

七.《孟子·梁惠王下》(節)¹



課文 (Text)

齊人伐燕，² 勝之。³ 宣王問曰：⁴ 「或謂寡人勿取，⁵ 或謂寡人取之。以萬乘之國伐萬乘之國，⁶ 五旬而舉之，⁷ 人力不至於此。⁸ 不取，必有天殃。⁹ 取之何如？」¹⁰ 孟子對曰：「取之而燕民悅，則取之。古之人有行之者，武王是也。¹¹ 取之而燕民不悅，則勿取。古之人有行之者，文王是也。¹² 以萬乘之國伐萬乘之國，簞食壺漿以迎王師，¹³ 豈有他哉？¹⁴ 避水火也。如水益深，¹⁵ 如火益熱，亦運而已矣。¹⁶」

註釋 (Annotations)

- | | | |
|-------|----------|--|
| 1. 下 | xià | part two. |
| 2. 齊 | Qí | a state during the Zhou Dynasty located on the Shandong peninsula. |
| 伐 | fá | to attack openly. |
| 燕 | Yān | a state in the present-day Beijing (北京) area. |
| 3. 勝 | shèng | to win a victory over. |
| 4. 宣王 | Xuānwáng | King Xuan, a king of Qi. |
| 5. 或 | huò | someone. (Note that in Classical Chinese 或 is a pronoun, not a conjunction.) |
| 謂 | wèi | to tell. |
| 寡人 | guǎ rén | this humble person. (A term used by rulers to refer to themselves.) |

勿	wù	don't + verb + it. (A phonetic fusion of the imperative 毋 and the pronoun 之.)
取	qǔ	to take possession of.
6. 以	yǐ	with. (A preposition.)
7. 旬	xún	ten days.
舉	jǔ	to take over (a territory) by force.
8. 人力	rén lì	human capability.
至	zhì	to reach; to arrive.
9. 天殃	tiān yāng	calamity from Heaven.
10. 取之何如	qǔ zhī hé rú	what do you think if I keep it?
11. 武王	Wǔwáng	King Wu. The first king of the Zhou Dynasty, who overthrew the Shāng 商 Dynasty.
是	shì	this. (A demonstrative pronoun.)
12. 文王	Wénwáng	King Wen, King Wu's father, who laid the basis for the founding of the Zhou Dynasty.
13. 簞	dān	a bamboo utensil for holding cereal foods.
食	sì	solid cereals. (Note that when 食 means food in general, it is pronounced shí, but when it means cereals, or used as a verb meaning "to feed", it is pronounced sì.)
漿	jiāng	a kind of beverage.
簞食壺漿	dān sì hú jiāng	baskets of food and pitchers of drink.
以	yǐ	therewith. (Syntactically it helps to connect two verb phrases, the second of which indicates the purpose of the first.)
迎	yíng	to welcome; to go forward to meet.

- | | | |
|-------|---------------|--|
| 王師 | wáng shī | the King's army; here referring to the army of the King of Qi. |
| 14. 他 | tā | other. (Note that in Classical Chinese, 他 does not mean "he" or "she".) |
| 哉 | zāi | particle used at the end of a sentence as an exclamation. |
| 豈有他哉 | qǐ yǒu tā zāi | how could there be any other reason? |
| 15. 益 | yì | more. (An adverb.) (Used before an adjective, the word is like 更 in Modern Chinese.) |
| 16. 運 | yùn | to move; to turn around. |



文法闡釋 (Grammar Notes)

I. 不取，必有天殃。

This is a conditional sentence without a marker (such as 則 between its two clauses). The conditional clause 不取 has neither subject nor object, but the context makes it clear that it means: "if I do not take it (the Yan territory)". The verb 有 in the main clause 必有天殃 may be taken in either a general sense ("there will be") or in a more specific sense ("someone will have"). So the sentence can be translated as: "If I do not annex it, there will certainly be some natural disaster (as an indication of Heaven's curse)".

II. 豈有他哉？避水火也。

The rhetorical question marker 豈 implies forcefully that the opposite of what the question says is the truth. It often, but not always, comes together with the sentence-end particle 哉 which indicates exclamation. It can thus be conveniently translated as: "How can there be such a thing that ... !?" The understood subject of the sentence is "the reason why the Yan people came forward to welcome the Qi army". So the sentence means, literally, "How can there be such a thing that there is some other (reason)!" 避水火也 is an equational sentence which functions as an answer to the question. Its implied subject is "it (the real reason)". For a more idiomatic translation, the two sentences can be combined as: "How could there be any reason other than that they merely wished to move away from flood and fire (i.e., disaster)!"