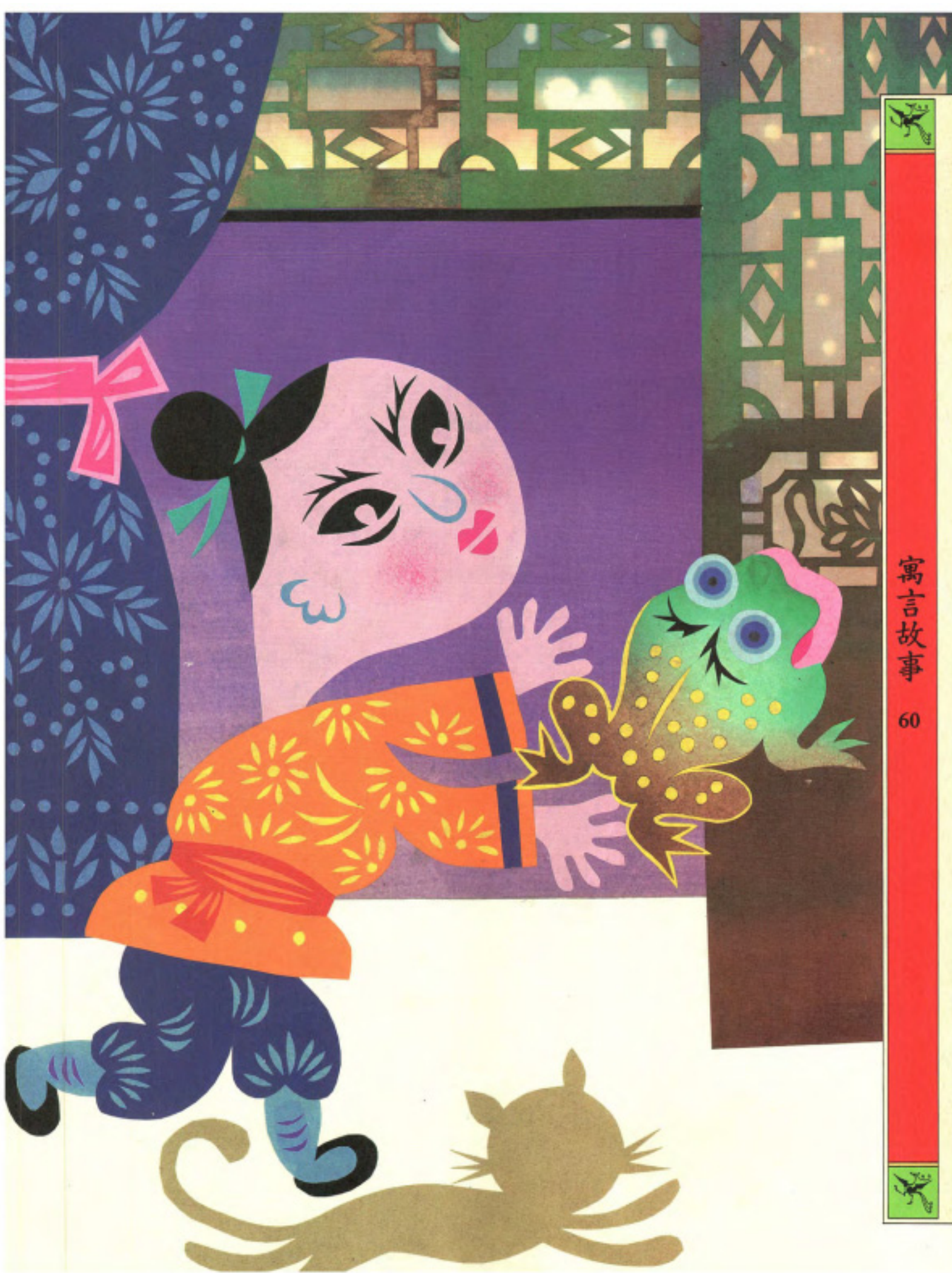
## Moral

If we do not put things to the test or do not take note of actual circumstances, and instead merely abide by literal descriptions in a stubborn or doctrinaire manner, the results of our efforts will vary widely from our original goals.

\*Translator's note: A tricent is about one third of an English mile.









# 百獸之王：狐狸

有一天，老虎在山林裏找動物吃。牠抓到一隻狐狸。

狐狸被老虎抓到之後，不但毫不緊張，反而擺出一副驕傲的樣子。牠抬著頭，對老虎說：「喂，你敢吃我啊？老天爺派我來當百獸之王，你如果把我吃了，就是違抗老天爺的命令，會受到處罰的。」

老虎不知道有這種事，但是牠也不敢冒險。牠對狐狸說：「你有沒有騙我呢？我怎麼知道你說的是真話？」

狐狸說：「哎呀，沒想到你消息這麼不靈通。別的动物都早就知道這件事了。牠們看不到我，都又敬又怕，會立刻躲開。」

老虎還是半信半疑，說：「真有這回事？」

狐狸把頭抬得更high。牠說：「你如果不信，我帶你在山林裏走一趟，看看動物對我怎麼反應，你就知道了。」

老虎同意。於是狐狸帶著老虎一塊兒在山林裏走了。

山林裏的动物，無論是高大的牛、羊，或是弱小的鷄、兔，看見牠們走來，都一個個逃的逃，躲的躲。老虎看不見這種情形，以為狐狸果然說的是真話。牠對狐狸深深地敬了一個禮，說：「所有的动物果然都真的這麼怕你呀！只怪我孤陋寡聞，不知道你才是百獸之王。」

狐狸挺著胸，得意地走了。

（取材自《戰國策》）





## 【寓意】

有些<sup>レ</sup>人<sup>ハ</sup>仗<sup>ヅ</sup>著<sup>テ</sup>別<sup>ノ</sup>人<sup>ノ</sup>的<sup>ノ</sup>權<sup>ヲ</sup>勢<sup>ヲ</sup>，到<sup>キ</sup>處<sup>ニ</sup>嚇<sup>シ</sup>唬<sup>シ</sup>，欺<sup>キ</sup>壓<sup>シ</sup>弱<sup>シ</sup>小<sup>ヲ</sup>，看<sup>エ</sup>來<sup>ニ</sup>很<sup>ニ</sup>威<sup>シ</sup>風<sup>シ</sup>，其<sup>ノ</sup>實<sup>ハ</sup>本<sup>ノ</sup>身<sup>ハ</sup>是<sup>ハ</sup>很<sup>ニ</sup>虛<sup>シ</sup>弱<sup>シ</sup>的<sup>ヲ</sup>。另<sup>ハ</sup>一<sup>ノ</sup>方<sup>ニ</sup>面<sup>ニ</sup>，在<sup>キ</sup>這<sup>ニ</sup>則<sup>ニ</sup>寓<sup>シ</sup>言<sup>シ</sup>故<sup>シ</sup>事<sup>ノ</sup>裏<sup>ニ</sup>，動<sup>ノ</sup>物<sup>ハ</sup>害<sup>ヲ</sup>怕<sup>ル</sup>的<sup>ヲ</sup>是<sup>ハ</sup>老<sup>ノ</sup>虎<sup>ヲ</sup>，而<sup>ハ</sup>不<sup>レ</sup>是<sup>ハ</sup>狐<sup>ノ</sup>狸<sup>ヲ</sup>；老<sup>ノ</sup>虎<sup>ハ</sup>卻<sup>モ</sup>沒<sup>キ</sup>有<sup>ル</sup>察<sup>シ</sup>覺<sup>シ</sup>，反<sup>シ</sup>而<sup>シ</sup>受<sup>ル</sup>狐<sup>ノ</sup>狸<sup>ノ</sup>的<sup>ノ</sup>騙<sup>ヲ</sup>。這<sup>ハ</sup>也<sup>ハ</sup>諷<sup>シ</sup>刺<sup>シ</sup>了<sup>レ</sup>另<sup>ハ</sup>一<sup>ノ</sup>些<sup>ノ</sup>人<sup>ヲ</sup>：他<sup>ハ</sup>們<sup>ハ</sup>看<sup>エ</sup>來<sup>ニ</sup>很<sup>ニ</sup>強<sup>シ</sup>，其<sup>ノ</sup>實<sup>ハ</sup>卻<sup>モ</sup>愚<sup>シ</sup>蠢<sup>シ</sup>得<sup>キ</sup>被<sup>レ</sup>人<sup>ノ</sup>利<sup>ヲ</sup>用<sup>シ</sup>，自<sup>レ</sup>己<sup>ハ</sup>還<sup>ハ</sup>不<sup>レ</sup>知<sup>ル</sup>道<sup>ヲ</sup>。







# The Fox As King of Beasts

One day, when a tiger was in a mountain grove searching for animals to eat, he caught a fox.

The fox was not fearful after capture. On the contrary, he even began to assume a posture of some arrogance. The fox lifted up his head and said to the tiger, "Hey, you don't dare eat me. The Lord of Heaven has sent me here as King of Beasts, so if you eat me you'll be going against his commands and you'll be punished."

The tiger had not heard this news, but he dared not take any risks. He said to the fox, "Are you deceiving me? How can I know that your words are true?"

The fox said, "My, you're not well-informed at all, are you? All the other animals have known about this for quite some time. When they see me they are respectful and fearful and immediately run off." The tiger still did not know whether to believe this or not and asked, "Is that really the way it is?"

The fox lifted up his head even higher and said, "If you still don't believe me, come with me and I'll take you on a walk through the forest. We'll see how the animals respond when I approach, and then you'll know."

The tiger agreed, and the two set out walking. It did indeed turn out as the fox had said — all of the animals in the forest, whether big and strong cows and sheep, or small and weak chicken and rabbits, all fled or hid when they saw the tiger and the fox approaching. Seeing the animals run, the tiger concluded that the fox had spoken the truth. He bowed deeply and respectfully before the fox and said to him, "All of the animals are indeed in awe of you. It is my fault for not being well-informed. I did not know that you are the King of the Beasts!"

(From *Chan-kuo ts'e*)

## Moral

Some people rely on the power and influence of others to intimidate and oppress the small and weak. They may look awe-inspiring, but actually they are weak. Seen from another angle, the animals in this parable were afraid of the tiger, not the fox. But the tiger could not see this, and so the fox deceived him. This parable also satirizes people who appear strong and yet are unaware that they are being used by others for their own advantage.











# 賣油翁的巧技

北宋時，有一個人名叫陳堯咨，非常善於射箭。在當時，他的射箭技術可以說是一舉世無雙，沒有人可以比得上他，他也因此覺得驕傲。

有一天，他在自己家的庭園裏射箭。一個賣油翁挑著油擔子，從庭園前走過，看見了，覺得很有趣，便放下擔子，站在一旁看。賣油翁看了很久，看不見陳堯咨射箭，十枝之中有八、九枝射中靶子。他並沒有拍手叫好，只是微微地點點頭。

陳堯咨走到賣油翁的面前，得意地問他：「老師頭兒，你也會射箭嗎？我的射箭技術不很高明嗎？」

賣油翁說：「這個嘛，嗯，沒什麼了不起了。你只不過練多了，練得手熟罷了。」

陳堯咨聽了，覺得很不舒服。他不高興地說：「呵，好大的口氣！你一個賣油的老师頭兒，竟敢輕視我的射箭技術。你知道嗎？我這射箭本領是全世界第一呢！」

賣油翁微微地笑著回答說：「先生，我說的道理沒錯。那是我從倒油的經驗中領悟到的。」說著，他拿了一隻油瓶放在地上，用一枚銅錢蓋在瓶口。然後，他用杓子舀了油，慢慢地向瓶子裏倒下去。油像一條細線似的從瓶口的銅錢孔流入瓶裏，一點兒也沒有沾到銅錢。

陳堯咨看得目瞪口呆，對這賣油翁的技術佩服得極了。賣油翁說：「先生，我這技巧也沒有什麼了不起，只不過是天天做，做得手熟練罷了。」

（取材自《歸田錄》）







## 【寓意】

無論<sub>レ</sub>是<sub>レ</sub>技<sub>ニ</sub>藝<sub>一</sub>或<sub>レ</sub>學<sub>ニ</sub>問<sub>一</sub>上<sub>ニ</sub>的<sub>ニ</sub>成<sub>ニ</sub>就<sub>一</sub>，都<sub>ニ</sub>沒<sub>ニ</sub>有<sub>ニ</sub>什<sub>ニ</sub>麼<sub>ニ</sub>神<sub>ニ</sub>奇<sub>一</sub>的<sub>ニ</sub>道<sub>一</sub>理<sub>一</sub>，只<sub>ニ</sub>是<sub>レ</sub>靠<sub>ニ</sub>不<sub>ニ</sub>斷<sub>一</sub>的<sub>ニ</sub>練<sub>ニ</sub>習<sub>一</sub>，由<sub>ニ</sub>熟<sub>ニ</sub>練<sub>一</sub>而<sub>レ</sub>靈<sub>ニ</sub>巧<sub>一</sub>。這<sub>ニ</sub>也<sub>ニ</sub>就<sub>ニ</sub>是<sub>レ</sub>俗<sub>ニ</sub>語<sub>一</sub>所<sub>ニ</sub>說<sub>一</sub>的<sub>ニ</sub>「熟<sub>ニ</sub>能<sub>ニ</sub>生<sub>ニ</sub>巧<sub>一</sub>」的<sub>ニ</sub>道<sub>一</sub>理<sub>一</sub>。





## The Oil Peddler's Marvelous Skill

During the Northern Sung dynasty there was a man named Ch'en Yao-tzu who loved archery. In his day he was probably the most skilled archer in China. Nobody could match his skill, and he was very proud of it.

One day Ch'en Yao-tzu was practicing his archery in his yard when an oil peddler walked by. The peddler was carrying two large oil jars from a pole slung across his shoulders. He took an interest in Ch'en Yao-tzu's archery and put down his jars to watch. Eight or nine out of every ten arrows were reaching their target. The peddler looked on for quite a while, not applauding but merely nodding his head slightly.

Ch'en Yao-tzu walked over to the oil peddler and asked him smugly, "Old man, are you any good at archery? Isn't my skill something to behold?"

The oil peddler said, "Well, it's nothing special. You've just practiced until archery became second nature to you."

Ch'en Yao-tzu took offence and said, "Well, you sure talk big! You old codger, you mere oil peddler, how dare you look down upon my archery skills? I'll have you know that I'm the best archer in the world!"

The oil peddler chuckled and answered, "Sir, I am correct in what I say. My experience in pouring oil has brought me to this conclusion." As he said this he took out an oil bottle and placed it on the ground. He then covered the mouth of the bottle with a copper coin that had a small square hole in the center of it. Next, he ladled out some oil from a jar with a spoon and slowly poured it into the bottle. The oil flowed like a fine silk thread right through the hole in the copper coin and into the bottle, and not a drop of it spilled anywhere onto the copper coin.

Ch'en Yao-tzu watched dumbfounded, greatly impressed with the oil peddler's skill. The peddler said, "Sir, there is nothing wonderful about this, either. It's just that pouring has become second nature to me because I do it every day."

(From *Kuei-t'ien lu*)

### Moral

There is nothing mysterious about artistic or intellectual accomplishments; they come through actual practice. As the proverb says, "Practice makes perfect."









# 大河和水珠

一天，天空中被刮起了大風，然後雷電交加，不久，傾盆大雨就「嘩啦啦嘩啦啦」地降下來。山裏的一條大河，頃刻間聚滿了雨水，滾滾地沖向下游，聲勢非常浩大，非常嚇人。

這時，大河得意地大叫：「看我多麼壯大！我的力量所向無敵，誰看不到我都要又敬又畏呢！」

坐在樹葉上休息的小水珠聽到了大河的這番話，輕聲地對它說：「大河啊，你這話不太對吧？」

大河抬起頭，看不到原來是水珠在對它說話，顯得更加驕傲，說：「你這小得可憐的水珠，居然敢說我的話不對！」

水珠慢條斯理地說：「你現在固然強壯，力大無比，但是你要不知道，先要有我們這些『小得可憐』的水珠聚集成烏雲，再降下來成為雨，雨水從山裏四面八方流到你那兒，你才會擁有這樣壯大的聲勢啊！」

大河聽了，不屑地對水珠吐了一口口水，說：「哼，你這微不足道的東西！」便又自顧「嘩啦啦嘩啦啦」地向前去流去。

這場雷雨之後，天天太陽高照，一連幾個月沒下一滴雨。水珠決定教訓教訓大河，它叫同伴們都在太陽底下蒸發散去，不聚集成烏雲。

大河的水量一天天減少。最後，它連河底都現出來，奄奄一息，再也沒有那威赫一時的聲勢。

（布依族寓言）







## 【寓意】

偉大的成就，往往是由許多小的力量共同凝聚而成。一個人在有了成就時，不要只顧自鳴得意，應當感念曾經對自己成就有幫助的人。這也就是俗語所說的「飲水思源」。





# The Great River and the Droplet

One day a great wind began to blow. Soon there was thunder and lightning and also much rain. A large river in the mountains quickly swelled with rainwater, and pressing against its banks flowed down its course with a great and frightful rushing sound.

The great river was well pleased with itself and said, "Look at how great and imposing I am! I have matchless power, and all who see me are respectful and fearful!"

A water droplet resting on the leaf of a tree heard the river say this and responded in a soft voice, "Great River, what you say isn't really true."

The great river looked around and saw that it was a water droplet speaking to him. The river became even more arrogant and said, "You pitifully small water droplet, how dare you say I'm wrong!" The water droplet replied in an unhurried voice, "You are now mighty and powerful, but you would not exist had we 'pitifully small' water droplets not gathered together into dark clouds and fallen to the ground as rain. We raindrops flowed into you, and that was how you came to your present greatness and power!"

The great river heard this and spit contemptuously at the water droplet, saying, "Why, you insignificant little thing!" It then rushed on downstream.

After the storm the sun came out every day and for several months not another drop of rain fell. The water droplet had decided to teach the great river a lesson. It had told its companions to evaporate in the sun but not gather into rain clouds.

Day by day the water level in the great river decreased until even the riverbed was visible. The river was near to gasping its last breath and all its earlier magnificence and power was lost.

(A fable of the Bouyei [Puyi] minority people)

## Moral

Great accomplishments are often achieved through accumulated diligence in smaller tasks. When we have accomplished something we should not be smug, but should remember with gratitude those who have helped us along the way. As the proverb says, "When drinking water, think of its source."









# 風和老虎賽跑

老虎在山林裏，邊走邊得意地唱著歌兒：「山林裏誰的本事最大？我的老虎的本事最大。山林裏誰跑得最快？我的老虎跑得最快……」這時，一個聲音從山坡上傳來：「誰說你老虎跑得最快，我跑得比你快！」

老虎仔細往山坡上瞧，說話的原來是一堆火。老虎走近火堆，對它說：「好哇，原來是你，一個沒長腿的東西，還說跑得比我快！我們來賽跑，怎麼樣？看誰跑得快。」火立刻點頭同意了一。

老虎說：「我喊到三，我們就起跑。」火又點頭說：「好。」

老虎擺好起跑的姿勢，然後喊：「一，二，三——」可是火卻一動也不動地站著。老虎奇怪地問火：「賽跑開始了，你怎麼不跑呢？」

火回答說：「不急。我要等風來。大風一吹，我就開始跑，保證贏你。」







老虎一聽，心想：「噢，原來如此！我也一樣等風來再跑，一定跑得更快。」牠便坐下等風。

不久，山坡上刮來一陣大風，吹得樹和草都彎了腰。老虎看不見了，趕快搶先跑在前面。可是火乘風勢，一下就竄到老虎的前頭，而且很快地把老虎圍住。老虎在熊熊的烈火中，走投無路，最後終於被燒死了。

（獨龙族寓言）

## 【寓意】

適用於別人的辦法，並不一定適用於自己。火靠風傳延，老虎卻必須靠自己的腿來跑。老虎想學火，借風賽跑，當然失敗。







# The Wind and the Tiger Run a Race

There was a tiger that lived in the forest. He was well pleased with himself and sang this song as he walked along: "Who is the one with the greatest prowess in the mountain grove? 'Tis I, the tiger. Who is the fastest runner in the mountain grove? 'Tis I, the tiger." But a voice from the slope of the mountain said, "Who says you are the fastest runner, tiger? I can run faster than you!"

The tiger looked carefully up the slope, and saw that he was being addressed by a small smoldering fire. The tiger approached the fire and said to it, "So it's just you, a thing with no legs! And you say you can run faster than I! Let's run a race, how about it? We'll see who is faster."

The fire immediately nodded its head in agreement. The tiger then said, "We'll start running on the count of three." "Fine," the fire once again agreed. The tiger assumed the starting position and then cried, "One, two, three . . ." But the fire remained standing and made not the slightest move. The tiger was surprised at this and said to the fire, "The race has begun. Why don't you run?"

The fire answered, "No hurry. I want to wait for the wind. When a big wind blows I'll start running, and then I'll beat you for sure."

The tiger heard this and thought to itself, "Oh, so that's the way it is. I'll wait for the wind too, and it will certainly make me even faster!" With this he sat down and waited for the wind.

Not long after, a great gust of wind blew from the slope. It blew so hard that it bent the trees and grass. The tiger saw this and was the first to run forward. But the fire, taking advantage of the course of the wind, soon caught up with the tiger and passed him. Soon the fire had completely surrounded the tiger. Having no place to run in the raging fire, the tiger was finally burned to death.

(A fable of the Drang [Tulung] minority people)

## Moral

Methods useful for other people may or may not work for ourselves. The fire depended on the wind to spread, but the tiger needed its four legs to run. In trying to be like the fire and rely on the wind for the race, the tiger failed.







# 看棋和下棋

錢大昕是清朝傑出的音韻訓詁學家。下面只是他所記載的一個經歷：

有一次，我到朋友家去。朋友正和客人下棋，我便在一旁看。

我看這位客人的棋藝實在不高明，常常走錯步子。我在旁邊看得實在忍不住，就時不時批評他：「哎呀，你又走錯了。明明這個棋是應該放在那兒的，你怎麼就想不通？」「唉，你眼睛睜大點呀，這樣給對方一個好機會了。」「你看，我就知道你剛才又擺錯棋子了。」

這個客人輸了幾盤之後，對我說：「你在一旁指指點點，意見不少。我看還是我們兩個來下一盤吧！」

我信心十足地說：「沒問題，來。」心裡不禁想道：「看你剛才的表現，十步之中走錯九步，我一定贏你。」

沒想到剛開始下了幾著棋，客人就已經佔了上風。到了下半局，我實在下得困難極了，而客人卻下得又輕鬆、又巧妙。好不容易下完了棋，一數棋粒，我竟輸給他十三粒棋子。我想到剛才在旁邊看的時候，對客人批評那麼多，而現在自己卻輸給他，覺得羞愧極了。

自從那次得到教訓以後，我再看不別人下棋時，總是安靜地在一邊看，不敢再隨便批評。

（取材自《潛研堂文集》）



## 【寓意】

當<sub>レ</sub>一<sub>レ</sub>個<sub>ヲ</sub>旁<sub>ニ</sub>觀<sub>ル</sub>者<sub>ヲ</sub>，  
批<sub>シ</sub>評<sub>シ</sub>別<sub>ニ</sub>人<sub>ヲ</sub>做<sub>ル</sub>事<sub>ヘ</sub>，比<sub>ニ</sub>  
較<sub>シ</sub>容<sub>シ</sub>易<sub>シ</sub>；可<sub>シ</sub>是<sub>ハ</sub>自<sub>レ</sub>己<sub>ノ</sub>  
做<sub>ル</sub>事<sub>ヘ</sub>時<sub>ヘ</sub>，就<sub>ニ</sub>比<sub>シ</sub>較<sub>シ</sub>難<sub>シ</sub>  
看<sub>シ</sub>清<sub>シ</sub>自<sub>レ</sub>己<sub>ノ</sub>的<sub>ニ</sub>錯<sub>シ</sub>處<sub>ヲ</sub>。  
所<sub>ニ</sub>以<sub>テ</sub>俗<sub>ヲ</sub>語<sub>ヲ</sub>說<sub>フ</sub>：「觀<sub>ル</sub>  
人<sub>ノ</sub>之<sub>ヲ</sub>失<sub>ル</sub>易<sub>シ</sub>，見<sub>ル</sub>己<sub>ノ</sub>之<sub>ヲ</sub>  
失<sub>ル</sub>難<sub>シ</sub>。」







# Chess Playing and Kibitzing

Ch'ien Ta-hsin was a famous philologist of the Ch'ing dynasty. Below is one of his experiences as he recorded it.

One time I went to a friend's house. He was playing Chinese chess with a guest, and I sat off to one side looking on.

The guest was not a good player and frequently made bad moves. I could not contain myself and at times criticized him: "My! You're wrong again! It's obvious that you should have moved there. Can't you see?" "Gosh, open your eyes! You're giving your opponent all the advantage!" "See! I just knew that your last move was a bad one."

After this guest had lost a few games he said to me, "You stand there kibitzing and making all sorts of suggestions. Well, why don't the two of us play a game?"

I said with full confidence, "No problem. Let's play." I couldn't help thinking to myself, "Your performance just now was awful — nine of ten moves you made were wrong. I'll beat you for sure."

It was to my surprise, then, that after a few moves this guest had secured a very advantageous position for himself in the game. Halfway through the game things became very difficult for me, while he was at ease, playing with spirit and inspiration. After the game finally ended, we counted the chess pieces and found that he had beaten me by thirteen pieces. I was greatly ashamed to lose to him, especially when I thought of how I had stood to one side kibitzing and criticizing while he played my friend.

I learned something that day, and ever since have kept my opinions to myself and not kibitzed when watching other people play chess.

(From *Ch'ien-yen t'ang wen-chi*)

## Moral

It is easy for spectators or observers to criticize the actions of others, but when we ourselves act it is more difficult to see our own faults clearly. There is a proverb that goes as follows: Eagerly find we fault in others; reluctantly see we faults in ourselves.











# 烏鴉怎樣變成黑的

烏×鴉和喜×鵲原來是「很要好」的鄰居。牠們總是「一起打獵」，然後「把獵到的食物平分享受」。

有一次，烏×鴉和喜×鵲「一起捕獲了一頭小鹿」，兩個「各分一半」，收到「各自」的窩裏去。不到「半天」，烏×鴉就把「自己」的「半隻小鹿」吃「光」了。

第二天早上，烏×鴉「假裝生病」，叫喜×鵲「自個兒出門去工作」。喜×鵲「出去」之後，烏×鴉就「偷偷溜進喜×鵲的屋裏」，找到「鹿肉」，扒下「一隻鹿腿」吃「了」。

傍晚，喜×鵲「回家來」，一看「鹿腿不見了」，便「去問」烏×鴉。烏×鴉「裝蒜地回答」：「大概你忘記「收到哪裏去」了，再「找找看」吧！」

第三天，喜×鵲「仍舊一早」就「出去工作」；烏×鴉又「照樣溜進喜×鵲的屋裏」，把「另外一隻鹿腿」吃「了」。

喜×鵲「回家」，又「發現丟了」一隻「鹿腿」。牠想：「烏×鴉整天沒出門，誰來我家？牠「應當知道」啊。莫非是「牠自己偷了」我的「鹿腿」！」想到這裏，喜×鵲便「想出一個辦法」，以「便查個水落石出」。牠在「剩下」的「鹿肉」上「挖好幾個洞」，再「把松煙」拌「了油」，灌「進洞裏」，然後「把鹿肉放「回原處」。

次日「早晨」，喜×鵲又「出門去」。烏×鴉「高興地跑進喜×鵲的屋裏」，拿「起剩下」的「鹿肉」，大嚼大吃「起來」。牠「一邊吃」，「一邊覺得油汁」不斷地「從嘴角流出來」。牠用「手抹了」嘴角，再「把手往身上擦」。這樣「一邊吃」，「一邊抹」，等牠吃「完時」一看，不「得了」！全身「沾滿了黑油」。牠趕快跑到「河裏去洗」，可是「這一洗」，反而「使「自己」全部羽毛染成黑色了」。

這件事情傳開，所有「的動物」都來「看變成黑色的」





烏×鴉<sub>ニ</sub>， 指×指×點<sub>ニ</sub>點<sub>ニ</sub>地<sub>ニ</sub>笑<sub>ニ</sub>牠<sub>ヲ</sub>。 烏×鴉<sub>ニ</sub>羞<sub>ニ</sub>得<sub>ニ</sub>無<sub>ニ</sub>地<sub>ニ</sub>自<sub>ニ</sub>容<sub>ニ</sub>， 趕<sub>ニ</sub>快<sub>ニ</sub>躲<sub>ニ</sub>進<sub>ニ</sub>森<sub>ニ</sub>林<sub>ニ</sub>裏<sub>ニ</sub>去<sub>ニ</sub>。

( 藏<sub>ニ</sub>族<sub>ニ</sub>寓<sub>ニ</sub>言<sub>ニ</sub> )

## 【寓意】

想<sub>ニ</sub>不<sub>ニ</sub>勞<sub>ニ</sub>而<sub>ニ</sub>獲<sub>ニ</sub>， 終<sub>ニ</sub>究<sub>ニ</sub>不<sub>ニ</sub>會<sub>ニ</sub>有<sub>ニ</sub>好<sub>ニ</sub>結<sub>ニ</sub>果<sub>ニ</sub>； 做<sub>ニ</sub>損<sub>ニ</sub>人<sub>ニ</sub>利<sub>ニ</sub>己<sub>ニ</sub>的<sub>ニ</sub>事<sub>ニ</sub>， 畢<sub>ニ</sub>竟<sub>ニ</sub>會<sub>ニ</sub>被<sub>ニ</sub>發<sub>ニ</sub>現<sub>ニ</sub>， 為<sub>ニ</sub>人<sub>ニ</sub>所<sub>ニ</sub>鄙<sub>ニ</sub>視<sub>ニ</sub>， 唾<sub>ニ</sub>棄<sub>ニ</sub>。







# How the Raven Came to Be Black

The raven and the magpie were once neighbors on very good terms. They always hunted together and equally shared the food they got.

One time the raven and the magpie scavenged a small deer and divided it into halves. They each took their half to their nests, but before the day was half over the raven had eaten all of his.

The next day the raven feigned illness and told the magpie to go out by himself to hunt. After the magpie had gone away, the raven sneaked into the magpie's nest and tore off a leg from the deer he found stored there.

That night the magpie returned and found a deer leg missing. He asked the raven about it, and the raven, feigning ignorance, said, "You've probably forgotten where you hid it. Look for it again." The next day, the magpie again went out to hunt as usual, and the raven once again sneaked into the magpie's nest and tore off the other leg to eat.

The magpie returned again that night and found the other deer leg missing. He thought to himself, "The raven hasn't left his house all day long. He ought to know who has been in my house. Could it be that he is the one who stole my deer legs?" The magpie thought of a way to get to the bottom of things. He dug out several holes in the remaining deer meat, filled them with black pine tar, and then put the deer meat back into its usual place.

The next morning the magpie left once again, and the raven happily ran over to the magpie's nest. There he took up the remaining deer meat and took several large bites out of it. As he ate he felt some sort of liquid leaking out of his mouth and onto his body, but he paid it no mind. He wiped his lips with his hand and then wiped his hands on his body. When he finished eating — wow! his whole body was stained with black tar. He hurried over to the river and washed himself, but this only made matters worse and turned all of his feathers black.

When this thing became known, all of the animals came to see the raven that had turned black. They pointed at him and laughed, and the raven was so deeply ashamed that he quickly ran into the forest and hid.

(A Tibetan fable)

## Moral

If we want to get something for nothing, we will ultimately come to no good





end. When people discover that we have been doing things that benefit ourselves but bring harm to others, they will despise and ostracize us.



# 畫什麼最難？

春秋時期的齊王有一次，叫一位畫師來替他畫像。畫師一面作畫，齊王便一面問他聊起天來。

「你們專門作畫的先王，認為什麼東西是最難畫的呢？」齊王問。

「畫狗、畫馬，算是『最難』啦！」畫師回答。

「那麼，什麼東西是最容易畫的呢？」齊王又問。

「噢，畫鬼最容易！」

齊王問畫師：「為什麼呢？狗呀、馬呀，都是我們常常可以一看不見的動物，怎麼會『最難』畫？而鬼呢，神奇古怪異一的東西，怎麼說『最容易』畫？」

畫師說：「是啊，就因為狗、馬是『大家』平時常常看不見、知道得最清楚的東西，如果我們畫錯一點點，人們就一眼看出來。所以一說『畫牠們』最難畫得好。而鬼呢，本來就沒有固定、具體的形像，隨各人瞎說。有人說鬼頭上長角，有人說鬼長翅膀，有人說鬼有八條腿……無論我們把鬼畫成什麼樣子，人們都不會說是『畫錯』。所以一鬼最容易畫。」

（取材自《韓非子》）

## 【寓意】

最切實際、最容易被人一般人所看見、考驗的事、物，最難做得好，而那些不必有實際根據、一般人不熟悉、無法試驗的事、物，就比較容易做。我們做事，應該像畫狗、畫馬一樣，實際去觀察、研究，使它符合實際，禁不起考驗。如果做事像畫鬼，隨心所欲，憑空捏造，那就談不上真本事了。







## What Is the Hardest Subject to Paint?

During the Spring and Autumn period in ancient China, the king of the state of Ch'i once had a painter come and paint his portrait. While the painter worked, the King of Ch'i began chatting with him.

"What do you painting specialists think is the hardest subject to paint?"

"Dogs and horses are the hardest to paint," the painter replied.

"Then what subject is the easiest?"

"Ah, ghosts are the easiest to paint."

"Why?" asked the King of Ch'i. "Dogs and horses are animals we see every day, so how could they be difficult to paint? And a ghost is a strange and mysterious thing, so how could painting it be easy?"

The painter said, "That's right. It is precisely because dogs and horses are so common that they are so difficult to paint. Everyone knows exactly what they look like, so if I make the slightest mistake in painting them, people will spot it right away. So painting them is the most difficult.





Now as for ghosts, they have no fixed or concrete image, and everyone has their own idea of what they should look like. Some people say that ghosts have horns on their heads, while others say ghosts have wings. Still others even say that ghosts have eight legs. So no matter how I paint an image of a ghost, nobody will dare tell me I've made a mistake. Ghosts are therefore the easiest to paint."

(From *Han-fei-tzu*)

### Moral

The most practical, familiar, and verifiable things are often the most difficult to do well, while things that are unfamiliar or have no basis in fact are relatively easy to do. We should do things as if we were painting dogs or horses. That is, we should base our efforts on real observations and research so that they will tally with reality and stand the test of time. If we simply work as if we were painting ghosts and do whatever we please or simply fabricate things with no basis in fact, we have no real skill at all.







# 等著揀兔子

有一天，一個農夫在田裏工作。他看不見一隻野兔，從對面的山坡上飛跑下來。說時遲，那時快，野兔不偏不倚——頭撞上山田邊的一個大樹樁。農夫放下鋤頭，跑過去一看，野兔撞斷了脖子，直挺挺地躺在樹樁旁，死了。

農夫捉了這隻兔，到市場去賣錢。他邊走邊數著錢，還一邊高興地自言自語：「嘿，嘿，這隻兔倒賣了不少數錢，而且還得來全不費工夫！我每天耕田，不但辛苦，而且還得等好些日子才有收穫。嗯，以後我再也不下田，只要去守著那樹樁，等著揀兔，就好。」

第二天，農夫果然一早就去樹樁旁等。兩個鄰居扛著鋤頭打從樹樁經過，奇怪地問農夫：「鄰居呀，還不趕快趁早去做些工，待在這兒幹嘛啊？」

農夫把昨天揀到兔子的事情對他們說了一遍，說：「你們看，我只要守在這兒等著再揀兔去賣，就不愁吃穿，哪還用得著去田裏賣力受苦呢！」

兩個鄰居互相看了，忍著笑，匆匆地走開。

日子一天天過去，農夫天天去樹樁旁等著揀兔，天天空著手回家。村子裏的人都知道這件事，他們把農夫當成笑柄，大家你一句，我一句地譏笑他：

「那個傻瓜仍癡癡地在等兔去撞樹樁呢！」

「也許下回他會逮到一頭肥牛撞死在樹樁旁喲！哈哈，哈哈，哈哈！」

「他這樣天天不做工，死守著那樹樁，總有一天——





天會窮得餓死的！」


（取材自《韓非子》）

## 【寓意】

偶然發生的幸運絕對不可以當做慣常的事，那樣去期待。農夫揀到一隻兔子，這是意外的運氣，不是慣常發生的事，是不可靠的。他不懂「一分耕耘，一分收穫」的道理，竟丟下工作，妄想不再勞而獲，結果一無所得，只被人恥笑。







# Waiting at the Tree Stump for a Rabbit

One day a farmer was working in his field. He saw a wild rabbit run over from a nearby mountain slope, and in less time than it takes to tell it, the rabbit ran headlong into a tree stump in the field. The farmer put down his hoe and ran over to the tree stump, and there he saw that the rabbit had broken its neck and was lying dead by the side of the stump.

The farmer took the rabbit and sold it in the marketplace for money. He counted his money as he walked along and happily said to himself, "Ha ha ha. I sold that rabbit for quite a bit of money, and I didn't go to any effort at all! Tilling the fields every day is hard work, and I have to wait for quite some time before there is ever a harvest. Hmmm, I won't go out into the fields any more. I'll just stay near the stump and wait for another rabbit to come along."

The next day the farmer went out by the stump to wait. Two neighbors walked by carrying hoes on their shoulders. They were surprised when they saw the farmer waiting there and said to him, "Neighbor, it's high time that you got some work done. What are you doing just sitting there?"

The farmer told them the story of how he came by the rabbit the day before and said, "So see, all I have to do is wait for another rabbit at this stump. Then I'll sell it and won't have to worry about food or clothing. Why should I go out into the fields and wear myself out?"

The two neighbors looked at each other, stifled laughs, and hurried off.

Day by day the farmer went and waited for another rabbit, and at the end of each day he returned home empty-handed. When his neighbors learned of this they made him the laughing stock of the village: "That fool is *still* waiting like an idiot for another rabbit to come along and crash into the tree stump!" "Maybe next time he'll get a big fat cow the same way! Ha ha ha!" "If he keeps this up and doesn't do his work, he'll starve to death one day!"

(From *Han-fei-tzu*)

## Moral

We should not hope that the occasional streaks of luck we encounter will continue indefinitely. The farmer was very lucky to come by the rabbit, and it was





a very unusual thing. He did not understand the principle that "as a man soweth, so also shall he reap." He set aside his regular work and dreamed irresponsibly of getting something for nothing. As a result, he got nothing and was ridiculed by people.







# 野豬

在樹林裏，野豬是出了名的兇，許多動物都怕牠。不過山羊知道怎樣討好野豬，所以牠們倆相處得很好，時常在一起。

有一天，野豬和山羊相偕去湖邊喝水。路上，野豬問山羊：「山羊小弟，你說世界上的動物誰長得最醜？」

「不知道啊！不過我認爲你是世界上長得最美麗的動物。」山羊奉承地說。

「是嗎？」野豬心花怒放，覺得經過牠身邊的動物都對牠投以一羨慕的眼光。

不一會兒，牠們來到湖邊。湖水又清澈又平靜，就像是一面光亮的鏡子。野豬口渴極了，低下頭便要開始喝水。忽然牠看不見湖裏的影子，便嘲笑地高聲叫道：

「山羊小弟，快來看呀！你說不知道世界上誰最醜，現在湖裏就有一個呢！」

山羊聽到，趕快跑到野豬身旁去看。只見野豬正望著湖裏自己的影子：大耳朵，白獠牙，血紅的眼睛閃著凶光。山羊瞥了一眼，便笑嘻嘻地說：「不是，不是，這可不是最醜的動物，這是豬大哥您自己的尊容！」

（哈薩克民族寓言）

## 【寓意】

應該清楚地認識真實的自己，不要輕信別人的奉承話；因為別人的奉承話和真相常常相差很多，甚至剛好相反，就如這個故事裏的山羊對野豬所說的不一樣。









# The Wild Boar

In the forest, the wild boar was well known for being ferocious. Many animals feared him, but there was one animal that knew how to get along with him, and that was the goat. So the wild boar and the goat were on good terms with one another and were often seen together.

One day the boar and the goat set out for the bank of a lake to drink. Along the way, the boar asked the goat, "Little brother goat, what do you think the ugliest animal in the world is?"

"I don't know, but I think you are the most beautiful animal in the world," the goat said flatteringly.

"Oh?" said the boar, brimming with pleasure at the compliment. He began to imagine that all the animals that passed by stole covetous glances in his direction.

Before long they arrived at the lake, where the still and crystal-clear water shone like a mirror. The thirsty wild boar lowered his head and began to drink when suddenly he saw his reflection in the lake and cried out





loud, "Hey, little brother goat, come quick and look! You said you didn't know who was the ugliest in the world. Well, come and take a look at him here in the lake!"

The goat heard this and quickly ran over beside the boar to take a look. He saw only the wild pig looking at his own reflection in the water: big ears, long and fearsome white fangs, and blood-red eyes with a fierce look in them. The goat cast a brief glance at this scene and said with a laugh, "No, no, this is not the ugliest animal. Big brother pig, it is your own esteemed countenance!"

(A Kazakh fable)

### Moral

We should know our own true selves clearly and not easily believe the flattering words of others. Flattering words are often at variance with the truth, even to the point of being at complete odds with it. Such is the case with the way the goat flattered the wild boar in this story.





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