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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)



目錄

莊子向朋友借粟	1
Chuang-tzu Tries to Borrow Some Food from a Friend	
玉璧和嬰兒	5
A Jade Disk and an Infant	
公主選丈夫	9
The Princess Chooses a Husband	
煮竹席	13
Cooking a Bamboo Mattress	
凶狗和酸酒	17
A Mean Dog and Sour Wine	
騙子自討苦吃	21
An Impostor Gets His Just Deserts	
玉	25
Jade	
猴子救月亮	29
The Monkeys Save the Moon	
賣珍珠	33
Pearl for Sale	
顏回偷吃飯？	37
Yen Hui Sneaks a Handful of Rice?	
摸鐘辨賊	41
Rub a Bell, Discern a Thief	
射雁	45
Shooting Down a Goose	



Contents

王公大人判案	49
A Nobleman Hears Cases	
夫婦吃餅	53
A Man, a Wife, and a Cake	
神龜	57
A Divine Turtle	
搬家	61
Moving Away	
狂泉	65
The Spring of Madness	
自大的獅子	69
The Pompous Lion	
矛和盾	73
A Spear and a Shield	
白龍告狀	77
The White Dragon Lodges a Complaint	
楊布打狗	81
Yang Pu Beats His Dog	
魯國的儒士	85
The Learned Scholars of the State of Lu	
爲貓取名	89
Naming a Cat	
斑鳩和螞蟥	93
The Turtledove and the Ant	



莊子向朋友借粟

莊子^{ㄓㄨㄤ ㄗㄩˋ}的^{ㄉㄜˊ}家^{ㄐㄧㄚˊ}很^ㄟ貧^{ㄆㄧˊ}窮^{ㄑㄩㄥˊ}，時^ㄕ常^ㄇ窮^{ㄑㄩㄥˊ}得^{ㄉㄜˊ}連^ㄟ作^{ㄉㄜˊ}飯^{ㄈㄢˋ}的^{ㄉㄜˊ}粟^{ㄇㄩˋ}子^{ㄘㄩˊ}都^ㄟ沒^ㄟ有^ㄟ。有^ㄟ一^ㄟ回^ㄟ，莊子^{ㄓㄨㄤ ㄗㄩˋ}的^{ㄉㄜˊ}米^{ㄇㄧˊ}缸^{ㄉㄤ}又^ㄟ空^ㄟ了^ㄟ。他^ㄟ不^ㄟ得^ㄟ已^ㄟ，只^ㄟ好^ㄟ去^ㄟ向^ㄟ朋^{ㄆㄧㄥˊ}友^{ㄩˊ}監^{ㄐㄧㄢ}河^{ㄏㄜˊ}侯^{ㄏㄡˊ}借^ㄟ些^ㄟ粟^{ㄇㄩˋ}子^{ㄘㄩˊ}。

莊子^{ㄓㄨㄤ ㄗㄩˋ}從^ㄟ家^{ㄐㄧㄚˊ}裏^ㄟ出^ㄟ發^ㄟ，第^ㄟ二^ㄟ天^{ㄊㄩˊ}才^ㄟ到^ㄟ達^ㄟ監^{ㄐㄧㄢ}河^{ㄏㄜˊ}侯^{ㄏㄡˊ}的^{ㄉㄜˊ}家^{ㄐㄧㄚˊ}。他^ㄟ向^ㄟ監^{ㄐㄧㄢ}河^{ㄏㄜˊ}侯^{ㄏㄡˊ}說^ㄟ出^ㄟ了^ㄟ來^ㄟ意^ㄟ。沒^ㄟ想^ㄟ到^ㄟ監^{ㄐㄧㄢ}河^{ㄏㄜˊ}侯^{ㄏㄡˊ}卻^ㄟ對^ㄟ莊子^{ㄓㄨㄤ ㄗㄩˋ}說^ㄟ：「要^ㄟ借^ㄟ粟^{ㄇㄩˋ}子^{ㄘㄩˊ}？好^ㄟ，好^ㄟ，沒^ㄟ問^ㄟ題^ㄟ。我^ㄟ就^ㄟ要^ㄟ去^ㄟ封^{ㄈㄥ}地^{ㄉㄧˊ}收^ㄟ稅^ㄟ，收^ㄟ了^ㄟ稅^ㄟ之^ㄟ後^ㄟ，一^ㄟ定^ㄟ借^ㄟ給^ㄟ你^ㄟ一^ㄟ筆^ㄟ錢^ㄟ買^ㄟ粟^{ㄇㄩˋ}子^{ㄘㄩˊ}。你^ㄟ說^ㄟ這^ㄟ樣^ㄟ可^ㄟ以^ㄟ吧^ㄟ？」

莊子^{ㄓㄨㄤ ㄗㄩˋ}聽^ㄟ了^ㄟ，知^ㄟ道^ㄟ這^ㄟ是^ㄟ監^{ㄐㄧㄢ}河^{ㄏㄜˊ}侯^{ㄏㄡˊ}推^ㄟ托^ㄟ的^ㄟ話^ㄟ，非^ㄟ常^ㄟ生^ㄟ氣^ㄟ。他^ㄟ臉^ㄟ色^ㄟ一^ㄟ變^ㄟ，對^ㄟ監^{ㄐㄧㄢ}河^{ㄏㄜˊ}侯^{ㄏㄡˊ}說^ㄟ了^ㄟ一^ㄟ個^ㄟ故^ㄟ事^ㄟ：「昨^ㄟ天^{ㄊㄩˊ}，我^ㄟ正^ㄟ趕^ㄟ路^ㄟ到^ㄟ您^ㄟ這^ㄟ兒^ㄟ來^ㄟ。半^ㄟ路^ㄟ上^ㄟ，忽^ㄟ然^ㄟ聽^ㄟ到^ㄟ一^ㄟ個^ㄟ聲^ㄟ音^ㄟ在^ㄟ喊^ㄟ：『救^ㄟ命^ㄟ呀^ㄟ！救^ㄟ命^ㄟ呀^ㄟ！』我^ㄟ回^ㄟ頭^ㄟ一^ㄟ看^ㄟ，原^ㄟ來^ㄟ是^ㄟ一^ㄟ隻^ㄟ鯽^ㄟ魚^ㄟ，掉^ㄟ在^ㄟ車^ㄟ轍^ㄟ裏^ㄟ，在^ㄟ那^ㄟ兒^ㄟ呼^ㄟ救^ㄟ。我^ㄟ問^ㄟ牠^ㄟ：『鯽^ㄟ魚^ㄟ呀^ㄟ，你^ㄟ在^ㄟ那^ㄟ兒^ㄟ幹^ㄟ什^ㄟ麼^ㄟ呢^ㄟ？』鯽^ㄟ魚^ㄟ回^ㄟ答^ㄟ說^ㄟ：『先^ㄟ生^ㄟ，我^ㄟ是^ㄟ在^ㄟ東^ㄟ海^ㄟ裏^ㄟ管^ㄟ海^ㄟ浪^ㄟ的^ㄟ臣^ㄟ子^ㄟ，不^ㄟ幸^ㄟ落^ㄟ在^ㄟ這^ㄟ車^ㄟ轍^ㄟ裏^ㄟ。您^ㄟ有^ㄟ沒^ㄟ有^ㄟ一^ㄟ點^ㄟ兒^ㄟ水^ㄟ可^ㄟ以^ㄟ給^ㄟ我^ㄟ，救^ㄟ我^ㄟ活^ㄟ命^ㄟ呢^ㄟ？』我^ㄟ說^ㄟ：『好^ㄟ，好^ㄟ，沒^ㄟ問^ㄟ題^ㄟ。我^ㄟ馬^ㄟ上^ㄟ到^ㄟ南^ㄟ方^ㄟ去^ㄟ，遊^ㄟ說^ㄟ吳^ㄟ國^ㄟ和^ㄟ越^ㄟ國^ㄟ的^ㄟ國^ㄟ王^ㄟ，請^ㄟ他^ㄟ們^ㄟ派^ㄟ人^ㄟ開^ㄟ鑿^ㄟ水^ㄟ道^ㄟ，把^ㄟ長^ㄟ江^ㄟ的^ㄟ水^ㄟ引^ㄟ來^ㄟ，讓^ㄟ你^ㄟ回^ㄟ大^ㄟ海^ㄟ老^ㄟ家^ㄟ去^ㄟ。這^ㄟ樣^ㄟ可^ㄟ以^ㄟ嗎^ㄟ？』那^ㄟ鯽^ㄟ魚^ㄟ聽^ㄟ了^ㄟ，氣^ㄟ得^ㄟ臉^ㄟ色^ㄟ發^ㄟ青^ㄟ，說^ㄟ：『我^ㄟ正^ㄟ缺^ㄟ水^ㄟ，快^ㄟ乾^ㄟ死^ㄟ了^ㄟ，你^ㄟ現^ㄟ在^ㄟ只^ㄟ要^ㄟ給^ㄟ我^ㄟ一^ㄟ點^ㄟ兒^ㄟ水^ㄟ，就^ㄟ能^ㄟ救^ㄟ我^ㄟ；可^ㄟ是^ㄟ你^ㄟ不^ㄟ給^ㄟ我^ㄟ水^ㄟ，卻^ㄟ只^ㄟ會^ㄟ說^ㄟ這^ㄟ一^ㄟ大^ㄟ篇^ㄟ空^ㄟ話^ㄟ！我^ㄟ看^ㄟ你^ㄟ不^ㄟ如^ㄟ到^ㄟ魚^ㄟ店^ㄟ去^ㄟ找^ㄟ我^ㄟ算^ㄟ了^ㄟ。』

（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





大言論的空話。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.

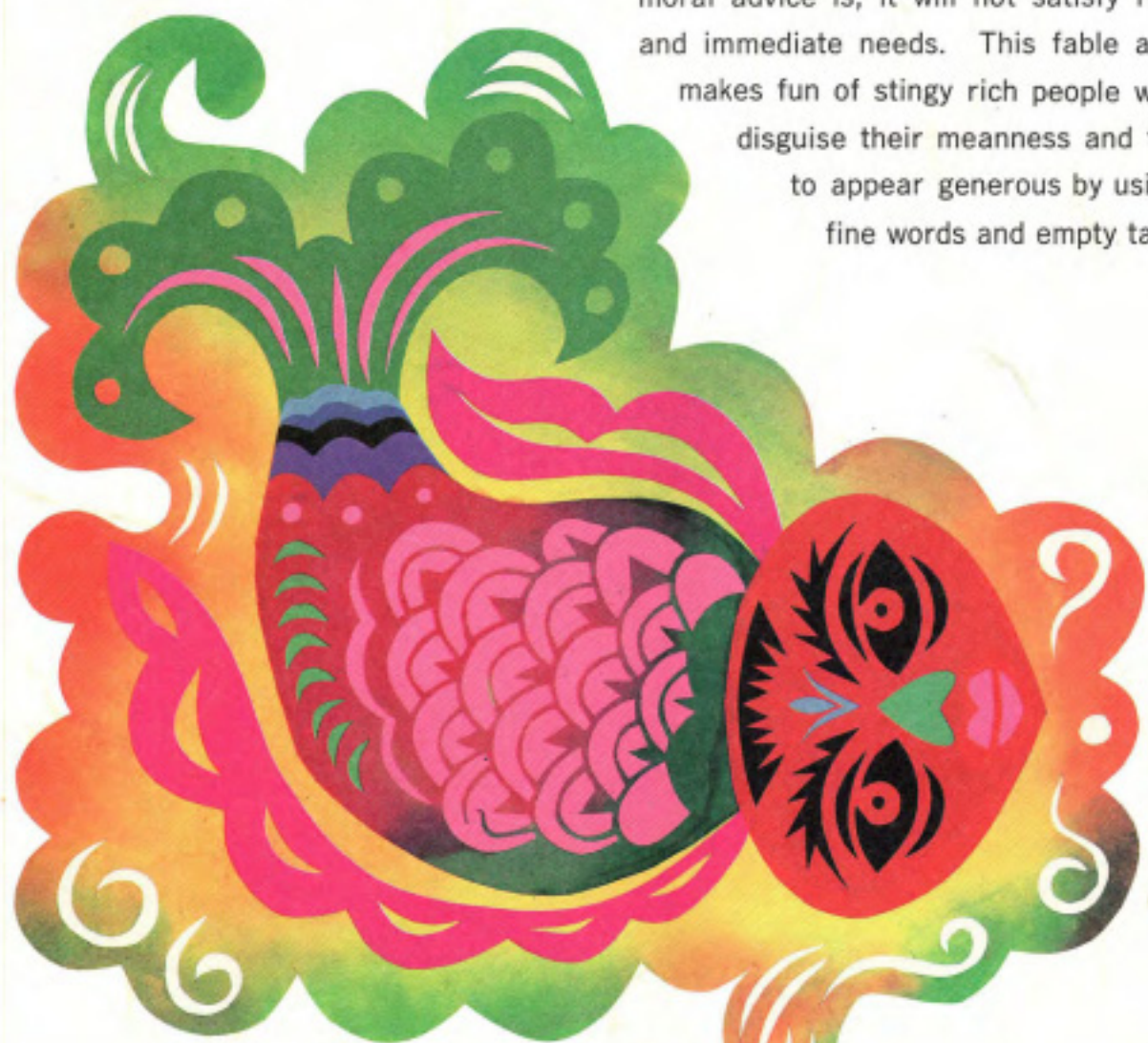
"Yesterday, as I was hurrying on my way over to your house, I heard a voice along the road crying, 'Help! Save me!' I turned back to look and saw a fish that somehow had become stranded in an almost completely dried up puddle in a wheel rut in the road. I asked, 'Fish, what are you doing there?' It answered, '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，背了他的小兒子，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、要照顧他，又會哭、又會鬧，他給人的麻煩可多呢！現在你把那麼值錢的玉璧丟在家裏不帶，卻帶了這既不值錢，又只會添麻煩的小兒子出來，為什麼呢？」

林回回答說：「那玉璧只是因為它值錢，我才收藏它；而這個孩子呢，卻是我親生的骨肉，他和我關係是天生自然的。因為價值、功利的關係而互相結合的，在碰到窮困、災難時，就會互相拋棄。譬如我急需錢用時，可能就會把那塊玉璧變賣掉；而現在我忙著逃難，也顧不了那玉璧，就把它丟了。可是，如果是因為天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，我只趕快把我孩子帶出這兵慌馬亂的地方，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同呀！」

（取材自《莊子》）

【寓意】

我們和親人、朋友之間的關係非常的可貴，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。她的父王認為她已一經大得應當結婚了，便問她有什麼選擇丈夫的條件。

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

國王向全國人民宣布了这个消息。

到了預定的日子，王宮前聚集了許多的人，包括從各地前來應徵的年輕人們——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。國王帶著公主一同坐上寶座，說：「現在，年輕人們，你們一個個上前來，說明自己既是窮人又是富人，看誰能娶得公主。」

一個王子上前，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，怎麼捨得把他全部送人呢？這個我不相信。」

就這樣，一個個的年輕人們，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，我便是一個廚師，可以做出各種美味佳肴；用這



剪刀、針線，我可以做美麗的衣服；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，我能寫信、作文章。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！」

（維吾爾族寓言）

【寓意】

真正的財富不是金銀財寶，是才能和技術。錢財有失去的可能，有用盡的時候；而才藝卻取之不斷，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."

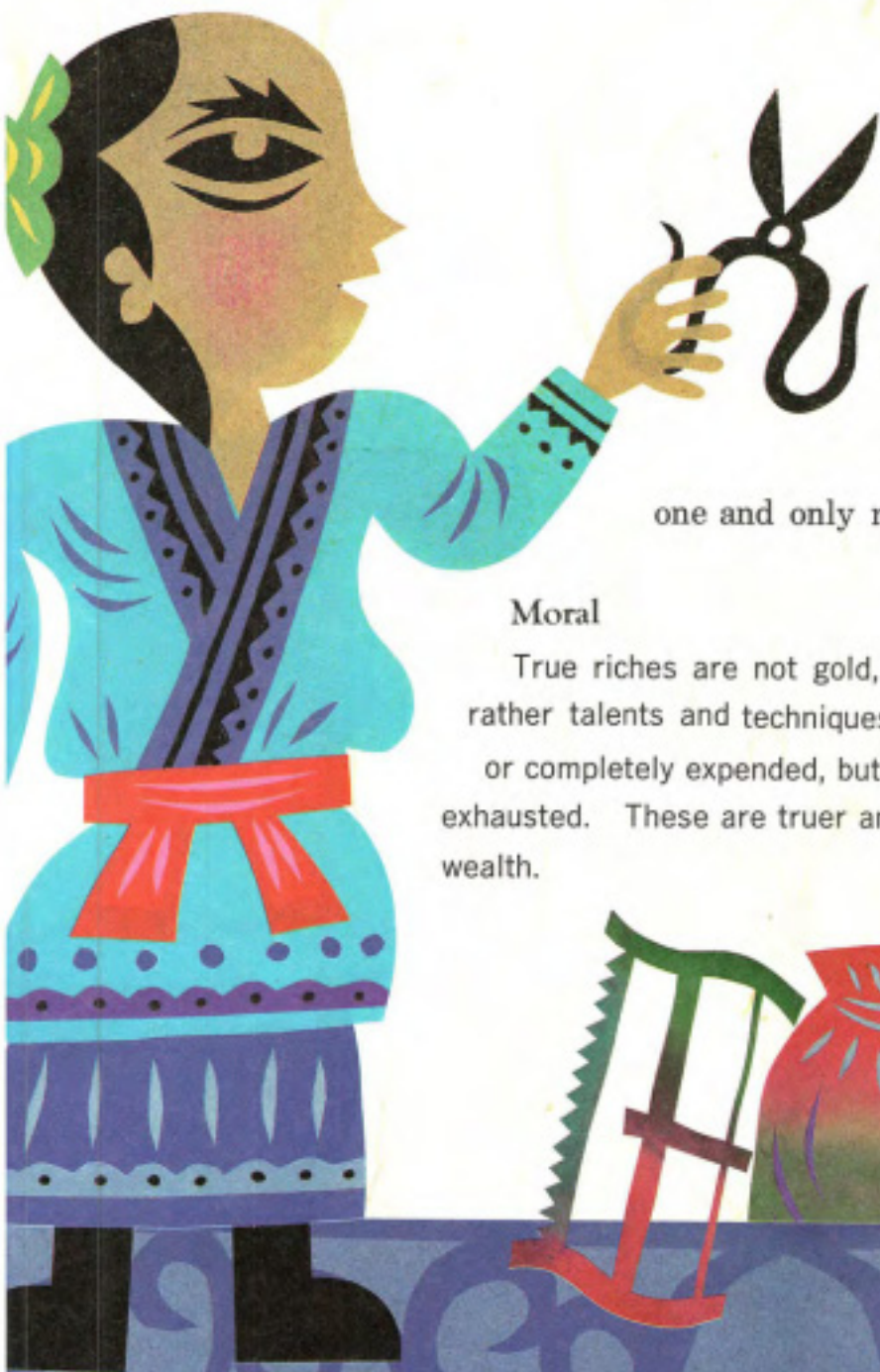
A prince stepped forth and said in a straightforward and confident manner, "I am a prince. I am rich beyond measure, but if I could win the princess' hand in marriage, I would hand all of my riches over to her. This way, I would become the poorest of all men."

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 Uyghur 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：「原來竹子煮了之後這麼嫩，這麼好吃。」

過了幾天，北方人回老家去了。晚上，他睡在竹席上，忽然想起在南方朋友家吃到的竹筍湯。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，讓全家大小嘗嘗。」

第二天早上，太太果然把他們所睡的竹席拿來劈成一段一段，放進鍋裏去煮。可是煮了老半天，這竹子卻怎麼也煮不爛。

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

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

（取材自《笑林》）

【寓意】

對事情沒有徹底的了解，只知一知半解，便魯莽地去做，是做不好事的。這個北方人煮「竹子」沒煮成，只責



怪朋友欺騙他；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, "Hmmp! 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_レ人_レ開_レ了_レ一_レ家_レ賣_レ酒_レ的_レ鋪_レ子_レ。他_レ不_レ但_レ對_レ待_レ客_レ人_レ很_レ有_レ禮_レ貌_レ，量_レ酒_レ一_レ分_レ一_レ釐_レ也_レ不_レ差_レ，價_レ錢_レ又_レ公_レ道_レ，而_レ且_レ所_レ賣_レ的_レ酒_レ香_レ醇_レ味_レ美_レ。照_レ理_レ說_レ，他_レ的_レ酒_レ鋪_レ生_レ意_レ應_レ該_レ很_レ好_レ才_レ對_レ；可_レ是_レ，實_レ際_レ上_レ，生_レ意_レ卻_レ很_レ清_レ淡_レ，一_レ天_レ難_レ得_レ有_レ幾_レ個_レ顧_レ客_レ上_レ門_レ。他_レ眼_レ看_レ著_レ倉_レ庫_レ裏_レ賣_レ不_レ出_レ去_レ的_レ酒_レ越_レ積_レ越_レ多_レ，最_レ後_レ甚_レ至_レ發_レ酸_レ了_レ，便_レ決_レ定_レ去_レ請_レ教_レ住_レ在_レ同_レ一_レ條_レ巷_レ子_レ裏_レ的_レ楊_レ老_レ先_レ生_レ，看_レ不_レ到_レ底_レ是_レ什_レ麼_レ緣_レ故_レ。

「楊_レ老_レ，您_レ說_レ這_レ是_レ什_レ麼_レ道_レ理_レ呀_レ？我_レ哪_レ一_レ點_レ做_レ得_レ不_レ夠_レ，爲_レ什_レ麼_レ生_レ意_レ這_レ麼_レ差_レ呢_レ？差_レ得_レ酒_レ都_レ發_レ酸_レ了_レ！」他_レ問_レ楊_レ老_レ先_レ生_レ。

「嗯_レ，嗯_レ，」楊_レ老_レ先_レ生_レ用_レ手_レ撫_レ摸_レ了_レ一_レ下_レ自_レ己_レ又_レ長_レ又_レ白_レ的_レ鬍_レ鬚_レ，認_レ真_レ地_レ想_レ了_レ一_レ會_レ兒_レ，問_レ道_レ：「你_レ養_レ狗_レ嗎_レ？」

「是_レ啊_レ，養_レ了_レ一_レ隻_レ。」酒_レ鋪_レ老_レ關_レ不_レ回_レ答_レ。

「你_レ的_レ狗_レ很_レ凶_レ吧_レ？」楊_レ老_レ先_レ生_レ又_レ問_レ。

酒_レ鋪_レ老_レ關_レ不_レ說_レ：「我_レ的_レ狗_レ是_レ很_レ凶_レ。可_レ是_レ——」他_レ還_レ是_レ想_レ不_レ通_レ：「狗_レ凶_レ和_レ酒_レ賣_レ不_レ出_レ去_レ有_レ什_レ麼_レ關_レ係_レ呢_レ？」

楊_レ老_レ先_レ生_レ笑_レ著_レ說_レ：「狗_レ凶_レ，人_レ家_レ怕_レ牠_レ呀_レ。你_レ想_レ，人_レ家_レ揣_レ著_レ錢_レ，提_レ著_レ酒_レ壺_レ去_レ買_レ酒_レ。走_レ到_レ酒_レ鋪_レ門_レ口_レ，你_レ的_レ狗_レ凶_レ巴_レ巴_レ地_レ衝_レ著_レ人_レ就_レ叫_レ，就_レ咬_レ。誰_レ還_レ敢_レ去_レ買_レ你_レ的_レ酒_レ呀_レ？這_レ就_レ難_レ怪_レ你_レ的_レ酒_レ要_レ賣_レ不_レ出_レ去_レ，以_レ致_レ於_レ變_レ酸_レ了_レ。」

（取材自《韓非子》）

【寓意】

再_レ好_レ的_レ主_レ張_レ或_レ計_レ畫_レ，如_レ果_レ有_レ壞_レ人_レ阻_レ擋_レ，也_レ難_レ以_レ付_レ諸_レ實_レ行_レ。韓_レ非_レ子_レ用_レ這_レ則_レ寓_レ言_レ來_レ警_レ戒_レ國_レ君_レ：國_レ家_レ也_レ有_レ凶_レ狗_レ，擋_レ住_レ國_レ君_レ的_レ路_レ，使_レ他_レ不_レ能_レ重_レ用_レ有_レ才_レ幹_レ的_レ人_レ，使_レ他_レ無_レ法_レ執_レ行_レ好_レ的_レ政_レ策_レ。







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的呢？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，砸死了一隻大鹿子，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，也一邊說一邊跑了過來：「石頭是我滾的，鹿子是牠的。」

騙子和牧童同時跑到農夫的身邊。騙子一把抓住牧童，很兇猛地罵道：「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……」

騙子打斷牧童的話，說：「閉嘴，是我，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，農夫拿出早已準備好的粗藤子，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？這到底是怎么回事？不是要去抬鹿子嗎？」

農夫仍舊一邊打一邊罵：「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_レ道_レ原來_レ砸_レ死_レ的_レ是_レ農_レ夫_レ的_レ兒_レ子_レ，
不_レ是_レ鹿_レ子_レ，便_レ哀_レ求_レ說_レ：「饒_レ命_レ呀_レ，石_レ頭_レ不_レ是_レ我_レ滾_レ
的_レ。」

牧_レ童_レ跑_レ過_レ來_レ對_レ騙_レ子_レ說_レ：「我_レ本_レ來_レ要_レ說_レ是_レ我_レ的_レ牛_レ
踩_レ到_レ石_レ頭_レ，使_レ它_レ滾_レ到_レ山_レ下_レ去_レ，你_レ卻_レ偏_レ說_レ是_レ你_レ滾_レ
的_レ！」

（彝_レ族_レ寓_レ言_レ）

【寓意】

不_レ誠_レ實_レ反_レ而_レ會_レ害_レ到_レ自_レ己_レ。騙_レ子_レ貪_レ心_レ，想_レ要_レ白_レ白_レ得_レ到_レ一_レ隻_レ
鹿_レ子_レ而_レ說_レ謊_レ，結_レ果_レ不_レ但_レ得_レ不_レ到_レ鹿_レ子_レ，反_レ而_レ遭_レ到_レ一_レ頓_レ毒_レ打_レ。



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，無意間發現一塊一尺長的玉石。農夫不知道這是——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。家人看不到這種情形，都害怕極了，立刻跑去告訴鄰居。

鄰居於是乘機嚇唬他們：「這就證明我說的是沒錯，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，把玉石偷揀回來，並且把它獻給君王。

君王得到了這塊玉，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，還賜給他永遠享受大官的俸祿。

（取材自《尹文子》）

【寓意】

有些人用奸詐的手段謀取名利，真是令人痛恨、不齒；而農夫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：不得了了！樹下有口井，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，猴王也來了。「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，哪裏搆得著呢？猴王不停地震動頭，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，我想出一個好辦法。我用尾巴鉤住樹枝，再用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，便可以一連串到水裏，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「咔嚓」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，卻費力地想去水裏撈月。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."

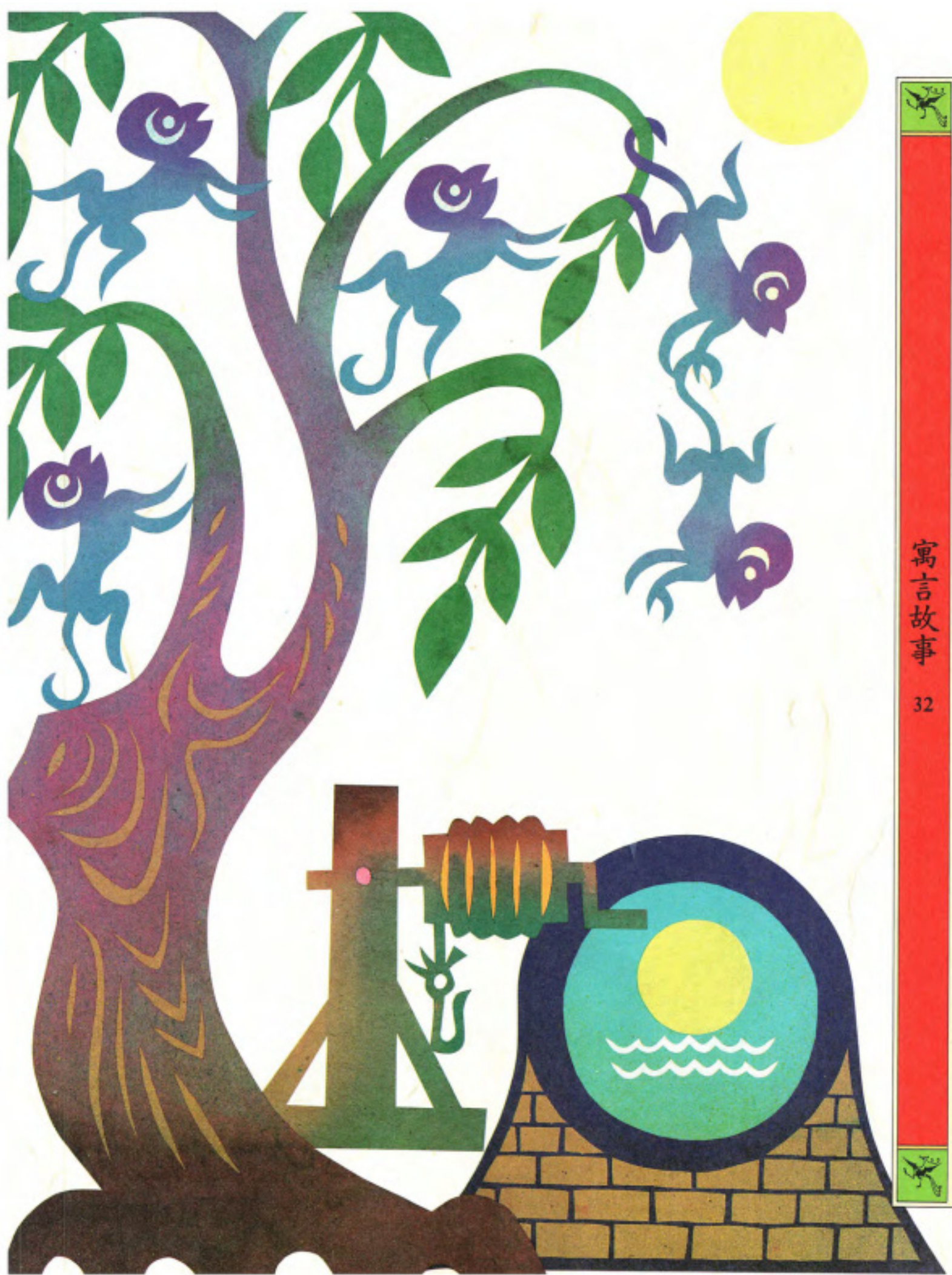
But the surface of the well water was deep down in the well, and their arms were very short. How could they reach it? The king of the monkeys scratched his head and rolled his eyes about until he finally came up with something. "I've got it! I've got it! I have thought of a good way. I'll wrap my tail 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_レ一個_レ人_レ，想_レ把_レ自_レ己_レ的_レ收_レ藏_レ的_レ一_レ顆_レ珍_レ珠_レ賣_レ掉_レ。他_レ爲_レ這_レ顆_レ珍_レ珠_レ做_レ了_レ一_レ個_レ很_レ漂_レ亮_レ的_レ盒_レ子_レ，用_レ最_レ高_レ等_レ的_レ木_レ材_レ來_レ做_レ，再_レ用_レ各_レ種_レ香_レ料_レ把_レ它_レ薰_レ得_レ很_レ香_レ。盒_レ子_レ內_レ外_レ還_レ用_レ許_レ多_レ五_レ光_レ十_レ色_レ的_レ紅_レ寶_レ石_レ、練_レ翡_レ翠_レ、珠_レ玉_レ鑲_レ綴_レ，顯_レ得_レ華_レ麗_レ極_レ了_レ。

他_レ把_レ珍_レ珠_レ放_レ在_レ盒_レ子_レ裏_レ，帶_レ到_レ市_レ場_レ去_レ賣_レ。

「賣_レ珍_レ珠_レ呀_レ！賣_レ珍_レ珠_レ呀_レ！」他_レ不_レ停_レ地_レ兜_レ售_レ著_レ。

不_レ久_レ，果_レ然_レ有_レ一_レ個_レ顧_レ客_レ走_レ上_レ前_レ來_レ，拿_レ起_レ盒_レ子_レ，仔_レ細_レ地_レ看_レ不_レ了_レ一_レ會_レ兒_レ，說_レ：「這_レ個_レ盒_レ子_レ的_レ確_レ做_レ得_レ精_レ美_レ極_レ了_レ。它_レ要_レ賣_レ多_レ少_レ錢_レ呢_レ？」

賣_レ珍_レ珠_レ的_レ人_レ說_レ：「我_レ不_レ是_レ賣_レ盒_レ子_レ。我_レ是_レ要_レ賣_レ盒_レ子_レ裏_レ的_レ珍_レ珠_レ！」

顧_レ客_レ打_レ開_レ盒_レ子_レ，不_レ經_レ心_レ地_レ瞄_レ了_レ一_レ眼_レ珍_レ珠_レ，說_レ：「可_レ不_レ是_レ我_レ只_レ中_レ意_レ這_レ盒_レ子_レ，對_レ珍_レ珠_レ可_レ沒_レ興_レ趣_レ。」他_レ取_レ出_レ珍_レ珠_レ，還_レ給_レ賣_レ珍_レ珠_レ的_レ人_レ，說_レ：「告_レ訴_レ我_レ盒_レ子_レ賣_レ多_レ少_レ錢_レ。珍_レ珠_レ，你_レ拿_レ回_レ去_レ吧_レ！」

賣_レ珍_レ珠_レ的_レ人_レ手_レ拿_レ著_レ珍_レ珠_レ，一_レ時_レ不_レ知_レ如_レ何_レ是_レ好_レ。他_レ原_レ來_レ是_レ爲_レ了_レ賣_レ珍_レ珠_レ，才_レ做_レ這_レ個_レ盒_レ子_レ。沒_レ想_レ到_レ現_レ在_レ反_レ而_レ盒_レ子_レ有_レ人_レ要_レ買_レ，珍_レ珠_レ卻_レ仍_レ賣_レ不_レ出_レ去_レ！

（取材自_レ《韓_レ非_レ子_レ》）

【寓意】

外_レ表_レ裝_レ飾_レ得_レ太_レ過_レ分_レ，可_レ能_レ掩_レ蓋_レ了_レ可_レ貴_レ的_レ本_レ質_レ。人_レ們_レ常_レ常_レ因_レ爲_レ太_レ注_レ重_レ華_レ麗_レ的_レ外_レ表_レ，而_レ忽_レ視_レ了_レ重_レ要_レ的_レ內_レ在_レ價_レ值_レ。我_レ們_レ對_レ事_レ物_レ，應_レ該_レ認_レ清_レ本_レ末_レ，不_レ要_レ捨_レ本_レ逐_レ末_レ，或_レ本_レ末_レ倒_レ置_レ。





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，他們不吃一粒飯，連野菜湯也沒得喝。

後來，顏回向人要一點米，便趕快生火燒飯。這時，孔子正躺在一旁休息。他看不見飯快煮熟時，顏回從鍋裏抓了一把飯，放進嘴裏吃了。過了一會兒，飯煮熟了，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：「剛才我夢見了死去的父親。飯如果乾淨的話，我想拿來祭拜一下他老人家。」

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。剛才有些煙灰掉進鍋裏，把飯弄髒了。我想，扔掉飯太可惜，所以一就抓出來吃了。」

孔子這才恍然大悟。他嘆了一口氣，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，而這也往往是靠不住的。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的一部分表面現象或自己的猜想去下判斷；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."

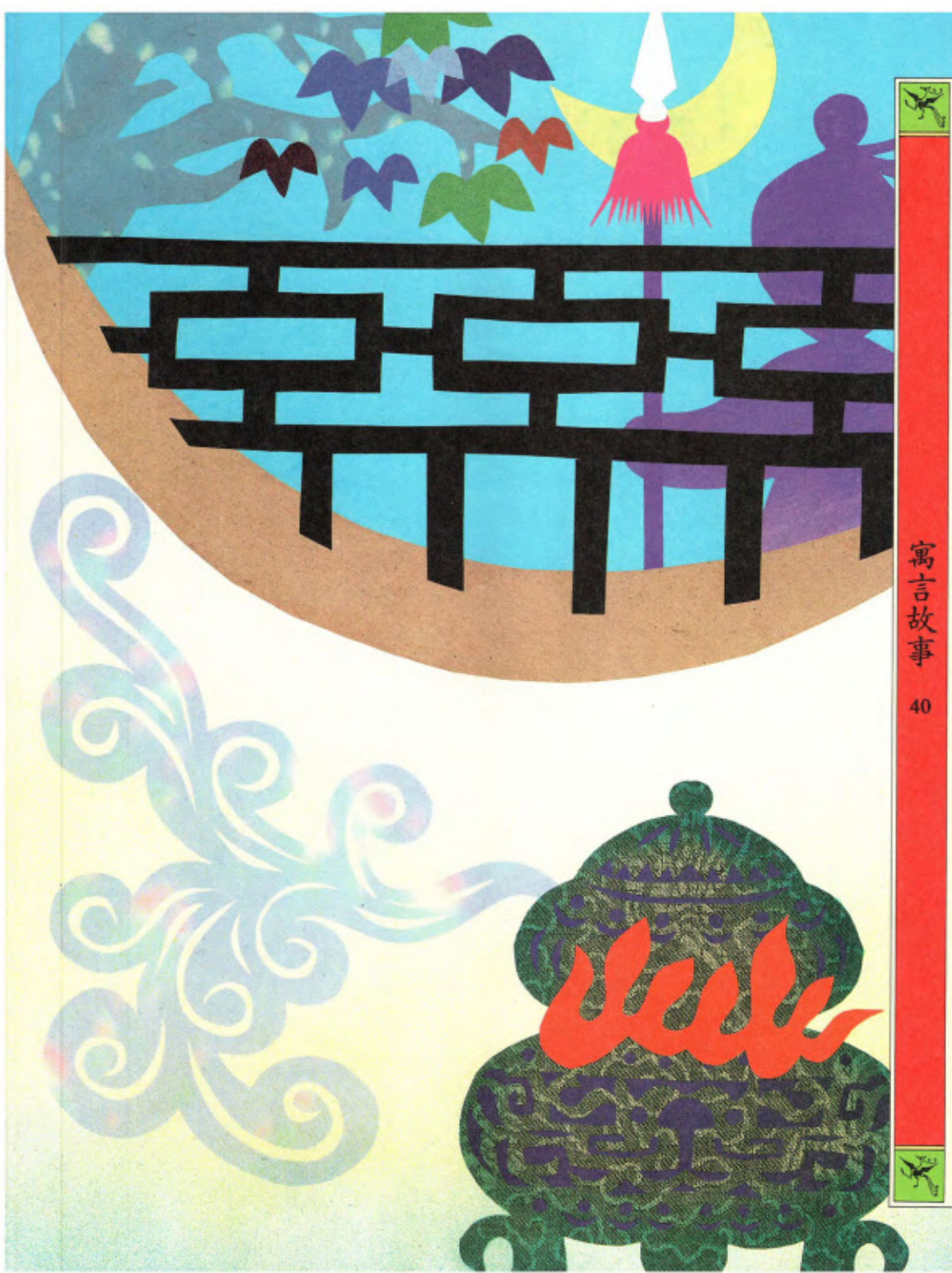
Confucius heard this and came to a sudden realization of the truth of the matter. He sighed and said, "We think we can believe our own eyes, but seeing with the eyes is not always everything. We think we can believe our own impressions, but impressions are not always correct. Pupils, remember: truly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

宋朝的陳述古是個很有機智的人。在他當福建浦城縣令時，有某人丟了東西。縣吏以為這事抓了等一批人，可是這些嫌犯個個否認認自己偷了東西。陳述古於是對他他們說：「沒有某人肯認罪嗎？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。等一會兒就讓它來指認誰是罪犯吧。」

他派人把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，並且叫人偷偷地把墨汁塗在鐘上。塗好了之後，他對嫌犯說：「好了，現在你們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犯人捉來審訊，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，破獲這起盜竊案。



開
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迴
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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

戰國時期，魏國有一個著名的射手，叫更羸。
他有一次和魏王在院中談天，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，就落下來了。魏王驚奇地說：「神奇！神奇！射箭的技術居然可以高明到這地步。」

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：「你又怎麼知道這是受了傷的孤雁呢？」

更羸解釋說：「牠飛得很慢，而且一邊飛一邊叫，叫聲很悲哀。飛得很慢，是因為傷口痛；叫聲悲哀，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，就以為又有人用箭射牠。於是拼命飛高，以致傷口裂得更大了，終於支持不住，掉下來了。」

（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，就使它落下來。可見凡事若能先仔細觀察，利用其特點，可以一得半之功倍的效果。





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'ue*)

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。」

兩個人各說各的話，王公大人審問了半天，沒有辦法審出究竟誰對誰錯，只好宣布暫時停審。

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。你去看看那傷是在手臂的哪一邊，如果傷靠裏邊，那是他自己咬的，若是傷靠外邊，那是別人咬的。」

第二天，王公大人又開堂審問。他查看了一下張三的手臂，咬傷是靠裏邊。於是判張三自己咬傷自己，還誣賴李四，罰銀五百兩。

人們都稱讚王公大人是一位能幹的判官。



迴避





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

王公於是叫王五上前來讓他查看傷口。王公一看，傷是在緊靠嘴邊的地上，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，鼻子就在嘴的上邊，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：「站在桌子上不就咬到了嗎？」

（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開笑話了。





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

一個朋友送三個大餅給一對夫婦。這夫婦倆各吃了一個，剩下一個。他們便互相約定說：「從現在開始，我們兩個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，他們爲了這個餅，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，把他們的東西一樣樣地收入他的布袋裏。丈夫在前廳看不見了，不敢

開口喊捉賊，只比手

劃腳地要小偷出去。

小偷看不見丈夫這般模樣，反而取笑他說：「哈哈，原來是個啞巴啊！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，看不見

小偷背了一

袋東西，





跑出來大門外去拿了。她大叫：「有賊！有賊！捉賊啊！」可是已經太遲了，小偷早已跑得看不見踪影。

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

丈夫看不見太太張口說話，卻高興地拍手大笑說：「哈哈，丫頭，你輸了。這塊餅是我吃的了，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，居然不惜讓小偷去家裏的財物，還只為得到了這塊餅而高興，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

春秋時期的，宋國的國君宋元君，有一天晚上做了
了一個夢。他夢見一個披頭散髮，從邊門探進頭來，
對他說：「我是清江水神使者，要到黃河的
河神河伯那裏去，半路上，被一個叫余且的漁夫捉





去了。」

元君醒來以後，想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。」

元君便問左右的兩人：「漁民中，有沒有叫余且的？」

左右的兩人說：「有這麼一個人。」

元君說：「去叫余且來朝見。」

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。

孔子聽到了這件事，感嘆地說：「這隻神龜能托夢給元君，但不能逃出余且的網。它的智慧足以以一次、二次靈驗地替人占卜吉凶，卻不能使自已被殺的禍運。可見智慧有困乏的時候，而神靈也有辦不到的事。即使是有最高智慧的，也不敢不過許多人的計謀啊！」

（取材自《莊子》）

【寓意】

無論人或神仙多聰明、多神通廣大，也還是不能辦不到的事。



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——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，又看不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：「喂，你們準備去旅行嗎？」

這個編鞋匠說：「我們正準備搬到南方去的越國去住。」

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，可以一賣鞋帽維生啊！」

朋友說：「不行，不行，靠賣鞋賣帽過日子，你們會窮得沒飯吃的。」

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，人們習慣打赤腳，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用不上，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？」

夫婦倆聽了，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



國裏夫婦做鞋、帽的技藝在魯國很有用，因為魯國的人需要穿鞋戴帽；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，一個個都是瘋子，說話顛三倒四，做事瘋瘋顛顛。

只有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，全國裏只有國王一個人沒有發瘋。

可是，就因為國王沒有發瘋，他說的、他做的、他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，衣著邋邋遢遢，內衣穿在外面，外衣穿在裏面，或者鞋子一腳白，一腳黑；而國王總是梳洗得乾乾淨淨，衣服穿得整齊整齊。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，便躺在地上一邊打滾，一邊大嚷大叫；而國王卻說這樣不對，他不敬，把他們捉起來關……

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，有的掰開他的嘴巴灌藥……

國王被他們弄得非常痛苦。有一天晚上，他偷偷地溜出去，跑到狂泉，喝下泉水。





國王喝下了泉水之後，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，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.

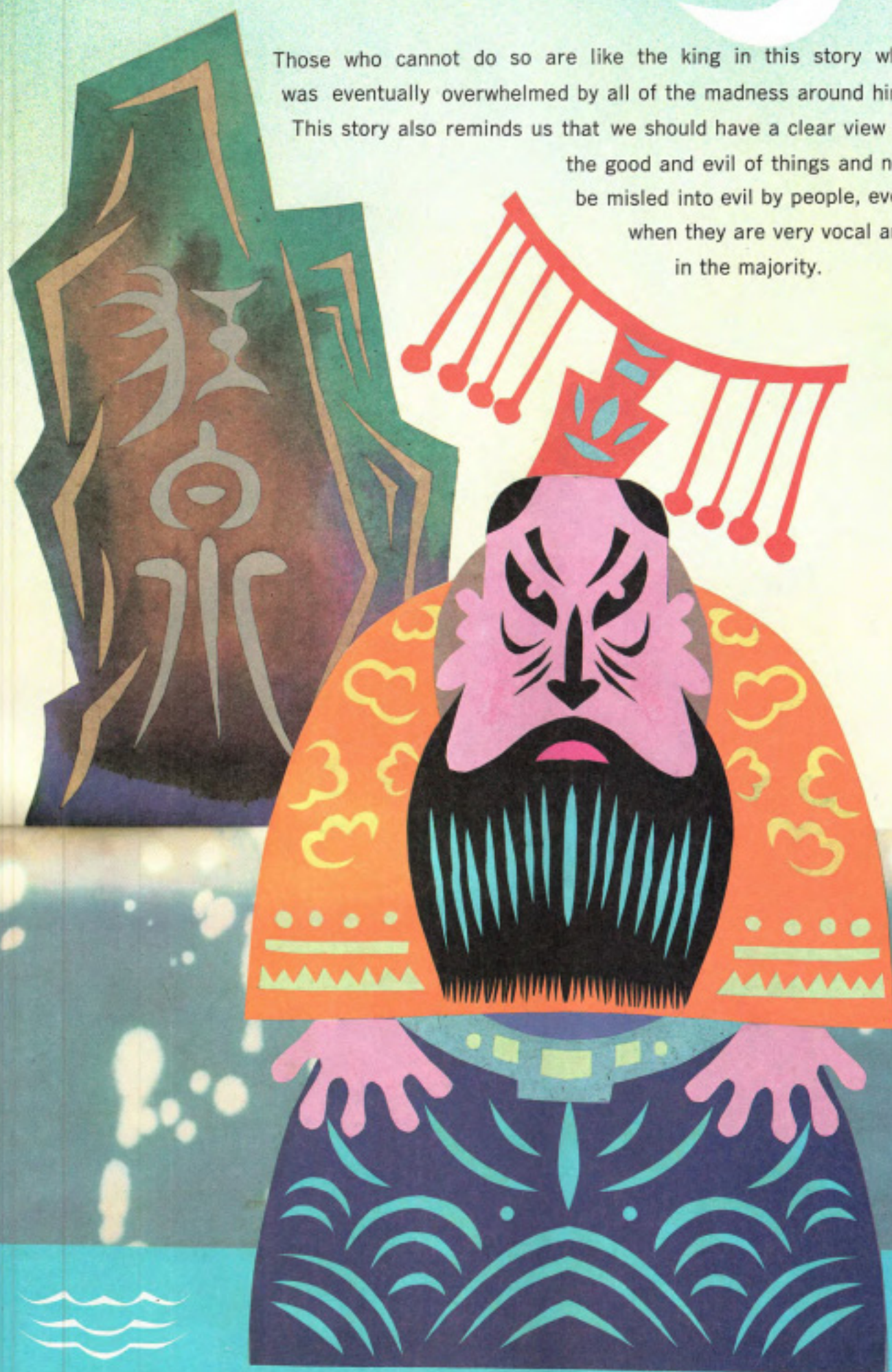
The king suffered greatly at the hands of his subjects. That night he managed to escape from captivity and sneaked over to the Spring of Madness. There he drank and immediately became a madman. When his subjects saw that their king was now as crazy as the rest of them, they rejoiced and believed that 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，一隻餓狼聞到肉味，從草叢裏鑽了出來。獅子看不見狼，滿面笑容地說：「你真好啊，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，你真的肯讓我吃你的象肉？」

獅子假裝大方地說：「怎麼不呢？只要你替我把這象背回家，我給你象尾一巴吃，肥嫩嫩的，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，你知不知道世上有個規矩？凡是尊貴的人背東西，後面一定要跟一個低賤的人喊號子，才顯得威风。如如果我背大象走在前面，你在後面跟著，那麼，人家看不見了，還以爲你低賤，以爲我尊貴。這可怎麼辦好呢？」

一向驕傲自大的獅子聽了狼的話，立刻說：「那不行。我是獸中之王，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。

獅子到了家以後，把象尾一巴分給吃了狼。狼吃得飽飽的，擦擦嘴，唱著歌兒走了。

（藏族寓言）

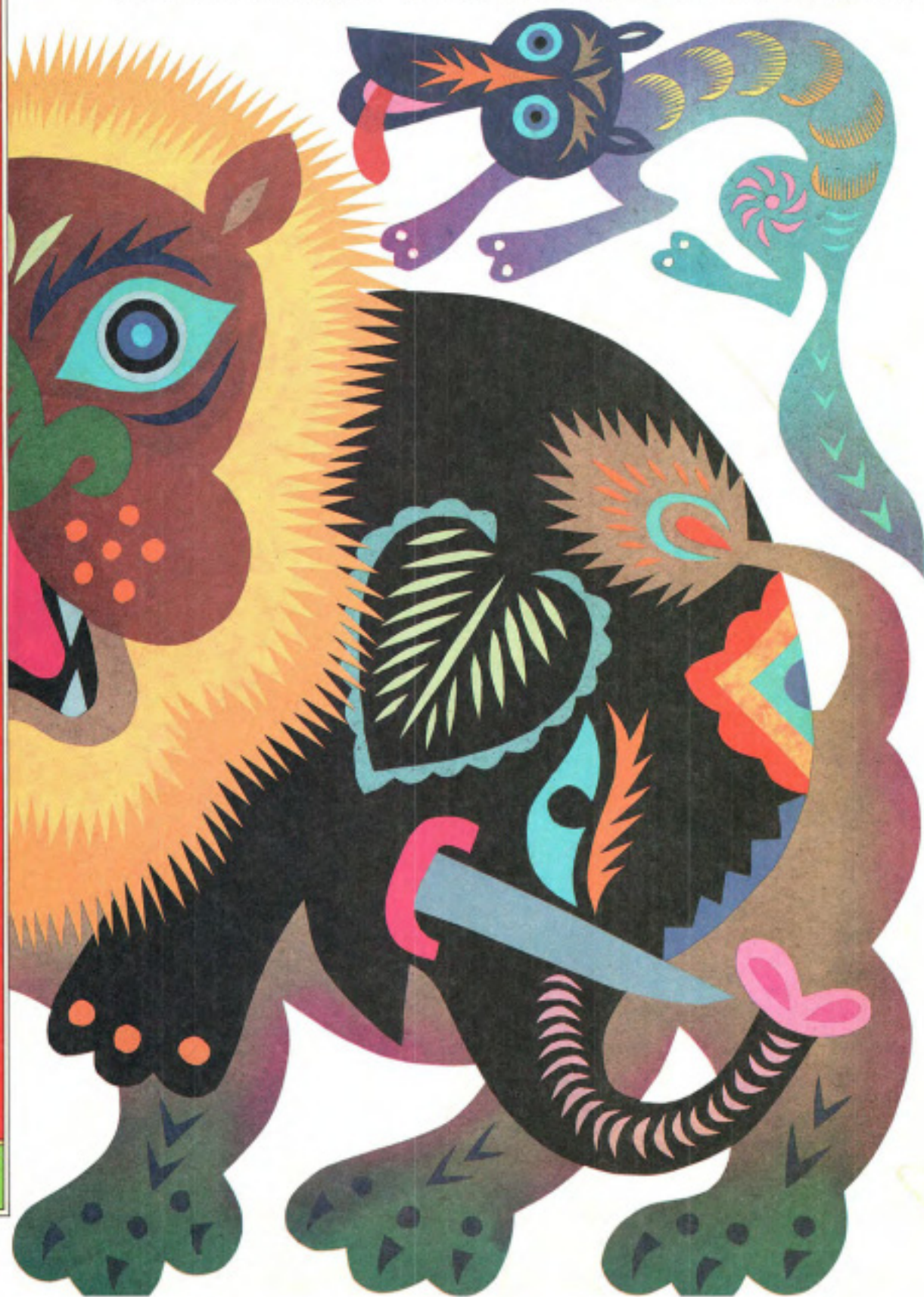
【寓意】

一個人狂妄自大時，可能會做出可笑的事。像獅子，自以爲尊貴，實際上卻做了狼的腳夫，白白讓狼占了便宜。



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?"

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，矛和盾是最主要的武器。矛用来攻击对方，盾用来抵挡对方的矛，保护自己。

有一个人在市场摆了个摊子，卖矛和盾。他对围在他摊子前的人群大声叫卖：「来呀，来呀，来买矛，来买盾呀！」他拿起盾，得意地说：「你们看看我卖的这盾，是天下最坚硬的盾，绝对没有任何





何東西都能刺穿它！」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？」

賣矛和盾的人被這樣一問，只有張口結舌，一句話也答不出來。

（取材自《韓非子》）

【寓意】

我們現在時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，比喻事情互相抵觸。這個故事指出：兩個互相抵觸的事，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

天帝坐在騎白龍，平時載著天帝，在天上一飛就是好幾萬里，非常神氣。有一天，牠閒著沒事做，往下一看，看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：「天天在天上跑，真無聊！地上多麼好玩啊！讓我來想想個辦法，偷個閒，到地上去玩玩。」

白龍於是把自己變成一條魚，降落到水池裏去。

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：「你在那裏被刺傷？那時你又把自己變成什麼樣子？」天帝十分了解了白龍，知道牠時常把自己變成的樣子變來變去。

白龍說：「我因為一時貪玩，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；你變化成魚，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】

判斷一件事物，要先客觀地考慮事情發生時的各種情況。天帝以爲漁夫無罪，因爲他傷的不是白龍，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善變，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

戰國時期著名的哲學家楊朱（楊子）有一個弟弟名叫楊布。有一天，楊布穿了一件白衣，出去找朋友辦事。他走到半路，忽然下起雨來。楊布趕快跑到朋友家，把淋濕的白衣脫下，換了一件黑衣服穿上。

楊布辦完事，便回家了。他的狗在門口看不見他，穿著黑衣服走來，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。看我教你訓你！」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，趕快跑出來看個究竟。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，這畜牲還對我搖尾一巴；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服，便笑嘻嘻地說：「放下棍子，別打牠。你想想看，剛才你出門時是穿著白衣，現在回家卻穿著黑衣服。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，如果自己是改變了，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_レ一_レ回_レ，莊_レ子_レ去_レ拜_レ訪_レ魯_レ哀_レ公_レ。哀_レ公_レ對_レ莊_レ子_レ說_レ：「我_レ們_レ魯_レ國_レ有_レ很_レ多_レ精_レ通_レ儒_レ家_レ學_レ問_レ的_レ儒_レ士_レ，可_レ是_レ研_レ究_レ道_レ家_レ學_レ說_レ的_レ人_レ卻_レ很_レ少_レ呢_レ。」

莊_レ子_レ反_レ駁_レ說_レ：「不_レ，您_レ錯_レ了_レ。魯_レ國_レ的_レ儒_レ士_レ也_レ很_レ少_レ。」

哀_レ公_レ聽_レ了_レ，很_レ不_レ服_レ氣_レ地_レ說_レ：「全_レ魯_レ國_レ的_レ人_レ幾_レ乎_レ都_レ穿_レ儒_レ士_レ的_レ服_レ裝_レ，你_レ怎_レ麼_レ說_レ儒_レ士_レ很_レ少_レ呢_レ？」

莊_レ子_レ說_レ：「我_レ聽_レ說_レ，頭_レ戴_レ圓_レ形_レ帽_レ的_レ儒_レ士_レ，應_レ該_レ懂_レ得_レ天_レ文_レ；腳_レ穿_レ方_レ頭_レ鞋_レ的_レ儒_レ士_レ，應_レ該_レ精_レ通_レ地_レ理_レ；身_レ上_レ佩_レ帶_レ玉_レ玦_レ的_レ儒_レ士_レ，應_レ該_レ善_レ於_レ處_レ理_レ事_レ情_レ，有_レ決_レ斷_レ的_レ能_レ力_レ。不_レ過_レ依_レ我_レ看_レ，真_レ正_レ有_レ這_レ些_レ才_レ學_レ的_レ人_レ，未_レ必_レ穿_レ著_レ儒_レ士_レ的_レ服_レ裝_レ；而_レ穿_レ了_レ儒_レ士_レ服_レ裝_レ的_レ人_レ，卻_レ不_レ見_レ得_レ真_レ正_レ有_レ這_レ些_レ才_レ學_レ。假_レ如_レ您_レ不_レ信_レ我_レ的_レ話_レ，那_レ麼_レ我_レ建_レ議_レ您_レ對_レ全_レ國_レ發_レ布_レ一_レ道_レ命_レ令_レ：「凡_レ是_レ沒_レ有_レ具_レ備_レ儒_レ士_レ才_レ學_レ，而_レ穿_レ戴_レ儒_レ士_レ服_レ裝_レ的_レ人_レ，一_レ律_レ判_レ處_レ死_レ刑_レ。」這_レ樣_レ，您_レ就_レ可_レ以_レ明_レ白_レ真_レ相_レ。」

魯_レ哀_レ公_レ於_レ是_レ聽_レ從_レ莊_レ子_レ的_レ建_レ議_レ，發_レ布_レ了_レ這_レ樣_レ一_レ道_レ命_レ令_レ。五_レ天_レ以_レ後_レ，整_レ個_レ魯_レ國_レ裏_レ，竟_レ沒_レ有_レ人_レ敢_レ穿_レ儒_レ士_レ的_レ服_レ裝_レ。只_レ有_レ一_レ個_レ男_レ子_レ，穿_レ著_レ儒_レ士_レ服_レ裝_レ，站_レ在_レ哀_レ公_レ的_レ門_レ前_レ。哀_レ公_レ立_レ刻_レ召_レ見_レ他_レ，問_レ他_レ許_レ多_レ有_レ關_レ國_レ家_レ大_レ事_レ的_レ問_レ題_レ。這_レ個_レ男_レ子_レ果_レ然_レ學_レ問_レ很_レ好_レ，對_レ哀_レ公_レ提_レ出_レ的_レ種_レ種_レ問_レ題_レ，都_レ能_レ精_レ確_レ地_レ回_レ答_レ。

莊_レ子_レ說_レ：「這_レ麼_レ大_レ一_レ個_レ魯_レ國_レ，卻_レ只_レ有_レ一_レ個_レ真_レ正_レ的_レ儒_レ士_レ，這_レ樣_レ怎_レ麼_レ可_レ以_レ說_レ魯_レ國_レ有_レ很_レ多_レ儒_レ士_レ呢_レ？」

（取材自《莊子》）



【寓意】

看人看事，不要只被其外表所矇騙；要深入地看清楚其真實的內涵。人做學問也應講求真才實學、名實相符，不要虛飾表面或名過其實。

告示

凡是沒有具備儒士

才學，而穿戴儒士服裝

的人，一律判處死刑。





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.





為貓取名

有一個^レ人^ヲ養^ヒ了^一一隻^ノ貓^ヲ。他^ハ看^エ不^レ這^ノ隻^ノ貓^ヲ長^シ得^レ一^レ副^ノ威^シ武^シ的^ノ模^シ樣^ヲ，便^ニ為^シ牠^ヲ取^キ名^ヲ「虎^ノ貓^ヲ」。

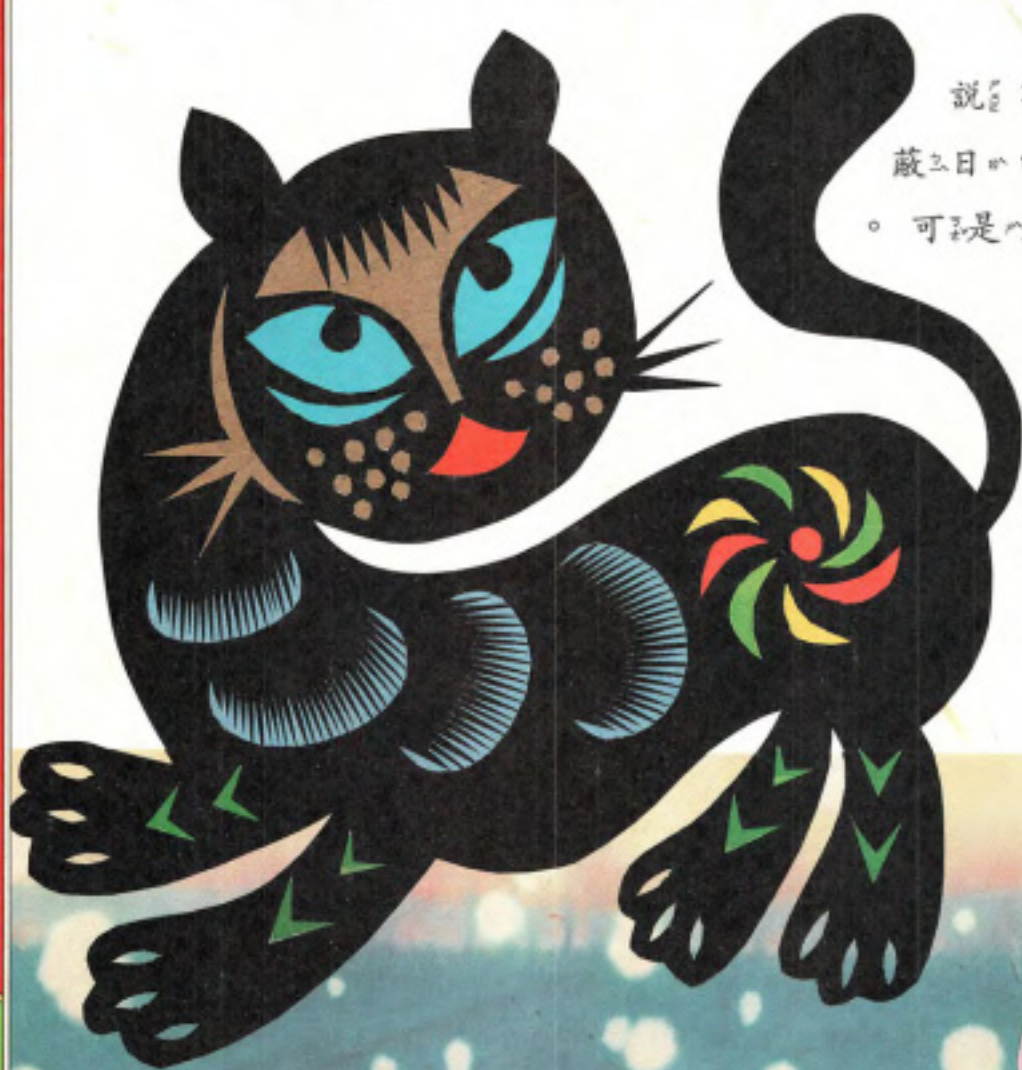
一^レ天^ヲ，他^ハ在^ニ家^ノ裏^ニ招^キ待^ヒ許^シ多^ク客^ヲ人^ヲ。他^ハ得^シ意^シ一^レ地^ニ指^シ著^シ這^ノ隻^ノ貓^ヲ，對^シ客^ヲ人^ヲ說^フ：「我^ハ這^ノ隻^ノ貓^ヲ看^エ不^レ起^シ來^シ很^シ神^シ氣^シ吧^ヲ？我^ハ替^ヒ牠^ヲ取^キ了^一個^ノ名^ヲ字^ヲ叫^ス『虎^ノ貓^ヲ』。」

一^レ個^ノ客^ヲ人^ヲ說^フ：「老^シ虎^ノ雖^シ然^シ勇^シ猛^シ，但^シ還^シ不^レ如^シ龍^ノ那^シ麼^シ神^シ奇^シ。不^レ如^シ叫^ス牠^ヲ『龍^ノ貓^ヲ』。」

第^ニ個^ノ客^ヲ人^ヲ接^シ著^シ說^フ：「龍^ノ是^ハ比^シ老^シ虎^ノ神^シ奇^シ，可^シ是^ハ龍^ノ要^シ飛^ビ上^リ天^ヲ，還^シ需^シ要^シ駕^シ著^シ雲^ヲ才^ニ行^ク，所^ニ以^テ一^レ雲^ノ比^シ龍^ノ更^シ高^シ明^シ。叫^ス這^ノ隻^ノ貓^ヲ『雲^ノ貓^ヲ』吧^ヲ！」

第^ニ三^ノ個^ノ客^ヲ人^ヲ說^フ：「雲^ノ能^シ遮^リ天^ヲ蔽^リ日^ヲ，的^ハ確^シ有^シ本^シ事^ヲ。可^シ是^ハ只^シ要^シ一^レ刮^シ風^ヲ，

雲^ノ就^シ立^シ刻^ニ被^リ吹^リ散^リ。看^エ不^レ來^シ雲^ノ還^シ是^ハ比^シ不^レ上^リ風^ヲ。我^ハ想^フ還^シ是^ハ叫^ス『風^ノ貓^ヲ』來^シ得^シ恰^シ當^シ。」





第四個客人說：「大風真的可以刮得很猛烈，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。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，不必藉其他的名字來助威了。」

（取材自《賢奕一編》）

【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，宇宙間萬物總是一物降一物，各物

都有長處和弱點。





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，不小心心掉到河裏去，就大叫：「救命！救命呀！」。這時斑鳩也在河邊喝水，聽到螞蟻的求救聲，心想：「小螞蟻，我不會有什麼事求助於牠，管牠的！」就裝作沒聽見，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。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，螞蟻看不見一個獵人拿著槍，正對樹上的斑鳩瞄準。螞蟻趕緊爬到獵人的脖子，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，不料卻被捕鳥扣住。牠用力掙扎，可是越掙扎越緊。斑鳩想：「這下真的完了。」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。斑鳩又逃過了一劫。

這時，斑鳩才覺得慚愧。當初，牠差點兒因為瞧不起螞蟻而不救牠；現在，如沒有螞蟻，牠自己早就沒命了。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，自己也會一定因此受益，社會也會安祥和諧。





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.



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