



十二. 《莊子·秋水》(節)¹



課文 (Text)

秋水時至，²百川灌河。³涇流之大，⁴兩涘渚崖之間，⁵不辨牛馬。⁶於是焉河伯欣然自喜，⁷以天下之美為盡在己。⁸順流而東行，⁹至於北海；¹⁰東面而視，不見水端。¹¹

於是焉河伯始旋其面目，¹²望洋向若而歎曰：¹³「野
誰都不如自己 語有之曰：¹⁴『聞道百，以為莫己若』者，這就是說我了。我之謂也。且
 夫我嘗聞少仲尼之聞，¹⁵而輕伯夷之義者，¹⁶始吾弗
 信，¹⁷今我睹子之難窮也，¹⁸吾非至於子之門，則殆
 矣，吾長見笑於大方之家。¹⁹」

註釋 (Annotations)

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| 1. 莊子 | Zhuāngzǐ | a book attributed to Zhuāng Zhōu 莊周, an important thinker of the Daoist School. The work is known for its charming prose style. |
| 秋水 | qiū shuǐ | autumn flood. Here, it is also the title of a chapter from <i>Zhuangzi</i> . |
| 2. 時 | shí | on time. (An adverb.) |
| 3. 川 | chuān | stream. |
| 灌 | guàn | to pour into. |
| 河 | Hé | the Yellow River. (Note that in the pre-Qin period, 河 was the proper noun for the Yellow River.) |
| 4. 涇 | jīng | to flow unimpeded. |
| 流 | liú | currents; flow. |

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| 5. 涘 | sì | bank (of river). |
| 渚 | zhǔ | islet. |
| 崖 | yá | steep bank. |
| 6. 辯 | biàn | this character means "to debate"; here, it is a substitute for 辨, meaning "to distinguish". |
| 7. 焉 | yān | a particle syntactically redundant here but with the effect of a pause. |
| 欣然 | xīn rán | gladly; in a cheerful manner. |
| 8. 盡 | jìn | altogether. (An adverb.) |
| 9. 順流 | shùn liú | to go downstream. |
| 東行 | dōng xíng | to go east. |
| 10. 北海 | Běihǎi | the North Sea, now called the Bohai Sea (Bóhǎi 渤海). |
| 11. 端 | duān | end. |
| 12. 始 | shǐ | only then. (An adverb.) (Similar to 才 in Modern Chinese.) |
| 旋 | xuán | to turn around. |
| 面目 | miàn mù | face and eyes; look; color. |
| 13. 望洋 | wàng yáng | with an admiring and awestruck look. (A disyllabic word.) |
| 向 | xiàng | to face. (A verb.) |
| 若 | Ruò | name of the god of the North Sea. |
| 14. 野語 | yě yǔ | common saying. |
| 15. 且夫 | qiě fú | moreover; furthermore. (A conjunction.) |
| 嘗 | cháng | once (in the past). (An adverb.) |

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| 少 | shǎo | to belittle; to consider (something) as being unimportant. (A putative verb.) |
| 聞 | wén | what one hears; learning. (A noun.) |
| 16. 輕 | qīng | to consider (something) negligible; to despise. (A putative verb.) |
| 伯夷 | Bó Yí | name of a worthy man in the Shang Dynasty who died of starvation rather than subject himself to the rule of the Zhou Dynasty. |
| 17. 始 | shǐ | in the beginning; at first. (A noun used as an adverb.) |
| 弗信 | fú xìn | not believe it. (弗 is the equivalent to 不之. The object 之 is put in front of the verb 信 because this is a negative sentence.) |
| 18. 難窮 | nán qióng | difficult to reach the bottom; hard to measure. |
| 19. 見笑於 | jiàn xiào yú | to face the mockery of; to be laughed at by (somebody). |
| 大方之家 | dà fāng zhī jiā | a man of great learning. (家 here indicates a person, as it does in such Modern Chinese terms as 教育家 "educator", 作家 "writer", etc.) |

文法闡釋 (Grammar Notes)

I. 『聞道百，以為莫己若』者，我之謂也。

One rhetorical technique frequently employed in Classical Chinese is to quote some ancient saying and then declare that it is a fitting description of the case at hand. What we have here is such an example. First, the saying is quoted, with 者 attached to its end. The particle 者 here is a nominalizer in a more abstract sense, as a sign of confirmation, so that the quote can now serve as the subject of the sentence. 我之謂也 is the predicate of the sentence wherein 謂 is the verb and 我 is its object. The object is put before the verb for emphasis, and, as if it were not enough, the

pronoun 之 is added to intensify it ("me, this person!"). So the sentence can be translated literally as, "That saying, 'After learning about a hundred lessons, (he) took it to be (i.e., assumed) that no one was as good as himself', talks about (i.e., describes) me, this person!"

II. 吾非至於子之門，則殆矣。

Because of the particle 則, we know this is a conditional sentence, and a subjunctive one. 殆矣 represents the consequential clause, with 吾 as its implied subject. 非 in the conditional clause does not negate the verb 至. As a negative particle for equational sentences, it negates instead the whole clause, though the subject of that clause is, more often than not, placed before it. Therefore, the sentence should be translated as: "If it had not been that I came to your door, I would have been finished".

III. 吾長見笑於大方之家

見笑 means literally "to meet (or encounter) laughter (or jeering)", but, for practical purposes, it can be translated as "be laughed at". This is why, when 見 is followed by a transitive verb (sometimes with 於 + N after them), the pattern is called a "passive construction" by some scholars. This sentence actually shares the same conditional clause with the last sentence, and is, therefore, subjunctive too. So it should be rendered as: "(If it had not been that I came to your door,) I would have always been laughed at by the great enlightened masters".