

中国文化故事丛书

# 中国智谋 成语故事

李建军 王瑾红 编著

李建军 祝天飞 王瑾红 译



WUHAN UNIVERSITY PRESS

武汉大学出版社

中国文化故事丛书

# 中国智谋 成语故事

李建军 王瑾红 编著

李建军 祝天飞 王瑾红 译



WUHAN UNIVERSITY PRESS

武汉大学出版社

## 图书在版编目(CIP)数据

中国智谋成语故事:英汉对照/李建军,王瑾红编著;李建军,祝天飞,王瑾红译. —武汉:武汉大学出版社,2018.11

中国文化故事丛书

ISBN 978-7-307-18759-7

I.中… II.①李… ②王… ③祝… III.汉语—成语—故事—英、汉 IV.H136.31

中国版本图书馆CIP数据核字(2018)第033480号

责任编辑:叶玲利 责任校对:汪欣怡 版式设计:韩闻锦

---

出版发行:武汉大学出版社 (430072 武昌 珞珈山)

(电子邮件:cbs22@whu.edu.cn 网址:www.wdp.com.cn)

印刷:北京虎彩文化传播有限公司

开本:880×1230 1/32 印张:4.75 字数:132千字 插页:1

版次:2018年11月第1版 2018年11月第1次印刷

ISBN 978-7-307-18759-7 定价:19.90元

---

版权所有,不得翻印;凡购买我社的图书,如有质量问题,请与当地图书销售部门联系调换。

# 序 言

文化是人类在社会历史发展过程中所创造的物质财富和精神财富的总和。文化是一种意识形态的存在，是民族化特征的积淀，其内容涵盖一个国家或民族的物质、规制和观念等诸多方面。

文化的传承需要借助教育，而教育又存在教育理念的引导、教育内容的取舍和教育方式的选择，等等。中国有句俗语：“读万卷书，行万里路。”前者是指理论学习，后者是指社会实践。可见读书是重要的教育方式之一。

在有几千年发展历史的中国，文化理念得以传承是凭借中国独特的教育方式——言传身教。言传是说教式的教育方式，是通过语言文字来教化人；身教是身体力行的教育方式，是通过行为的示范作用来感化人。在中国，教育所关注的是意识的培养，培养人们对事物内涵和寓意的独到理解和领悟。言传教育是中国教育的重要组成部分，人们从言传学习中获得某种启发，进而规范自身的言行，从而达到修身养性的效果。

讲成语故事是中国传统教育的一种重要形式。成语故事融通俗性、趣味性、教育性和有效性于一体。人们通过阅读故事内容，在阅读中领悟，在领悟后升华，逐渐规范自身的言行，培养和形成道德伦理意识、进取观念意识和行为规则意识，达到修身养性的目的。

本书精选了中国经典的成语故事，采用英汉对照的方式，用汉语讲述成语故事的出处和寓意，以帮助读者学习领会。英语译文采用通俗的语言表达，并配以插图，帮助读者理解故事内容，认识博大精深的中国文化。

在本书的编写和翻译过程中，浙江师范大学外语学院研究生祝天飞和杭州汽车高级技工学校讲师王瑾红共同参与，并承担了相应的编

写和翻译工作，在此表示感谢。

由于时间仓促，水平有限，书中难免存在缺陷和不足，欢迎广大读者批评指正。

**李建军**

2018年7月于浙江金华鸿儒阁

## Preface

Culture is the creative fruit of material and spiritual wealth in the process of social and historical development of mankind. It is an existing ideological fruit characterized by its national and ethical features, which covers many aspects such as the material forms and denotation, the social and ethic regulations and the ideological concepts of a nation.

The continuity of culture relies on education. And education should be under the guidance of educational philosophy to select the educational content and adopt the educational mode. The Chinese old saying goes, “To read quite a lot of books and to visit quite a lot of places.” The former refers to acquiring knowledge through reading, and the latter refers to acquiring experience from practice. That’s to say, reading is one of the important ways of education.

In China, with a history of thousands of years of development, the continuity of the cultural philosophy contributes to the unique educational mode — the verbal and action instruction. The verbal instruction refers to the sententious educational ways of oral instruction or book reading to enlighten people. The action instruction refers to ways of setting examples by the individual actions to influence people. In China, the education is much concerned with awareness-nurturing, which is to foster the people’s competence of digestion and apprehension to what they meet. The verbal instruction plays an important role in the Chinese educational system. People can get some inspiration or enlightenment through

reading, then they can employ some norms learned from books to regulate their words and deeds and finally achieve the goal of self-cultivation.

Story-telling is an important form of Chinese conventional education. The idiomatic stories are popular, enjoyable, instructive and effective. People can be enlightened through digestion in reading the stories, and then they can obtain the sublimation through enlightenment, and further they can form the habit to regulate their words and deeds with what they have learned from the stories to achieve the goal of self-cultivation.

The classical Chinese idiomatic stories have been selected for this book. The book is compiled in a bilingual way of English and Chinese. The provenances and implied meanings of the idioms have been attached, which will do much help for the understanding to the readers. With the plain expression and painting illustration, the English version is easy to understand which will help the readers to get a picture of the profound and diversified Chinese culture.

Any comments and suggestions to me and to this book are welcomed.

By LI Jian-jun  
In **Scholars Study**  
Zhejiang Normal University,  
Jinhua, China

# 目 录

## 一、警敌之谋

1. 敲山震虎..... 3
2. 打草惊蛇..... 7

## 二、迷敌之计

3. 声东击西..... 13
4. 无中生有..... 17
5. 暗度陈仓..... 21
6. 隔岸观火..... 25
7. 笑里藏刀..... 29
8. 调虎离山..... 33
9. 偷梁换柱..... 37
10. 指桑骂槐..... 41
11. 假痴不癫..... 45
12. 瞒天过海..... 49

## 三、破敌之策

13. 借刀杀人..... 55
14. 以逸待劳..... 59
15. 趁火打劫..... 63
16. 顺手牵羊..... 67
17. 欲擒故纵..... 71
18. 釜底抽薪..... 75
19. 浑水摸鱼..... 79
20. 远交近攻..... 83

21. 假途伐虢	87
22. 树上开花	93
23. 擒贼擒王	97

#### 四、避敌之术

24. 李代桃僵	103
25. 借尸还魂	109
26. 金蝉脱壳	113
27. 反客为主	117
28. 走为上策	121

#### 五、治内之略

29. 礼贤下士	129
30. 杀鸡儆猴	133
31. 论功行赏	137
32. 楚材晋用	141

# Content

## Part One

### Stratagem for Warning—The Deliberate Warning Act

1. To Drum the Mount for Shocking the Tiger ..... 5
2. To Beat the Grass for Alarming the Snake ..... 9

## Part Two

### Stratagem for Puzzlement—The Intentional Confusing Act

3. To Sell the Dummy ..... 15
4. To Make It Believed True ..... 19
5. A Disguised Action for Confusing the Enemy ..... 23
6. To Wait for the Favorable Opportunity ..... 27
7. Velvet Paws Hide Sharp Claws ..... 31
8. To Entice the Enemy Away from the Base ..... 35
9. A Secret Business Deal ..... 39
10. To Make an Oblique Censure ..... 43
11. To Pretend to Be Imbecile ..... 47
12. To Cross the Sea Quietly in Pleasant Hours ..... 51

## Part Three

### Stratagem for Overwhelmingly Defeating—A Smart Situational Act

13. To Get Rid of the Adversary by Others ..... 57
14. To Wait for the Expeditionary Enemy at Ease ..... 61
15. To Profit from the Misfortunes ..... 65
16. To Gain the Handy Benefit ..... 69

17. To Play Cat-and-Mouse Game .....	73
18. To Cut the Ground from Under .....	77
19. To Fish in the Troubled Waters .....	81
20. To Befriend to the Distant for Isolating the Neighboring .....	85
21. To Offer Timely Help to Weak Friend .....	90
22. To Take Advantage to Show Power .....	95
23. To Defeat the Enemy by Capturing the Ringleader First .....	99

#### Part Four

##### Stratagem for Evasion—A Flexible Responding Act

24. To Offer Help by Intentional Substitution .....	106
25. To Revive in a New Guise .....	111
26. To Tactfully Escape Unnoticed .....	115
27. To Intentionally Gain the Initiative Position .....	119
28. To Withdraw Actively as the Best Choice .....	124

#### Part Five

##### Stratagem for Governance—A Farsighted Administrating Act

29. To Respect and Favor the Talents .....	131
30. To Beat the Dog before the Lion .....	135
31. To Reward According to the Contributions .....	139
32. To Attract and Employ the Foreign Elites .....	143

# 一、警敌之谋

---

## Part One

Stratagem for Warning—The Deliberate Warning Act



# 1. 敲山震虎

Qiāo shān zhèn hǔ

**【出处】**清代文康《儿女英雄传》，第三十一回：“这要不用个敲山震虎的主意，怎的是个了当？”朱苏进、胡建新《康熙帝国》：“儿臣罢免明珠，其用意是断臂疗伤，敲山震虎，给太子和大阿哥一个警告。”

**【成语故事】**公元683年12月，唐高宗病逝，太子李显即位，史称唐中宗。武则天以皇太后的身份临朝执政。她不能容忍唐中宗重用皇后韦氏家族的人，于是她废了唐中宗，立李旦为帝，史称唐睿宗。睿宗时期，武则天亲理朝政，致使唐朝的一些元老重臣对此非常不满。徐敬业等人打着拥立唐中宗的旗号，在扬州起兵造反，武则天派出30万大军讨伐，平定了叛乱，杀了徐敬业以及支持徐敬业的宰相裴炎和大将程务挺。

叛乱平定后，武则天以胜利者的姿态召见群臣，她说：“你们这些人中间，有比裴炎更倔强的先朝老臣吗？有比徐敬业更亡命的将门贵族吗？有比程务挺更能征善战的大将吗？朕能杀他们，你们中间还有比这三个人更厉害的吗？”

朝堂之上，大臣们个个胆战心惊，面面相觑，没人敢出声。从此，唐朝在武则天的统治下，平安祥和。

**【寓意】**该成语的本义是通过敲山来震慑老虎，使老虎不敢发威。比喻制造攻击的声势，让敌人或对手惊恐，使其慑服，最终达到不战而屈人之兵的目的。



平叛立威

To Put Down the Rebellion



警示群臣

To Warn the Officials

鼓山震虎

To Drum the Mount for Shocking the Tiger

## 1. To Drum the Mount for Shocking the Tiger

**[Idiomatic Story]** In December, 683 AD, the Emperor of Tang Dynasty Gao-zong died. His son LI Xian as the crown prince succeeded to the throne, which was known as Tang Zhong-zong in history. As Empress Dowager WU Ze-tian controlled the imperial power to deal with the affairs of state. She could not tolerate Zhong-zong on his appointing the relatives of his Queen's family as the leading officials. So she dethroned Emperor Zhong-zong, and made LI Dan succeed to the throne, which was known as Tang Rui-zong in history. In the period under the rule of Emperor Rui-zong, WU Ze-tian dealt with the state affairs herself without any disguise, which resulted in strong dissatisfaction and opposition from the veteran ministers and senior officials. For opposition, XU Jing-ye as the rebel leader with some other officers rose up in Yang-zhou in excuse of supporting Emperor Zhong-zong. WU Ze-tian sent 300,000 troops for a punitive expedition to put down the rebellion, and the rebel leader XU Jing-ye was captured and killed. The Prime Minister PEI Yan and the general CHENG Wu-ting who were in favor of XU Jing-ye were put to death, too.

After the rebellion, the ministers and senior officials were summoned to an interview in the court by WU Ze-tian. She said to the ministers and senior officials as the winner, "Is there anyone of you who is more stubborn than PEI Yan? Is there anyone of you who is nobler than XU Jing-ye?"

Is there anyone of you who is braver and more efficient than general CHENG Wu-ting? I can kill them easily. Is there anyone of you who is more powerful than these three people?"

All the present ministers and senior officials were shocked. They looked at each other timidly, and no one dared to say anything. From then on, the society was peaceful under the rule of WU Ze-tian of the Tang Dynasty.

**[ Implied Meaning ]** The original meaning of this idiom is to deter the tiger by knocking the mountain. It is often used to refer to forcing the enemy or opponent to yield under powerful frightening and panic in order to achieve the final victory.