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# 寓言故事

CHINESE FABLES

第三集



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，博大精深，孕涵寬廣，諸如科學、藝術、宗教、道德、法律、政治、經濟、醫藥、社會制度等無一不包。中華文化歷史悠久，歷五千年而彌新，其傳衍與充實光大，是我炎黃子孫共同的責任。華僑遍及全球，鑒於僑胞長期旅居海外，廣泛深入接觸中華文化不易，僑務委員會特敦請國內學者專家，編撰海華文庫系列教材，文詞深入淺出，簡明易懂，適合各種程度的僑胞閱讀。

華僑的發展存續，僑社的繁盛昌隆，端賴華僑教育的有效推行。本會一本為僑胞服務之旨，編印華語文教材，旨在增進僑胞對中華文化的認識，提高華僑青少年的華語文程度，期能從歷史經驗中獲得警示，從文化精髓中汲取智慧。從而促進文化的融合精進，為世界和平奠定更穩固的基礎，使中華文化綻放更璀璨的光芒。

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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# 莊子向朋友借粟

莊子的家很貧窮，時常窮得連作飯的粟子都沒有。有一回，莊子的米缸又空了。他不得已，只好去向朋友監河侯借些粟子。

莊子從家裏出來，第二天才到達監河侯的家。他向監河侯說出了來意。沒想到監河侯卻對莊子說：「要借粟子？好，好，沒問題。我就要去封地收稅，收了稅之後，一定借給你一筆錢買粟子。你說這樣不可以吧？」

莊子聽了，知道這是監河侯推託的話，非常生氣。他臉色一變，對監河侯說了一個故事：「昨天，我正趕路到您這兒來。半路上，忽然聽到一個聲音在喊：『救命呀！救命呀！』我回頭一看，原來是一隻鯽魚，掉在車轍裏，在那兒呼救。我問牠：『鯽魚呀，你那兒幹什麼呢？』鯽魚回答說：『先生，我是在東海裏管海浪的臣子，不幸落在這車轍裏。您沒有沒有一點兒水可以給我，救我性命呢？』我說：『好，好，沒問題。我馬上到南方去，遊說吳國和越國的國王，請他們派人開鑿水道，把長江的水引來，讓你回大海老家去。這樣不可以嗎？』那鯽魚聽了，氣得臉色發青，說：『我正缺水，快乾死了，你現在只給我一點兒水，就能救我；可是你不給我水，卻只會說這一大篇空話！我看你不如到魚店去找我算帳了。』」

（取材自《莊子》）

## 【寓意】

窮困的人，所需要的是及時、實際的幫助，不是長篇





大論的空話。空話無論多麼動聽，也無濟於事。這則寓言也諷刺吝嗇的富人，不但不肯幫助窮人，反而用好聽的話來假裝自己慷慨大方。





# Chuang-tzu Tries to Borrow Some Food from a Friend

The great Taoist philosopher Chuang-tzu came from a very poor family. He was often so hard up that he had no grain whatever with which to prepare food. On one occasion when his rice bin was once again completely empty, he had no choice but to try to borrow some grain from his friend, the Marquis of Chien-ho.

Chuang-tzu left his own house and arrived the following day at the marquis's house. He explained to his friend his reason for coming. Chuang-tzu was surprised when the latter responded, "So you want to borrow some grain? Fine, no problem. I'll quickly go out to my fiefdoms and collect my taxes. After the taxes are collected I'll certainly loan you some money so that you can buy some food. What do you say — will this do?"

Chuang-tzu heard this and knew it was the marquis' way of dragging his feet and refusing the request. Chuang-tzu's facial expression changed and he became greatly angered. He told the following story to the marquis.

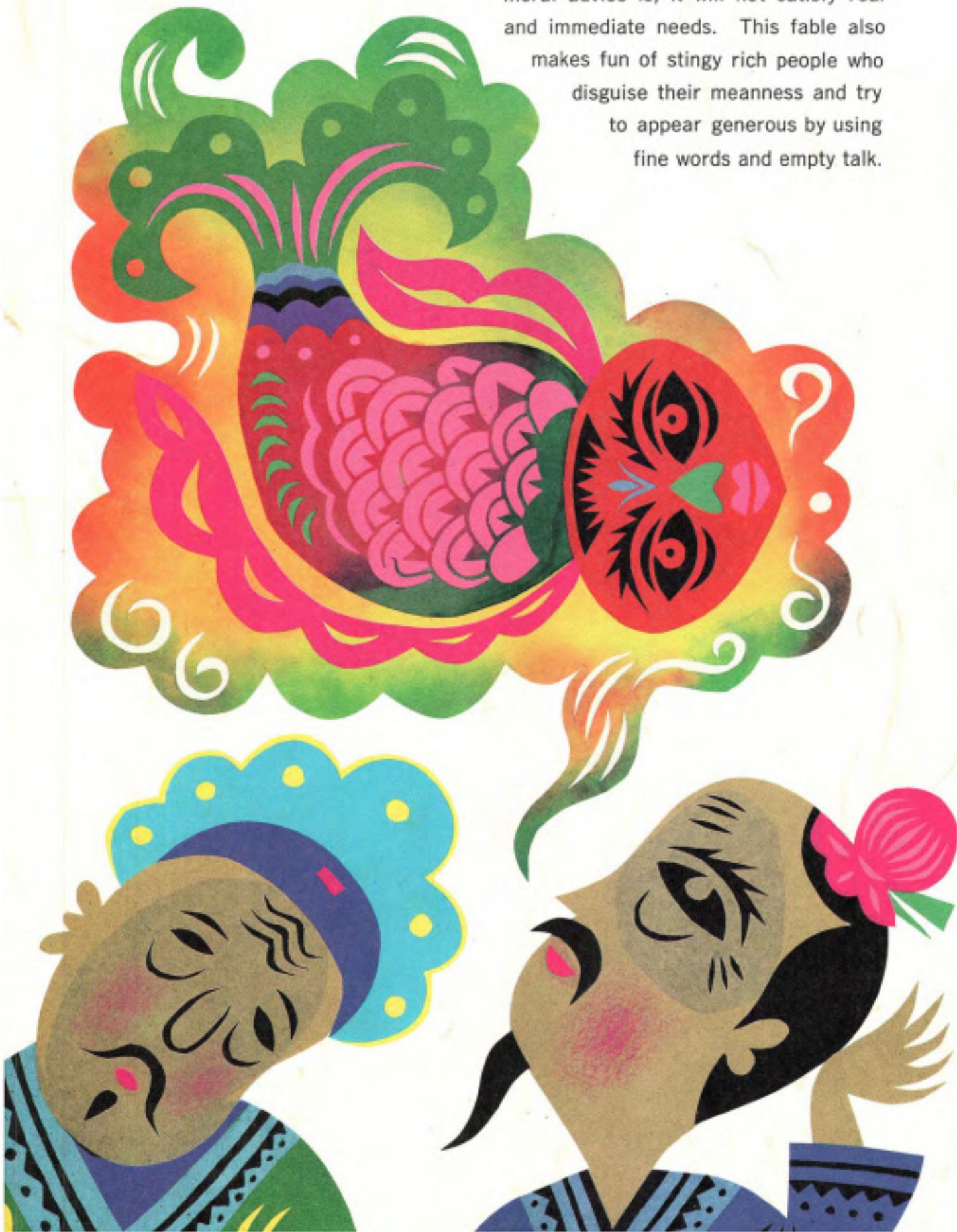
"Yesterday, as I was hurrying on my way over to your house, I heard a voice along the road crying, 'Help! Save me!' I turned back to look and saw a fish that somehow had become stranded in an almost completely dried up puddle in a wheel rut in the road. I asked, 'Fish, what are you doing there?' It answered, 'Sir, I am the government minister for the Eastern Sea in charge of the waves on the ocean. I have unfortunately become stranded in this wheel rut. Do you have a little water to give me to save my life?' Said I, 'Fine, no problem. I'll immediately travel southward to the states of Wu and Yueh and persuade their kings to send up workers and dig canals so that the waters of the Yangtze River can be diverted to where you are now and carry you back to your home in the sea. Will this do?' The fish became so angry that its face turned blue. Said the fish, 'I need water now! I'll dry up and die soon if I don't get any. You could save me now with a little water, but you won't give me any. Instead, you talk nonsense about digging canals! When you finally do get around to helping me, you might as well look for me in the fish market!'"

(From *Chuang-tzu*)

## Moral

What people in poverty need is immediate and concrete help, not a lot of

high-flown moral preaching or empty words. No matter how fine sounding the moral advice is, it will not satisfy real and immediate needs. This fable also makes fun of stingy rich people who disguise their meanness and try to appear generous by using fine words and empty talk.



# 玉璧和嬰兒

假國被晉國滅亡之後，人民爭相逃難。有一個名叫「林回」的賢士，背了他的一嬰兒，也慌忙地跟著逃離假國。林回有一塊非常值錢的玉璧，卻被丟棄在居家裏，沒有帶出來。

有人知道這件事，便對林回說：「論價錢嘛，嬰兒是最不值錢的啦。論麻煩呢，嬰兒要餵他東西吃，要照顧，又會哭，又會鬧，他給人的麻煩可多了呢！現在你把那麼值錢的玉璧丟在居家裏不帶，卻帶了這既不值錢，又只會添麻煩的嬰兒出來，為什麼呢？」

林回回答說：「那玉璧只是因為它值錢，我才收藏它；而這孩子呢，卻是我親生骨肉，他和我的關係是天生自然的。因為價值、功利的關係而互不相結合的，在碰到窮困、災難時，就會互相拋棄。譬如我急需錢用時，可能會把那塊玉璧賣掉；而現在我忙著逃難，也顧不了那玉璧，就把它丟了。可是，如果因為天自然的關係而結合在一起的，和功利無關，在窮困、患難時，不但不會互相拋棄，反而會更加相愛、互助。就像現在，我只想趕快把我的孩子帶出這兵荒馬亂的地方，使他不要受到傷害。即使他給我麻煩，我也一樣會愛護他。你看，互相拋棄和互相愛護，這兩種情形的確是非常的不相同呀！」

（取材自《莊子》）

## 【寓意】

我們和親人、朋友之間的關係非常可貴，這種關係

跟我們和錢財的關係不  
同。錢財是以功利的  
大小來決定它們的  
價值，而親友的情  
誼則是「無價之寶」。





# A Jade Disk and an Infant

After the state of Chia was destroyed by the state of Chin, the people of Chia fled as refugees. One of them was an upright man named Lin Hui, who carried his infant on his back and fled in panic along with all the others. Lin Hui owned an extremely expensive jade disk, but left it behind in his house when he fled instead of carrying it out with him.

When people learned of this they said to him, "As far as price is concerned, an infant is the most worthless thing there is. It's a lot of trouble. You have to feed it and take care of it. It cries and fusses, and gives people no end of bother. Why did you leave such a valuable jade disk at home and bring along this troublesome infant instead?"

Lin Hui answered, "I only treasured that jade disk because of its monetary value. But this child is my own flesh and blood, and my relationship with it is one of nature. If I am brought together with something because of a relationship of material worth or utility, then in times of difficulty or calamity the thing and I will become separated from one another. For example, if I had an urgent need for money I could take that jade disk and sell it. And right now I am busy fleeing from disaster and cannot be concerned about that disk, so I left it behind. But if I am brought together with something because of a relationship of nature, utility or material worth is never the question. In times of difficulty and calamity we will not abandon each other, but on the contrary will love and help each other all the more. This is the case now, when my only thought is to remove my child from this war zone to safety. Even if it gives me trouble, I'll love and protect it just the same. You see, mutual abandonment and mutual love and protection are two very different sets of circumstances!"

(From *Chuang-tzu*)

## Moral

Our relationships with our families and friends are extremely precious, and are thus different from our relationships with money. Monetary wealth is determined by the measure of its utility, but our relationships with friends and relatives are priceless treasures.





# 公主選丈夫

從前，在一個王國裏，有一個非常美麗的公主。她的父親認為她已經大得應當結婚了，便問她有什麼選擇丈夫的條件。

公主說：「我沒有什麼太高貴的要求，只要誰能證明他同時既是窮人，又是富人，能讓我相信他，我就嫁給他。」

國王向全國人民宣布了這個消息。

到了預定的日子，王宮前聚集了許多人，包括從各地來應徵的年輕人——有的是鄰國的王子，有的是達官貴人的兒子，也有貧窮的小伙子。國王帶著公主一同走上寶座，說：「現在，年輕人，你們上一個個上來，說明自己既是窮人又是富人，看誰能娶得公主。」

一個王子上來，理直氣壯地說：「我是一個王子，財富多得數不清。可是，如果我能娶得公主，我將把所有財富送給她，這樣我就成為最窮的人了。」

公主說：「一個擁有這麼多財富的人，怎麼捨不得把他全部送人呢？這個我不相信。」

就这样，一個個的年輕人，有的只能說自己富有，有的只能說自己貧窮，都得不到公主的信任。

最後，一個穿著樸素，背著麻袋的年輕人走上寶座前。他說：「我是一個窮工匠。除了這個麻袋，我一無所有。」然後他把麻袋放在地上，打開。原來麻袋裏裝的是各種工具。「可是，」他繼續說：「尊貴的國王和公主，請你們看看這些工具：用這把菜刀，我便是厨师，可以做出各種美味佳肴；用這



剪刀、針線，我都可以做美麗的衣裳；用這鐵錘，我會做各種鐵器；用這鋸子，我會做各種家具；還有用這枝筆，我能夠寫信、作文。我靠這些手藝，到哪裏也不會受凍挨餓，可以一生活得富裕快樂。」

公主聽了，高興地說：「我佩服你的才能，相信你的智慧。你才是我願意嫁的人！」

（维吾尔族寓言）

## 【寓意】

真正財富不是金銀財寶，是才能和技術。錢財有失去的可能，有用盡的時候；而才藝卻取之不盡，用之不竭，比起錢財，更為真實、可靠。





# The Princess Chooses a Husband

There was once a very beautiful princess in a kingdom long ago. Her father the king thought she was old enough to marry, so he asked her what requests she wanted in a husband.

The princess said, "I have no special demands. If anyone can prove to me that he is both a poor man and a rich man at the same time, and can secure my trust in him, I will give myself in marriage to him."

The king then proclaimed this message to all the people of the realm.

When the appointed day came, many people gathered outside the king's palace, including young men from many places who had come in response to the king's proclamation. Among them were princes from neighboring countries, sons of high officials and aristocrats, as well as some poor young fellows. Taking the princess to the throne and seating himself with her, the king said to the assembled crowd, "Now young men, each of you come forward individually and explain why you are a poor man while at the same time a rich man. We'll see which of you can win the princess' hand in marriage."

A prince stepped forth and said in a straightforward and confident manner, "I am a prince. I am rich beyond measure, but if I could win the princess' hand in marriage, I would hand all of my riches over to her. This way, I would become the poorest of all men."

The princess said, "How could a man with such wealth be willing to give it all away to another? This I do not believe."

One young man after another came forward in this manner. Some could say only that they were rich, while others could claim only poverty. None of them won the princess' heart.

At last a young man wearing plain clothes and carrying a hemp bag came before the throne. He said, "I am a poor handicraftsman. I own nothing but this bag." He then placed the bag on the floor, opened it, and brought out all sorts of tools. "But, esteemed King and Princess," he continued, "please look at these tools. If I use this kitchen knife, I can be a cook and make all sorts of fine cuisine; with these scissors and this needle and thread, I can make beautiful clothing; with this iron hammer I can make all manner of implements; with this saw I can make any furniture; and with this brush I can write letters and compose essays. With these skills, I will





never be cold or hungry, and no matter where I go I can lead a full and happy life."

The princess heard this and said happily, "I admire your talents and believe in your wisdom. You are the one and only man I am willing to marry!"

(A Uygur fable)

### Moral

True riches are not gold, silver, or precious jewels, but rather talents and techniques. Monetary riches can be lost or completely expended, but talents and skills can never be exhausted. These are truer and more reliable than monetary wealth.



# 煮竹席

一個北方人到南方去拜訪朋友。朋友見到他，非常高興，盛情地設宴招待他。餐桌上，有一道竹筍湯。北方人沒有吃過竹筍，吃到這道菜，覺得又香又嫩，好吃極了。他問朋友：「這湯裏是什麼東西呀？很好吃呢！」

朋友說：「這就是竹子呀！」

北方人心想：「原來竹子煮熟了之後這麼嫩，這麼好吃。」

過了幾天，北方人回家去了。晚上，他睡在竹席上，忽然想起在南方朋友家吃過的竹筍湯。他告訴太太說：「你知道嗎？南方人把竹子煮來吃，很鮮嫩可口呢！明天，你把這張竹席拿去煮了，讓全家人大小都嘗嘗。」

第二天早上，太太果然把他們所睡的竹席拿來劈成一段段，放到鍋裏去煮。可是煮了老半天，這竹子卻怎麼也煮不爛。

太太對丈夫說：「唉，你愛騙人。害我損失了一張竹席，花了一大半天工夫，那竹子仍是又粗又硬，哪裏有什麼鮮嫩可口的竹子可吃呢？」

北方人也極了，對太太說：「哼，沒想到那個南方人這麼不夠意思，居然欺騙我這個朋友！」

（取材自《笑林》）

## 【寓意】

對事情沒有徹底的了解，只一知半解，便魯莽地去做，是做不好的。這個北方人煮「竹子」沒煮成，只責



怪的朋友，欺騙他；卻不知，道是由於自己沒有問清楚這「竹子」的詳細情形，才做出這種荒唐事。





# Cooking a Bamboo Mattress

A northerner went to southern China to visit a friend. His friend was delighted to see him and put on a great banquet in his honor. Among the dishes on the table was a bowl of bamboo-shoot soup, something the northerner had never tasted before. Trying it and finding it appealing, he asked his friend, "What is in this soup? It is delicious!"

His friend said, "Bamboo shoots!"

The northerner thought to himself, "So after cooking, bamboo becomes this tender and delicious."

After a few days the northerner went back home. One night as he lay on his bamboo mattress he suddenly recalled the bamboo shoot soup he had tasted at his friend's house in the south. He said to his wife, "Do you know what? Southerners cook bamboo and eat it. It's tender and delicious! In the morning, take this bamboo mattress and cook it up for us, and then we'll try it out with the children!"

The next morning, his wife cut their bamboo mattress into pieces and put them into a pot of boiling water. But even after the bamboo pieces had boiled for a long time, they did not soften or become tender.

The wife said to her husband, "Hmph! You've been deceived, and you've made us lose a perfectly good bamboo mattress to boot! I've spent most of the day trying to cook that bamboo, but no matter what I do it stays stiff and hard. Where is all this tender and delectable bamboo you've been talking about?"

The northerner became very angry and said to his wife, "Darn! Who would have thought that this southerner could be so mean to deceive me, an old friend of his?"

(From *Hsiao-lin*)

## Moral

If we do not thoroughly understand a thing or understand only half of it, going off half-cocked will likely result in failure. The northerner in this story who could not make bamboo shoot soup thought only to blame his friend for deceiving him, but he should have known that his failure was because of his own inadequate understanding. His efforts at duplicating the "bamboo soup" were absurd and laughable.





# 凶狗和酸酒

有一個主人開了一家賣酒的鋪子。他不但對待客人很有禮貌，量酒一分一釐也不差，價錢又公道，而且所賣的酒香醇味美。照理說，他的酒鋪生意應該很好才對；可是，實際上，生意卻很清淡，一天難得有幾個顧客上門。他看著倉庫裏賣不出去的酒越積越多，最後甚至發酸了，便決定去請住在同一条巷子的楊先生，看看到底是什麼緣故。

「楊先生，您說這是什麼道理呀？我哪一點做得不夠，為什麼生意這麼差呢？差得酒都發酸了！」他問楊先生。

「嗯，嗯，」楊先生用手指摸了下自己又長又白的鬍鬚，認真地想了會兒，問道：「你養狗嗎？」

「是啊，養了一隻。」酒鋪老闆回答。

「你家的狗很凶吧？」楊先生又問。

酒鋪老闆說：「我的狗是很凶。可是——」他還是想不通：「狗凶和酒賣不出去有什麼關係呢？」

楊先生笑著說：「狗凶，人家怕牠呀。你想，人家揣著錢，提著酒壺去買酒。走到酒鋪門口，你家的狗巴不得衝著人就叫，就咬。誰還敢去買你家的酒呀？這就難怪你家要賣不出去，以致於變酸了。」

（取材自《韓非子》）

## 【寓意】

再好的主張或計畫，如果有壞人阻擋，也難以付諸實行。韓非子用這則寓言來警戒國君：國家也有凶狗，擋住國君的路，使他不能重用有才幹的人，使他無法執行好的政策。





# A Mean Dog and Sour Wine

A man once opened a wine shop. He was very courteous to his customers and always saw to it that he was accurate to the last drop in measuring out his wine for sale. His prices were fair, and the wine he sold was of the highest quality. One would think, then, that his wine shop would do a brisk business, but this was not the case. His business was actually very slack, and only a few customers came to his door each day. He watched as the unsold wine in his storage area accumulated day after day and eventually went sour. When this happened he decided to go and ask one old Mr. Yang, who lived in the same alley he did, what the reason for this was.

"Old Mr. Yang, what's been going on here with me? What have I overlooked or left undone, that my business should be this bad? Things are so slow that my wine has all gone sour!"

"Hmmm," said old Mr. Yang as he stroked his long white beard. He thought seriously for a few moments and then asked, "Do you keep a dog?"

"Yes, I do have a dog," the wine shop owner replied.

"Is your dog mean?"

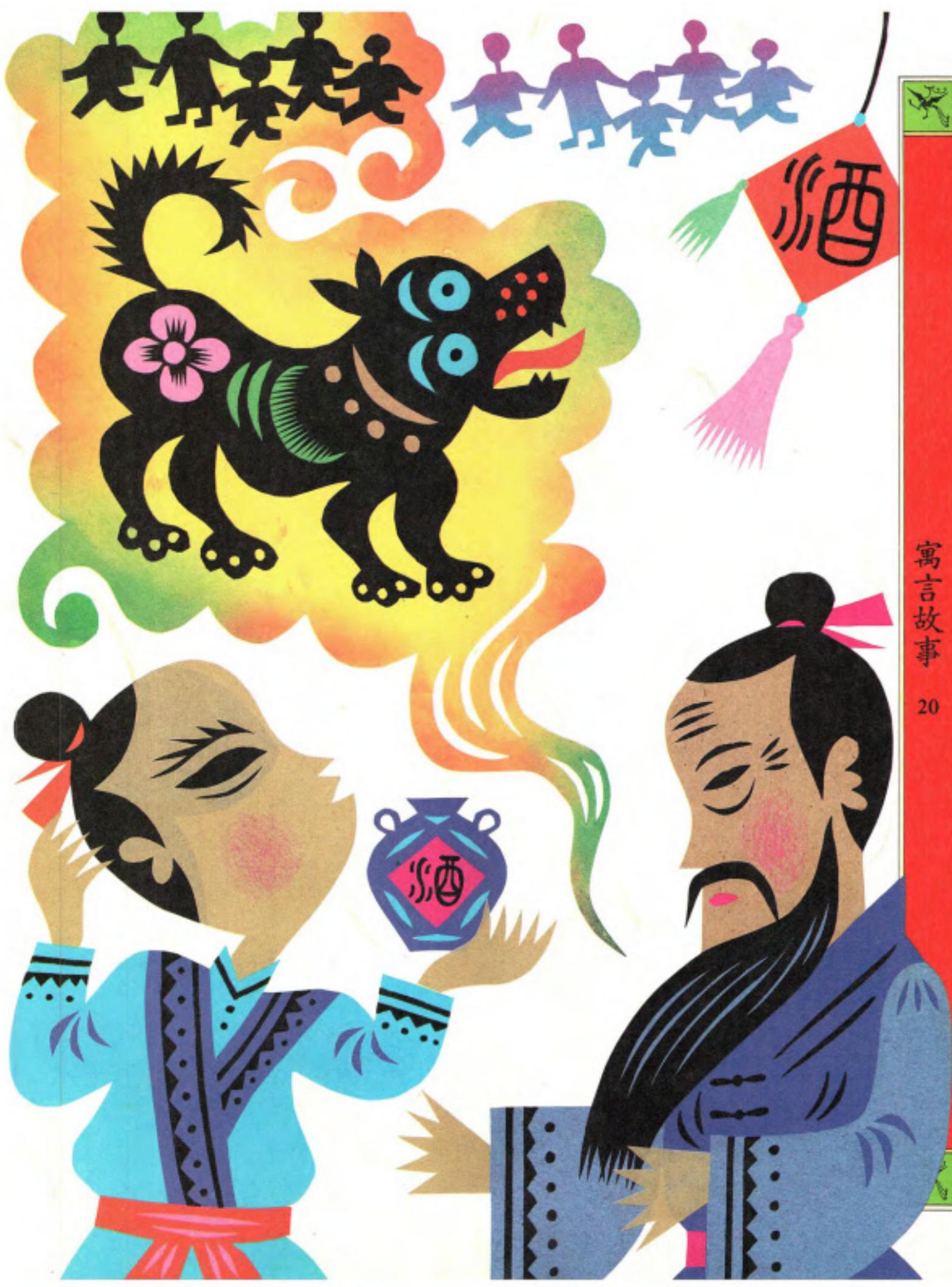
The wine shop owner said, "Yes, my dog is mean, but . . ." He still did not quite see the connection. "My mean dog and my failure to sell much of my wine couldn't be related, could they?"

Old Mr. Yang laughed and said, "If your dog is mean, people will be afraid of it. Think about it. People take their money and their wine containers to your store. As they approach your door, the dog charges at them, barking and biting furiously. Who would dare pay your store a second visit to buy your wine? No wonder your wine does not sell and has gone sour."

(From *Han-fei-tzu*)

## Moral

No matter how good an idea or a plan is, it will be difficult to put it into effect if bad people interfere with it. Han Fei used this fable to warn his king to be on the alert for mean dogs in the state who would block his way, thus causing him to be unable to employ talented people and making it impossible to implement sound policies.





# 騙子自討苦吃

農夫帶著兒子在東山腳下耕田。突然，一個大石頭從山上滾下來，正好把兒子砸死了。農夫又悲傷又氣憤，要找滾石頭的人報仇。但是誰會承認自己滾石頭砸死人呢？農夫想了會兒，想到一個辦法。他抬起頭向山上大聲喊道：「是誰滾的石頭，砸死一隻大鹿子，快下來抬走呀！」

一個牧童聽見了，就跑下來。

還有一個騙子，聽到喊聲，也邊說邊跑了過來：「石頭是『我』滾的，鹿子是『我』的。」

騙子和牧童同時跑到農夫的身邊。騙子一把抓住牧童，很兇地罵道：「石頭明明是『我』滾的，鹿子是『我』砸死的。你這小賊子，憑什麼跑來跟老子搶？滾開！」說著，把牧童推到一邊。

牧童一邊哭，一邊說：「是『我』的……」

騙子打斷牧童的話，說：「閉嘴，是『我』的，不是『你』的。」

農夫問騙子：「石頭真的是『你』滾的嗎？」

騙子說：「我敢發誓，石頭是『我』滾的。」

農夫說：「那好，走，抬鹿子去！」

說完，農夫拿出早準備好的粗藤子，冷不防將騙子絆倒在地，把他捆起來，綁在樹上，使勁地打他。

騙子被打得莫名其妙，對農夫說：「你為什麼打我？這到底怎樣一回事？不是要我去抬鹿子嗎？」

農夫仍舊打罵：「你亂滾石頭，把我兒子砸死了，今天我非打死你不可！」



這時，騙子才知。道原來砸死的是農夫的兒子，不是「鹿子」，便哀求說：「饒命呀，石頭不是「我」滾的！」

牧童跑過來對騙子說：「我本來要說是「我的牛」踩到石頭，使它滾到山下去，你卻偏說是「你」滾的！」

（彝族寓言）

## 【寓意】

不誠實反而會害到自己。騙子貪心，想要白白得到一隻鹿子，而說謊，結果不但得不到鹿子，反而遭到一頓毒打。



# An Impostor Gets His Just Deserts

A farmer took his son out to the foot of the Eastern Mountains to till his lands. Suddenly a large rock rolled down from the mountain and crashed into his son, killing him. The farmer was saddened and angered by this and wanted to get even with the person who had rolled down the rock. But who would ever own up to rolling down a rock that ended up killing someone? He thought for a while and then came up with a plan. He lifted up his head towards the mountain and shouted in a loud voice, "Who rolled down this rock? The rock killed a large muntjac!" (A muntjac is a very valuable type of deer without antlers.)

A young shepherd boy heard this and hurried down the mountain.

But a swindler also heard this, and he also hurried down the mountain and cried, "I rolled down the rock, and the muntjac is mine." The impostor and the shepherd boy arrived at the farmer's side at the same time. The impostor grabbed the shepherd boy and said to him in a fierce and mean voice, "I am obviously the one who rolled down the rock and killed the muntjac. You little thief, why do you come here to deprive me of it? Be off with you! Saying this, he pushed the shepherd boy aside.

The shepherd boy cried and said, "It's mine . . ."

The impostor interrupted him and said, "Shut up! It's mine, and not yours."

The farmer said to the impostor, "Are you really the one who rolled the rock down?"

The impostor said, "I rolled the rock down, I swear it."

The farmer said, "That's good. Come, carry off the muntjac."

After saying this, the farmer took up a stout rattan rope he had previously prepared and tripped the impostor with it so that he fell to the ground. Next, the farmer tied him up and bound him to a tree and began beating him fiercely.

The impostor was greatly confused by all of this and cried, "Why are you beating me? What is going on here? Aren't we going to go get the muntjac?"

The farmer continued with his beating and berated the impostor: "The rock you rolled killed my son, and now I will not rest until I have beaten you to death!"



The impostor hereupon realized that it was the farmer's son who had been killed, and not a muntjac.

He cried for mercy, "Spare my life! I didn't roll down the rock."

The shepherd boy ran over and said to the impostor, "Originally I was going to say that my cow stepped on a rock and caused it to roll down the mountain, but you came along and said you were the one who rolled it down!"

(A fable from the Yi minority people)

#### Moral

Dishonesty will come back to haunt us. The impostor in this fable was greedy and lied in an attempt to get something for nothing. But he failed to get a muntjac and instead received a sound beating.





# 玉

有一個農夫，他在耕田時，無意間發現了一塊一尺長的玉石。農夫不知道這是一塊玉，就拿去問他的鄰居。鄰居一看，心裏起了貪念，想把玉占為己有，便對農夫說：「這是一塊邪怪的石頭，你如果把它收藏在家裏，會對家人不利。還是把它丟回原處去吧！」

農夫半信半疑，不過還是把玉石帶回家，放在屋子旁邊的廊房裏。那天晚上，農夫的全家人都注意一到從廊房發出亮光。他們去廊房一看，原來那塊玉石會發光，照亮了整個房間。家人看到這種情形，都害怕極了，立刻跑去告訴鄰居。

鄰居於是乘機嚇唬他們：「這就證明我說的沒錯，那的確是一塊邪怪的石頭。快把它扔掉，免得惹上災禍呀！」

農夫聽了，趕快拿走了玉石，跑到很遠的野外，把它扔了。

第二天，鄰居起了個大早，跑到野外去，把玉石偷了回來，並且把它獻給君王。

君王得了這塊玉，叫玉工來鑑定。玉工一看，立刻向君王拜賀，說：「恭喜大王得到這塊稀世珍





寶！像這樣珍貴的玉石，我還從未見過呢！」

君王高興極了，立刻賞了許多金子給那獻玉的人，還賜他永遠享受大官的俸祿。

（取材自《尹文子》）

## 【寓意】

有些用奸詐的手段謀取名利，真是令人痛恨、不齒；而農夫的無知也令人覺得可悲。凡事必須自己明察研究，不要輕信他人，以免中了奸計。





# Jade

Once a farmer was plowing in his field when he discovered by accident a piece of jade about a foot long. Not knowing that this was indeed a piece of jade, he took it to his neighbor and asked him about it. When his neighbor saw the jade he immediately coveted it and wanted it all for himself. He said to the farmer, "This is an evil and mysterious piece of stone. If you keep it in your house, it will not be good for your family. You should take it to where you found it and put it back!"

The farmer half believed his neighbor, but he still kept the jade stone with him and put it in a side room. That night, the members of the farmer's family all noticed a bright light emanating from the side room. When they went to take a look, they saw the jade shining and lighting up the entire room. When they saw this strange scene they were greatly frightened and immediately ran to tell their neighbor.

The neighbor saw this as his chance to intimidate them. "This proves that what I said was right," he said. "That is surely an evil and mysterious piece of stone. Quickly get rid of it, before you bring disaster upon yourselves!"

Upon hearing this the farmer quickly took the stone, ran off to a faraway place in the wilds, and threw it away.

The next day the farmer's neighbor arose early and ran to this faraway place, secretly retrieved the jade stone, and presented it to his king.

When the king obtained this jade stone he called in his jade expert to inspect it. The expert took one look at it and said, "Congratulations to Your Majesty for obtaining this extremely rare and precious treasure! I have never before seen such a precious piece of jade!"

The king was delighted and immediately awarded many pieces of gold to the farmer's neighbor. He also granted that he enjoy forever the salary of a high official.

(From *Yin-wen-tzu*)

## Moral

Some people use crafty and underhanded tactics to secure fame and riches, and this is truly despicable. On the other hand, the farmer's ignorance was a sad and unfortunate thing. We need to look into things ourselves to get a clear picture of them and should not readily believe just anybody. Otherwise, we may fall victims to swindlers and scammers.





# 猴子救月亮

一天晚上，一群猴子在樹林中嬉戲。牠們成群地在枝頭上跳來跳去，跳到一棵大樹上時，一隻猴子無意間往樹下看去：不得了！樹下有一口井，井裏有一輪明月對著牠照。

這隻猴子急得大叫：「不好了，大家快來呀！天上的月亮掉下來了！月亮掉到井裏去了！」

猴子們聽見叫聲，都趕快跑過來看。大家圍在樹上，七嘴八舌，不知怎麼辦才好。

最後，猴王牠來了。 「什麼事？這樣大驚小怪？」牠問道。

「大王，你看，月亮掉到井裏去了。」猴子們一齊指向井裏回答。

猴王往井裏一看，果然真的。 「嗯，月亮是我們的好朋友，我們要設法把它救出來才好。」猴王說。

可是，井水那麼深，猴子的手臂只那麼一點長，哪裡構得著呢？猴王不停地搔頭，不住地轉動牠那對眼珠兒。然後他終於像發現了什麼似地叫出來：「有了，有了，我想到了一個好辦法。我用尾巴鉤住樹枝，再用双手抓住一隻猴子的尾巴。這隻猴子再抓住另一隻猴子的尾巴。這樣一隻抓一隻，便可以連到水裏，把月亮救出來。」

大伙兒拍手叫好。於是牠們照著猴王所說的，一隻抓住一隻的尾巴，接成一長串，往井裏垂下去。眼看就要接到水面了，忽然「哇喳！」一聲，樹枝受不住這群猴子的重量，折斷了。所有的猴子都掉到井裏去了。

（取材自《法苑珠林》）



## 【寓意】

沒有看清楚事情的真相，便著手去做，只有白白費工夫而已。像這群猴子，不明白月亮根本沒有掉到水裏去，卻費力地想去做水裏撈月亮。最後不但自找麻煩，沒有結果，反而遭殃。





# The Monkeys Save the Moon

One night a group of monkeys were frolicking about in a forest, jumping from branch to branch and tree to tree. When they had all jumped over to a large tree, one monkey inadvertently looked downward, and — oh my! He saw a well near the bottom of the tree, and in the well he saw a bright moon shining at him.

This monkey cried out anxiously, "Oh no! Everybody come quick! The moon has fallen from the heavens and landed in this well!"

The monkeys heard his cries and quickly came over for a look. They all gathered around on the tree, and a great hubbub ensued. They did not know what to do.

At last, the king of the monkeys came and asked, "What is all the noise and excitement about?"

"Great King, take a look — the moon has fallen into this well," they answered in unison while staring at the well.

The king of the monkeys looked into the well and saw that it was as they had said. "Hmmm," he said. "The moon is our good friend. We must come up with some way to rescue it."

But the surface of the well water was deep down in the well, and their arms were very short. How could they reach it? The king of the monkeys scratched his head and rolled his eyes about until he finally came up with something. "I've got it! I've got it! I have thought of a good way. I'll wrap my tail around a tree branch and then hold onto another monkey's tail. He'll in turn hold onto another monkey's tail, and so on until a chain of monkeys reaches the water and we can save the moon."

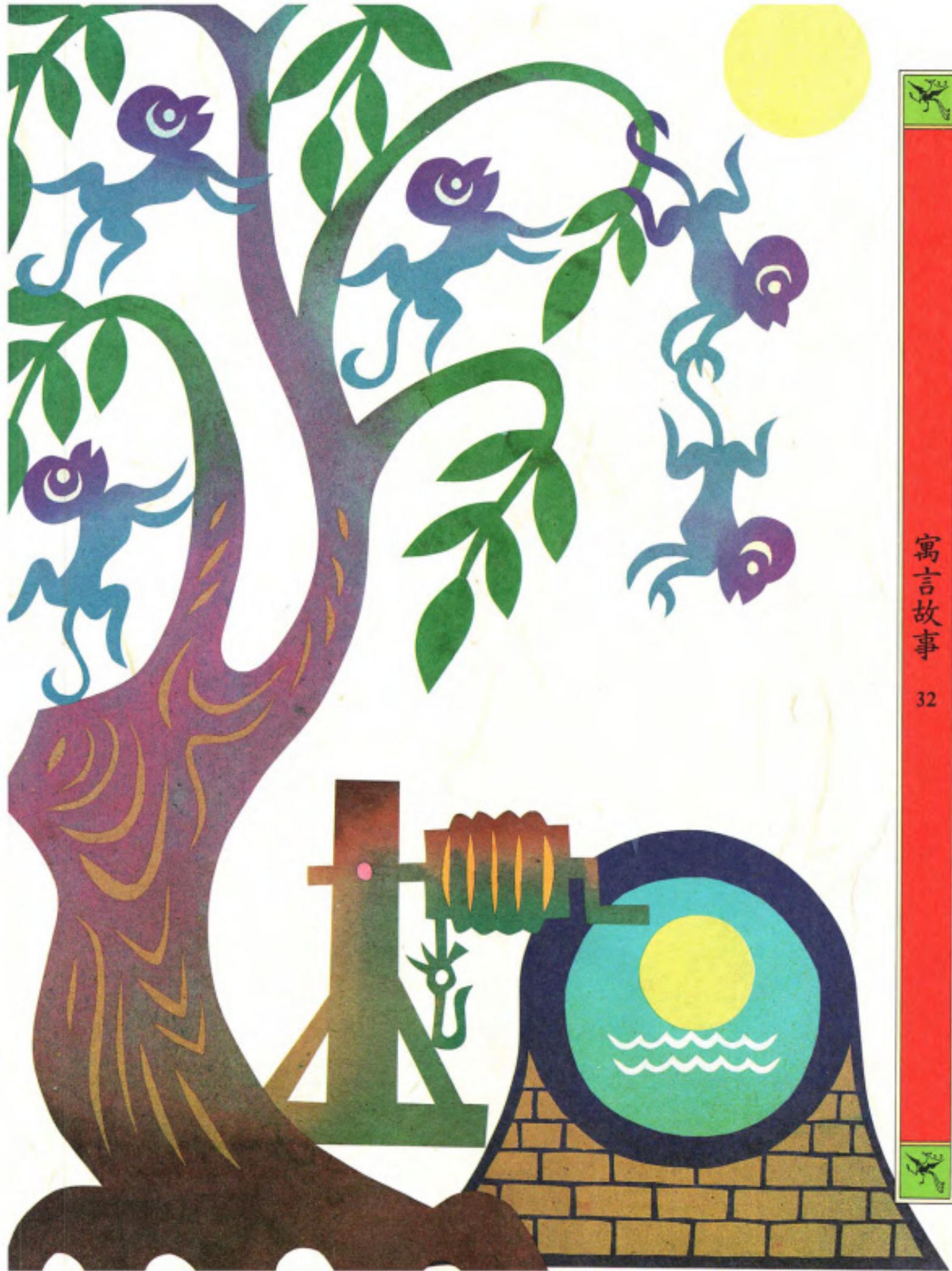
They all clapped their hands in approval and did as the king of the monkeys had said. They grabbed each other's tails until they formed a long chain reaching deep into the well. Just as the last monkey was about to reach the surface of the water, there was a snapping sound. The tree branch could not bear the weight of all the monkeys and broke off. All the monkeys fell down into the well.

(From *Fa-yüan chu-lin*)

## Moral

We only waste our time when we act without having seen the true face of things. This group of monkeys did not understand that the moon had not fallen into the well, so they wasted their efforts in trying to pull it out. They went to a lot of trouble, but they did not accomplish their goal and ultimately met with disaster.





# 賣珍珠

有一個人，想把自己收藏的一顆珍珠賣掉。他爲這顆珍珠做了一個很漂亮的小盒子，用最高等的木材來做，再用各種香料把它薰得很香。盒子內外還用許多五光十色的紅寶石、綠翡翠、珠玉鑲綴，顯得華麗極了。

他把珍珠放在盒子裏，帶到市場去賣。

「賣珍珠呀！賣珍珠呀！」他不停地兜售著。

不久，果然有一個顧客走過來，拿起盒子，仔細地看了會兒，說：「這個盒子的確做得精美極了。它要賣多少錢呢？」

賣珍珠的人說：「我不是賣盒子。我是要賣盒子裏的珍珠！」

顧客打開盒子，不經心地瞄了一眼珍珠，說：「可是我只中意這個盒子，對珍珠可沒興趣。」他取出珍珠，還給賣珍珠的人，說：「告訴我盒子賣多少錢。珍珠，你拿回去吧！」

賣珍珠的人手拿著珍珠，一時不知如何是好。他原來是爲了賣珍珠，才做這個盒子。沒想到現在反而盒子有人要買，珍珠卻仍賣不出去！

（取材自《韓非子》）

## 【寓意】

外表裝飾得太過份，可能掩蓋了可貴的本質。人們常常因為太注重華麗的外表，而忽視了重要的內在價值。我們對事、物，應該認清本末，不要捨本逐末，或本末倒置。





# Pearl for Sale

There was once a man who wanted to sell a pearl that he had kept for some time. Using the finest wood he made a beautiful box for it. He perfumed the box with various spices until it was very fragrant, and then decorated its interior and exterior by inlaying it with many colorful rubies, emeralds, and pearly jades. The finished product was extremely sumptuous.

He placed his pearl into the box and took it to sell at the market. "Pearl for sale! Pearl for sale!" It was not long before a customer came over and took up the box. He carefully looked at it for a moment and then said, "This is certainly an exquisite and well-made box. How much would you sell it for?"



The pearl seller said, "I'm not selling the box. I want to sell the pearl inside the box."

The customer opened the box and took a quick and casual look at the pearl. "But I'm only interested in the box," he said. "I don't really want the pearl." He took out the pearl and handed it back to the seller. "Tell me how much you'll sell the box for," he said. "And as for the pearl — just take it back."

The seller held the pearl in his hand and did not know what to do. He had made the box only to help sell the pearl, and now somebody wanted to buy the box and leave his pearl unsold!

(From *Han-fei-tzu*)

#### Moral

If outward appearances are too ornate, the true value and quality of something can be obscured. People often overlook the important internal worth of things because they are too preoccupied with beautiful outward appearances. We should get to know clearly all aspects of things and not put the cart before the horse or lose track of the main objective for the details.





# 顏回偷吃飯？

有一次，孔子和他的學生從陳國去蔡國。他們走到半路時，被一群陳國人包圍住。這些人把他們困在一個地方，不給他們糧食。一連七天七夜，他們吃不到一粒飯，連野菜湯也沒喝。

後來，顏回向人要到一點米，便趕快生火燒飯。這時，孔子正躺在一旁休息。他看見飯快熟要煮熟時，顏回從鍋子裏抓了一把飯，放進嘴裏吃了。過了一會兒，飯熟了，顏回恭恭敬敬地捧著飯來給孔子吃。

孔子假裝沒有看見顏回抓飯吃，只向他說：「剛才我夢見了死去了的父親。飯如果乾淨的話，我想拿來祭祀一下他老人家。」

祭祀是很神聖的事，用來祭祀的食物一定要絕對乾淨，否則就表示對神明、祖先不敬。顏回聽到孔子這麼一問，回答說：「噢，這飯不乾淨，不能拿來祭祀。剛才有些烟灰掉進鍋裏，把飯弄髒了。我想，扔掉飯可惜，所以就抓出來吃了。」

孔子這才恍然大悟。他嘆了一口气，說：「我們以為可以相信自己的眼睛，其實眼睛並不完全可靠。我們以為可以相信自己的想法，而這也是靠不住的。學生們，記住啊：要真正認識一個人，是很不容易的啊！」

（取材自《呂氏春秋》）

## 【寓意】

對人或對事，不能只靠自己所看到的一部份表面現象或自己的猜想法去下判斷；必須從頭到尾全面徹底地去查驗前後因果，才能得到正確的結論。







# Yen Hui Sneaks a Handful of Rice?

Confucius and his pupils once left the state of Ch'en for the state of Ts'ai. Halfway along their journey they were surrounded and captured by people from Ch'en, who detained them and gave them no food. For seven days and seven nights, Confucius and his pupils had nothing to eat and not even wild vegetable soup to drink.

Later, one of Confucius' pupils named Yen Hui finally got a bit of rice from someone and quickly lit up a fire to cook it. Confucius was lying down nearby and saw Yen Hui take up a handful of rice and eat it just as the rice was almost fully cooked. When the rice was ready after a few more minutes, Yen Hui took it and very respectfully and politely brought it over for Confucius to eat.

Confucius pretended not to have seen Yen Hui eat a handful of rice and said to him, "Just now I saw my deceased father in a dream. If this rice is clean, I want to take it and offer it up as a remembrance to him."

Offering up food in remembrance of deceased loved ones is a sacred ritual, and food used for this purpose must be absolutely clean and pure. Otherwise, it would be an affront to the gods and ancestors. When Yen Hui heard Confucius ask if the rice were clean, his response was as follows. "Uh, this rice is impure and cannot be used for offering up remembrances. A few minutes ago some ashes fell into the pot and made the rice dirty. I thought it would be a pity to throw the rice away, so I removed the dirty part of the rice with my hand and ate it."

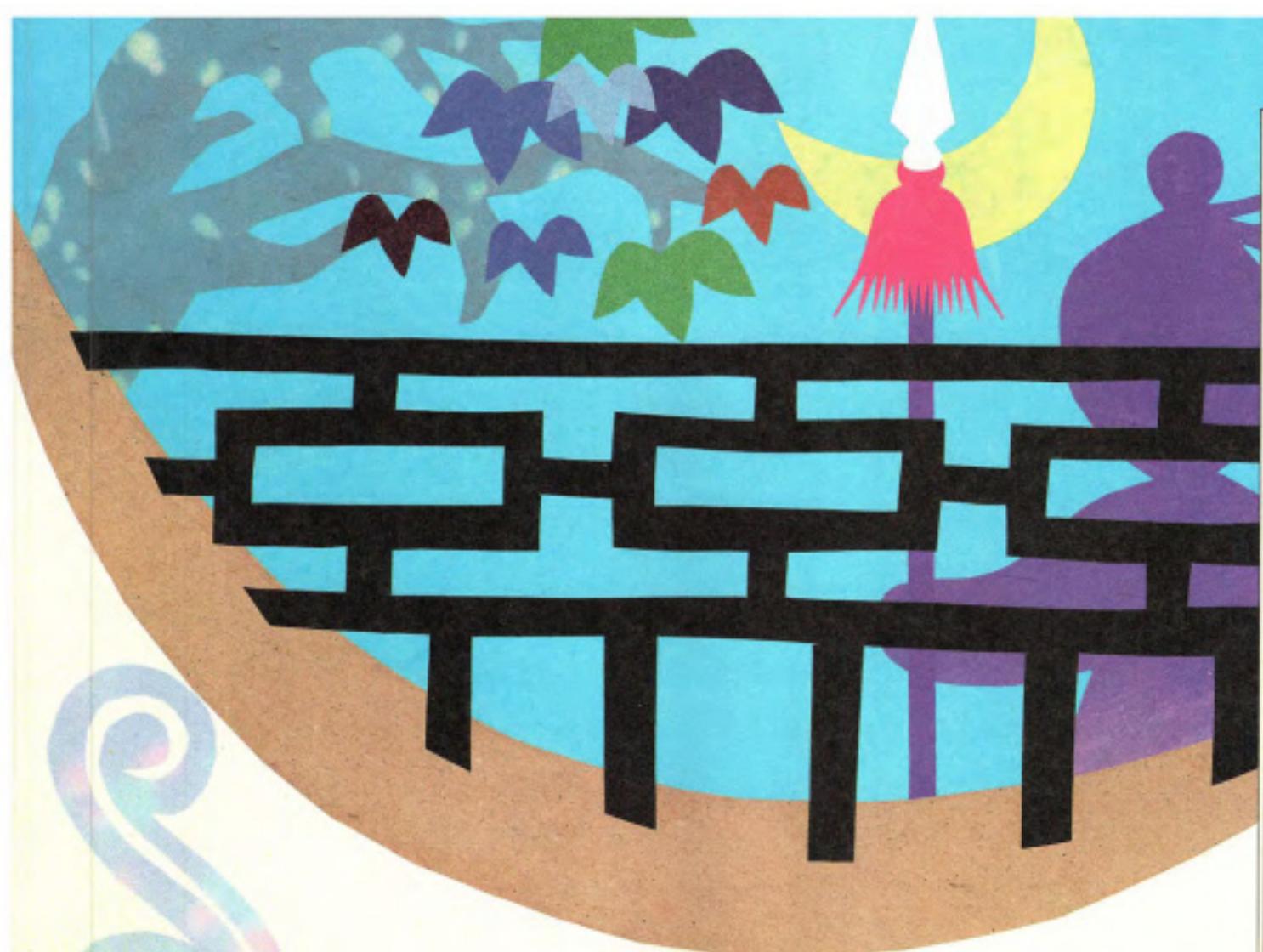
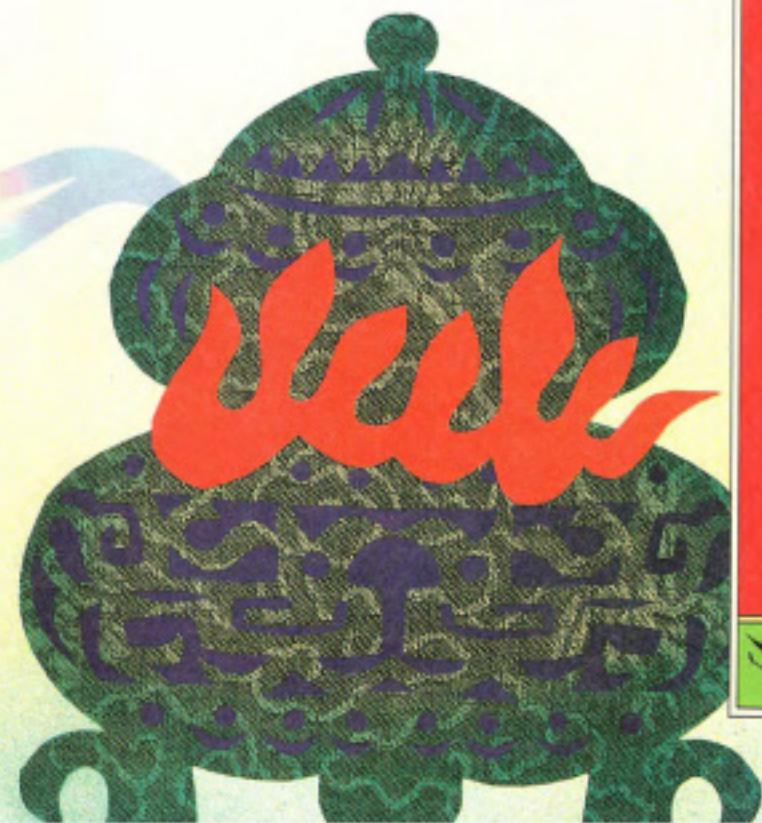
Confucius heard this and came to a sudden realization of the truth of the matter. He sighed and said, "We think we can believe our own eyes, but seeing with the eyes is not always everything. We think we can believe our own impressions, but impressions are not always correct. Pupils, remember: truly knowing a person is not easy!"

(From *Lü-shih ch'un-ch'iu*)

## Moral

In knowing a person or understanding a thing, we cannot base our evaluations solely on superficial observations or our own guesswork. We must thoroughly look into the beginning and end of a thing and consider its causes and effects before we come to a correct conclusion.







# 摸鐘辨賊

宋朝的陳述古是一個很有機智的人。在他當福建浦城令時，有個人丟了東西。縣吏為這事抓了一批人，可是這些嫌犯個個否認自己偷了東西。陳述古於是對他們說：「沒有人肯認罪嗎？沒關係，我們城裏的大廟有一口鐘，它能認得出盜賊，非常靈驗。等一下就讓它來指認誰是罪犯吧。」

他派人在那口鐘抬到官署的後院。在嫌犯面前，他很慎重地燒香，對著鐘恭恭敬敬地祭祀，祈禱一番。然後他轉身對嫌犯說：「這口鐘很神奇，沒有偷東西的人去摸它，它不會響；偷了東西的人一碰到它，它就會發出很大的響聲。」

接著，陳述古命人把鐘用布幕圍起來，並且叫人偷地把墨汁塗在鐘上。塗好之後，他對嫌犯說：「好了，現在你們的一個個走進帷幕去摸鐘吧！看看它會不會響。」

嫌犯一個個進去，一個個都出來了。可是鐘始終沒有發出聲音。這時，陳述古叫嫌犯都伸出手來檢查。他們的手都沾到了墨汁，只有一個人的手上一點墨汁也沒有。陳述古命手下把這個人提來審訊，果然他就是偷了東西的罪犯。

（取材自《夢溪筆談》）

## 【寓意】

沒有偷東西的人都心安理得地去摸鐘，因此手上沾了墨汁。那偷賊就怕鐘發出響聲而使自己的身分暴露，所以不敢摸鐘。陳述古就是利用這個「作賊心虛」的道理，破獲這起盜案。



開  
靜

靜





# Rub a Bell, Discern a Thief

Ch'en Shu-ku was a very clever and resourceful man of the Sung dynasty. Once he was serving as a prefect in Fukien Province when a person's property was stolen. The police arrested a group of suspects in connection with this crime, but all of them denied having any part in it. Ch'en Shu-ku said to them, "None of you will confess to the crime? Fine. In the city temple is a very special and magical bell that can recognize robbers and thieves. In a few minutes I'll use it to tell who the guilty one is."

He had people bring the bell from the temple to the back courtyard of his government office. In front of all the suspects he solemnly burned incense to the bell, reverentially made ritual offerings to it, and offered up a prayer. He then turned and said to the suspects, "This is a divine bell. When people who have not committed thievery rub it, it remains silent. But it will sound if thieves touch it."





Ch'en Shu-ku then had people surround the bell with a curtain and secretly smear dark Chinese ink onto it. After this was done he said to the suspects, "Alright! Each of you go in behind the curtain one by one and rub the bell and see if it sounds!"

The suspects went in and out one by one as told. But the bell never made a sound. Ch'en Shu-ku then told the suspects to hold out their hands for inspection. All but one of them had hands stained with ink, and he sent that one man in for further interrogation. As expected, this man turned out to be the guilty party.

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

#### Moral

Those who had not stolen anything were able to rub the bell with clear consciences and no fear, so their hands were all marked by the ink. The guilty thief feared he would reveal himself by making the bell sound, so he did not dare rub or touch the bell. Ch'en Shu-ku knew that thieves have guilty consciences and used this knowledge to solve this case.





# 射雁

戰國時，魏國有一個著名的射手，叫更羸。他有一次和魏王在庭院裏談天，抬頭剛好看見一隻雁飛來。他便對魏王說：「大王，我只要拉弓，不必上箭，就能把那隻雁射下來給您。」

魏王不太相信地說：「真的嗎？你的射箭技術這樣高明？」

更羸說：「不錯。您看好了。」

這時，那隻雁飛近了。更羸拿起弓，對著雁用力拉了一下。只聽見弓發出響聲，而雁拍了幾下翅膀，就落了下來。魏王驚奇地說：「神奇！神奇！射箭的技術居然可以一高明到這地步。」

更羸指著掉在地上的雁說：「其實，這是一隻受了箭傷，還未復元的孤雁。」

魏王更覺得奇怪。他問：「你又怎麼知道這是一隻受了箭傷的孤雁呢？」

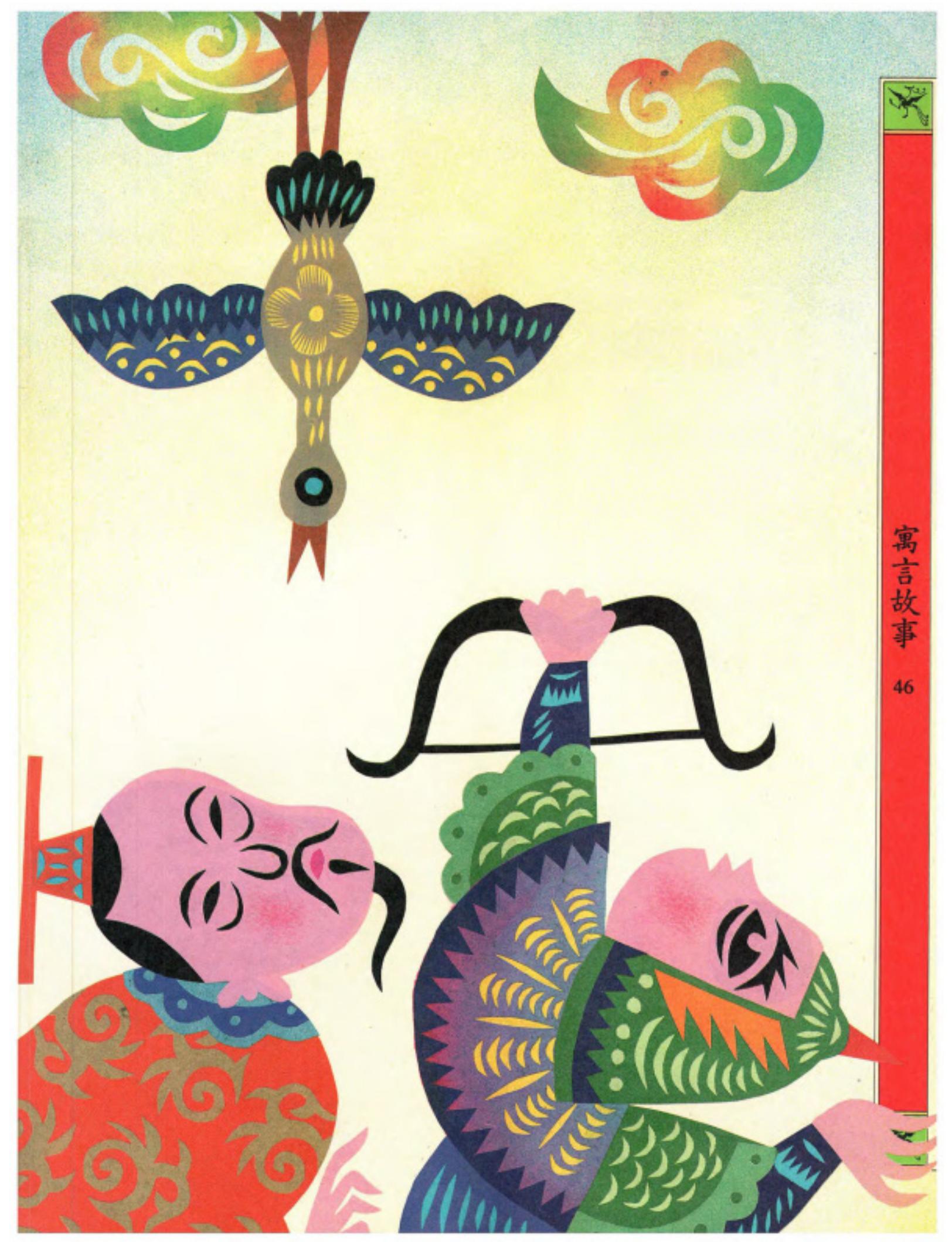
更羸解釋說：「牠飛得很慢，而且邊飛邊叫，叫聲很悲哀。飛得很慢，是因為傷口痛；叫声悲哀，是因為牠和雁群失散很久了。牠舊傷還沒好，對箭餘悸猶存。因此，聽到弓的響聲，就以為又有箭射牠。於是拼命飛高，以致傷口裂得更大，終於支持不住，掉落下來。」

（取材自《戰國策》）

## 【寓意】

受過驚嚇的人，心有餘悸，遇到類似的情況，就害怕在先，而不敢去處理，或因膽怯導致不應有的失敗。更羸能夠利用這隻受傷孤雁的弱點，只拉空弓，就使牠落下來。可見凡事若能仔細觀察，利用其特點，可以得到事半功倍的效果。







# Shooting Down a Goose

During the Warring States period in ancient China there was a famous archer named Keng Lei. One day he and the King of Wei were chatting in a courtyard when he saw a goose fly by. Keng Lei said to the King of Wei, "Great King, I would need only to draw my bow, and without putting an arrow into it I could shoot down this goose and present it to you."

The King of Wei did not really believe this and said, "Really? Is your archery really that superb?"

Keng Lei responded, "It is indeed. Just watch."

When the goose flew close by them, Keng Lei took up his bow, drew it, and released the bowstring. The goose heard the sound of the snapping bowstring, fluttered its wings a few times, and then fell to the ground. The King of Wei said with great astonishment, "Marvelous! Marvelous! How could anyone have such superb archery?"

Keng Lei then pointed to the fallen goose and gave an explanation. "Actually, this is a solitary goose that has not recovered yet from a previous wound inflicted by a hunter's arrow."

The King of Wei was even more surprised and asked, "How on earth do you know that it is a wounded and solitary goose?"

"He flew very slowly and cried with grief as he flew," Keng Lei answered. "He flew slowly because his wounds were painful, and he cried with grief because he had long been separated from his flock. He had not completely recovered from his previous arrow wound, so he had a lingering fear of the sound of a snapping bowstring. When he heard this sound just now he feared that another hunter had once again taken a shot at him, so he expended great strength attempting to fly higher and away from the arrow. This re-opened his old wound, and when he could carry on no longer he fell to the earth."

(From *Chan-kuo ts'e*)

## Moral

People who have been greatly frightened by something often retain a lingering fear of it for a long time. When they meet with what they think is a similar situation again they often dare not face it or else bring needless failure upon themselves because of their fear. This is what Keng Lei did to the goose in this story. Simply by snapping his bowstring he was able to bring the goose down. This shows us that if we make a careful assessment of weak points beforehand and take advantage of them, we can often achieve double the results with half the effort.





# 王公大人判案

張三和李四打架，最後兩個人告到王公大人那裏去。

張三說：「大人啊，李四把我的手臂咬傷了。」

李四說：「胡說，是他自己咬的。」

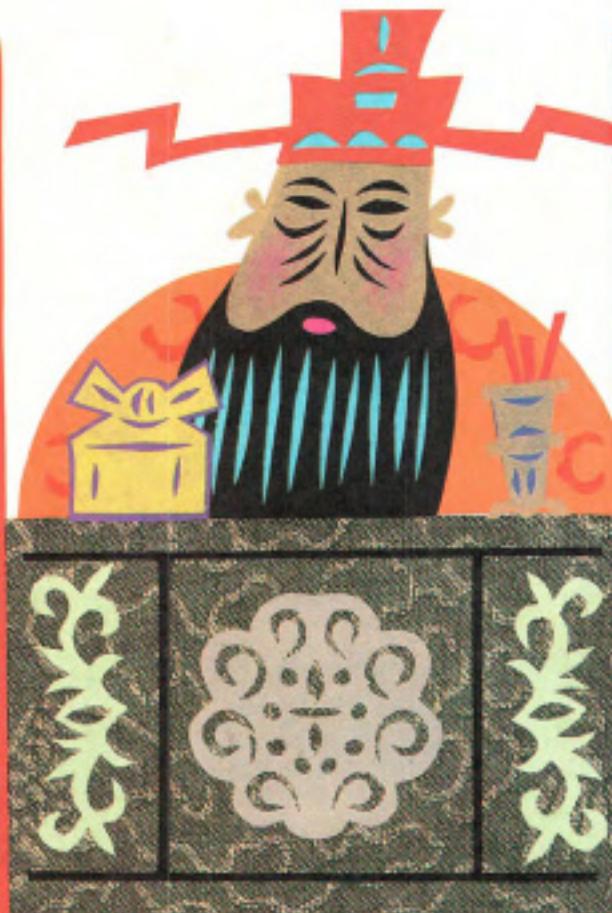
兩個人各說各自的話，王公大人審問了半天，没有办法看出究竟谁对谁错，只好宣布暂时停止审。

那天晚上，王公大人回到家裏，把這個案子告訴了夫人。聰明的夫人說：「這個容易。你去一看不那傷是在手臂的哪一邊，如果傷靠裏邊，那不是自己咬的，若是傷靠外邊，那不是别人咬的。」

第二天，王公大人又开堂审。他查看了一下张三的手臂，咬伤是靠裏邊。於是判张三自己咬伤自己，还诬赖李四，罚五百两银子。

人们都称赞王公大人是一位能幹的法官。

精  
耕  
勤



勤  
耕  
精



過了幾天，王五和林六去王公大人那裏互相控訴。王五說：「大人，林六把我的鼻子咬破了。」

王公於是叫王五上來讓他查看傷口。王公一看，傷是在緊靠嘴邊的地方，於是便按照上次判案的經驗，宣判王五的鼻子是自己咬的。

王五起來辯說：「王公大人，鼻子就在嘴的上方，我自己的嘴怎麼能咬到自己的鼻子呢？」

「怎麼咬不到？」王公大人說：「站在桌子上面不就能咬到了嗎？」

（蒙古族寓言）

## 【寓意】

不同的事物不能以相同的道理去判斷，不然就會像這位王公大人一樣鬧笑話了。





# A Nobleman Hears Cases

A Mr. Chang and a Mr. Li got into a fistfight and finally went to their nobleman to settle their dispute.

Mr. Chang said, "Nobleman, Mr. Li bit my arm." Mr. Li said, "Nonsense. He bit it himself." The two of them stated their cases, and even after quite a bit of questioning the nobleman was unable to determine the truth of the matter. He finally announced a recess in the case and went home.

At home that night he told his wife about the case. His very bright wife said, "This is easy. Go see which side of the left arm the bite mark is on. If it is toward the inside of the arm, he bit it himself; if it is toward the outside, then someone else bit him."

The next day the nobleman went again to court and looked further into the case. He saw that Mr. Chang's bite mark was toward the inside, so he declared Mr. Chang the guilty party and fined him five hundred ounces of silver for slandering Mr. Li. People heard of this and praised the nobleman for being such a competent judge.

A few days later a Mr. Wang and a Mr. Lin came to court lodging complaints against each other. Mr. Wang said, "Nobleman, Mr. Lin bit my nose." With this, the nobleman had Mr. Wang come forward and inspected the wound on his nose. Taking one look and seeing that the wound was to one side of the lips, the nobleman applied his experience in the previous case and pronounced Mr. Wang guilty of biting his own nose. Mr. Wang arose and argued, "Nobleman, the nose is above the mouth. How could I manage to bite my own nose?"

"That would not be difficult," the nobleman said. "Couldn't you reach it simply by standing on a table?"

(A Mongolian fable)

## Moral

Different things cannot always be judged according to the same principle. If we do not understand this, we might be as comical in our judgments as the nobleman in this story.



開  
靜



# 夫婦吃餅

一個朋友送了三個大餅給一對夫婦。這對夫婦倆各各吃了三個，剩下一個。他們便互相約定說：「從現在開始，我們兩人之中誰先開口說話，就不能吃這個餅，餅要歸不說話的人吃。」

於是，他們為了這個餅，便都守口如瓶，不再說話。

不料，不久之後，一個小偷跑進他們的家去偷東西，把他們的東西一樣一樣地收入口袋裏。丈夫在前廳看見了，不敢

開口喊捉賊，只比着手

劃腳地要小偷出去。

小偷看見丈夫這般模樣，反而取笑他說：「哈哈，原來是個哑巴啊！等我拿個夠再走。」丈夫

聽了，仍舊不敢出聲，只跑進房裏去把太太拉出來。

太太走出大廳，看見小偷背了一袋東西，





跑出大門外去了。她大叫：「有賊！有賊！捉賊啊！」可不是一經太太遲了，小偷早已跑得不見蹤影。

這時，太太非常生氣地轉向丈夫說：「你這個大笨瓜！只爲了一塊餅，居然看見小偷也不喊，白白讓小偷把我們家的財物都拿走了！」

丈夫看見太太張口說話，卻高興地拍着手笑說：「哈哈，丫頭，你輸了。這塊餅是我的了，我絕不跟你吃！」

（取材自《百喻經》）

## 【寓意】

只貪圖小利，不顧大局，結果為了這小利益而遭到嚴重的損失。這個丈夫為吃一塊餅，居然不惜讓小偷偷去家裏的財物，還只為了得到這塊餅而高興，真是個可笑又可憐的人。





# A Man, a Wife, and a Cake

A friend once gave three large cakes to a couple. The man and his wife each ate one cake, leaving one remaining between them. They argued between themselves about who would get the last cake and finally agreed that whoever spoke the next word would give the cake to the other who had remained silent. With this they kept their mouths sealed for the sake of the cake and did not speak at all.

Not long afterwards, a thief unexpectedly entered their house and began taking one thing after another and putting it into his bag. The man saw this but did not dare shout "Thief!" Instead he simply motioned with his hands for the thief to get out. The thief laughed, saying, "Aha, so you're deaf and dumb! I won't go until I've stolen my fill!"

The man heard this but still did not dare speak out. He ran into his wife's room and pulled her out. His wife saw the thief leaving their living room with his bag full of stolen goods. She shouted in a loud voice, "Thief! Thief! Catch the thief!" But it was too late, and the thief disappeared without a trace.

The wife turned and said angrily to her husband, "You fool! For the sake of a measly cake you would see a thief and not cry out! You sat by and for nothing allowed that thief to steal us blind!" Having heard his wife speak, the man clapped his hands for joy. "Ha ha ha," he said. "You lose, you wench! This cake is mine now, and I won't let you have one bite of it."

(From *Pai-yü ching*)

## Moral

If we are so concerned about small gains that we lose sight of the big picture, we may encounter serious losses. In this story, the husband who wanted a cake so badly that he stood idly by while a thief stole all his property was a laughable and pitiful man.





# 神龜

春秋時期，宋國君宋元君，有一天晚上做了夢。他夢見一個披頭散髮，從門口探頭來，對他說：「我是清江水神的使者，要到黃河的河伯那裏去，半路上，被一個叫余且的漁夫捉住。





去了。」

元君醒來以後，想著這個夢，也許有什麼意思，便叫人去占卦看看。占卦的人說：「這是一隻神龜。如果能弄到這隻龜，殺了它，用它來占卜，非常吉利。」

元君便問左右的人：「漁民中，有沒有叫余且的？」

左右的人說：「有這麼一個。」

元君說：「去叫余且來見我。」

第二天，余且來了。元君問他：「你這幾天打魚，捕獲到什麼？」

余且說：「我網到一隻大白龜，龜的身長有五尺長呢！」

元君說：「把白龜獻上來！」

白龜獻上來之後，元君便命人把龜殺了，用龜殼來占卜。卜了七十二卦，果然每一卦都靈驗。

孔子聽到這件事，感嘆地說：「這隻神龜能托夢給元君，但不能逃出余且的網。它的智慧足以一次又一次靈驗地替人占卜吉凶，卻不能使自己避免被殺的禍運。可見智慧有困乏的時候，而神靈也有辦不到的事。即使是最有智慧的人，也敵不過許多人的計謀啊！」

（取材自《莊子》）

## 【寓意】

無論人或神，多聰明、多神通廣大，也還是有辦不到的事。





# A Divine Turtle

During the Spring and Autumn period in ancient China, Sung Yüan-chün, the leader of the state of Sung, saw in a dream one night a very untidy man with disheveled hair. This man stuck his head in through a side door and said, "I am an envoy from a river god. I was on my way to see Ho Po, the god of the Yellow River, when I was caught by a fisherman named Yü Ch'ieh."

After Yüan-chün awakened, he began dwelling upon the meaning of his dream and decided to ask his soothsayers to interpret it. The soothsayers said, "What you saw was a divine turtle. If you can obtain this turtle, you should kill it and use its shell in soothsaying ceremonies. This will be very auspicious for you."

Yüan-chün asked his attendants, "Is there such a man as one Yü Ch'ieh among the fishermen?" The attendants replied that there was.

Yüan-chün said, "Go and summon Yü Ch'ieh to an audience with me."

The next day Yü Ch'ieh came to the audience. Yüan-chün asked him, "How has fishing been the last few days?"

Yü Ch'ieh answered, "I have netted a large white turtle more than five feet in circumference!"

Yüan-chün said, "Present this white turtle at once!"

After the turtle was presented to Yüan-chün he had it killed and used its shell in soothsaying ceremonies. Seventy-two predictions were made as a result of these ceremonies, and every one of them came true.

When Confucius heard of all this he sighed and said, "This divine turtle was able to convey a message to Yüan-chün through a dream, but it could not escape Yü Ch'ieh's net. It had enough wisdom to make correct predictions about people's fates, but it was unable to escape its own doom. From this it can be seen that there is a limit to how much wisdom can accomplish, and there are things that are impossible even for gods and spirits. Even the wisest of men are no match for the schemes of some people."

(From *Chuang-tzu*)

## Moral

No matter how intelligent and resourceful men and even gods are, there are still some things they cannot accomplish.







# 搬家

從前，魯國有一對夫婦。丈夫很會編麻鞋，妻子則擅長做絲帽。他們聽說越國是個好地方，又看見很多親友相繼往那兒搬家，便決定也搬到越國去居住。

他們正在整理行李時，一個朋友來了。朋友問他們：「嘆，你們準備去旅行嗎？」

這個編鞋匠說：「我們正準備搬到南方的越國去居住。」

朋友說：「你們搬到越國之後，靠什麼謀生呢？」

鞋匠說：「我編麻鞋，我太太做絲帽，可以賣鞋帽維生啊！」

朋友說：「不行，不行，靠賣鞋賣帽過日子，你們會窮得沒飯吃。」

這對夫婦覺得很奇怪，便問說：「為什麼呢？」

朋友說：「我對越國的風土民情相當清楚。那裏的氣候比較溫暖，人們習慣赤腳，不穿鞋，頭上也不像我們魯國的人要戴帽。你們擅長編麻鞋、做絲帽，可是這些東西他們都不用，你們做的鞋帽拿來賣給誰呀？鞋帽賣不出去，你們不是要窮得沒飯吃嗎？」

夫婦兩聽了，覺得很有道理，便打消了搬家的念頭。

（取材自《韓非子》）

## 【寓意】

人才或東西，在有需求的情況下，才能發揮作用。魯



國的夫婦做鞋、帽的技藝在魯國很有用，因為魯國人需要穿鞋戴帽；可是，在不穿鞋、不戴帽的越國，他們的技藝

就沒有用。所以，想要施展才幹，必須先找到適當的環境；否則「懷才不遇」，也是枉然。





# Moving Away

A man in the state of Lu was good at making hemp shoes, and his wife excelled in making silk hats. They had heard that the state of Yüeh in the south was a good place, and when they saw many of their friends move away to Yüeh, they also decided to go.

A friend arrived as they were packing up their belongings. He asked them, "So, are you getting ready to go on a trip?"

The shoemaker answered, "We are preparing to move to the state of Yüeh in the south."

The friend asked, "What are you going to do for a living after you move to Yüeh?"

The shoemaker said, "I'll make shoes, and my wife will make hats. We'll sell shoes and hats for a living."

The friend said, "No, that won't do at all. If you try to get by selling shoes and hats, you'll be so poor you'll starve."

The man and his wife were surprised at this and asked, "Why?"

The friend said, "I'm very familiar with the local customs and practices in Yüeh. The weather is warmer there, and the people are used to going barefoot. They don't wear shoes, and unlike us in the north, they don't wear hats on their heads. The two of you are good at making hemp shoes and silk hats, but in Yüeh they have no use for these things. So who will buy them? If you can't sell your shoes and hats, you'll be so poor that you won't even be able to put food on the table."

The man and his wife could see that this made sense, so they called off their plans to move to Yüeh.

(From *Han-fei-tzu*)

## Moral

People or things are only useful if others have need of them. The skills of the man and his wife in making shoes and hats were useful in the state of Lu, because the people of Lu needed to wear these things. But in Yüeh, where people did not wear shoes or hats, their skills were worthless. So in applying our talents, we should first be sure to find a suitable environment where they are needed. If we do not do this, our talents will do us no good at all.





# 狂泉

從前，在一個小王國裏，有一口很奇怪的泉水。誰喝了這泉水，就會發狂；所以人們叫它「狂泉」。偏偏在王國裏，只有這口泉水供人們飲用。所以，全國的人民，一個個都是瘋子；說話顛三倒四，做事瘋瘋顛顛。

只有一國王一個人沒有喝過「狂泉」的水。他所飲用的水，是從一口特別開鑿的井裏汲出來的。因此，全國裏只有一國王一個人沒有發瘋。

可是，就因為全國王沒有發瘋，他說的話、他做的事，對瘋狂的老百姓來說，反而顯得很奇怪。譬如說，老百姓個個都蓬頭垢面，衣著邋遢，內衣穿在外面，外衣穿在裏面，或者鞋子；一腳白色，一腳黑色；而國王總是梳洗得乾淨，衣服穿得整齊。士兵在一起總是互相打鬧嬉戲，而國王卻命令他們排好隊伍操練。

老百姓來到國王面前，便躺在地上，邊打滾邊大喊大叫；而國王卻說這樣對他不敬，把他捉起來關……

最後，老百姓們一致認為他們的國王得了怪病，把他捉起來。瘋狂的老百姓圍著國王，說要醫治他。有的拿針刺他，有的燒藥草灼他，有的辦開他的嘴巴灌藥……

國王被他的老百姓弄得非常痛苦。有一天晚上，他偷偷地溜出去，跑到狂泉，喝下泉水。





國王喝了泉水之後，立刻也發瘋了。老百姓看見國王和他們一樣瘋狂，都非常高興，認為他的病已經好了。於是，他們把國王釋放了，從此不再煩擾他。

（取材自《宋書》）

## 【寓意】

在瘋狂、歪曲的世界裏，要保持清醒、正直是一件很不容易的事。做不到這點的人，只有像國王一樣同流合污。這個故事也提醒我們，要看清事物的正反善惡，不要被人數多、聲音大所誤導。





# The Spring of Madness

Once upon a time in a small kingdom there was a very strange spring. Whoever drank from it went mad, so people called it the "Spring of Madness." But as luck would have it, this was the only spring for drinking water in the entire kingdom. So all in the kingdom were madmen confused in their speech and deranged in their actions.

Only the king himself had never drunk from the Spring of Madness. The water he drank was from a specially drilled well, and for this reason he was the only sane person in his kingdom. But it was precisely because he had not gone mad that his words and actions seemed very strange to his subjects. His subjects all had wild and disheveled hair and scruffy clothes and wore their underwear on the outside and their outer clothing on the inside. They would often wear one white shoe and one black. The king, however, always washed and combed his hair neatly and dressed himself carefully and tidily. When the soldiers got together they would always fight with one another and frolic about, but the king would order them to line up into squads and drill. When his subjects came before him they would lie on the ground and roll themselves around while shouting wildly, and the king would tell them this was disrespectful and have them arrested and imprisoned. And so the madness went.

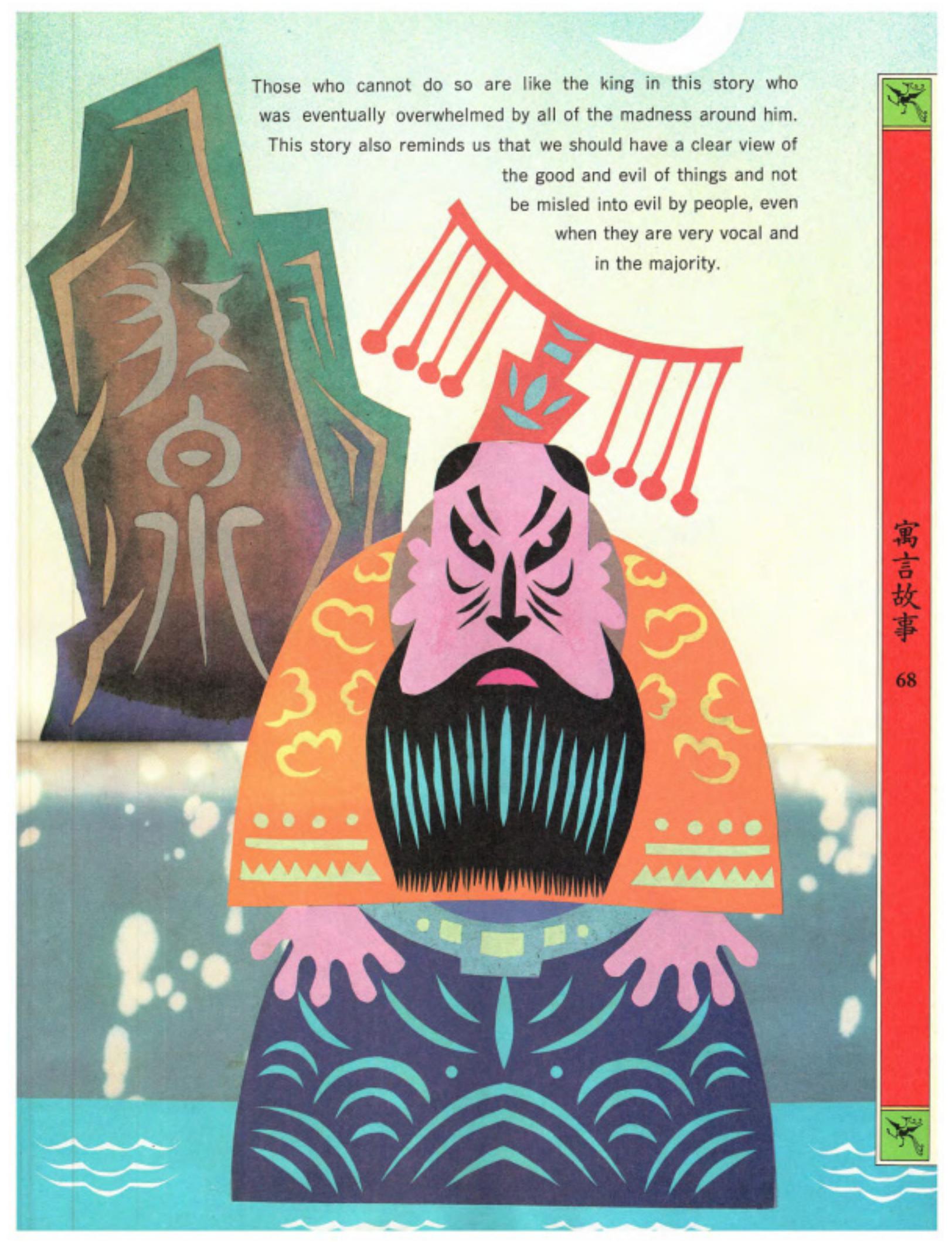
The people of the kingdom ultimately concluded that their king had come down with some strange illness. They surrounded and captured him and announced that they were going to subject him to medical treatment. Some poked him with acupuncture needles, some burned him with cauterizing agents, and some pried his mouth open and forced medicine down his throat.

The king suffered greatly at the hands of his subjects. That night he managed to escape from captivity and sneaked over to the Spring of Madness. There he drank and immediately became a madman. When his subjects saw that their king was now as crazy as the rest of them, they rejoiced and believed that he had recovered from his illness. They released him from captivity and gave him no more trouble.

(From *Sung-shu*)

## Moral

Remaining sober and upright in this mad and distorted world is difficult.



Those who cannot do so are like the king in this story who was eventually overwhelmed by all of the madness around him. This story also reminds us that we should have a clear view of the good and evil of things and not be misled into evil by people, even when they are very vocal and in the majority.





# 自大的獅子

獅子撲殺了一隻大象。牠想把大象扛回家，儲存起來，慢慢享受。可是，牠又想：「大象這麼重，誰來替我把牠背回家呢？」

這時，一隻狼聞到肉味，從草叢裏鑽了出來。獅子看見狼，滿面笑容地說：「你好啊，狼兄，你想不想吃象肉呀？」

狼早就餓得肚子咕嚕咕嚕叫，聽說獅子叫牠吃象肉，口水就從嘴角流出來了。牠說：「獅子大王，你真的肯讓我吃你象肉？」

獅子假裝大方地說：「怎麼不呢？只要你替我把這象

背回家，我就給你象尾巴吃，肥嫩嫩，香噴噴的，好吃極了。」

狼聽了之後，爲難地想：「可





是「我怎麼背得動大象呢？」

忽然牠靈機一動，想到一個主意。牠說：「獅子大王，我非常樂意為你服務。可是，你知不知道世上只有兩個規矩？凡是尊貴的人背東西，後面一定要跟一個低賤的人喊號子，才顯得威風。如果我背大象走在前面，你走在後面跟著，那麼，人家看不見了，還以為你低賤，以為我尊貴。這可怎麼辦好呢？」

一向驕傲的大獅子聽了狼的話，立刻說：「那不行。我獸中之王，是最尊貴的，我應當背大象走在前面。你是低賤的，只能跟在我後面喊號子。」說完，獅子不知從哪裏來的勁兒，背起大象就走。狼跟在後面，喊著號子，假裝在助威，其實暗自發笑。

獅子到了家後，把象尾一巴分給了狼。狼吃得飽飽的，擦擦嘴，唱著歌兒走了。

（藏族寓言）

## 【寓意】

一個人在狂妄自大時，可能會做出可笑的蠢事。像獅子，自以為尊貴，白白讓狼占

實際上卻做了狼的腳  
了便宜。





# The Pompous Lion

A lion once hunted down and killed an elephant. He wanted to carry the elephant home and store him away so that he could enjoy elephant meat any time he wanted to. But then he thought, "This elephant is very heavy.





Who will come and help me carry it home?"

A hungry wolf caught scent of the elephant meat and came out through the grass to where the lion and his elephant were. The lion saw the wolf and said to him in a friendly and laughing voice, "Hello, Brother Wolf. Would you like to eat some elephant meat?"

The wolf had been so hungry that his stomach was growling, so when he heard the lion say this he began to salivate and drool. He said, "Great Lion King, would you really be willing to let me eat some of your elephant meat?" The lion said with feigned generosity, "How could I not? If you will only help me carry this elephant home I will give you its tail. It's fat and tender, and very delicious."

The wolf heard this with some disappointment and thought to himself, "How can I move an elephant?" But suddenly he had a flash of inspiration and came up with an idea. He said, "Great Lion King, I am very willing to serve you. But there is a custom in the world you may or may not know. Whenever anyone honorable and exalted carries something on his back, there should always be someone humble and lowly bringing up the rear and crying the way. If I were to lead the way carrying the elephant, you would be in back bringing up the rear, and people would regard you as humble and lowly and me as honorable and exalted. What can be done about that?" can be done about that?"

When he heard this the lion, who had always been arrogant and pompous, immediately said, "That won't do at all. I am king of the beasts and the most honorable and exalted of all. I should carry the elephant in front. You are humble and lowly, so you can only follow and cry the way." Having said this the lion, summoning strength hitherto unknown, carried the elephant away on his back. The wolf brought up the rear and cried the way, pretending all the while to be encouraging the lion onward. But inwardly the wolf was laughing to himself.

After the lion arrived home he tore off the elephant's tail and gave it to the wolf. The wolf ate his fill, wiped his mouth, and walked away singing.

(A Tibetan fable)

### Moral

When a person is conceited and pompous he may do foolish and laughable things. The lion in this story was like this; he had a very high opinion of himself, but actually he acted as nothing more than a porter or servant for the wolf. The wolf took advantage of him in a big way.





# 矛和盾

在古代，矛和盾是最重要的武器。矛用來攻擊，對方，盾用來抵擋對方的矛，保護自己。

有一個人在市場擺了個攤子，賣矛和盾。他對圍在在他攤子前的人群大聲叫賣：「來呀！來呀！來買矛，來買盾呀！」他拿起盾，得意地說：「你們看看我的盾，是天下最堅硬的盾，絕對沒有任何





何東西能刺穿它！」然後他放下盾，拿起矛，接著說：「我賣的這矛呢，可是鋒利極了，無論什麼東西，它都能刺穿！」

這時，人群裏有一個人說話了：「那麼，用你的矛刺你的盾，會怎樣呢？」

賣矛和盾的老人被這樣一一問，只有張口結舌，一句話也答不出來。

（取材自《韓非子》）

## 【寓意】

我們現在常說某人做事或說話「自相矛盾」；「矛盾」這個詞就是來源於這個寓言故事，比喻事情互抵觸。這個故事指出：兩個互抵觸的事件不能同時存在。



# A Spear and a Shield

In ancient times the spear and the shield were the main weapons of warfare. The spear was used for attacking an opponent, and the shield was used to ward off the opponent's spear.

There was once a man who spread out his wares in a marketplace and hawked his spears and shields. In a loud voice he gave his pitch to the assembled crowd: "Come, come, come buy spears, come buy shields!" He took up a shield and said proudly, "Everyone look at this shield I'm selling. It is the strongest shield in the world, and there is absolutely nothing that can pierce it." He put down the shield, took up a spear, and



continued. "This spear I'm selling is extremely sharp and can penetrate absolutely everything!"

A person in the crowd piped up and asked, "Well, what would happen if you tried to pierce your shield with your spear?" The seller was dumbfounded by this question and could say nothing in response.

(From *Han-fei-tzu*)

### Moral

The expression in Chinese for "contradiction" is *mao-tun*. This word is composed of two characters: *mao* for "spear" and *tun* for "shield." The word is a direct allusion to this famous anecdote from the *Han-fei-tzu*, a book by the ancient Legalist scholar Han Fei. The point of the fable is that two absolutely contradictory things or propositions cannot simultaneously exist.



# 白龍告狀

天帝坐騎白龍，平時載著天帝，在天上飛就是好幾萬里，非常神氣。有一天，牠閒著没事做，往下一看，看不到下面凡間的世界裏，草地上有許多小兔子、小松鼠在追逐嬉戲，樹上鳥兒在快樂地唱歌，河裏魚兒悠哉遊哉地游水。白龍想道：「天在天上跑，真無聊！地上多麼好玩啊！讓我來想個辦法，偷個閒，到地上去玩玩。」

白龍於是把自己變成一條魚，降到水池裏去。

這時，池邊有一個漁夫正在捕魚。白龍剛到凡間，不知道躲避，被漁夫一叉刺到眼睛。

白龍抱著受傷的眼睛，逃回天宮。牠在天帝面前告了一狀說：「天帝大人，您要為我評理呀！我一個天上的白龍，居然被地上的漁夫刺傷了眼睛。您一定要懲罰那個大膽的漁夫啊！」

天帝問白龍：「你在哪里被刺傷？那時你又把自己變成什麼樣子？」天帝十分了解白龍，知道牠時常把自己樣子變來變去。

白龍說：「我因爲一時貪玩，化成一條魚，跑到凡間的水池裏去玩。那個漁夫正在捕魚，就一叉向我刺來，刺到我的眼睛。」

天帝說：「原來如此。魚本來就是漁夫要捕捉的東西；你化成魚，漁夫刺你，那是當然的事。漁夫這樣做又有什麼罪過呢？」

（取材自《說苑》）



## 【寓意】

判斷一件事情，要先客觀地考慮事情發生時的各種情況。天帝以為漁夫無罪，因為他傷的不是白龍，而是魚。此外，這則故事也教訓人要時時保持真實的自己，否則像白龍一樣輕率變，就會惹禍上身。





# The White Dragon Lodges a Complaint

The white dragon was often ridden by the Emperor of Heaven and could quickly and magnificently fly ten thousand *li* through the air with little effort. One day when the dragon was at leisure and had little to do, he looked down at the earth and the realm of mortals. There he saw many small rabbits and chipmunks frolicking about playfully on the grass, birds singing happily in the trees, and carefree fish swimming with complete ease through the water. The white dragon thought to himself, "What a tiresome and boring thing it is to run about in the heavens day after day! It looks like so much fun down on the earth. I think I'll come up with some way to slip away for a while and go down to the earth for some play." With this the white dragon turned himself into a fish and went down into a pond.

At this very moment there was a man spearing for fish on the bank of the pond. The white dragon had just arrived in the realm of mortals and did not know to keep his distance from the fisherman on the bank. As a result, he was wounded in the eye by the fisherman's spear.

The white dragon held his wounded eye and fled back to the Palace of Heaven. He went immediately before the Emperor of Heaven and lodged a complaint. "Great Emperor of Heaven, I want you to judge my case. I, a heavenly white dragon, was wounded in the eye by a mere mortal — a fisherman on the earth. You must punish him for his thoughtlessness and lack of respect!"

The Emperor of Heaven asked the white dragon, "Where were you when you were wounded? And what had you turned yourself into at that time?" The Emperor of Heaven well understood the white dragon and knew that he often changed himself into different things.

The white dragon said, "Because it struck my fancy, I turned myself into a fish and went down into the realm of mortals to swim about in a pond. Right after I got there a fisherman threw a spear at me and wounded me in the eye."

The Emperor said, "So that's the way it was. It is only natural for fishermen to spear fish. You turned yourself into a fish, so what did you expect? What was wrong with what the fisherman did?"

(From *Shuo-yüan*)



## Moral

In making judgments we should objectively consider the conditions surrounding the event in question. In this fable the Emperor of Heaven found the fisherman innocent because he wounded what he thought was an ordinary fish; he did not know that it was actually a heavenly white dragon. This story also teaches us to maintain our own true identities. If we do otherwise and simply change ourselves any time the fancy strikes us, we might be like the white dragon and bring down calamity upon ourselves.



# 楊布打狗

戰國時期的哲學家楊朱（「楊子」）有一個弟弟叫楊布。有一天，楊布穿了一件白衣，出去找朋友辦事。他走到半路，忽然下起雨来。楊布趕快跑到朋友家，把淋濕的白衣脱下来，换了一件黑衣穿上去。

楊布辦完事，便回家了。他的狗在門口看見他穿著黑衣，走過來，就衝著他「汪，汪，汪」地直叫。楊布氣極了，對狗罵道：「你這畜牲，對自己人也這樣叫。看我教訓你！」一面拿起木棍，就要打狗。

這時，楊朱在屋裏聽到門口又是狗叫，又是人的罵聲，不知是發生了什麼事，趕快跑出來看究竟。他看見楊布拿著棍子要打狗，便問他：「怎麼回事？你為什麼要打牠呀？」

楊布氣仍未消地回答說：「你說氣不氣人？我剛才出門時，這畜牲還對我搖尾巴；現在回家，牠卻翻臉不認人，對著我直叫！」

楊朱注意到楊布換了件黑衣，便笑嘻嘻地說：「放下棍子，別打牠。你想看，剛才你出門時是穿著白衣，現在回家卻是穿著黑衣。不要說狗要對你叫，換成你是牠，你也會覺得奇怪的啊！」

（取材自《列子》）

## 【寓意】

我們時常因為別人對自己的態度和以前不同，便責怪別人。其實，應該先自己反省一下，如果自己改變了，就不該責怪別人另眼相看。





# Yang Pu Beats His Dog

During the Warring States period in ancient Chinese history there was a philosopher named Yang Chu (also called Yang-tzu) who had a younger brother named Yang Pu. One day Yang Pu put on white clothing and went out to do some work with a friend. When Yang Pu had travelled about halfway to his destination it suddenly began to rain, so he ran the rest of the way to his friend's house. Arriving soaked, he changed his wet white clothing for dry black clothing.

Yang Pu returned home after his work was accomplished. As his dog stood in the doorway and watched him approach, it barked at him persistently. Yang Pu was greatly angered at this and berated the dog. "You beast, you'll bark at your own master, will you? Well, watch me teach you a lesson!" With this he took up a club and made ready to beat the dog.

Yang Chu heard the commotion at the doorway and came out to see what it was all about. He saw his brother Yang Pu taking up the club to beat the dog and asked him, "What's going on here? Why are you going to beat the dog?"

Yang Pu answered angrily, "Wouldn't you find this infuriating? When





I went out the door earlier today, this beast wagged its tail at me. But now that I've come home again, he has turned on me and is barking at me as if I were a complete stranger."

Noticing that Yang Pu had changed into black clothing, Yang Chu laughed and said, "Put down the club and don't hit the dog. Think about it for a minute — when you left through the door you were wearing white clothing, but now you've come back wearing black. So that's why he's barking at you. If you were in his position, you would also find this quite strange!"

(From *Lieh-tzu*)

### Moral

We sometimes tend to blame others when their attitudes towards us change. In such situations we should consider whether we ourselves have changed before we become angry with others for treating us differently.



# 魯國的儒士

有一回，莊子去拜訪魯哀公。哀公對莊子說：「我們魯國有很多精通儒家學問的儒士，可是研究儒家學說的人卻很少呢。」

莊子反駁說：「不然，您錯了。魯國的儒士也很少。」

哀公聽了，很不服氣地說：「全魯國的人幾乎都穿儒士的服裝，你怎麼說儒士很少呢？」

莊子說：「我聽說，頭戴圓形帽的儒士，應該懂得天文；腳穿方頭鞋的儒士，應該精通地理；身上佩帶玉玦的儒士，應該善於處理事情，有決斷的能力。不過依我看，真正有這些才學的人，未必穿著儒士的服裝；而穿著儒士服裝的人，卻不一定真有這些才學。假如您不信我的話，那麼我建議您對全國發布一道命令：『凡是沒有具備儒士才學，而穿著儒士服裝的人，一律判處死刑。』這樣，您就可以一明白真相了。」

魯哀公於是聽從莊子的建議，發布了這樣一道命令。五天以後，整個魯國裏，竟沒有人敢穿著儒士的服裝。只有一個男子，穿著儒士服裝，站在哀公的門前。哀公立刻召見他，問他許多有關國家大事的問題。這個男子果然學問很好，對哀公提出的一種問題，都能精確地回答。

莊子說：「這麼大一個魯國，卻只有一個真正儒士，這樣怎麼可以一說魯國有很多儒士呢？」

（取材自《莊子》）

## 告示

凡是没有具备儒士才学，而穿戴儒士服装的人，一律判处死刑。

## 【寓意】

看人看事，不要被其外表所蒙骗；要深入地看清楚其真伪的内涵。人做学问也应该讲求真才实学，名实相符，不要虚饰表面或名过其实。





# The Learned Scholars of the State of Lu

Chuang-tzu once went to visit Duke Ai of the state of Lu. Duke Ai said to Chuang-tzu, "We have many learned scholars here in the state of Lu, but there are very few of them who study Taoist concepts."

Chuang-tzu disputed this and said, "No, you're wrong. There are very few learned scholars in the state of Lu."

Duke Ai heard this and disagreed: "Almost all of the people of Lu wear the robes of learned scholars. How could you say that there are very few learned scholars among them?"

Chuang-tzu said, "I have heard it said that learned scholars who wear round caps on their heads should understand astronomy; that learned scholars who wear square-toed shoes should be well-versed in geography; and that learned scholars who wear jade rings should be good at managing affairs and be decisive in their actions. But as I see it, the people who truly have these talents do not necessarily wear the robes of learned scholars! And, moreover, those who wear the robes of learned scholars do not necessarily possess these talents. If you do not believe me, then I suggest that you issue the following announcement all over your state: 'Those who wear the robes of learned scholars but do not actually have the knowledge and talents of learned scholars shall all be put to death.' If you do this, you will understand the truth of the matter."

Duke Ai accepted Chuang-tzu's challenge and issued this proclamation. Five days later, there was nobody in the state of Lu who dared wear the robes of a learned scholar save one man. This man stood at Duke Ai's doorway, and Duke Ai immediately summoned him to an audience. At the audience, Duke Ai asked him many questions about important affairs of state, and as expected, he proved to be a man of tremendous learning who responded well to all of the questions posed by the duke. Chuang-tzu said, "In such a large state as Lu, there is but one truly learned scholar. So how can you say that there are many learned scholars in Lu?"

(From *Chuang-tzu*)

## Moral

In looking at people and things we should not be deceived by outward appearances. We should look deeply and clearly into inward qualities. In our





studies we should pursue true learning  
commensurate with our titles or  
claims and not strive for fancy  
outward appearances or  
exaggerated claims  
or titles.





# 爲貓取名

有一個人養了一隻貓。他看這隻貓長得一副威武的模樣，便爲牠取名「虎貓」。

一天，他在家裏招待許多客人。他得意地指著這隻貓，對客人說：「我看這隻貓看起來很神氣吧？我替牠取了個名字叫『虎貓』。」

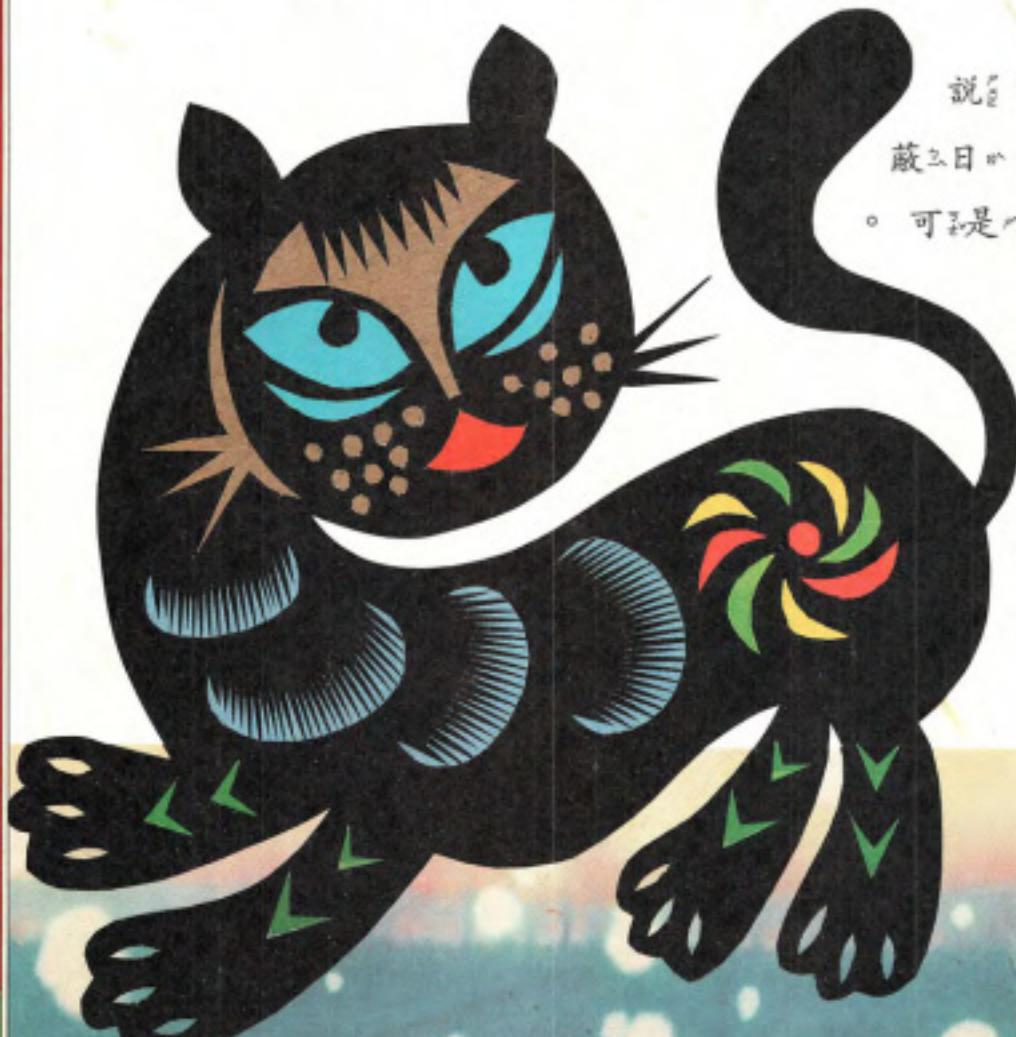
一個客人說：「老虎雖然勇猛，但還不如龍那樣神奇。不如叫牠『龍貓』。」

第二個客人接著說：「龍是比老虎神奇，可是龍要飛上天，還需要駕著雲才行，所以比龍更高明。叫這隻貓『雲貓』吧！」

第三個客人

說：「雲能遮天蔽日，的確有本事。可是只要一刮風，

雲就立刻被吹散。看來雲還是比不上風。我想還是叫『風貓』來得恰當。」





第三四個客人說：「大風真的可以刮得猛烈，可是——碰到牆，風就被擋住了！牆比風厲害呢！叫牠『牆貓』還來得神氣些。」

第三五個客人說：「牆可以擋風，可是卻阻止不了老鼠在它底下打洞。老鼠打洞打多了，牆還會倒塌下來的。老鼠勝過牆，就叫這隻貓『鼠貓』吧。」

這時，主人忍不住笑了。他說：「哎呀，你們都知道，老鼠是最怕貓了。繞了一個大圈，到頭來還是貓最有本領啊。我的貓就叫貓，不必藉他的名字來威風了。」

（取材自《賢奕編》）

## 【寓意】

要講求實際，名符其實；不要只求虛名，忽視了事物的本質。此外，這個故事也讓我們明白萬物總是一物降一物，各物

白，宇宙間都長處和弱點。





# Naming a Cat

A man once kept and raised a cat. He saw that his cat had a fearsome look about it, so he named it "Tiger Cat."

One day as he was entertaining several guests in his home he pointed to his cat with pride and satisfaction and said, "This cat of mine looks very imposing, doesn't it? The name I chose for it is 'Tiger Cat.'"

A guest said, "Although tigers are brave and fearsome, they are not as imposing as dragons. Why don't you call it 'Dragon Cat?'"

A second guest said, "The dragon is more marvelous than the tiger, but a dragon can only fly in the heavens if it rides the clouds. So clouds are better than dragons, and you should call this cat 'Cloud Cat.'"

A third guest said, "Clouds can cover the heavens and hide the sun, so they are indeed awe-inspiring. But the wind has only to blow to scatter the clouds. It would appear that clouds cannot compare with the wind, so I think it would be more appropriate to name your cat 'Wind Cat.'"

A fourth guest said, "The wind can indeed blow in very fearsome ways, but when the wind encounters a sturdy wall it is blocked. Walls are more awesome than the wind, so a more imposing name for your cat would be 'Wall Cat.'"

A fifth guest said, "Walls can block the wind, but they cannot withstand mice digging holes beneath them. When mice dig several such holes the entire wall will collapse. The mouse eventually prevails over the wall, so you should call this cat 'Mouse Cat.'"

The host could not help laughing at this point and said, "My, my! You all know that mice fear cats the most. We've come full circle now, and I conclude that the cat is the most awesome of all. I'll simply call a cat a cat and dispense with all other additional names."

(From *Hsien-i pien*)

## Moral

We should be practical and not give names that do not match with the actual qualities of things. This fable also teaches us that all things in the universe have their strong and weak points.







# 斑鳩和螞蟻

有一天，螞蟻在河邊喝水，不小心掉到河裏去，就大叫：「救命！救命呀！」這時斑鳩也正在河邊喝水，聽到螞蟻的求救聲，心想：「小螞蟻，我不會有什麼事求助於牠，管它！」就裝作沒看見，只顧低頭喝水。等斑鳩喝夠了水，再一看螞蟻，牠奄奄一息，就要沉下去了。斑鳩這才朝牠丟了一根樹枝。過去，螞蟻爬上樹枝，得救了，對斑鳩非常感激。

過了幾天，螞蟻一看見一個獵人拿著槍，正對樹上的斑鳩瞄準。螞蟻趕緊爬到獵人的脖子上，狠狠地咬了一口。獵人痛得大叫了一聲「唉呀！」，槍朝頭頂上射了出去。斑鳩這才驚覺，趕快飛走。

又過了幾天，斑鳩跑到菜園裏去找食物，不料卻被捕捉鳥扣子扣住了。牠用全力掙扎，可是越掙扎越緊。斑鳩想：「這下完蛋了。」恰巧，螞蟻從旁邊經過，牠立刻喊來一大群同伴，一齊把扣子咬斷了。斑鳩又逃過了一劫。

這時，斑鳩才覺得慚愧。當初，他差點兒因為瞧不起螞蟻而不救牠；現在，如果有沒有螞蟻，他自己早就沒命了。斑鳩從此不再自高自大，牠邀請螞蟻到樹上築巢，和牠成為很要好的朋友和鄰居。據說就是這樣，螞蟻才會在樹上築巢呢！

（景頗族寓言）

## 【寓意】

好心有好報。隨時做好事，幫助別人，自己也一定因此受益，社會也會安祥和樂。







# The Turtledove and the Ant

One day an ant was drinking at the bank of a river and fell in because it was not very careful. It shouted, "Help! Save me!" At this time there was also a turtledove drinking at the river bank, and it heard the ant's cries for help. The turtledove thought to itself, "That's a small ant, and I'll never need any help from it. So who cares?" The turtledove pretended not to hear the ant's cries and went on drinking. When it drank its fill it looked again at the ant, which by this time was about to breathe its last and sink into the water. More or less on a whim, the turtledove nonchalantly tossed a tree branch in the ant's direction. The ant climbed up onto it and was saved, and thanked the turtledove profusely.

After a few days the ant saw a hunter aiming a gun at the turtledove, which was perching in a tree. The ant hurriedly crawled up to the hunter's neck and took a big bite from it. The hunter cried out in pain and drew back, losing his aim and accidentally firing his gun harmlessly into the air. The turtledove, alarmed, flew away.

After a few more days, when the turtledove went into a vegetable garden in search of something to eat, it was unexpectedly caught in a bird trap. The more it struggled, the tighter the trap held. The turtledove would have perished had it not been for the ant, which just happened to walk by. The ant summoned a large group of its friends, and in a short while they had bitten through the cords of the trap and set the turtledove free.

The turtledove felt ashamed of himself. A while ago he had almost paid the ant no mind and allowed it to die, but now, if it had not been for the ant, he would not have survived. No longer arrogant and proud, the turtledove had the ant come up to his tree and build a nest there, where the two of them became fast friends and neighbors. It is said that this is why ants build their nests up in trees.

(A fable of the Jingpo [Chingpo] minority people)

## Moral

Good deeds beget good rewards. If we do good things to help others, we ourselves will also benefit and society will be peaceful and harmonious.





# 串起全球僑胞的心



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