



八. 《孟子·滕文公下》(節)¹



課文 (Text)

孟子謂戴不勝曰：²「子欲子之王之善與？」³我明告子。⁴有楚大夫於此，欲其子之齊語也，⁵則使齊人傳諸？⁶使楚人傳諸？」曰：「使齊人傳之。」曰：「一齊人傳之，眾楚人咻之，⁷雖日撻而求其齊也，⁸不可得矣；⁹引而置之莊嶽之間數年，¹⁰雖日撻而求其楚，不可得矣。子謂薛居州善士也，¹¹使之居於王所。¹²在於王所者，¹³長幼卑尊皆薛居州也，¹⁴王誰與為不善？¹⁵在王所者，長幼卑尊皆非薛居州也，王誰與為善？一薛居州，獨如宋王何？」¹⁶」

註釋 (Annotations)

1. 滕文公 Téng Wéngōng Duke Wen of the state of Teng; here functioning as a chapter title.
2. 戴不勝 Dài Búshèng a minister of the state of Song.
3. 與 yú question particle. (See 文法闡釋 I.)
4. 明 míng clearly.
5. 齊語 Qí yǔ dialect of Qi; here used as a verb, i.e., to speak the dialect of Qi. The ensuing (求其) 齊 and (求其) 楚 are the same.
6. 傳 fù to tutor; to teach.
- 諸 zhū phonetic fusion of 之 and 乎. (See 文法闡釋 I in Lesson 4, p. 58.)

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| 7. 眾 | zhòng | a lot of. |
| 咻 | xiū | to chatter. |
| 8. 雖 | suī | even if. (Note that in Modern Chinese, 雖 means "although", but in Classical Chinese 雖 means both "although" and "even if".) |
| 撻 | tà | to beat with a stick; to whip. |
| 9. 得 | dé | to obtain; here, it means "to achieve the goal". |
| 10. 引 | yǐn | to pull (close to oneself). |
| 置 | zhì | to place. |
| 莊嶽 | Zhuāngyuè | name of a district in the heart of the capital of Qi. |
| 閒 | jiān | a space (or time) within certain limits. (Same as 間.) |
| 11. 薛居州 | Xuē Jūzhōu | name of a person. |
| 善士 | shàn shì | good man. |
| 12. 居 | jū | to reside. |
| 所 | suǒ | place; location. |
| 13. 在 | zài | to be present. (A verb.) |
| 14. 長 | zhǎng | old (in age); here used as a noun, referring to those who are old. |
| 幼 | yòu | young; those who are young. |
| 卑 | bēi | low; humble; those in low positions. |
| 尊 | zūn | high; honorable; those in high positions. |
| 15. 為 | wéi | to do. (A verb.) |
| 善 | shàn | good; here, 不善 is used as a noun, meaning "evil things". |
| 16. 如…何 | rú ... hé | an idiomatic pattern. (See 文法闡釋 III.) |



文法闡釋 (Grammar Notes)

I. 子欲子之王之善與？

The sentence-end particle 與 (sometimes written as 歟) represents the compound 也乎. So it turns the sentence into a question of the form “Is it (true) that ... ?” The word 之 in both its occurrences is a possessive marker. So 子之王 means “your king”, but since the second 之 occurs between a noun and an adjective, it can be seen as a marker for the subordination of the simple sentence 王善 “that the king is good”. Thus, the sentence can be translated as: “Is it true that you, sir, wish your king to be good?” (If 與 is replaced by 乎, the sentence would mean simply, “Do you wish your king to be good?”)

II. 王誰與為不善？

The interrogative pronoun 誰 is the object of the co-verb 與, and because it is an interrogative, it occurs before the co-verb. 為 is here an action verb (“to do; to act”), with 不善 as its object. So the sentence can be rendered as: “With whom will the king do what is not good?”

III. 一薛居州，獨如宋王何？

“如 somebody 何？” is an idiomatic expression, meaning “What can one do about that somebody?” The number 一 before the proper name 薛居州 turns the latter into a common noun, “a person like him”. So this sentence can be rendered as: “What can a single person like Xue Juzhou alone do about the King of Song?”