

# 單元 1 前言

## 漢書選讀

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# 課前說

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▫ 有量就有福，心好命就好。

# 序

## 木蘭花慢 辛棄疾

單圈是斷句，雙圈是押韻

中秋飲酒將旦；客謂前人詩有賦待月無送月者，因用天問體賦。

可憐今夕月○向何處、去悠悠◎是別有人閒  
○那邊纔見○光景東頭◎是天外、空汗漫○但長風  
浩浩送中秋◎飛鏡無根誰繫○姮娥不嫁誰留◎  
謂經海底問無由◎恍惚使人愁◎怕萬里長鯨○從橫  
觸破○玉殿瓊樓◎蝦蟆故堪浴水○問云何玉兔解沉  
浮◎若道都齊無恙○云何漸漸如鉤◎

# 序

- 中秋飲酒將旦；客謂前人詩有賦待月無送月者，因用天問體賦。
- 中秋飲酒將旦：旦即是早晨。
- 天問體

可憐今夕月○向何處、去悠悠◎是別有人閒○  
那邊才見○光景東頭◎是天外、空汗漫○但長  
風浩浩送中秋◎飛鏡無跟誰繫○姮娥不架誰留  
◎

- ▮ 憐是愛的意思
- ▮ 閒 & 閒
- ▮ 飛鏡即是月亮
- ▮ 因為避諱，姮娥轉變為嫦娥

▫ 謂經海底問無由◎恍惚使人愁◎怕萬里長鯨○從橫觸破○玉殿瓊樓◎蝦蟆故堪浴水○問云何玉兔解沉浮◎若道都齊無恙○云何漸漸如鉤◎

▫ 從 = 「縱」之假借

▫ 時代語

▫ 「都齊無恙」猶云完全無缺

▫ 象形、指事、形音、會意、轉注、假借（許慎說文解字）

▫ 假借→本無其字、依聲託事


# The story of mankind

Suppose that you were Champollion, and that you were examining a stack of papyrus sheets, all covered with hieroglyphics. Suddenly you came across a picture of a man with a saw. "Very well," you would say, "that means of course that a farmer went out to cut down a tree." Then you take another papyrus. It tells the story of a queen who had died at the age of eighty-two. In the midst of a sentence appears the picture of the man with the saw. Queens of eighty-two do not handle saws. The picture therefore must mean something else. But what?


That is the riddle which the Frenchman finally solved. He discovered that the Egyptians were the first to use what we now call "phonetic writing"—a system of characters which reproduce the "sound" (or phone) of the spoken word and which make it possible for us to translate all our spoken words into a written form, with the help of only a few dots and dashes and pothooks.


Let us return for a moment to the little fellow with the saw. The word "saw" either means a certain tool which you will find in a carpenter's shop, or it means the past tense of the verb "to see."


This is what had happened to the word during the course of centuries. First of all it had meant only the particular tool which it represented. Then that meaning had been lost and it had become the past participle of a verb. After several hundred years, the Egyptians lost sight of both these meanings and

the picture  came to stand for a single letter, the letter S. A short sentence will show you what I mean. Here is a modern English sentence as it would have been written in


hieroglyphics. 

The  either means one of these two round objects in your head, which allow you to see or it means "I," the person who is talking.

A  is either an insect which gathers honey, or it represents the verb "to be" which means to exist. Again, it may be the first part of a verb like "be-come" or "be-have."

In this particular instance it is followed by  which means a "leaf" or "leave" or "lieve" (the sound of all three words is the same).

The "eye" you know all about.

Finally you get the picture of a  It is a giraffe.

It is part of the old sign-language out of which the hieroglyphics developed.

You can now read that sentence without much difficulty. "I believe I saw a giraffe."

Having invented this system the Egyptians developed it during thousands of years until they could write anything they wanted, and they used these "canned words" to send messages to friends, to keep business accounts and to keep a record of the history of their country, that future generations might benefit by the mistakes of the past.

# 圈兒歌

相思欲寄何從寄？畫個圈兒替。  
話在圈兒外，心在圈兒裡。我密密加圈，  
你須密密知儂意。單圈兒是我，雙圈兒是你，  
整個圈兒是團圓，破圈兒是別離；  
還有那說不盡的相思，把一路圈兒圈到底。

- 清梁紹壬《兩般秋雨盦隨筆》



# 有關漢書

- 世襲
- 史官
- 唐棣之華，偏其反而。豈不爾思？室是遠而
- 未之思也，夫何遠之有

# 史記跟漢書的比較

- 史記包括 12 本紀、30 世家、70 列傳、10 表、8 書，共 130 篇
- 《漢書》共 100 篇，其中包括紀 12 篇、表 8 篇、志 10 篇、傳 70 篇
- 漢書沿用史記體例，創為斷代為史之首例

- 吾國史學，萌芽於孔子、左丘明，而大成于司馬遷、班固。
- 司馬遷字子長，遷生於龍門。漢武帝時，嗣其父談而為太史令，掌文史星曆，得「紬史記石室金匱之書」，做史記。

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