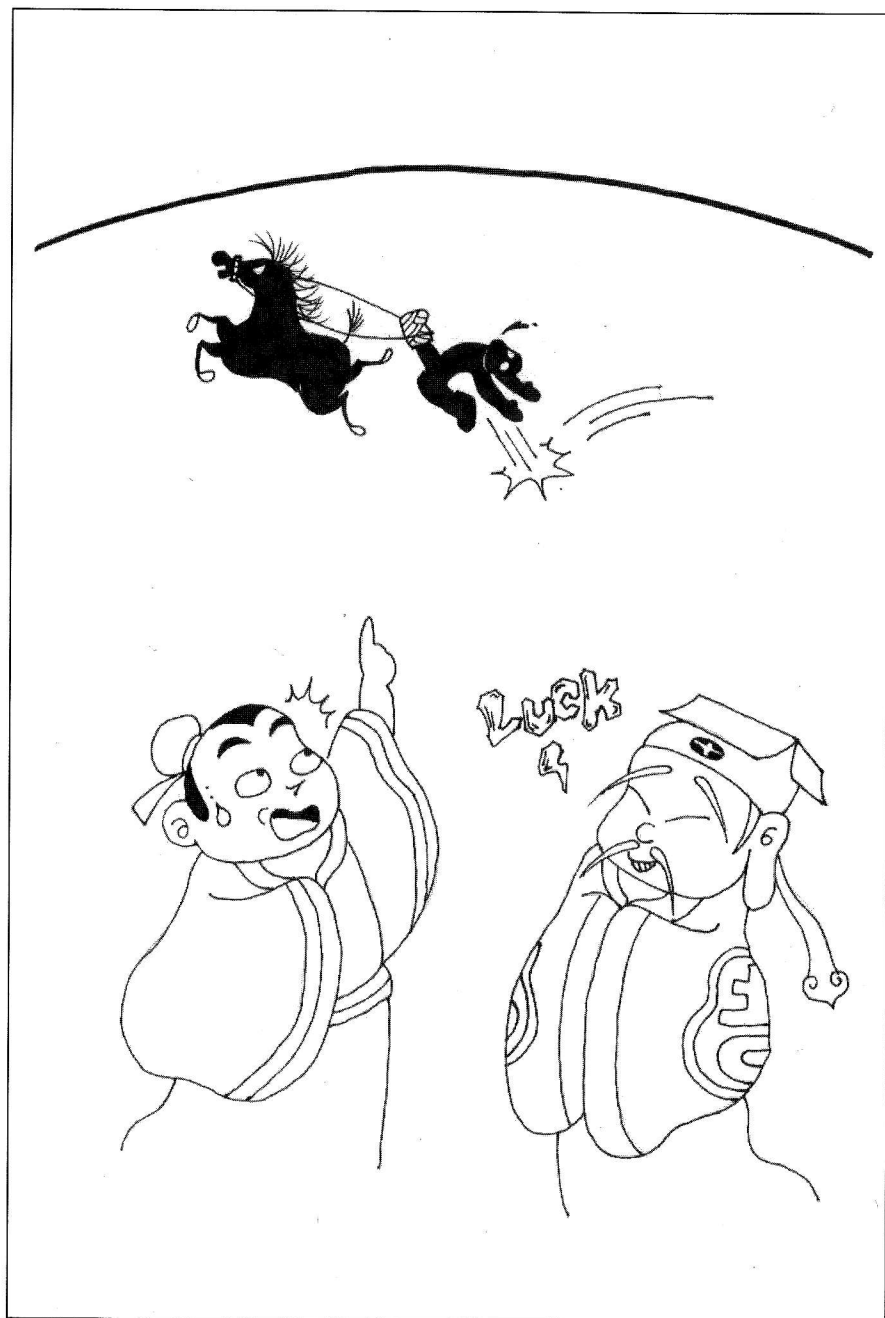


二. 寓言選 (下)

(丙) 塞翁失馬¹



課文 (Text)

近塞上之人有善術者，²馬無故亡而入胡，³人皆弔之。⁴其父曰：「此何遽不為福乎？」⁵居數月，⁶其馬將胡駿馬而歸，⁷人皆賀之，⁸其父曰：「此何遽不能為禍乎？」⁹家富良馬，¹⁰其子好騎，¹¹墜而折其髀，¹²人皆弔之。其父曰：「此何遽不為福乎？」居一年，胡人大入塞，丁壯者引弦而戰。¹³近塞上之人，死者十九。¹⁴此獨以跛之故，¹⁵父子相保。¹⁶故福之為禍，¹⁷禍之為福，化不可極，¹⁸深不可測也。¹⁹

《淮南子·人間訓》²⁰

註釋 (Annotations)

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|------|----------|---|
| 1. 塞 | sài | a fortress; a pass along the Great Wall. |
| 翁 | wēng | old man. |
| 塞翁 | sài wēng | an old man who lived near the frontier. |
| 失 | shī | to lose. |
| 2. 善 | shàn | to be good at. |
| 術 | shù | skill, referring especially to divination and magic power. |
| 3. 故 | gù | reason; cause. |
| 亡 | wáng | to run away. |
| 胡 | Hú | the northern nomadic tribes in ancient times; here, referring to the area where they lived. |

- | | | |
|---------|--------------------|---|
| 4 皆 | jīe | all. (An adverb.) |
| 吊 | diào | to offer condolences; to express sympathy to. |
| 5 何 | hé | what; which? (An interrogative pronoun.)
how; why? (When used adverbially.) |
| 何遽 | hé jù | why. (See 文法闡釋 I.) |
| 福 | fú | good fortune. |
| 6 居 | jū | to live; to stay. (A verb.) When used before a time word, it has a derived meaning of "after (a period of time)" from the sense of "staying (on for a period of time)". |
| 7 將 | jiāng | to lead; to escort. (A verb.) |
| 駿 | jùn | fine (horse). |
| 8 賀 | hè | to congratulate. |
| 9 禍 | huò | misfortune; disaster. |
| 10 富 | fù | abundant; to be rich in. |
| 11 騎 | qí | to ride. |
| 12 墜 | zhuì | to fall down. |
| 髀 | bì | thighbone. |
| 13. 丁壯者 | dīng zhuàng
zhě | those who are able-bodied among the young males. |
| 引 | yǐn | to draw; to pull toward oneself. |
| 弦 | xián | bowstring. |
| 戰 | zhàn | to fight. |
| 14. 死者 | sǐ zhě | those who died. |

十九	shí jiǔ	nine out of ten. (Abbreviated from 十之九.) (See 文法闡釋 III.)
15. 獨	dú	only; alone.
以...之故	yǐ ... zhī gù	because of; for the sake of.
跛	bǒ	lame; crippled.
16. 相保	xiāng bǎo	to mutually protect; to take care of each other.
17. 為	wéi	to be; to become. (A verb.) Here, it means "to transform into".
18. 化	huà	change; transformation.
極	jí	to reach the ultimate end; to exhaust.
19. 深	shēn	depth; mystery.
測	cè	to fathom.
20. 淮南子	Huáinánzi	a work compiled during the Western Han Dynasty under the patronage of the Prince of Huainan.
人間訓	Rén jiān xùn	"In the Human World". A chapter title from the <i>Huainanzi</i> .

文法闡釋 (Grammar Notes)

I. 此何遽不(能)為...乎?

From the context, this can be clearly regarded as a rhetorical question. It can be simplified as 此不能為...乎? "Can't this be ... ?" With the insertion of 何 "how?" and 遽 "suddenly; quickly", the question becomes more challenging. The inserted phrase is probably a short form for 何遽知 "How do (we, you) know so quickly that ... ?" Normally, the yes-or-no question marker 乎 is not needed when the sentence contains an interrogative like 何, but its inclusion here seems to add a certain degree of emphasis.

II. 入塞

This phrase does not mean simply “to enter a fortress”. It means rather “to enter the territory inside the Great Wall”. Similarly, 出塞 means “to go out into the territory beyond the Great Wall”. (These two terms appear frequently in historical writings and poetry.) 塞 as a verb means “to seal; to block”. As a noun, it refers to any of the gates along the Great Wall, which can be readily closed against invaders. (Interestingly, since the Chinese are traditionally defenders, their thinking is reflected in their language. So what is called a *pass* in English is called 塞 *seal* in Chinese or 關 *shut* in Modern Chinese, as in 山海關 “the Shanhai Pass”.)

III. 死者十九

十九 is ambiguous. It may mean “nineteen” (十有九 “ten plus nine”) or “nine out of ten” (十之九 “ten’s nine”). The latter is the case in this context. The sentence may seem to be strange in that its predicate does not contain a verb, but actually it is quite normal to have numbers alone serving as predicates in Classical Chinese. So this sentence means: “Those who died numbered nine out of ten”.