

# Richard Montgomery High School

## Chinese Program

### Summer Reading Packet For Entering

### IB Chinese 6

## IB Chinese 6

1. Read the following 3 Classic Chinese stories and 1

modern stories

- a. 三國演義 ( 三顧茅廬 ) / 三国演义 ( 三顾茅庐 )
- b. 水滸傳 ( 武松打虎 ) / 水浒传 ( 武松打虎 )
- c. 西游記 ( 三打白骨精 ) / 西游记 ( 三打白骨精 )
- d. 刘墉 ( 照亮你自己 ) / 劉墉 ( 照亮你自己 )

2. Answer each story's questions on a 3 ring binder sheet

3. Turn in the 4 pages of questions/answers on the first

day of class.

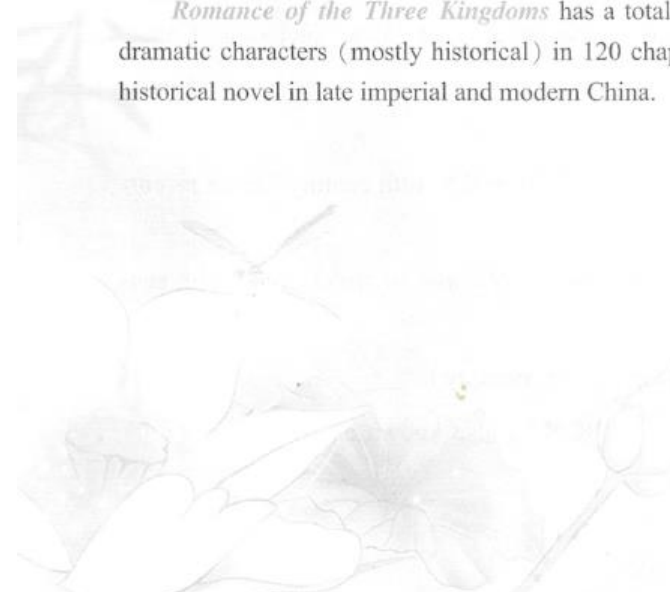


## Romance of the Three Kingdoms

### 《三国演义》

*Romance of the Three Kingdoms*, written by Luo Guanzhong in the 14th century, is a Chinese historical novel. It is based on events which took place during the turbulent years near the end of the Han Dynasty and the Three Kingdoms era of Chinese history, starting in the year 169 AD and ending with the reunification of the land in the year 280 AD.

The story (part historical, part legend and part myth) chronicles the lives of feudal lords and their retainers, who tried to replace the dwindling Han Dynasty or restore it. While the novel actually follows literally hundreds of characters, the focus is mainly on the three power blocs that emerged from the remnants of the Han Dynasty, and would eventually form the three states of Cao Wei, Shu Han, and Eastern Wu. The novel deals with the battles — personal and military-intrigues, plots, and struggles of the states, each vying for dominance for almost 100 years. This novel also gives readers a sense of how the Chinese view their history as cyclical rather than linear (as in the West). The opening lines of the novel summarize this view: The world under heaven, after a long period of division, tends to unite; after a long period of union, tends to divide. (话说天下大势,分久必合,合久必分。)



*Romance of the Three Kingdoms* has a total of 800,000 words and nearly a thousand dramatic characters (mostly historical) in 120 chapters. It is arguably the most widely read historical novel in late imperial and modern China.

Sān gù máo lú  
三顾茅庐sān guó yǎn yì  
《三国演义》dōng hàn mò nián zhū gě liàng zhù zài lóng zhōng  
东汉末年，诸葛亮住在隆中de máo lú lǐ  
的茅庐里。yǒu rén xiàng liú bèi tuī jiàn zhū gě liàng shì  
有人向刘备推荐：“诸葛亮是gè bù kě duō dé de rén cái kě yǐ bāng zhù nǐ  
个不可多得的人才，可以帮助你dé dào tiān xià yú shì liú bèi jué dìng qù bài fǎng  
得到天下。”于是刘备决定去拜访zhū gě liàng xī wàng tā néng bāng zhù zì jǐ duó qǔ  
诸葛亮，希望他能帮助自己夺取tiān xià  
天下。dì yī cì liú bèi dài le zì jǐ de hǎo  
第一次，刘备带了自己的好xiōng dì guān yǔ zhāng fēi zhǔn bèi le yī fèn lǐ  
兄弟关羽、张飞，准备了一份礼wù dào lóng zhōng qù jiàn zhū gě liàng bù qiǎo nà  
物，到隆中去见诸葛亮。不巧，那tiān zhū gě liàng bù zài jiā liú bèi bái zǒu le yī  
天诸葛亮不在家，刘备白走了一tàng zài huí qù de lù shàng tā yù dào yī gè  
趟。在回去的路上，他遇到一个rén zhèng cháo zhū gě liàng jiā zǒu lái nǐ yí dìng  
人正朝诸葛亮家走来。“你一定jiù shì zhū gě xiān sheng ba liú bèi gāo xìng de  
就是诸葛先生吧？”刘备高兴地shuō ò bù wǒ shì zhū gě liàng de péng you  
说。“哦，不，我是诸葛亮的朋友，yě shì lái zhǎo tā de liú bèi zhǐ néng shī wàng  
也是来找他的。”刘备只能失望

## 注释

## Notes

gù  
顾 : to visitmáo lú  
茅庐 : thatched cottagedōng hàn  
东汉 : the Eastern Han  
Dynasty (25—220)mò nián  
末年 : last years of a dy-  
nasty or reignlóng zhōng  
隆中 : a place now in  
Xiangfan City of  
Hubei Provincetuī jiàn  
推荐 : to recommendbù kě duō dé  
不可多得 : rare; sel-  
dom encounteredrén cái  
人才 : person with  
abilitybài fǎng  
拜访 : to visittiān xià  
天下 : the worldduó qǔ  
夺取 : to seizebù qiǎo  
不巧 : unluckily

de huí qù le  
地回去了。

guò le jǐ tiān tīng shuō zhū gé liàng huí jiā  
过了几天，听说诸葛亮回家  
le liú bèi xiǎng mǎ shàng qù jiàn tā zhè shí zhèng  
了，刘备想马上去见他。这时正  
shì dōng tiān tiān hán dì dòng zhāng fēi shuō tiān  
是冬天，天寒地冻。张飞说：“天  
qì tài lěng le gē ge bú yòng qīn zì qù jiàn tā  
气太冷了，哥哥不用亲自去见他。  
bǎ tā jiào lái bú jiù xíng le ma liú bèi shuō  
把他叫来不就行了吗？”刘备说：

zhǐ yǒu qīn zì qù cái néng xiǎn chū wǒ de chéng yì  
“只有亲自去，才能显出我的诚  
yì lái a。” yú shì liú bèi hé guān yǔ zhāng fēi  
意来啊。”于是刘备和关羽、张飞  
mào zhe dà fēng xuě dì èr cì qù bài fāng zhū gé  
冒着大风雪，第二次去拜访诸葛  
liàng tā men qiāo mén jìn qù jiàn dào le yí wèi  
亮。他们敲门进去，见到了一位  
shào nián  
少年。

zhū gé xiān sheng zhōng yú jiàn dào nín la  
“诸葛先生，终于见到您啦！”

nín shì liú bèi liú xiān sheng ba wǒ shì zhū  
“您是刘备刘先生吧？我是诸  
gé liàng de dì dì  
葛亮的弟弟。”

nǐ gē ge ne  
“你哥哥呢？”

tā hé péng you yì qǐ chū qù le  
“他和朋友一起出去了。”

qù nǎr le  
“去哪儿了？”

kě néng qù jiāng shàng diào yú yě kě néng  
“可能去江上钓鱼，也可能  
qù shān shàng yóu lǎn hái kě néng qù péng you jiā  
去山上游览，还可能去朋友家

注释 Notes

xiǎn chū  
显出 : to show

chéng yì  
诚意 : sincerity

mào zhe  
冒着 : to run (a risk)

yóu lǎn  
游览 : to see the sight  
(of)

tán qín xià qí  
弹 琴 下 棋 。”

tā shén me shí hou huí lái ne  
“他 什 么 时 候 回 来 呢 ？”

zhè wǒ yě bù zhī dào  
“这，我 也 不 知 道 。”

wǒ yǔ xiān sheng zhēn méi yǒu yuán fèn a  
“我 与 先 生 真 没 有 缘 分 啊 。”

liú bèi tàn le yì kǒu qì  
刘 备 叹 了 一 口 气 。

zhāng fēi běn lái jiù bù xiǎng lái , jiàn zhū gě  
张 飞 本 来 就 不 想 来 ， 见 诸 葛  
liàng bú zài jiā , jiù cuī zhe yào huí qù 。 liú bèi zhī  
亮 不 在 家 ， 就 催 着 要 回 去 。 刘 备 只  
děi liú xià yì fēng xìn lí kāi le  
得 留 下 一 封 信 离 开 了 。

dōng qù chūn lái , liú bèi zhǔn bèi zài qù qīng  
冬 去 春 来 ， 刘 备 准 备 再 去 请  
zhū gē liàng wèi le biǎo dá chéng yì , tā sān tiān  
诸 葛 亮 。 为 了 表 达 诚 意 ， 他 三 天  
méi yǒu chī ròu , hái huàn le gān jìng de yī fu  
没 有 吃 肉 ， 还 换 了 干 净 的 衣 服 。

guān yǔ hé zhāng fēi dōu bù nài fán le , guān yǔ  
关 羽 和 张 飞 都 不 耐 烦 了 ， 关 羽

shuō : “ zhū gē liàng bù yí dìng yǒu zhēn cái shí xué  
说 ： “ 诸 葛 亮 不 一 定 有 真 才 实 学 ，

bú yòng qù le ! ” zhāng fēi shuō : “ wǒ yí gè rén  
不 用 去 了 ！ ” 张 飞 说 ： “ 我 一 个 人

qù jiù kě yǐ le 。 rú guǒ tā bù lái , wǒ jiù yòng  
去 就 可 以 了 。 如 果 他 不 来 ， 我 就 用

shéng zǐ bǎ tā kǔn lái 。 ” liú bèi tīng le hěn shēng  
绳 子 把 他 捆 来 。” 刘 备 听 了 很 生

qì : “ zěn me néng zhè yàng shuō ne , zhū gē xiān  
气 ： “ 怎 么 能 这 样 说 呢 ， 诸 葛 先

sheng kě bú shì tú yǒu xū míng 。 ” yú shì tā men  
生 可 不 是 徒 有 虚 名 。” 于 是 他 们

dì sān cì qù bài fǎng zhū gē liàng 。 dào zhū gē liàng  
第 三 次 去 拜 访 诸 葛 亮 。 到 诸 葛 亮

## 注释

## Notes

yuán fèn  
缘 分 : predestined affinity or relationship

cuī  
催 : to urge

bù nài fán  
不 耐 烦 : be weary of

zhēn cái shí xué  
真 才 实 学 : genuine ability and learning

kǔn  
捆 : to bundle

tú yǒu xū míng  
徒 有 虚 名 : have all one's goods in the window



jia shí tā zhèng zài shuì jiào liú bèi jiù yì zhí  
家时，他正在睡觉，刘备就一直  
zài wài miàn děng zhí dào zhū gě liàng xǐng lái cái  
在外面等，直到诸葛亮醒来，才  
jìn qù  
进去。

zhè cì liú bèi zhōng yú jiàn dào le zhū gě  
这次，刘备终于见到了诸葛  
liàng zhū gě liàng duì tiān xià xíng shì zuò le fēi cháng  
亮。诸葛亮对天下形势作了非常  
jīng pì de fēn xī liú bèi shí fēn pèi fú  
精辟的分析，刘备十分佩服。

liú bèi sān gù máo lú shǐ zhū gě liàng fēi  
刘备“三顾茅庐”使诸葛亮非  
cháng gǎn dòng tā dǎ yīng chū lái bāng zhù liú bèi duó  
常感动，他答应出来帮助刘备夺  
qǔ tiān xià liú bèi yǒu le zhū gě liàng jiù xiàng  
取天下。刘备有了诸葛亮，就像  
yú yǒu le shuǐ yí yàng hěn kuài jiàn lì le shǔ guó  
鱼有了水一样，很快建立了蜀国，  
chéng wéi yǔ wèi guó wú guó píng fēn tiān xià de sān  
成为与魏国、吴国平分天下的三  
guó zhī yī  
国之一。

# 注释

## Notes

xíng shì  
形势 : situation

jīng pì  
精辟 : incisive

fēn xī  
分析 : to analysis

pèi fú  
佩服 : to admire

shǔ guó wèi guó wú guó  
蜀国、魏国、吴国 :  
the three kingdoms:  
Shu Han, Cao Wei  
and Eastern Wu



# 问题

Question

- liú bèi wèi shén me yào qǐng zhū gē liàng  
1. 刘备为什么要请诸葛亮?
- liú bèi shì zěn yàng qǐng chū zhū gē liàng de?  
2. 刘备是怎样请出诸葛亮的?
- zhū gē liàng wèi shén me dá yīng bāng zhù liú bèi  
3. 诸葛亮为什么答应帮助刘备?

## Cultural Note

**Luo Guanzhong** (罗贯中) was a Chinese writer attributed with writing *Romance of the Three Kingdoms* (《三国演义》), and editing *Water Margin* (《水浒传》), two of the Four Great Classical Novels of Chinese literature. Luo is confirmed to have lived during the late Yuan Dynasty and early Ming Dynasty.

**Zhuge Liang** (诸葛亮, 181—234) was the chancellor of Shu Han during the Three Kingdoms period of Chinese history. He is often recognized as the greatest and most accomplished strategist of his era. Often depicted wearing a robe and holding a hand fan made of crane feathers, Zhuge was not only an important military strategist and statesman, but also an accomplished scholar and inventor. His reputation as an intelligent and learned scholar grew even while he was living in relative seclusion, earning him the nickname Wolong (卧龙, literally: Crouching Dragon).



**Liu Bei** (刘备, 161—223) was a warlord, military general and later the founding emperor of the state of Shu Han during the Three Kingdoms era of Chinese history. Despite having a later start than his rivals and lacking both the material resources and social status they commanded, Liu overcame many disadvantages to carve out his own realm, which at its peak



spanned modern day Sichuan, Guizhou, Hu'nan, part of Hubei and part of Gansu. Liu is widely known as the ideal benevolent, humane ruler who cared for his people and selected good advisors for his government. His fictional character was a salutary example of a ruler who adhered to the core set of Confucian moral values, such as loyalty and compassion. Historically, Liu is revered as a skillful Legalist politician. Therefore, his political philosophy can be best described as having a Confucian exterior covering a core of Legalism, similar to that of most Chinese rulers since the Han Dynasty.



**Guan Yu** (关羽, ?—220) was a general serving under the warlord Liu Bei during the late Eastern Han Dynasty era of China. He played a significant role in the civil war that led to the collapse of the Han Dynasty and the establishment of Shu Han of the Three Kingdoms, of which Liu Bei was the first emperor. As one of the best known Chinese historical figures throughout East Asia, Guan is respected as the epitome of loyalty and righteousness. Guan was deified as early as the Sui Dynasty and is still worshipped by many Chinese people today. He is also a very popular figure among overseas Chinese. He is a figure in Chinese folk religion, popular Confucianism, Taoism, and Chinese Buddhism, and small shrines to Guan are ubiquitous in traditional Chinese shops and restaurants.



**Zhang Fei** (张飞, ?—221) was a military general of the Shu Han during the Three Kingdoms era of Chinese history. He was sworn brothers with Liu Bei and Guan Yu, and was the youngest of the three. He also became one of the Five Tiger Generals of the Shu Han in a later chapter. Zhang was shown as an exceedingly loyal and formidable warrior, but also a short-tempered man. Zhang was also described as an alcoholic, a problem which affected his judgment from time to time.

## Abstract

### Three Visits to the Cottage

Romance of the Three Kingdoms

In the last years of East Han Dynasty, Liu Bei, a warlord, was searching for talented people everywhere to assist him to be the King of the country. He heard of a very wise and knowledgeable man called Zhuge Liang who lived in Longzhong. Liu decided to invite him to be his prime minister.

In the year 207AD, Liu Bei and his sworn brothers Guan Yu and Zhang Fei travelled to Longzhong to ask Zhuge Liang to assist them. When they arrived, Zhuge was not there, so they returned home disappointedly. Later, they tried again. Again, they failed to see Zhuge who had been out wandering about for days and had not returned. This time, Liu Bei left a note expressing his desire for Zhuge to become prime minister. Some days passed and Liu wanted to make the third visit. Guan and Zhang tried to stop him, but in vain. This time, Zhuge Liang was at home but he was sleeping. Liu left Guan and Zhang standing at the door,




## Water Margin

### 《水浒传》

*Water Margin*, also known as *Outlaws of the Marsh*, is one of the Four Great Classical Novels in the Chinese literary canon. It tells how, during the Northern Song Dynasty (960 AD—1127 AD), 108 men from humble stations in life or from the lower ranks of officialdom were compelled by injustice to seek sanctuary in the mountain of Liangshan. Under the leadership of Song Jiang, they performed heroic deeds, resisted the bureaucratic army of the ruling dynasty, humiliated the rich into helping the poor. This novel is notable for the outstanding freshness and individuality of its characterization, and its powerfully moving narrative. It played a significant role in the history of the development of Chinese literature.

Though *Water Margin* appeared as a novel in the 14th century, prior to this, its episodes had long been circulated among the common people in the form of prompt books for itinerant story-tellers. As a novel, it was reprinted in many forms, and has been translated into many languages from as early as the 18th century.



# Wǔ sōng dǎ hǔ 武松打虎

shuǐ hú zhuàn  
《水浒传》

wǔ sōng huí jiā kàn wàng gē ge tú zhōng lù  
武松回家看望哥哥，途中路  
guò jǐng yáng gāng  
过景阳冈。

zhèng shì chī wǔ fàn de shí hòu wǔ sōng jiàn  
正是吃午饭的时候，武松见  
jǐng yáng gāng xià yǒu jiā jiǔ diàn jiù jìn qù chī  
景阳冈下有家酒店，就进去吃  
fàn tā yào le niú ròu hé jiǔ biān chī biān hē  
饭。他要了牛肉和酒，边吃边喝。  
kě shì sān wǎn jiǔ hòu jiù méi yǒu rén zài lái gěi  
可是，三碗酒后，就没有人再来给  
tā tiān jiǔ le  
他添酒了。

zěn me méi rén lái tiān jiǔ wǔ sōng dà  
“怎么没人来添酒？”武松大  
shēng hǎn dào ròu kě yǐ zài gěi nín tiān jiǔ què  
声喊道。“肉可以再给您添，酒却  
bù kě yǐ zài jiā le diàn zhǔ rén shuō  
不可以再加了。”店主人说。

zhè shì wèi shén me wǔ sōng jué de qí  
“这是为什么？”武松觉得奇  
guài  
怪。

nín méi kàn dào wǒ men diàn de zhāo pai sān  
“您没看到我们店的招牌‘三  
wǎn bú guò gāng ma wǒ men diàn de jiǔ suī rán  
碗不过冈’吗？我们店的酒虽然  
shì cūn jiǔ hòu jīn què dà zhǐ yào hē le sān  
是村酒，后劲儿却大，只要喝了三  
wǎn jiù huì zuì guò bù liǎo qián mian de shān  
碗，就会醉，过不了前面的山

## 注释

## Notes

kàn wàng

看望 : to visit

tú zhōng

途中 : on the way

jǐng yáng gāng

景阳冈 : a place now  
of Yanggu County in  
Shandong Province

tiān

添 : to add

zhāo pai

招牌 : signboard

gāng

冈 : ridge

hòu jīn

后劲儿 : delayed effect

zuì

醉 : drunk

gāng  
冈。”

wǔ sōng bú xìn      wǒ yǐ jīng hē le sān  
武松不信：“我已经喝了三  
wǎn      zěn me hái méi zuì  
碗，怎么还没醉？”

wǒ men zhè jiǔ yòu jiào      chū mén dǎo      gāng  
“我们这酒又叫‘出门倒’，刚  
hē xià de shí hou méi shìr      guò yí huìr      jiù  
喝下的时候没事儿，过一会儿就  
zuì dǎo le  
醉倒了。”

wǔ sōng hái shì bú xìn      qǔ chū yín zi  
武松还是不信，取出银子  
pā de yī shēng fàng zài zhuō shàng      wǒ yòu  
“啪”的一声放在桌上，“我又  
bú shì méi qián mǎi jiǔ      kuài gěi wǒ dào shàng  
不是没钱买酒，快给我倒上！”

diàn zhǔ rén méi yǒu bàn fǎ      zhǐ hǎo yòu gěi tā  
店主人没有办法，只好又给他  
tiān le jiǔ hé niú ròu      qián qián hòu hòu      wǔ sōng yī  
添了酒和牛肉。前前后后，武松一  
gòng hē le shí bā wǎn jiǔ  
共喝了十八碗酒。

hē wán jiǔ      wǔ sōng jiù yào chū mén      diàn zhǔ  
喝完酒，武松就要出门。店主  
rén jiào zhù tā shuō      jǐng yáng gāng shàng yǒu lǎo hǔ  
人叫住他说：“景阳冈上有老虎  
chī rén      jīn tiān yǐ jīng tài wǎn le      nín hái shì děng  
吃人，今天已经太晚了，您还是等  
míng tiān rén duō de shí hou yì qǐ zǒu ba      bié  
明天人多的时候一起走吧。”“别  
yòng lǎo hǔ lái xià wǒ      nǐ shì xiǎng ràng wǒ zhù zài  
用老虎来吓我！你是想让我住在  
nǐ de diàn lǐ      duō zhuàn diǎnr      jiǔ qián ba      wǔ  
你的店里，多赚点儿酒钱吧！”武  
sōng hā hā xiào zhe xiàng gāng shàng zǒu qù      zǒu le  
松哈哈笑着向冈上走去。走了

注释

Notes

yín zi  
银子 : silver

xià  
吓 : to frighten

zhuàn qián  
赚钱 : to make money



yí huìr zhǐ jiàn yí kē shù shàng xiě zhe  
一会儿，只见一棵树上写着：

shān shàng yǒu lǎo hǔ qǐng dà jiā jié huǒ chéng duì  
“山上有老虎，请大家结伙成队

guò shān zhùyì ān quán。”wǔ sōng xiǎng zhè yí  
过山，注意安全。”武松想这一

dìng shì diàn zhǔ rén xiě lái xià rén de yú shì jì  
定是店主人写来吓人的，于是继

xù wǎng qián zǒu  
续往前走。

tài yáng kuài xià shān shí wǔ sōng lái dào yí  
太阳快下山时，武松来到一

zuò pò miào qián kàn jiàn miào mén shàng tiē le yí  
座破庙前，看见庙门上贴了一

zhāng guān fǔ gào shì wǔ sōng dú hòu cái zhī dào  
张官府告示。武松读后，才知道

shān shàng zhēn yǒu lǎo hǔ kě shì yào huí qù zhù  
山上真有老虎，可是要回去住

diàn yòu pà diàn zhǔ rén xiào huà jiù jì xù xiàng  
店，又怕店主人笑话，就继续向

qián zǒu bù yí huìr tā jiù jué de tóu hūn jiǎo  
前走。不一会儿，他就觉得头昏脚

ruǎn biàn zhǎo le yí kuài dà shí tou tāng le xià  
软，便找了一块大石头，躺了下

lái gāng yào shuì zháo hū rán tīng dào yí shēng dà  
来。刚要睡着，忽然听到一声大

hǒu zhǐ jiàn yí zhī dà lǎo hǔ cháo tā pū le guò  
吼，只见一只大老虎朝他扑了过

lái wǔ sōng jí máng yí tiào shǎn kāi le lǎo hǔ  
来。武松急忙一跳，闪开了。老虎

zhuǎn shēn yòu pū le guò lái wǔ sōng yòu duǒ kāi  
转身又扑了过来，武松又躲开

le zhè xià lǎo hǔ jí le dà hǒu yí shēng yòng  
了。这下老虎急了，大吼一声，用

wěi ba xiàng wǔ sōng sǎo guò lái wǔ sōng yòu jí  
尾巴向武松扫过来。武松又急

máng tiào kāi bìng chèn lǎo hǔ zhuǎn shēn de yí shùn  
忙跳开，并趁老虎转身的一瞬

## 注释

## Notes

jié huǒ chéng duì  
结伙成队 : team up

miào  
庙 : temple

guān fǔ  
官府 : feudal official  
gào shì  
告示 : notice

dà hǒu  
大吼 : to groan

pū  
扑 : to pounce on

shǎn kāi  
闪开 : to dodge

duǒ  
躲 : to dodge

yí shùn jiān  
一瞬间 : in the twinkling of  
an eye (a very short  
time)



jiān jǔ qǐ gùn zi shǐ jìn xiàng lǎo hǔ tóu  
间，举起棍子，使劲儿向老虎头  
shàng dǎ le xià qù kě xī gùn zi dǎ zài shù  
上打了下去。可惜，棍子打在树  
zhī shàng duàn le lǎo hǔ zhè xià fā le kuáng  
枝上断了。老虎这下发了狂，  
zhāng kāi dà zuǐ xiàng wǔ sōng chōng le guò lái wǔ  
张开大嘴，向武松冲了过来。武  
sōng rēng diào gùn zi tiào dào lǎo hǔ bèi shàng zuǒ  
松扔掉棍子，跳到老虎背上，左  
shǒu jiū zhù lǎo hǔ tóu shàng de pí yòu shǒu yòng  
手揪住老虎头上的皮，右手用  
lì de dǎ lǎo hǔ de tóu méi duō jiǔ lǎo hǔ de  
力地打老虎的头。没多久，老虎的  
yǎn jīng zuǐ ba bí zi ěr duo dōu liú chū xiě  
眼睛、嘴巴、鼻子、耳朵都流出血  
lái pā zài dì shàng bù néng dòng le wǔ sōng pà lǎo  
来，趴在地上不能动了。武松怕老  
hǔ zhuāng sǐ jiǎn qǐ gùn zi yòu dǎ le yí huìr  
虎装死，捡起棍子又打了一会儿，  
kàn dào nà lǎo hǔ què shí méi qì le cái tíng le  
看到那老虎确实没气了，才停了

# 注释

## Notes

fā kuáng

发狂 :to become  
crazy

chōng

冲 :to dash

jiū

揪 :to hold tight

pā

趴 :to lie (on the belly)

zhuāng sǐ

装死 :play dead

què shí

确实 :indeed



xià lái  
下来。

cóng cǐ wú sōng wēi míng dà zhèn bèi rén chēng  
从此武松威名大震，被人称

wéi dǎ hǔ yīng xióng  
为“打虎英雄”。

注释

Notes

wēi míng dà zhèn  
威名大震 : famous far  
and wide  
yīng xióng  
英雄 : hero

Question

问题

1. diàn zhǔ rén wèi shén me bù gěi wú sōng tiān jiǔ  
店主人为什么不给武松添酒？
2. wú sōng zhī dào shān shàng yǒu lǎo hǔ wèi shén me hái yào jì xù xiàng qián zǒu  
武松知道山上有老虎，为什么还要继续向前走？
3. wú sōng shì zěn me dǎ sǐ lǎo hǔ de  
武松是怎么打死老虎的？

### Cultural Note

**Shi Nai'an** (施耐庵, 1296—1372), was a Chinese writer from Suzhou. He was attributed as being the first compiler of the *Water Margin*, one of the Four Great Classical Novels of Chinese literature.

Not much biographical information is known about him. Some modern scholars doubt that Shi actually existed, and believe he was a teacher of Luo Guanzhong, who was attributed as a main compiler of *Romance of Three Kingdoms*.

**Wu Song** (武松) is a fictional character in *Water Margin*. He ranks 14th of the 36 Heavenly Spirits of the 108 Liangshan heroes and is nicknamed “Traveller.”

Wu appears in *Jin Ping Mei*, a spinoff of *Water Margin*, as well. He is famous for killing a tiger with his bare hands and avenging the murder of his older brother.

Wu is from Qinghe County (now Dongping County, Tai'an, Shandong). He is good-looking, with eyes that shine like stars, thick eyebrows, a wide chest and a muscular body. He stands at eight chi and is of impressive stature. Once, he knocked out a person in a drunken fit. Mistakenly believing that he killed that person, he flees to Chai Jin's residence for security and meets Song Jiang there. The two later become sworn brothers.

On his way home, Wu passes by Jingyang Ridge and kills the fierce man-eating tiger there with his bare hands. He makes his name for his heroic deed and is offered the post of a chief constable in Yanggu County. Coincidentally, he meets his older brother “Three-inch Nail” Wu Dalang, who has moved there recently.

## Wu Song Beats the Tiger

Water Margin

On his way to visit his brother, Wu Song was at a place called Jingyang Ridge. Though a bit drunk, he began to climb the mountain. Before long he saw a sign on a tree: "Go in groups. Do not take risks." Wu Song reasoned that the sign must have been written by the inn keeper at the foot of the mountain for the sake of scaring travellers into spending the night at his inn. He did not pay attention to the sign and continued on his way.

At sunset, he came to an old temple on top of the mountain. There, Wu Song saw an official notice about tigers on the mountain. Still, he decided not to return to the inn at the foot of the mountain for fear that the owner would laugh at him. He felt too drunk to walk on, so he decided to lie down on a slab of gray stone.

Just as he was about to fall asleep, he felt a gust of wind whistling around him: it was a mammoth tiger charging at him. Wu Song immediately turned his body and dodged the animal. The tiger leapt again, but Wu Song managed to evade it. The beast got so angry that it used its tail to sweep toward Wu Song. Wu Song jumped to dodge the attack. He lifted his cudgel to hit the tiger while it was turning around, but his cudgel caught the branches of a tree and broke into two. The tiger was annoyed and launched another assault. Wu Song threw away the remnant of his cudgel and jumped onto the back of the tiger. With his left hand, he grabbed the skin on the head of the tiger, and used his right fist to hit the head of the tiger. Before long, the eyes, mouth, nose, ears of the tiger were all bleeding and it lay on the ground motionless. Wu Song was afraid that the tiger was pretending to be dead, so he wielded the broken cudgel to hit the tiger until he was sure it was dead. This incident on Jingyang Ridge made Wu Song famous far and wide.

This incident on Jingyang Ridge made Wu Song famous far and wide, and he was called "Hero" due to his legendarg story.





## Journey to the West

### 《西游记》

*Journey to the West* is one of the Four Great Classical Novels of the Chinese literary canon. Originally published anonymously in the 1590's, during the Ming Dynasty, its authorship has been ascribed to the scholar Wu Cheng'en since the 20th century.

The novel is a fictionalised account of the legendary pilgrimage to India of the Buddhist monk Xuanzang. The monk travelled to the "Western Regions" during the Tang Dynasty, to obtain sacred texts. The Bodhisattva Guanyin, on instruction from the Buddha, gives this task to the monk and his three protectors in the form of disciples — namely Sun Wukong, Zhu Bajie and Sha Wujing—together with a dragon prince who acts as Xuanzang's steed, a white horse. These four characters agreed to help Xuanzang as atonement for past sins.

*Journey to the West* has penetrated Chinese folk religion, Chinese mythology, and Chinese value systems; the pantheon of Taoist immortals and Buddhist bodhisattvas is still reflective of some Chinese folk religious beliefs today. Enduringly popular, the tale is at once an adventure story, a spring of spiritual insight, and an extended allegory in which the group of pilgrims journeying toward India represent an individual journeying towards enlightenment.

Sān dǎ bái gǔ jīng

## 三打白骨精

xī yóu jì  
《西游记》

táng sēng shī tú sì rén xī tiān qǔ jīng lái dào  
唐僧师徒四人西天取经来到

yí zuò gāo shān qián táng sēng jué de è le jiù  
一座高山前。唐僧觉得饿了，就

ràng sūn wú kōng qù zhǎo xiē chī de wú kōng lí kāi  
让孙悟空去找些吃的。悟空离开

shí yòng jīn gū bàng huà le gè yuán quānr ràng shī  
时用金箍棒画了个圆圈儿，让师

fu shī dì zuò zài quānr lǐ bìng gào su tā men  
父、师弟坐在圈儿里，并告诉他们

shān lǐ yǒu yāo guài qiān wàn bú yào zǒu chū quān zi  
山里有妖怪，千万不要走出圈子！

zhè shān lǐ zhù zhe gè bái gǔ jīng tā tīng  
这山里住着个白骨精，她听

shuō chī le táng sēng ròu néng cháng shēng bù lǎo jiù  
说吃了唐僧肉能长生不老，就

chèn wú kōng lí kāi de shí hòu qù zhuā táng sēng tā  
趁悟空离开的时候去抓唐僧。她

gāng kào jìn táng sēng tā men jiù bèi yuán quānr fā  
刚靠近唐僧他们，就被圆圈儿发

chū de jīn guāng cì de tóu hūn yǎn huā yú shì  
出的金光刺得头昏眼花。于是，

bái gǔ jīng biàn chéng yí gè lái gěi hé shàng sòng fàn  
白骨精变成一个来给和尚送饭

de cūn gū xiǎng bǎ táng sēng tā men piàn chū lái  
的村姑，想把唐僧他们骗出来。

zhū bā jiè zuǐ chán wén dào fàn cài de xiāng wèi zhí  
猪八戒嘴馋，闻到饭菜的香味直

liú kǒu shuǐ quàn táng sēng zǒu chū quān zi qù chī fàn  
流口水，劝唐僧走出圈子去吃饭。

zhèng zài zhè shí wú kōng cóng nán shān zhāi le  
正在这时，悟空从南山摘了

### 注释

### Notes

shī tú  
师徒 : master and apprentice

xī tiān qǔ jīng  
西天取经 : to go to the West to obtain sacred texts

jīn gū bàng  
金箍棒 : will-following golden-banded staff

yāo guài  
妖怪 : demon

bái gǔ jīng  
白骨精 : White Skeleton Demon

cháng shēng bù lǎo  
长生不老 : immortality

chèn  
趁 : to take the advantage of

kào jìn  
靠近 : to close up

zuǐ chán  
嘴馋 : greediness



táo zi huí lái yòng huǒ yǎn jīn jīng yí kàn rèn chū  
桃子回来，用火眼金睛一看，认出  
cūn gū shì gè yāo jīng jǔ qǐ jīn gū bàng jiù dǎ  
村姑是个妖精，举起金箍棒就打。  
yāo jīng liú xià yí jù jiǎ shī tǐ biàn chéng qīng yān  
妖精留下一具假尸体，变成轻烟  
táo zǒu le  
逃走了。

táng sēng zé guài wú kōng suí biàn shā rén wù  
唐僧责怪悟空随便杀人。悟  
kōng gào su tāng sēng zhè shì yāo guài biàn de bìng dǎ  
空告诉唐僧这是妖怪变的，并打  
kāi sòng fàn de guǎn zi lǐ miàn tiào chū lái jǐ zhī  
开送饭的罐子，里面跳出来几只  
lài há ma gēn běn méi yǒu shén me fàn cài táng sēng  
癞蛤蟆，根本没有什么饭菜。唐僧  
zhè cái yǒu diǎnr xiāng xìn nà cūn gū shì yāo guài  
这才有点儿相信那村姑是妖怪。

bái gǔ jīng bù sǐ xīn yòu biàn chéng lǎo pó  
白骨精不死心，又变成老婆  
po lái piàn táng sēng yí lù hǎn zhe nǚ ér  
婆来骗唐僧，一路喊着：“女儿

# 注释

## Notes

huǒ yǎn jīn jīng  
火眼金睛 : fiery  
golden eyes

yān  
烟 : smoke

zé guài  
责怪 : to blame

suí biàn  
随便 : do as one likes

guǎn zi  
罐子 : pot

lài há ma  
癞蛤蟆 : toad



a nǐ zài nǎ lǐ      bá jiè shuō      shī fu  
啊，你在哪里？”八戒说：“师父，  
zhè xià má fan le      lǎo pó po kàn jiàn dì shàng  
这下麻烦了。”老婆婆看见地上  
de jiǎ shī tǐ      yì bǎ zhuā zhù táng sēng kū zhe  
的假尸体，一把抓住唐僧哭着  
shuō      wǒ nǚ ér zěn me sǐ le      wǒ yào nǐ cháng  
说：“我女儿怎么死了？我要你偿  
mìng      wù kōng yí xià zǐ jiù rèn chū zhè hái shì  
命！”悟空一下子就认出这还是  
gāng cái nà gè yāo guài biàn de      jǔ qǐ bàng jiù dǎ  
刚才那个妖怪变的，举起棒就打。  
nà yāo guài yòu diū le jù jiǎ shī tǐ      táo zǒu le  
那妖怪又丢了具假尸体，逃走了。

táng sēng qì jí le      nǐ zěn me lián xù shā  
唐僧气极了：“你怎么连续杀  
le liǎng gè rén      bù děng wù kōng jiě shì      yì kǒu  
了两个人？”不等悟空解释，一口  
qì niàn le èr shí biàn jǐn gū zhòu      wù kōng tóu tòng  
气念了二十遍紧箍咒。悟空头痛  
nán rěn      lián máng āi qiú  
难忍，连忙哀求。

táng sēng shuō dào      nǐ wèi shén me bù tīng  
唐僧说道：“你为什么不听  
quàn ne      dǎ sǐ yí gè yòu dǎ sǐ yí gè  
劝呢，打死一个，又打死一个？”

tā shì yāo guài  
“她是妖怪！”

hú shuō      nǎ yǒu nà me duō yāo guài      nǐ  
“胡说！哪有那么多妖怪！你  
tài cán rěn le      nǐ zǒu ba  
太残忍了，你走吧！”

rú guǒ shī fu zhēn bú yào wǒ      jiù qǐng zhāi  
“如果师父真不要我，就请摘  
xià wǒ tóu shàng de jīn gū  
下我头上的金箍儿！”

wǒ zhǐ xué guò jǐn gū zhòu      dàn bù zhī dào  
“我只学过紧箍咒，但不知道

# 注释

## Notes

cháng mìng

偿命 : to pay with one's life

jǐn gū zhòu

紧箍咒 : Tightening-Crown Spell

āi qiú

哀求 : to implore

cán rěn

残忍 : cruel

sōng gū zhòu kǒng pà zhāi bú xià lái  
松箍咒，恐怕摘不下来。”

nà nǐ hái shì dài wǒ zǒu ba  
“那你还是带我走吧。”

táng sēng méi yǒu bàn fǎ wǒ zài ráo nǐ zhè  
唐僧没有办法：“我再饶你这

yí cì dàn nǐ bù néng zài shā rén le wù kōng  
一次，但你不能再杀人了。”悟空

lián máng diǎn tóu dā yīng fú táng sēng shàng le mǎ  
连忙点头答应，扶唐僧上了马，

jì xù xiàng qián zǒu  
继续向前走。

bái gǔ jīng bù gān xīn fàng zǒu táng sēng yòu  
白骨精不甘心放走唐僧，又

biàn chéng yí gè bái fà lǎo gōng gong jiǎ zhuāng lái  
变成一个白发老公公，假装来

zhǎo tā de qī zi hé nǚ ér wù kōng kàn nà gè  
找他的妻子和女儿。悟空看那个

yāo guài yòu lái le pà tā táo zǒu jiù zhǎo lái  
妖怪又来了，怕她逃走，就找来

shān shén tǔ dì shén bāng máng zhè cì sān rén  
山神、土地神帮忙。这次，三人

hé lì zhōng yú zhì fú le yāo guài yāo guài sǐ  
合力，终于制服了妖怪。妖怪死

hòu biàn chéng le yī duī bái gǔ bái gǔ shàng kè zhe  
后变成了一堆白骨，白骨上刻着

bái gǔ fū rén sì gè zì táng sēng zhè shí cái  
“白骨夫人”四个字。唐僧这时才

míng bai zì jǐ yǐ qián cuò guài le sūn wù kōng  
明白，自己以前错怪了孙悟空。

## 注释 Notes

sōng  
松 : to loosen

ráo  
饶 : to forgive

bù gān xīn  
不甘心 : to not resign oneself to

zhì fú  
制服 : to bring under control

bái gǔ  
白骨 : human skeleton

kè  
刻 : to engrave

cuò guài  
错怪 : to blame sb. wrongly

## 问题

1. 白骨精三次分别变成了什么？
2. 唐僧为什么责怪孙悟空？
3. 孙悟空最后怎么打死白骨精的？



## Cultural Note

**Wu Cheng'en** (吴承恩 1501—1582), pen name “Sheyang Hermit,” was a Chinese novelist and poet of the Ming Dynasty, best known for being the probable author of *Journey to the West*. Wu was born in Lianshui (now in Jiangsu Province), and later moved to nearby Huai'an.

**Tang Seng** (唐僧) is a Tang Dynasty Buddhist monk, also named Monk Xuanzang (玄奘和尚) or Tang Sanzang (唐三藏) — who renounced his family in childhood to become a monk. He is simply called Tripitaka in many English versions of the story. He sets off for Dahila kingdom (天竺国) — an appellation for India in Ancient China to retrieve the Buddhist scriptures for China. As he cannot defend himself, the bodhisattva gives him powerful disciples to aid and protect him on his journey. In return, the disciples receive enlightenment and forgiveness for their sins once the journey is over. Along the way, they help the local inhabitants by defeating various monsters and demons who are trying to obtain immortality by eating Xuanzang's flesh.



**Sun Wukong** (孙悟空), also called Monkey King, was previously known as “Great Sage Equal to Heaven (齐天大圣).” Trapped by Buddha for rebelling against Heaven, the most intelligent and violent of the disciples, he is constantly reprovved for his violence by Xuanzang. Ultimately, he can only be controlled by a magic gold band that the Bodhisattva places around his head, which causes him unbearable headaches when Xuanzang chants the Tightening-Crown Spell (紧箍咒).



His primary weapon is the “will-following golden-banded staff (金箍棒),” which he can shrink down to the size of a needle and keep behind his ear, and also expand to gigantic proportions (hence the “will-following” is a part of the name). He has fiery golden eyes (火眼金睛) which can identify all demons' transformations. Besides these abilities, he can also pluck hairs from his body and blow on them to convert them into whatever he wishes (usually clones of himself to gain a numerical advantage in battle). Although he is a master of

the 72 methods of transformation (七十二变), including the ability to turn himself into a bird, which would give him the ability to fly, he can also do a “cloud somersault (筋斗云),” enabling him to travel vast distances in a single leap. The monkey, nimble and quick-witted, uses these skills to defeat most powerful demons on the journey.

**Zhu Bajie** (猪八戒), Literally Eight-Precepts Pig, is sometimes translated as Pigsy or just Pig. He was previously Marshal Tianpeng (天蓬元帅), commander of the Heavenly Naval forces, banished to the mortal realm for flirting with Chang’e, Princess of the Moon. A reliable fighter, he is characterized by his insatiable appetite for food and sex, and is constantly looking for a way out of his duties, which causes significant conflict with Sun Wukong.

**Sha Wujing** (沙悟净) is the river-ogre, also translated as Friar Sand or Sandy. He was previously the celestial Curtain-Lifting General (卷帘大将), banished to the mortal realm for dropping (and shattering) a crystal goblet belonging to the Heavenly Queen Mother. He is a quiet but generally dependable character, who serves as the straight foil to the comic relief of Sun and Zhu.



Abstract

## The Monkey King Thrice Defeats the Skeleton Demon

Journey to the West

One day, Tang Seng and his three apprentices came to a high mountain. After one day’s walk, Tang Seng felt hungry, so sent Monkey King off to find them something to eat.

There was a White Skeleton Demon in the mountain. She heard that Tang Seng’s flesh could make people live forever. She turned herself into a village girl and tried to get close to Tang Seng, saying that she wanted to give the monks a meal.

Just then, Monkey King came back and recognized the village girl was a demon. He raised his gold hoop stick to fight. The White Skeleton Demon changed into a wisp of light smoke and fled, leaving the body of the dead girl lying on the ground.



Tang Seng was angry with Monkey King for his seemingly careless killing. But then Monkey King opened the girl's food cans, there is nothing but a toad crawling out. Only then did Tang Seng believe that village girl was a devil.

The White Skeleton Demon later transformed into an old woman, but was once more recognized by the Monkey. Again, she managed to escape leaving another dead body, that of the old woman, on the road.

Again, Tang Seng thought Monkey King was casually killing people and became very angry. He chanted the Tightening-Crown spell to punish him.

The White Skeleton Demon did not want to admit defeat and became a white-haired old man this time, pretending to look for his wife and daughter. Monkey King secretly called upon the god of hills and lands to coordinate efforts in order not to let the demon escape again. Together, they finally managed to kill the White Skeleton Demon.

Monkey King said: "Master, look!" On the ground lay a pile of bones. "This is a skeleton demon."

Tang Seng realised he had wrongly blamed the Monkey King.

照亮你自己 - 劉墉

## Traditional Chinese version

我在外面演講的時候，談到用時間的方法，常常考大家一個問題》

題目是這樣的：

我家住在長島，距曼哈頓相當遠，可是當我拍了幻燈片都得送到曼哈頓的專家店沖洗（大約四個小時沖好）每次我進城，除了沖洗，一定順便逛逛美術館和書店。這三個地方的距離不遠，請問我應該採取下列那一條路線？

1. 先把幻燈送去沖洗，而後去買書，再去美術館，再回去拿沖好的幻燈片
2. 先去美術館，再去買書，最後去沖洗幻燈片
3. 先把幻燈片送去沖，接著去美術館，而後去買書，再回去拿沖好的幻燈片
4. 先去買書，再去沖幻燈片，接着去逛美術館，最後回去拿沖好的幻燈片。

答案是什麼？

當然是“三”。因為沖洗幻燈片需要最少四個小時，我不能選“二”，站在那裡苦等；選“一”也不好，因為買了書，再去逛美術館，很不方便。搞不好買的是本大厚書，一路提下來，把手都勒紫了。至於“四”，非但書重，而且很可能逛完美術館，幻燈片還沒沖好，得等半天。

比較起來，當然是先把幻燈片拿去沖洗，輕輕鬆鬆逛美術館，再去書店買書，最後回到沖洗的地方比較聰明。到時候幻燈片沖洗好了，如果只有幾張，連盒子都不用，往書裏一夾，打道回府，不是好極了嗎？

\* \* \*

當你有很多事要做，又一樣也不能省的時候，最重要的就是安排順序。你會發現，順序不同，會造成很大的差別。

記得我以前在電視公司新聞部工作的時候，每天早上黑板上都寫著一條條的新聞，例如早上九點鐘總統府有重要會議和某運動會開幕，十點鐘有邦交國家部長來訪和重要展覽揭幕；十一點有抗議遊行和重大刑事案件的記者會；十二點有某團體午餐會議和某廣場民俗表演。。。。。

因為在同一時間常有一堆新聞要採訪，所以必須由長官安排路線。

妙的是，當不同的長官安排時，常發生很大的差別。聰明的長官可能只用三組人，就能應付一天的新聞，而且每組都遊刃有餘，一點也不趕。碰上不怎麼靈光的長官就不同了，他可能用五組人，連工友小弟都派去打燈光，還忙得手忙腳亂，

為什麼有這麼大的不同？

因為調配的先後——技術高明的長官，能把位置和交通看好，再計算每則新聞要花的時間和堵車的可能性；甚至把播新聞是可能放在前面播還是後面播都考慮進去；據我觀察，那特別會安排的長官，總是先花時間一點點算好，再分配工作。至於那個不上路的，則“耍帥！”慌慌張張，毛毛躁躁，沒想清楚就下令。

我也記得英國首相柴契爾夫人（Margaret Thatcher）作首相的時候，有人問她日理萬機，甚至還常下廚，是怎麼辦到的。柴契爾夫人答得很簡單：“我只是準備個小本子，把要做的事寫在上面，每完成一件，就劃掉一項。”我當時很不以為然，但是後來用同樣的方法，却越來越覺得有道理——

第一：當每件事都清清楚楚列在眼前的時候，可以像安排新聞路線，依照輕重緩急排列

第二：記憶再好的人也會疏忽，這樣條列下來，不容易遺漏。

第三：好像入伍服役的人，在床頭掛一個月曆，過一天劃一格。當你每完成一件事就刪去一條，會有成就感，能鼓舞士氣。

第四：那成為一個清楚的工作日誌，以後可以隨時回頭檢驗。

如今，我更進一步，在記事本上用不同顏色的筆來寫——

紅色 - 記文學，繪畫的創作

藍色 - 記下創作送去發表的地方

綠色 - 表示出版的書數 和書名。

黑色 - 紀錄日常事務。

當我這樣做的時候，由於一清二楚，首先不致“一稿兩投”鬧笑話。其次有個好處，是我可以由三種色彩的距離，隨時檢討自己是不是在某些時段太少創作，又在某些時段太少發表。還有，當紅筆和綠筆註記太多的時候，我又得反省一下，自己是不是成為工作狂了，應該放慢腳步，出去充電了。

希望你也能準備一本記事本，不必開電腦，不必用滑鼠，只要伸手就能翻閱，一目瞭然看到自己。

對！！那非但是看到你要做的事，而且也呈現了你已完成的事，你的成績，和對未來的計畫。所以，那也是一面鏡子，照亮你自己。

劉墉（照亮你自己）

Questions：

- 1) 作者 (the author) 為什麼選擇第三條路線（送幻燈片，逛美術館，買書，取幻燈片）？
- 2) 聰明的長官和“不靈光”的長官在安排採訪路線時有什麼不同？
- 3) 柴契爾夫人 用什麼方法一天處理這麼多事？
- 4) 劉墉 為什麼覺得用個小本子把要做的事寫下來很好？



## 《 Simplified version 》

照亮你自己 - 刘墉

我在外面演讲的时候，谈到用时间的方法，常常考大家一个问题，题目是这样的：

我家住在长岛，距曼哈顿相当远，可是当我拍了幻灯片都得送到曼哈顿的专家店冲洗（大约四个小时冲好）每次我进城，除了冲洗，一定顺便逛逛美术馆和书店。这三个地方的距离不远，请问我应该采取下列那一条路线？

1. 先把幻灯送去冲洗，而后去买书，再去美术馆，再回去拿冲好的幻灯片
2. 先去美术馆，再去买书，最后去冲洗幻灯片
3. 先把幻灯片送去冲，接着去美术馆，而后去买书，再回去拿冲好的幻灯片
4. 先去买书，再去冲幻灯片，接着去逛美术馆，最后回去拿冲好的幻灯片。

答案是什么？

当然是“三”。因为冲洗幻灯片需要最少四个小时，我不能选“二”，站在那里苦等；选“一”也不好，因为买了书，再去逛美术馆，很不方便。搞不好买的是本大厚书，一路提下来，把手都勒紫了。至于“四”，非但书重，而且很可能逛完美术馆，幻灯片还没冲好，得等半天。

比较起来，当然是先把幻灯片拿去冲洗，轻轻松松逛美术馆，再去书店买书，最后回到冲洗的地方比较聪明。到时候幻灯片冲洗好了，如果只有几张，连盒子都不用，往书里一夹，打道回府，不是好极了吗？

\* \* \*

当你有很多事要做，又一样也不能省的时候，最重要的就是安排顺序。你会发现，顺序不同，会造成很大的差别。

记得我以前在电视公司新闻部工作的时候，每天早上黑板上都写着一条条的新闻，例如早上九点钟总统府有重要会议和某运动会开幕，十点钟有邦交国家部长来访和重要展览揭幕；十一点有抗议游行和重大刑事案件的记者会；十二点有某团体午餐会议和某广场民俗表演。。。

因为在同一时间常有一堆新闻要采访，所以必须由长官安排路线。

妙的是，当不同的长官安排时，常发生很大的差别。聪明的长官可能只用三组人，就能应付一天的新闻，而且每组都游刃有余，一点也不赶。碰上不怎么灵光的长官就不同了，他可能用五组人，连工友小弟都派去打灯光，还忙得手忙脚乱，

为什么有这么大的不同？

因为调配的先后——技术高明的长官，能把位置和交通看好，再计算每则新闻要花的时间和堵车的可能性；甚至把播新闻是可能放在前面播还是后面播都考虑进去；据我观察，那特别会安排的长官，总是先花时间一点点算好，再分配工作。至于那个不上路的，则“耍帅！”慌慌张张，毛毛躁躁，没想清楚就下令。

我也记得英国首相柴契尔夫人（Margaret Thatcher）作首相的时候，有人问她日理万机，甚至还常下厨，是怎么办到的。柴契尔夫人答得很简单：“我只是准备个小本子，把要做的事写在上面，每完成一件，就划掉一项。”我当时很不以为然，但是后来用同样的方法，却越来越觉得有道理——

第一：当每件事都清清楚楚列在眼前的时候，可以像安排新闻路线，依照轻重缓急排列

第二：记忆再好的人也会疏忽，这样条列下来，不容易遗漏。

第三：好像入伍服役的人，在床头挂一个月历，过一天划一格。当你每完成一件事就删去一条，会有成就感，能鼓舞士气。

第四：那成为一个清楚的工作日志，以后可以随时回头检验。

如今，我更进一步，在记事本上用不同颜色的笔来写——

红色 - 记文学，绘画的创作

蓝色 - 记下创作送去发表的地方

绿色 - 表示出版的书数 和书名。

黑色 - 纪录日常事务。

当我这样做的时候，由于一清二楚，首先不致“一稿二投”闹笑话。其次有个好处，是我可以由三种色彩的距离，随时检讨自己是不是在某些时段太少创作，又在某些时段太少发表。还有，当红笔和绿笔注记太多的时候，我又得反省一下，自己是不是成为工作狂了，应该放慢脚步，出去充电了。

希望你也能准备一本记事本，不必开电脑，不必用滑鼠，只要伸手就能翻阅，一目瞭然看到自己。

对！那非但是看到你要做的事，而且也呈现了你已完成的事，你的成绩，和对未来的计划。所以，那也是一面镜子，照亮你自己。

劉墉（照亮你自己）/刘墉（照亮你自己）

Questions：

- 1) 作者 (the author) 为什么选择第三条路线（送幻灯片，逛美术馆，买书，取幻灯片）？
- 2) 聪明的长官和“不灵光”的长官在安排采访路线时有什么不同？
- 3) 柴契尔夫人 用什么方法一天处理这么多事？
- 4) （刘墉为什么觉得用个小本子把要做的事写下来很好？）

zhào liàng nǐ zì jǐ — líu yōng

wǒ zài wài miàn yǎn jiǎng de shí hòu , tán dào yòng shí jiān  
de fāng fǎ , cháng cháng kǎo dà jiā yī gè wèn tí ,  
tí mù shì zhè yàng de :

wǒ jiā zhù zài cháng dǎo , jù màn hā dùn xiāng dāng yuǎn ,  
kě shì dāng wǒ pāi le huàn dēng piàn dōu děi sòng dào màn hā  
dùn de zhuān jiā diàn chōng xǐ ( dà yuē sì gè xiǎo shí chōng  
hǎo ) měi cì wǒ jìn chéng , chú le chōng xǐ , yī dìng shùn  
biàn guàng guàng měi shù guǎn hé shū diàn 。 zhè sān gè dì  
fāng de jù lí bù yuǎn , qǐng wèn wǒ yīng gāi cǎi qǔ xià liè nà yī  
tiáo lù xiàn ?

1. xiān bǎ huàn dēng sòng qù chōng xǐ , er hòu qù mǎi shū  
 , zài qù měi shù guǎn , zài hái qù nà chōng hǎo de  
 huàn dēng piàn
2. xiān qù měi shù guǎn , zài qù mǎi shū , zài hòu qù  
 chōng xǐ huàn dēng piàn
3. xiān bǎ huàn dēng piàn sòng qù chōng , jiē zhe qù měi  
 shù guǎn , er hòu qù mǎi shū , zài hái qù nà chōng hǎo  
 de huàn dēng piàn
4. xiān qù mǎi shū , zài qù chōng huàn dēng piàn , jiē zhe  
 qù guàng měi shù guǎn , zài hòu hái qù nà chōng hǎo  
 de huàn dēng piàn 。

dá àn shì shén me ?

dāng rán shì“ sān” 。 yīn wèi chōng xǐ huàn dēng piàn xū yào  
 zài shǎo sì gè xiǎo shí , wǒ bù néng xuǎn“ er” , zhàn zài nà lǐ  
 kǔ děng ; xuǎn“ yī” yě bù hǎo , yīn wèi mǎi le shū , zài qù



guàng měi shù guǎn , hěn bù fāng biàn 。 gǎo bù hǎo mǎi de  
shì běn dà hòu shū , yī lù tí xià lái , bǎ shǒu dōu là zǐ le 。 zhì  
yú“ sì” , fēi dàn shū zhòng , er qiě hěn kě néng guàng wán  
měi shù guǎn , huàn dēng piàn hái méi chōng hǎo , děi dēng  
bàn tiān 。

bǐ jiào qǐ lái , dāng rán shì xiān bǎ huàn dēng piàn ná qù  
chōng xǐ , qīng qīng sōng sōng guàng měi shù guǎn , zài qù  
shū diàn mǎi shū , zuì hòu hái dào chōng xǐ de dì fāng bǐ jiào  
cōng míng 。 dào shí hòu huàn dēng piàn chōng xǐ hǎo le , rú  
gǔo zhǐ yǒu jǐ zhāng , lián hé zǐ dōu bù yòng , wǎng shū lǐ yī  
jiā , dǎ dào hái fù , bù shì hǎo jí le ma ? ?

\* \* \*

dāng nǐ yǒu hěn duō shì yào zuò , yòu yī yàng yě bù néng  
shěng de shí hòu , zuì zhòng yào de jiù shì ān pái shùn xù 。  
nǐ huì fā xiàn , shùn xù bù tóng , huì zào chéng hěn dà de  
chāi bié 。

jì dé wǒ yǐ qián zài diàn shì gōng sī xīn wén bù gōng zuò de  
shí hòu , měi tiān zǎo shàng hēi bǎn shàng dōu xiě zhe yī tiáo  
tiáo de xīn wén , lì rú zǎo shàng jiù diǎn zhōng zōng tǒng fù  
yǒu zhòng yào huì yì hé mǒu yùn dòng huì kāi mù , shí diǎn  
zhōng yǒu bāng jiāo guó jiā bù zhǎng lái fǎng hé zhòng yào  
zhǎn lǎn jiē mù ; shí yī diǎn yǒu kàng yì yóu xíng hé zhòng dà  
xíng shì àn jiàn de jì zhě huì ; shí er diǎn yǒu mǒu tuán tǐ wǔ  
cān huì yì hé mǒu guǎng chǎng mín sú biǎo yǎn 。 。 。 。 。

yīn wéi zài tóng yī shí jiān cháng yǒu yī duì xīn wén yào cǎi  
fǎng , suǒ yǐ bì xū yǒu zhǎng guān ān pái lù xiàn 。  
miào de shì , dāng bù tóng de zhǎng guān ān pái shí , cháng  
fā shēng hěn dà de chāi bié 。 cōng míng de zhǎng guān kě

néng zhǐ yòng sān zǔ rén , jiù néng yìng fù yī tiān de xīn wén  
 , er qiě měi zǔ dōu yǒu rèn yǒu yú , yī diǎn yě bù gǎn 。 pèng  
shàng bù zěn me líng guāng de zhǎng guān jiù bù tóng le , tā  
kě néng yòng wǔ zǔ rén , lián gōng yǒu xiǎo dì dōu pài qù dǎ  
dēng guāng , hái máng dé shǒu máng jiǎo luàn ,

wéi shén me yǒu zhè me dà de bù tóng ?

yīn wéi diào pèi de xiān hòu —— jì shù gāo míng de zhǎng  
guān , néng bǎ wèi zhì hé jiāo tōng kàn hǎo , zài jì suàn měi  
zé xīn wén yào huā de shí jiān hé dǔ chē de kě néng xìng ;  
shèn zhì bǎ bō xīn wén shì kě néng fàng zài qián miàn bō hái  
shì hòu miàn bō dōu kǎo lǜ jìn qù ; jù wǒ guān chá , nà tè bié  
huì ān pái de zhǎng guān , zōng shì xiān huā shí jiān yī diǎn  
diǎn suàn hǎo , zài fēn pèi gōng zuò 。 zhì yú nà ge bù shàng  
lù de , zé“ shuǎ shuài ! ” huāng huāng zhāng zhāng , máo  
máo zào zào , méi xiǎng qīng chǔ jiù xià lìng 。

wǒ yě jì dé yīng guó shǒu xiàng chái qì ě fū rén ( Margaret  
Thatcher ) zuò shǒu xiàng de shí hòu , yǒu rén wèn tā rì lǐ  
wàn jī , shèn zhì hái cháng xià chū , shì zěn me bàn dào de 。  
chái qì ě fū rén dá dé hěn jiǎn dān : “ wǒ zhǐ shì zhǔn bèi ge  
xiǎo běn zǐ , bǎ yào zuò de shì xiě zài shàng miàn , měi wán  
chéng yī jiàn , jiù huà diào yī xiàng 。” wǒ dāng shí hěn bù yǐ  
wéi rán , dàn shì hòu lái yòng tóng yàng de fāng fǎ , què yuè  
lái yuè jué dé yǒu dào lǐ——

dì yī : dāng měi jiàn shì dōu qīng qīng chǔ chǔ liè zài yǎn qián  
de shí hòu , kě yǐ xiàng ān pái xīn wén lù xiàn , yī

zhào qīng zhòng huǎn jí pái liè

dì è : jì yì zài hǎo de rén yě huì shū hū , zhè yàng tiáo liè xià

lái , bù róng yì yí lòu 。

dì sǎn : hǎo xiàng rù wǔ fú yì de rén , zài chuáng tóu guà yī  
gè yuè lì , guò yī tiān huà yī gé 。 dāng nǐ měi wán  
chéng yī jiàn shì jiù shān qù yī tiáo , huì yǒu chéng jiù  
gǎn , néng gǔ wǔ shì qì 。

dì sì : nà chéng wéi yī gè qīng chǔ de gōng zuò rì zhì , yǐ hòu  
kě yǐ suí shí huí tóu jiǎn yàn 。

rú jīn , wǒ gēng jìn yī bù , zài jì shì běn shàng yòng bù tóng  
yán sè de bǐ lái xiě ——

hóng sè — jì wén xué , huì huà de chuàng zuò

lán sè — jì xià chuàng zuò sòng qù fā biǎo de dì fāng

lǜ sè — biǎo shì chū bǎn de shū shù hé shū míng 。

hēi sè — jì lù rì cháng shì wù 。

dāng wǒ zhè yàng zuò de shí hòu , yóu yú yī qīng è chǔ ,  
shǒu xiān bù zhì“ yī gǎo liǎng tóu” nǎo xiào huà 。 qí cì yǒu gè  
hǎo chǔ , shì wǒ kě yǐ yóu sǎn zhǒng sè cǎi de jù lí , suí shí  
jiǎn tǎo zì jǐ shì bù shì zài mǒu xiē shí duàn tài shǎo chuàng  
zuò , yòu zài mǒu xiē shí duàn tài shǎo fā biǎo 。 hái yǒu ,  
dāng hóng bǐ hé lǜ bǐ zhù jì tài dūo de shí hòu , wǒ yòu děi  
fǎn xǐng yī xià , zì jǐ shì bù shì chéng wéi gōng zuò kuáng le ,  
yīng gāi fàng màn jiǎo bù , chū qù chōng diàn le 。

xī wàng nǐ yě néng zhǔn bèi yī běn jì shì běn , bù bì kāi diàn  
nǎo , bù bì yòng huá shǔ , zhǐ yào shēn shǒu jiù néng fān yuè  
 , yī mù liǎo rán kàn dào zì jǐ 。

dùì ! ! nà fēi dàn shì kàn dào nǐ yào zuò de shì , é qiě yě  
chéng xiàn le nǐ yǐ wán chéng de shì , nǐ de chéng jì , hé dùì

wèi lái de jì huà 。 sǔo yǐ , nà yě shì yī miàn jìng zǐ , zhào  
liàng nǐ zì jǐ 。