

A New Practical Primer of Literary Chinese



Harvard East Asian Monographs 276

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Both Mandarin and Korean
Pronunciation Indexes are not
scanned.

Introduction

Though most students who have picked up this reader already know why they are doing so—they have specific goals in mind and know what sort of texts they will be reading—it may be appropriate here to say a few things about the nature of literary Chinese and how that nature affects the presentation of the rules in the textbook and the philosophy that went into composing it. Whereas this textbook in many ways shares the assumptions and methods of previous ones, there are a few issues that I have thought particularly important in my own teaching methods and so I will mention them here also.

THE NATURE OF LITERARY CHINESE

Literary Chinese was the principal language of written communication in East Asia from ancient times until the early twentieth century. It grew first out of the earliest examples of written language in China—the oracle bone inscriptions of the Shang 商 dynasty and the bronze inscriptions of the Shang and early Zhou 周 dynasties—and can be read in archaic form in the earliest strata of the “Confucian” classics. By the fifth century B.C.E. the language had begun to stabilize and to develop standardized syntactic and grammatical rules. Over the next two centuries the first great flowering of Chinese writing occurred, exemplified in the compendia of the great philosophers (e.g., *Mencius* 孟子, *Xunzi* 荀子, *Zhuangzi* 莊子, and *Han Fei zi* 韓非子) and the early historical narratives (e.g., *Zuo zhuan* 左傳, *Guoyu* 國語, and *Zhanguo ce* 戰國策).

Because of the complexity of the character-writing system, literary Chinese evolved a flexible and open-ended grammar with few rules and essentially no inflections.¹ Understanding a passage depends not on the previous mastery of a grammatical system but on the ability to intuit the thrust of an argument or a narrative as well as the knowledge of the past usage of particular characters. Consequently, in premodern times, learning literary Chinese

never involved learning a grammatical “system” (as learning Latin or Sanskrit did, for example); rather, it involved memorizing “classic” texts and absorbing their rhythms. These ancient texts formed templates for later composition.

One can say, then, that reading literary Chinese is largely a matter of semantic mastery (i.e., a knowledge of character meanings and which meanings occur in which situations). It only takes a few weeks to learn the basic rules of literary grammar, but it takes many years of work to become comfortable with how characters are used. This is one of the reasons why using dictionaries when reading literary Chinese is both necessary and frustrating: You will need to know a wide range of meanings for each character, but in many cases you will have no idea which possible meaning is applicable to the sentence you are reading. The larger and more sophisticated the dictionary you use, the more likely it is that you will find the meaning you need—but also the more likely it is that the number of meanings you can choose from will multiply. In many cases, you will discover that reading literary Chinese involves guesswork—if you can guess what the sentence is most likely *going to say*, you can then check to see whether any meanings for the character in question make sense in that context.

There are some further consequences that arise from these characteristics:

First, grammatical rules tend not to be treated as rules—that is, there is no sense that certain grammatical rules *must be obeyed* for a sentence to be correct. Quite a few modern scholars have observed that grammatical rules were customarily followed during the so-called classical period of literary composition, from the fifth to the second centuries B.C.E. After that, it seems that writers were often unconscious of grammatical rules and wrote “ungrammatically” if the rhythm of the language demanded it; in fact, in many cases writers ceased to understand how certain classical particles and language structures worked. This means that you must keep the rules in mind but also retain a healthy degree of skepticism—not every sentence is going to be analyzable in a “classic” way.

Second, the various meanings of a character tend to congregate around certain kinds of writing; the same character may appear in a legal document, a poem, a philosophical essay, a Buddhist sutra, and a medical treatise, but it will have a different meaning in each of those texts. One might say, as a result, that there is not one coherent language—literary Chinese—but rather a proliferation of dialects distinguished by type and style. You may very well find when you confront a new type of text that it suddenly becomes opaque—you can more or less figure out how the rhythms and syntactical structures of the text work, but you have no idea what it means. As you confront each new type of writing, some patience is required while you master the new semantic range for the type of writing you are reading.

The question then remains: How does one begin the study of such an open language? Wouldn't it make more sense to have as many introductory textbooks as there are varie

ties of the language? To some extent, it would (beyond the impracticality). For example, medical language and Buddhist theological argumentation are so far beyond other forms of literary Chinese as to make them good examples of self-contained “dialects,” and they would perhaps be best learned on their own (as they are often taught in advanced university seminars today). However, teachers generally agree that it is useful for all students of the different literary “dialects” to begin from one common ground: classical prose of the “classical” and early imperial (second century B.C.E. to second century C.E.) periods. There are two good reasons for beginning here. First, classical-prose texts of that era do provide a good grounding in the handful of grammatical rules that tend to be followed, to a greater or lesser extent, in later texts. Second, they introduce the reader to the style of prose most typical in what has been identified (justifiably or not) as the “mainstream” of premodern Chinese literature: the essay, the historical/fictional narrative, and the philosophical treatise (poetry could be included here as well, with some reservations). It can be assumed that any writer in these genres from the second century C.E. on will have read and absorbed the works of the early period to some extent and will be either consciously imitating them or subconsciously repeating their rhythms and manner of expression.

This textbook thus follows the consensus in stressing early texts. First, a series of excerpts from a first-century-B.C.E. anthology (the *Garden of Stories* 說苑) provides lessons in the basic grammar rules. After that, it introduces the historical text (*Shiji* 史記 in Unit 2) and the two philosophical texts (*Mencius* 孟子 in Unit 4 and *Zhuangzi* 莊子 in Unit 6) thought to be most influential on later literary style. In addition, I have included two biographies from the *Biographies of Noted Women* 烈女傳 (Unit 3), both for their cultural and stylistic importance and for the insights they give on the lives of women (who are largely absent from the other texts). Finally, for variety’s sake, I include two narratives—one prose, one poetic—from later centuries (Unit 5) to give readers an introductory view of how the language began to change.

LITERARY CHINESE AS AN INTERNATIONAL LANGUAGE

There is one important assumption underlying this textbook: Even though literary Chinese is best begun through a study of classical texts from China, the language itself is an international written language of East Asia and consequently must not be taught as or considered to be merely an “earlier stage” of Mandarin or of the other modern Chinese dialects.

Literary Chinese had one major advantage as a written form of communication outside China: because it was not a phonetically based language and provided a rich vocabulary for representing complex ideas, it could be adopted by different emerging cultures as a system of signification that defined cultural literacy and even made intercultural communication possible (in this sense, it played to a much greater extent the same role Latin did in the medieval and Renaissance West). Ultimately, most educated men and women in Korea, Japan,

the Ryukyu Islands, and Vietnam before the twentieth century could read (and often write) literary Chinese to some extent. In addition, and what is perhaps more significant, literary Chinese came to influence the vocabulary and style of the vernacular languages as well, in spite of its alien syntax.

Unfortunately, the developments in East Asian education during the “modernization” period from the end of the nineteenth century have inclined toward limiting literary Chinese: Chinese intellectuals have tended to claim it as China’s own, distinctive, premodern form of self-expression (often dismissing its composition outside of China as pale imitation), while the other countries have often excluded native writings in literary Chinese from their canons, seeing them as alien and artificial, the symbol of their countries’ servitude to a foreign tradition. Recently, however, an increased sensitivity to the links that bring the societies of East Asia together into a shared cultural space has suggested that the study of literary Chinese independent of the study of the modern Chinese language may be of great advantage for the next generations of scholars and students.

This philosophy is reflected in two ways in the present text. First, I have refrained in most cases from explaining literary structures and meanings in terms of their Mandarin equivalents—except in certain cases where it is likely that the Mandarin student will confuse a Mandarin meaning with a literary meaning (a typical example: 走 = literary “to run,” Mandarin “to walk”). Though the habit of translation back and forth between Mandarin and literary Chinese may prove a useful exercise for some (particularly those who are learning literary in order to master written Mandarin style), it can prove misleading for students who are dealing with the language as an independent form of communication.² This text assumes that students will be working back and forth between literary Chinese and English—not because English has any inherent superiority, but because it simply is the only common ground for every student in the English-speaking academy.

Second, I have provided multiple pronunciations for the vocabulary: Mandarin, Japanese, and Korean. Pronunciation is a complicated issue with literary Chinese, and some further explanations may be needed here: **Cantonese Added.**

1. Literary Chinese was pronounced in whatever language or dialect the speaker spoke—in other words, there is no “authentic” way of pronouncing literary Chinese. However, it is usually easier for students to learn a character when they have a sound they can associate with it. So, it is strongly recommended that you learn the character in the language/dialect with which you yourself are most familiar.
2. Of course, literary Chinese as originally read in the early dynasties would have sounded quite different than it does when read in Mandarin (in fact, modern Fujianese and Cantonese speakers—with some good reason—often assert that earlier literary pronunciation is closer to their own dialects). There is no particular reason for assum-

ing that Mandarin is the best language to use when reading literary Chinese, except as a matter of convenience. However, all students (including those who know Japanese or Korean) should take the time to learn the spelling of proper names in their Mandarin romanization—for no other reason than that Western language scholarship tends to use the Mandarin version.

3. At the end of the textbook I have provided complete character indexes for both Mandarin and Korean.

4. Japanese pronunciation is a difficult matter. Because Japanese readers only read literary Chinese through a series of syntactic rearrangements known as *kanbun*, one cannot determine how a Chinese character will be read until the *kanbun* rearrangement has been made. I have provided some of the most common readings for each character, or at least have given how the character is read in one possible *kanbun* arrangement (with *kun* readings italicized). Considering the complexity of the issue, however, I have found it impracticable to provide a pronunciation index in Japanese. Instead, I have given romanized *kanbun* readings of all of the texts (except those in Unit 5), based on good twentieth-century Japanese editions. For Korean pronunciation I follow the Revised Romanization of Korean (National Academy of the Korean Language: 2000).

5. I apologize for not providing Vietnamese pronunciations—my work has been based on the needs of my own students over the past decade or so, and the number of students of Vietnamese culture with an interest in the literary Chinese heritage I have encountered has been relatively low thus far. Perhaps I can rectify the lack of a Vietnamese index in a future edition. **Vietnamese - Sino - English dictionary @ here. Please select**

"Hán-Nôm" and then input Chinese character.

SOME FURTHER COMMENTS ON PEDAGOGY

This textbook is “practical” because it attempts to avoid some of the more complicated issues surrounding literary Chinese interpretation for the sake of introducing students to the basics of the language. As I have said above, unlike highly inflected Indo-European classical languages (Latin, Greek, and Sanskrit), literary Chinese did not require first learning complicated grammatical rules to make it comprehensible. Until the twentieth century, students used memorized texts as guides for composition. This means that the very rules that govern literary Chinese—whether they have been followed or not—were not clearly articulated by early writers and are still open to debate among modern scholars, who often disagree quite sharply over how certain particles or sentence structures should be interpreted. In addition, we must face the problem of the “historicity” of interpretation. Careful historical linguistic analysis, using modern scientific methods, may allow us to figure out what Zhuangzi originally meant (or at least to get closer to it), but this is only partially

useful, because such an interpretation may differ significantly from how most East Asian readers have read him for the past two thousand years. This does not mean that we should champion one reading over another; it simply means that we have to be aware that basic matters of “understanding” may imperceptibly shade into more complex problems of “philosophical interpretation.”³

All of these complexities may produce a problem for you—especially if you are a student mostly of a modern spoken language, and you have received very little training in grammatical and syntactic analysis from the beginning. Except for some of the most basic terms (noun, verb, adverb, etc.) you may have little sense of how a sentence may be parsed, or what differences may be implied by syntactic transformations. To subject you to the full brunt of scholarly debate on how literary Chinese should be analyzed and interpreted may merely confuse you unnecessarily. However, you may find that you do need guidelines for reading, and you will need a sense of basic grammar. Although my “practical” solution here may be unscientific in that it is not rigorous from a linguist’s point of view, I hope it succeeds in walking a middle path. As you become more comfortable with the material and the ways of structuring thought, you can deal with more complicated issues and come to understand how sophisticated grammatical and syntactic debates might deepen and complicate our reading. Regardless, I hope that all students will soon make an effort to consult Edwin Pulleyblank’s *An Outline of Classical Chinese Grammar*, which is the most lucid description of pre-imperial literary language in English currently available.

How to Use This Textbook

This textbook is divided into six units:

Unit 1 (Lessons 1-10): a series of brief anecdotes introduces the grammar of the language, and exercises help you to internalize standard linguistic patterns.

Unit 2 (Lessons 11-18) and Unit 3 (Lessons 19-21): a substantial selection from chapter 86 of Sima Qian's 司馬遷 *Shiji* 史記 (also called *Records of the Historian*) and two biographies from Liu Xiang's 劉向 *Biographies of Noted Women* 烈女傳 will further accustom you to standard prose style.

Unit 4 (Lessons 22-30) introduces philosophical language through selections from the *Mencius* 孟子.

Unit 5 (Lessons 31-32) gives two accounts of "warrior women" and introduces you to later, more "fictional" (and poetic) narrative.

Unit 6 (Lessons 33-40) presents a complete chapter from the *Zhuangzi* 莊子, "Autumn Waters" 秋水.

The textbook is designed to take a full academic year to complete. The most challenging element for you will probably be the mastery of characters. Altogether, 1,374 characters are introduced in the course of the reading.

STRUCTURE OF THE LESSONS

Each lesson is composed of the following:

1. The original Chinese text.
2. New vocabulary items for that text:
 - a. Every new character is assigned a consecutive number. Multicharacter items are assigned a number based on the first character of the compound, with letter designations in order of appearance, for example, 三 (260; first appears in Lesson 8); 三王 (260a, first appears in Lesson 33); and 三代 (260b, first appears in Lesson 35).

[More about Cantonese Romanisation @ here, here and here](#)

[More about Cantonese tone @ here](#)

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- b. Each entry is followed by pronunciations in Mandarin Chinese, Japanese, and Korean, [and Cantonese. \[Yale \(orthodox\) romanization is used in here\]](#)
 - c. Under the pronunciations, definitions are listed. All definitions for the character in all of its appearances in the textbook are given, and sometimes significant definitions that do not occur in the lesson texts. If the definitions are drastically different from one another, or if they are pronounced differently according to the rules of modern Mandarin (see 2.7 below), they are listed under separate numbers. In that case, an asterisk (*) is placed next to the definition applicable to that particular lesson.
 - d. Additional information concerning the character or compound may then be given.
 - e. The character's radical under the classic dictionary system is provided.
3. A detailed commentary follows the vocabulary list. In the earlier lessons, this includes notes on basic grammar and syntax, and it may also include exercises. In later lessons, the commentary explains confusing or dubious passages of the text.
 4. After Lesson 6, "vocabulary hints" sections give you the identification number for old characters that occur in the lesson but whose meaning you may have forgotten; they also specify new meanings for old characters.
 5. Finally, the lesson closes with a comprehensive list of all new characters encountered in it. The new characters are divided into four categories, which are based on frequency lists compiled by E. Bruce Brooks and A. Taeko Brooks in *Chinese Character Frequency Lists* (n.p.: SinFac Minor, 1976). The Brooks lists are based on a survey of a wide range of important literary Chinese texts: category I includes the 871 most common characters of literary Chinese; category II the next 734; and category III the next 639. Category IV is everything else. Though which characters you encounter will be determined somewhat by the kind of text you are reading, these category breakdowns should give you some sense of what are the most commonly occurring characters overall.

VOCABULARY LEARNING

You may wonder why I have not given the vocabulary lists solely based on the meanings encountered in the individual lessons—that is, I have not given vocabulary glosses, repeating characters encountered before when they have new meanings in the individual lesson. There is a very good reason for this: If you are forced to think through what a character may mean in an individual context out of a choice of different meanings, you will develop the peculiar skills you need for understanding literary Chinese. Moreover, you may occasion-

ally be forced to track down an old character through looking it up in the glossary—and this will accustom you to using dictionaries. However, the “vocabulary hints” sections should help you and make the task somewhat easier. Also, the comprehensive glossary at the end of the book identifies the first lesson in which each meaning of a character occurs.

Dictionaries

I am asked constantly: What dictionaries should I use for studying literary Chinese? There is unfortunately no reasonable answer to this. Part of the problem is rooted in the process of learning the language; until the student becomes accustomed to how words are used and to intuiting the gist of a passage, any dictionary, no matter how good it is, can potentially mislead. When you look up a character, you may be confronted by a dozen or so meanings, and you may have no clue as to which one is most appropriate.

All of the major East Asian languages have produced dictionaries of greater or lesser size to assist in the reading of literary Chinese texts. This is especially true in China and Taiwan, where the publication of little handbooks of literary usage runs into hundreds of volumes, of varying quality. If you're a fluent reader in an East Asian language, my advice is to explore and see what you can find, and to use good sense.

As your literary Chinese abilities improve, you'll soon be able to use the big, scholarly dictionaries that have their definitions written in simple literary Chinese. But, you will probably need to work for at least a year on your abilities before this becomes an option. The two most important dictionaries are the *Hanyu da cidian* 漢語大辭典, now generally considered the OED of Chinese dictionaries (and easily available in CD-ROM format), and Morohashi's older *Dai Kanwa jiten* 大漢和辭典, which provides definitions in Japanese and (usually) literary Chinese as well. You may also find useful the Taiwan-produced *Zhong-wen da cidian* 中文大辭典, which is a literary Chinese translation (with some changes) of Morohashi's dictionary.

As for Chinese-English dictionaries, some scholars say there is no such thing as an adequate Chinese-English dictionary for literary Chinese. This is true in a sense. But if you need a transitional dictionary until you're ready to use the native-language dictionaries, your best choice is still *Mathews' Chinese English Dictionary* (Harvard University Press, revised American edition, 1943; still in print). *Mathews'* has many problems: It is far too short, it is geared largely to literary Chinese usage as it was practiced in the 1930s and 1940s, and the entries give no sense of the history of usage (i.e., they don't tell you when a meaning first appears for a particular character). It also organizes characters by pronunciation based upon the Wade-Giles system of romanization, which has been largely replaced by pinyin. Nevertheless, it is still a great resource for beginning students. A leaky lifeboat is better than no lifeboat at all.

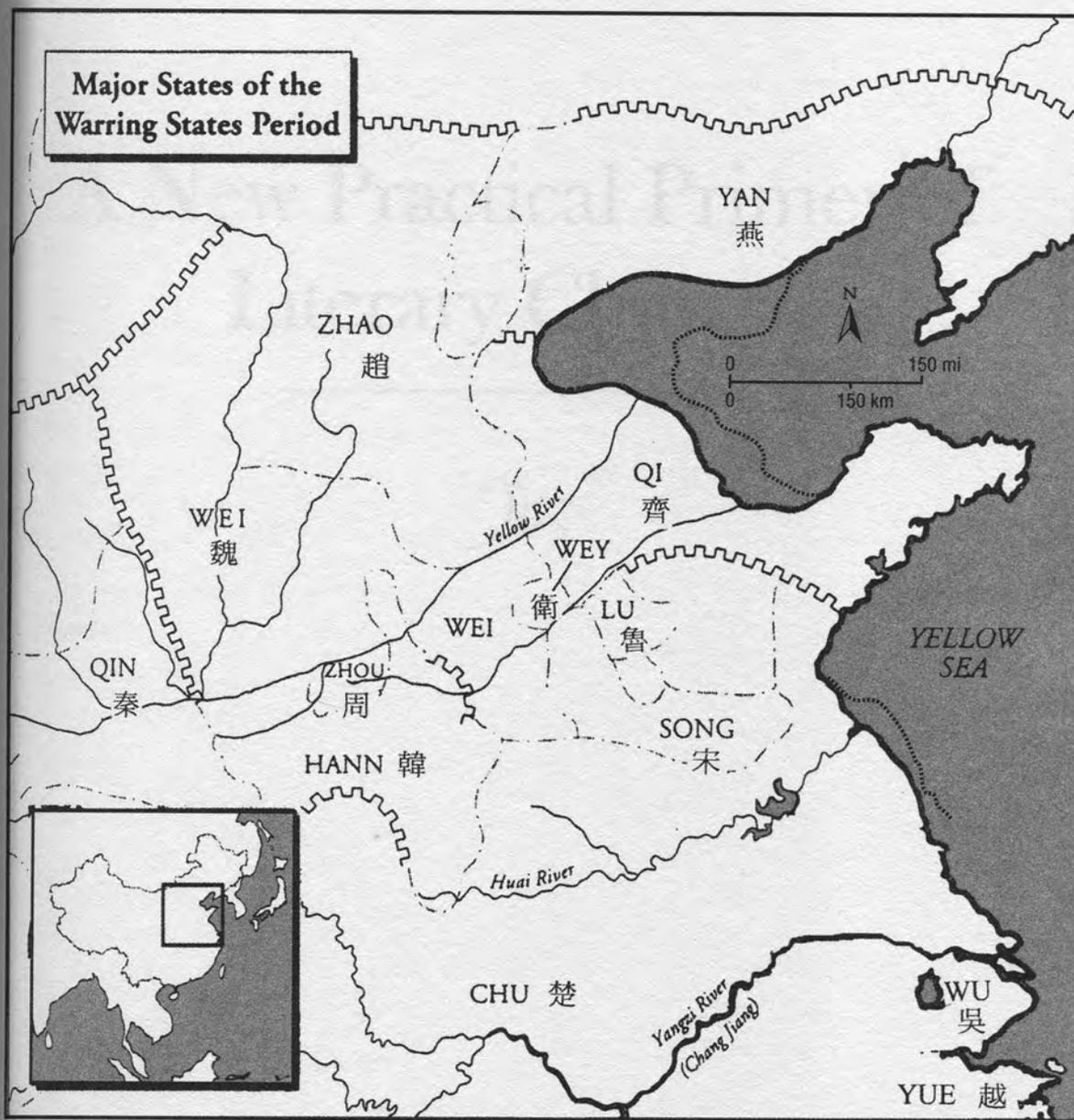
[Cantonese pronunciation dict @ here](#)

[Hakka pronunciation dict @ here \(1st audio: Cantonese; 2nd: a Cantonese dialect; 3rd : Hakka \)](#)

[Teochew pronunciation dict @ here](#)

ENDNOTES

1. By “inflections” I mean systems of suffixes and/or prefixes that indicate tense, number, case, mood, and so forth.
2. From my own experience, there are some other inherent disadvantages of asking English-speaking students of Mandarin to work on literary Chinese in the context of Mandarin: first, students in the first few years of Mandarin study may not be able to understand Mandarin grammar rigorously enough to appreciate why certain Mandarin language structures are said to be “equivalent to” their literary counterparts; second, it encourages them to see literary Chinese as merely a cultivated and somewhat superfluous supplement to their Mandarin knowledge, rather than as a much older and much more widespread form of communication; and third, it allows them (in translation exercises) to move ill-understood classical vocabulary from a literary sentence pattern to a Mandarin sentence pattern, without confronting what the sentence is actually saying.
3. The English reader can get a basic sense of the problems involved by comparing, for example, A. C. Graham’s translation of the *Zhuangzi* to Burton Watson’s.



Note: It is the habit in scholarship to romanize the state of 韓 as "Hann" to distinguish it from 漢 (in Sichuan, and later the name of a dynasty), and 衛 as "Wey" to distinguish it from 魏. In an earlier period, the states of Wei 魏, Zhao 趙, and Hann 韓 constituted the state of Jin 晉. By the time this map becomes current (fourth century B.C.E.), the territory of Wu 吳 and Yue 越 had been absorbed by Chu 楚.

Unit 1

Lessons 1-10

Proverbs and Anecdotes from the Garden of Stories

The *Garden of Stories* 說苑 was compiled by Liu Xiang 劉向 (79—8 B.C.E.), a scholar who worked in the imperial library. One of his tasks was to compile and edit texts of various kinds and make copies of them for storage. In the course of his work, he produced a series of anthologies of useful and interesting anecdotes, and this is one of them.

The purpose of this text is to provide illustrative stories about politics and administration, and in particular the relationship between the ruler and his ministers. Many of the stories are found in earlier philosophical works, whereas others come from books that have since disappeared. In most cases, Liu Xiang seems to have streamlined the style of the texts, often simplifying or "correcting" passages that he found difficult to understand. For that reason, this seems an ideal place to begin our study of literary Chinese.

Lesson 1

A Few Proverbs

Text #1

知命者不怨天，知己者不怨人。

Text #2

禍生於欲得，福生於自禁。聖人以心導耳目，小人以耳目導心。

Text #3

爲善者天報以德。爲不善者天報以禍。

Vocabulary (1-27)

1. 知 M: zhī J: chí 知, *shiru* 知る K: 지 C: jī (to know); jī (knowledge)

To know, to understand; to know how to; knowledge.

Radical 111 (矢, "arrow").

2. 命 M: mìng J: myō ミヨウ, mei メイ, *inochi* いのち K: myeong 명 C: mihng

1. To command; a command.

2. Fate; life span. *

Note: What Heaven or the gods command for you is your fate. They also command your life span. Radical 30 (口, "mouth").

3. 者 M: zhě J: sha シャ, *mono* もの K: ja 자 C: jé

[A grammatical particle; see 1.3 and 7.4 for explanations.]

Radical 125 (老, "old").

4. 不 M: bù, bú J: fu フ, *-nai*-ない, *-zu*-ず K: bu 부 C: bāt

Not.

不 always negates verbs or adjectives, so always expect a verb or adjective following it (although see also 1.1 below). Radical 1 (一, "one").

5. 怨 M: yuàn J: en エン, on オン, *uramu* うらむ, *urameshii* うらめしい K: won 원
C: yun

To resent; resentment, grievance.

Characters with the heart radical are often verbs of emotion or thinking. 怨 usually describes the bitterness, sadness, and anger that result from being treated unfairly. Radical 61 (心, "heart").

6. 天 M: tiān J: ten テン, *ame* あめ K: cheon 천 C: tīn

Sky, heavens; "Heaven."

This character is often used in a generalized sense for the Powers That Be. Radical 37 (大, "big").

7. 己 M: jǐ J: ko コ, ki キ, *ono* おの, *onore* おのれ K: gi 기 C: géi

Oneself; self, ego

This character usually appears as the direct object of a verb (as in the text of this lesson) or as a possessive adjective (i.e., 不怨己命, "to not resent one's own fate"). Do not confuse it with 已 (247, "already" "to end"). Radical 49 (己).

8. 人 M: rén J: jin ジン, nin ニン, *hito* ひと K: in 인 C: yàhn

1. Person, people, human beings. *

2. Others, other people. *

Antonym (meaning #2): 己(7). Radical 9 (人).

9. 禍 M: huò J: ka カ, *wazawai* わざわい K: hwa 화 C: woh

Disaster, misfortune, bad luck

Note the compressed version of the radical on the left side. Characters with this radical frequently have something to do with religious ceremonies or phenomena with a supernatural agency. Radical 113 (示, "to show").

10. 生 M: shēng J: shō ショウ, sei セイ, *ikiru* 生きる, *umu* うむ, etc. K: saeng 생
C: sāng (1), sāang (2)

1. To be born, to arise from; to give birth to; to be alive; to raise; to grow; alive; life.*

2. Master, Mister, [polite suffix]

Note that the subject of the verb can be the thing that produces or the thing that is produced. For example: 人生, "A person is born" (or "a person lives/is alive"); 怨生禍, "Resentment gives birth to disaster." Radical 100 (生).

11. 於 M: yū J: o お, ni ニ, *oite* おいて K: eo 어 C: yū

[A multipurpose preposition.]

This is one of the most common characters in literary Chinese; another character, 于 (344), is often used interchangeably with it. Translate based on the context (see 1.4). Radical 70 (方, "square").

12. 欲 M: yù J: yoku ヨク, *hossuru* ほっする, *hoshii* ほしい K: yok 욕 C: yuhk

To desire, to want, to want to; desires, wants.

In later literary Chinese, this character could also mark a future action ("about to"). For that reason, 欲生 would come to mean (for example) "wish to give birth" or "was about to give birth." Radical 76 (欠, "to owe").

13. 得 M: dé J: toku トク, eru える K: deuk 득 C: dāk

1. To get, to obtain; gain, profit. *

2. To succeed in, to be able to (accompanies other verb).

Example of meaning #2: 得生, to succeed in being alive, "to succeed in being born." (Compare this to the vernacular English. "Did you get to go to the store yesterday?") Radical 60 (彳, "to step with the left foot").

14. 福 M: fú J: fuku フク K: bok 복 C: fūk

Good fortune, prosperity.

Antonym: 禍 (9). Radical 113 (示)

15. 自 M: zì J: shi シ, ji ジ, *mizukara* みずから K: ja 자 C: jih

1. Oneself; personally, naturally, spontaneously. *

2. From (used to indicate movement away from).

In meaning #1, 自 is sometimes used to put special emphasis on the subject. For example, 自知 usually means "to know [something] oneself." Contrast this with 知己, "to know oneself" (although see also ia, Lesson 14). Writers are sometimes rather vague about using 自 and 己; context should be your guide. Meaning #2 (usually translated into English as the preposition "from") is actually a kind of coverb (see 1.5 for an explanation of this term). Radical 132 (自).

16. 禁 M: jìn J: kin キン K: geum 금 C: gām

To control, to prohibit, to restrain.

Radical 113 (示).

17. 聖 M: shèng J: shō ショウ, sei セイ, *hijiri* ひじり K: seong 성 C: sing

Sage, wise person, saint; sagely; wise.

In Confucianism, the word is applied to the greatest men, Confucius especially. In Buddhism, it can refer to the Buddha or to Bodhisattvas. Radical 128 (耳, "ear").

18. 以 M: yǐ J: i イ, *motte* もって K: i 이 C: yíh

1. With, by means of. [coverb]

2. In order to. [conjunction]

For more on this very common and troublesome character, see 1.5 and 1.6 below. Radical 9(A).

19. 心 M: xīn J: shin シン, *kokoro* こころ K: sim 심 C: sām

Heart, mind, state of mind, attitude.

In Chinese culture, the heart is the source of both emotions and thinking. Radical 61 (心).

20. 導 M: dǎo J: dō ドウ, *michibiku* みちびく K: do 도 C: douh

To lead.

This character could be interpreted as the verbal equivalent of 道, "road", "path"—in other words, "to show [someone] the road." Radical 41 (寸, "thumb").

21. 耳 M: ěr J: jī ஜி, *mimi* みみ K: i 이 C: yíh

1.Ear.*

2."And that is all"; "and that is the end of it. " [sentence completion particle]

The second meaning is a "phonetic fusion" of the two characters 而已; this usage will be encountered later. Radical 128 (耳).

22. 目 M: mù J: moku モク, *ma* ま, *me* め K: mok 목 C: muhk

Eye; to look at, to glare at.

Radical 109 (目).

23. 小 M: xiǎo J: shō ショウ, *chiisai* ちいさい K: so 소 C: síu

Little, petty, insignificant; to consider small, to scorn.

The expression 小人 (found frequently in Confucian writing, but in other places as well) refers to a person with mean, egotistical instincts who cares only about himself and his own comforts. Radical 42 (小).

24. 爲 M: wéi (1, 3); wèi (2) J: i イ, *naru* なる, *nasu* なす, *suru* する, *no tame* のため
K: wi 위 C: wàih (1, 3); wai (2)

1.To do, to make, to be, to become. *

2.For the sake of, because of, on behalf of (see 4.2).

3.[Marks a passive sentence pattern; see 31.11.]

This character is one of the most common in literary Chinese. Meanings #2 and #3 will be encountered and explained later, so don't worry about them now! Radical 87 (爪, "claw").

25. 善 M: shàn J: zen ゼン, ii イイ, *yoku* よく, *suru* する, *yoshi* よし K: seon 선 C: sihn

1.Good, excellent, virtuous; good [thing]; excellent [thing].*

2.To be good or skilled at [something].

This character refers either to virtuous, moral behavior or to talent and skill. Don't confuse it with 喜(46). Radical 30 (口).

26. 報 M: bào J: hō ホウ, mukuiru むくいる K: bo 보 C: bou

1.To repay, to reward; repayment. *

2.To avenge; revenge.

3.Report; to report.

Whereas generally referring to the idea of repayment, this character can imply either reward for good things or forms of revenge or vengeance. It often refers to heavenly justice. Radical 32 (土, "earth").

27. 德 M: dé J: toku トク K: deok 덕 C: dāk

1.Virtue, power. *

2.Good deed; to do a good deed.

Although in most literary Chinese texts this character refers to the modern sense of "virtue," in early texts it sometimes implies inner (almost magical) power or charisma. Some scholars have argued that it is the power one possesses to make another obliged or grateful to oneself (and this in turn led to meaning #2). One of the names of the Laozi 老子 is Daodejing 道德經, "Classic of the Way and Its Power." Radical 60 (彳).

COMMENTARY

1.1. Parts of speech: In the commentary, I will occasionally be using terms such as noun, adjective, pronoun, verb, or adverb to explain how words are functioning in a sentence. However, writers sometimes employ a single word in a variety of grammatical functions if it sounds right to them. This cannot be done arbitrarily with any word, but it is fairly common. For example:

欲 can mean "to want" (verb):

人欲耳: People want ears,

or it can mean "to want to". (auxiliary verb):

天欲報聖人: Heaven wants to reward the wise person.

or it can mean "desire" (noun):

善人怨欲: The good person resents desire.

知 can mean "to know," "to understand" (verb):

小人不知德: The petty person does not know/understand virtue,

or it can mean "to know how to" (auxiliary verb):

天知報聖人: Heaven knows how to reward the wise person.

Also: sometimes an adverb + verb can be taken together as a noun idea. For example, 不知 means "not know," but it can also mean "ignorance." 自禁 means "to control oneself," but it can also mean "self-control." In the third proverb, 不善 means something like "evil," "wickedness".

Although I will mention many different meanings for a word in the vocabulary lists, always expect words to be flexible and to have unmentioned meanings!

There is another factor to be taken into consideration: Characters are often pronounced slightly differently or with a different tone if they shift in grammatical function. I will note these differences (if they are still observed today; see 2.7 for further details).

1.2. Number and tense: Although there are some characters that mark the plural (and we will see them later), usually the writer lets context decide if something is singular or plural. Sometimes it's up to the reader to decide; sometimes the context will make it obvious. The same is true of tense. When I translate the examples below, I often choose what I think makes best sense, but sometimes it's not the only possibility.

1.3. 者: In its simplest usage, this is added to a verb or verb phrase and indicates the person or thing carrying out the action. See 7.4 for further details.

知者: one who knows

怨者: one who resents

導者: one who leads

導人者: one who leads people

生耳者: one who grows ears

為禍者: one who creates disaster

命者: one who does not command

PRACTICE: Put the following into literary Chinese:

1. one who desires
2. one who knows the heart
3. one who wants eyes
4. one who rewards the person
5. one who leads Heaven

1.4. 於: This is a vague, multipurpose preposition usually placed between a verb and a noun. The noun that follows it is often the location of the action, but the relationship can also be more abstract. 於 can only be translated by seeing the context of the sentence and understanding how its accompanying verb is being used. Most frequently it means "in," "from," or "by."

聖人得目於天。 The wise person obtains eyes from Heaven.

聖人導小人於禍。 The wise person leads the petty person from disaster.

Note: If you think that the wise person is not very compassionate, you can translate it as "The wise person leads the petty person into disaster." Context and interpretation are everything!

小人生於禍。 The petty person arises from disaster.

知己者得報於天。 The person who knows himself obtains reward from Heaven.

PRACTICE: Put the following into literary Chinese:

PRACTICE: Put the following into literary Chinese:

1. One who does good leads the heart (away) from disaster.
2. The heart is born from the good.
3. The person got ears from Heaven.

1.5 以: This is one of the most frequently used characters in literary Chinese, and it has a very wide application. It was originally a verb meaning "to take," "to use."

Eventually, it started to be used in combination with other verbs (what English language scholars often call a coverb). It serves the same purpose as English prepositions like “with,” “by means of,” and “through.” It usually comes before the main verb, and it is followed by its own special object:

天以禍報爲不善者。 Heaven repays with disaster the person who does evil.

In this example, 報 is the main verb, and 爲不善者 is its object. 以 is the coverb, and 禍 is the object of the coverb.

Other examples: Identify the object of the coverb in each case:

聖人以德導小人。 The wise person leads the petty person with virtue.

自禁者以德導欲。 The person who restrains herself leads her desires with virtue.

1.6 Shifting the coverb position: However, if a writer wants to put special emphasis on the thing that gets used (as in text #3), he or she will place the coverb and its object after the main verb:

小人導心以耳目: The petty person leads his heart with his ears and eyes.

Another, more awkward way of expressing the same sense: “It is with his ears and eyes that the petty person leads his heart.”

知己者報人以善: It is with good that the one who knows herself rewards others.

小人報天以怨: It is with resentment that the petty person rewards Heaven.

PRACTICE: Put the following into literary Chinese:

1. It is with disaster that [our] eyes and ears repay ignorance.
2. Virtue arises from the good person through his heart.
3. It is through self-control that the one who knows herself commands Heaven.

1.7. Putting the object first: Sometimes a writer will place a direct object at the beginning of a sentence in order to contrast how it receives the action in comparison to other things. Look at the following English sentences:

As for those books, put them in the chest. As for the magazines, throw them out.

Somebody has asked us, “What do you want me to do with these books and magazines?” We reply, contrasting the two groups of items and saying what we

want done with each. This means that the first thing in a sentence will not necessarily be the subject; look carefully for the sense of a sentence before you interpret.

In our lesson, sentence #3 has displaced the object to the first thing in the sentence (爲 善者), and has followed it with the subject (天).

Character List

i. 不以命善報天小己得德心怨於欲爲生目知禁禍福者耳聖自 (26)

iii. 導 (1)

Lesson 2

Yet More Proverbs

Text #1

君子有終身之憂，而無一朝之患。順道而行，循理而言。喜不加易，怒不加難。

Text #2

天下失道，而後仁義生焉。國家不治，而後孝子生焉。民爭不分，而後慈惠生焉。道逆時反，而後權謀生焉。

VOCABULARY (28—70)

28. 君 M: jūn J: kun クン, *kimi* きみ K: gun 군 C: gwān

1. Ruler, lord. *

2. [Polite second person pronoun; compare Elizabethan English “My Lord”] Radical 30 (口).

29. 子 M: zǐ J: shi シ, *ko* こ K: ja 자 C: jí

1. Son, child. *

2. Master, [polite suffix, like 生(10-2)]

3. You. [pronoun]

4. “Viscount” (a feudal title; see 4.1 below). Radical 39 (子).

28a. 君子 M: jūn zǐ J: kunshi くんし K: gun ja 군자 C: gwān jí

Son of a lord; a gentleman, a superior man.

From the time of the *Analects*—a text purporting to record the sayings of Confucius—this term increasingly came to refer to men of superior moral standards and intellect. Often used as an antonym to 小人.

30. 有 M: yǒu J: yū ヲウ, *aru* ある K: yu 유 C: yáuh

1. To possess, to own, to have; possession. *

2. Being, existence; to exist, to be [in a place or among a group].

The second group of meanings represents the existence of something within a group or at a location. For example: 有憂 could be translated simply as “there is worry”; 君子有善人 could be translated as “among gentlemen there are virtuous men.” Radical 74 (月, “moon”).

31. 終 M: zhōng J: shū シュウ, *owaru* おわる, *oeru* おえる, *owari* おわり, *tsuini* ついに K: jong 중 C: jūng

To end, to die; ending; finally.

When meaning “to die,” this word usually implies by natural causes, after a full life (e.g., 君得終, “the ruler succeeded in living out his natural life span”). Radical 120 (糸, “silk floss”).

32. 身 M: shēn J: shin シン, *mi* み, *karada* からだ K: sin 신 C: sān

Body, the self, oneself; personally, on one's own.

Sometimes it is difficult to tell with this character whether the author intends an emphasis on the physical body one possesses or whether he/she intends an abstract sense. Synonym (“oneself”): 自(巧). Radical 158 (身).

31a. 終身 M: zhōng shēn J: shūshin しゅうしん K: jong sin 종신 C: jūng sān

All one's life, to the end of one's life.

33. 之 M: zhī J: shi シ, *no* の, *kare* かれ, *yuku* ゆく K: ji C: jī

1. [A particle that connects nouns or noun clauses; see discussion in 2.1.]*
2. Him, her, it, them, [direct object pronoun]
3. To go.

This is easily the most common character in literary Chinese. It has three chief uses, all of which you should learn thoroughly. *Beware!* Meaning #3 is fairly common, but rare compared to the other two meanings. Consequently, it is quite typical for readers to overlook it when it occurs (it occurs for the first time in our texts in Lesson 6, and once each in Lessons 25 and 27). Radical 4 (丿).

34. 憂 M: yōu J: yū ヨウ, *ureeru* うれえる, *uki* うき, *urei* うれい K: u 憂 C: yāu

Worry, anxiety, concern; to worry [about].

Radical 61 (心).

35. 而 M: ér J: ji ジ, *shikashite* しかして, *sōshite* そうして, *shikamo* シかも, etc. K: i 而 C: yìh

But, and, then.

This word *only* connects two verbs. Its meaning is often very vague; see 2.3. Radical 126 (而).

36. 無 M: wú J: mu ム, *nai* ない K: mu 無 C: mōuh

1. To not have; nonpossession. *
2. Nonexistence, nothingness; to not exist.
3. "Don't...." [negative imperative]

This verb is the opposite of 有. Note that unlike

, which is only an adverb and must precede a verb, 無(in meanings #1 and #2) is a verb in itself. Meaning #3 is actually a substitute for the "proper" negative imperative, 毋. This usage will not occur until Lesson 23. Radical 86 (火, "fire").

37. 一 M: yī J: ichi イチ, *hitotsu* ひとつ K: il 일 C: yāt

One; first; once.

Literary Chinese usually does not make a distinction between ordinal and cardinal numbers. Context will tell you how to read this character. Radical 1 (一).

38. 朝 M: zhāo (1-2); cháo (3) J: chō チョウ, *asa* あさ, *ashita* あした K: jo 조 C: jīu(1-2); chīuh(3)

1. Morning, dawn*

2. First day of the lunar month.

3. [Royal or imperial] court; to hold court, to go to court, to summon to court.

Radical 74 (月).

37a. 一朝 M: yīzhāo J: itchō いっちょう K: il jo 일조 C: yāt jīu

Right away, immediately, in a brief period of time.

39. 患 M: huàn J: gen ゲン, kan カン, *wazurau* わずらう, *urei* うれい K: hwan 환
C: waahn

Grief, misfortune, disaster; to suffer, to worry about [a crisis].

Note that the text is contrasting this more serious character with the milder 憂.
Radical 61 (心).

40. 順 M: shùn J: jun ジュン, *shitagau* したがう K: sun 순 C: seuhn

To act in accordance with, to agree with, to obey; favorable.

Radical 181 (頁, “leaf of a book”).

41. 道 M: dào J: dō ドウ, *michi* みち K: do 도 C: douh

1. Road, path; skill, method; philosophy; the right way to live*

2. To speak, to say.

You probably already know the cultural significance of 道. Although it gave its name to the Taoist (Daoist) religion and philosophy, all Chinese philosophies and religions use “the Way” to indicate the proper path in life. Radical 162 (辵, “walking”).

42. 行 M: xíng (1); xìng (2) J: kō コウ, gyō ギョウ, *iku* いく, *okonau* おこなう, etc.
K: haeng 행 C: hàhng(1), hahng(2)

1. To go, to walk; to act; to conduct [affairs]; to carry out [an action]; to circulate [information, currency, etc.]; to practice, to put into practice. *

2. Behavior; conduct.

行 is one of the most common characters in literary Chinese, and it is used for many actions. Most importantly, the basic meaning “to go” extends to ideas of behavior and conduct. Radical 144 (行).

43. 循 M: xún J: jun ジュン, *shitagau* したがう K: sun 순 C: chèuhn

To follow, to comply with.

This character is a near synonym for 順(40). The text uses it here for variety's sake. Radical 60(彳).

44. 理 M: lǐ J: ri リ, *kotowari* ことわり K: li 리, 이 C: léih

Principles; pattern, rationale; to straighten, to arrange, to put in order.

In much later Chinese philosophy—the—Neo-Confucianism that began in the eleventh century—this character was used to represent the cosmic order and the pattern of things. In the early period, its meaning is somewhat more modest and can be anything from the stripes on a tiger to the right way to do something. It originally meant “to polish gems in accordance with their veins.” Radical 96 (玉, “jade”).

45. 言 M: yán J: gen ゲン, gon ゴン, *iu* いう, *kotoba* ことば K: eon 언 C: yìhn

To speak, to say; words, speech.

When 言 takes an object, it usually is the topic of speech. For example: 人言禍, "People talk about disaster." Radical 149 (言).

46. 喜 M: xǐ J: kǐ キ, *yorokobu* よろこぶ K: hui 희 C: héi

To be happy, to be delighted; to enjoy [something]; joy, pleasure.

Do not confuse this character with 善 (25). Radical 30 (口).

47. 加 M: jiā J: ka カ, *kuwawaru* くわわる, *kuwaeru* くわえる K: ga 가 C: gā

1. To increase.

2. To participate [in], to be of benefit.

3. Increasingly, more. *

4. To apply [to].

5. Advantage, gain.

The adverbial usage ("increasingly, more") may seem a little odd. It functions as a way to express "comparatives" (-er adjectives in English). Examples: 君子不加小, "The gentleman does not become any smaller"; 小人不加聖, "The petty person does not become any wiser." Radical 19 (力, "strength").

48. 易 M: yì J: eki エキ, *yasui* やすい K: i 이 C: yih(1), yihk(2)

1. Easy; easily. *

2. Change; to change, to exchange; the Book of Changes (a Chinese classic).

The first use is often in conjunction with another verb to express the idea "easy to..." For example: 易導, "easy to lead"; 易行, "easy to carry out." See also 7.3. Radical 72 (日, "sun").

49. 怒 M: nù J: do ド, nu 又, *ikaru* いかる, *okoru* おこる K: no 노 C: nouh

Angry; anger.

Radical 61 (心).

50. 難 M: nán (1); nán (2) J: nan ナン, *katai* かしい, *muzukashii* むずかしい K: nan 난 C: nàahn (1-2); naahn (disaster)

1. Difficult, hard to deal with. *

2. Difficulty, problem.

Meaning #1 is often used with a verb to express the idea “difficult to...” For example: 難導, “difficult to lead”; 難行, “difficult to carry out” (compare 易 [48]; see also 7.3). Radical 172 (隹, “short-tailed bird”).

51. 下 M: xià J: ka カ, ge ゲ, *shita* した, etc. K: ha 하 C: hah

Under, below; to go down, to descend, to put down; social inferiors; to give to a social inferior.

This character can refer to anything “below” something else, or any movement from above to below. Radical 1 (一).

6a. 天下 M: tiān xià J: tenka てんか K: cheon ha 천하 C: tīn hah

“Under Heaven” (i.e., the world).

Chinese writers tended to use this term to represent all territory under Chinese control, not necessarily every place in existence. The scholar A. C. Graham has rendered it as “the empire.” Contrast it with 國(57).

52. 失 M: shī J: shitsu シツ, *ushinau* うしなう K: sil 실 C: sāt

To lose, to be remiss, to neglect; loss, failure.

Radical 37 (大)•

53. 後 M: hòu J: go ゴ, kō コウ, *ushiro* うしろ, *ato ni* あとに, etc. K: hu 후 C: hauh

1. Behind, later, subsequently, afterward; to follow behind; to consider of lesser importance.

2. Posterity, successor, heir.

This character can generally refer to anything that is behind something else, or (verbally) a movement toward the rear or a dismissal of something as “secondary” or “less important.” Radical 60 (彳).

35a. 而後 M: ér hòu J: ato ni... nomi あとに...のみ K: i hu 이후 C: yìh hauh

And then, only then.

This phrase emphasizes that a first event must happen before a second event can occur.

54. 仁 M: rén J: jin ジン K: in 인 C: yàhn

Kindness, benevolence.

One of the most important Confucian virtues. Radical 9 (人).

55. 義 M: yì J: gi ギ K: ui 의 C: yih

1. Righteousness, justice; righteous, just. *

2. Principles, ethical principles; principled, upright.

3. Meaning, significance, main point.

In Confucian philosophy the first meaning is often linked with 仁; one represents the “softer,” more compassionate side of virtue, the other one the “harder,” more upright side. The second meaning has the broader sense of moral standards or ideals (as in English, when we say “she is a principled person”). The third usage (which developed later than the others) has the vaguest meaning of all, and in this sense the character is sometimes used interchangeably with 意 (556). Radical 123 (羊, “sheep”).

56. 焉 M: yān J: en エン K: eon 언 C: yìhn(1), yīn(2)

1. [An object pronoun.]*

2. How. [question word]

In meaning #1 (by far the more common), this word generally represents a combination of 於 + object pronoun (e.g., “from him,” “to her,” “toward it,” etc.). Sometimes it's best to translate it as a location pronoun: here or there. In this text, “here” or “from this” would be most appropriate. Meaning #2 will not occur until Lesson 27. Radical 86 (火).

57. 國 M: guó J: koku コク, *kuni* くに K: guk 국 C: gwok

Country, state, capital city.

In ancient China, this character could apply to different concepts. Before the unification of China under the Qin 秦 empire (221-207 B.C.E.), independent states were called 國. However, at the earliest stage, the term could be applied to the “capital city” of a state (and, in fact, states in the early period were more like Greek city-states—metropolises with vaguely defined territory around them). In the imperial period, 國 could apply to territory controlled by a member of the royal house or a loyal retainer (“fiefdom”). Basically, all 國 taken together constitute 天下 (6a). Radical 31 (口, “enclosure”).

58. 家 M: jiā J: ka カ, ke ケ, *ie* いえ K: ga 가 C: gā

1. House, household, family. *

2. School of thought.

In the early period, the term 國家 as a combination word meaning “country” had not quite evolved yet. Rather, 家 is contrasted with 國 to represent either the private realm (family, as opposed to country), or the noble families and clans that ruled the 國. The character itself represents a domestic animal under a roof. Radical 40 “roof”).

59 治 M: chí (1); zhì (2) J: chi チ, ji ジ, *osameru* おさめる K: chi 치 C: chih(1), jih(2)

1. To govern well, to put in order. *

2. Government, administration.

For a discussion of the literary Chinese pronunciation of this character, see 2.7 below. Radical 85 (水, “water”).

60. 孝 M: xiào J: kō コウ K: hyō 효 C: haau

Filial; filiality, filial piety.

Another one of the most important Confucian virtues. 不孝 means "unfilial" or "unfiliality." Radical 39 (子)•

61. 民 M: mín J: min ミン, *tami* たみ K: min 민 C: màhn

The common people.

This character usually describes the people as a group; it is rare to see an individual called a 民, unless his commoner status is being stressed. Radical 83 (氏, "clan," "family").

62. 爭 M: zhēng J: sō ソウ, *arasou* あらそう K: jaeng 쟁 C: jāng

1. To vie, to compete, to struggle, to fight. *

2. To try one's hardest, to be eager to, to vie [with others to accomplish something].

The second use accompanies another verb and represents the eagerness of people to do something. For example: 民爭爲善, "The people struggle to/compete to do good" (i.e., they are all extremely eager to do good). Radical 87 (爪).

63. 分 M: fēn (1); fèn (2) J: bun ブン, fun フン, bu ブ, *wakeru* わける K: bun 분 C: fān(1), fāh(2)

1. To divide up, to apportion, to share. *

2. Share, lot, fate.

Note that the knife radical suggests the character's original meaning: cutting something into pieces and dividing it. Radical 18 (刀, "knife").

64. 慈 M: cí J: ji ジ, *itsukushimu* いくしむ K: ja 자 C: chih

Compassion, sympathy; compassionate.

Radical 61 (心).

65. 惠 M: huì J: kei ケイ, e エ, *megumu* めぐむ K: hye 혜 C: waih

Compassion; compassionate.

慈惠 is an example of a synonym compound—two words with roughly the same meaning put together, sometimes for emphasis, sometimes to create a symmetrical rhythm. Up to this point in the lesson text, the expression 而後 has been followed by a two-character phrase: first 仁義, then 孝子. Although the author could express his meaning here with only the character 慈, the symmetry of the phrases forces him to insert a synonym. Radical 61 (心).

66. 逆 M: nì J: gyaku ぎゃく, geki ゲキ, *sakarau* さからう K: yeok 역 C: yik

To go against [the right], to be perverse, to go awry.

Radical 162 (定).

67. 時 M: shí J: ji ジ, *toki* とき K: si 시 C: sìh

Time, the times, the era.

(之)時 is often used to mark a temporal clause. For example, 聖人治天下之時, 民爭爲善, "When a sagely person governs the world, then the people vie to do good." Radical 72 (日).

68. 反 M: fǎn J: han ハン, *kaeru* かえる K: ban 반 C: fán

1. To revolt; to go astray; to be perverse. *

2. To return.

3. On the contrary, contrary to expectations.

In all meanings, the idea of a countermotion is implied by this character. Radical 29 (又, "again").

69. 權 M: quán J: gon ゴン, ken ケン K: gwon 권 C: kyùhn

1. To weigh, to balance [physical objects].

2. Circumstances, contingencies, temporary situation. *

3. Influence, authority, power.

Radical 75 (木, "tree").

70. 謀 M: móu J: bō ボウ, mu ム, *hakaru* はかる K: mo 모 C: màuh

Plans, schemes, strategy; to plot, to plan; resourceful.

This word can have either a positive connotation (to make strategies, to consult, to plan) or a negative one (to scheme, to plot). As a verb, it takes as its object either the thing that is being planned (聖人謀善, "The wise person plans a good thing") or the thing that is being plotted against (小人謀國, "The petty person plotted against the state"). Radical 149 (言).

69a. 權謀 M: quán móu J: kenbō けんぼう K: gwon mo 권모 C: kyùhn màuh

Grand strategies, provisional plans; resourcefulness.

This compound obviously derives from the idea of the plans 謀 one develops in certain circumstances 權.

COMMENTARY

2.1. The particle 之: Our text gives us the first, and probably the most common, of several uses for this character. It connects two nouns or noun phrases; its use is often optional and it tends to occur when clarification is needed. It can represent either possession or description:

君之謀: the ruler's schemes

天下之國: the states of the world

聖人之時: the era of a wise person

小人之家: the petty person's house

君子之後: behind the gentleman

2.2. Longer descriptive phrases: You will probably have most difficulty with 之 when it connects a whole sentence to a noun. In literary Chinese, one does not say "the ruler who plots against the state." One says "the plot-against-state ruler" 謀國之君. Other examples follow:

爲善之家:a family that does good

爭得道之民: a people that vies to obtain the Way

逆善人之謀: a plot that goes against good people

以福報國之天: a Heaven that rewards a state with good fortune

One of the consequences of this type of structure is that it is sometimes difficult to tell whether a verb is the main verb of a sentence or instead part of the description of the noun. For example:

君欲得道之聖人

At first, you might see the characters 欲得道 as a group and begin to read the sentence as "Rulers want to obtain the Way...." But suddenly, you are confronted with 之. What to do now? If you look at the sentence carefully, you'll see that the main verb of the sentence is 欲, whereas 得 is part of a phrase describing 聖人. The true meaning: "The ruler wants wise men who have obtained the Way."

PRACTICE: Translate the following (some may be correctly interpreted in different ways):

1. 謀惠之時
2. 反道之患
3. 以仁義導民之孝君
4. 知順君之善民
5. 孝子不失有義之家理。
6. 天下順行德之君。
7. 天下爭順行德之君。
8. 天下爭順以仁義行德之君。
9. 怒子不多口順君子之言。
10. 民無行慈惠之謀。

PRACTICE: Put the following into literary Chinese:

1. A wise ruler who talks about virtue
2. A difficult principle that goes against the family
3. An era that obeys the gentleman

4. An angry son who loses benevolence
5. A good man who governs with compassion
6. The people speak about a ruler who governs his country.
7. Filial sons obtain reward from a Heaven that follows the Way.
8. Unfilial rulers go against wise men who possess righteousness.

2.3. The conjunction 而: This is an extremely vague word that usually connects two verbs. How it should be interpreted depends on the context. Some examples:

小人逆道而反德。

In this case, the two actions of the 小人 are both bad and do not seem to be contrasting or contradictory. Consequently, we translate with a simple "and": "The petty person goes against the Way and opposes virtue."

聖人自禁而不禁人。

This case is open to debate, but the writer's point here seems to be that a wise person, although careful of his/her own behavior, will not try to force that behavior on others. Consequently, we might translate with "but": "The wise person controls him/herself but does not control others."

君行仁義而治國。

Sometimes 而 seems to emphasize temporal sequence or the preconditions that are necessary for some second action to occur. A character-by-character translation would be "The ruler practices kindness and justice and governs the state." Most would read here the implication that practicing kindness and justice brings about the governing. "The ruler practices kindness and justice and so governs the state."

The important point here is that you should look carefully at the overall tendencies of the sentence before you interpret 而.

2.4. Stative verb: This is a term used by English-speaking scholars of Chinese to describe an adjective functioning as a verb. In English, a stative verb typically consists of the verb "to be" followed by what is termed a "predicate adjective": *She is angry, it is small, they are kind*. In literary Chinese, you don't need the verb *to be*: 君怒, "the ruler is angry"; 子小, "the son is small"; 聖人慈, "the wise person is kind." Notice that when you reverse the characters, you have an adjective-noun phrase rather than a complete sentence: 怒君, "angry ruler"; 小子, "small son"; 慈聖人, "kind

wise person." Always be careful to observe word order when interpreting a sentence!

2.5. Passive structures: There is a simple way to distinguish the "active voice" and the "passive voice" in sentences. If the subject of the sentence carries out the action of the verb, it's the active voice; if it receives the effects of the verb, it's the passive voice. For example:

The filial son killed the rat. *This is active voice.*

The rat was killed by the filial son. *This is passive voice.*

There are a number of special ways to indicate the passive voice in literary Chinese, and we'll examine them as we encounter them (7.3, 9.2, 9.3, and 31.11). However, it's not unusual for a writer to use the passive voice without any special indication of such when the meaning of the sentence would make it clear. In the second proverb above, 國家不治 should be read passively; although in English we could say that a state or a family governs, usually in Chinese these are recipients of governing. So, "the state and family are not [well] governed" would be correct.

2.6. Implied compound sentences: As we shall see, literary Chinese does have words for constructing multiclause sentences, like "if," "when," "then," "although," and so forth. However, it is just as likely that a writer will leave these out if the meaning is clear without them. For example, in the sentence 天下失道，而後仁義生焉， the expression 而後 means "only then," which suggests that the first phrase has an implied "if" or "when."

More difficult are these two phrases from proverb #1:

喜不加易，怒不加難。

Chinese writers tend to have a fondness for four-character phrases and that may be why this is put the way it is. It would have been somewhat easier if we had:

喜而不加易，怒而不加難。

See if you can now translate these difficult sentences.

PRACTICE: Put the following into literary Chinese:

1. The common people struggle to obtain life and do not follow the ruler.
2. The petty man talks about kindness and justice but he does not practice virtue.

3. When the world is not governed, only then do the people struggle to obtain the Way.
4. The son practices filial piety and governs his family.
5. Although she is angry she does not resent the ruler.
6. When the ruler does not speak, only then do the people plot against virtue.

2.7. “Reading pronunciations”(讀音) in literary Chinese: You may have noticed (if you know some modern Mandarin) that the character 治(59) was given a pronunciation of chi when it functions as a verb even though such a pronunciation does not exist at all in modern spoken Mandarin. Such pronunciations are sometimes called “reading pronunciations”; the rationale behind them is worth discussing for a moment.

As the different Chinese dialects evolved, they came to pronounce characters differently, even though the characters preserved their essential meanings. Obviously, modern Mandarin Chinese also sounds quite different from the Chinese of very ancient times, or even later times such as the Tang 唐 dynasty (618-907 C.E.). Moreover, ancient Chinese was “tonal” like the modern dialects, but the tones were different (just as they are different in Mandarin, Cantonese, Taiwanese, etc.).

Later readers in China (I am referring to the period from roughly the eleventh century to the early twentieth century) tended to use Tang dynasty Chinese as their standard for identifying the tones of literary Chinese. This does not mean that they pronounced literary Chinese the way Tang dynasty Chinese had. It merely means that they tended to list a character's tone in Tang terms, not in modern Chinese terms. But what does this mean exactly?

Tang Chinese had four tones, but these were *not* the four tones of modern Mandarin. They were called “level”平, “rising”上, “departing”去, and “entering”入. When modern Mandarin started to develop after the twelfth century, it divided “level” tone characters between modern tones one and two; “rising” became modern third tone and “departing” became modern fourth tone. The “entering tone” (characterized by a “glottal stop” ending—like words in modern Cantonese that end in -k, -p, or -t sounds) disappeared from Mandarin altogether, and characters with such tones were redistributed among the other tones. (This is a very rough description, and there are many exceptions.) Old entering tones can be traced very easily in Japanese; they are characters that have two-syllable on readings (doku, batsu, etc.).

The respect later imperial scholars had for the Tang era meant that they continued to identify characters by their Tang tones, even as their own spoken tones changed. This could be a particularly difficult problem in poetry—since certain kinds of

Chinese poetry prescribe the tones of the characters used in certain places, poets of later times had to compose using the rules of Tang tones, even though the poets themselves had never spoken that way at all.

This would be an academic issue, were it not for the problem of characters with multiple pronunciations. I commented above in 1.1 that characters sometimes have different pronunciations if they have different meanings (and if you know modern Mandarin, you have probably seen that already in the characters 爲, 長, and 聽). These tone differences were present in Tang Chinese as well, though of course they sounded different from the way they are pronounced in Mandarin. In fact, there were many tone differences in Tang Chinese that subsequently died out in Mandarin altogether.

Later Mandarin speakers, when reading literary texts aloud, sometimes tried to preserve these differences by giving characters different pronunciations even when such distinctions had disappeared from speech. Thus, a proper literary Chinese reader is supposed to read 治 as chi when it is a verb in order to preserve a similar tone distinction that had existed in Tang times.

There are a few other cases where scholars clung to an older pronunciation of the character, because they felt that the evolving spoken pronunciation of the character was "vulgar." There are two particularly notable examples of this: the character 車, which is supposed to be pronounced ju in literary Chinese (as opposed to spoken che), and 白 and 百, which are supposed to be pronounced bo (as opposed to bai and bai).

All of these are "reading pronunciations." I rather suspect that as time goes on, even scholars will cease to observe these distinctions when reading aloud, even though they will be aware of the Tang differences. When I started studying literary Chinese, most Western scholars pronounced the name of the famous Tang poet 李白 as Li Bo (Li Po in old Wade-Giles romanization), because that was the "correct" 讀音 for his name. However, these days most native listeners would be confused if a speaker called him thus.

There is one further thing to note about these pronunciation differences, and this will prove important later on for you: Traditional Chinese commentators had a habit of giving you a clue about what a character meant simply by identifying its Tang tone. For example, when the character 治 appears in a text as a verb, a commentator might simply note underneath 平聲, "level tone." This is because the special chi pronunciation of this character was a level tone in Tang Chinese. This type of information can be helpful to you in understanding text but only if you already know about the Tang tone differences.

Character List

- i. 下之仁分加反君喜國失子孝家後怒患惠憂易時有朝權民治焉無爭理終義而行言謀身道難順(40)
- ii. 循逆(2)
- iii. 慈(1)

Lesson 3

Yet One More Proverb

萬物得其本者生，百事得其道者成。道之所在，天下歸之。德之所在，天下貴之。仁之所在，天下愛之。義之所在，天下畏之。屋漏者，民去之。水淺者，魚逃之。樹高者，鳥宿之。德厚者，士趨之。有禮者，民畏之。忠信者，士死之。

VOCABULARY (71-101)

71. 萬 M: wàn J: man マン, ban バン K: man 만 C: maahn

Ten thousand.

Radical 140 (艸).

72. 物 M: wù J: butsu ブツ, motsu モツ, *mono* もの K: mul 물 C: maht

Thing; physical object.

萬物, "the ten thousand things," is a common expression for all the things in the world. Radical 93 (牛, "cow").

73. 其 M: qí J: ki キ, *sore* それ, *sono* その K: gi 기 C: kèih

1. This; that; these; those; its; his; her; their, [possessive and demonstrative adjective]*

2. Perhaps, probably, should, [vague modal adverb]

This character is extremely common in literary Chinese constructions. For details of the first meaning, see 3.1. The second meaning will be encountered and explained later (11.6). Radical 12 (八, "eight").

74. 本 M: běn J: hon ホン, *moto* もと K: bon 본 C: bún

[Tree] root; fundamental; basics.

In Chinese philosophy, 本 is often used to express important things, first things, or the essential nature of things. Radical 75 (木).

75. 百 M: bǎi J: byaku ビャク, *hyaku* ひゃく, *momo* もも K: baek 백 C: baak

One hundred.

Radical 106 (白, "white").

76. 事 M: shì J: ji ジ, *koto* こと, *tsukaeru* つかえる K: sa 사 C: sih

1. Thing, matter, affair, occupation, job. *

2. To serve, to work for; to employ, to have as a servant.

In modern Chinese, 物(72) tends to apply to physical objects, whereas 事 applies to matters, affairs, and abstract things. This holds true to a certain extent in literary Chinese, but there is some confusion of the terms. Radical 6 (亅).

77. 成 M: chéng J: sei セイ, *jō* ジョウ, *naru* なる, *nasu* なす K: seong 성 C: sihng

To complete; to accomplish; to perfect; to become.

This character is quite common in both transitive use (君成德, "The ruler perfects his vir→tue") and intransitive use (徳成, "Virtue comes to perfection"). Radical 62 (戈, "spear").

78. 所 M: suǒ J: so ソ, *sho* ショ, *tokoro* ところ K: so 소 C: só

1. Place, location.

2. [Grammatical particle: turns a verb into a direct object.]*

The second use of this character is fairly complicated and will probably cause you some difficulty. For details, see 3.3 below. Radical 63 (戶, "door").

79. 在 M: zài J: zai ザイ, *aru* ある K: jae 재 C: joih

To be located in [a place]; to be at [a place]; to exist, to be living.

Radical 32 (土).

80. 歸 M: guī J: ki キ, *kaeru* かえる, *kaesu* かえす K: gwi 귀 C: gwāi

To go home; to give allegiance to; to find refuge with.

This character expresses the action of going to where one “belongs” (in traditional conception). Rivers 歸 to the sea. Vassals 歸 to their lord. Women 歸 to their husbands' homes when they get married. Radical 77 (止, “to stop”).

81. 貴 M: guì J: ki キ, *tōtobu* とうとぶ, *tōtoi* とうとい K: gwi 귀 C: gwai

Valuable, expensive; to value; to treasure.

In other, later texts, this character indicates members of the nobility and aristocracy. Radical 154 (貝, “cowrie shell”—once used for currency).

82. 愛 M: ài J: ai あい, *aisuru* あいする, *oshimu* おしむ K: ae 애 C: ngoi

To love; to cherish; to begrudge.

This character usually does not imply “romantic love” in literary Chinese, as it does in the modern East Asian languages. Radical 61 (心).

83. 畏 M: wèi J: i イ, *osoreru* おそれる, *kashikomu* かしこむ K: oe 외 C: wai

To fear; to be in awe of; to respect.

Radical 102 (田, “field”).

84. 屋 M: wū J: oku オク K: ok 옥 C: ngūk

House, room.

Radical 44 (尸, “corpse”, “body”).

85. 漏 M: lòu J: rō, *moru* もる, *moreru* もれる, *morasu* もらす K: lu 루, nu 누 C: lauh

To leak.

Radical 85 (水).

86. 去 M: qù J: kyo キヨ, ko コ, *saru* さる K: geo 거 C: heui

1. To leave, to abandon, [transitive]

2. To leave, to depart, [intransitive]

Radical 28 (厶).

87. 水 M: shuǐ J: sui スイ, *mizu* みず K: su 수 C: séui

Water.

Sometimes this character is used poetically for "river" (like "the waters of the Nile" in English). Radical 85 (水).

88. 淺 M: qiǎn J: sen セン, *asai* あさい K: cheon 천 C: chín

Shallow.

As can the English word for this meaning, this character can be used literally ("shallow water") or metaphorically ("shallow feelings"). Radical 85 (水).

89. 魚 M: yú J: gyo ギョ, *uo* うお, *sakana* さかな K: eo 어 C: yùh

Fish.

Radical 195 (魚).

90. 逃 M: táo J: tō トウ, *nigeru* にげる K: do 도 C: tòuh

To flee, to escape.

Radical 162 (辵).

91. 樹 M: shù J: ju ジュ, *ki* 木 K: su 木 C: syuh

1. Tree*

2. To plant [a tree], to establish.

Radical 75 (木).

92. 高 M: gāo J: kō コウ, *takai* たかい K: go 高 C: gōu

High, lofty.

Radical 189 (高).

93. 鳥 M: niǎo J: chō チョウ, *tori* とり K: jo 鳥 C: níuh

Bird.

Radical 196 (鳥).

94. 宿 M: sù J: shuku シュク, *yadoru* やどる, *yadosu* やどす, *yado* やど K: suk 宿
C: sūk

1. To roost; to lodge, to spend the night; lodging, inn. *

2. Previous, former.

As one might conclude from the usages above, the character can refer both to animals roosting for the night and to humans spending the night somewhere (often temporarily). From there, the meaning of "inn" or "lodging" developed. Radical 40 (宀).

95. 厚 M: hòu J: kō コウ, *atsui* あつい K: hu 厚 C: háuh

Thick; generous.

Radical 27 (厶, "cliff").

96. 士 M: shì J: shi シ, samurai さむらい K: sa 사 C: sih

Knight; military officer; gentleman; gentry.

The meaning of this character changes depending on the historical period. At the time of this text, it often referred to a land-owning "middle class," sometimes warriors, sometimes scholars. Many of these people were literate, and most of the literature and philosophy of the time was produced by them. Socially, they were located between the aristocrats and the rulers on the one side, and the common people on the other. Radical 33 (士).

97. 趨 M: qù J: sū スウ, shu シュ K: chu 추 C: chēui

To hurry; to hasten.

Radical 156 (走, "to run").

98. 禮 M: lǐ J: rai ライ, rei レイ K: ye 예 C: lái

Rites, ceremonies; politeness, etiquette, courtesy; polite, courteous.

Another very important term in Confucian thinking, although English translations often fail to convey this. Radical 113 (示).

99. 忠 M: zhōng J: chū チュウ K: chung 충 C: jūng

Loyal, faithful; loyalty.

Radical 61 (心).

100. 信 M: xìn J: shin シン K: sin 신 C: seun

1. Trustworthy, sincere; to believe; faith, trustworthiness. *

2. Truly, actually.

Radical 9 (人).

101. 死 M: sǐ J: shi シ, *shinu* しぬ K: sa 사 C: séi

Death; to die.

For this character's special use in this lesson's text see 3.4 below. Radical 78 (歹, "bad," "vicious").

COMMENTARY

3.1. The possessive/demonstrative adjective 其—and pronouns in general: Although 其 will have some other important functions that we will note later, its most common is to signify "demonstrative" functions {*this, that, the*} or possession. Thus, depending on the context, 其魚 could mean "this fish," "that fish," "the fish [we have been talking about]," "her fish," "his fish," "its fish," or "their fish." Do not confuse it with 之:

君(之)心: the ruler's mind 其心: his mind

If you wish to say "your mind" or "my mind," you use an optional 之 particle with a first or second person pronoun: 我(之)心, 子(之)心.

Generally speaking, Chinese writers rarely used subject pronouns in the third person. So instead of expressing "she," "he," "it," or "they," the text will simply have nothing at all:

君得民心而後得其信。The ruler obtains the people's hearts, and only then will *he* obtain their trust.

3.2. Partitive structure: This is an interesting and common pattern that often confuses students. Pay careful attention to the following discussion.

We have already seen in 2.2 how a long verbal phrase can modify a noun:

不信其君之民: a people who do not trust their ruler.

However, if you want to put particular emphasis on such people—to see them as a special subgroup of peoples in general (the subgroup of those who don't trust their ruler), then you use a new pattern, characterized by :

NOUN + 之 + VERBAL PHRASE + 者 So, our earlier sentence could be rewritten as:

民之不信其君者

Literally, this is saying "peoples" not-trust-their-rulers ones." The effect might be expressed in better English as "those among the peoples who do not trust their ruler."

Even extremely simple sentences can use this structure for the sake of emphasis:

小樹: small tree/trees 樹之小者: [those] trees that are small

The difference here may seem unimportant, but the flavor of the second suggests that the writer wants to distinguish special characteristics of small trees and tell us something about them.

Other examples:

人之逃禍者: [those] people who flee disaster

國之不循天者: [those] states that do not obey Heaven

鳥之不宿樹者: [those] birds that do not nest in trees

聖人之自禁者: [those] sages who control themselves

One final warning: The 之 particle in this structure is optional, so don't expect it always to be there. In the opening of this lesson, we have 萬物得其本者. This is the same as 萬物之得其本者. All the other uses of the partitive in this lesson are the same.

PRACTICE: Translate the following:

1. 人之不宿屋者
2. 君之怨患者
3. 士之不信天者
4. 樹之小者，其本不成。
5. 士之不自愛者不憂命。
6. 魚之不逃淺水者，人得之。
7. 鳥之成家於高樹者，其屋漏。

PRACTICE: Put the following into literary Chinese. Be sure to use partitive structures! After you have finished, try rewriting your sentences in nonpartitive forms.

1. Petty people who are not at home
2. Fish who do not have rulers

3. Knights who abandon the water
4. As for rulers who perfect the Rites, the people will give allegiance to them.
5. As for valuable people who do not love fish, their hearts are shallow.
6. As for knights who die in the water, rulers compete in loving them.
7. As for birds that hasten to obtain the Way, knights honor their virtue.

3.3. The particle 所: Placed before a verb or verb phrase, this character “nominalizes” it (turns it into a noun). But unlike 者, this noun receives the action of the verb, rather than performing it.

愛者: one who loves 所愛: that which/what is loved

逃者: one who flees 所逃: that which/what is fled

成者: one who completes 所成: that which/what is completed

If the verb in a 所 structure takes a location as its object, then you may need to translate 所 as "place":

去者: one who abandons 所去: the place that is abandoned

歸者: one who returns 所歸: the place that is returned to

在者: one who is present/exists 所在: the place where [someone] is located

The person or thing carrying out the action in the 所 structure is placed in a modifying position in front of the character, often connected to it by 之:

士(之)所愛: that which/what the knight loves

聖人(之)所逃: that which/what the wise person flees

魚(之)所成: that which/what the fish completes

鳥(之)所去: the place that the bird abandons

君(之)所歸: the place that the ruler returns to

道(之)所在: where the Way is located

PRACTICE: Translate the following:

1. 民之所貴

2. 魚所怨
3. 鳥所宿
4. 士不愛民之所愛。
5. 君之所去，小人爭趨之。

We will see other ways of using the, 所 particle in the lessons ahead.

3.4. Idiomatic usages of some vocabulary items: No matter how thoroughly you learn the grammar of literary Chinese, or how frequently you practice characters, there will always be some ways of using specific characters that you won't be able to anticipate. Sometimes these usages aren't even mentioned in dictionaries. You must be patient and pick up this information as you go along, and you must not get frustrated.

Case in point: The verb 死 ("to die") is normally intransitive (i.e., it doesn't take a direct object—you can't "die someone"). But in this lesson, it is followed by the direct object pronoun 之. Perhaps you might guess that 死 should be interpreted as "to kill" in this case—but you would be wrong. In fact, 死 can take as its object the person for whom one dies (in an act of loyalty); this is usually one's ruler or lord.

Character List

- i. 事信其厚去在士宿屋忠愛成所本樹歸死水淺物畏百禮萬貴高魚鳥 (28)
- ii. 漏趨逃(3)

Lesson 4

Guan Zhong Shows Up Late

齊桓公為大臣具酒，期以日中。管仲後至。桓公舉觴以飲之。管仲半棄酒。桓公曰：「期而後至，飲而棄酒。於禮可乎？」管仲對曰：「臣聞：酒入舌出。舌出者言失，言失者身棄。臣計棄身不如棄酒。桓公笑曰：「仲父起就坐！」

VOCABULARY (102-134)

102. 齊 M: qí J: sei セイ K: je 제 C: chài h

1. The state of Qi.

2. To be equal, to be the same.

Regarding meaning #1:齊 was a state in pre-imperial China, occupying part of the area of Shandong 山東 province. This is the first of a number of state names you will learn. Because so much of traditional Chinese culture refers back to the early period, you should become familiar with them. Radical 210 (齊).

103. 桓 M: huán J: kan カン K: hwan 환 C: wùhn

Martial, military.

This is a relatively uncommon character, used most often in proper names and titles (as this case).

Radical 75 (木).

104. 公 M: gōng J: kō コウ, *kimi* きみ K: gong 공 C: gūng

1. “Duke” (a feudal title). *

2. Gong, [a surname; see Lesson 6 for an example]

3. Master. [polite suffix, similar to 生(10-2) and 子(29-2)]

4. You, Sir. [polite second person pronoun, similar to 子(29-3)]

For details on feudal titles, see 4.1. Meanings #3 and #4, though quite common, do not occur in our lesson texts. Radical 12 (八).

102a. 齊桓公 M: qí huán gōng J: sei kan kō せいかんこう K: je hwan gong 제환공
C: chàih wùhn gūng

Duke Huan of Qi.

He reigned from 685 to 643 B.C.E. As with the names of the states, you should familiarize yourself with some of the more famous rulers and historical figures of the pre-imperial period. For more on the importance of Duke Huan, see 25.1.

105. 大 M: dà J: tai タイ, dai ダイ, *ōkii* おおきい, etc. K: dae 대 C: daaih

Great, large, important.

Radical 37 (大).

106. 臣 M: chén J: shin シン, *omi* おみ K: sin 신 C: sàhn

1. Minister; subject [of a ruler]. *
2. [First person pronoun when addressing a superior.]

Pay special attention to the pronoun use. This is comparable to archaic English usages like "Your Humble Servant." Radical 131 (臣).

107. 具 M: jù J: gu グ, *sonawaru* そなわる, *sonaeru* そなえる K: gu 구 C: geuih

1. To prepare.*
2. Utensil, tool
3. All, the whole, every, [adverb]

Radical 12 (八).

108. 酒 M: jiǔ J: shu シュ, *sake* さけ K: ju 주 C: jáu

1. Alcoholic beverage.
2. Banquet, [figurative usage]

This character has usually been translated as "wine," but you should keep in mind that alcoholic beverages at this time were probably brewed from grain that is, they were closer to beer. Fermented rice beverages (like Japanese sake) and strong distilled beverages were not made until much later. Radical 164 (酉, "fermented millet").

109. 期 M: qī J: ki 키, go 곶 K: gi 기 C: kèih

1. To set an appointment, to choose a time, to set or determine. *
2. To expect, to wait for.

Radical 74(月).

110. 日 M: rì J: jitsu ジツ, nichi ニチ, nitsu ニツ, *hi* ひ K: il 일 C: yaht

Sun; day, daily.

Radical 72(日).

111. 中 M: zhōng (1); zhòng (2) J: chū チュウ, *naka* なか, *uchi* うち K: jung 중 C: jūng(1), jung(2)

1. Middle, midst. *

2. To hit on target, to strike the middle of.

Note the change of tone in the second, verbal meaning (which is often used in discussions of archery). Radical 2 (丨).

110a. 日中 M: rì zhōng J: nitchū にっちゅう K: il jung 일중 C: yaht jūng

Noon (“middle of the day”).

112. 管 M: guǎn J: kan カン, *kuda* くだ K: gwan 관 C: gún

Tube; pipe, flute.

In this anecdote the character is being used as a person's surname. In the course of this textbook you'll find that you'll have to learn many characters even though they may only occur as names in the lesson texts. Radical 118 (竹, “bamboo”).

113. 仲 M: zhòng J: chū チュウ K: jung 중 C: juhng

The second in order of birth.

This character is used most often to differentiate the middle of three siblings, or to indicate an uncle's age in relation to other uncles. See 仲父{113a). However, in this anecdote it is a personal name. Radical 9 (人).

112a. 管仲 M: guǎn zhòng J: kan chū かんちゅう K: gwan jung 관중 C: gún juhng

Guan Zhong.

A prominent minister of 齊桓公, he became famous as a model adviser and strategist, and many anecdotes are told about him. A book of political advice, the *Guanzi* 管子, is attributed to him, but it was probably composed after his death.

114. 至 M: zhì J: shì シ, *itaru* いたる K: ji 지 C: ji

1. To arrive. *
2. To go so far as; to reach the point of.
3. When, when the time came that.
4. The ultimate, the most, the perfect.

This is an especially common character. In addition to its straightforward verbal usage, it has a number of more abstract uses. The second meaning can be used in expressions representing the extent to which an action may be carried out. For example: 報至死, "he took revenge to the extent of death"—he took revenge even to the extent that he risked death or killed his enemy. The third meaning can be used as a simple time marker. For example: 至行齊, "when he went to Qi...." The last meaning is used as an adverb to represent the superlative degree of some quality. For example: 至善, "the most perfect good," "the high-est degree of good." Radical 133 (至).

115. 舉 M: jǔ J: kyo キヨ, *ageru* あげる, *agaru* あがる K: geo 거 C: géui

1. To raise, to lift; to mobilize [troops]; to light [a fire].*
2. All, entire, every.

Radical 134 (臼).

116. 觥 M: shāng J: shō ショウ K: sang 상 C: sēung

Cup, goblet, drinking cup; to offer a toast.

The radical suggests that this character originally indicated a drinking vessel carved from the horn of an animal. Radical 148 (角, "animal horns").

117. 飲 M: yǐn J: in イン, *nomu* のむ K: eum 음 C: yám

To drink.

In this anecdote the character is causative: "to make drink." See 4.3 below. Radical 184 (食, "to eat").

118. 半 M: bàn J: han ハン, *nakaba* なかば K: ban 반 C: bun

Half.

Radical 24 (十, "ten").

119. 棄 M: qì J: ki キ, *sutsu* すつ, *suteru* すてる K: gi 기 C: hei

To abandon, to cast aside, to reject.

Radical 75 (木).

120. 曰 M: yuē J: etsu エツ, *ochi* おち, *iwaku* いわく K: wal 왈 C: yeuhk

1. To say, to speak. *

2. To be named, to be called.

Do not confuse this character with 日 (110), which is thinner. This verb appears most commonly as an introducer of direct speech, but the second usage is common when introducing names. See 4.4. Radical 73 (曰).

121. 可 M: kě J: koku コク, *ka* か, *ii* いい, *yoshi* よし, *-beshi*-べし K: ga 가 C: hó

To be feasible, to be allowable, to be permissible.

Although this character commonly appears by itself, it typically occurs with a verb as well (see 7.3). Radical 30 (可).

122. 乎 M: hū J: ko コ, *ya* や, *ka* か K: ho 호 C: fùh

1. [Question particle: ends a sentence, indicating a question.]*

2. [An exclamation particle, indicating surprise or emphasis.]

3. [A dialect substitution for the multipurpose preposition 於.]

For the first (and most typical) meaning, see 4.5 below. The other usages are fairly common as well (#2 is first encountered in Lesson 7, #3 in Lesson 21), making this a somewhat confusing character for beginning students. Radical 4 (亠).

123. 對 M: duì J: tai タイ K: dae 대 C: déui

To reply, to answer.

Radical 41 (寸).

124. 聞 M: wén J: bun ブン, mon モン, *kiku* きく K: mun 문 C: màhn

1. To hear.*

2. To smell

3. Learning, fame, reputation (i.e., "what is heard").

This is by far the most common verb for hearing. It is also commonly used (as in this case) to introduce a proverb or a common saying: "I have heard...." Radical 128 (耳).

125. 入 M: rù J: nyū ニュウ, ju ジュ, *iru* いる, *hairu* はいる K: ip 입 C: yahp

To enter.

Do not confuse this character with 人(8). Radical 11 (入).

126. 舌 M: shé J: zetsu ゼツ, *shita* した K: seol 설 C: siht

Tongue.

Radical 135 (舌).

127. 出 M: chū J: sui スイ, *shutsu* シュツ, *deru* 出る, *dasu* だす K: chul 출 C: chēut

To go out, to come out, to emerge; to produce, to make come out.

Radical 17 (凵, “receptacle”).

128. 計 M: jì J: kei ケイ, *hakaru* はかる K: gye 계 C: gai

To plan, to calculate; plans, calculations.

Radical 149 (言).

129. 如 M: rú J: jo ジョ, *nyo* ニョ, *gotoku* ごとく K: yeo 여 C: yùh

1. To resemble, to be like. *

2. To go [to].

3. If, supposing.

Note that this character has a number of radically different meanings. Radical 38 (女, “female”).

4a. 不如 M: bù rú J: funyo ふによ K: bul yeo 불여 C: bāt yùh

To be not as good as, to not come up to.

See 4.6 for details on this very common idiomatic expression.

130. 笑 M: xiào J: shō ショウ, *warau* わらう, *emu* えむ K: so 소 C: siu

To laugh; to smile.

Often, literary Chinese clarifies which meaning is meant by using 大笑 for “laugh” (which will appear in Lesson 6). As a transitive verb, 笑 means “to laugh at [someone/something].”

Radical 118 (竹).

131. 父 M: fù J: fu フ, *chichi* ちち K: bu 부 C: fuh

Father.

Radical 88 (父).

113a. 仲父 M: zhòng fù J: chūfu ちゅうふ K: jung bu 중부 C: juhng fuh

Uncle.

Applied to a "middle" uncle (neither the oldest nor youngest). In this text, 齊桓公 uses it as a term of respect and affection to his minister, who was "like an uncle" to him. This usage implies that 管仲 was old enough to be his uncle, but not excessively old. It is probably coincidental that 管仲's personal name was 仲.

132. 起 M: qǐ J: qǐ 起, *okiru* おきる K: gi 기 C: héi

To rise; to get up [from sleep].

Radical 156 (走).

133 就 M: jiù J: shū シュウ, ju ジュ, *tsuku* つく K: chwi 취 C: jauh

1. To proceed to, to go to. *

2. To carry out, to accomplish.

Radical 43 (尤, "lame").

134. 坐 M: zuò J: za ザ, *suwaru* すわる K: jwa 좌 C: chón

1. To sit; seat, place [at a banquet or meeting]. *

2. To try [someone] on criminal charges; to be brought to court [on a charge].

Until the Song 宋 dynasty (960-1279 C.E.) and the widespread use of chairs in China, the Chinese sat cross-legged on mats (as the Japanese often still do). This verb is used only for cross-legged sitting. Meaning #2 (encountered in Lesson 10) is relatively rare. Radical 32 (土).

COMMENTARY

4.1. Rulers and their names: When the Zhou 周 rulers took control of China from the Shang 商 dynasty in the eleventh century B.C.E., they distributed territories to relatives and allies who were to administer those areas in the name of the ruling house. As the centuries went by, these territories became increasingly

independent. At first there were over a hundred such territories, but the stronger conquered the weaker, and by the fifth century B.C.E. there were only seven major states and a few remaining minor ones.

The 周 rulers granted their subordinates feudal titles that have been translated into English using certain traditional Western terms: 公=duke; 侯=marquis; 白=earl; 子=viscount; and =baron. However, by the fifth century B.C.E. most of the rulers had appropriated for themselves the title of “king” 王, which supposedly should have been used only by the 周 rulers.

While a ruler was living he did not have any specific reigning title—he was simply referred to by respectful terms, such as “Your Majesty” and so forth. Once he died, he received an honorary posthumous title and was subsequently identified by that name (as in this case “Duke Huan” 桓公). In addition, as a matter of respect, many feudal rulers, no matter what their level (baron or marquis or viscount or whatever) were usually called “duke” after their death. That means that you'll find 公 in texts far more often than any of the other titles. When giving the full name of a ruler, first the state name is given, then the posthumous name, then the feudal title. Hence, 齊桓公 is Duke Huan of Qi.

4.2. The coverb 爲: We have seen one coverb so far, 以(1.5). 爲 is the second most common coverb; notice that it is read in the fourth tone in Mandarin. It means “on behalf of” (usually) or “because of” (sometimes), and it occurs in the opening sentence of our lesson text. Some other examples:

君爲民行德。The ruler practices virtue on behalf of the people.

子爲其父棄酒。The son gave up ale for the sake of his father.

臣爲公就坐。The minister proceeded to his seat for the sake of the duke.

4.3. Causative verb use: Sometimes verbs will have a specific “causative” use—that is, they represent letting or making someone else carry out the action of the verb. These uses are not arbitrary and only occur with certain characters in certain circumstances, so you have to know when to expect it or not. Sometimes it is obvious, because no other reading would make any sense. In our lesson text, we have 桓公舉觴以飲之. Whereas this could mean “Duke Huan raised his cup in order to drink from it” (i.e., the cup), or “Duke Huan raised his cup in order to drink it” (i.e., the ale), the next sentence jumps to 管仲’s act of pouring out half of the ale. That would suggest that the best reading of the line is “Duke Huan raised the cup in order to have him [管仲] drink from it.” Here are some similar examples:

臣坐仲父。I provided a seat for my uncle [lit., “caused my uncle to sit”].

君行酒。The ruler passed around the ale [lit., "caused the ale to go"].

公趨其臣方令家。The duke hurried his minister off to his house.

臣出其計。The minister produced his plans.

4.4. 曰 and direct speech; also, verbal descriptives for speech. Because literary Chinese had very little punctuation (if any) and no equivalent for quotation marks, indicating direct speech can be rather confusing. Consequently, writers almost always employ the verb 曰 ("to say") to indicate a quotation. This may seem a little tedious and repetitive, but think of it as a guide to reading. When writers wished to describe the manner in which something was said, they often put a verb before 曰. For example, 對曰, "replied, saying 1..."; 笑曰, "laughed, saying..."; and so forth. Speakers could also indicate things that they had heard from others by using 聞 "I have heard that...." Unfortunately, these guides do not help one determine when a quotation ends. In the story above, it's impossible to know how long the proverb is that 管仲 quotes. We know that he is speaking about himself when he says 臣計棄身; but, is the proverb itself only 酒入舌出, or does it include the two phrases that follow it as well?

4.5. Question forms: 乎. There are two kinds of questions one can ask: the first is a question that gives two alternatives and asks which one is correct (a "yes-no" question; e.g., "Are you going to the store?"); the second is a question that elicits new information through the use of a "question word" such as *when, where, who, what* (e.g., "Where are you going?").

With no question marks to use, literary Chinese has to find ways to indicate questions. This is not difficult when a "question word" is employed. But if a yes-no question is involved, the only way to indicate that there is a question is to end with a question particle. 乎 is the most common one, and sometimes it is used to end new information questions as well (though its use then is redundant).

For new information questions and "question words," see 5.5 below.

4.6 Idiomatic meaning for 不如: Whereas this phrase ordinarily would mean "...does not resemble..." it soon developed a special, idiomatic meaning: "...not as good as..." (or "not as important as" or "not as impressive as" or whatever). Examples:

愛君不如畏之。Loving the ruler is not as good as fearing him.

爲己得天下不如爲民治國。To obtain the world for oneself is not as good as governing the state for the sake of the people.

4.7. Flexibility in using 者: The phrases 舌出者言失, 言失者身棄 may cause you some difficulty, because they don't strictly follow the use of 者 we have seen so far. The general meaning is clear: "One who lets his tongue out [i.e., speaks rashly] will be remiss in words, and one who is remiss in words throws away his self." By our rules of grammar so far, the phrase would have been more "regular" if it had read: 出舌者失言, 失言者棄身. However, for the sake of emphasis the author has decided to place 舌, 言, and 身 before the verbs for which they serve as objects (see 1.7). This type of sentence is usually easier to understand intuitively than to analyze grammatically.

4.8. Cultural note: the banquet. Although meant to entertain, state banquets were an important part of court ceremony as well, with rigidly observed rituals and a set drinking etiquette. This means that 管仲's behavior would have seemed particularly rude.

The duke's last words may also seem a little hard to interpret unless you imagine the circumstances. When 管仲 arrives, he goes directly to receive a cup from his ruler, probably on his knees. The duke then dismisses him, telling him to "rise and go to your seat."

PRACTICE: Translate the following:

1. 臣欲棄不善以治民。可乎？
2. 公終身行不孝以逆天下。
3. 善士以禮具酒。
4. 管仲曰：「公不知棄不善之臣乎？」
5. 公對曰：「計棄不善之臣不如愛國民。」
6. 之淺者不如樹之高者。
7. 士之後至者不畏君之怒。
8. 公坐臣而行酒。
9. 飲酒而失言不如棄酒而禁言。
10. 鳥爲己宿高樹，而魚爲其子去淺水。

PRACTICE: Put the following into literary Chinese:

1. The Duke of Qi for the sake of his people returned to the good.
2. I have heard: His son speaks of filial piety and yet does not love his father.
3. Guan Zhong laughed and said, "Did the lord to the end of his life cast aside the ale cup? [That] is not as good as holding a banquet [lit., "preparing ale"] for the sake of wise men."
4. His uncle does not sit in the middle of the ministers.
5. The bird raised its tongue and laughed. The fish was in the water and did not hear.
6. His father wants to leave the house and drink in a tall tree.
7. The duke daily proceeds to his room and hears what his ministers are planning.
8. The lord appointed a day in order to complete the Rites.
9. Are you rejecting rituals in order to obtain what you love?
10. I believe in what the knight believes in.

Character List

- i. 中乎仲入公具出半可坐大如對就日日期桓棄父笑管聞臣至舉計起酒飲齊 (31)
- ii. 舌觶 (2)

Lesson 5

Master Zeng Refuses a City

曾子衣弊衣以耕。魯君使人往致邑焉，曰：「請以此修衣。」曾子不受。反，復往，又不受。使者曰：「先生非求於人，人則獻之。奚為不受？」曾子曰：「臣聞之：『受人者畏人，予人者驕人。』縱君有賜，不我驕也，我能勿畏乎？」終不受。孔子聞之曰：「參之言，足以全其節也。」

VOCABULARY (13 5-168)

135. 曾 M: zēng (1); céng (2) J: sō ソウ K: jeung 증 C: jāng(1), chāng(2)

1. Zeng. [a surname]*
2. Once in the past, [adverb tense marker]

Radical 73 (曰).

135a. 曾子 M: zēng zi J: sōshi そうし K: jeung ja 증 C: jāng jí

Master Zeng (one of Confucius' disciples).

Note the meaning of 子 (29-2) when used as a suffix in polite designations.

136. 衣 M: yī (1); yì (2) J: e エ, i イ, *koromo* ころも K: ui 의 C: yī (1); yì (2)

1. Clothes, robe. *

2. To put on clothes, to wear clothes. *

Note that each part of speech has a different tone. Radical 145 (衣).

137. 弊 M: bì J: hei へい K: pye 폐 C: baih

Worn out, tattered.

Radical 55 (卪, "joined hands").

138. 耕 M: gēng J: kō コウ, *tagayasu* たがやす K: gyeong 경 C: gāng

To plow.

Radical 127 (耒, "plow").

139. 魯 M: lǔ J: ro 口 K: no 노 C: lóuh

The state of Lu.

Located southwest of Qi 齊(102), it was most famous as the home state of Confucius and of Confucian studies in general. Radical 195 (魚).

140. 使 M: shǐ J: shi シ, *tsukau* つかう, *tsukai* つかい, *-shimu*-しむ, etc. K: sa 사
C: sí (1, 3); sì(2)

1. To send, to make, to cause. *
2. To go on a mission; emissary, ambassador.
3. If, supposing.

For significant grammatical structures using this character, see 5.1 below. Radical 9 (人).

141. 往 M: wǎng J: ō オウ, *yuku* ゆく K: wang 왕 C: wóhng

To go.

Radical 60 (彳).

142. 致 M: zhì J: chi チ, *itasu* いたす K: chi 치 C: ji

To present; to elicit; to make come; to bring about; to convey.

This character has a wide range of meanings and may cause you some confusion. One way to interpret it is to see it as the “causative” equivalent of 至, “to arrive” (114). Thus, “to present” a gift is to make it arrive at its destination; to elicit an emotion is to make it come; and so forth. Radical 133 (至).

143. 邑 M: yì J: yū ヨウ K: eup 읍 C: yāp

District city; county; region.

Towns were often given as temporary fiefdoms to prominent ministers or even simply to men of virtue; the recipients could draw income from its tax revenues. Radical 163 (邑).

144. 請 M: qǐng J: shin シン, shō ショウ, jō ジョウ, sei セイ, kou こう K: cheong 청 C: ching

1. To request. *
2. To pay a polite visit to.

This character produces some confusion because it can imply both a request for permission to do something and a request that someone else do something. For

example:臣請往魯,“I [your humble minister] request to go to Lu”; 請君往魯, “I request that you, My Lord, go to Lu.” Sometimes only context will make clear how to interpret its use. Radical 149 (言).

145. 此 M: cǐ J: shì シ, *kono* この, *kore* これ K: cha 차 C: chí

Here; this, these.

This character is very common and refers most often to a place, though sometimes to people or things. Radical 77 (止).

146. 修 M: xiū J: shū シュウ, *shu* シュ, *osamaru* おさまる, *osameruo* おさめる K: su 수 C: sāu

To repair, to mend; to regulate; to cultivate.

Sometimes this character can have a very concrete, matter-of-fact usage, as in this lesson's text. However, in expressions such as 修身, “to cultivate the body/self,” it can refer to philosophical cultivation or yogic/ascetic practice. It turns up often in Buddhist writing. Radical 9 (人).

147. 受 M: shòu J: ju ジュ, *ukeru* うける K: su 수 C: sauh

To receive.

Radical 29 (又).

148. 復 M: fù J: fuku フク, *mata* また K: bok 복 C: fuhk; fauh(to return)

1. Again; moreover. *

2. To return; to repay; to report.

This character occurs in a wide variety of contexts, and it usually implies repetition of some sort. As a verb, it represents reciprocation (to return something or to repay something, or to report on a situation, usually after returning from a mission—compare 報 [26]). As an adverb, 復 can be exceedingly vague, implying the repetition of the same action or merely the occurrence of a different action related to the first (in which case it is often left untranslated). It also occurs frequently with the negative

, when it can cause some problems of interpretation: 復不往 would mean “again does not go” (i.e., someone has not come in two instances), whereas 不復往 (which is much more common) means “does not again go” (i.e., does not go any more). Radical 60 (辵).

149. 又 M: yòu J: yū ヲウ, *mata* また, *mata shitemo* またしても K: u 우 C: yuah
Again; moreover.

This character is frequently used as a synonym for 復(148). However, 又 often emphasizes irritation, disgust, or unexpected repetition. For example, with negatives, 又不往 means “again [he] didn't come!” (He stood us up again!) Perhaps because of the special emphasizing function of 又, 不又往 does not occur at all. Radical 29 (又).

150. 先 M: xiān J: sen セン, *saki* さき, *mazu* まず K: seon 선 C: sīn

First, earlier; first; in front; to be first; to go first; to put first.

This character has much the same range of use as its opposite, 後(53). Radical 10 (儿, “man”).

150a. 先生 M: xiān shēng J: sensei せんせい K: seon saeng 선생 C: sīn sāng
Master (lit., “first born”)

A polite form of address, somewhat more polite than 生 by itself, which can also be

151. 非 M: fēi J: hi ヒ, *arazu* あらず K: bi 비 C: fēi

1. “Is not, “ it is not the case that....” [negative particle]*

2. Wrong.

For this character's use, see 5.3 below. Radical 175 (非).

152. 求 M: qiú J: kyū キュウ, *gu* グ, *motomeru* ともめる K: gu 구 C: kàuh

To seek, to request, to look for.

Radical 85 (水).

153. 則 M: zé J: soku ソク, *sunawachi* すなわち K: chik 칫 C: jāk

Then

This character is often optional and is used to clarify what might otherwise be an unclear relationship between clauses; it is typically found in both “Since... then...” and “If... then...” sentences. In our lesson text, it is used to emphasize that since 曾子 did not *ask* for anything, then the messenger can conclude that the town was freely given as a present. Radical 18 (刀).

154. 獻 M: xiàn J: ken ケン, kon コン, *kenzuru* けんずる, *sasageru* ささげる, *tatematsuru* たてまつる K: heon 현 C: hin

To present, to give, to offer (often to a superior).

Radical 94 (犬, “dog”).

155. 奚 M: xī J: kei ケイ, *nani* なに K: hae 해 C: hàih

How, what, [question word]

For a brief discussion of question forms, see 5.5 below. Radical 37 (大).

155a. 奚為 M: xī wei J: *nan no tame* なんおため K: hae wi 해위 C: hàih waih

Why. [question word]

This term can be interpreted as an inversion of 為奚, “on behalf of what?” with 為 functioning as a coverb (4.2). For inversions, see 5.6 below.

156. 予 M: yǔ (1); yú (2) J 1. yo ヨ (1); *ataeru* あたえる (2) K: yeo 여 C: yúh (1); yùh (2)

1. To give*

2. I, me [first person pronoun 余]

Radical 6 (亅)

157. 驕 M: jiāo J: kyō キョウ, *ogoru* おごる K: gyogiū C: giū

Arrogant, proud, high-spirited; to treat someone arrogantly.

Radical 187 (馬, “horse”).

158. 縱 M: zòng J: shō ショウ, jū ジュウ, *tatoe* たとえ K: jong 종 C: jung

Even if.

Radical 120 (糸).

159. 賜 M: cì J: shi シ, *tamawaru* たまわる, *tamau* たまう K: sa 사 C: chi

To give [as a present]; gift.

This character is a close synonym to 獻(154); however, 獻 often represents a social inferior giving a present to a superior, while 賜 represents a superior granting something to an inferior. Note that 魯君 uses 獻 politely to describe his gift to 曾子, whereas 曾子 politely uses 賜 for the same gift. 予(156), however, is relatively indifferent to social class. Radical 154 (貝).

160. 我 M: wǒ J: ga ガ, *waga* わが K: a 아 C: ngóh

I, me. [first person pronoun]

Radical 62 (戈).

161. 也 M: yě J: ya や K: ya 야 C: yáah

[Particle.]

This character can place a special emphasis on a phrase. The particle has a number of other functions, which we will explore later. For the time being, just think of it as indicating an emphasis. Radical 5 (乙).

162. 能 M: néng J: nō ノウ, *atou* あとう K: neung 능 C: nàhng

To be able to, can; to be capable, to be able; ability, talent.

Radical 130 (肉, 月, “flesh”).

163. 勿 M: wù J: mochiモチ, butsuブツ, *nakare* なかれ K: mul 물 C: mahk

Do not. [imperative]

For details on the use of this character, see 5.7 below. Radical 20 (勹, “package”).

164. 孔 M: kǒng J: kō コウ, ku ク, *ana* あな K: gong 공 C: húng

1. Hole; nostril.

2. Kong, [a surname]*

Radical 39 (子).

164a. 孔子 M: kǒng zǐ J: kōshi こうし K: gong ja 공자 C: húng jí

Master Kong (Confucius).

The Western version of the name actually derives from a latinization of Kongfuzi 孔夫子, an even more honorific title for the philosopher.

165. 參 M: cān (1); shēn (2) J: shin シン, san サン K: sam 삼 C: chāam(1), sām(2)

1. To counsel; to consult; to participate.

2. Shen. [a personal name]^

This character is a fairly common verb, and you should learn its meanings. However, in this case, the word (in its second pronunciation, shen) is simply the personal name of 曾子. Obviously Confucius would refer to his own student by his personal name, not by an honorific title. Radical 28 (厶).

166. 足 M: zú J: soku ソク, *ashi* あし, *taru* たる, *tariru* たりる K: jok 족 C: jūk

1. To be sufficient, to be enough; to be competent at.^

2. Foot.

This character is often used as an auxiliary verb, in the expression 足以, “be sufficient to...” see 7.3 for further details. Radical 157 (足).

167. 全 M: quán J: zen ゼン, *mattōsuru* まっとうする K: jeon 전 C: chyùhn

Complete, preserved; to preserve, to complete.

Radical 11 (入).

168. 節 M: jié J: setsu セツ, *fushi* ふし K: jeol 절 C: jit

Joint (originally, of bamboo); segment; virtue, chastity, self-restraint; virtuous, chaste.

Radical 118 (竹).

Commentary

5.1. Pivot structures: When a writer wishes to express the idea of making somebody do something, he might turn a verb into a causative verb (see 4.3). However, a more obvious way to express the same thing is to employ a “pivot” verb such as 使. These verbs are called pivot verbs because their object is the “pivot” in the sentence; it functions as the object of one verb and the subject of another. For example:

公使我往齊。The duke sent me/made me to go to Qi.

In this sentence, 我 is the object of 使 and the subject of 往。

Some other examples:

君使其臣飲酒。The lord made his ministers drink ale.

其仲父使曾子往耕。His uncle made Zengzi go and plow.

齊公使我就坐。The Duke of Qi made me go to my seat.

Scholars are in disagreement as to whether 使 also had the meaning of “to allow” in the early period (i.e., to grant permission to someone to do something, as opposed to making the person do it). By the third century C.E., however, 使 was definitely used in both senses.

PRACTICE: Translate the following:

1. 公使管仲報民以魚。
2. 曾子為其君使其子往於魯。
3. 仁義使我全民而得福。
4. 孔子使我具酒。
5. 孔子之言使我棄身以治國。

5.2. Implicit subjects: I mentioned in 3.1 that third person subject pronouns are relatively rare in literary Chinese. Instead, writers will simply not give any subject at all and let the context explain. In line 2 of the text above we have three independent phrases: 反，復往，又不受. If you think about the story carefully, though, you should be able to figure out who is the subject in each case. If you have difficulty, try different possibilities until you are certain you have it right.

5.3. Use of the negative 非 You might find this character troublesome, because it often reflects a mood or tone of speech rather than a simple negation. Note these two sentences:

我不去我父。 I am not abandoning my father.

我非去我父。 It's not that I'm abandoning my father....

One might say that 非 does not negate the verb 去, but negates the whole sentence concept, the act of me abandoning my father. This means that 非 tends to be used when one wishes to deny a proposition made by someone else and then go on to give the *right* proposition. Note the following exchange to get a better idea:

子奚為棄酒？於禮可乎？ Why are you throwing away the ale? Is that in keeping with courtesy?

我非不禮，我不欲出舌。 It's not that I'm discourteous, [but] I don't want to speak rashly.

PRACTICE: Translate the following:

1. 公曰：「子驕孔子乎？」管仲對曰：「我非驕孔子，我不愛之。」
2. 我非不愛我國，而我不倉旨貴君之謀。（Be careful with the double negative here!）
3. 我非求不善之行，我不足以全我節。

4. 我非棄君之賜，我不能飲酒。

5. 我非不愛仁義，而不易行。

5.4. Double object constructions: English grammar sometimes speaks of sentences with two objects—a direct object and an indirect object:

He gave me a quarter.

In this case, "quarter" is the direct object, whereas "me" is the indirect object. You could also express this idea with a preposition:

He gave a quarter to me.

In literary Chinese, there are two types of sentences that tend to use double objects: sentences of “giving” and sentences of “explaining.” The simplest construction for such sentences is simply with both objects after the verb. Usually the word order is indirect object first, then direct object (just as in English):

公賜孔子邑。 The duke gave Confucius a town.

孔子言公德。 Confucius spoke to the duke of virtue.

However, if the direct object (the thing given) is a pronoun (e.g., 之 or 此), then a writer rarely uses this pattern. In other words, you should never say 公賜孔子之。

The indirect object can also be expressed with the multipurpose preposition 於—very much as in English. For example, 公賜邑於我。

I noted in discussing 焉(f6) that it could be interpreted as 於 + object pronoun (which we now know is 之; see Lesson 3). Consequently, you should always read 焉 as 於之 when you find it at the end of a sentence:

公賜邑焉。 The duke gave a town to him/her/them.

Note the use of this 焉 in line 1 of this lesson's text.

There is another major way of expressing the double object sentence—turning the direct object into the coverb-object of 以:

公以邑賜我。 The duke gave me a town [lit., “The duke by means of a town gave I me”].

孔子以德言我。 Confucius spoke to me of virtue [lit., “Confucius by means of virtue spoke to me”].

The second example may cause some confusion, since it could be interpreted as "Confucius spoke to me in a virtuous manner."

PRACTICE: Translate the following:

1. 孔子賜我大魚。
2. 管仲獻公善計。
3. 曾子以孝忠言我。
4. 父予其家於子。
5. 君以觴賜管仲。

5.5. New information questions: We saw in 4.5 that all questions in literary Chinese could be divided into either "yes-no: questions (ending usually with the particle 乎) or "new information" questions (which would require a special "question word"). The grammar and syntax of question words are particularly complicated (a good bit more complicated than actually *interpreting* question words in a sentence); those who are interested in the details are urged to look at Edwin G. Pulleyblank's *Outline of Classical Chinese Grammar*, pp. 91-97. A few basic ideas can be kept in mind, however:

1. Sometimes question words function as adverbs ("Why are you going?"). In such cases, they tend to precede the verb.
2. Sometimes question words function as direct object pronouns ("Whom are you killing?" "What are you doing?"). In these cases, the question words also tend to precede the verb (this may be another example of "idiomatic inversion"; see 5.6).
3. Question words often combine with coverbs (especially 以 and 爲) to form two-character question words. These phrases are usually "inverted" (see *issa* and 5.6). In this lesson, we have the standard question word 奚, as well as its combined form with 爲; 奚爲. The question phrase comes before the verb: 奚爲不受, "Why don't you accept?"

5.6. Idiomatic inversions: There are two situations where literary Chinese—for some reason that no one understands—decides to reverse two characters:

1. *Two-character question expressions*: I noted above that the question word 奚爲 is best interpreted as 爲奚, a coverb and its object, "for the sake of what," that is, "why." I will point out other examples of this type of inversion when they occur. It is limited to only a handful of terms and should cause no problems.

2. *Inversions with negatives and pronoun objects*: This one is a bit more confusing. If a sentence has a negative adverb (such as 不) and a direct object replaced by a pronoun (usually 之, but 我 and 子 and any other pronoun works as well), then the pronoun is moved to a place between the negative and the verb. In other words, 孔子不求之 ("Confucius is not looking for him") becomes 孔子不之求. In the lesson text, we have 縱君有賜，不我驕也: "Even if the ruler has a gift and does not treat me arrogantly...."

PRACTICE: Translate the following:

1. 我不之得。
2. 我不之言°
3. 君不我愛。
4. 孔子不子全乎？
5. 公不之舉。

5.7. Fusion particles: 勿. This grammatical form may also cause you some difficulties. Sometimes when two words that often occurred together were said quickly, they fused into one syllable and were represented by a different character. There are about half a dozen of these altogether, and we'll discuss them as we encounter them.

勿 is the first of these. It is a fusion of 毋 (M: wu C: mǒuh, a character used for negative commands: "Do not...!"), with the direct object pronoun 之. In our lesson text, we have 我能勿畏乎. If 勿 is replaced with its fused characters, we have 我能毋之畏乎. If we then rearrange the sentence, using the rules of idiomatic inversion in 5.6, we have 我能毋畏之乎. The next question is: Why an imperative—since this sentence is not a command? It is also an idiomatic habit for writers to negate sentences that contain verbs of desire or ability—especially 倉旨 and 谷欠~~with an imperative instead of the simple. If we change the sentence once more, we have 我能不畏之乎: "Am I able to not be afraid of him?" (or, in the context of good English and the sense of the passage, "Could I avoid fearing him?").

勿禁=毋之禁。 Do not prohibit/control it!

勿反=毋之反。 Do not go against him!

勿出=毋之出。 Do not bring it out/do not let him go out!

君欲勿求 =君欲不之求。 The lord did not want to look for him.

士能勿飲=士能不之飲。 The knight was able to not drink it (avoid drinking it).

All of this sounds rather complicated, and you shouldn't worry too much about it, unless the sentence is incomprehensible for you without this type of analysis. Later Chinese readers (after the third century C.E.) seemed to forget that 勿 was a fusion word and just treated it as a simple negative imperative; this is the way the character is treated now. People who read Chinese quickly also tend to ignore the differences between the different negatives, and they probably would not be bothered by the fact that this sentence uses 勿, not 不. The context would make the meaning clear anyway.

PRACTICE: Put the following into literary Chinese, using the grammatical points discussed:

1. To look for Guan Zhong in Lu is not as good as sending Confucius to go to Qi. (5.1)
2. It's not that I'm sending Confucius to go to Qi. I'm going there myself. (5.1, 5.3; for "there," see 56)
3. Why is the duke giving him a town? (5.4; try doing it three ways)
4. It's not that I don't love you. (5.3, 5.6)
5. Please give this to the knight. (5.4; try doing this two ways the third way is wrong)
6. Benevolence and righteousness are sufficient to preserve my people.
7. Are you making Guan Zhong proceed to his seat? (5.1)
8. Do not fear it! (5.6, 5.7)
9. Abandoning the town is not as good as giving it to his lord. (5.4)
10. It's not that I can cultivate virtue, but I respect the Way of filial piety and loyalty.

Character List

- i. 也予使修先則勿參又受孔往復我曾此求獻節縱耕能致衣請賜足邑非魯(30)
- ii. 全奚驕(3)
- iii. 弊(I)

Review, Lesson 1-5

Important grammar patterns:

- 1.3. 者:

1. 知全生者得福於天。
2. 順其本者不怨命。
3. 以忠信成其節者不欲棄其君。

1.4. 於:

1. 管仲受邑於公。
2. 孔子予鳥於魯君。
3. 仲父出於家。

1.5-1.6. Coverb 以:

1. 鳥以樹爲屋。魚以水爲家。
2. 善人以慈惠治國。
3. 天報德以福。

1.7. Displaced objects:

1. 有德之君，天報以福。
2. 義君民畏之，仁君民愛之。
3. 君之謀我自知。

4. Partitive structures:

1. 君之治國者有全民之節。
2. 士之不欲死者不足以死君。
3. 民之爭物者不信其公。

3.3. 所:

- L 我不信孔子之所信。

2-我父欲得仲父所去之家。

3.我自棄人所飲之酒。

4.2. Coverb 爲:

1. 小人爲己爭分，君子爲人修節。

2. 我不能爲家衣弊衣。

3.君爲民棄不善之行而反德。

5.1. Pivots:

1. 淺水使魚逃。

2. 齊君使使者往魯。

3. 子欲使我趨死乎？

5.4. Double objects:

1. 士得邑於公。

2. 君獻孔子鳥。

3. 民以魚報管仲。

Translate the following into literary Chinese:

The Duke of Qi arranged a banquet and set the time at dawn. A bird went but did not receive a cup from the ministers. The bird said, "Why do I not get to drink?" Guan Zhong replied, "It's not that the ministers don't like birds, but the duke does not want to hear them." The bird said, "He treats them arrogantly. I have heard: "The people plow, the ruler governs, birds talk." Prohibiting (禁) birds is not as good as obtaining their plans. Please let me go to my seat."

The roof was leaking. The bird worried about it. The duke entered and said, "Please receive a gift from me!" He gave the bird some ale. The bird threw it aside and said, angrily, "You are without courtesy." The duke, worried, said, "I want to make you love my country. Birds do not seek out my house." The bird replied, "Even if you

have courtesy, I will not seek your house any more." (clue: 148). A minister said, "Do not let him go out!"(clue: 5.6, 5.7) but the bird had left them.

Lesson 6

Here We Go Round the Mulberry Bush

趙簡子舉兵而攻齊，令軍中有敢諫者罪至死。披甲之士名曰公盧，望見簡子大笑。簡子曰：「子何笑？」對曰：「臣乃有宿笑。」簡子曰：「有以解之則可。無以解之則死。」對曰：「當桑之時，臣鄰家夫與妻俱之田。見桑中女，因往追之，不能得。還反，其妻怒而去之。臣笑其曠也。」簡子曰：「今吾伐國失國，是吾曠也。」於是罷師而歸。

VOCABULARY (169-205)

169. 趙 M: zhào J: chō チヨウ K: jo 조 C: jjuh

The state (and family) of Zhao.

At first, one of the major aristocratic clans of the state of Jin 晉; later, a feudal state in pre-imperial China, located mostly in modern Shanxi 山西. See 169a below for details. Radical 156 (走).

170. 簡 M: jiǎn J: ken ケン, kan カン, fuda ふだ K: gan 간 C: gán

1. Bamboo slip, document.
2. To abridge; to be simple; to examine.

Here, the character is used in a person's title. Though this is a fairly common character, it does not appear in our texts outside of names. Radical 118 (竹).

169a. 趙簡子 M: zhào jiǎn zǐ J: chō kanshi ちょうかんし K: jo gan ja 조간자 C: jjuh gán jí

Viscount Jian of Zhao.

At this time, the feudal state of 趙 (controlled by the 趙 clan) was part of the larger state of Jin 晉. 趙簡子 was one of the greatest military leaders of his clan. In the time of his son, 晉 fell apart into three independent states, 趙 being one of them (see Lesson 14 for more details).

171. 兵 M: bīng J: hei ヘイ, hyō ヒョウ, *tsuwamono* つわもの K: byeong 병 C: bīng

Weapon; troops.

The character originally meant “weapon” but soon came to refer to soldiers as well. Radical 12 (A).

172. 攻 M: gōng J: kō コウ, *semu* せむ, *semeru* せめる K: gong 공 C: gūng

To attack.

Radical 66 (支, “to rap”).

173. 令 M: lìng J: ryō リョウ, rei レイ, *-shimu-*しむ K: lyeong 령 (yeong 영) C: līhng

1. To command, to make, to allow; an order, a command. *

2. Local magistrate.

Synonyms (meaning #1): 使(140, verb only); 命(2). There are some differences between 使 and 令. 使 is often used specifically to apply to acts of sending (e.g., to send diplomatic missions or emissaries), whereas 令 often refers to commands (from commanders or rulers). Radical 9 (人).

174. 軍 M: jūn J: gun ゲン K: gun 군 C: gwān

Army.

Radical 159 (軍, “carriage,” “cart”).

175. 敢 M: gǎn J: kan カン, *aete* あえて K: gam 감 C: gam

To dare to, to have the audacity to; daring, audacious; audacity.

This character normally functions in conjunction with another verb. You will often find it when a social inferior wishes to soften a statement he is making to a superior (“I dare to tell Your Majesty...”). Radical 66 (攴).

176. 諫 M: jiàn J: kan カン, *isameru* いさめる K: gan 간 C: gaan

To remonstrate with.

This word has strong political (and later, Confucian) connotations; specifically, it is used in situations where a minister or servant feels it his duty to criticize his superior's actions. Radical 149 (言).

177. 罪 M: zuì J: zai ザイ, *tsumi* つみ K: joe 죄 C: jeuih

Sin, crime, punishment, blame; to commit a crime; to punish, to blame.

Notice the seemingly contradictory meanings—that both the criminal act and the punishment for it can be represented by the same character. Context will usually make the meaning clear. Radical 122 (网, “net”).

178. 披 M: pī J: hi ヒ, *kaburu* かぶる K: pi 피 C: pēi

To drape over the shoulders, to wear on the back.

Radical 64 (手, “hand”).

179. 甲 M: jiǎ J: kan カン, *yoroi* よろい K: gap 갑 C: gaap

Armor, suit of armor, coat of armor.

Radical 102 (田, “field”).

180. 名 M: míng J: myō ミヨウ, *mei* メイ, *na* な, *nazukeru* なずける K: myeong 명
C: mihng

Name, reputation, fame; to be named, to be called.

Radical 30 (口).

181. 盧 M: lú J: ro 口 K: no 노 C: lòuh

Lu. [a personal name]

You may often encounter this character as a surname. Radical 108 (皿, “vessel,” “utensil”).

104a. 公廬 M: gōng lú J: kō ro こうろ K: gong no 공노 C: gūng lòuh

Gong Lu. [a proper name]

Note that 公 is a surname here (104-2), not a feudal title.

182. 望 M: wàng J: mō 모우, bō 보우, *nozomu* のぞむ K: mang 망 C: mohng

To gaze at from a distance; to hope, to aspire to, to expect; hopes, aspirations.

The character moved from its concrete meaning of “gaze at from a distance” to include a more abstract “gazing” that is, looking off into the future for what one desires. Here, the concrete meaning is used. Radical 74 (月).

183. 見 M: jiàn (1-3); xian (4) J: ken ケン, gen ゲン, *miru* みる K: gyeon 겐 C: gin (1-3); yihn (4)

1. To see*

2. [Marker of the passive voice; see 9.3 .7]

3. To have an audience with [the ruler], to grant an audience to.

4. To appear, to be made manifest, to seem (used for 現).

Radical 147 (見).

184. 可 M: kě J: ka カ, *nani* なに, *dore* どれ, etc. K: ha C: hó

What, how, why. [question word]

This character is the most common of all question words. *Synonym*: 奚(755). Note that in our lesson text, it is serving either as the adverb “why” (“Why are you laughing?”) or as the direct object of 笑, placed idiomatically before the verb (“What are you laughing at?”).

See 5.5. Radical 9 (人)•

185. 乃 M: nǎi J: dai *ダイ*, nai *ナイ*, *sunawachi* すなわち K: nae 내 C: náaih

But, then, just, only then.

This character is very difficult to pin down, because its use is heavily modal (i.e., it often illustrates a feeling or a mood and does not convey a precise meaning). In this case, 公廬 means to denigrate his own laughter, so "just" is probably the best translation. Radical 4 (丩).

30a. 有以 M: yǒu yǐ J: *motte...araba* もって...あらば K: yu i 유이 C: yáuh yíh

To have the means to, to have the wherewithal to.

These characters are followed by a verb. The phrase's antonym, obviously, is 無以. Pulleyblank points out that 有以 is a contraction of 有所以, "to have that by which" (Outline of Classical Chinese Grammar, p. 49). If that is too complicated for you to grasp easily at this point, it is probably best just to take the term as I define it here.

186. 解 M: jiě J: ge *ゲ*, kai *カイ*, *toku* とく, *hodoku* ほどく K: hae 해 C: gáai

To untie, to loosen, to get rid of; to solve [a problem]; to break [a siege]; to explain.

The wide range of meanings for this character all derive from its meaning "to untie" (and hence, to alleviate some difficult situation). Radical 148 (角).

187. 當 M: dāng (1-2); dàng (3) J: tō *トウ*, *ataru* あたる, *atari* あたり K: dang 당
C: dōng (1-2); dong (3)

1. Occupying [a place or time]; facing.*
2. To be about to. [future marker]
3. Ought, should, must; to accept as suitable.

This character has a wide variety of meanings. We can divide these into three categories: a verbal meaning emphasizing time, occupation, or position; an adverbial meaning emphasizing futurity; and an adverbial meaning emphasizing suitability. In this lesson's text, the character is used idiomatically with the very common expression 當X之時, "occupying the time of X" (i.e., "when"). Its use here is strictly unnecessary, however: X之時 appears even more often. Radical 102 (田).

188. 桑 M: sāng J: sō ソウ, *kuwa* くわ K: sang 상 C: sōng

Mulberry tree, mulberry-leaf harvest.

For the cultural significance of the harvest, see 6.2 below. Radical 75 (木).

189. 鄰 M: lín J: rin リン, *tonari* となり, *tonaru* となる K: lin 린, in 인 C: lèuhn

Neighbor; neighboring, next; to be a neighbor to, to be next to.

This character also appears as 隣, in which case it would be classified under radical 170 (阜, which has condensed form appearing on the *left* side). Radical 163 (邑).

190. 夫 M: fū (1); fú (2-3) J: fu フ, *tsuma* つま, *otto* おっと(1); *jā* じゃあ, *sā* さあ (2); *kono* この (3) K: bu 부 C: fū(1), fùh(2-3)

1. Man, person, husband. *
2. "Now then.... " [particle introducing opinion]
3. This, these, that, those, [demonstrative pronoun]

Radical 37 (大).

191. 與 M: yǔ (1-4); yú (5) J: yo ヨ K: yeo 여 C: yúh (1-4); yùh (5)

1. And*
2. With, [coverb]
3. To give.
4. To belong to, to be a part of (see Lesson 21).
5. [Question particle.]

This extremely common character has a wide variety of uses. As a conjunction, it only connects nouns, and thus it is quite different from 而. As a coverb, it is used to indicate participation of some other person or thing with the subject of the sentence; often it is impossible to distinguish whether the character is best interpreted in such cases to mean "and" or "with" (in this lesson's text sentence, it could be either). The question particle function is used to abbreviate the character 歟. Radical 134 (臼).

192. 妻 M: qī J: sai サイ, *tsuma* つま K: cheo 처 C: chāi

Wife.

Radical 38 (女).

193. 俱 M: jū J: gu グ, ku ク, *tomo ni* とともに K: gu 구 C: kēui

All, together.

Don't confuse this character with 具{107} (though Chinese writers themselves sometimes used the two characters interchangeably). Radical 9 (人).

194. 田 M: tián J: den デン, *ta* た K: jeon 전 C: tìhn

Field.

Radical 102 (田).

195. 女 M: nǚ J: jo ジョ, nyo ニョ, nyō ニョウ, *onna* おんな, *omina* おみな K: nyeo
녀 (yeo 여) C: néuih

1. Woman, girl, female, daughter. *

2. [Informal second person pronoun; used for 汝(525).]

The second meaning is found mostly in early texts. Radical 38 (女).

196. 因 M: yīn J: in イン, *yotte* よって, *yorite* よりて (1); *chinami ni* ちなみに (2) K:
in 인 C: yān

1. Thereupon, therefore. *

2. To go through, to make use of to take advantage of.

The original meaning of this character seems to be related to the word for "cushion" or "pillow" which was written later with the grass radical (茵). Meaning #2 resulted from an abstract derivation of this meaning: someone may "lean" on a previous event or person in order to proceed to the next event, just as one "leans" on a pillow (hence, the coverbal/verbal meaning of 因— "to go through," "to make use

of”). Furthermore, the most common and even more abstract meaning “thereupon” or “therefore” came about from this (an event “leans” upon a previous event in order to occur). Unlike in Mandarin, where this character almost always implies a direct causal connection between two actions (“therefore”), in literary Chinese this character is more often a simple marker of what happens next (“thereupon”).
Radical 31 (口).

197. 追 M: zhuī J: tsui ツイ, ou おう K: chu 추 C: jēui

To pursue, to chase, to follow.

Radical 162 (定).

198. 還 M: huán J: kan カン, gen ゲン, kaeru かえる, kaesu かえす K: hwan 환 C: wàahn

To go back to, to return, to give something back.

Synonyms: 反(68), 歸(80). Radical 162 (辵).

199. 曠 M: kuàng J: kō コウ K: gwang 광 C: kwong

Empty, distant; to be alone; to be without a spouse.

Note that 其曠 suggests that the author is thinking of 曠 as a noun: “his single status,” “his loneliness.” Radical 72 (日).

200. 今 M: jīn J: kin キン, kon コン ima いま K: geum 금 C: gām

Now, at present.

Radical 9 (人).

201. 吾 M: wú J: go ゴ, waga わが K: o 오 C: ògh

I, me. [first person pronoun]

Although there may have been some difference between 我 and 吾 in very early China, you will find essentially no difference in their use in any text you read. Radical 30 (口).

202. 伐 M: fá J: batsu バツ, *utsu* うつ, *kiru* きる K: beol 벌 C: faht

To attack, to do violence to; to cut down [a tree].

Synonym: 攻(172). Radical 9 (人).

203. 是 M: shì J: ze ぜ, *kore* これ K: si 시 C: sih

This, these.

Note the great difference in meaning from modern Mandarin! For more on this character's use in literary Chinese, see 6.5 below. Radical 72 (日).

11a. 於是 M: yú shì J: *yotte* よって, *koko ni oite* ここにおいて K: eo si 어시 C: yū sih

Thereupon (lit., “from this “).

This phrase is used to indicate the next event in a temporal sequence. *Synonym*: 因(196).

204. 罷 M: bà J: hi 히, *yameru* やめる, *yamu* やむ, *makaru* まかる K: pa C: baah

To end, to close, to demobilize [an army], to dismiss.

Radical 122 (网)•

205. 師 M: shī J: shi シ K: sa 사 C: sī

1. Army*

2. Teacher; to take as one's teacher.

In meaning #1, this character is a slightly old-fashioned word for “army.” In later times, 軍(174) is used much more frequently for this meaning. Also, note that whereas 師 and 軍 can both be translated as “army,” 兵(171) refers more to the

soldiers themselves and is best translated as “troops.” In meaning #2 (first encountered in Lesson 20), the character is usually a noun—but as a verb it implies the act of taking on or choosing a teacher for oneself. For example: 吾師孔子, “I take Confucius as my teacher.” Radical 50 (巾, “napkin,” “kerchief”).

COMMENTARY

6.1. Consequence sentences: The sentence 令軍中有敢諫者罪至死 may cause you some problems.

First, note that 軍中 could be the object of 令, with the rest of the sentence giving the content of the command: “He commanded the army that....” However, it could also be the “place-subject” of 有, locating where possible remonstrators might exist: “He commanded that, [if] there were anyone in the army who....” Which interpretation you choose is up to you.

Second, 有敢諫者罪至死 follows a certain typical pattern for commands, giving the consequence if some precondition exists: “[If] there is anyone [in the army] who dares to remonstrate, [I] will punish [him] as far as death.”

You might also compare the grammar of two similar sentences:

有敢諫者罪至死。 If there is anyone who dares remonstrate, [I] will punish [him] as far as death.

敢諫者罪至死。 He who dares remonstrate [I] will punish as far as death.

In meaning, the sentences are essentially the same. But in the first case, there are two clauses: an implied “if” clause with 有 as the verb, and a second clause with 罪 as the verb. In the second case, the two clauses have been telescoped into one sentence: 敢諫者 is the displaced object (see 1.7) of the verb 罪.

PRACTICE: Translate the following, seeing if you can express the grammatical difference in your translation:

1. 有善人天報以福。善人天報以福。
2. 有飲酒者我賜之觴。飲酒者我賜之觴。
3. 有敢諫者碰之往魯°敢諫者錄之往魯。
4. 家有不孝者父出之。家之不孝者父出之。
5. 有追桑中女者罪至死。追桑中女者罪至死。

6.2. Cultural note: sericulture. As you may know, the thread for silk comes from the cocoons of a caterpillar commonly called the silkworm. These caterpillars were fed with the leaves of the mulberry tree until they entered their cocoon stage—and so a common sight in spring was the harvest of the mulberry leaves. This harvesting was considered "women's work" in ancient China, and so (since it was often thought too forward for a woman to spend too much time in full view of men) this was one of the few times when men could go "girl watching." As a result, mulberry-leaf picking became a task heavily laden with erotic connotations in Chinese literature. There are quite a few anecdotes describing romantic trysts or courtships that occur during this time of year, as well as attempted seductions.

6.3. XY 也 sentences: Literary Chinese—at least during the early period of its development—avoided using any clear-cut verb for "to be" (what grammarians call "the copula" because it connects two things together: "Mary is a village girl," "John is a farmer," "That is a silkworm," etc.). Sometimes a writer will use 爲(24), but this usually occurs in cases where a person is being identified by a *temporary* state of being or an occupation: "John is a mulberry picker," "Mary is student council president."

For most "copular" sentences, writers created a different grammatical pattern, which we will call the "nominal" sentence, or, more familiarly, the "XY 也" sentence. Here, you simply put the two elements side by side, and then end the sentence with the 也 particle:

Mary / village girl 也

John / farmer 也

That / silkworm 也

If the two parts of such a sentence (the "X" and the "Y") are particularly long, a modern punctuator will separate the two with a comma (,)—but not always! Moreover, keep in mind that sometimes a writer will dispense with the 也 altogether, leaving it up to you to interpret the sentence.

Some examples:

魯公仁人也。The Duke of Lu is a kind man. (Note the difference grammatically from saying 魯公仁, "The Duke of Lu is kind.")

此齊國。This is the state of Qi. (Note the missing 也!)

管仲，知修行而諫其君者也。Guan Zhong is one who knows how to cultivate his conduct and remonstrate with his lord.

6.4. XY 也 sentences with 所: One very typical form of the XY 也 sentence involves the 所 particle already discussed in 3.3. You might call it a sort of “definition” form.

子之所往，趙也。The place you are going to is Zhao.

公盧之所諫，趙簡子也。The one whom Gong Lu remonstrated with is Viscount Jian of Zhao.

魚所逃，淺水也。What fish flee is shallow water.

我所不飲，酒也。What I don't drink is ale. Of course, the 所 clause can be on either side:

酒，我所不飲也。Ale is what I don't drink.

魚，我所欲也。Fish is what I like.

6.5. The evolution of 是 as copula: If you know Mandarin Chinese, you know very well that 是 is used as a copula; but, strictly speaking, literary Chinese avoided this meaning. However, by the third century C.E. (and even before, sometimes) people were already using it in the modern sense, although more often in the spoken language than in the written. This development is easy to understand if you look closely at this lesson's text.趙簡子 says:

今吾伐國失國，是吾曠也。Now I am attacking a state and losing a state—this is my “loneliness.”

The speaker has given one sentence and then substituted 是 for it when he goes on to construct an XY 也 sentence. He could have simply said:

今吾伐國失國，吾曠也。Now my attacking a state and losing a state is my “loneliness.”

But, he probably thought it would be too clumsy. It is in fact very common in literary Chinese to make a statement and then make a point about it in XY 也 form, substituting 是 or 此 for it. But after several centuries, readers began to interpret 是 not as “this” but as a verb, “to be.”

PRACTICE: Put the following into literary Chinese, using 也 in all nominal sentences:

1. My home is your home.
2. Duke Huan is one who loves his people and does not attack countries.
3. Trees are what birds roost in.

4. The person in the mulberries is whom I'm laughing at.
5. To do good and to die for my lord—this is my virtue.
6. That a husband and wife together wear armor this is what Confucius talked about.
7. What I dare remonstrate about is the duke's fields.
8. The lord is he who governs the people, and the people are they who are governed by the lord.
9. That I did not give Zengzi a town this is my ignorance.
10. What I hope for is what you flee.
11. If you have the means to disband the army, then that's OK. i2.1 do not have the means to present you with a city.

Vocabulary Hints

From this lesson on, you may find it difficult to remember the meanings of characters you previously encountered. This section will remind you of some of the meanings, as well as point out new ones. If you still cannot identify the meaning of the character, consult the comprehensive glossary.

子(29-4)

(115-1)有(30-2)至(114-2)曰(120-2)

大(105)笑(130)

(123)宿(94-2)則(153)

時(67)之(33-3)往(141)能(162)怒(49)

去(86)失(52)歸(80)

Character List

i. 乃今令伐何俱兵名吾因夫女妻師敢是望桑田甲當罪罷與見解軍趙追還鄰(31)

ii. 披攻曠盧簡諫(6)

Lesson 7

He Calls the Tune

伯牙子鼓琴，鍾子期聽之。方鼓而志在太山。鍾子期曰：「善哉乎鼓琴！巍巍乎若太山。」少選之間，而志在流水。鍾子期復曰：「善哉乎鼓琴！湯湯乎若流水。」鍾子期死，伯牙破琴絕弦，終身不復鼓琴，以爲世無足爲鼓琴者。非獨鼓琴若此也，賢者亦然。雖有賢者，而無以接之，賢者奚由盡忠哉？驥不自至千里者，待伯樂而後至也。

VOCABULARY (206-240)

206. 伯 M: bó J: haku ハク K: baek 백 C: baak

1. Senior or elder of a group of brothers (as opposed to 伸 [113] the middle brother).
2. "Earl" (a feudal title; see 4.1 above).

Note that 伯父, like 仲父, can refer to an uncle. Here, 伯 is part of a name. Radical 9 (人).

207. 牙 M: yá J: ga ガ, ge ゲ, kiba きば K: a 아 C: ngàah

Tooth, tusk.

Here, the character is used as a personal name. Radical 92 (牙).

206a. 伯牙子 M: bó yá zǐ J: haku ga shi はくがし K: baek a ja 백아자 C: baak ngàah jí

Master Bo Ya (name of a famous musician).

208. 鼓 M: gǔ J: ko コ, tsuzumi つづみ, kosu こす K: go 고 C: gú

1. Dram; to drum; to strum [a stringed musical instrument]. *
2. To wield, to brandish [usually a sword or a knife].

Whereas this character usually refers to drums and the playing of drums, it also came to be used for the idea of strumming with the hand, or swinging a weapon. Radical 207 (鼓).

209. 琴 M: qín J: gon ゴン, kin キン, koto こと K: geum 금 C: kàhm

Zither, harp.

This character actually refers to a seven-stringed or nine-stringed instrument, long and board-like, that is strummed with the hands while resting in the lap or when placed in front of one on the ground. It is associated in Chinese culture with the high "classical" arts of the well-educated gentleman. Radical 96 (玉).

210. 鍾 M: zhōng J: shō ショウ K: jong 종 C: jūng

1. To gather, to concentrate.

2. Bushel [of grain] (used to measure the salary of an official).

Here, 鍾 is part of a two-character surname. Radical 167 (金, "gold," "metal").

210a. 鍾子期 M: zhōng zǐ qī J: shōshi ki ショウシキ K: jong ja gi 종자기 C: jūng jí kèih

Zhongzi Qi (a close friend of 伯牙子)

211. 聽 M: tīng (1); tìng (2) J: chō チョウ, *kiku* きく K: cheong 청 C: ting

1. To listen to, to heed. *

2. To allow, to permit, to give permission to.

Generally speaking, 聞 can refer to any unintentional act of hearing, whereas 聽 tends to refer to deliberate acts of listening. Radical 128 (耳).

212. 方 M: fāng J: hō ホウ, *kata* かた K: bang 방 C: fōng

1. Just then, just at that moment. *

2. Square.

3. Scope, method, technique.

4. Direction.

This character has a wide range of meanings; the adverbial use, meaning #1, is probably the most common. Radical 70 (方).

213. 志 M: zhì J: shì シ, *kokorozashi* ころざし K: ji 지 C: ji

Ambition, will, intention, inclination.

This word has important connotations in philosophy. It often refers to what one's mind is preoccupied with, sometimes even subconsciously. Here, it refers to what 伯牙 was thinking of even unconsciously—while playing. Radical 61 (心).

214. 太 M: tài J: tai タイ, ta タ K: tae 태 C: taai

Great, enormous, significant.

Radical 37 (大).

215. 山 M: shān J: san サン, *yama* やま K: san 산 C: sān

Mountain, hill.

Radical 46 (山).

214a. 太山 M: tài shān J: taizan たいざん K: tae san 태산 C: taai sān

Mt. Tai.

A common early variant for 泰山, the great sacred mountain located in Shandong.

216. 哉 M: zāi J: sai サイ, *ya* や, *ka na* かな K: jae 재 C: jōi

[Final particle: expresses exclamation or surprise.]

Radical 30 (口).

25a. 善哉 M: shàn zāi J: zenzai ぜんざい K: seon jae 선재 C: sihn

Great! How wonderful! Well done! I'm impressed!

217. 巍 M: wēi J: gi ぎ K: wi 외 C: ngàih

Lofty, eminent, imposing.

As the radical suggests, this character was originally meant to describe mountains or hills, but it can describe other things as well. The reduplication of adjectives to intensify the effect is very common in literary Chinese, especially in poetry. Radical 46 (山).

218. 若 M: ruò J: jaku ジャク, nya ニャ, *gotoku* ごとく; *gotoshi* ごとし (2); *moshi* もし (3) K: yak 약 C: yeuhk

1. To resemble, to be like; seemingly, as if, by appearance. *

2. If

3. [Informal second person pronoun—used for 汝 (525)]

In meaning #1, 若 is thought to be a dialect variant of 如 (129); consequently, 不若 has the same idiomatic meaning as 不如(4a). Radical 140 (艸).

219. 少 M: shǎo (1-2); shào (3) J: shō ショウ, *sukoshi* すこし, *sukunai* 少ない K: so 소 C: síu (1-2); siu (3)

1. Small; few; a little; scarce. *

2. To belittle, to consider small

3. Young, youth.

The second meaning is a good example of the "putative" use of an adjective—that is, it represents the mental attitude of a person who applies whatever the adjective is to a phenomenon, thing, or person. Radical 42 (小).

220. 選 M: xuǎn J: sen セン, *yoru* よる, *erabu* えらぶ, *suguru* すぐる K: seon 선 C: syún

1. To choose, to select, to elect.

2. A little bit of time. *

Note! Meaning #2 (the meaning in this lesson's text) is very rare, and you will hardly ever encounter it. When you do, it will probably be in the compound 少選. When you memorize this character, concentrate on meaning #1. Radical 162 (定).

221. 間 M: jiān J: ken ケン, kan カン, aida あいだ, ma ま K: gan 간 C: gān

Among, in, while.

This character is used in many ways; it is like 中(111) but with some subtle differences. 間 tends to emphasize that something is *in between* two other things. In time descriptions, it is used to represent an elapse of time—hence, 少選之間 “[after] a short interval of time.” Radical 169 (門, “gate”).

222. 流 M: liú J: ru ル, ryu リュウ, rō ロウ, *nagareru* ながれる, *nagasu* ながす K: lyu 류 C: làuh

To flow, to cause to flow; a current.

Radical 85 (水).

223. 湯 M: tāng (1-2); shāng (3) J: tō (1-2) トウ; shō ショウ (3) K: tang 탕 (1-2); sang 상 (3) C: tōng (1-2); sēung(3)

1. Hot water, boiling water, soup.

2. Tang (name of an ancient sage king, founder of the Shang 商 dynasty).

3. Seething; flooding. *

Note! #3 is an uncommon meaning and pronunciation; #1 is much more common. Here, the character is meant to be poetically descriptive of a river, the way 巍 described hills. Radical 85 (水).

224. 破 M: pò J: ha 八, *yaburu* やぶる K: pa 파 C: po

To smash, to destroy, to break, to defeat [an army or a state]; tattered, broken-down. When used as an adjective, this character is synonymous with 弊(137) and is in fact much more common than the latter character. Radical 112 (石, “stone”).

225. 絕 M: jué J: zetsu ゼツ, *tatsu* たつ, *taeru* たえる K: jeol C: jyuht

To cut short, to break, to interrupt, to take a direct route or shortcut.

Radical 120 (糸).

226. 弦 M: xián J: gen ゲン, *tsuru* つる K: hyeon 현 C: yìhn

String [of a musical instrument], bowstring.

Note the rhythm and symmetry of the four-character phrase 破琴絕弦, with its verb-object-verb-object pattern. This is a very common way of ordering language poetically in literary Chinese. Radical 57 (弓, “bow”).

18a. 以為 M: yǐ wéi J: *omoeraku* おもえらく K: i wi 이 C: yíh wàih

To assume.

This two-character verb emphasizes subjective opinion. Unlike in modern Mandarin, however, in literary Chinese it is not *necessarily* an incorrect assumption.

227. 世 M: shì J: se 세, sei 세이, *yo* よ K: se 세 C: sai

Human society, the world; the age, a generation.

Radical 1 (一).

228. 獨 M: dú J: doku ドク, *hitori* ひとり K: tak 독 C: duhk

Alone, lonely, solitary; only.

非獨, “it is not only the case that ,” is a common expression. Radical 94 (犬).

229. 賢 M: xián J: ken ケン, *kashikoi* かしこい K: hyeon 현 C: yìhn

Worthy, skilled, talented; worthy man, skilled man, talented man.

This word is often paired with 聖(17), and it represents people who are good and virtuous but not quite up to the level of 聖. Radical 154 (貝).

230. 亦 M: yì J: eki エキ, yaku ヤク, mata また K: yeok 역 C: yihk

1. Also, again*

2. Indeed.

Take note of the two chief uses of this very common character—it either implies repetition ("also," "again") or simply is used for emphasis. Context should make clear which meaning is appropriate. Radical 8 (一, "above").

231. 然 M: rán J: zen ゼン, nen ネン, shika しか; shikaredomo しかれども, saredo されど K: yeon 연 C: yìhn

1. To be so, to be thus, to be right, to act thusly. *

2. But.

3. [Optional adverb marker: "in x-manner. "]

Radical 86 (火).

232. 雖 M: suī J: sui スイ, iedomo いえども K: su 수 C: sēui

Even though, even if.

Radical 172 (隹).

233. 接 M: jiē J: setsu セツ, sessuru せつする, tsugu つぐ K: jeop 접 C: jip

To join, to connect, to meet, to treat.

Radical 64 (手).

234. 由 M: yóu J: yū ユウ, yu ユ, yoru よる, yoshi よし (1-2); gotoshi ごとし (3) K: yu 유 C: yàuh

1. Reason, source, origin; to come from, to derive from.

2. From, [coverb]*

3. To resemble, to be like (used as a substitute for the character 猶 [355-2]).

Radical 102 (田).

155b. 奚由 M: xī yóu J: *nani ni yorite* なにによりて K: hae yu 해유 C: hàih yàuh

How, why. [question word]

Note: this is another inverted question expression (5.6); it could be interpreted as 由奚, “from what,” that is, “how” or “why.” In this sense, it is an almost exact synonym for 奚為 (155a).

235. 盡 M: jìn J: jin ジン, *tsukusu* つくす, *tsukuru* つきる K: jin 진 C: jeuhn

To exhaust, to use to the fullest; exhaustively, entirely, completely, thoroughly, all, everyone.

Note the two related series of meanings: a verbal usage that emphasizes exhaustion and completion (e.g., using something up), and an adverbial meaning that emphasizes that an action is thoroughly carried out or that everyone is carrying out the action. Radical 108 (皿).

236. 驥 M: jì J: ki 키 K: gi 기 C: kei

[a proper name]

The name of a legendary horse; this character is therefore by extension used as a poetic name for fast horses. Radical 187 (馬).

237. 千 M: qiān J: sen セン, *chi* ち K: cheon 천 C: chīn

One thousand.

Radical 24 (十).

238. 里 M: lǐ J: ri 리 K: li 리 C: léih

1. Li (measurement of distance: about 1/3 mile).*

2. Village, ward.

In meaning #2, this character can be used to describe both autonomous villages and wards, neighborhoods, or suburbs of larger towns. In some ancient texts, 里 are described as organizational units, consisting of 25, 50, 72, or 100 households. Radical 166 (里).

239. 待 M: dài J: tai タイ, *matsu* まつ K: dae 대 C: doih

To await, to depend on.

Radical 60 (彳).

240. 樂 M: lè (1); yuè (2) J: raku ラク, *tanoshimu* たのしむ (1); gaku ガク (2) K: lak 낙 (1); ak 악 (2) C: lohk (1); ngohk(2)

1. To take pleasure in, to enjoy.

2. Music.

This character is common in both meanings; however, in this lesson's text it is merely a personal name. Radical 75 (木).

206b. 伯樂 M: bó lè J: haku raku はくらく K: baek lak 백낙 C: baak lohk

BoLe. [a personal name]

A man famous for being able to judge good horses; this name is often used symbolically for a ruler who can recognize virtuous and capable men.

COMMENTARY

7.1. Cultural note: "those who know the tone." This story became especially famous in Chinese literature and culture. Later, the term 知音 (音=tone, note; "[one who] knows the tone") developed, to describe a particularly close friend or someone who knows someone else almost instinctually. Music in general was thought to have a particularly great power in ancient China, as a way of conveying one's emotions or as a way of affecting others for good or for ill.

7.2. More on the particle 乎: When 鍾子期 reacts to 伯牙's music, he says 善哉乎鼓琴. I have already pointed out above in the vocabulary that 乎 can be an exclamation as

well as a question. This shouldn't cause you too much trouble, because context should make it clear whether a sentence is a question or an exclamation. Also note that speakers—when they want to put a particular emphasis on their description of something—will invert the sentence, so that the exclamatory ending particle actually turns up in the middle of the sentence. Thus, 鼓琴善哉乎 (“Your playing of the harp is wonderful!”) becomes 善哉乎鼓琴 (“Wonderful!—your playing of the harp,” or in better English, perhaps, “How wonderful is your harp playing!”). Other examples:

聖乎孔子！ How sagely is Confucius!

曠乎追女之夫！ How lonely is the husband pursuing the woman!

大乎簡子之師！ How large is the army of Viscount Jian!

7.3. Certain verb-coverb constructions and the construction of supporting verbs: There are a number of supporting verbs that ordinarily make the verbs that follow them passive (for the “passive voice,” see 2.5). The most common are 易 (“to be easy” [48]), 難 (“to be difficult” [50]), 足 (“to be sufficient” [166]) and 可 (“to be allowable,” “to be permissible” [121]). Here are simple examples of their uses, with the verb 治, “to govern well” (59):

易治: easy to be governed well (easily governed)

難治: difficult to be governed well (governed with difficulty)

足治: sufficient to be governed well (i.e., having sufficient qualities to allow it to be governed)

可治: able to be governed well; permissible to be governed well

Notice that English often uses 易 and 難 in exactly the same way; when we say “this city is easy to govern,” we mean that the city is *easily governed*.

In general, be careful to observe this pattern and read passively when these words are encountered. Remember, for example, that 可鼓 should mean “able to be strummed” rather than “able to strum”—thus, 琴可鼓 (“the harp is able to be strummed”—i.e., it is in good shape, has all of its strings, etc.) is more likely to be encountered than 伯牙可鼓, which would likely mean that Bo Ya is serving as a drum!

How does one use these words (易, 難, 足, 可) to express active meanings? In other words, how do we say “the duke is able to govern” or “Bo Ya easily strums”? To understand this, we have to explore a new pattern—one that is rather difficult to comprehend from an English-language point of view.

In Lesson 5, in the vocabulary item 足(166), we saw the structure 足以 + verb (足以全其節也, “He is sufficient to preserve his virtue”). Here we do have an active meaning—an example of a structure consisting of verb + coverb. Both verb and coverb in turn become a supporting verb to the main verb of the sentence. Here are typical patterns.

X 易以 V: X is easy to make use of to do the verb

X 難以 V: X is difficult to make use of to do the verb

X 足以 V: X is sufficient to make use of to do the verb

X 可以 V: X is feasible to make use of to do the verb

In all of these cases, the coverb 以 (“by means of,” “to use”) combines with a verb to describe the capability of a subject to carry out an action. Note that the first verb + 以 still adheres to the “passive” rule described above; in other words, what we are really saying, initially, is:

X 易以: X is easy to be used ...

X 難以: X is hard to be used ...

X 足以: X is sufficient to be used ...

X 可以: X is feasible to be used ...

Although the origins of these expressions may be hard to understand, the end result is not so difficult—especially in the case of 可以, which has entered modern Mandarin. The end result is to make 可以 the “active” version of 可, so that we can say, in contrast:

國可治: The state can be governed.

公可以治國: The duke can govern the state.

Interestingly, other coverbs besides 以 can be used with this pattern, though the result is nearly untranslatable in English. This is the case when the coverb 爲 (“on behalf of”) occurs in this pattern, for example:

X 易爲 V: X is easy to have the verb done on behalf of

X 難爲 V: X is difficult to have the verb done on behalf of

X 足爲 V: X is sufficient to have the verb done on behalf of

X 可爲 V: X is feasible to have the verb done on behalf of

In our lesson text, we have 以爲世無足爲鼓琴者, "he assumed that in the world/generation there did not exist one who was sufficient to have the harp strummed on behalf of." It is very difficult to put this into reasonable English. Perhaps: "He assumed that in the world there was no one worthy of listening to his playing." In other words, this pattern makes some comment about the subject's ability/worthiness to receive the benefit of some action.

Some further examples:

桓公可爲謀 ° It's feasible to make plans for Duke Huan's sake.

伯樂足爲至千里 ° It's sufficient to arrive a thousand li for Bo Le's sake.

子父難爲行孝 0 It's difficult to practice filial piety for your father's sake.

隱吾妻易爲求桑。 It's easy to look for mulberries for my wife's sake.

After having said all of this, I must point out that later writers—particularly after the Western Han dynasty (206 B.C.E-220 C.E.)—became increasingly sloppy with this distinction, so you may find violations of it relatively frequently. This is particularly the case with 可, which frequently has the meaning of 可以 in later texts.

PRACTICE: Translate the following (可 and 可以):

1. 師可罷。趙簡子可以罷師。
2. 酒可去。孔子可以去酒。孔子可以去。
3. 民可治。民可以治。
4. 善妻可得。善妻可以得魚。

PRACTICE: Translate the following (coverbs with supporting verbs):

1. 民足爲治國。
2. 不善之君足以貴民乎？
3. 桑中無足爲棄妻者。
4. 有德之夫可爲待。
5. 伯牙難爲選琴。

PRACTICE: Put the following into literary Chinese:

1. It's feasible to mobilize an army for Confucius.
2. It's hard to listen to the birds for Master Guan's sake.

3. Master Zeng finds it hard to receive a city.
4. It's sufficient to practice benevolence for my son's sake.
5. In Lu there is no one for whose sake it is feasible to explain virtue.

7.4. Nominalizing clauses with 者: In 1.3, we learned that the most basic and easily understandable use of 者 was to indicate the performer of an action:

鼓琴者: one who plays a harp

選師者: one who chooses an army

以仁義行治者: one who practices governance with benevolence and virtue

If you only know this use of 者, however, you'll miss out on its significance. Sometimes when a sentence is followed by 者, the character "nominalizes" the sentence or brackets it as a topic for conversation and discussion. In this way the word is similar to the English phrases "the fact that" or "the act of":

桓公不聽管仲之言者: the fact that Duke Huan does not listen to Guan Zhong's words...

齊人失其妻者: the fact that the man of Qi lost his wife...

入田而接賢者: the fact that [someone] entered the fields and made contact with worthy men...

There are two other common places where 者 is used for emphasis and clarification. The first occurs in "definition"-style sentences, where a noun is followed by 者 in order to single it out as an item under discussion. These usually occur in XY 也 style:

鳥者, 宿木之物也。 "Birds" are things that roost in trees.

君者, 治民之人也。 A "ruler" is a person who governs the people.

Another common use of 者 as a "nominalizer" is with 所 phrases. If we return to the example sentences of 6.4, we find that it is very common to put a 者 after a 所 phrase in order to "bracket" it. Thus:

子之所往[者], 趙也。 The place you are going to is Zhao.

公盧之戶斤諫[者], 趙簡子也。 The one whom Gong Lu remonstrated with is Viscount Jian of Zhao.

魚所逃[者], 淺水也。 What fish flee is shallow water.

我所不飲[者], 酒也。What I don't drink is ale. Don't confuse such sentences with simple "actor" uses of 者: 往趙者'子也。The one going to Zhao is you.

諫趙簡子者, 公廬也。The one remonstrating with Viscount Jian of Zhao is Gong Lu.

逃淺水者, 魚也。The one fleeing shallow water is a fish.

不飲酒者, 我也。The one not drinking ale is I.

We'll continue to discuss examples where "nominalization" is important. The first one is discussed below, in 7.5.

Important note! As you learn more and more about literary Chinese, you will find that sentences are often open to more than one interpretation. Take a look again at two of the examples above:

齊人失其妻者

In this case, there would be nothing except context to prevent us from interpreting this sentence as a partitive (3.2) that is, a slightly abbreviated version of 齊人之失其妻者, "those people of Qi who abandoned their wives." This is because 齊人 could be plural or singular, and so it contributes to the ambiguity.

入田而接賢者

This is even worse! Because the sentence has no explicit subject, we could very easily come up with the following translation: "One who enters the field and makes contact with worthy men." Again, only context indicates which would be better. Similarly, our examples from the beginning of this explanation could be read differently, if the context demanded: 鼓琴者= "the act of/the fact of playing the harp"; 選師者= "the act of/the fact of selecting an army"; and so forth.

The most important thing to remember, in any case, is that 者 can do more than simply indicate "one who...."

7.5. Explanation sentences with 者 and 也: Here is an important pattern that uses "sentence nominalization" as described in 7.4 above. We noted in Lesson 6 that 也 (161) could be used to indicate an emphasis suggested by a speaker. When we have two clauses one ending with 者 and the next one ending with 也—there is a good chance that they form an "explanation" sentence:

"The fact that/the reason why X... is because of Y."

Take a look at the last two phrases of our lesson text. If 者 and 也 were missing, we would simply have:

驥不自至千里，待伯樂而後至。

This looks like two independent sentences: "Ji does not himself arrive a thousand li. He is waiting for/depending on Bo Le and only then arrives." That makes perfect sense, and if we kept it like this, we would be more or less right. But when we add the particles, things change a little bit:

驥不自至千里者，待伯樂而後至也。

Now we have a much more transparent sentence that emphasizes the relationship between the two clauses: "The fact that/the reason why Ji does not himself arrive a thousand li is because he is waiting for/depending on Bo Le and only then arrives."

PRACTICE: Translate the following:

1. 趙簡子罷師者，聽公盧之言也。
2. 臣爲君盡忠者，君愛之也。
3. 公盧得妻者，不知選桑也“
4. 孔子衣破衣而耕者’不受邑於公也。
5. 桓公舉兵而伐魯者，魯君不貴之也。

PRACTICE: Put the following into literary Chinese:

1. The reason why I don't love harps is because Bo Ya makes me listen to him.
2. The reason why my entire life I cultivate my conduct (修行) is because Master Guan for my sake explained it.
3. The reason why it is difficult to govern the state for the sake of the people is because the people do not know loyalty or filial piety.
4. The reason why you do not yourself wait for the duke is because Bo Le makes you play a harp.
5. The reason why I assume that there are not worthy men in the world is because Confucius is dead.

Vocabulary Hints

在(79)復(148-1)水(87) 終身(31a, L2)此(145)

無以=opposite of 有以(30a, L6)忠(99)自(15-1)

Character List

- i. 世亦伯千哉太少山待志接方樂流湯然獨琴由盡絕聽若賢選里鍾間雖鼓(30)
- ii. 牙破(2)
- iii. 弦驥(2)
- iv. 巍(1)

Lesson 8

Duke Mu Forgives the Horse-Eaters

秦穆公嘗出而亡其駿馬，自往求之。見人已殺其馬，方共食其肉。穆公謂曰：「是吾駿馬也！」諸人皆懼而起。穆公曰：「吾聞食駿馬肉不飲酒者殺人。」即以次飲之酒。殺馬者皆慚而去。居三年，晉攻秦 穆公圍之。往時食馬肉者相謂曰：「可以出死報食馬得酒之恩矣！」遂潰圍。穆公卒得以解難勝晉，獲惠公以歸。此德出而福反也 o

VOCABULARY (241-271)

241. 秦 M: qín J: shin シン K: jin 진 C: chèuhn

The state of Qin.

A state of pre-imperial China, it was located in present-day Shaanxi 陝西 province. 秦 eventually conquered all other states and established the first Chinese empire. Radical 115 (禾, "growing grain," "harvest").

242. 穆 M: mù J: boku ボク K: mok 목 C: muhk

Majestic, reverent.

This character is relatively rare, but it can be found frequently in posthumous titles. Radical 115 (禾).

241a. 秦穆公 M: qín mù gōng J: shin boku kū しんぼくこう K: jin mok gong 진목공
C: chèuhn muhk gūng

Duke Mu of Qin (r. 659-621 B.C.E.).

243. 嘗 M: cháng J: shō ショウ, *nameru* なめる, *katsute* かつて K: sang 상 C: sèuhng

1. To taste, to prove, to experience, to try; test.

2. In the past*

This character is one of a number in literary Chinese indicating the past tense. Sometimes it is used to represent constant or frequent occurrence in the past ("often"). Radical 30 (口).

244. 亡 M: wáng J: bu ブ, mu ム, bō ボウ, mō モウ, *nakunaru* なくなる, *horobosu* ぼろぼす, *ushinau* うしなう K: mang 망 C: mòhng

To lose, to destroy, to die, to be lost, to escape.

This character is very common, and it has a wide range of meanings but all are tied to loss or absence. Radical 8 (一).

245. 駿 M: jùn J: shun シュン K: jun 준 C: jeun

Swift.

As the radical suggests, this character often describes fast horses. Radical 187 (馬).

246. 馬 M: mǎ J: me メ, ba バ, ma マ, uma うま K: ma 마 C: máah

Horse.

Radical 187 (馬).

247. 已 M: yǐ J: i イ, *sude ni* すでに, *yamu* やむ, *yameru* やめる K: i 이 C: yíh

1. Already; to end, to stop. *

2. [Sentence-ending particle, used for 矣(266).]

Don't confuse this character with 己(7)! Radical 49 (己).

248. 殺 M: shā J: satsu サツ, sai サイ, setsu セツ, *korosu* ころす K: sal 살, swae 썰
C: saat

To kill.

Radical 79 (殸, “spear,” “to kill”).

249. 共 M: gòng J: kyō キョウ, tomo とも K: gong 공 C: guhng

Together; both.

Synonym: 俱(193). Radical 12 (八).

250. 食 M: shí (1, 3); sì (2) J: shoku ショク, jiki ジキ, *taberu* たべる, *kuu* くう, *kurau* くらう, *kurawasu* くらわす K: sik 식 C: sihk

1. Food; to eat.*

2. To cause to eat, to feed.

3. Rice, cooked grain.

Compare this character with 飲(117), “to drink.” Radical 184 (食).

251. 肉 M: ròu J: niku ニク K: yuk 육 C: yuhk

Meat, flesh.

Radical 130 (肉).

252. 謂 M: wèi J: i イ, iu いう K: wi 위 C: waih

1. To name; to assume, to think.

2. To say [to someone], [coverb]*

Meaning #2 (as seen in this lesson's text) indicates the person to whom one is speaking, with the pattern 謂 X 曰. For example: 孔子謂公曰, “Confucius addressed the duke, saying...,” When the person being addressed is clear from the context, then the writer will simply give 謂曰, “he addressed [him], saying” Here, when the anecdote reads 穆公謂曰, interpret it to mean “Duke Mu said [to the men]....” Radical 149 (謂).

253. 諸 M: zhū J: sho ショ, *moro* もろ K: je 제 C: jyū

1. [Particle: plural marker.]*

2. [Fusion particle; equivalent to 之 + 乎(first occurs in Lesson 25).]

When placed in front of a noun, 諸 makes the noun plural. Radical 149 (言).

254. 皆 M: jiē J: kai カイ, *mina* みな, *minna* みんな K: gae 개 C: gāai

All, every.

Radical 81 (比, “to compare”).

255. 懼 M: jù J: ku ク, *osoreru* おそれる K: gu 구 C: geuih

To fear, to dread; fear, timidity.

Radical 61 (心).

256. 即 M: jí J: soku ソク, *sunawachi* すなわち K: jeuk 즉 C: jīk

1. Right then; immediately; then. *

2. To go to, to proceed to. Radical 26 (卩, “joint,” “seal”).

257. 次 M: cì J: shi シ, ji ジ, *tsugu* つぐ, *tsugi* つぎ, *tsuide* ついで K: cha 차 C: chi

Sequence, order; next.

Notice that in this lesson's text, 以次 would mean “by means of order,” that is, “in turn,” “one by one.” Radical 76 (欠, “to lack”).

258. 慚 M: cán J: zan ザン, *hajiru* はじる K: cham 참 C: chàahm

To be ashamed.

Radical 61 (心).

259. 居 M: jū J: ko コ, kyo キヨ, *iru* いる, *oru* おる K: geo 거 C: gēui

1. To occupy [a place], to live [in a place].

2. To pass by (of time). *

Synonym (meaning #1): 在(79). Meaning #2 occurs at the beginning of sentences to indicate a passage of time: 居三年, "after three years went by"; 居一月, "after a month went by"; and so forth. Radical 44 (尸).

260. 三 M: sān J: san サン, *mitsu* みつ K: sam 삼 C: sāam

Three; third; three times.

Radical 1 (一).

261. 年 M: nián J: nen ネン, *toshi* とし K: nyeon 년 C: nìhn

Year.

Radical 51 (干, "shield," "to oppose").

262. 晉 M: jìn J: shin シン K: jin 진 C: jeun

The state of Jin.

A large, pre-imperial state, Jin occupied the modern provinces of Shanxi and Henan 河南. In the fifth century B.C.E., Jin split apart into three states, one of which was 趙 (169). Radical 72(日).

263. 圍 M: wéi J: i イ, *kakomu* かこむ K: wi 위 C: wàih

1. To surround, to besiege. *

2. Hand-span (measurement of circumference).

Meaning #2 refers to the habit of judging the circumference of a round object by using the length of an extended hand, from tip of little finger to tip of thumb, as a unit of measure. Radical 31 (口).

141a. 往時 M: wǎng shí J: ōji おうじ K: wang si 왕시 C: wóhng sìh

The past, in the past.

264. 相 M: xiāng (1); xiàng (2-3) J: sō ソウ, shō ショウ, ai あい K: sang 상 C: sēung(1), seung(2-3)

1. Mutually, each other. *
2. Government minister; to serve [a state] as a government minister.
3. Physiognomy; fate, fortune, good fortune.

The adverb (meaning #1) is most common, though meaning #2 is encountered frequently in historical writing. Combining this character with the pattern discussed in 252, the expression 相謂曰 means “they addressed each other, saying....” (see also 12.3). Radical 109 (目).

26 恩 M: ēn J: on オン K: eun 은 C: yān

Grace, favor, kindness, mercy.

This character is often used for the favors bestowed by the ruler on his people. 報恩 is commonly used to refer to the repayment for such gratitude that a subject undertakes. Radical 61 (心).

266. 矣 M: yǐ J: i イ K: ui 의 C: yíh

[Final particle: indicates emphasis or completion of an action.]

Note that 已(247-2) can serve the same purpose. Radical 111 (矢).

267. 遂 M: suì J: sui スイ, *togeru* とげる, *tsui ni* ついに K: su 수 C: seuih

1. Then, thereupon. *
2. To follow, to pursue.

With 因 (196-1) and 於是(11a Lesson 6), 遂 is one of the most common words indicating the temporal sequence of events. Radical 162 (辵).

268. 潰 M: kuì J: kai カイ, *tsubusu* つぶす, *tsubureru* つぶれる, *tsuiyasu* ついやす K:
gwe 꺾 C: kúi

To scatter, to destroy; to be scattered, to be destroyed.

Radical 85 (水).

269. 卒 M: zú (1-3); cù (4); cuì (5) J: sotsu ソツ, *sossuru* そっする, *tsui ni* ついに
K: jol 즐 C: jēut (1-3); seuih(4-5);

1. Finally, in the end.*

2. To die.

3. Foot soldier.

4. Hastily (used as a substitute for 粹; see Lesson 24 for an example).

5. To crowd, to throng (used as a substitute for 萃; see Lesson 33 for an example).

Meanings #2 and #3 are quite common, though they are not encountered in our texts. *Synonym* (meaning #1):終(31). Radical 24 (十).

270. 勝 M: shèng J: shō ショウ, *katsu* かつ, *masaru* まさる, *sugureru* すぐれる K:
seung 승 C: sing

To triumph over, to defeat; to be superior to; victory.

Radical 19 (力).

271. 獲 M: huò J: kaku カク, *eru* える, *uru* うる K: hoek 획 C: wohk

To catch, to obtain.

Synonym: 得(13). Also, like 得, 獲 can be used with another verb, “to be able to....”

Radical 94 (犬).

65a. 惠公 M: huì gōng J: kei kō けいこう K: hye gong 혜공 C: waih gūng

Duke Hui (of Jin 晉; r. 650-637 B.C.E.).

COMMENTARY

8.1. Causatives with double objects: In 4.3, we saw that sometimes verbs can be used causatively—公飲之, “the duke had him drink.” In 5.1, we saw that 使 could be used to create a “pivot” structure—公使之飲酒, “the duke caused him to/made him drink ale.” In line 3 of this lesson's text, we see 飲之酒—which shows that the causative use can take a “double object”—“had them drink ale.”

8.2. Suppressed coverb-objects: In 1.5, 1.6, and 4.2, we saw how “coverbs” (in those cases, 以 and 爲) functioned—they usually come before the main verb (though sometimes after; see 1.6) and are followed by a “coverb-object”:

馬以足殺公。The horse killed the duke with its hoofs (lit., “feet”).

簡子圍魯國以師。It is with an army that Viscount Jian besieges the state of Lu.

穆公爲兵殺馬。Duke Mu killed the horses for the sake of his troops.

In each of these sentences, the coverb is followed by its object: 足, 師, 兵.

If the coverb-object is understood, one might think that it would be replaced by the object pronoun 之—and that does happen:

兵不得食, 穆公爲之殺馬。The troops were unable to eat, so Duke Mu killed the horses for them.

However, it is much more typical for the coverb-object to disappear altogether, to be “suppressed”:

馬出足, 以殺公。The horse put out its hoofs and killed the duke with them.

簡子舉兵, 以圍魯國。Viscount Jian raised troops and besieged the state of Lu with them.

Other examples:

子愛食魚, 吾爲獲之。You love to eat fish; I'll catch them for you.

公修仁義, 以治國民。The duke cultivates kindness and justice and by means of them governs the people.

Now look at two sentences from our lesson text:

穆公卒得以解難勝晉: Duke Mu in the end was able to by means of it...(By means of what? Figure it out from the context.)

獲惠公以歸: He captured Duke Hui and by means of that returned. Here, the action of capturing provides the precondition for his return.

8.3. Suppression of coverb-objects and 以, "in order to": In Lesson 4, we saw a new use of 以, "in order to":

桓公舉觴以飲之。 Duke Huan raised his cup in order to have him drink.

This usage may in fact have developed out of the "suppression of the coverb." In fact, these two types of sentences are very close in meaning:

馬出足，以殺公。 The horse put out its hoofs and killed the duke with them.

馬出足以殺公。 The horse put out its hoofs in order to kill the duke.

簡子舉兵，以圍魯國。 Master Jian raised troops and with them besieged Lu.

簡子舉兵以圍魯國。 Master Jian raised troops in order to besiege Lu.

The sentences are almost the same, and in fact it may very well be that a Chinese reader in early times would not make a clear distinction between the two. However, one might claim that if 以 is interpreted as a coverb, then the action expressed in the second part of the sentence has already occurred, or is already occurring—the horse *has* killed the duke, and Master Jian *has* besieged Lu. When 以 is interpreted as "in order to," then the second part of the sentence only expresses intention. We don't know if the actions were carried out.

Modern punctuation often (but not always) distinguishes between the two kinds of sentences by putting a comma in coverb sentences. But, this rule is not always followed—in very short sentences, for example. In our lesson text, we have 獲惠公以歸. Because it is clear that the duke has indeed successfully returned, we have a coverb with suppressed object, even though the sentence is not punctuated as 獲惠公，以歸。

PRACTICE: Translate the following (do each sentence two ways~with a coverb interpretation and with an "in order to" interpretation):

1. 我還馬(，)以使民愛我。

2. 為善之君畏己臣(，)以聽其諫。

3. 賢士終身修節(，)以待死君。

4.鳥宿於高樹(,)以獲所愛食之物。

PRACTICE: Put the following into literary Chinese:

1. Confucius said to the duke, "If horses fear each other, then (則) they will flee."
2. The soldiers finally succeeded in attacking Lu, and, by means of that, they killed the ruler who was strumming a harp.
3. To defeat the army and break the siege—this is what I hope for.
4. Although the men together ate the horse, I was just then (方) ashamed of it.
5. Duke Mu commanded that if there were people who ate his escaped horses, he would kill them one by one (lit., "in sequence").
6. Why are the people ashamed? They are unable to repay my lord's kindness of the past.
7. The ministers together planned, and by means of that, they solved the difficulty.
8. After three years went by, Jin immediately sent people to present Confucius with a horse. Confucius said to them, "I have lost a horse before; I am unable to value them. Please return it to the duke."

8.4. Possible confusions in 可 and 可以 sentences: In line 4, we have the phrase 可以出死報食馬得酒之恩矣. In 7.3, we learned about the "active" meaning of 可以; this use is clearly implied here, with the three verbs 出死報 "go out, die, and repay." Remember that the original sense of this phrase is "we are usable to go out, to die, and to repay," with the sensible English translation, "we can go out, die, and repay." And yet, in such a sentence it's not unlikely that 以 is serving a double purpose, whereby it indicates an active verb structure on the one hand, but a separate object that is "suppressed, , on the other. In this case, the object would be the siege of the duke, which provides the opportunity for the men to act. The end result would thus be, in awkward but literal English: "We are usable by means of [this opportunity] to go out, to die, and to repay"—that is, "because of this, we can go out, die, and repay."

Readers in early China tended to view grammatical structures quite flexibly, especially when reading quickly; in such cases, 以 may have registered in the consciousness in any number of ways, providing interpretations wherever required and allowing for various meanings.

Vocabulary Hints

出(127)往(144)求(152)是(203)吾(201)

起(132)飲(117)酒(108)去(86)攻(80)

報(26-1)得(13-2)解(186)難(50-2)歸(80)

此(145)得(27-2)福(14)

Character List

i. 三亡共勝卒即嘗居己年懼晉次殺獲皆相矣秦謂諸遂食馬(24)

ii. 圍恩慚穆肉駿(6)

iv. 漬(1)

Lesson 9

Mizi Xia Loses Favor

彌子瑕愛於衛君。衛國之法，竊駕君車罪別。彌子瑕之母疾，人聞，夜往告之。彌子瑕擅駕君車而出。君聞之，賢之，曰：「孝哉！爲母之故，犯別罪哉！」君遊果園。彌子瑕食桃而甘，不盡而奉君。君曰：「愛我而忘其口味！」及彌子瑕色衰而愛弛，得罪於君。君曰：「是故嘗矯駕吾車，又嘗食我以餘桃！」故子瑕之行，未必變初也。前見賢，後獲罪者，愛憎之生變也。

VOCABULARY (272—307)

272. 彌 M: mí J: bi 匕, mi ミ, iya いや K: mi 미 C: mèih

Increasingly.

Synonym: 加(47-3). Here, 彌 is part of a two-character surname. Radical 57 (弓).

273. 瑕 M: xiá J: ka 力, kizu きず K: ha 하 C: hàn

Flaw, blemish (usually applied to flaws in gems or jewels).

Here, 瑕 is a personal name. Radical 96 (玉).

272a. 彌子瑕 M: mí zǐ xiá J: bishi ka びしか K: mi ja ha 미자하 C: mèih jí hàn

Mizi Xia (sexual favorite of the ruler of 衛).

274. 衛 M: wèi J: ei エイ K: wi 위 C: waih

1. Wei (a small state in pre-imperial China).*

2. Guards, guardsmen.

Radical 144 (行).

275. 法 M: fǎ J: hō ホウ, *nori* のり K: beop 법 C: faat

Rule, law, custom.

In Buddhist texts, this character is used for "dharma." Radical 85 (水).

276. 竊 M: qiè J: setsu セツ, *nusumu* ぬすむ, *hisoka* ひそか K: jeol 절 C: sit

1. Secretly, without authorization.*

2. To steal

3. "In my own humble way...," "in my humble opinion." [adverb making a modest assertion by the speaker]

Radical 116 (穴, "cave," "hole").

277. 駕 M: jià J: ka カ, ga ガ K: ga 가 C: ga

To drive a carriage; carriage.

Radical 187 (馬).

278. 車 M: jū J: sha シャ, *kuruma* くるま K: cha 차, geo 거 C: gēui

Cart, carriage, chariot.

Note the classical "reading pronunciation" in Mandarin. Radical 159 (車)•

279. 刖 M: yuè J: getsu ゲツ K: wol 월 C: yuht

Cutting off the feet (a form of punishment).

This character is one of a series of characters that indicate various forms of penal amputation. You won't encounter it very often. Radical 18 (刀).

280. 母 M: mǔ J: bo ボ, *haha* はは K: mo 모 C: móuh

Mother.

Radical 80 (母).

281 疾 M: jí J: shitsu シツ, *tokku* とっく, *hayai* はやい, *yamashii* やましい K: jil 질
C: jaht

1. Sick; illness; ache, aching, sore. *

2. Swift; rapidly.

3. To criticize, to hate.

Meaning #2 is quite common, but it does not appear in our texts. Radical 104 (疒, "illness").

282 夜 M: yè J: ya ヤ, *yo* よ, *yoru* よる K: ya 야 C: yeh

Night; at night; nightly.

Radical 36 (夕, "evening").

283. 告 M: gào J: koku コク, *tsugeru* つげる K: go 고 C: gou

To announce, to request; announcement. Radical 30 (口).

284. 擅 M: shàn J: sen セン, *hoshiimama* ほしいまま K: cheon 천 C: sihn

To monopolize, to usurp; for ones own use; selfishly.

Radical 64 (手).

285. 故 M: gù J: kō コ, *yue* ゆえ K: go 고 C: gu

1. Reason; consequently, deliberately; deliberate action.*

2. Previously, before, in the past; precedent, consistency.

For a discussion of meaning #1, see 9.5 below. Basically, the character's various uses fall into two categories: meanings related to reason and deliberation (#1), and meanings related to past action and precedent (#2). Radical 66 (攴).

286. 犯 M: fàn J: bon ボン, han ハン, *okasu* おかす K: beom 범 C: faahn

To commit a crime, to violate, to sin against; offense, crime.

Partial synonym: 罪 (177). Radical 94 (犬).

287. 遊 M: yóu J: yū ユウ, *yu* ユ, *asobu* あそぶ, *asobi* あそび K: yu 유 C: yàuh

To travel about, to have fun, to play, to associate [with friends].

This character can refer to children playing or to adults having fun or “hanging out.” Sometimes it's difficult to find an appropriate English equivalent. Radical 162 (辵).

288. 果 M: guǒ J: ka カ, *hata* はたす, *hateru* はてる, *hatashite* はたして K: gwa
과 C: gwó

Fruit; to pan out, to result; as expected.

"Fruit" was the original meaning of the character (“fruit” is now usually written 菓). The more abstract meanings developed from the idea of something “coming to fruition.” Radical 75 (木).

289. 園 M: yuán J: en エン, *sono* その K: won 원 C: yùhn

Garden.

What would be the best translation of 果園 in English? Radical 31 (口).

290. 桃 M: táo J: tō トウ, *momo* もも K: do 도 C: tòuh

Peach, peach tree, peach blossom.

Radical 75 (木).

291. 甘 M: gān J: kan カン, *amaeru* あまえる, *amai* あまい K: gam 감 C: gām

Sweet; to be sweet; to find sweet; to spoil [a child]; to indulge.

Radical 99 (甘).

292. 奉 M: fèng J: hō ホウ, bu ブ, *tatematsuru* たてまつる K: bong 봉 C: fuhng

1. To offer [to a superior], to accept [from a superior]. *

2. Service, attendance.

Note that in meaning #1 this character can represent both giving and receiving; the important issue is the inferior social status of the subject. Radical 37 (大).

293. 忘 M: wàng J: bō ボウ, *wasureru* わすれる K: mang 망 C: mòhng

To forget.

Radical 61 (心).

294. 口 M: kǒu J: ku ク, kō コウ, *kuchi* ぐち K: gu 구 C: háu

Mouth, opening.

This character can also be used as a measure word for people (like “many mouths to feed” in English). Radical 30 (口).

295. 味 M: wèi J: mi ミ, *ajiwau* あじわう, *ajiwai* あじわい K: mi 미 C: méi

Taste; to taste.

Radical 30 (口).

296. 及 M: jí J: kyū キュウ, *oyobosu* およぼす, *oyobu* およぶ, *oyobi* および K: geup
급 C: kahp

1. To reach to, to extend to' to come up to [in quality, ability, or virtue].
2. When the time came that. . . .*
3. And (connects nouns only).

This is a very common character, with a wide range of meanings. As a conjunction, it can only connect nouns (like

[191-1]). *Partial synonym*: 至 (114) Radical 29 (又).

297. 色 M: sè J: shoku ショク, shiki シキ, *iro* いろ K: saek 색 C: sīk

Color, attractiveness, surface appearance; facial expression; sexuality.

This character is significant in Chinese thought—it represents the often ephemeral or deceptive external appearance of things. Radical 139 (色).

298. 衰 M: shuāi J: sui スイ, *otoroeru* おとろえる K: soe 쇠 C: sēui

To wither, to decline, to wane, to weaken.

Radical 145 (衣).

299. 弛 M: chí J: chi チ, shi シ, *tarumu* たるむ, *tayumu* たゆむ K: i 이 C: chih

To grow slack, to grow weak.

This character has the “bow” component (弓); it originally applied to a bowstring going slack. Radical 57 (弓).

13a. 得罪於 M: dé zuì yú J: *tsumi wo X ni uru* つみをXにうる K: deuk joe eo 득죄
어 C: dāk jeuih yū

To offend (lit., “to obtain a crime in relation to”).

The phrase as used in this lesson's text does not necessarily imply that an actual crime is committed; in this case, Mizi Xia losing his looks was offensive enough to the king.

300. 矯 M: jiáo J: kyō キョウ K: gyo 교 C: gíu

To falsify, to fake, to pretend, to forge; falsely, under false pretenses.

Radical 111 (矢).

301. 餘 M: yú J: yo ヨ, *amari* あまり, *amaru* あまる K: yeo 여 C: yùh

Leftover, remaining, extra. Radical 184 (食).

302. 未 M: wèi J: mi ミ, *imada* いまだ K: mi 미 C: meih

Not yet, never.

This character is one of the most common negative adverbs, second only to in frequency. Radical 75 (木).

303. 必 M: bì J: hitsu ヒツ, *kanarazu* かならず K: pil 필 C: bīt

To be necessary, to have to; necessarily.

Just as in English, 必 can refer to necessity ("You must do this!") as well as predictability and speculation ("He must have done this yesterday"). Radical 61 (心).

302a. 未必 M: wèi bì J: *kanarazushimo -nai* かならずしも-ない K: mi pil 미필 C: meih bīt

Not necessarily, not inevitably, not always.

不必 is also common.

304. 變 M: biàn J: hen ヘン, *kawaru* かわる, *kaeru* かえる K: byeon 변 C: bin

To change, to alter; change, alteration; disaster.

Radical 149 (言).

305. 初 M: chū J: sho シヨ, *hajime* はじめ, *hatsu* はつ K: cho 초 C: chō

Beginning; initially, from the beginning, at first, earlier.

Radical 18 (刀).

306. 前 M: qián J: sen セン, zen ゼン, *mae* まえ K: jeon 전 C: chèn

Front, formerly, at first; to come forward, to step forward.

Note this character's verbal usage, which is also quite common. Radical 18 (刀).

307. 憎 M: zēng J: zō ゾウ, *nikumu* にくむ K: seung 증 C: jāng

To hate, to detest.

Radical 61 (心).

COMMENTARY

9.1. Cultural note: It was common for rulers in ancient China to keep sexual favorites, and such favorites often acquired considerable power over political policies. It was also rather typical for rulers' tastes to run to the bisexual. Homosexual activity was not frowned on per se; rather, philosophers and statesmen often criticized rulers' overindulgence in sexual activity in general. This particular anecdote's purpose is really to stress the unreliability of royal favor bestowed on the basis of physical attraction.

This story became one of the most famous early stories of homosexuality in the Chinese tradition, and it is often alluded to in later literature. "To be fond of the leftover peach" became a kind of euphemism to suggest a person's predilections.

9.2. Passive structures with 於: In 2.5, I discussed the concept of the "passive voice," and I said that literary Chinese had certain definite ways of indicating it. Here is the first one we have found in any of our texts:

Passive subject + passive verb + 方令 + actor.

In other words, 於 follows the verb, turns it into a “passive” verb, and is followed by the person or thing that is carrying out the action. This means that 於 should be translated as “by” in these circumstances:

彌子瑕愛方令衛君。Mizi Xia was loved by the Lord of Wei.

馬食方令秦人。The horse was eaten by the people of Qin.

公治民而民治方令公。The duke governs the people and the people are governed by the duke.

孔子信方令曾子。Confucius was trusted by Zengzi.

Be careful, though—just because a sentence has 於, it doesn't mean that the sentence will be passive. Only read it passively if that is the interpretation that makes the most sense.

9.3. Passive structures with 見: This is yet another way of indicating the passive voice. Scholars speculate that this verb (“to see” [183]) came to have this function from the idea that actions are seen to take place.

公見殺。The duke was killed.

Perhaps this type of sentence started out with stress on the observation of the action: “The duke was seen to be killed.” Soon, however, it simply became a grammatical marker for the passive voice. You'll probably find this pattern annoying, because you'll discover 見 more often in its simpler verbal sense of “to see.” Other examples:

桃見食。鳥見獲。車見竊。恩見忘。圍見破。

The peach was eaten; the bird was captured; the carriage was stolen; kindness was forgot—ten; the siege was broken.

Note that this pattern, unlike the one described in 9.2, does not allow the writer to express who or what is carrying out the action. However, sometimes a writer will use both patterns if he wants to place special emphasis:

孔子之言見貴方令天下之士。Confucius' words are honored by the knights of the world.

PRACTICE: Put the following into literary Chinese, using whichever “passive” pattern works for the sentence:

1. Bo Ya's harp was heard by his mother.

2. The bird was killed in the field.
3. Filial piety is practiced in the state of Qin. 4.1 once was abandoned by my uncle.
5. When the state was attacked, the ruler's carriage was stolen by the troops.
6. The lonely husband was laughed at by the people of Zhao.

9.4. Putative verb usages: In 4.3, I described special "causative" verb uses:

公飲管仲。The duke had/made Guan Zhong drink.

There is another special usage of verbs, called the "putative" usage. This is most common with "stative" or adjective verbs (2.4). In this usage, the subject "imputes" the qualities of the verb to some person or thing.

君賢彌子瑕。The lord thought Mizi Xia worthy.

孔子難曾子。Confucius found Zengzi difficult ("troublesome").

孝子先父。A filial son puts his father first.

Putative uses are not arbitrary, and they tend to occur more with certain verbs than with others. You'll get more and more used to them as you encounter them. Sometimes putative usage becomes just as common as the "original" usage. For example, 貴(81) became so common in its putative sense ("to consider valuable" = "to value, to esteem") that readers probably no longer sense that it represents a special usage.

Note the way that the putative use combines with the passive pattern of 9.3 in the phrases in line 6 of our lesson text:

前見賢，後獲罪者 "The fact that he was formerly considered to be worthy and afterwards received punishment...."

9.5. Various usages of 故: This is probably the most common character in literary Chinese that indicates reason or motive. Often it can simply be used as an adverb, indicating "deliberately" or "with a purpose." In line 5 of this lesson's text, we have the phrase 是故嘗矯 駕吾車, where 是 is used as a rude pronoun: "This [fellow] deliberately once drove my carriage under false pretenses."

There are more important examples of 故, however; this lesson gives two of them:

爲母之故，犯刑罪哉。 "For the reason of his mother, he committed a foot-chopping crime."

In this particular use of the pattern 爲X(之)故, 爲 is operating in its coverb function, "for the reason of" (but may also be implying the sense "for the sake of"). 古文 is the object of the coverb, modified by "mother.", , Even more common is the pattern 以X之古久, "by means of the reason of X." It is more or less identical in meaning to the former pattern:

以行仁之故, 孔子遊於齊。 For the reason of practicing benevolence, Confucius traveled to Qi.

以彌子瑕色衰之故, 君憎之。 For the reason that Mizi Xia's beauty faded, the lord hated him.

The second common use of 故 is to indicate consequence of an action or event; it occurs at the beginning of a phrase and is translated as "consequently" or "therefore." Sometimes 故 will occur as the beginning of the author's summation of the moral or consequences of the story; when the author of the lesson text above writes 故 in the middle of line 5, he means "therefore, we can say that..." or "therefore, the moral is"

PRACTICE: Translate the following:

1. 以水淺之故, 魚逃之。
2. 水淺, 故魚逃之。
3. 魚逃水者, 水淺也。
4. 以不欲出舌之故, 管仲半棄酒。
5. 管仲不欲出舌, 故半棄酒。
6. 管仲半棄酒者, 不欲出舌也。
7. 以憂母疾之故, 彌子瑕色衰。
8. 彌子瑕憂母疾, 故其色衰。
9. 彌子瑕色衰者, 憂母疾也。
10. 以鍾子期不復聽琴之故, 伯牙破之。
11. 鍾子期不復聽琴, 故伯牙破之。
12. 伯牙破琴者, 鍾子期不復聽之也。

Vocabulary Hints

罪(177)往(141)出(127)賢(229)孝(60)

哉(216)食(250-1 and 250-2)盡(235)是(229)吾(201)

又(149)嘗(243-2)行(42-2)獲(271)

Character List

i. 初前及口告夜奉彌必忘故未果母法甘疾色衛衰變車遊餘駕(4)

ii. 味園桃犯矯竊(6)

iii. 弛僧擅瑕(4)

Lesson 10

Environment, Not Heredity

晏子將使楚，楚王聞之，謂左右曰：「晏嬰，齊之習辭者也，今方來，吾欲辱之，何以也？」左右對曰：「爲其來也，臣請縛一人，過王而行，王曰：『何爲者也？』對曰：『齊人也。』王曰：『何坐？』曰：『坐盜。』」晏子至，楚王賜晏子酒，酒酣，吏二縛一人詣王，王曰：「縛者曷爲者也？」對曰：「齊人也，坐盜。」王視晏子曰：「齊人固善盜乎？」

晏子避席對曰：「嬰聞之，橘生淮南則爲橘，生于淮北則爲枳，葉徒相似，其實味不同。所以然者何？水土異也。今民生長于齊不盜，入楚則盜，得無楚之水土使民善盜耶？」

Note: Though this story does occur in 劉向's 說苑, I have decided to use an earlier version of the narrative here, found in the 晏子春秋, "The Annals of Master Yan."

VOCABULARY (308-345)

308. 晏 M: yàn J: an アン K: an 안 C: aan

1. Clear; peaceful, quiet.

2. Yan. [a surname]*

You will find this character most often used as a surname. Radical 72 (日).

308a 晏子 M: yàn zǐ J: anshi あんし K: an ja 안자 C: aan jí

Master Yan.

A famous Chinese statesman. He was active in the late sixth century B.C.E. As we shall see later in the lesson text, his personal name was 嬰.

309. 將 M: jiāng (1-2); jiàng (3) J: shō ショウ, *masa ni* まさに K: jang 장 C: jēung (1-2); jeung (3)

1. About to (marks the future tense or intention). *
2. To lead, to bring, to take with one, to wear.
3. General, commander; to command, to lead.

This is a very common character; in meaning #1, it is used as an adverb to mark a future tense (and hence, can be synonymous with 當[187-2]). Radical 41 (寸).

310. 楚 M: chǔ J: so ソ K: cho 초 C: chó

The state of Chu.

Chu was a particularly large state, centering around the modern province of Hubei 湖北.

It possessed a distinctively "southern" culture often at odds with the culture of the Yellow River plain. Radical 75 (木).

311. 王 M: wáng (1); wàng (2) J: ō オウ, *kimi* きみ K: wang 왕 C: wòhng (1); wohng (2)

1. King, prince. *
2. To take the throne, to declare oneself king, to rule as a king.

Note that the rulers of 楚 had already "usurped" the title of king (see 4.1). They had been calling themselves "king" since 706 B.C.E. In imperial times, emperors generally granted the males of their family the title of 王; in such cases, it is customary to translate their titles as "prince" rather than "king" Radical 96 (玉).

312. 左 M: zuǒ J: sa サ, *hidari* ひだり K: jwa 좌 C: jó

Left.

Radical 48 (工, "artisan," "manufacture").

313. 右 M: yòu J: yū ヨウ, u ウ, migi みぎ K: u 우 C: yauh

Right.

Radical 30 (口).

312a. 左右 M: zuǒ yòu J: sayū さゆう K: jwa u 좌우 C: jó yauh

Retainers, courtiers.

This common term for the ruler's supporters obviously derives from its locational meaning j (lit., "[people] to the left and right").

314. 嬰 M: yīng J: ei エイ K: yeong 영 C: yīng

1. Baby, infant.

2. To surround, to enclose.

This character is fairly obscure; here, it is used as a personal name. Radical 38 (女).

315. 習 M: xí J: shū シュウ, *narau* ならう, *narai* ならい K: seup 습 C: jaahp

To practice, to study; to be thoroughly familiar with or practiced in; habit, routine.

Radical 124 (羽, "feather").

316. 辭 M: cí J: ji ジ, *jisuru* じする, *inamu* いなむ K: sa 사 C: chih

1. Words, diction, language; rhetoric, oratory, speech making.*

2. To take leave of, to say goodbye to.

3. To refuse, to reject.

Radical 160 (辛, "bitter").

317. 來 M: lái J: rai ライ, *kuru* くる K: lae 내, nae 래 C: lòi h

To come.

Radical 9 (人).

318. 辱 M: rǔ J: joku ジョク, *hazukashimeru* はずかしめる, *haji* はじ K: yok 욕 C: yuhk

To humiliate; humiliation.

Radical 161 (辰).

184a. 何以 M: hé yǐ J: *nani wo motte* なにをもって K: ha i 하이 C: hòh yíh

With what, how. [question word]

Another inverted question phrase (5.6): “by means of what?” It is probably the most commonly used of such phrases.

319. 縛 M: fù J: baku バク, *shibaru* しばる K: bak 박 C: bok

To tie up, to bind.

Radical 120 (糸).

320. 過 M: guò J: ka カ, *sugiru* すぎる, *ayamatsu* あやまつ, *ayamachi* あやまち, *sugiru* すぎる, etc. K: gwa 과 C: gwo

1. To pass by, to cross. *

2. Error, mistake, indiscretion; to make a mistake, to be in error.

3. To surpass; to go to excess, to go too far.

Radical 162 (定).

321. 盜 M: dào J: tō トウ, *nusumu* ぬすむ K: do 도 C: douh

To rob, to steal; robbery.

Radical 108 (皿).

322. 酣 M: hān J: kan カン, *takenawa* たけなわ K: gam 감 C: hàhm

1. Pleasantly drunk, tipsy; at the height of the party. *
2. To be at the greatest level of intensity.

Generally speaking, this word is used in early texts most often in the phrase 酒酣, which usually means “when the party was under way,” “when everyone was relaxed from drinking.” Deriving from this usage, the character can also apply to an event or process at its moment of greatest power or extent. For example: 戰酣, “in the heat of battle.” Radical 164 (酉).

323. 吏 M: lì J: rì 리 K: li 리 이 C: leih

An official, a clerk, a policeman or guard.

Although this character can be used as a general term for officials, it most often refers to low-ranking functionaries employed in government offices or in the palace. Radical 30 (口).

324. 二 M: èr J: nì 니, *futatsu* ふたつ K: i 이 C: yih

Two; twice; second.

Radical 7 (二).

325. 詣 M: yì J: kei 케이, *keisuru* けいする, *mōderu* もうでる, *itaru* いたる K: ye 예 C: ngaih

To go to, to visit, to call on [usually a superior].

In Japan, this meaning came to be associated especially with pilgrimages and visits to shrines and temples. Radical 149 (言).

326. 曷 M: hè J: ka 카, *nani* なに, *dore* どれ, etc. K: gal 갈 C: hot

What, how, why. [question word]

This character seems to be a variant of the common question word 何(184), though scholars aren't sure about the original differences between the meanings of the two characters. Radical 73 (曰).

327. 視 M: shì J: shi シ, *miru* みる K: si 시 C: sih

To look at, to see, to observe.

Radical 147 (見).

328. 固 M: gù J: ko コ, *katamaru* かたまる, *katameru* かためる, *katai* かたい K: go 고 C: gu

1. Definitely, assuredly. *

2. Stubbornly; firm, unyielding.

Sometimes writers will use 故 (285) as a substitute for this character. Radical 31 (口).

329. 避 M: bì J: hi ヒ, *yokeru* よける, *sakeru* さける K: pi 피 C: beih

To avoid, to avert, to evade, to hide from.

Radical 162 (定).

330. 席 M: xí J: seki セキ, *mushiro* むしろ K: seok 석 C: jihk

Straw mat (for sitting), place, seat [at a banquet or other formal occasion].

Radical 53 (广, “trailing hemp”).

329a. 避席 M: bì xí J: *seki o sakeru* せきおさける K: pi seok 피석 C: beih jihk

To move backward on one's mat (out of politeness).

This set term can be found before a description of someone speaking to a superior at a banquet or meeting; the speaker moves backward briefly, “avoiding his seat,” in order to show respect for the addressee.

331. 橘 M: jú J: kitsu キツ, *tachibana* たちばな K: gyul 귤 C: gwāt

Mandarin orange [tree].

Radical 75 (木).

332. 淮 M: huái J: wai ワイ K: hoe 회 C: wàaih

The Huai River.

One of the major rivers of China, it flows parallel to and between the Yellow and Yangtze Rivers. Radical 85 (水).

333. 南 M: nán J: nan ナン, *minami* みなみ K: nam 남 C: nàahm

South; southern.

Radical 24 (十).

334. 北 M: běi J: hoku ホク, *kita* きた K: buk 북 C: bāk

North; northern.

Radical 21 (匕, “spoon”).

335. 枳 M: zhǐ J: shi シ, *karatachi* からたち K: ji 지 C: jí

The zhi fruit (a kind of bitter, medicinal orange, with thick skin); the zhi tree.

Radical 75 (木).

336. 葉 M: yè J: yō ヨウ, *ha* は K: yeop 엽 C: yihp

Leaf [of a tree].

Radical 140 (艸).

337. 徒 M: do J: to ト, *ada* あだ, *itazura* いたずら, *tada* ただ, *muda* むだ K: do 도
C: tòuh

1. Only, merely. *
2. In vain, uselessly.
3. Disciple; follower; foot soldier.
4. [Suffix for one who engages in a certain occupation or pastime; for example: 博徒, "gambler."]

Note that the meanings of this character broadly divide between adverbial (#1 and #2) and noun (#3 and #4) uses. Radical 60 (彳).

338. 似 M: sì J: ji ジ, *niru* にる K: sa 사 C: chíh

To resemble, to imitate.

Radical 9 (人).

339. 實 M: shí J: jitsu じつ, *mi* み, *minoru* みのる, *makoto* まこと K: sil 실 C: saht

1. Fruit; to bear fruit. *
2. Truth, reality; solid, substantial, real.
3. Really, truly.
4. Honest, sincere.ō

The various meanings of this common character seem to derive from the vegetative meaning of "fruit"; in Chinese philosophy and rhetoric, "fruit" is often contrasted metaphorically with the "less useful" products of a tree, like leaves and flowers. Consequently, 實 came to have a series of meanings tied to the idea of "substantial," "solid," "real," and hence, "true," "sincere," and so forth. Radical 40 (宀).

340. 同 M: tóng J: dō どう, *onaji* おなじ K: dong 동 C: tùhng

Same, equal; together; to share.

Radical 30 (口).

78a. 所以 M: suǒ yǐ J: yuen ゆえん K: so i 소이 C: só yíh

The means by which, the reason why....

For details, see 10.3.

341. 土 M: tǔ J: to ト, do ド, tsuchi つち K: to 토 C: tóu

Earth, soil, clay; land, territory.

Do not confuse this character with 士 (96)! In 土 the top line is longer than the bottom line, but in 士 the bottom line is longer. If it helps, think of the longer bottom line as symbolizing the greater importance of the ground and the earth. Radical 32 (土).

342. 異 M: yì J: i イ, *kotonaru* ことなる, *ayashimu* あやしむ K: i 이 C: yih

1. Different; difference. *
2. To differentiate, to tell apart.
3. Strange, peculiar, extraordinary.
4. To consider strange.

Though all the meanings of this character are related (something too "different" may seem "strange"), be careful to distinguish the various usages—in particular, the two verbs (meanings #2 and #4). Radical 102 (田).

343. 長 M: zhǎng (1-2); cháng (3-4) J: chō チョウ, chōjiru ちょうじる, nagai ながい, etc. K: jang 장 C: jéung (1-2), chèuhng

1. To grow up.*
2. To preside over, to lead; leader.
3. Long.
4. Always, constantly.

Radical 168 (長).

344. 于 M: yú J: u ウ K: u 우 C: yùh

[Multipurpose preposition.]

This character is used interchangeably with 於(11). Radical 7 (二, "two").

13b. 得無 M: dé wú J: [no set rendering] K: deuk mu 득무 C: dāk mòuh

I don't suppose that....[idiomatic question phrase]

This phrase is used to introduce rhetorical questions.

345. 耶 M: yé J: ya ヤ, ja ジャ, ya ヤ, ka か K: ya 야 C: yèh

[Final question particle.]

Unlike 乎, 耳 is often mild in tone and is frequently "rhetorical"—that is, it conceals an assertion of fact rather than poses a real question. You will probably more often see this character replaced by an alternative version, 牙(423). Radical 128 (耳).

COMMENTARY

10.1. Cultural note: diplomatic missions. In the multistate system of pre-imperial China, diplomacy was a well-developed and sophisticated art (the ancient art of oratory largely developed out of it). Because diplomacy was often a matter of honor, a ruler could score points if he succeeded in humiliating a talented diplomat or rendering him speechless. This explains the king's eagerness to shame 晏子.

10.2. Temporal clauses and nominalizing with 之: How does literary Chinese indicate a temporal clause? In some cases (as you might expect by now), the writer will leave it up to context. In other cases, he might use the pattern (當)X之時: 當桑之時, "at the time of the mulberry harvest" (see Lesson 6).

Here, we have a new way to indicate a temporal clause—simply end the "when" phrase with an emphatic 也 particle. Sometimes you might "nominalize" the phrase as well. We've already seen how to nominalize a phrase with 者 in 7.4. Here, however, nominalization is done in a different way, which may require some explanation:

孔子來=Confucius comes 孔子之來也=when Confucius comes...

公伐鄰國=the duke attacks a neighboring state 公之伐鄰國也=when the duke attacks a neighboring state...

王樹橘=the king plants an orange tree 王之樹橘也=when the king plants an orange tree...

The standard pattern is to insert a possessive 之 particle in between the subject and the rest of the sentence. What writers are really doing when they “nominalize” like this is to put the action at the front of the sentence as a topic for discussion: “As for Confucius' coming...”; “As for the duke's attacking a neighboring state...”; and “As for the king's planting an orange tree”

There is another detail of this sort of nominalization that you need to understand. Remember that literary Chinese usually doesn't bother to express a third person subject pronoun, but it lets the context decide instead, as follows:

公伐鄰國。The duke attacks a neighboring state. 伐鄰國。He attacks a neighboring state.

This leads to a problem: if you want to nominalize the second sentence, where can you put a 之 particle when there's no subject? One cannot simply say 之伐鄰國! However, since 其 is a possessive third person pronoun, it can be considered equivalent to an unspoken third person subject pronoun + 之: Thus, 公之馬, “the duke's horse”; 其馬, “his horse.” That being the case, then nominalized sentences with a missing subject can use 其:

來=she comes 其來也=when she comes ...

伐鄰國=he attacks a neighboring state 其伐鄰國也=when he attacks a neighboring state...

樹橘=she plants an orange tree 其樹橘也=when she plants an orange tree...

In line 2 of our lesson text, we have 爲其來也. The 爲 here is an adaptation of the coverbial meaning, “on behalf of,” and is strictly unnecessary here; the rest of the sentence is a nominalized “when” clause. The whole phrase means “For when he comes...”—that is, “in preparation for his coming....”

PRACTICE: Put the following into literary Chinese (use “nominalization” in the first phrase):

1. When Master Yan enters the room, I request to go out and feed his horse.
2. When the king presented Confucius with an orange tree, Master Zeng was angry and destroyed it.

3. When the people left the city, the king could again (復得) drive his carriage.
4. When she gave birth to her son, the king was delighted and held a banquet.
5. When he was about to disband the army, Zhao troops attacked and overcame him.

10.3. Literary Chinese uses of 所以: These are rather different from the phrase's use in modern Mandarin, so pay close attention.

In 3.3, we saw how the particle 所 works—it is placed in front of a verb and indicates the thing that receives the action of the verb. Thus, we have 殺, “to kill,” and 所殺, “that which is killed.” 所以 is similar; but note that 所 is placed in front of a coverb, rather than a verb. This means that 所以 indicates the thing that receives the action of the coverb (i.e., the object of the coverb). If this usage is not clear yet, think of it this way:

馬以足殺王。The horse killed the king with its hoofs.

所以 then should indicate the thing that was used, that is, the hoofs. Just as 所殺 is “that which is killed,” 所以殺王 is “the means by which the king is killed.” And if 馬之所殺 is “that which the horse killed,” then 馬之所以殺王 is “the means by which the horse killed the king.”

I hope this use will be made clearer if we turn a series of sentences with 以 into a series of XY 也 (6.3) sentences. You might consider this practice a variant of what we did in 6.4:

王以盜人辱晏子。The king humiliated Master Yan with a robber.

王之所以辱晏子，盜人也。The means by which the king humiliated Master Yan was a robber.

彌子瑕以桃食其君。Mizi Xia fed his lord with a peach.

彌子瑕之所以食其君，桃也。That with which Mizi Xia fed his lord was a peach.

臣以車追王。The minister pursued the king by carriage.

臣之所以追王，車也。The means by which the minister pursued the king was a carriage.

These patterns often sound rather artificial and stilted in English, but they work quite naturally in Chinese.

In our text we have 所以然者何, "The means by which it is thus is what?" In other words, "How should it be so?"

PRACTICE: Transform each sentence into an XY 也 sentence (using 所以) and then translate the new sentence you have created:

1. 天以福報修德之士。
2. 孔子以善言解仁義。
3. 趙簡子以軍成其志。
4. 子以不孝得罪於父°
5. 王以橘賜晏子。

Vocabulary Hints

使(140-2) 齊(102-1) 今(200) 方(212-1) 吾(201)

(叫) 請 (144-1) 坐(134-2) 賜(159) 善(25-2)

則(153) 相(264-1) 味(295) 然(231-1) 水(87)

入(125)

Character List

i. 二于似來北南右同吏士固將左席徒楚淮王異盜習葉視實辭過長(27)

ii. 曷晏辱避(4)

iii. 詣酣耶(3)

iv. 嬰枳橘縛(4)

Review, Lessons 6—10

Important grammar patterns:

6.1: Consequence sentences:

1. 有伐橘者縛於吏。

2. 王令民有盜其車者罪至刑。

3. 公令追桑女者使至楚。

7.3: Verb-coverb constructions as supporting verbs:

1. 王以為其國無足與言德者。

2. 此邑之可為鼓琴者已往聽伯牙。

3. 彌子瑕，可與遊桃園者也。

7.5: Explanation sentences:

1- 食馬者往搬之恩者，公賜之麵。

2- 二樹之葉不同者，其水土生變也。 3. 晏子竊君之車者，憎其桃之味也。

8.4: Suppressed coverb-objects:

1. 王母盜其善橘，以食楚人之馬。

2. 我仲父無妻。我為得桑中之女。

3. 簡子舉兵，以解齊邑之圍。

9.2-9.3: Passives:

1. 王見殺於桑中。王[見]殺於其仲父。

2. 人食馬不如人食於馬° (two possibilities)

3- 當桑之時，鄰家之夫妻以為其樹見盜。

10.3: 所以 sentences:

1. 枳者，疾母之所以得生者也。

2. 鼓琴者，所以使女愛子者也。

3. 令吏縛齊人者，王之所以辱晏子者也。

Translate the following into literary Chinese:

Master Yan went on a mission to Chu in order to break the siege of the Jin army. At noon he saw the king. The king said, "Even though worthy men exhaust their loyalty for my sake, I do not plan to raise an army. I have heard that raising an army and yet not obtaining horses will produce disaster. If I send you, Master Yan, to choose the horses of the state of Qi, I will succeed in overcoming Jin, and, by means of that, I will give you the towns of Jin." Master Yan withdrew from his mat and replied: "I assume that there is no one in Chu who can choose horses. I have heard that the reason why Bo Ya once smashed his zither was because when he played, people all hated it and fled. Not only playing the zither is like this; choosing horses is also thus. Although there may be a good horse, an unwise king will see it as if it were a half-eaten peach. Presenting my horses to you is not as good as using them to chase girls in the mulberry bushes." The king was angry and wanted to kill him, but Master Yan had already fled. The king commanded that if there was anyone south of the Huai River who dared to give Master Yan food, he would be punished to the extent of having his feet cut off. Consequently, I have heard: If you are practiced in rhetoric and go on a mission, you will not necessarily have good fortune.

Unit 2

LESSONS 11-18

Four Accounts from "Biographies of the Assassin-Retainers" 刺客列傳

"Biographies of the Assassin-Retainers" 刺客列傳 make up the whole of chapter 86 of the Shiji 史記, a monumental 130-chapter history of China composed by Sima Qian 司馬遷 (c. 145-86 B.C.E.), a court historian and astronomer serving under Han 漢 emperor Wudi 武帝 (r. 141-87 B.C.E.).

Sima Qian divided the chapters of his history into several categories: first, the "basic annals" 本紀, which are fairly straightforward accounts of the dynasties and emperors who ruled China; the "tables" 表, which give chronologies of the reigns of the rulers of the various states; then the "treatises" 書, which are essays on certain significant topics; the "Hereditary Houses" 世家, which gives accounts mostly of the ruling families of individual states; and finally, and most famously, the "ranked biographies" 列傳, which give distinctive and significant events in the lives of prominent people. In addition to chapters given over to a single figure, he also wrote a series of collective biographies, giving shorter accounts of a number of people with shared characteristics or occupations. 刺客列傳 is one of these.

Because Sima's subjects here are men who carried out assassinations for their masters or employers, later historians (especially those of the more Confucian variety) criticized him for including admiring descriptions of such morally questionable figures in his work. However, Sima was much more interested in the unspoken contract of patronage and loyalty that can exist between lord and retainer: if a lord recognizes and respects the skills of his men, then those men will feel honor bound to do anything for him, even if it results in their own deaths. This bond, of course, extended far beyond the relationship between masters and their assassins and embraced the whole ethos of ruler and ruled, king and minister. In the first account, that of Cao Mo 曹沫, an incompetent general repays his ruler's faith in him. In the second one, we see an assassin, Zhuan Zhu 專諸, participating in a plot that is merely one moment in a complicated game of international politics. The third, the story of Yu Rang 豫讓, is quite well-known; this tale is made more poignant by the assassin's ultimate failure and the odd bond of sympathy that exists between him and his intended victim. Finally, the story of Nie Zheng 聶政 seems to emphasize in many different ways the problematic relationship between lord and retainer: Nie is placed in a situation where his need for

posthumous fame is oddly undermined by his need to keep his assassination secret.

We will read the first four biographies; unfortunately, the last and most famous, that of Jing Ke 荊軻, is far too long to manage in an introductory class (it is somewhat longer than the other four combined).

Lesson 11

Assassin-Retainers: 曹沫

曹沫者，魯人也，以勇力事魯莊公。莊公好力，曹沫爲魯將，與齊戰，三敗北。魯莊公懼，乃獻遂邑之地以和，猶復以爲將。齊桓公許與魯會于柯而盟。桓公與莊公既盟於壇上，曹沫執匕首劫齊桓公。桓公左右莫敢動，而問曰：「子將何欲？」曹沫曰：「齊強魯弱，而大國侵魯，亦已甚矣。今魯城壞，即壓齊境！君其圖之！」桓公乃許盡歸魯之侵地。既已言，曹沫投其匕首，下壇，北面就群臣之位，顏色不變，辭令如故。桓公怒，欲倍其約。管仲曰：「不可！夫貪小利以自快，棄信於諸侯，失天下之援。不如與之。」於是桓公乃遂割魯侵地。曹沫三戰所亡地，盡復予魯。

VOCABULARY (346-392)

346. 曹 M: cáo J: sō ソウ K: jo 조 C: chòuh

1. Cao. [a surname]*
2. [An informal plural suffix, usually added to the second person.]

Radical 73 (日).

347. 沫 M: mò J: matsu マツ K: mal 말 C: mut

Froth, foam.

Here, this character is a personal name. Radical 85 (水).

346a. 曹沫 M: cáo mò J: sō matsu そうまつ K: jo mal 조말 C: chòuh mut

Cao Mo (a general of the state of 魯).

348. 勇 M: yǒng J: yū ユウ, *isamashii* いさましい K: yong 용 C: yúhng

Courage, bravery; courageous, brave.

Radical 19 (力).

349. 力 M: lì J: ryoku リョク, *chikara* ちから K: lyeok C: lihk

Strength, power, ability.

Radical 19 (力).

350. 莊 M: zhuāng J: sō ソウ K: jang 장 C: jōng

1. Serious, grave.

2. Zhuang. [a surname]

Here, this character is used as a posthumous title. Radical 140 (艸).

350a. 莊公 M: zhuāng gōng J: sō kō そうこう K: jang gong 장공 C: jōng gūng

gong Duke Zhuang (of Lu; r. 693-662 B.C.E.).

351. 好 M: hào (1); hǎo (2) J: kō コウ, *konomu* このむ, *suku* すく K: ho 호
C: hou (1); hóu (2)

1. To like, to be fond of.*

2. Good, fine, beautiful.

Radical 38 (女).

352. 戰 M: zhàn J: sen セン, *tatakau* たたかう, *tatakai* たたかい, *ikusa* いくさ
K: jeon 전 C: jin

To fight; combat, war.

Differentiate this character from 攻(172) and 伐(202), which mean “to attack.”

Radical 62 (戈).

353. 敗 M: bài J: hai ハイ, *yaburu* やぶる, *yabureru* やぶれる K: pae 패 C: baaih

To be defeated; to defeat.

The former use is intransitive, the latter transitive. Radical 66 (夂).

353a. 敗北 M: bài bei J: haiboku はいぼく K: pae buk 패북 C: baaih bāk

To be defeated.

Notice the distinctive usage of 北; this function of the character is relatively rare and is most often found in this compound.

354. 地 M: dì J: chi チ, ji ジ, *tsuchi* つち K: ji 지 C: deih

Land, territory, ground.

Radical 32 (土).

355. 和 M: hé J: ka カ, wa ワ, *wasuru* わする K: hwa 화 C: wóh

Harmony, peace; harmonious; to make peace, to harmonize with.

Radical 30 (口).

356. 猶 M: yóu J: yū ユウ, yu ユ, *nao* なお K: yu 유 C: yàuh

1. Still, persistently. *

2. To be like, to resemble.

This character is quite common in both meanings. Radical 94 (犬).

357. 許 M: xǔ J: kyo キヨ, ko コ, *yurusu* ゆるす K: heo 헤 C: héui

To assent to, to agree to, to permit.

Radical 149 (言).

358. 會 M: huì J: kai カイ, e エ, au あう, awaseru あわせる, kaisuru かいする
K: hoe 회 C: wuih

To meet [with], to assemble; meeting, association.

Be careful not to confuse this character with 曾(13). Radical 73 (臼).

359. 柯 M: kē J: ka カ K: ga 가 C: ō

Handle, branch.

Here, this character functions as a place-name. Radical 75 (木).

360. 盟 M: méng J: mei メイ, chikau ちかう K: maeng 맹 C: mànhg

To form an alliance, to swear an alliance; alliance.

Radical 108 (皿).

361. 既 M: jì J: ki キ, sude ni すでに K: gi 기 C: gei

Already; after having..., since

This character is frequently used in the first clause in multiclaue sentences; this is how it appears in this lesson's text. Synonym: 已(247). Be careful to distinguish 既 from 即 (256, "right then," "immediately"). Radical 71 (无, "without").

362. 壇 M: tán J: dan ダン K: dan 단 C: táahn

Altar, elevated platform.

When states in early China swore alliance, it was common to carry out the ceremony on an altar platform, accompanied by animal sacrifices. Radical 32 (土).

363. 上 M: shàng J: jō ジョウ, shō ショウ, ue うえ, agaru あがる, noboru のぼる, etc. K: sang 상 C: seuhng

On top of, above, at the front of; to go up, to offer up; superiors.

Antonym: 下(51). Radical 1 (一).

364. 執 M: zhí J: shitsu シツ, shū シュウ, *toru* とる K: jip 집 C: jāp

To grasp, to hold.

Radical 32 (土).

365. 匕 M: bǐ J: hi ヒ, *saji* さじ K: bi 비 C: beih

Spoon, ladle.

Here, however, the meaning of the character is subordinated to the compound 365a. Radical 21 (匕).

366. 首 M: shǒu J: shu シュ, *kubi* くび K: su 수 C: sáu

Head, neck.

Here, however, the meaning of the character is subordinated to the compound 365a. Radical 185 (首).

365a. 匕首 M: bǐ shǒu J: hishu ひしゅ, *aikuchi* あいくち K: bi su 비수 C: beih sáu

Dagger.

This term is an idiomatic compound, with its component characters not explicitly connected to its meaning.

367. 劫 M: jié J: kō コウ, gō ゴウ, kyō キョウ, *obiyakasu* おびやかす K: geop 겁 C: gip

To attack, to seize, to pillage, to rob.

Radical 19 (力).

368. 莫 M: mò J: baku バク, bo ぼ, *daremo...nai* だれも...ない K: mak 막
C: mohk

1. No one.*

2. Don 't....[imperative]

Be careful using this character! Technically it functions as an adverb, and it is often preceded by a defining group of people. For example, in this lesson's text we have: 左右莫..., "Among the retainers, no one...." Other examples: 公莫伐齊, "Of the dukes, no one attacked Qi"; 兵莫欲殺之, "Of the soldiers, no one wanted to kill him." In later imperial prose, the imperative usage becomes fairly common. Radical 140 (艸).

369. 動 M: dòng J: dō ドウ, *ugoku* うごく, *ugokasu* うごかす K: dong 동 C:
duhng

To move, to take action.

Radical 19 (力).

370. 問 M: wèn J: mon モン, *tou* とう, *toi* とい K: mun 문 C: mahn

To ask, to inquire.

Radical 30 (口).

371. 強 M: qiáng J: kyō キョウ, gō ゴウ, *tsuyoi* つよい K: gang 강 C:
kèuhng

Strong, powerful, overbearing.

Radical 57 (弓).

372. 弱 M: ruò J: jaku ジャク, *yowai* よわい K: yak 약 C: yeuhk

Weak, unassertive, young.

This character and 強 form an antonym pair. Radical 57 (弓).

373. 侵 M: qīn J: shin シン, *okasu* おかす K: chim 침 C: chām

To invade, to attack, to assault.

Unlike 伐(202) or 攻(772), this character tends to emphasize the unprovoked or secret nature of the attack. Radical 9 (人).

374. 甚 M: shèn J: jin ジン, *hanahada* はなはだ, *hanahadashii* はなはだしい, *itaku* いたく K: sim 심 C: sahm

To a great extent, excessive, too much, extreme.

Radical 99 (甘).

375. 城 M: chéng J: jō ジョウ, *sei* セイ, *shiro* しろ K: seong 성 C: sìhng

City, wall, city wall, fortress.

Unlike 邑(143), this character originally referred to the walls of the city itself. When this character is used, it is often because the writer wants to emphasize that a "fortified" city is meant; hence, the meaning of "castle" that occurs in Japanese. Radical 32 (土).

376. 壊 M: huài J: e エ, *kai* ケイ, *kowasu* こわす, *kowareru* こわれる, *yaburu* やぶる K: goe 괴 C: waaih

To collapse, to fall in ruins; to ruin, to destroy.

Radical 32 (土).

377. 壓 M: yā J: en エン, *atsu* アツ, *assuru* あっする, *hesu* ねす, *osu* おす K: ap 압 C: aat

To crush, to cover; to put pressure on, to put weight on, to suppress.

Radical 32 (土).

378. 境 M: jìng J: kyō キョウ, *kei* ケイ, *sakai* さかい K: gyeong 경 C: gíng

Border, frontier; realm, sphere.

Radical 32 (土).

379. 圖 M: tú J: to ト, zu ず, *hakaru* はかる K: do 도 C: tòuh

To plan, to consider; map, drawing.

Partial synonyms: 計(128), 謀(70). Radical 31 (口).

380. 投 M: tóu J: tō トウ, *tōjiru* とうじる, *nageru* なげる K: tu 투 C: tàuh

To toss, to throw, to cast aside, to abandon.

Partial synonym: 棄(119). Radical 64 (手).

381. 面 M: miàn J: men メン, *omo* おも, *tsura* つら, *mensuru* めんする K: myeon 면 C: mihn

Face, surface; to face.

Rulers always face south 南面, whereas their retainers and ministers face north 北面.

Radical 176 (面).

382. 群 M: qún J: gun グン, *mure* むれ, *mureru* むれる, *muragaru* むらがる K: gun 군 C: kwàhn

Flock, assembly.

This character is also written 羣. Like 諸(253), it often serves as a prefix to a noun and makes the noun plural. Radical 123 (羊).

383. 位 M: wèi J: i イ, *kurai* くらい K: wi 위 C: waih

Place, position; throne, royal position.

Radical 9 (人).

384. 顔 M: yán J: gan ガン, *kao* かお K: an 안 C: ngàahn

Face, facial expression.

Radical 181 (重).

384a. 顔色 M: yán sè J: ganshoku がんしょく, *kaoiro* かおいろ K: an saek 안색 C: ngàahn sīk

Facial expression, facial color.

316a. 辭令 M: cí lìng J: jirei じれい K: sa ryeong 사령 C: chih lihng

Language, speech.

This term is an idiomatic compound.

129a. 如故 M: rú gù J: *moto no gotoshi* もとのごとし K: yeo go 여고 C: yùh gu

As before, as previously.

This phrase is a very common idiom, and it always comes at the end of the sentence.

385. 倍 M: bèi J: bai バイ, *somuku* そむく K: bae 배 C: púih

1. Double.

2. To renege on, to reject. *

Meaning #2 (used here) is an uncommon meaning of this word; meaning #1 is the standard and should be learned as such. Radical 9 (人).

386. 約 M: yuē J: yaku ヤク, *yakusuru* やくする K: yak 약 C: yeuk

Contract, agreement, pact; to agree, to form an agreement.

Radical 120 (糸).

387. 貪 M: tān J: tan タン, don ドン, *musaboru* むさぼる K: tam 탐 C: tāam

To covet, to be greedy.

Radical 154 (貝).

388. 利 M: lì J: ri リ, *risuru* りする, *kiku* きく K: li 리 C: leih

Profit, advantage; to profit, to enrich.

This word is often a pejorative in Chinese philosophy, representing monetary gain or enrichment at the expense of virtue. Radical 18 (刀).

389. 快 M: kuài J: kai カイ, *kokoroyoi* こころよい, *tanoshimu* たのしむ K: kwae 쾌 C: faai

To be happy, to be delighted.

Synonym: 喜(46). Radical 61 (心).

390. 侯 M: hóu J: kō コウ K: hu 후 C: hàuh

"Marquis"

A feudal title in ancient China. See 4.1. Radical 9 (人).

253a. 諸侯 M: zhū hóu J: shokō しょうこう K: je hu 제후 C: jyū hàuh

"The feudal lords. "

Literally, "the various marquises," this became a standard term for describing all of the rulers of ancient China.

391. 援 M: yuán J: en エン, *tasukeru* たすける K: won 원 C: wùhn

To pull, to aid, to assist; assistance, support.

Radical 64 (手).

392. 割 M: gē J: katsu カツ, *waru* わる, *wareru* われる, *saku* さく K: hal 할
C: got

To cut off, to sever, to separate, to exclude.

Radical 18 (刀).

COMMENTARY

11.1. Standard biography openings: The 史記 set the pattern for the opening of a biography—an XY 也 sentence giving a simple description of the person in question. X is usually marked by the particle 者, which here has no meaning save to emphasize. It is equivalent to saying in English “the Cao Mo in question” or “Cao Mo (the man I wish to talk about)...” It is best not to translate the particle.

11.2. Note that in line 2 遂邑 is a place-name, “Sui Town.” When the character 遂 reappears in line 8, however, it has gone back to its basic meaning of “then” (267-1). One of the most difficult skills in reading literary Chinese is recognizing when a character is being used in a place-name. Often a place suffix such as 邑 is attached, to aid the reader.

11.3. Sentences with 以爲: In Lesson 7 (18a) we saw 以爲 used as a two-character verb meaning “to assume.” This usage actually grows out of a more complicated pattern, best described as 以 X 爲 Y, “by means of X make Y” or “to take X and make it Y.” This pattern is used in two basic ways:

First, to represent an actual action:

民以聖人爲王。The people made the wise man king.

公以彌子瑕爲大臣。The duke appointed Mizi Xia high minister.

魚以水爲家。The fish made the water its home. (Note that this last example can also be translated in the way we have seen before: “The fish took some water to make its home.”)

Second, to represent an assumption (often but not always incorrect):

楚王以齊人爲盜。The King of Chu took the man of Qi for a thief.

魯君以曹沫爲善將。The Lord of Lu thinks Cao Mo is a good general. This pattern is a way of expressing more clearly the “putative” usage of verbs mentioned in 9.4.

BEWARE: Note that a sentence using this pattern and suppressing the coverb-object (8.2) will result in 以爲:

魯君以爲將。The Lord of Lu made [him] a general / assumed [he] was a general. This usage helped create the conception of 以爲 as a two-character verb (see 18a, Lesson 7). As is typical with classical sentence patterns, rely on the context for interpretation!

PRACTICE: Translate the following:

1. 晏子以楚王爲貪利之君。
2. 父以其子爲不孝。
3. 不以民爲盜，則欲死君。
4. 今我賢管仲而以爲大臣。
5. 以兵爲力不如以爲無所利之物。

11.4. 而大國侵魯(11.4-5): Since 曹沫 is speaking to the 齊 ruler, he politely uses the term 大國 to describe 齊: "and your great state is invading Lu."

11.5. 今魯城壞，壓齊境(1.5): In early histories we often find statesmen coming out with particularly striking images or figures of speech to make a point; early Chinese literati especially took delight in the art of rhetoric and effective speech. Sometimes it's quite difficult to understand such expressions. In our lesson text, 曹沫 says to 齊桓公: 今魯城壞，壓齊境. Character-by-character, we have "Now Lu city-walls collapse, cover Qi border." 曹 is using a poetic exaggeration here to emphasize how much territory 齊 has already taken from 魯, so that the only thing left to 魯 is the actual capital city: "If now the city walls of Lu were to collapse, they would fall onto the Qi border."

11.6. Modal use of 其: In line 5, we have the first example of the "modal adverb" use of 其(73-2): 君其圖之. In this context, the character should probably be interpreted as a polite imperative: "My lord, you should consider it." In questions, it tends to be used when a positive response is expected: For example, 君其圖之乎, "The lord is considering it, isn't he?"

11.7. In line 7, we have a very common use of 夫(190-2): 夫貪小利以自快.... This is a sort of "finger-in-the-air"夫, used by speakers who are about to launch into a speech or persuasion. You should translate it as "Now then"

Vocabulary Hints

魯(139) 事(76-2) 將(309-3) 懼(255) 獻(154)

吧(144) 于(344) 敢(175) 子(29-3) 亦(230-2)

矣(266) 今(200) 即(256-1) 君(28-2) 其(73-2)

乃(185) 盡(235) 歸(80) 就(133-1) 變(304)

怒(49) 管仲(122, L4) 夫(190-2) 棄(119) 信(110-1)

失(52) 不如(4a, L4) 與(191-3) 於是(11a, L6) 亡(244)

予(156-1)

Character List

i. 上位侯利力勇動和問圖地城執好弱強戰投敗既曹會猶甚約群莫許面顏首(31)

ii. 侵倍割境壇快援莊貪(9)

iii. 劫壓壞柯盟 (5)

iv. 匕沫(2)

Lesson 12

Assassin-Retainers: 專諸(1)

其後百六十有七年而吳有專諸之事。專諸者，吳堂邑人也。伍子胥之亡楚而如吳也，知專諸之能。伍子胥既見吳王僚，說以伐楚之利。吳公光曰：「彼伍員父兄皆死於楚，而員言伐楚。欲自為報私讎也，非能為吳。」吳王乃止。伍子胥知公子光之欲殺吳王僚，乃曰：「彼光將有內志，未可說以外事。」乃進專諸於公子光。光之父曰吳王諸樊。諸樊弟三人，次曰餘祭，次曰夷昧，次曰季子札。諸樊知季子札賢而不立太子，以次傳三弟，欲卒致國于季子札。諸樊既死，傳餘祭。餘祭死，傳夷昧。夷昧死，當傳季子札。季子札逃不肯立。吳人乃立夷昧之子僚為王。公子光曰：「使以兄弟次邪，季子當立。必以子乎，則光真適嗣，當立。」故嘗陰養謀臣以求立。光既得專諸，善客待之。

VOCABULARY (393-429)

Note: A good many of the new characters in this lesson are merely components of personal names. Though you may want to learn the characters anyway, you will not have to know them thoroughly yet.

73a. 其後 M: qí hòu J: sono ato 其後 K: gi hu 기후 C: kèih hauh

After this.

A fairly common time-sequence word.

393. 六 M: liù J: roku 六 K: yuk 육 luhk

Six.

Radical 12 (八).

394. 十 M: shí J: jū 十 K: sip 십 C: sahp

Ten.

Radical 24 (十).

395. 七 M: qī J: shichi 七 K: chil 칠 C: chāt

Seven.

Radical 1 (一).

396. 吳 M: wú J: go 吳 K: o 오 C: ògh

The state of Wu.

This state was located in the Yangtze delta region. Originally evolving from a society not connected to the cultures of the Yellow River plain, 吳 gradually entered into the mainstream of Chinese history during the sixth century B.C.E. The personal names of its inhabitants (and the kings' names) are different from common northern Chinese names, perhaps reflecting their non-Chinese origins. Radical 30 (口).

397. 專 M: zhuān J: sen セン K: jeon 전 C: jyūn

To monopolize; to focus on, to act single-mindedly.

In this lesson's text, this character is used as a surname. Radical 41 (寸).

397a. 專諸 M: zhuān zhū J: sen sho せんしよ K: jeon je 전제 C: jyūn jyū

Zhuan Zhu (name of a knight-assassin).

398. 堂 M: táng J: dō ドウ K: dang 당 C: tòhng

Hall, reception hall.

Although this character commonly has this meaning (and will occur in later lessons), here it is a place-name. Radical 32 (土).

399. 伍 M: wǔ J: go ご K: o 오 C: ñgh

A squadron or group of five men. This character is a military term; however, in our lesson, it is merely a surname. Radical 9 (人)

400. 胥 M: xū J: sho ショ K: seo 서 C: sēui

To assist, to aid.

Here the character is part of a personal name. Radical 130 (肉).

399a. 伍子胥 M: wǔ zǐ xū J: go shisho ごししよ K: o ja seo 오자 C: ñgh jí

Wu Zixu (name of a statesman and adviser).

See the historical note 12.1 below. Note that 子胥 is his 字, "polite name" (for naming habits, see 12.3 below). His

, "personal name," is 員 (and a prince of 吳 rudely refers to him by this name later in the lesson text).

401. 僚 M: liáo J: ryō リョウ K: lyo 료 C: lìuh

Companion, colleague.

[Here, this character is the name of a king of 吳(r. 526-515 B.C.E.). Perhaps because the 吳 kings were considered slightly exotic or foreign, the 史記 refers to them in a different manner—吳王僚, "the king of Wu, Liao, " rather than the more typical 吳僚王. Radical 9.

402. 說 M: shuì (1); yuè (2); shuō (3) J: toku トク, *tanoshimu* たのしむ K: seol 설 (1); yeol 열 (2); se 세 (3) C: seui (1); yuht (2); syut (3)

1. To persuade. *
2. To take pleasure in, to enjoy; to be happy.
3. Speech, discourse, story.

The three major definitions of this character are all pronounced differently in modern Mandarin. Meaning #1 is used slightly differently in literary Chinese than in English, in that it represents an attempt being made to persuade, but not necessarily its success (in other words, it must often be translated as "tried to persuade," as in our lesson text here). In meaning #2, this character is being used for the more proper 悅{748}. Meaning #3 has occurred in the title of the text source for Unit 1, the Garden of Stories 說苑.Radical 149 (言).

104b. 公子 M: gōng zǐ J: kōshi こうし K: gong ja 공자 C: gūng jí

Prince.

Even though this term literally means "son of a duke," it came to apply to all princes in general.

403. 光 M: guāng J: kō コウ K: gwang 광 C: gwōng

Light, brilliance.

Here, this character is the name of a prince of 吳.Radical 10 (儿).

404. 彼 M: bǐ J: hi ヒ, *kare* かれ, *kano* かの K: pi 피 C: béi

That, those; that person, he, she; those people, they.

This character is sometimes used as a rude reference to others; other pronouns can also be used in such a manner (compare use of 是 in Lesson 9).
Antonym: 比 Radical 60 (彳).

405. 員 M: yuán J: in イン K: won 원 C: yùhn

Personnel, member.

Here, this character is the personal name of 伍子胥; for naming habits, see 12.3. Radical 30(口).

406. 兄 M: xiōng J: kyō キョウ, kei ケイ, *ani* あに K: hyeong 형 C: hīng

Older brother. Radical 10 (儿).

407. 私 M: sī J: shi シ K: sa 사 C: sī

Private, secret, selfish.

Radical 115 (禾).

408. 讎 M: chóu J: shū シュウ, *ada* あだ K: su 수 C: chàuh

Enemy, rival; revenge, vengeance.

Note the expression 報讎, "to get revenge." Radical 149 (言).

409. 止 M: zhǐ J: shi シ K: ji 지 C: jí

To stop.

Radical 77 (止).

410. 内 M: nèi J: dai ダイ, nai ナイ, *uchi* うち K: nae 내 C: noih

Inside, within, inner, private, domestic.

Radical 11 (入).

411. 外 M: wài J: gai ガイ, *soto* 外 K: oe 외 C: ngoih

Outside, public, external foreign.

Note the expression 外事, "foreign affairs." Radical 36 (夕).

412. 進 M: jìn J: shin シン, *shinjiru* しんじる, *susumu* すすむ, *susumeru* すすめる
る K: jin 진 C: jeun

To present, to give [usually to social superior]; to move forward, to approach.

Partial synonym: 獻(75-4). Radical 162 (定).

413. 樊 M: fán J: han ハン K: beon 번 C: fàahn

Bird cage; disorderly, messy.

Here, this character is part of a name. Radical 75 (木).

253b. 諸樊 M: zhū fán J: shohan しょはん K: je beon 제번 C: jyū fàahn

Zhuan Zhu (name of a knight-assasin).

414. 弟 M: dì J: dai ダイ, *tei* テイ, *otōto* おとうと K: je 제 C: daih

Little brother.

This character contrasts with 兄(406). Radical 57 (弓).

415. 祭 M: jì (1); zhài(2) J: sai サイ, *matsuru* まつる, *matsuri* まつり K: je 제
C: jai (1); jaai (2)

1. To worship, to offer sacrifices to; festival.

2. A surname

Here, this character is part of a king's name. Radical 113 (示).

301a. 餘祭 M: yú zhài J: yosai よさい K: yeo je 여제 C: yùh jaai

Yuzhai. [a personal name]

Name of a king of 吳 (r. 547—531 b.c.e.).

416. 夷 M: yí J: i イ, *ebisu* えびす K: i 이 C: yìh

1. East, eastern direction; eastern barbarian tribes.

2. To massacre, to level to the ground.

Here, this character is part of a king's name. Radical 37 (大).

417. 昧 M: mèi J: mai 마이, *batsu* ばつ K: mae 매 C: muìh

Dim-sighted; poor vision.

Here, this character is part of a king's name. Radical 109 (目).

416a. 夷昧 M: yí mèi J: ibatsu いばつ K: i mae 이매 C: yìh muìh

Yimeì. [a personal name]

Name of a king of 吳 (r. 530-527 b.c.e.).

418. 季 M: jì J: ki K: gye 계 C: gwai

1. Season; last (third) month of a season.

2. Youngest of three brothers (following 伯 (116) and 仲 [113]).

Here, this character is part of a prince's name. Radical 39 (子).

419. 札 M: zhá J: satsu サツ K: chal 찰 C: jaat

Thin wooden tablet for writing; letter, correspondence.

Here, this character is part of a prince's name. Radical 75 (木).

418a. 季子札 M: jì zǐ zhá J: kishi satsu きしさつ K: gye ja chal 계자찰 C: gwai jí jaat

Jizi Zha. [a proper name]

Name of a prince of 吳.

420. 立 M: lì J: ryū リュウ, ritsu リツ, *tateru* たてる, *tatsu* たつ K: lip 립 C: lahp

1. To set up, to establish, to appoint, to place on the throne, to take the throne.

2. To stand, to occupy.

3. Immediately.

Radical 117 (立).

214b. 太子 M: tài zǐ J: taishi たいし K: tae ja 태 C: taai jí

Crown prince, heir apparent.

In this lesson's text, it says that 諸樊 refused to appoint one of his own sons as heir.

421. 傳 M: chuán (1); zhuàn (2) J: ten テン, den デン, *tsutaeru* つたえる, *tsutau* つたう, etc. K: jeon 전 C: chyùhn (1); jyuhn (2)

1. To pass along, to transmit. *

2. Transmission, tradition, biography.

Meaning #2 was used by the 史記 to designate biographical accounts (usually of individuals), and hence, this character became the standard term for "biography." Radical 9 (人).

422. 肯 M: kěn J: kō コウ, *ukegau* うけがう, *gaenjiru* がえんじる, *gaenzuru* がえんずる K: geung C: háng

To be willing, to wish.

Radical 130 (肉).

423. 邪 M: yé (1); xié (2) J: sa サ, ja ジャ K: ya 야 (1); sa 사 (2) C: yèh (1); chèh(2)

1. [Question particle; variant for 耶(345).]*
2. Wicked, perverse.

Though often used to refer to wicked behavior, this character probably occurs even more often in meaning #1, where it is used instead of 耶. In the sentence of our lesson text, the prince uses 邪 in one clause and then 乎 in the next to refer to two hypothetical questions he is posing to himself: “Is X true? Then in that case.... Is Y true? Then in that case....” Radical 163 (邑)

424. 真 M: zhēn J: shin シン, *makoto* まこと, *honni* ほんに K: jeong C: jān

True, authentic; truly, really.

Radical 109 (目).

425. 適 M: dí (1); shì (2-4) J: chaku チャク, *teki* テキ, *kanau* かなう, *kanaeru* かなえる K: jeok 적 C: dīk (1); sīk (2-4)

1. Legal wife, main wife. *
2. To satisfy, to please.
3. To happen, to fall in with, to be suitable for; coincidental.
4. To go to, to proceed to.

The proper character for meaning #1 is 嫡. We'll see the other, correct meanings used later on. Radical 162 (辵).

426. 嗣 M: sì J: shi シ, *tsugu* つぐ K: sa 사 C: jih

To inherit; inheritance, heir.

Radical 30 (口).

427. 陰 M: yīn J: in イン, on オン, an アン, *kageru* かげる, *kage* かげ, *hisokani* ひそかに K: eum 음 C: yām

Secret, secretly; dark; the “yin” principle.

Radical 170 (阜).

428. 養 M: yǎng J: yō ヨウ, *yashinau* やしなう K: yang 양 C: yéuhng

To look after, to raise, to harbor, to employ [in one's private service].

This character usually refers to raising children, to raising animals, or to looking after the aged; here, however, it refers to bringing retainers into one's service. Radical 184 (食).

429. 客 M: kè J: kyaku キャク K: gaek 객 C: haak

Guest, retainer, employee.

Note that the expression 善客 is used here adverbially, to indicate the manner in which 光 treated 專諸. Radical 40 (宀)

COMMENTARY

12.1. Historical background: 吳 and 楚. The early textual tradition of China tends to center around the Yellow River valley; other parts of China, in particular the Yangtze River valley, gradually entered into the cultural awareness of the northerners. Though these regions beyond the Yellow River adopted northern ways over time, they still retained many elements of their own cultures.

The most powerful state in the south was Chu 楚 (first mentioned in Lesson 10), which consisted mostly of the modern province of Hubei. Gifted with great natural resources and an almost unlimited frontier into which to expand, its wealth and ambitions often appeared threatening to its northern neighbors. 楚 was particularly indifferent to the dynastic claims of the house of Zhou 周. As I mentioned before, the rulers of 楚 were calling themselves kings as early as 706 B.C.E.

楚 was soon faced with a rival, however, the Yangtze delta state of Wu 吳. It entered the Chinese cultural sphere even later than 楚, and its "foreign" nature can still be detected in the odd names of its rulers (which may be

northern sinicizations of non-Chinese words). The animosity between the two states came to a head in the 520s, when the talented 楚 statesman Wu Zixu 子胥 fled to 吳 after his father and older brother were executed by the 楚 king during a struggle over the succession. 子胥 then attempted to convince 吳 to attack 楚—and, as Prince 光 of 吳 suggests in this lesson's text, 子胥's motive was largely private revenge for his family.

For a translation of the 史記 biography of 伍子胥, see Stephen Owen, *An Anthology of Chinese Literature*, pp. 88-96. The account of 專諸 told here and in Lesson 13 gives some details mentioned only briefly in the 伍子胥 biography (see Owen, *Anthology*, p. 91); they tell of how 子胥 uses 專諸 to help 光 usurp the throne of 吳.

12.2. 其後百六十有七年而吳有專諸之事(1.1): There was a habit of inserting the character 有 between the tens and ones places in numbers; in such cases it is pronounced in the fourth tone (you) and is believed to be a substitute for 又 (149); do not bother to translate. Note also the habit of occasionally inserting 而 between a time phrase and the following sentence.

12.3. Naming habits: In traditional China, most men had at least two names—a personal name

and a “polite” name 字. It was generally considered rude to refer to a living person by his

, either to his face or in the third person. Although naming practices in pre-imperial China were somewhat irregular, it is likely that 子胥 was a polite name, whereas 員, later used rudely by the 吳 king, was a personal name (although the 史記 generally names people by their

). Names could also be used as substitutes for first and second person pronouns; a 字 could be used as a polite substitution for “you,” and a

could be used as a rude form of address to someone below oneself socially. Most common, however, is the use of a

as a first person designation for oneself.

12.4. 欲自爲報私讎也，非能爲吳(11. 3-4): Note the 自爲 here. Since 自 is by nature an adverb, it technically cannot function as the object of the coverb 爲. Consequently, it is placed in the adverb position, but in terms of meaning it

is the coverb's object: "for the sake of himself." 相 (264-1) is used much the same way, for example, 鳥相與去, "The birds departed with each other." Compare also Lesson 8: "往時食馬肉者相謂曰."

In the second phrase, the coverb functions as the main verb and must be interpreted in translation: "It's not that he is able for the sake of Wu [to carry out his policies]."

12.5. 伍子胥知公子光之欲殺吳王僚(1. 4): The use of 之 here introduces a new pattern, which we will call "nominalization with indirect statements." In 10.2, we saw how sentences could be nominalized in order to turn them into "when" clauses: 公來 (The duke came)→公之來也 (As for the duke's coming = When the duke comes) The mark of nominalization is thus often the insertion of 之 between the subject and the rest of the sentence, usually with an emphatic 也 at the end.

Another common use of nominalized sentences is in "indirect statements." This is the grammatical term that describes "that" clauses after thinking, saying, feeling, fearing, and so forth: "I know that the ruler trusts Cao Mo"; "I fear that the Qin army is about to invade Chu"; "I doubt that she killed the king." Literary Chinese expresses this type of sentence by imagining the that clause as the object of the verb, and then nominalizing the clause: "I know the ruler's trusting Cao Mo"; "I fear the Qin army's about to invade Chu"; "I doubt her killing the king." The only verb we know so far that commonly uses this structure is 知:

君信曹沫。 The ruler trusts Cao Mo.

我知君之信曹沫也 ° I know that the ruler trusts Cao Mo.

秦軍將侵楚 ° The Qin army is about to invade Chu.

我知秦軍之將侵楚也 ° I know that the Qin army is about to invade Chu.

殺王。 She killed the king.

我知其殺王也。 I know that she killed the king.

Note that in the last example the invisible pronoun "she" has merged with 之 to form 其 (just as it did in 10.2).

WARNING: Not all verbs will take this pattern (聞, "I hear that..." usually does not), and sometimes even verbs that usually take it will ignore it. As is generally the case, all grammatical particles are optional!

12.6. 未可說以外事(1.5): Apply the “passive” use of 可 described in 7.3: “He cannot be persuaded by means of external affairs.”

12.7. 季子札逃不肯立(1.8): Although there are early legends that tell of princes who fled a country altogether rather than take its throne, “flee” here seems to mean that 季子札 simply refused rulership. In the next lesson text he is described as going on a diplomatic mission for the state. The entire account here—with the elaborate plan to hand rule off to a succession of brothers may very well reflect folk-story origins rather than historical fact.

12.8. 使以兄弟次邪(1.9): Note the new use of 使, “if, supposing,” to introduce hypothetical situations. This usage is still found in the modern language term 假使. The meaning is probably derived from the original meaning “to send, to make”: in other words, “Making such-and-such true, the consequence would be....”

12.9. Adverbial manner phrases. Don't be surprised to see nouns used as adverbs, to express the manner of an action. This practice is in lieu of using an 以 coverb. In translation, the English “as” or “like” is implied in both versions:

以善客待之。He treated him as a good retainer (lit., “He treated him by means of good-retainer”).

善客待之。He treated him as a good retainer (lit., “He good-retainerly treated him”).

桓公以兄愛管仲。Duke Huan loved Guan Zhong like a brother (lit., “Duke Huan loved Guan Zhong by means of a brother”).

桓公兄愛管仲。Duke Huan loved Guan Zhong like a brother (lit., “Duke Huan brotherly loved Guan Zhong”).

In other cases, an instrument is simply placed in adverb position, without an 以:

馬以足殺公。The horse killed the duke with its feet.

馬足殺公。The horse killed the duke with its feet (lit., “The horse footily killed the duke”).

Vocabulary Hints

百(75) 年(261) 忘(244) 如(129-2) 能(162)
既(361) 見(183-3) 伐(202) 利(388) 皆(254)
報(26-2) 志(213) 未(302) 次(257) 賢(229)
卒(269-1) 致(142) 于(344) 逃(90) 當(187-3)
使(140-3) 必(303) 嘗(243-1) 謀(70) 求(152)
待(239)

Character List

- i. 七傳兄光內六十吳堂外夷季客弟彼止真祭私立肯說進適邪陰養 (27)
- ii. 專胥讎(3)
- iii. 伍僚嗣樊(4)
- iv. 札昧員(3)

Lesson 13

Assassin-Retainers: 專諸(2)

九年而楚平王死。春，吳王僚欲因楚喪使其二弟公子蓋餘屬庸將兵圍楚之潛。使延陵季子於晉，以觀諸侯之變。楚發兵，絕吳將蓋餘屬庸路，吳兵不得還。於是公子光謂專諸曰：「此時不可失。不求，僑獲？且光真王嗣，當立。季子雖來，不吾廢也。」專諸曰：「王僚可殺也！母老子弱，而兩弟將兵伐楚。楚絕其後。方今吳外困於楚，而內空無骨鯁之臣。是無如我何。」公子光頓首曰：「光之身，子之身也。」四月丙子，光伏甲士於窟室中，而具酒請王僚。王僚使兵陳自宮至光之家。門戶階陞左右，皆王僚之親戚也。夾立侍，皆持長鉞。酒既酣，公子光詳為足疾，入窟室中，使專諸置匕首魚炙之腹中而進之。既至王前，專諸擘魚，因以匕首刺王僚，王僚立死，左右亦殺專諸。王人擾亂，公子光出其伏甲以攻王僚之徒，盡滅之。遂自立為王，是為闔閭。闔閭乃封專諸之子以為上卿。

VOCABULARY (430-482)

430. 九 M: jiǔ J: kyū キュウ K: gu 九 C: gáu

Nine.

Radical 5 (乙, “curved,” “hook”).

431. 平 M: píng J: hei ヘイ, hyō ヒョウ, *hiratai* ひらたい, *tairakana* たいらかな
K: pyeong 평 C: pìhng

Peaceful, calm, level, flat.

Radical 51 (干).

310a. 楚平王 M: chǔ píng wáng J: so hyō ō そひょうおう K: cho pyeong
wang 초평왕 C: chó pìhng wòhng

King Ping of Chu (r. 528-516 B.C.E.).

432. 春 M: chūn J: shun シュン, *haru* はる K: chun 춘 C: chēun

Spring (the season).

Radical 72(日).

433. 喪 M: sàng (1); sāng (2) J: sō ソウ, mo も K: sang 상 C: song (1);
sōng (2)

1. To lose; to die; to destroy.

2. To mourn; mourning. *

Radical 30 (口).

434. 蓋 M: gài J: gai ガイ K: gae 개 C: goi

1. Canopy, cover (usually for a carriage).

2. “No doubt,” “probably.” [particle introducing opinion]

Here, the character is part of a name. Meaning #1, though common, does not occur in our texts. Meaning #2 will occur later. Radical 140 (艸).

434a. 蓋餘 M: gài yú J: gaiyo ガイよ K: gae yeo 개여 C: goi yùh

Gaiyu. [a personal name]

The younger brother of 僚.

435. 屬 M: shǔ (i); zhǔ (2) J: shoku ショク K: sok 속 (1); chok (2) C: suhk (1); jūk (2)

1. Kind, class, category; to belong to, to be subordinate to, to be governed by.
2. To instruct, to direct, to exhort.

Here, the character is part of a name. Radical 44 (尸).

436. 庸 M: yōng J: yō ヨウ K: yong 용 C: yùhng

1. Mediocre, common; hired labor; to work for hire.
2. Yong (a mountain range in Fujian).

Here, the character is part of a person's name. Meaning #1, though common, does not occur in our texts. Meaning #2 will occur in Lesson 31. Radical 53 (广).

435a. 屬庸 M: shǔ yōng J: shokuyō しょくよう K: sok yong 속용 C: suhk yùhng

Shuyong. [a personal name]

The younger brother of 僚.

437. 潛 M: qián J: sen セン, *hisomu* ひそむ, *hisomeru* ひそめる, *hisokani* ひそかに K: jam 잠 C: chihm

Sunken, hidden, secret; secretly; to sink.

Here, this character is the name for a place in the state of 楚. Radical 85 (水).

438. 延 M: yán J: en エン K: yeon 연 C: yìhn

To extend, to stretch; to invite.

Here, this character is part of a place-name. Although this character is fairly common in literary Chinese, it does not occur again in our texts. Radical 54 (廴).

439. 陵 M: líng J: ryō リョウ K: neung 능 C: lǐhng

Mound, ridge, tomb mound.

Here, this character is part of a place-name (and it only occurs in place-names in our texts). Radical 170 (阜).

438a. 延陵 M: yán líng J: enryō えんりょう K: yeon neung 연능 C: yìhn lǐhng

Yanling. [a place-name]

Name of the fief of 季子札 {418a). Sometimes people are referred to by their place of origin or their fiefdom: “Jizi of Yanling.”

440. 觀 M: guān J: kan カン, *miru* みる K: gwan 관 C: gūn

To observe, to watch, to contemplate. Radical 147 (見).

441. 發 M: fā J: hatsu ハツ K: bal 발 C: faat

To issue, to send forth, to arise, to manifest, to open.

Radical 105 (八).

442. 路 M: lù J: ro 口, *michi* みち K: lo 로 C: louh

Path, road, route.

This character is used less often than 道(41) in abstract and philosophical contexts. Radical 157 (足).

443. 且 M: qiě J: sho ショ, *katsu* かつ K: cha 차 C: ché

1. Moreover, furthermore. *

2. About to, will.... [future marker]

3. Temporarily, for the time being.

This character is a very common adverb; only meaning #1 occurs in our texts. Radical 1 (一).

444. 廢 M: fèi J: hai ハイ, *sutareru* すたれる, *sutaru* すたる K: pye 폐 C: fai

To abandon, to discard.

Here, this character is used in the sense of "to overthrow" or "to depose."
Radical 53 (广).

445-老 M: lǎo J: rō 口ウ, *oi* おい, *oiru* おいる K: no 노 C: lóuh

Old; to grow old. Radical 125 (老).

446. 兩 M: liǎng J: ryō リヨウ K: lyang 량 C: lèuhng

1. Both, pair*

2. An ounce of silver (tael).

Meaning #2, though common, does not occur in our texts. Radical 11 (入).

447. 困 M: kùn J: kon コン, *komaru* こまる, *komaraseru* こまらせる K: gon
곤 C: kwan

To be in hard straits, to be in difficulty, to cause difficulty.

Be careful not to confuse this character with 困 (196)! Radical 31 (口).

448. 空 M: kōng J: kū クウ, *suku* すく, *aku* あく, *kara* から, *munashii* むなしい
K: gong 공 C: hūng

Empty, vacant, futile.

Radical 116 (穴, "cave," "hole").

449. 骨 M: gǔ J: kotsu コツ, *hone* ほね K: gol 골 C: gwāt

Bone.

Radical 188 (骨).

450. 鯁 M: gěng J: kō コウ K: gyeong 경 C: gáng

Fish bone.

Radical 195 (魚).

449a. 骨鯁 M: gǔ gěng J: kokkō こっこう K: gol gyeong 골경 C: gwāt gáng

Hard, unyielding, outspoken (descriptive of subordinates).

129b. 如何 M: rú hé J: *ikaga* いかが, *dō* どう, *ikani* いかに K: yeo ha 여하 C: yùh hòh

What do you think? What can we do? What s going on? Nothing can be done about...!

The object of perplexity is often inserted between 如 and 何. 無如我何 thus means "there's nothing [they] can do about us" or "there's no one who can do anything about us."

451. 頓 M: dùn J: ton トン, *tomi ni* とみに K: don 돈 C: deuhn

1. To beat on the ground. *

2. Suddenly.

Meaning #2, though common, does not occur in our texts. Radical 181 (頁).

452. 四 M: sì J: shi シ K: sa 사 C: sei

Four.

Radical 31 (口).

453. 月 M: yuè J: getsu げつ, gatsu ガツ, *tsuki* つき K: wol 월 C: yuht

Moon, month.

For the traditional calendar, see 13.1 below. 四月 should be translated as “the Fourth Month.”

454. 丙 M: bǐng J: hei へい K: byeong 병 C: bǐng

The third of the “celestial stems”; indicates the third item in a series. See 13.1 below for details on this character. Radical 1 (一).

454a. 丙子 M: bǐng zǐ J: heishi へいし K: byeong ja 병자 C: bǐng jí

Thirteenth in the 60-item cycle of traditional Chinese dating (see 13.1 below).

455. 伏 M: fú J: fuku ふく, *fusu* ふす, *fuseru* ふせる K: bok 북 C: fuhk

1. To fall prostrate, to humble oneself, to submit to.

2. To lie in ambush, to place troops in ambush. *

Note the two radically different groups of meanings but both of them suggest a person crouching down or lying flat. Radical 9 (人).

456. 窟 M: kū J: kutsu クツ, *iwaya* いわや K: gul 굴 C: gwaht

Cave, cavern.

Radical 116 (穴).

457 室 M: shì J: shitsu シツ, *muro* むろ K: sil 실 C: sāt

House, chamber, room. Radical 40 (宀).

456a. 窟室 M: kū shì J: kusshitsu くっしつ K: gul sil 굴실 C: gwaht sāt

Cellar (?), empty room (?).

Commentators are unsure of the exact meaning of this phrase.

458. 陳 M: chén J: chin チン, *tsuraneru* つらねる K: jin 진 C: jahn

To deploy, to lay out, to take up positions.

This character is often used in a military sense. Radical 170 (阜).

459. 宮 M: gōng J: ku ク, kyū キュウ, gū グウ, *miya* みや K: gung 궁 C: gūng

Palace, ruler's dwelling.

Radical 40 (宀).

460. 門 M: mén J: mon モン, *kado* かど K: mun 문 C: mùhn

Door, gate.

Radical 169 (門).

461. 戸 M: hù J: ko コ, to と K: ho 호 C: wuh

Door.

Radical 63 (戸).

462. 階 M: jiē J: kai カイ K: gye 계 C: gāai

Stairs.

Radical 170 (阜).

463. 陞 M: bì J: hei ヘイ K: pye 페 C: baih

Stairs [usually of the palace].

Radical 170 (阜).

464. 親 M: qīn J: shin シン, *oya* おや, *shitashimu* したしむ K: chin 친 C: chān

1. Relatives, intimates, kin, parents. *
2. To be intimate with, to be friendly or familiar with.
3. Oneself, personally.

Synonym (meaning #3): 自 (15). Radical 147 (見).

465. 戚 M: qī J: soku ソク, *seki* セキ K: cheok 척 C: chīk

Relatives, intimates.

親戚 usually means “relations,” but the guests here were probably just people close to the king. Radical 62 (戈).

466. 夾 M: jiá J: kyō キョウ K: hyeop 협 C: gaap

To flank, to stand on either side of, to insert.

Radical 37 (大).

467. 侍 M: shì J: ji ジ, *haberu* はべる, *jisuru* じする K: si 시 C: sih

To attend upon, to serve.

Radical 9 (人).

468. 持 M: chí J: ji ジ, *motsu* もつ K: ji 지 C: chih

To hold, to grasp.

Synonym: 執(364). Radical 64 (手).

469. 鉞 M: pī J: hi 히 K: pi 피 C: pēi

Double-bladed sword.

This character is very rare and is not the one most commonly used for “sword” (for that, see 劍 [560]). Radical 167 (金).

470. 詳 M: yáng (1); xiáng (2) J: yō ヨウ, *itsuwaru* いつわる K: yang 양 (1); sang 상 (2) C: yèuhng (1); chèuhng(2)

1. To feign, to pretend. *

2. Carefully, in detail.

This character, in meaning #1, is a common substitute for the character 佯. Meaning #2, though common, does not occur in our texts. Radical 149 (言).

471. 置 M: zhì J: chi ち, *oku* おく K: chi 치 C: ji

To position, to place.

Radical 122 (网).

472. 炙 M: zhì J: sha シャ, *aburu* あぶる K: ja 자, jeok 적 C: jek

To roast; roasted food.

Radical 86 (火).

473. 腹 M: fù J: fuku フク, *onaka* おなか, *hara* はら K: bok 복 C: fūk

Belly, stomach.

Radical 130 (肉).

474. 擘 M: bò J: haku ハク, *tsunzaku* つんざく K: byeok 벽 C: maak

To tear apart' to tear open, to rip open.

Radical 64 (手).

475 刺 M: cì J: shi シ, *sasu* さす K: ja 자 C: chi

To stab.

Radical 18 (刀).

476. 擾 M: rǎo J: jō ジョウ K: yo 요 C: yíuh

To throw into confusion, to run about in confusion. Radical 64 (手).

477. 亂 M: luàn J: ran ラン, *midare* みだれ, *midaru* みだる, *midasu* みだす K: lan 난 C: lyuhn

To riot, to be thrown into confusion, to disorder, to misgovern; rebellion.

Radical 5 (乙).

478. 滅 M: miè J: metsu メツ, *horobiru* ほろびる, *horobosu* ほろぼす K: myeol 멸 C: miht

To destroy, to annihilate, to be destroyed.

Partial synonym: 亡 (244). Radical 85 (水).

479. 闔 M: hé J: kō コウ K: hap 합 C: hahp

Leaf of a door; to shut, to close.

Here, this character is part of a king's name; it does not occur again in our texts. Radical 169 (門).

480. 閭 M: lú J: ryo リョ K: lyeo 려 C: lèuih

Neighborhood (technically, of 25 families); village or neighborhood gate.

Here, this character is part of a king's name; it only occurs in proper names in our texts.

Radical 169 (門).

479a. 闔閭 M: hé lú J: kōryo こうりょ K: hap lyeo 합려 C: hahp lèuih

Helii. [a personal name]

Name of 光 upon taking the throne (r. 514-495 B.C.E.).

481. 封 M: fēng J: fū フウ, hō ホウ K: bong 봉 C: fūng

To appoint, to grant a fief to; fiefdom.

Radical 41 (寸).

482. 卿 M: qīng J: kei ケイ, kyō キョウ K: gyeong 경 C: hīng

Minister of state.

Radical 26(阝).

COMMENTARY

13.1. Traditional dating: A common way of indicating days and years in traditional China was to assign each one a two-character designation. The first character would be one of a set of ten characters termed the "celestial stems"; the second would be one of a set of twelve termed the "terrestrial branches." The two groups and their Mandarin pronunciations are as follows:

The ten celestial stems (tiangan 天干):

甲 乙 丙 丁 戊 己 庚 辛 壬 癸

The twelve terrestrial branches (dizhi 地支):

子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥

The system designates or counts years (or days) by matching the first stem with the first branch, the second stem with the second branch, and so forth. When the end of each group is reached, that group starts over again. This means that the eleventh designation of the cycle will consist of the first stem and the eleventh branch, the twelfth will consist of the second stem with the twelfth branch, the thirteenth will consist of the third stem and the first branch, and so forth. Sixty combinations occur before the cycle repeats itself.

Here is the full cycle, beginning with 甲子 (and reading left to right horizontally):

甲子 乙丑 丙寅 丁卯 戊辰 己巳 庚午 辛未 壬申 癸酉 甲戌 乙亥

丙子 丁丑 戊寅 己卯 庚辰 辛巳 壬午 癸未 甲申 乙酉 丙戌 丁亥
戊子 己丑 庚寅 辛卯 壬辰 癸巳 甲午 乙未 丙申 丁酉 戊戌 己亥
庚子 辛丑 壬寅 甲卯 甲辰 乙巳 丙午 丁未 戊申 己酉 庚戌 辛亥
壬子 癸丑 甲寅 乙卯 丙辰 丁巳 戊午 己未 庚申 辛酉 壬戌 癸亥

This system is easiest to deal with when years are being designated; since very early times, years have received stem-and-branch designations, which have repeated regularly and without interruption every 60 years (the present cycle began in 1984).

However—days also are designated by the stem-and-branch method, and this cycle also repeats without end. To calculate what the day is when faced with a stem-and-branch designation, the historian must resort to dating books.

In our particular text, we are told that the fatal banquet occurred on the bingzi 丙子 (i.e., the thirteenth designation of the cycle) day of the fourth month. The months were lunar in the traditional calendar (with each month beginning with the new moon, and the full moon occurring in the exact middle of the month, on the fifteenth). To keep the calendar roughly in sync with solar cycles, an "intercalary" month was added to the calendar once every several years. It is unclear which day of the fourth month bingzi would have been, however, because the stem-and-branch cycle did not sync with the months (i.e., they didn't start over every time the month changed). It is also doubtful that the different Chinese states of the pre-imperial period all synchronized their calendars to one another's, so there is no guarantee that any date book would give the right day in this particular case. With the establishment of the Han and Qin dynasties, however, date books were standardized; those you consult after this period can give reliable data on when a particular day occurred.

13.2. Reminder: Grammatical function words are optional! As I have stated a number of times, always expect function words to disappear from sentences if the context would be clear without them. This is quite often the case with 於 when it marks location. In our lesson's text, we have (1. 9):

使專諸置匕首於魚炙之腹中。

Vocabulary Hints

因(196-2) 將(309-2) 兵(171) 伐(202) 圍(263-1)

晉(262) 諸侯(253a, L11) 變(304) 絕(225) 還(198)
於是(11a, L6) 此(145) 失(52) 求(152) 獲(271)
立(420-1, 2, 3) 真(424) 嗣(426) 雖(232) 來(317)
母(280) 弱(372) 今(200) 外(411) 來(317) 內(410)
是(203) 首(366) 身(32) 甲(179) 具(107-1)
自(15-2) 長(343-3) 皆(254) 酣(322-1) 足(166-2)
疾(281-1) 入(125) 匕首(365a, L11) 進(412) 前(306)
攻(172) 盡(235) 上(363)

Character List

- i. 且九亂伏侍兩卿喪四室宮封屬平廢延戶持春月滅發空置老蓋親觀路門陵陳骨(33)
- ii. 刺困夾庸戚潛腹詳閭陞階頓(12)
- iii. 炙闔(2)
- iv. 丙擘擾窟鉞鯁(6)

Lesson 14

Assassin-Retainers: 豫讓(1)

其後七十餘年而晉有豫讓之事。豫讓者，晉人也。故嘗事范氏及中行氏，而無所知名。去而事智伯，智伯甚尊寵之。及智伯伐趙襄子，趙襄子與韓魏合謀滅智伯，滅智伯之後而三分其地。趙襄子最怨智伯，漆其頭以爲飲器。豫讓遁逃山中，曰：「嗟乎！士爲知己者死，女爲說己者容。今智伯知我，我必爲報讎而死，以報智伯，則吾魂魄不愧矣！」乃變名姓爲刑人，入宮塗廁中，挾匕首，欲以刺襄子。襄子如廁，心動，執問塗廁之刑人，則豫讓。內持刀兵，曰：「欲爲智伯報仇！」左右欲誅之，襄子曰：「彼義人也。吾謹避之耳。且智伯亡無後，而其臣欲爲報仇，此天下之賢人也。」卒釋去之。居頃之，豫讓又漆身爲厲，吞炭爲啞，使形狀不可知。行乞於市，其妻不識也。行見其友，其友識之，曰：「汝非豫讓邪？」曰：「我是也。」其友爲泣曰：「以子之才，委質而臣事襄子，襄子必近幸子。近幸子，乃爲所欲，顧不易邪？何乃殘身苦形，欲以求報襄子，不亦難乎？」豫讓曰：「既已委質臣事人，而求殺之，是懷二心以事其君也。且吾所爲者極難耳。然所以爲此者，將以愧天下後世之爲人臣懷二心以事其君者也。」

VOCABULARY (483—536)

483. 豫 M: yù J: yo ㄩˋ K: ye 예 C: yuh

To get ready, to prepare; comfort; to be at ease.

Here, this character is a surname. Radical 152 (豕, "swine," "pig").

484. 讓 M: ràng J: jō ジョウ, *yuzuru* ゆずる K: yang 양 C: yeuhng

1. To demur to, to defer to, to give in to; to abdicate [the throne],
2. To scold, to berate.

Though this character appears here as part of a name, it is an important and common one. In the first meaning, this term refers to a Confucian virtue: the ability to surrender one's own desires and needs for the sake of others. It frequently refers to a ruler abdicating his throne, especially (in certain famous cases) to a man more virtuous than himself. Meaning #2, though quite common, does not occur in our texts. Radical 149 (言).

483a. 豫讓 M: yù ràng J: yō jō ゆじょう K: ye yang 예양 C: yuh yeuhng

Yu Rang, [a proper name]

Name of a retainer-warrior.

485. 范 M: fàn J: han ハン K: beom 범 C: faahn

Fan.

One of the ruling clans of 晉. This character also became a fairly common surname. Radical 140(艸).

486. 氏 M: shì J: shi シ, *uji* うじ K: ssi 씨 C: sih

Clan, lineage.

Radical 83 (氏).

111a. 中行 M: zhōng háng J: chūkō ちゅうこう K: jung haeng 중형 C: jūng hòhng

Zhonghang.

One of the ruling clans of 晉. Note the special pronunciation of 行.

487. 智 M: zhì J: chi ち K: ji 지 C: ji

Wise, resourceful, clever.

Here, this character is the name of one of the clans of 晉. Radical 72 (日).

487a. 智伯 M: zhì bó J: chi haku ちはく K: ji baek 지백 C: ji baak

The Earl of Zhi.

Prominent general and leader of the 智 clan.

488. 尊 M: zūn J: son ソン, *tattomu* たつとむ K: jon 존 C: jyūn

To respect, to honor; respected, honored.

Partial synonym: 貴 (81). Radical 41 (寸).

489. 寵 M: chǒng J: chō チョウ K: chong 총 C: chún

Favor, love, patronage; to favor. Radical 40 (宀).

490. 襄 M: xiāng J: j ジョウ K: yang 양 C: sēung

To help, to assist; to achieve, to accomplish.

This character appears most often as a surname or as a posthumous title for rulers and feudal lords (as is the case here). Radical 145 (衣).

490a. 襄子 M: xiāng zǐ J: jō shi じょうし K: yang ja 양자 C: sēung jí

Viscount Xiang.

Leader of the 趙 clan and grandson of 趙簡子 (from Lesson 6).

491. 韓 M: hán J: kan カン K: han 한 C: hòhn

Han.

Name of a clan of 晉. Like 趙, this clan survived the partitioning of 晉 and became an independent state. Radical 178 (韋, “tanned leather”).

492. 魏 M: wèi J: gi ぎ K: wi 위위 C: ngaih

Wei.

Name of a clan of 晉. 魏 also survived the partition and became an independent state. Radical 194 (鬼, “spirit”).

493. 合 M: he J: gō ゴウ, *au* あう, *awasu* あわす K: hap 합 C: hahp

1. To bring together, to unite, to fuse,
2. To close, to shut.
3. To be appropriate for, to fit in with. Radical 30 (口).

494. 最 M: zuì J: sai サイ, *mottomo* もっとも K: choe 최 C: jeui

Most, -est.

This character is usually used to indicate the superlative degree. Radical 73 (日).

495. 漆 M: qī J: shitsu シツ, *urushi* うるし K: chil 칠 C: chāt

Paint, lacquer, varnish; to paint, to varnish.

Buildings and other objects were often painted for preservation purposes. Radical 85 (水).

496. 頭 M: tóu J: tō トウ, *zu* ズ, *atama* あたま, *kōbe* こうべ K: du 두 C: tàuh

1. Head. *
2. [Noun suffix, lacking set meaning.]

This character is commonly used as a noun suffix in more colloquial literary Chinese; it is used in a similar way in modern Mandarin. Synonym (meaning #1): 首(366). Radical 181 (頭).

497. 器 M: qì J: kǐ 器, *utsuwa* うつわ K: gi 기 C: hei

1. Vessel, container, utensil. *

2. Capacity, ability.

The second meaning is an abstract derivation of the first: the usefulness or utility of an individual. Radical 30 (口).

498. 遁 M: dùn J: ton トン, *nogareru* のがれる K: dun 둔 C: deuhn

To flee, to avoid, to hide.

Synonym: 逃(go). Radical 162 (悉).

499. 嗟 M: jiē J: sa サ, a あ K: cha 차 C: jē

To sigh; Alas!

Radical 30 (口).

1a. 知己 M: zhījǐ J: chiki ちき K: ji gi 지기 C: jī géi

An intimate friend (lit., “[a person] who knows oneself”).

Note that the usage of the phrase here is different from its usage in Lesson 1; the 己 is not reflexive but refers to the perspective of the person who has the friend.

500. 容 M: róng J: yō ヨウ, *katachi* かたち K: yong 용 C: yùhng

Countenance, facey expression; to adorn [the face]. Radical 40 (山).

501. 魂 M: hún J: kon コン, *tamashii* たましい K: hon 혼 C: wàhn

Soul, spirit.

One of the two "souls" every human possesses; this soul goes heavenward after death. Radical 194 (鬼).

502. 魄 M: pò J: taku タク, haku ハク K: baek 백 C: paak

Soul, spirit.

This character refers to one of the two "souls" every human possesses; this soul goes into the earth after death. 魂魄 is a synonym compound for "soul." Radical 194 (鬼).

503. 愧 M: kuì J: ki キ, hajiru はじる K: goe 괴 C: kwáih

To feel ashamed; to shame.

Synonym: 慚(258). Radical 61 (心).

504. 姓 M: xìng J: shō しょう, sei セイ K: seong 성 C: sing

Surname, clan name.

Radical 38 (女).

505. 刑 M: xíng J: kei ケイ K: hyeong 형 C: yìhng

1. Punishment, sentence; to punish. *

2. Model, image, ideal; to provide a model or example for (used for 型)

刑人 thus means "convict" or generally anyone carrying out mandatory labor as punishment for a crime. Radical 18 (刀).

506. 塗 M: tú J: to ト, nuru ぬる K: do 도 C: tòuh

1. To paint, to coat in mud; paint, mud*

2. Road, path (used for 途).

Radical 32 (土).

507. 廁 M: cè J: shi シ, *kawayaya* かわや K: cheuk 측 C: chi

Privy, outhouse, toilet.

This word is sometimes written 廁.Radical 53 (广).

508. 挟 M: xié J: kyō キョウ, *hasamu* はさむ K: hyeop 협 C: hihp

To insert, to clasp underneath the arm.

Radical 64 (手).

19a. 心動 M: xīn dòng J: *kokoro ugoku* こころうごく K: sim dong 심동 C: sām duhng

To be suspicious, to be uneasy.

509. 刀 M: dāo J: tō トウ, *katana* かたな K: do 도 C: dōu

Knife, blade, sword.

Radical 18 (刀).

510. 仇 M: chóu J: kyū キュウ, *ada* あだ, *kataki* かたき K: gu 구 C: sàuh

Enemy, foe; hatred, feud.

This character is used interchangeably with 讎 (408). Radical 9 (人).

511. 誅 M: zhū J: chū チュウ K: ju 주 C: jyū

To execute, to punish.

Radical 149 (言).

512. 謹 M: jǐn J: kin キン, *tsutsushimu* つつしむ K: geun 근 C: gán

To be careful, to be conscientious.

Radical 149 (言).

513. 釋 M: shì J: shaku シャク, seki セキ K: seok 석 C: sīk

To free, to release, to explain.

Because this character was used in the sinicization of the Buddha's name, Shakyamuni, it also comes to mean "Buddha" or "Buddhist." Radical 165 (采, "to distinguish").

514. 頃 M: qǐng J: kei ケイ, koro ころ K: gyeong 경 C: kíng

Time, interval of time brief period of time.

居 (259) is frequently used in the expression 居頃 to mean "shortly afterward," "after a while." The 之 here is a "dummy" character, inserted for the sake of the rhythm; this use is fairly typical in elapsed-time expressions (compare 久之 in Lesson 16). Radical 181 (頁).

515. 厲 M: lì J: rei レイ K: lyeo 려 C: laih

1. Severe, harsh; severity, harshness.

2. Sores, ulcers, blisters. *

Meaning #2 (used in this lesson's text) substitutes for the "correct" character, 癩. Exposure to the varnish destroys the skin. 豫讓 does this to give himself the appearance of a leper or similar diseased outcast. Radical 27 (厂).

516. 吞 M: tūn J: don ドン, *nomu* のむ K: tan 탄 C: tān

To swallow.

Radical 30 (口).

517. 炭 M: tàn J: tan タン, *sumi* すみ K: tan 탄 C: taan

Ashes, charcoal, lye.

Radical 86 (火).

518. 啞 M: yǎ J: a ア, *oshi* おし K: a 아 C: á

Mute, hoarse.

Radical 30 (口).

519. 形 M: xíng J: gyō ギョウ, *kei* けい, *kata* かた, *katashi* かたち K: hyeong
형 C: yìhng

External form, shape.

Radical 59 (彡, “feathered hair ornament”).

520. 狀 M: zhuàng J: jō ジョウ K: sang 상 C: johng

Form, appearance, shape.

Here, 狀 forms a synonym compound with 形. Radical 90 (爿, “bed,” “couch”).

521. 乞 M: qǐ J: kitsu キツ, *kotsu* コツ, *kou* こう K: geol 걸 C: hāt

To beg; beggar.

Radical 5 (乙).

522. 市 M: shì J: shi シ, *ichi* いち K: si 시 C: síh

Marketplace, city; to purchase in a marketplace.

Radical 50 (巾, “cloth”).

523. 識 M: shí J: shiki シキ K: sik 식 C: sīk

To recognize, to know.

Radical 149 (言).

524. 友 M: yǒu J: yū ユウ, *tomo* とも K: u 우 C: yáuh

Friend.

Radical 29 (又).

525. 汝 M: rǔ J: jō ジョ, *nanji* なんじ, *nare* なれ K: yeo 여 C: yúh

You. [secondperson pronoun, often informal or rude]

Radical 85 (水).

526. 泣 M: qì J: kyū キュウ, *naku* なく K: eup 읊 C: yāp

To weep.

Radical 85 (水).

527. 才 M: cái J: sai サイ K: jae 재 C: chòih

Talent, ability.

Radical 64 (手).

528. 委 M: wěi J: i イ, *makasu* まかす, *makaseru* まかせる K: wi 위 C: wái

To entrust, to give over to.

Radical 38 (女).

529. 質 M: zhì J: shitsu シツ K: jil 질 C: jāt

Substance, matter, essence; substitute, pawn, hostage,

委質 would mean something like 委身, that is, "to entrust oneself." Radical 154 (貝)

530. 近 M: jìn J: kin キン, *chikai* ちかい, *chikazuku* ちかづく, *chikazukeru* ちか
ずける K: geun 근 C: gahn

Close, near; to approach, to be intimate with, to treat as a friend.

In the last two meanings this character is synonymous with 親(464-2). Radical 162 (定).

531. 幸 M: xìng J: kō コウ, *sachi* さち, *saiwai* さいわい K: haeng 행 C: hahng

Good fortune; luckily; to favor, to treat well.

In the last two meanings this character is synonymous with 寵{489}. Radical 32 (土).

532. 顧 M: gù J: kō コ, *kaerimiru* かえりみる K: go 고 C: gu

1. To look back, to regard; to look after, to heed.

2. But, however, on the other hand.

3. How could... (used in rhetorical questions expecting the opposite). *

The concrete act of looking backward led to meaning #2—when one makes a counterstatement, has a reservation, or contradicts oneself, one is “looking back,” so to speak. Meaning #3, used in our lesson text here, is rather rare: 顧不易邪, “How could [that] not be easy?” Radical 181 (頁).

533. 殘 M: cán J: zan ザン, *nokoru* のこる K: jan 잔 C: chàahn

To decimate; to linger, to be left behind; cruel.

Radical 78 (歹).

534. 苦 M: kǔ J: ku ク, *kurushimu* くるしむ, *kurushii* くるしい, *nigai* にがい K: go 고 C: fú

To suffer, to toil; bitter, toilsome; to find bitter or difficult, to suffer from.

Radical 140 (艸).

535. 懷 M: huái J: kai カイ, *natsukashimu* なつかしむ, *futokoro* ふところ K: hoe 회 C: wàaih

1. To cherish, to harbor, to long for. *
2. Chest/bosom; to store in the folds of the garment over the chest.

Radical 61 (心).

324a. 二心 M: èr xīn J: nishin にしん K: i sim 이십 C: yih sām

Disloyal or traitorous intentions.

536. 極 M: jǐ J: kyoku キョク, goku ごく, *kiwamaru* きわまる, *kiwameru* きわめる K: geuk 𠄎 C: gihk

Extremely, most; end, further extent; to get to the end of, to fathom. Radical 75 (木).

COMMENTARY

14.1. 而無所知

(1. 2): "but he had no way to become renowned"—literally, "he did not have fame that was known."

14-2. 滅智伯之後(1. 3): Though you might be tempted to read this as "After they destroyed The Earl of Zhi ...," most interpret 後 here to mean heirs/descendants (53-2). This interpretation fits in with the use of 後 in line 9.

14.3. 士爲知己者死，女爲說己者容(11. 4-5): "A knight dies for one who understands him well, and a woman adorns herself for one who takes pleasure in her." This became a proverb in later literature. It is one of the earliest examples of the tendency in Chinese rhetoric to compare the relationship of a retainer and his lord to that of a woman and her lover or husband.

14.4. 吾謹避之耳(1. 8): Here is the first use in our texts of the final sentence particle 耳 (21-2), which is said to be a "fusion" of 而已. Literally meaning "and that's the end," it is usually translated adverbially as "only" or "simply." Here, it would mean "I will simply be careful to avoid him."

14.5. 居頃之，豫讓又漆身為厲，吞炭為啞，使形狀不可知。行乞於市，其妻不識也。行見其友，其友識之 (11. 9-11): The point here is that he is disfiguring himself in order to make himself unrecognizable, and then he tests the alteration with his wife and friends. Another version of the story, from the Zhanguo ce 戰國策 (in English Intrigues of the Warring States) tells it a little differently. In that version, 預讓 first disfigures himself, but when his wife recognizes him by the sound of his voice, he then drinks lye to disguise himself further. His friends, however, still know him.

14.6. 汝非豫讓邪 (1. 11): We've already seen the rhetorically complex use of 非 in 5.3 ("It's not the case that..."). However, it is only in this lesson's text that we see the simplest use of this negative—inserted between X and Y in an XY 也 sentence, as follows:

汝非豫讓。 You are not Yu Rang.

Note that in our lesson text, this sentence ends with a question particle, turning it into a rhetorical question:

汝非豫讓邪? Aren't you Yu Rang?

14.7. 所以 explanation sentences: 所以 was introduced in 10.3, translated as "the means by which" (review typical sentences if you need to). Because 以 can often express reason as well as method or instrument, 所以 can also mean "the reason why," and it can be placed in the first phrase of two-phrase explanation sentences. This practice is often used to make 者也 explanation sentences (7.5) more clear. Moreover, the second clause often has a redundant coverb 以 (or sometimes 為) added, simply to emphasize the structure. In the following examples, see how the practice sentences from 7.5 can be changed:

趙簡子罷師者，聽公盧之言也。→ 趙簡子(之)所以罷師者，(以)聽公盧之言也。 The reason why Viscount Jian of Zhao disbanded the army was because he

listened to Gong Lu's words.

臣為君盡忠者，君愛之也。→ 臣(之)所以為君盡忠者，(以)君愛之也。 The reason why the minister exhausted his loyalty to the fullest for his ruler was because the ruler loved him.

公盧得妻者，不知選桑也。→ 公盧(之)所以得妻者，(以)不知選桑也。The reason why Gong Lu obtained a wife was because he didn't know how to select mulberry leaves.

孔子衣破衣而耕者，不受邑於公也。→ 孔子(之)所以衣破衣而耕者，(以)不受邑於公也。
The reason why Confucius wore tattered clothes and plowed was because he didn't accept a town from the duke.

桓公舉兵而伐魯者，魯君不貴之也。→ 桓公(之)所以舉兵而伐魯者，(以)魯君不貴之也。
The reason why Duke Huan raised troops and attacked Lu was because the ruler of Lu did not respect him. You should now be able to read the complex last sentence of the Lesson 14 text! But if you need some help, try to divide it like this:

然所以爲此者，But the reason why I am doing this

將以愧 is because by means of this I will shame

天下後世之 the-in-the-world-later-generation-

爲人臣 become-other-people's-subjects/ministers [and yet]

懷二心 harbor-disloyal-intentions-

以事其君者也。 and-by-means-(of that)-serve-their-rulers people.

Vocabulary Hints

餘(301) 年(261) 晉(262) 事(76-2) 及(296-2 & 296-3)

名(180) 伯(260-2) 甚(374) 伐(202)

滅(478) 分(631) 地(354) 怨(5) 飲(117)

逃(90) 說(402-2) 必(303) 讎(408) 矣(266)

變(304) 入(125) 宮(459) 匕首(365a, L11) 如(129-2)

執(364) 問(370) 內(410) 持(468) 兵(171)

Character List

i. 刀刑厲友合嗟器塗容尊幸形懷才智極汝泣苦誅識質近韓頭顧 (27)

ii. 姓委寵市愧挾最氏殘狀范襄謹讓豫釋魂(17)

iii. 仇乞吞漆遁頃(6)

iv. 啞炭廁魄(4)

Lesson 15

Assassin-Retainers: 豫讓(2)

既去，頃之，襄子當出，豫讓伏於所當過之橋下。襄子至橋，馬驚。襄子曰：「此必是豫讓也！」使人問之，果豫讓也。於是襄子乃數豫讓曰：「子不嘗事范中行氏乎？智伯盡滅之，而子不為報讎，而反委質，臣於智伯。智伯亦已死矣，而子獨何以為之報讎之深也？」豫讓曰：「臣事范中行氏，范中行氏皆眾人遇我，我故眾人報之。至於智伯，國士遇我，我故國士報之。」襄子喟然歎息而泣曰：「嗟乎豫子！子之為智伯，名既成矣，而寡人赦子亦已足矣。子其自為計！寡人不復釋子。」使兵圍之。豫讓曰：「臣聞明主不掩人之美，而忠臣有死名之義。前君已寬赦臣，天下莫不稱君之賢。今日之事，臣固伏誅。然願請君之衣而擊之焉，以致報讎之意，則雖死不恨。非所敢望也。敢布腹心。」於是襄子大義之，乃使使持衣與豫讓。豫讓拔劍三躍而擊之，曰：「吾可以下報智伯矣！」遂伏劍自殺。死之日，趙國志士聞之，皆為涕泣。

VOCABULARY (537—562)

537. 橋 M: qiáo J: kyō キヨウ, *hashi* はし K: gyo 교 C: kùh

Bridge.

Radical 75 (木).

538. 驚 M: jīng J: kyō キヨウ, *kei* ケイ, *odoroku* おどろく, *odorokasu* おどろかす K: gyeong 경 C: gīng

Startled, surprised; to startle.

Radical 187 (馬).

539. 數 M: shǔ (1); shù (2); shuò (3); cù (4) J: sū スウ, *shibashiba* しばしば, *semeru* せめる K: sak 삭, su 수, chok 축 C: sóu(1); sou(2); sok(3); chūk(4)

1. To number, to count; to berate, to scold. *
2. Several; number, quantity.
3. Several times.
4. Small-meshed (describes fishing nets).

Note the three different pronunciations in Mandarin for the different parts of speech: a verb (originally meaning “to count” but by extension meaning “to berate,” “to scold,”—the idea being that the scolder is “counting up” the wrongdoings of the person he is addressing); an adjective or noun; and an adverb. Meaning #4 is a rare usage, but it will occur in Lesson 23. Radical 66 (欠).

540. 深 M: shēn J: shin シン, *fukui* ふかい, *fukameru* ふかめる, *fukamaru* つかまる K: sim 심 C: sām

Deep, profound; deeply; to sink.

Radical 85 (水).

541. 眾 M: zhòng J: shu シュ, shū シュウ K: jung 중 C: jung

Crowd, multitude, masses.

This character is written a number of ways, 衆 being the next most common. Radical 122 (网).

541a. 眾人 M: zhòng rén J: shūjin しゅうじん K: jung in 중인 C: jung yàhn

Mediocre person, ordinary person; commoners, the masses.

542. 遇 M: yù J: gū グウ, gu グ, *ashirau* あしらう, *au* あう K: u 우 C: yuh

1. To treaty to behave toward. *

2. To encounter, to meet.

Meaning #2, though quite common, does not occur in our texts. Radical 162 (定).

114a. 至於 M: zhìyú J: *ni itari* にいたり K: ji eo 지어 C: ji yū

As for..., when it comes to....

57a. 國士 M: guó shì J: kokushi こくし K: guk sa 국사 C: gwok sih

A knight renowned throughout the state.

543. 喟 M: kuì J: ki 키 K: wi 위 C: wái

Deeply (used to describe sighing).

Radical 30 (口).

544. 歎 M: tàn J: tan タン, *nageku* なげく K: tan 탄 C: taan

To sigh.

You may also find this character written 嘆. Radical 76 (欠, “lacking”).

545. 息 M: xī J: soku ソク, *iki* いき, *ikimu* いきむ, *ikou* いこう K: sik 식 C: sīk

1. To sigh, to breathe; breath. *

2. To rest, to cease.

Here, the character forms a synonym compound with 歎. Radical 61 (心).

546. 寡 M: guǎ J: ka カ K: gwa 과 C: gwá

1. Rare, few, scarce.

2. Orphan, widow.

Radical 40 (宀).

546a. 寡人 M: guǎ rén J: kajin かじん K: gwa in 과인 C: gwá yàhn

[First person pronoun used only by rulers.]

Though early commentators disagree on this term’s origins, it probably means “the orphaned one” (i.e., the ruler has a right to the throne because of the death of his father). Others assert that it is an abbreviation of 寡德之人, “1, of few virtues”—that is, that it is a polite, self-effacing term.

547. 赦 M: shè J: sha シャ, *yurusu* ゆるす K: sa 사 C: se

To pardon, to forgive.

Radical 66 (女).

548. 明 M: míng J: mei メイ, myō ミヨウ, *akarui* あかるい, *akiraka* あきらか
K: myeong 명 C: mihng

1. Bright, shining.
2. To understand, to clarify.
3. Wise, enlightened; to be enlightened. *
4. Clear; clear eyesight.
5. Eminent, famous, high-quality.

Although this character is used in a very broad range of meanings, all of the meanings are more or less related to a sense of brightness or brilliance.

Radical 72 (日).

549. 主 M: zhǔ J: shu シュ, shū シュウ, *nushi* ぬし K: ju 주 C: jyú

Ruler, master; host.

Radical 3 (丶).

550. 掩 M: yǎn J: en エン, *ōu* おおう K: eom 엮 C: yím

To cover, to conceal, to wipe.

Radical 64 (手).

551. 美 M: měi J: bi ビ, *utsukushii* うつくしい K: mi 미 C: méih

Beauty; beautiful; good points, assets.

Radical 123 (羊).

552. 寬 M: kuān J: kan カン, *hiro* ひろい K: gwan 관 C: fūn

Magnanimous, tolerant.

Radical 40 (宀).

368a. 莫不 M: mò bù J: (no set rendering) K: mak bu 막부 C: mohk bāt

Everyone (lit., “no one not”).

This phrase is a double negative, somewhat more emphatic than 皆(254).
Compare it also to 盡 (235).

553. 稱 M: chēng (1-2); chèn (3) J: shō ショウ, *tonaeru* となえる, *tataeru* たたえる K: ching 칭 C: chīng (1-2); ching (3)

1. To praise; to name, to term. *

2. To weigh.

3. Suitable, agreeable; to fit, to find [something] suitable, to please.

Radical 115 (禾).

554. 願 M: yuàn J: gan ガン, *negau* ねがう, *negai* ねがい K: won 원 C: yuhn

To be willing.

This character is used most often as a polite request word (“I am willing to do that” or “I am willing for you to do that”), similar to 請(144-1). (It is probably used with 請 in a synonym compound here.) Radical 181 (頁).

555. 擊 M: jī J: geki ゲキ, *utsu* うつ K: gyeok 격 C: gīk

To hit, to strike, to beat.

Radical 64 (手).

556. 意 M: yì J: i イ K: ui 의 C: yi

Thoughts' intentions, will; idea, significance.

Radical 61 (心).

557. 恨 M: hèn J: kon コン, *uramu* うらむ, *urami* うらみ K: han 한 C: hahn

Resentment, hatred; to hate, to resent.

Partial synonyms: 怨 (5), 憎 (307). Radical 61 (心).

558. 布 M: bù J: ho ホ, fu フ, *nuno* ぬの, *hiku* ひく K: po 포 C: bou

Cloth; to unroll, to spread; to relate, to tell

The meaning “to relate” derives figuratively from the image of a cloth being spread out. Radical 50 (巾).

473a. 腹心 M: fù xīn J: fokushin ふくしん K: bok sim 복심 C: fūk sām

Innermost feelings and thoughts (lit., “belly and heart”).

559. 拔 M: bá J: batsu バツ, *nuku* ぬく K: bal 발 C: baht

To pull up or out, to rescue, to draw [a sword].

Radical 64 (手).

560. 劍 M: jiàn J: ken ケン, *tsurugi* つるぎ K: geom 검 C: gim

Two-edged sword.

This character is probably the most common word in literary Chinese for a sword. Radical 18 (刀).

561. 躍 M: yuè J: yaku ヤク, *odoru* おどる K: yak 약 C: yeuhk

To leap, to jump.

Radical 157 (足).

562. 涕 M: tì J: i イ, tei テイ, *hanashiru* はなしる K: che 체 C: tai

To weep; tears.

Technically, this character represents mucus flowing from the nose, but for obvious reasons very few English translators render it literally. Radical 85 (水).

COMMENTARY

15.1. 所當過之橋下(l. 1): Note the fairly complicated modifiers here: "under the bridge that he [the viscount] should be crossing." 所 precedes both the verb 過 and the adverb 當.

15.2. 而子獨何以爲之報讎之深也(l. 4): This sentence is inverted for the sake of emphasis, much like those discussed in 7.2 (the less emphatic version would be 而子獨何以爲之深報讎). Literally, it reads: "but you alone—why the depth of for his sake taking revenge on his enemy?"—that is, "why are you alone [trying to] take revenge for his sake so seriously?"

15.3. 范中行氏皆眾人遇我(l. 5): 眾人 is used adverbially here to describe the manner of treatment (遇; compare 12.9): "treated me as an ordinary person." In the next sentence, 國士 is used the same way.

15.4. 喟然歎肩(l. 6): Note the distinctive use of 然(231-3) here. 然 often turns an adjective that precedes it into an adverb ("in an X manner," "X-ly"); however, sometimes it is merely added to expand the adjective to two syllables for the sake of rhythm—so don't make this usage into a universal rule.

15-5. 子之爲智伯, 名既成矣(l. 7): 爲 is used here as a verb, "to act on behalf of" (compare 12.4); the first phrase is nominalized as a topic for the second half of the sentence: "[As for] your acting on behalf of the Earl of Zhi, your reputation was already complete"—in other words, "your earlier attempt to assassinate me should have been enough to guarantee you respect [and so I cannot continue to forgive you]."

15-6. 子其自爲計(1. 7): "You should make plans for yourself." Note the use of the adverb 自 here with the coverb (compare 12.4), and the mild imperative use of 其 (compare 11.6). The meaning here is "prepare to die."

15.7. 臣聞...(l. 8): As in Lesson 4, here the expression "I have heard..." introduces a general proverb or aphorism.

15-8. 然願請君之衣而擊之焉(l.10): It is a little unusual for a sentence to have 之 and 焉 consecutively; here, 之 refers to the robe, and 焉 mostly likely means "in this place."

15-9. 吾可以下報智伯矣(l. 12): Though the general meaning of this phrase is clear, the specifics may be open to interpretation. The 可以 is likely to be doing double duty here, as at the end of Lesson 8 (compare 8.4)—"I can by means of this" 下 poses some problems; in the version in the Zhanguo ce, this character is missing altogether, leaving 吾可以報智伯矣, which quite easily could be taken as "I can in this way avenge the Earl of Zhi." If we accept the 下, however, we may take it (as some have) to refer to going to the Underworld after death and then take 報 to mean "to report to"—this would render the phrase as "I can in this way report 'down below' to the Earl of Zhi." Such a reading must remain somewhat tentative.

Vocabulary Hints

當(187-2 and 187-3) 伏(455-1 and 455-2) 必(303) 問(370)

果(288) 於是(11a, L6) 范(485) 中行(111a, L14)

氏(486) 反(68-3) 委(528) 質(529)

矣(266) 獨(228) 何以(184a, L10) 皆(520)

然(231-2 and 231-3) 泣(526) 名(180) 成(77)

其(73-2) 計(128) 釋(513) 兵(171)

忠(99) 前(306) 日(110) 固(328-1)

誅(511) 致(142) 報(26-3) 雖(232)

敢(175)望(182)志(213)

Vocabulary List

i. 主劍寡布息意擊數明歎深稱眾美遇願驚 (17)

ii. 寬恨拔掩橋涕躍(7)

iii 赦(I)

iv .喟(I)

Lesson 16

Assassin-Retainers: 聶政(1)

其後四十餘年而軹有聶政之事。聶政者，軹深井里人也。殺人避仇，與母姊如齊，以屠爲事。久之，濮陽嚴仲子事韓哀侯，與韓相俠累有隙。嚴仲子恐誅，亡去游，求人可以報俠累者，至齊。齊人或言聶政勇敢士也，避仇隱於屠者之間。嚴仲子至門請，數反，然後具酒自觴聶政母前。酒酣，嚴仲子奉黃金百鎰，前爲聶政母壽。聶政驚怪其厚，固謝嚴仲子。嚴仲子固進，而聶政謝曰：「臣幸有老母。家貧，客游以爲狗屠，可以旦夕得甘毳以養親。親供養備，不敢當仲子之賜。」嚴仲子辟人，因爲聶政言曰：「臣有仇，而行游諸侯眾矣。然至齊，竊聞足下義甚高，故進百金者，將用爲大人羶糲之費，得以交足下之驩。豈敢以有求望邪？」聶政曰：「臣所以降志辱身居市井屠者，徒幸以養老母。老母在，政身未敢以許人也。」嚴仲子固讓，聶政竟不肯受也。然嚴仲子卒備賓主之禮而去。

Vocabulary (563-605)

563. 軹 M: zhǐ J: shi シ K: ji 지 C: jí

Zhi.[a place-name]

Name of a town in 魏. Radical 159 (車).

564. 聶 M: niè J: jō ショウ K: seop 섭 C: nihp

Nie. [a surname]

Radical 128 (耳).

565. 政 M: zhèng J: sei 세이, shō 쇼ウ, *matsurigoto* まつりごと K: jeong 정 C: jing

Government, administration, management.

Here, this character is a personal name. Radical 66 (欠).

564a. 聶政 M: niè zhèng J: jō sei じょうせい K: seop jeong 섭정 C: nihp jing

Nie Zheng (name of an assassin-retainer).

566. 井 M: jǐng J: shō 쇼ウ, sei 세이, い K: jeong 정 C: jéng

Well (for drawing water); village, village center.

Radical 7 (二).

54. 深井 M: shēn jǐng J: shinsei しんせい K: sim jeong 심정 C: sām jéng

Deepwell (name of a town).

567. 姊 M: zǐ J: shi シ, ane あね K: jeo 저 C: jé, jí

Elder sister.

Radical 38 (女).

568. 屠 M: tú J: to ト, *hofuru* ほふる K: do 도 C: tòuh

Butcher; to kill, to butcher, to put to the sword.

Butchery was considered an "unclean" occupation in early China and hence, disgraceful. This attitude strengthened after the arrival of Buddhism. Radical 44 (尸).

569. 久 M: jiǔ J: kyū キュウ, *hisashii* ひさしい, *hisashiku* ひさしく K: gu 구 C: gáu

Long time, for a long time.

Note the use of a "dummy" 之 (compare 居頃之, Lesson 14, line 9). Radical 4 (丿).

570. 濮 M: pú J: boku ボク K: bak 북 C: buhk

The Pu River.

Located in modern Henan 河南. Radical 85 (水)

571. 陽 M: yáng J: yō ヨウ K: yang 양 C: yèuhng

The yang principle (as opposed to 陰[427]); sunlight, the sunlit side of something.

You will find that 陽 is often used with the name of a river to indicate the name of a town. Because China is located in the northern hemisphere, sunlight falls from the south directly onto the northern banks of rivers, so 陽 is used to indicate the northern bank. (With mountains, the opposite is true: 陽 is used for the southern side of a mountain, 陰 for the northern).

Consequently, a town name like 滎陽 means "the northern bank of the Pu River." Radical 170 (阜).

570a. 濮陽 M: pú yáng J: bokuyō ぼくよう K: bak yang 북양 C: buhk yèuhng

Puyang. [a place-name]

A town located in the state of 衛(274).

572. 嚴 M: yán J: gon ゴン, gen ゲン, *ikameshii* いかめしい, *kibishii* きびしい K: eom 엄 C: yìhm

Strict, severe; solemn, majestic.

Here, this character is a surname. Radical 30 (罫).

572a. 嚴仲子 M: yán zhòng zǐ J: gen chūshi げんちゆし K: eom jung ja 엄중자 C: yìhm juhng jí

Yan Zhongzi (a politician from 衛 who served the state of 韓)

仲子 was his “polite” name, and it may have indicated his kinship position within his clan; his personal name was 遂.

573. 哀 M: āi J: ai アイ, *aware* あわれ, *awaremu* あわれむ, *awareppoi* あわれっ
ばい K: ae 애 C: ōi

To grieve, to mourn, to lament, to pity; sorrowful, lamentable.

Radical 30 (口).

573a. 哀侯 M: āi hòu J: ai kō あいこう K: ae hu 애후 C: ōi hauh

Marquis Ai (of 韓)

Scholars agree that the 史記 has made a mistake here, and that the events described actually occurred during the reign of this ruler's grandfather, Marquis Lie 列侯(r. 399-387 B.C.E.)

574. 俠 M: xiá J: kyō キョウ K: hyeop 협 C: hahp

Heroic, chivalrous.

Here,俠 is a surname. This character (which does not occur in its regular meaning in our texts) usually describes a forceful, physically strong man trained in the use of weapons who goes above the law to right wrongs. Sometimes viewed favorably, such men were also often seen as vigilantes or bullies. The 史記 dedicates a collective biography to them. Radical 9 (人).

575. 累 M: lèi J: rui ルイ K: lu 루 C: leuih

Trouble, involvement; to pile up, to accumulate; accumulated; to burden, to weary.

Here, this character is a personal name. Radical 120 (糸).

574a. 俠累 M: xiá lèi J: kyō rui きょうるい K: hyeop lu 협루 C: haahp
lèuih

Xia Lei (a minister of the state)

累 was his “polite” name; his personal name was Guī 傀.

576. 隙 M: xì J: geki ゲキ K: geuk 罅 C: gwīk

Crack, fissure; grudge, quarrel, enmity, feud.

Radical 170 (阜).

577. 恐 M: kǒng J: kyō キョウ, *osoreru* おそれる K: gong 恐 C: húng

To fear; fear.

Radical 61 (心).

578. 游 M: yóu J: yū ユウ, *asobu* あそぶ, *oyogu* およぐ K: yu 유 C: yàuh

To play, to stroll, to wander; to swim.

In all except the last meaning, this character is used interchangeably with 遊 {287}. Radical 85(水).

579. 或 M: huò J: *aru* ある K: hok 或 C: waahk

1. Someone, somebody, some people. *
2. Sometimes.

Like 莫(368-1), this character is used like an adverb; it is often preceded by a subject that expresses the larger group: 左右或知之, “Some of the retainers/someone among the retainers knew it”; 公或伐齊, “Some of the dukes/someone among the dukes attacked Qi”; 兵或欲殺之, “Some of the soldiers/someone among the soldiers wanted to kill him.”

Radical 62 (戈).

580. 隱 M: yǐn J: in イン, on オン, *kakusu* かくす, *kakureru* かくれる, *komoru* こもる K: eun 은 C: yán

1. To hide, to conceal; hidden, obscure. *
2. To be pained by, to be upset by.

Do not confuse this character with 陰(427), though the meanings of the two characters do overlap. Meaning #2 (encountered in Lesson 25) is rare.
Radical 170 (阜).

581. 閒 M: jiān (1); xián (2) J: kan カン, *aida* あいだ, *ma* ま K: gan 간 (1); han 한 (2) C: gān(1), hàahn(2)

1. Middle, midst. *
2. Leisurely, calm, idle; on vacation.

In meaning #1, this character is a very common substitute for 間 (221).
Radical 169 (門).

231a. 然後 M: rán hòu J: *shikarunochi* しかるのち K: yeon hu 연후 C: yìhn hauh

Only then.

Literally, “it being thus, afterward.” Synonym: 而後(35a).

582. 黃 M: huáng J: kō コウ, ō オウ, *ki* き K: hwang 황 C: wòhng

Yellow.

Radical 201 (黃).

583. 金 M: jīn J: kin キン, kon コン, *kane* かね K: geum 금 C: gām

1. Metal
2. Precious metal (usually gold or silver). *

Since this character's meanings can be very broad, 黃金, “yellow metal,” is sometimes used to specify “gold.” Sometimes the character is used with a number to represent some quantity of gold or silver (compare 百金, which appears later in this lesson's text). Radical 167 (金).

584. 鑑 M: yì J: itsu イツ K: il 일 C: yaht

Yi (measurement of monetary weight).

Generally considered to be equal to 20 or 24 兩(446-2). Radical 167 (金).

585. 壽 M: shòu J: su ス, ju ジュ, *kotobuku* ことぶく, *kotobuki* ことぶき K: su 수 C: sauh

Long life; to toast [someone], to give a present to; a present.

Since this character is a general term for “long life,” the other meanings are related to it: one toasts someone in order to wish her or him long life; one gives a present in order to congratulate someone on her or his long life. 嚴仲子 is trying to make 聶政 feel obligated to him by evoking his filial feelings; a present given to his mother would have more impact on 政 than would a present given directly to him. Radical 33 (土).

586. 怪 M: guài J: ke ケ, kai カイ, *ayashimu* あやしむ, *ayashii* あやしい K: goe 괴 C: gwaai

Strange, weird; to find strange.

This character is often used in the same way as 異 (342), although 怪 frequently stress something unpleasant or unusually suspicious. Radical 61 (心).

587. 謝 M: xiè J: sha シャ, *ayamaru* あやまる K: sa 사 C: jeh

1. To apologize.

2. To refuse. *

3. To say farewell to; to fade, to wither (describes plants, especially flowers). Polite literary vocabulary often has overlapping meanings. This character's meanings probably derived from “to apologize”; thus, “refuse” means “I'm sorry I can't accept that” and “to say farewell” means “I'm sorry I have to go.” There is a considerable overlap of this character and 辭(316). Radical 149 (言).

588. 貧 M: pín J: hin ヒン, bin ビン, *mazushii* まずしい K: bin 빈 C: pahn

Poor, indigent.

Radical 154 (貝).

589. 狗 M: gǒu J: ku ク, *inu* いぬ K: gu 구 C: gáu

Dog.

Although this character is the most common one in modern Mandarin for “dog,” literary Chinese also frequently uses 犬(755). Radical 94 (犬).

590. 旦 M: dàn J: tan タン K: dan 단 C: daan

Dawn.

Notice the obvious visual content of this character the sun coming up over the horizon. Radical 72(日).

591. 夕 M: xī J: seki セキ, *yū* ゆう, *yūbe* タベ K: seok 석 C: jihk

Evening.

Radical 36 (夕).

592. 毳 M: cuì J: zei ぜい K: chwi 취 C: cheui

1. fuzz, fur.

2. Crisp; crispy. *

In meaning #2, 毳 is a substitute for the “proper” character, 脆. Radical 82 (毛, “hair”).

291a. 甘毳 M: gān cui J: kanzei かんぜい K: gam chwi 감취 C: gām cheui

Fine, delicious food.

Literary Chinese often takes adjectives that describe qualities of a thing and uses them as poetic substitutes for the thing itself. Hence, “sweet and crispy” means “good food.”

593. 供 M: gòng J: kyō キヨウ, ku ク, gu グ, *sonaeru* そなえる K: gong 공
C: gūng

To supply.

Radical 9 (人).

594. 備 M: bèi J: bi ビ, *sonawaru* そなわる, *sonaeru* そなえる K: bi 비 C:
beih

To supply completely, to be prepared; thorough, complete.

Radical 9 (人).

595. 辟 M: bì (1); pì (2-4) J: hi ヒ, heki ヘキ, *yokeru* よける, *sakeru* さける,
hiraku ひらく K: byeok 벽 C: beih(1); pīk(2-4)

1. To avoid, to shun, to send away, to dismiss. *
2. To open up; to expand.
3. Dissolute [behavior].
4. Eccentric, stubborn, one-sided, perverse.

This character is used with a wide variety of meanings, sometimes as a simplified version of characters with added radicals. In meaning #1 (used in our lesson text), 辟 is a simplification of 避(329). In this context, 嚴仲子 sends away his servants and others on the scene so that he can talk more privately with 轟政. Radical 160 (辛).

166a. 足下 M: zú xià J: sokuka そくか K: jok ha 족하 C: jūk hah

You (polite).

This phrase is more polite in flavor than 子 (29-3). It derives its sense from the idea that one is so humble in the presence of a superior that one cannot address the person oneself, but one can only address the place "under his feet."

596. 用 M: yòng J: yō ヨウ, *mochiiru* もちいる K: yong 용 C: yuhng

To use; to be useful; use, purpose.

Radical 101 (用).

105a. 大人 M: dà rén J: taijin たいじん K: dae in 대인 C: daaih yàhn

1. Father, mother, parents (polite).*

2. A superior or great person; a person of great morality.

597. 麤 M: cū J: so ソ K: chu 추 C: chōu

Coarse, rough (in manners), unpolished.

Consisting of three “deer,” characters, this character, at 33 strokes, has the most strokes of any commonly used Chinese character. 粗(1209) is often substituted for it. Radical 19 (鹿, “deer”).

598. 糲 M: lì J: rei レイ K: lyeo 려 C: laih

Unpolished rice.

糲糲 is used here by 嚴仲子 to emphasize his humility; he is suggesting that his monetary gift is so insignificant that it can only purchase coarse food. Radical 119 (米, “rice”).

599. 費 M: fèi J: hi ヒ, *tsuiyasu* ついやす K: birén C: fai

Expense, price, cost; to waste.

Radical 154 (貝).

600. 交 M: jiāo J: kō コウ, *majiwaru* まじわる, *majiru* まじる K: gyo 교 C: gāau

1. Friendship, association; to join, to form [friendship], to interchange. *

2. Mutually.

3. To meet, to clash.

Synonym (meaning #2): 相(264-1). Radical 8

601. 驩 M: huān J: kan カン, *yorokobi* よろこび, *yorokobu* よろこぶ K: hwan 환 C: fūn

Delight, joy (obtained from friendship or sexual relations).

This character is a variant of the more commonly appearing 歡. Radical 187 (馬).

602. 豈 M: qǐ J: kai カイ, gai ガイ K: gi 기 C: héi

How..., how could....

This character is used for rhetorical questions when a negative answer is expected. Note that this is opposite of the so-called modal 其 introduced in Lesson 11 (see 11.6), which anticipates a positive answer when used in a question. Radical 151 (豆, "bean").

603. 降 M: xiáng (1); jiàng (2) J: kō コウ, *furū* ふる, *oriru* おりる K: hang 향 (1); gang 강 (2) C: hòhng (1); gong (2)

1. To surrender, to make surrender, to suppress. *

2. To descend, to fall.

Meaning #2, though common, does not occur in our texts. Radical 170 (阜).

522a. 市井 M: shì jǐng J: shisei しせい K: si jeong 시정 C: síh jéng

Market, village.

This compound can also appear as 井市.

604. 竟 M: jìng J: kyō キョウ, *owaru* おわる, *owari* おわり K: gyeong 경 C: gíng

1. To end, to conclude; finally. *

2. Border, frontier, demarcation (used for 境[378]).

Synonyms (meaning #1):終 (31), 卒(269-1). Radical 117 (立).

605. 賓 M: bīn J: hin ヒン K: bin 빈 C: bān

Guest.

Radical 40 (貝).

Commentary

16.1. 人可以報俠累者(l. 3): An example of the partitive pattern (3.2), equivalent to 人之可以報俠累者. The use of 人 here may seem redundant, but 人之...partitives are fairly common in sentences where people with certain distinctive qualities are being sought or defined.

16.2. 不敢當仲子之賜(II. 7-8): Note the verbal usage of 當 here; the context suggests it must be interpreted as “accept” or “consider oneself worthy of.”

16.3. 而行游諸侯眾矣(l. 8): The use of 眾 here is peculiar, and it may have slipped into the text through a copying error. However, perhaps it is used here adverbially to mean “many times”: “And I have traveled among the feudal lords many times.”

16.4. 臣所以降志辱身居市井屠者，徒幸以養老母(l. 8): A good example of the explanation sentence discussed in 14.7. 徒 is frequently used in such sentences at the beginning of the second clause, to stress the only reason for something. 幸 is employed, as it is throughout by 聶政, to express the filial sentiment that he is lucky to have a mother who is still living.

16.5. 政身未敢以許人也(l. 11): Notice 聶政 using his own as a personal term of address (consult 12.3). 聶政 is the first person in our texts to do so.

16.6. 備賓主之禮(1. 12): “Prepared thoroughly the rites of guest and host”—that is, prepared a polite banquet for 聶政.

Vocabulary Hints

餘(301) 里(238-2) 仇(510) 母(280) 如(129-2)

相(264-2) 勇(348) 敢(175) 避(329) 請(144-2)

數(539-3) 觴(116) 前(306) 奉(291-1) 百(75)

驚(538) 厚(95) 固(328-2) 進(412) 幸(531)

客(429) 養(428) 親(464-1) 賜(159) 竊(276-3)

甚(374) 高(92) 望(182) 至(213) 辱(381)

居(259-1) 徒(337-1) 在(79) 未(302) 許(357)

讓(484-1) 肯(422) 受(147) 禮(98)

Vocabulary List

i. 久井交備哀嚴壽夕怪恐或政游用謝豈貧賓辟金間降陽隱黃(25)

ii. 旦狗竟累費(5)

iii. 供俠屠(3)

iv. 姊毳濮糲聶軹鎰隙驩蠹(10)

Lesson 17

Assassin-Retainers: 聶政(2)

久之，聶政母死。既已葬，除服，聶政曰：「嗟乎！政乃市井之人，鼓刀以屠。而嚴仲子乃諸侯之卿相也，不遠千里，枉車騎而交臣。臣之所以待之，至淺鮮矣。未有大功可以稱者，而嚴仲子奉百金為親壽。我雖不受，然是者徒深知政也。夫賢者以感忿睚眦之意而親信窮僻之人，而政獨安得默然而已乎！且前日要政，政徒以老母，老母今以天年終，政將為知己者用。」乃遂西至濮陽。見嚴仲子曰：「前日所以不許仲子者，徒以親在。今不幸而母以天年終。仲子所欲報仇者為誰？請得從事焉。」嚴仲子具告曰：「臣之仇韓相俠累。俠累又韓君之季父也，宗族盛多，居處兵衛甚設。臣欲使人刺之，眾終莫能就。今足下幸而不棄。請益其車騎壯士，而為足下輔翼者。」聶政曰：「韓之與衛相去，中間不甚遠。今殺人之相，相又國君之親，此其勢不可以多人。多人，不能無生得失。生得失則語泄。語泄，是韓舉國而與仲子為讎。豈不殆哉！」遂謝車騎人徒。

VOCABULARY (606-639)

606. 葬 M: zàng J: sō ソウ, *hōmuru* ほうむる, *tomurai* とむらい, *tomurau* とむらう K: jang 장 C: jong

To bury, to mourn; burial, mourning.

Partial synonym: 喪(433). Radical 140 (艸).

607. 除 M: chú J: ji ジ, jo ジョ, *nozoku* のぞく K: je 제 C: chèuih

To remove, to get rid of

Radical 170 (阝).

608. 服 M: fú J: fuku フク K: bok 복 C: fuhk

1. Clothes, attire,
2. Covering, case, quiver (for arrows).
3. To submit to, to accept.

Radical 74 (月).

607a. 除服 M: chú fu J: jofuku じょふく, *fuku wo nozoku* ふくをのぞく K: je bok 제복 C: chèuih fuhk

To remove mourning clothes; to end the mourning period.

Ritual texts prescribed the period of time for which one mourned for various family members.

609. 遠 M: yuǎn J: en エン, on オン, *tōi* とおい, *tōzakarū* とおざかる, *tōzakeru* とおざける K: won 원 C: yúhn

Distant, far way; to avoid, to keep at a distance, to consider a great distance.

Note the last meaning, which is a common “putative” use (不遠千里 is a common cliché)

Radical 162 (辵).

610. 枉 M: wǎng J: ō オウ, *mageru* まげる K: wang 왕 C: wóng

To go out of one's way.

This character is often used in polite language to describe a visit someone pays to you (he has "gone out of his way" to see you). Radical 75 (木).

611. 騎 M: jì (1); qí (2) J: ki キ, *noru* のる K: gi 기 C: kei (1); kèh(2)

1. Horseman, cavalry. *

2. To ride [a horse].

Note the different Mandarin pronunciations for the noun and the verb. Radical 187 (馬).

278a. 車騎 M: jū jì J: shaki シャキ K: cha gi 차기 C: gēui kei

Entourage, mounted escort.

612. 鮮 M: xiǎn J: sen せん K: seon 선 C: sín

Rare, few, seldom; meager, scanty.

Radical 195 (魚).

613. 功 M: gōng J: kō コウ, ku ク, *isao* いさお, *isaoshi* いさおし K: gong 공
C: gūng

Merit, achievement, accomplishment.

Radical 19 (力).

614. 感 M: gǎn J: kan カン, *kanji* かんじ, *kanjiru* かんじる K: gam 감 C:
gám

Emotion, feeling; to feel, to be moved by.

Radical 61 (心).

615. 忿 M: fèn J: fun フン, *ikaru* いかる K: bun 분 C: fáhn

Anger, fury; to be angry.

Synonym:怒 (49). Radical 61 (心).

616. 睚 M: yá J: gai ガイ K: ae 애 C: ngàaih

The corner of the eye; to stare.

Radical 109 (目).

617. 眦 M: zì K: sai サイ K: ja 자 C: jaaih

To stare in fury.

This character and 睚(616) are relatively rare, and they occur mostly together. See the commentary for interpreting this phrase. Radical 109 (目).

618. 窮 M: qióng J: kyū きゅう, *kiwameru* きわめる, *kiwamaru* きわまる K: gung 궁 C: kùhng

1. End, exhaustion; to exhaust; impoverished. *

2. To fathom, to understandfully.

This character means "the very end [of something]" or "coming to the end [of something]"— for example, using up all of one's money, following a river back to its original source, and so forth. In this sense, it is used very much like 盡 (235). However, unlike that other character, 窮 can also mean "impoverished," that is, so poor that one has no alternatives left (compare "at the end of one's rope" in English). In this meaning, it is synonymous with 貧 (588) but it is much stronger and more desperate in tone. In the second meaning, the sense is to "exhaust" some area of knowledge. Radical 116 (穴).

619. 僻 M: pì J: heki へき, *higami* ひがみ, *higamu* ひがむ K: byeok 벽 C: pīk

Out of the way, secluded; one-sided, biased.

This character can be substituted by 辟 (595). Radical 9 (人).

620. 安 M: ān J: an アン, *izukunzo* いずくんぞ K: an 안 C: ōn

1. How, where, [question word]*

2. Peace; peaceful

Meaning #1 is used often, but not exclusively, in rhetorical questions.

Synonym (meaning #2) 和 (355) Radical 40 (宀).

621. 默 M: mò J: moku モク, *modasu* もだす, *damaru* だまる K: muk 묵 C: mahk

Silent, mute.

Radical 203 (黑, “black”).

35b. 而已 M: ér yǐ J: (no set rendering) K: ㄟㄟ이이 C: yìh jih

And that is all, and that s the end of it.

Idiomatic sentence-closing phrase. In fused form, it becomes 耳(21-2); see 14.4.

622. 要 M: yāo (1); yào (2) J: yō ヨウ K: yo 요 C: yīu (1); yiu (2)

1. To invite, to ask for.*

2. Essential; necessity, essential point.

In meaning #1, this character is a generally accepted substitute for the more “proper” character, 邀. Radical 146 (西, “west”).

6b. 天年 M: tiān nián J: tennen てんえん K: cheon nyeon 천년 C: tīn nìhn

“Heaven-appointed years” (i.e., natural lifespan).

623. 西 M: xī J: sai サイ, sei セイ K: seo 서 C: sāi

West.

Notice the frequent usage of directions as verbs (i.e., "to go east") or as adverbs (i.e. "eastward"). Radical 146 (西).

624. 誰 M: shéi, shuí J: sui スイ, *dare* だれ, *tare* たれ K: su ㅅ C: sèuih

Who. [question word]

爲誰, "is who," is the most common way to ask about someone's identity. Radical 149 (言).

625. 從 M: cóng (1-3); zòng (4); zōng (5) J: shō ショウ, ju ジュ, jū ジュウ, *shitagaeru* したがえる, *shitagau* したがう K: jong 종 C: chùhng (1-4); jūng(5)

1. To follow, to accompany, to be accompanied by.
2. To carry out, to undertake. *
3. From, by way of. [coverb, used the same way as 自(15-2)]
4. Attendant, entourage.
5. Tracks, traces, footprints (used for 蹤)

從事 would then mean "to undertake an affair." Radical 60 (彳).

418b. 季父 M: jì fù J: kifu きふ K: gye bu 계부 C: gwai fuh

Younger uncle.

Compare 仲父 (113a Lesson 4).

626. 宗 M: zōng J: sō ソウ, shū シュウ K: jong 종 C: jūng

Ancestor, clan (descended from a common ancestor); ancestral; kindred; school, sect. Notice that the character consists of the religious sacrifice radical (示) under a roof. Radical 40 (宀).

627. 族 M: zú J: zoku ゾク K: jok 족 C: juhk

Clan, tribe, family.

There is some debate among anthropologists regarding the full scope and significance of terms such as 宗, 族, and also 氏(486). Radical 70 (方).

628. 盛 M: shèng J: shō ショウ, sei セイ, jō ジョウ, *sakaru* さかる, *sakanna* さかな K: seong 성 C: sihng

To prosper, to flourish; flourishing, abundant.

Radical 108 (皿).

629. 多 M: duō J: ta タ, ōi おおい K: da 다 C: dō

Many, much; to possess many or much.

Though this character is normally used as an adjective or adverb, it is not uncommon for writers to use it as a verbal abbreviation of 有多(compare the end of this lesson's text). For example: 王多馬, "the king possesses many horses." Radical 36 (夕).

630. 處 M: chǔ (1); chù (2) J: sho ショ, *tokoro* ところ K: cheo 처 C: chyū

1. To dwell [in a place]' to manage, to deal with.

2. Place, location. *

Though the phrase in the lesson text is a little obscure, 居處 probably is the equivalent of 所居之處, "the place where he dwells." Partial synonym (meaning #1): 居(259); partial synonym (meaning 2): 所(78). Radical 141 (虍, "tiger").

631. 設 M: shè J: setsu セツ, *mōkeru* もうける K: seol 설 C: chit

Prepare, provide, establish; to be complete, to be completely prepared.

Radical 149 (言).

632. 益 M: yì J: eki エキ, *yaku* ヤク, *masu* ます K: ik 익 C: yīk

To increase; increasingly; benefit, advantage.

Radical 108 (皿).

633. 壯 M: zhuāng J: sō ソウ K: jang 장 C: jong

Strong, robust; prime [of one's life].

Radical 33 (士).

633a. 壯士 M: zhuāng shì J: sōshi そうし K: jang sa 장사 C: jong sih

Stalwart man, strong fellow.

Notice that 士 (p5) can sometimes be used as a suffix simply to mean "man" or "fellow," without the social class indications.

634. 輔 M: fǔ J: ho ホ, *tasukeru* たすける K: bo 보 C: fuh

To assist, to help.

This meaning derives from the character's original use, to describe the protective sidebars on a carriage. Radical 159 (車).

635. 翼 M: yì J: yoku ヨク, *tsubasa* つばさ, *tasukeru* たすける K: ik 익 C: yihk

Wings; to assist, to help.

WM is a synonym compound. Radical 124 (羽).

636. 勢 M: shì J: se セ, sei セイ, *ikioi* いきおい K: se 세 C: sai

Strength, power, momentum, circumstances, conditions.

This character has a complex series of meanings largely determined by context, and it is difficult to summarize briefly its total range. Radical 19 (力).

73b. 其勢 M: qí shì J: *sono ikioi* そのいきおい K: gi se 기세 C: kèih sai

[Under] these circumstances.

A stock opening phrase.

637. 語 M: yǔ (1); yù (2) J: go コ, *kataru* かたる, *katari* かたり K: eo 어 C: yúh (1); yuh(2)

1. Words, speech; to discuss, to talk about. *
2. To say to, to address.

In meaning #2, 語 is used like 謂 (252-2). For example: 臣語王曰, "the minister said to the king..."; or, with the object suppressed, 臣語曰, "the minister said to him...."

638. 泄 M: xiè J: setsu セツ, ei エイ, *moru* もる K: seol 설 C: sit

To leak.

Radical 85 (水).

639. 殆 M: dài J: tai タイ, dai ダイ, *hotondo* ほとんど, *ayau* あやう K: tae 태 C: tóih

1. To be endangered. *
2. Probably' no doubt.

Radical 78 (歹).

COMMENTARY

Many of the speeches in this lesson's text are obscure or use words in a peculiar way. The following notes should clarify some of the knottier problems of interpretation.

17.1. 臣之所以待之，至淺鮮矣 (11. 2-3): This pattern is common with the verb 待: "The means by which I treated him were extremely shallow and meager." Notice that the structure is meant to emphasize the manner of treatment; an unemphatic version would read 臣以至淺鮮待之矣.

17.2. 未有大功可以稱者(1. 3): This phrase is quite clearly a "partitive" structure (3.2), with the implied structure 未有大功之可以稱者. The problem with a strict

grammatical interpretation lies with the 可以稱, which implies an active verbal meaning for 稱(see 7.3). However, the context quite clearly suggests that 稱 should be read passively here: "I do not yet have any [deeds of] great merit that can be praised"—in other words, the sentence, by ordinary rules, should read 大功可稱者. We more than likely simply have an example of casual grammar here; the author felt that the "utility" of the merit somehow deserved insertion of an 以, and he was twisting the sentence to mean something like "I do not yet have great merit, the means by which I may be praised"equally ungrammatical. This type of structural vagueness would be increasingly characteristic of classical syntax in the centuries to come.

17.3. 然是者徒深知政也(1. 4): 然是 is a little redundant: "to act thusly." Here, 者 is ambiguous, referring to either a person or a condition—either "one who acts thusly" or "the circumstances of acting thusly," though the former is more likely. 徒 is used in a way that occurs occasionally but is awkward to translate; though the character means "only" (337-1), it refers more to the subject (the actor) than the action: "Only one who acts thusly understands me deeply."

174. 夫賢者以感忿睚眦之意而親信窮僻之人(11. 4-5): The basic meaning here is fairly clear, but the character-by-character sense is more obscure. The phrase 以感忿睚眦之意 should be interpreted merely as a poetic equivalent of "in a state of exceeding fury" (lit., "by means of thoughts of being moved to anger and staring in fury"). The idea in general is that even though 嚴仲子 was preoccupied by his desire for revenge, he nonetheless took time out from his obsession to visit a lowly person like 聶政.

You might object that this interpretation makes no sense — of course he visited 聶政, because he was hoping to employ him to exact the very revenge that he desired! 聶政 must be rather dim if he thinks 嚴仲子 visited him out of a sheer altruistic desire to pay homage to a virtuous man. But, you must keep in mind that we are seeing a very subtle game of politeness and etiquette here—though 聶政 knows full well 嚴's true reasons, the appearance of altruism must be maintained. This is part of the ritual exchange between patron and client.

17.5. 政徒以老母(1. 5): 以, like 爲 in Lesson 12, line 3 (see 12.4), is a coverb with a missing verb. You must supply something like "I merely used my mother as an excuse."

17.6. 請得從事焉(1. 8): Remember that 焉 is usually interpreted as the equivalent of 於之; here, its use is somewhat abstract: "I request to be able to carry out the affair in regards to him."

17.7. 請益其車騎壯士，而為足下輔翼者: This is 嚴仲子's offer to give 聶政 some servants and/or troops to help him in his mission: "I request to increase your entourage and your courageous fellows, and [these] will act as your support for your sake."

為 is probably functioning here as the verb "to be," "to make"; sometimes it can take as an indirect object the person for whom one acts. In other words, 為 in such sentence does double duty as the verb and as the coverb "on behalf of." This is basically analogous to English sentences such as "I will bake you a cake." Other examples:

臣為王城。 I am building a fortifying wall for Your Majesty.

我為子道。 I am finding a way for you.

It is often tempting with such sentences to read the direct object noun as exhibiting a special verbal use, and the 為 as a simple coverb (i.e., "I am 'walling' for Your Majesty! "I am 'waying' for you"). However, most traditional commentators have tended to read 為 as a verb, not as a coverb. Moreover, in our lesson text's sentence, such a possibility is unlikely, because the 者 suggests that 輔翼者 should be read as a noun.

Yet another possibility exists when interpreting this type of sentence—to assume a possessive relationship between the final words, that is, to read 臣為王城 as 臣為王之城 "I am making Your Majesty's wall," or even, metaphorically, "I am acting as Your Majesty's wall." There is nothing preventing us from reading 為足下輔翼者 as 為足下之輔翼者, "they will act as your support."

As is often the case, all of this ambiguity tends to result in the same basic meaning and certainly an early reader of literary Chinese did not find it necessary to think through! the syntax character by character to arrive at the sense. These issues should only concern you if different grammatical readings produce different interpretations.

17.8. 韓之與衛相去，中間不甚遠(1.11): "As for Han's distance from Wei, it is not very far in between them." 相去, "mutual departure/separation," is used to

describe the distance between two places. The point here is that 嚴仲子 is a native of the state of 衛, and he currently living there, in the town of 濮陽. However, if he has someone assassinated in the state of 韓 (where he was previously employed), the two states are too close together for 嚴 to escape easily the consequences if the ruler of 韓 discovers the nature of the assassination.

17.9. 多人，不能無生得失(1. 12): "If there are many people [involved], then one cannot avoid giving rise to 得失." 不能無 is awkward to translate literally, though its function as a double negative is clear: "there cannot not exist the giving-rise-to" That is, certain developments will be inevitable. 得失 is also confusing here. By itself, it can be an "antonym compound" meaning "gain and loss," or "success and failure." However, the actual meaning of this phrase in this context is unclear. I have found three different views on the sentence: (1) It may be an example of an occasional habit in literary Chinese of taking an antonym compound (e.g., 福禍, 大小) and using it to mean only one of the two terms. This is, fortunately, a relatively rare habit. If this is the case here, 得失 means simply 失, "loss," "failure." (2) It may mean "risk" or "risky people." That is, if there are too many people, then success becomes risky—one may have 得失 where previously one only had 得. (3) It may mean "[debates about] success and failure"—that is, if too many people are involved in the enterprise, they will fall to arguing over the best way to proceed (this might make sense in relation to 語泄 mentioned in the following phrase).

In summary then, we might posit one of the following three possible interpretations:

"If there are too many people, you will not avoid failure."

"If there are too many people, then a situation will arise that could go either way."

"If there are too many people, then there will be debates over the best way of doing things."

Vocabulary Hints

嗟(499) 鼓(208-2) 刀(509) 卿(482) 千(237)

車(278) 交(600-1) 待(239) 至(114-4) 淺(88)

未(302) 稱(553-1) 金(583-2) 親(464-1, 464-3) 雖(232)

受(147) 獨(228) 日(110) 在(79) 終(31)

知己(1a, L14) 許(357) 具(107-3) 告(283) 衛(274-2)

刺(475) 就(133-2) 又(149) 哉(216) 謝(587-2)

Vocabulary List

i. 功壯多安宗從感服益盛窮處西要語誰遠除鮮(19)

ii. 勢族枉殆翼葬設輔騎默(10)

iii. 僻忿泄(3)

iv. 皆睚(2)

Lesson 18

Assassin-Retainers: 聶政(3)

聶政乃辭，獨行，杖劍至韓。韓相俠累方坐府上，持兵戟而衛侍者甚眾。聶政直入上階，刺殺俠累。左右大亂，聶政大呼，所擊殺者數十人。因自皮面決眼，自屠出腸，遂以死。韓取聶政屍暴於市，購問。莫知誰子。於是韓購縣之，有能言殺相俠累者予千金。久之，莫知也。政姊榮聞人有刺殺韓相者，賊不得，國不知其名姓，暴其屍而縣之千金，乃於邑曰：「其是吾弟與？嗟乎！嚴仲子知吾弟！」立起如韓之市，而死者果政也。伏屍，哭極哀，曰：「是軹深井里所謂聶政者也。」市行者諸眾人皆曰：「此人暴虐吾國相，王購縣其名姓千金。夫人不聞與？何敢來識之也！」榮應之曰：「聞之。然政所以蒙污辱，自棄於市販之間者，為老母幸無恙，妾未嫁也。親既以天年下世，妾已嫁夫，嚴仲子乃察舉吾弟困污之中而交之。澤厚矣，可奈何？士固為知己者死。今乃以妾尚在之故，重自刑以絕從。妾其奈何畏歿身之誅，終滅賢弟之名？」大驚韓市人。乃大呼天者三，卒於邑悲哀而死政之旁。晉楚齊衛聞之，皆曰：「非獨政能也，乃其姊亦烈女也！鄉使政誠知其姊無濡忍之志，不重暴骸之難，必絕險千里以列其名，姊弟俱僇於韓市者，亦未必敢以身許嚴仲子也。嚴仲子亦可謂知人能得士矣！」

VOCABULARY (640-681)

640. 杖 M: zhàng J: jō ジョウ, *tsue* つえ K: jang 장 C: jehng

Walking stick; to walk with a walking stick, to use [something] as a walking stick.

For a discussion of how this character is used, see 18.1 below. Radical 75 (木).

641. 府 M: fǔ J: fu フ, *tsukasa* つかさ K: bu 부 C: fú

Government office, government bureau, headquarters.

Radical 53 (广).

642. 戟 M: jǐ J: geki ゲキ K: geuk 극 C: gīk

Two-pronged spear, halberd.

Radical 62 (戈).

643. 直 M: zhí J: jiki ジキ, choku チョク, *massugu* まっすぐ K: jik 직 C: jihk

1. Straight, direct; directly. *

2. Only, merely.

Radical 109 (目).

644. 呼 M: hū J: ko コ, *yobu* よぶ K: ho 호 C: fū

To cry out, to shout.

Radical 30 (口).

645. 皮 M: pí J: hi ヒ, *kawa* かわ, *eguru* えぐる K: pi 피 C: pèih

Skin, hide; to skin, to strip.

Radical 107 (皮).

646. 決 M: jué J: ketsu ケツ, *kimeru* きめる, *eguru* えぐる K: gyeol 결 C: kyut

To decide; decidedly; to cut through, to gouge out.

Radical 85 (水).

647. 眼 M: yǎn J: gan ガン, gen ゲン, *me* め, *manako* まなこ K: an 안 C: ngáahn

Eye.

Synonym:目(22). Radical 109 (目).

648. 腸 M: cháng J: chō チョウ, *harawata* はらわた K: jang 장 C: chèuhng

Intestines, bowels.

Radical 130 (肉).

649. 取 M: qū J: shu シュ, *toru* とる K: chwi 취 C: chéui

To take, to accept, to capture.

This character is an extremely common verb in literary Chinese. Radical 29 (又).

650. 尸 M: shī J: shi シ, *shikabane* しかばね K: si 시 C: sī

Corpse, dead body.

This word is often seen now in the more complex version 屍. Radical 44 (尸).

651. 暴 M: pù (1); bào (2) J: baku バク, *sarasu* さらす K: pok 폭 (1); po 포 (2) C: buhk (1); bouh (2)

1. To expose

2. Cruel, violent, savage. *

Note that both meanings of this character occur in this lesson's text. Meaning #1 is probably a simplification of 曝, which can also mean "to air," "to dry in the sun." Radical 72 (日).

652. 購 M: gòu J: kō コウ, *aganau* あがなう K: gu 구 C: kau

To buy, to purchase, to hire.

Radical 154 (貝)

652a. 購問 M: gòu wèn J: kōmon こうもん K: gu mun 구문 C: kau mahn

To offer a reward for information.

653. 懸 M: xiàn (1); xuán (2) J: ken 칸, ke 케, *kakeru* かける K: hyeon 현
C: yuhn (1); yùhn (2)

1. District, county.

2. To hang, to suspend. *

Meaning #2 (which occurs in this lesson's text) is actually a common substitute for the “correct” character, 懸. For this character's specialized usage in this case, see the compound below. Radical 120 (糸).

652b. 購懸 M: gòu xuán J: kōken こうけん K: gu hyeon 구현 C: kau yùhn

To hang up a reward in order to obtain information.

The author means here that, after exposing the body in the marketplace and getting no results, the 韓 ruler hangs a bag of gold in a public place with a notice of reward. A number of early Chinese texts mention this custom.

654. 榮 M: róng (1); yíng (2) J: ei エイ K: yeong 영 C: wìhng (1); yìhng (2)

1. Glory, prosperity; to prosper.

2. Ying (personal name of 聶政's sister).*

Radical 75 (木).

655. 賊 M: zéi J: zoku ゾク K: jeok 적 C: chaahk

1. Thief, bandit. *

2. To do injury to, to harm.

Radical 154 (貝).

11b. 於邑 M: wū yì J: oyū おゆう K: eo eup 어읍 C: wū yāp

To sigh; Alas!

These characters are employed onomatopoeically; note the different pronunciations of both.

656. 哭 M: kū J: koku コク, *naku* なく, *nageku* なげく K: gok 곡 C: hūk

To sob, to cry.

This character refers to noisy crying, as opposed to 泣(525), which is silent crying. Radical 30 (口).

78b. 所謂 M: suǒ wèi J: iwayuru いわゆる K: so wi 소위 C: só waih

So-called, known as

657. 虐 M: nüè J: gyaku ぎゃく, *shietageru* しえたげる, *shiitageru* しいたげる
K: hak 학 C: yeuhk

Cruel, oppressive; to be cruel to, to do violence to.

Radical 141 (扌).

190a. 夫人 M: fū rén J: fujin ふじん K: bu in 부인 C: fū yàhn

Lady, wife.

Here, this term is used as a polite form of address.

658. 應 M: ying J: ōzuru おうずる K: eung 응 C: ying

To answer.

Radical 61 (心).

659. 蒙 M: méng J: mō 모우, *kōmuru* こうむる K: mong 몽 C: mùhng

To bear, to take, to suffer.

Radical 140 (艸).

660. 汚 M: wū J: o オ, *kegasu* けがす, *yogosu* よごす, *kegare* けがれ, *kitanai* きたない, etc. K: o オ C: wū

1. To stain, to dirty; dirt, filth; dirty, filthy, corrupt. *
2. Pool, pond, water hole.

Radical 85 (水)

661. 販 M: fàn J: han ハン K: pan 판 C: faan (to buy, to sell); fáahn (merchat, peddler)

To buy, to sell; merchant, peddler.

Radical 154 (貝).

662. 恙 M: yàng J: yō ヨウ, *tsutsuga* つつが K: yang 양 C: yeuhng

Illness, misfortune.

This character occurs most often in its negated form, 無恙, which is a standard way to say "in good health," "still alive." 無恙乎, "have you no illnesses?" is a standard way of saying "How are you?" Radical 61 (心).

663. 妾 M: qiè J: shō ショウ, *mekake* めかけ, *sobame* そばめ, *warawa* わらわ K: cheop 첩 C: chip

1. Concubine.
2. [humble first person pronoun used by women]*

Radical 38 (女).

664. 嫁 M: jià J: ka カ, *kasuru* かする, *kasu* かす, *totsugu* とつぐ K: ga 가 C: ga

To marry (of women); to marry off [a daughter].

Radical 38 (女).

51a. 下世 M: xià shì J: kasei かせい K: ha se 하세 C: hah sai

To pass away, to leave the world.

665 察 M: chá J: satsu サツ, *sassuru* さっする K: chal 찰 C: chaat

To examine, to investigate, to inquire after.

Radical 40 (宀)

666. 澤 M: zé J: taku タク, *sawa* さわ K: taek 택 C: jaahk

Swamp, marsh; moisture, blessing.

The meaning "blessing" derives from "moisture"—metaphorically the water that nourishes crops and growth. Radical 85 冰).

667. 奈 M: nài J: dai ダイ K: nae 내 or na 나 C: noih

(Used only in the combination 奈何; see below.)

Radical 37 (大).

667a. 奈何 M: nài hé J: *ikan* いかん K: nae ha 내 C: noih hòh

What to do about...?

The first character is also written 柰. 奈何 is thought by modern scholars to be a fusion of 如之何 (compare 如何[129b]). Even more than 如何, it is used to indicate perplexity or indecision. Literary Chinese writers soon forgot the fusion and often placed the object of perplexity either between the two characters or after them. For example: 奈我命何 or 奈何我命, "What can I do about my fate?"

668. 尙 M: shàng J: shō ショウ, *nao* なお K: sang C: seuhng

1. Still.

2. To esteem, to honor.

Synonym (meaning #1): 猶(356). Radical 30 (口).

669. 重 M: zhòng (1); chóng (2) J: chō チョウ, jū ジュウ, *omoi* おもい, *kasamaru* かさなる, etc. K: jung 중 C: chúhng (heavy); juhng (important); chùhng (repeated)

1. Heavy, important; to consider important. *

2. Repeated, repeatedly.

Meaning #2, though common, does not occur in our texts. Radical 166 (里).

670. 歿 M: mò J: motsu モツ, botsu ボツ, *bossuru* ぼっする K: mol 물 C: muht

To perish, to die.

This character is used interchangeably with 沒, “to sink,” “to perish,” but only when death is involved. Radical 78 (歹).

671. 悲 M: bēi J: hi ヒ, *kanashimu* かなしむ, *kanashii* かなしい K: bi 비 C: bēi

Sad; sadness; to lament.

Radical 61 (心).

672. 旁 M: páng J: bō ボウ, *katawara* かたわら K: bang 방 C: pòhng

Side; nearby.

Radical 70 (方).

673. 烈 M: liè J: retsu レツ, *hageshii* はげしい K: lyeol 렬 C: liht

Vehement, intense, passionate; heroic, martyred.

Radical 86 (火).

674. 鄉 M: xiàng (1); xiāng (2) J: kō コウ, kyō キョウ, gō ゴウ, *mukau* むかう, *mukeru* むける K: hyang 향 C: heung (1); hēung(2)

1. Formerly, previously, in the recent past; to face, to be opposite to.*

2. Village, town.

The more “proper” usage for this character is meaning #2. However, there is a fairly complicated character 嚮 which, because of its complexity, tended to be split into its two components for simplification purposes. Thus, you will find 嚮, 鄉 (the top part of the character) and 向 (1139) all used to mean “formerly,” “previously,” and so forth. Radical 163 (邑).

675. 誠 M: chéng J: sei セイ, *makoto* まこと, *makotoni* まことに K: seong 성 C: sìhng

Truly, really; honest, sincere.

Partial synonym: 實(339). Radical 149 (言).

676. 濡 M: rú J: ju ジュ, *nureru* ぬれる, *nurasu* ぬらす K: yu 유 C: yùh

To moisten (here, used with special meaning in compound; see 676a below). Radical 85 (水).

677. 忍 M: rěn J: nin ニン, *shinobu* しのぶ K: in 인 C: yán

To bear, to endure.

Radical 61 (心).

676a. 濡忍 M: róu rěn J: junin じゆにん K: yu in 유인 C: yàuh yán

Compliant, gentle, willing to tolerate.

This usage of 濡 is found only in this compound. Note the different pronunciation of the first character in Mandarin.

678. 骸 M: hái J: gai ガイ, *mukuro* むくろ K: hae 해 C: hàaih

Skeleton, body, corpse.

Radical 188 (骨).

679. 險 M: xiǎn J: ken ケン K: heom 험 C: hím

Dangerous, obstructed; danger, obstruction.

Radical 170 (阜).

680. 列 M: lie J: retsu レツ, *tsuranaru* つらなる, *tsuraneru* つらねる K: lyeol 렬 C: liht

Row, rank; to line up, to rank.

列名 thus means "to place [someone's] name in the ranks"—that is, "to make someone's name known." Radical 18 (刀).

681. 戮 M: lù J: riku リク K: lyuk 륫 C: luhk

To kill, to massacre; to disgrace, to shame.

The verb is read passively in this lesson's text. Radical 9 (人).

COMMENTARY

18.1. 獨行杖劍至韓(l. 1): Burton Watson, in his translation of this biography, has an interesting comment on this passage. He translates 杖劍 as "disguising his sword as a walking stick" then notes: "This phrase is customarily taken simply to mean 'using his sword as a walking stick,' but this makes little sense here, in addition to being a rather foolish and disrespectful way to handle a sword. Examination of other passages where the phrase occurs shows that in all cases the person is traveling incognito and I therefore suggest the above translation. Nieh Cheng [Nie Zheng] could hardly have approached the prime minister if his sword had been visible" (Watson, *Records of the Historian: Chapters from the Shih Chi of Ssu-ma Ch'ien*, p. 53). This should demonstrate to you the degree to which practically every Chinese text is open to issues of interpretation.

18.2. 莫知誰子(I. 4): "No one knew who it was." Here, 子 most likely is merely a vague suffix to 誰, included for the sake of the rhythm. It could also mean, literally, "whose son"—that is, from what family he came.

18.3. 政姊榮聞人有刺殺韓相者, 賊不得(I. 5): We might be puzzled by the phrase 賊不得, since 聶政 is already dead. It seems reasonable to take it as 賊之名姓不得—in other words, because 聶政 killed himself, they did not succeed in capturing him alive and ascertaining his identity. One might also argue that 賊 indicates the person behind the scheme, that is, the person who hired 聶政 (in this case, 嚴仲子).

18.4. 其是吾弟與(I. 6): "Could this be my little brother?" Note: (1) the "modal" use of 其 in a question, anticipating a positive answer (see 11.6), and (2) the use of 其 as a final question particle, substituting for the character 歟 (see 191-5).

18.5. 嚴仲子知吾弟(I. 6): Intuiting that the corpse is her brother, 聶榮 realizes that 嚴仲子 must have persuaded her brother to commit the assassination, knowing that he was capable not only of carrying it out but of concealing his identity afterward. Her comment here underlines the central obsessions of the story: How can one person recognize the essential qualities of another, and how can one's own deeds become known to others so that one will be famous after death?

18.6. 市行者諸眾人(I. 8): This phrase seems largely redundant: "Those walking in the marketplace—all of the crowd." 諸 here as a plural marker seems particularly redundant.

18.7. 然政所以蒙污辱, 自棄於市販之間者, 爲老母幸無恙, 妾未嫁也 (II. 9-10): Note that this is a long 所以 sentence, giving the "reason" behind 聶政's behavior (see 14.3). Note also that the explanation clauses are introduced by 爲 rather than 以. This change does not affect the meaning.

18.8. 嚴仲子乃察舉吾弟困污之中而交之 (I. 11): "Yan Zhongzi only then inquired after him and lifted my little brother from [implied 於 here] the midst of difficulty and filth and associated with him."

18.9. 重自刑以絕從 (I. 12): "He heavily punished himself [i.e., disfigured himself] in order that he would sever all traces." The point here is that 聶政 disfigured himself before committing suicide so that he would be unrecognizable~not merely to prevent his crime from being traced to 嚴仲子 but also to protect his family, who would be subject to punishment by association.

18.10. 妾其奈何畏歿身之誅，終滅賢弟之名(II. 12-13): That is, in spite of her brother's efforts to remain anonymous, 聶榮 feels she cannot allow her brother's heroism and nobility to remain unrecognized. The 其 here seems unnecessary; it may serve as a mild emphasis. However, it is also quite possible that it is being used for 豈(602), which introduces a rhetorical question, anticipating a negative response (such a confusion is unfortunately common/unfortunate because 豈 and 其 normally have opposite meanings as rhetorical question indicators). In either way, 其 is redundant, because here 奈何 already conveys the feeling of a rhetorical question: "What could I do about fearing a punishment that would destroy myself, and so in the end destroy the fame of my worthy brother?"—in other words, "How could I in good conscience say nothing because I feared my own death, and thus prevent my brother from achieving the fame that he deserved?"

18.11. 鄉使政誠知其姊無濡忍之？志，不重暴骸之難，必絕險千里以列其名，姊弟俱僇方令韓市者...(II. 15-16): This is the "if" clause of a very long, complex sentence: 鄉使 here means "Earlier [lit., "in the past], supposing that..." The basic logic is as follows: If 聶政 had realized (1) that his own sister would willingly die to make sure that his own reputation would live on (what she does not possess is either a will compliant with her brother's desires or one that could bear to see her brother's fame unrecognized), and (2) that she would not consider important 重 her own possible death and disgrace, and (3) that she would inevitably 必 risk the dangers 絕險 of a long journey in order to "rank his name" 列名 (i.e., make sure that his deed was recognized), with the result that (4) both ended up perishing.... Note that 者 here marks the final end of the "if" clause.

18.12....嚴仲子亦可謂知人能得士矣(II 16-17): Consequently, 嚴仲子 might be admired not merely for recognizing the courage and nobility of 聶政 but also

for anticipating that he would not know his sister well enough to anticipate her actions. Some translators assume that these last sentences are the judgment of the historian himself, and not the words of the people of 晉楚齊衛.

Vocabulary Hints

辭(316-2) 獨(228) 劍(560) 上(363) 持(468)

侍(467) 眾人(541a, L15) 階(462) 亂(477) 擊(555)

數(539-2) 面(381) 市(522) 莫(368) 誰(624)

千(237) 姊(567) 弟(414)

(180) 姓(504)

(191-5) 立(420-3) 起(132) 果(288) 極(536)

哀(573) 諸(253-1) 識(523) 閒(581-1) 天年(6b, L17)

舉(115-1), 交(600-1), 厚(95) 知己(1a, L14) 刑(505-1)

絕(225) 從(625-5) 畏(83) 卒(269-3) 使(140-3)

俱(193) 謂(252-1)

Vocabulary List

i. 列取呼哭察尙忍悲應暴榮澤直縣誠賊鄉重(18)

ii 奈妾府旁杖污決烈皮眼腸蒙險 (13)

iii 嫁戟虐(3)

iv 僂尸恙歿濡販購骸(8)

Unit 3

LESSONS 19-21

Two Biographies from the Biographies of Noted Women 列女傳

Like the Garden of Stories 說苑, excerpted in Lessons 1 through 10, the Biographies of Noted Women (Liè nǚ zhuàn 列女傳) was compiled by Liú Xiàng 劉向 (79-8 B.C.E.). As as the former text, this collection was probably edited from earlier surviving records. His purpose here was to provide information on exemplary lives of women; although 列 in the title simply means "to rank" (and the term 列傳, as we have seen, was used in the 史記 to dictate a biography or collection of biographies), some have suggested that 列 should be adhere as a term meaning "virtuous" or even "martyr." Indeed, many of the women in the collection die rather than abandon virtue, though this is by no means true of all of them.

Though the text seems to have been popular with both men and women readers, the later tradition saw it as one of the seminal works used for teaching women how to read. Needless to say, many of the book's examples of proper Confucian behavior are not attractive to modern tastes, and there is great emphasis placed on the "subordinate" virtues appropriate to women. In Lesson 21, for example, we have a mention of the "three followings" thought to be suitable to women: when young, follow your parents; when married, follow your husband; and if your husband dies, follow your son.

I have chosen to use the following two biographies as exemplary lessons because of their fame and because of their inherent interest—both of their stories transcend to some extent the theme of the subordinate position of women that characterizes narratives in most of the text. First is the story of Bāo Sì 褒姒, which is taken from the last chapter, consisting of biographies of wicked and lascivious women (sort of a "don't let this happen to you" section). Though the story mainly reflects the misogynist belief that meddling women often ring about the downfall of a state, the biography itself is full of fanciful mythic elements that have been popular in Chinese culture for thousands of years. Second, we have the most famous biography in the collection, the account of Mencius' mother. Though the heroine demonstrates all the behavior Confucians admired in women, she does show that women could exert their own distinctive form of authority within the limitations of the family

Lesson 19

周幽王后褒姒

褒姒者，童妾之女，周幽王之后也。初，夏之衰也，褒人之神化為龍，同於王庭而言曰：「余，褒之二君也。」夏后卜殺之與去，莫吉。卜請其禱，藏之而吉。乃布幣焉，龍忽不

見，而藏爇櫝中，乃置之郊，至周莫之敢發也。及周厲王之末，發而觀之，爇流於庭，不可除也。王使婦人裸而譟之，化爲玄蜃，入後宮。宮之童妾未齒而遭之，既笄而孕，當宣王之時產，無夫而乳。懼而棄之。先是有童謠曰：「糜弧箕服，寔亡周國。」宣王聞之。後有人夫妻賣糜弧箕服器者，王使執而戮之。夫妻夜逃，聞童妾之女遭棄而夜號，哀而取之，遂竄於褒。長而美好，褒人狗有獄，獻之以贖。幽王受而嬖之，遂釋褒姒，故號曰褒姒。既生子伯服，幽王乃廢后申侯之女，而立褒姒爲后，廢太子宜臼，而立伯服爲太子。幽王惑於褒姒，出入與之同乘，不卹國事，驅馳弋獵不時，以適褒姒之意。飲酒流湏，倡優在前，以夜續晝。褒姒不笑，幽王乃欲其笑，萬端，故不笑。幽王爲烽燧大鼓，有寇至則舉。諸侯悉至，而無寇，褒姒乃大笑。幽王欲悅之，數爲舉烽火。其後不信，諸侯不至。忠諫者誅，唯褒姒言是從，上下相諛，百姓乖離。申侯乃與繒、西夷犬戎共攻幽王。幽王舉烽燧徵兵，莫至。遂殺幽王於驪山之下，虜褒姒，盡取周賂而去。於是諸侯乃即申侯而共立故太子宜臼，是爲平王。自是之後，周與諸侯無異。詩云：「赫赫宗周，褒姒滅之。」此之謂也。頌曰：「褒神龍變，寔生褒姒。興配幽王，廢后太子。舉烽致兵，笑寇不至。申侯伐周，果滅其祀。」

VOCABULARY (682-767)

Note: A complex narrative with many details will inevitably result in a great deal of unfamiliar vocabulary for the beginning student, even if the grammar and diction are relatively uncomplicated. Try to be patient with all the new words; a great many of the (though important in general) won't occur again in this textbook.

682. 褒 M: bāo J: hō ホウ K: po 포 C: bōu

The state of Bao.

Radical 145 (衣).

683. 姒 M: sì J: ji ジ K: sa 사 C: chíh

Si. [a surname]

Hence, the name of the main character is actually “Si of Bao.” Radical 38 (女).

684. 童 M: tóng J: dō ドウ, *warawa*, わらわ *warabe* わらべ K: dong 동 C: tùhng

Child, prepubescent child, virgin.

Radical 117 (立).

685. 周 M: zhōu J: shū シュウ K: ju 주 C: jāu

Zhou.

The name of a dynasty (traditionally accepted dates 1122—255 B.C.E.).

Radical 30 (口).

686. 幽 M: yōu J: yū ヨウ K: yu 유 C: yāu

Hidden, mysterious; supernatural. Radical 52 (么, “small”).

686a. 幽王 M: yōu wáng J: yū ō ゆうおう K: yu wang 유왕 C: yāu wòhng
King You (of the Zhou; r. 781-770 B.C.E.).

687. 后 M: hòu J: kō コウ, go ゴ, *kisaki* きさき K: hu 후 C: hauh

1. Empress, principal consort. *

2. House, clan, ruler. *

The second group of meanings (house, clan, ruler) is rarer and more archaic, and it occurs in line 2 (夏后). Radical 30 (口).

688. 夏 M: xià J: ka カ K: ha 하 C: hah

1. Xia (name of a largely legendary dynasty, early second millennium B.C.E.).

2. Summer.

Radical 35 (夂).

689. 神 M: shén J: jin ジン, shin シン, *kami* かみ K: sin 신 C: shàn

Spirit, god, divinity.

Radical 113 (示).

690. 化 M: huà J: ka カ, ke ケ K: hwa 화 C: fa

1. To transform, to change. *

2. To transform morally and ethically; to teach.

Meaning #1 is often used when referring to supernatural transformations. Meaning occurs frequently in Confucian political rhetoric, and it often refers to the power of ruler to transform his people for the better. Radical 21 (匕).

691. 龍 M: lóng J: ryū リュウ, ryō リョウ, *tatsu* たつ K: lyong 룡 C: lùhng
Dragon.

Radical 212 (龍).

692. 庭 M: tíng J: tei テイ, *niwa* にわ K: jeong 정 C: tihng

1. Court (of a ruler).*

2. Courtyard, garden.

The “proper” character for meaning #1 is 廷. Radical 53 (广).

693. 余 M: yú J: yo ヨ, *ware* われ K: yeo 여 C: yùh

I, me, my, we, us, our. [first person pronoun]

This character is a fairly common pronoun, though it occurs in our texts only in this less. Radical 9 (人).

694. 卜 M: bǔ J: boku ボク, *uranau* うらなう, *uranai* うらない K: bok 북
C: bŭk

To divine, to tell fortune; divination, prophecy; diviner.

Radical 25 (卜).

695. 吉 M: jí J: kichi キチ, *kitsu* キツ, *yoshi* よし K: gil 길 C: gāt

Auspicious, lucky.

This word is one of the standard answers to a divination, the other being 凶 (861), “unlucky,” “inauspicious.” Radical 30 (口).

696. 漑 M: lí J: ri 리, *awa* あわ K: li C: lèih

Saliva, spittle.

Radical 85 (水).

697. 藏 M: cáng J: sō ソウ, zō ゾウ, *osamu* おさむ K: jang 장 C: chòhng

To hide, to conceal, to store, to save [goods or treasure].

Radical 140 (艸).

698. 幣 M: bì J: hei ヘイ K: pye 폐 C: baih

Sacrificial offerings; gifts, presents, money.

Radical 50 (巾).

699. 忽 M: hū J: kotsu コツ, *tachimachi* たちまち K: hol 홀 C: fāt

suddenly, abruptly.

Radical 61 (心).

700. 櫥 M: dú J: toku とく, *hitsu* ひつ K: dok 독 C: duhk

Cabinet, closet.

Radical 75 (木).

701. 郊 M: jiāo J: kō コウ K: gyo 교 C: gāau

Ceremony for offering sacrifices to Heaven and earth; altar or temple for such sacrifices. Because such altars were located outside the city walls (城), this character eventually was used to describe the suburban areas of a city.

Radical 163 (邑, 阝).

515a. 厲王 M: lì wáng J: rei ろいおう K: lyeo wang 려 C: laih wòhng

King Li (of the Zhou; r. 878-827 B.C.E.).

702. 末 M: mò J: batsu バツ, *matsu* まつ, *sue* すえ K: mal 말 C: muhk

End, tip, latter part, unimportant part.

This character is often used as the opposite of 本 (74), "root," "basics." Do not confuse it with 未(302); the two cross-lines have different lengths in relation to each other. Radical 75 (木).

703. 婦 M: fù J: fu フ K: bu 부 C: fúh

Woman, wife.

Compare this character to 妻 (192), which can only refer to a wife. Here, 婦人 is a general term for "women." Radical 38 (女).

704. 裸 M: luǒ J: ra 라, *hadaka* はだか K: na 나 C: ló

Bare, nude, naked; to strip off clothes.

Radical 145 (衣).

705. 譟 M: zào J: shō ショウ, *sawagu* さわぐ K: jo 조 C: chou

To make a racket, to abuse, to curse.

Radical 149 (言).

706. 玄 M: xuán J: gen ゲン, ken ケン K: hyeon 현 C: yùhn
Black, dark; mysterious.
Radical 95 (玄).

707. 蜥 M: yuán J: gan ガン K: won C: yùhn
Lizard.
Radical 142 (虫, “insect-like or reptilian animal”).

53a. 後宮 M: hòu gōng J: kōkyū こうきゅう K: hu gung 후궁 C: hauh gūng
Rear palace (women's quarters).

708. 齣 M: chèn J: shin シン K: chin 친 C: chan
To have one's adult teeth come in; to lose one's baby teeth.
Radical 211 (齒, “teeth”).

709. 遭 M: zāo J: sō ソウ, au あう, awaseru あわせる K: jo 조 C: jōu
To encounter, to meet up with (often a bad thing).
Radical 162 (辵).

710. 笄 M: jī J: kei けい, kōgai こうがい K: gye C: gāi
Woman's hairpin; age at which a woman begins wearing a hairpin (usually fifteen) Radical 118 (竹).

711. 孕 M: yùn J: yō ヨウ, haramu はらむ K: ing 잉 C: yahn
To be pregnant, to conceive.
Radical 39 (子).

712. 宣 M: xuān J: sen セン, noru のる, noberu のべる K: seon 선 C: syūn
To proclaim, to make public.
Radical 40 (宀).

712a. 宣王 M: xuān wáng J: sen ō せんおう K: seon wang 선 C: syūn
King Xuan (of the Zhou; r. 827-781 B.C.E.).

713. 產 M: chǎn J: san サン, *umu* うむ K: san C: cháan

1. To produce, to bear, to give birth to.*
2. Means of livelihood.

Radical 100 (生).

714. 乳 M: rǔ J: nyū ニュウ, *chi* ち, *chichi* ちち K: yu 유 C: yúh

1. Breasts; milk; to nurse, to produce breast milk.
2. To give birth. *

Though meaning #1 is much more common, meaning #2 is more likely correct here. Radical 5 (乙).

150b. 先是 M: xiān shì J: *kore yori saki* これよりさき K: seon si 선시 C: sīn sih

Before this, earlier.

The character 初 (305) is also used in this way. Both terms introduce some event that occurred before the main time frame in which the narrator has located himself.

715. 謠 M: yáo J: yō ヨウ, *utau* うたう, *utai* うたい K: yo 요 C: yìuh

Rhyme, song, folk song.

Radical 149 (言).

684a. 童謠 M: tóng yáo J: dōyō どうよう K: dong yo 동요 C: tùhng yìuh

Children's rhyme; playground song.

In traditional Chinese narratives, children's songs are often prophetic.

716. 檿 M: yǎn J: en エン K: eom 염 C: yím

Mulberry wood.

Radical 75 (木).

717. 弧 M: hú J: ko コ, *yumi* ゆみ K: ho 호 C: wùh

Bow.

Radical 57 (弓).

718. 箕 M: jī J: ki キ K: gi 기 C: gēi

Bamboo winnowing basket.

A 箕服 is therefore a quiver

(608-2) shaped like a bamboo winnowing basket 箕. Radical 113(竹).

719. 寔 M: shí J: jitsu ジツ, *makoto ni* まことに K: sik 식 C: saht

fruly, really, actually.

This character is an archaic variant of the more common character 實 (339).
Radical 40 (宀).

720. 賣 M: mài J: mai マイ, bai バイ, *uru* うる K: mae 매 C: maaih

To sell

Radical 154 (貝).

721. 戮 M: lù J: riku リク K: lyuk 륫 C: luhk

To execute, to kill, to slaughter.

Sometimes this character is used interchangeably with 僇 (681). Note that in this case the use of 使 tells us that the king sends someone to do this. Radical 62 (戈).

722. 號 M: hao (1); hao (2) J: gō ゴウ K: ho 호 C: hòuh (1); houh(2)

1. To scream, to cry, to wail. *

2. To call, to give a name to. *

Meaning #1 is used here, and meaning #2 is used further down. Partial synonym (meaning #1): 呼(644); partial synonyms (meaning #2): 曰(120), 謂(252). Radical 141 (虍).

723. 竄 M: cuàn J: zan ザン, san サン, *kakuru* かくる K: chan 찬 C: chyun

To escape, to flee, to go into hiding.

Note that the character consists of “cave” and “rat.” Radical 116 (宀).

724. 姁 M: xū J: ko K: gu C: héui

Xu (of Bao; the ruler of 褒 in the time of 幽王).

Radical 38 (女).

725. 獄 M: yù J: goku ゴク, *hitoya* ひとや K: ok 옥 C: yuhk

Legal case; crime; prison.

Radical 94 (犬).

726. 贖 M: shú J: shoku ショク, *aganau* あがなう K: sok 속 C: suhk

To redeem, to compensate for.

Radical 154 (貝).

727. 嬖 M: bì J: hei 헤이 K: pye 폐 C: pei

Sexual favorite (of a ruler).

Here, this word is used causatively: "to make [someone] a sexual favorite."

Radical 38 (女).

206c. 伯服 M: bó fú J: hakufuku ハクフク K: baek bok 백복 C: baak fuhk

Bofu (son of 褒姒).

728. 申 M: shēn J: shin シン K: sin 신 C: sǎn

To stretch, to extend.

Here, this character is used as the name of a fiefdom. Radical 102 (田).

728a. 申侯 M: shēn hóu J: shin ko シンコ K: sin hu 신후 C: sǎn hàuh

The Marquis of Shen.

729. 宜 M: yí J: gi ギ, *yoi* よい, *ii* いい K: ui 의 C: yìh

Suitable, appropriate.

Here, the character is part of a name. Radical 40 (宀).

730. 臼 M: jiù J: kyū キウ, *usu* うす K: gu 구 C: kau

Mortar.

Here, the character is part of a name. Radical 134 (白).

729a. 宜臼 M: yí jiù J: gikyū ギキウ K: ui gu 의구 C: yìh kau

Yijiu (the son of the former queen and 幽王).

Note the prevalence of harem politics here. By removing the son of the daughter of 申侯 (the former queen) from the position of grand prince, the king alienates 申侯 and paves the way for the latter's revolt mentioned several lines later.

731. 惑 M: huò J: waku ワク, *madou* まどう K: hok 흑 C: waahk

To be confused, to be deluded; to be [sexually] infatuated with.

Radical 61 (心).

732. 乘 M: chéng (1-2); shèng (3) J: jō ジョ, *noru* のる K: seung 승 C: sìhng (1-2); sihng (3)

1. To ride in a vehicle. *
2. To take advantage of [a situation].
3. [Measure word for carriages.]

Radical 4 (丿).

733. 卹 M: xù J: shutsu シュツ, *jutsu* ジュツ K: hyul 흠 C: sēut

To care about, to have pity on, to pay attention to.

This is a variant character of the more common 恤. Radical 26 (卩).

734. 驅 M: qū J: ku ク, *kakeru* かける K: gu 구 C: kēui

To gallop, to ride a horse, to drive a horse; to force, to drive [someone to do something].

Radical 187 (馬).

735-馳 M: chí J: chi チ, *haseru* はせる K: chi 치 C: chih

To gallop, to hurry.

驅馳 often occurs with the poetic meaning of "to go hunting for pleasure."

Radical 187 (馬).

736. 弋 M: yì J: yoku ヨック K: ik 익 C: yihk

A bow and arrow with a string tied to the arrow for retrieval; to go hunting with such a weapon.

Radical 56 (弋).

737. 獵 M: liè J: ryō リョ, kari かり K: lyeop 령 C: lihp

To hunt.

Radical 94 (犬).

4b. 不時 M: bù shí J: *tokinarazu* ときならず K: bul si 불시 C: bāt sih

At any time.

This idiomatic expression derives its meaning from the idea that something is done "at no [specific] time."

738. 湏 M: miǎn J: men 멘 K: myeon 면 C: míhn

Drunk, intoxicated.

Radical 85 (水)

222a. 流湏 M: liú miǎn J: ryūmen 류멘 K: lyu myeon 류면 C: làuh

To be drunk constantly.

739. 倡 M: chāng J: shō ショ K: chang 창 C: chēung

Popular entertainment (often of a sexual nature); prostitute.

Radical 9 (人).

740. 優 M: yōu J: yu 유 K: u 우 C: yāu

Popular entertainment or entertainer; actor.

Radical 9 (人).

741. 續 M: xù J: zoku ゾク, *tsuzuku* つづく, *tsuzukeru* つづける, *tsuzuki* つづき K: sok 속 C: juhk

To continue; in a sequence.

Radical 120 (糸).

742. 晝 M: zhòu J: chū チュ, hiru ひる K: ju 주 C: jau

Day, daytime.

Distinguish this character from 晝(235). Radical 72 (日).

743. 端 M: duān J: tan タン, hashi はし, hata はた K: dan 단 C: dyūn

End; reason; method.

Radical 117 (立).

744. 烽 M: fēng J: hō ホ K: bong 봉 C: fūng

Watch beacon, warning beacon.

Radical 86 (火).

745. 燧 M: suì J: sui スイ K: su 수 C: seuih

Watch beacon, warning beacon.

烽燧 is a synonym compound; most often, a writer will just use 烽. Radical 86 (火).

746. 寇 M: kòu J: kō コ K: gu 구 C: kau

Bandit, raider; to go raiding.

Radical 40 (宀).

747. 悉 M: xī J: shitsu シツ, tsukusu つくす, kotogotoku ことごとく K: sil 실
C: sīk

All.

Grammarians have observed that originally this adverb seemed to apply mostly to plural objects. For example, whereas the sentence 王皆愛其臣 would usually be interpreted as "Kings all love their minister(s)," 王悉愛其臣 would more likely be "The king loves all of his ministers" (i.e., 皆[254] would indicate a plurality of kings, whereas 悉 would indicate a plurality of ministers). However, as we can see from this lesson's text, the distinction came to be ignored, and 皆 and 悉 came to be used interchangeably. Radical 61 (心).

748. 悅 M: yuè J: etsu エツ, yorokobu よろこぶ K: yeol 열 C: yuht

To delight, to give pleasure to; delighted, happy.

Notice that this is the “correct” character for a certain use of 說(402-2).
Radical 61 (心).

749. 火 M: huō J: ka 力, *hi* ひ K: hwa 화 C: fó

Fire.

Radical 86 (火).

750. 唯 M: wéi J: yui ユイ, *tatta* たった, *tada* ただ K: yu 유 C: wàih

Only.

Radical 30 (口).

751. 諛 M: yú J: yu ユ, *hetsurau* へつらう K: yu 유 C: yùh

To flatter, to be obsequious toward.

Radical 149 (言).

75a. 百姓 M: bǎi xìng J: *hyakushō* ひゃくしょ, *hyakusei* ひゃくせい K: baek seong 백성 C: baak sing

The common people (lit., “the hundred surnames “)

752. 乖 M: guāi J: kai カイ, *somuku* そむく K: goe 괴 C: gwāai

Perverse, obstinate; to be stubborn, to be disobedient.

Don't confuse this character with 乘 (732)! Radical 4 (丿).

753. 離 M: lí J: ri 리, *hanaru* はなる, *hanareru* はなれる, *sakaru* さかる K: li 리 C: lèih

To part from; to separate, to distinguish; separated from, parted; alienated from, hostile

Radical 172 (佳).

754. 繒 M: zēng J: shō ショ, *sō* ソ K: jeung 증 C: jāng

The state of Zeng.

Radical 120 (糸).

623a. 西夷 M: xī yí J: sei'i 세이이 K: seo i 서이 C: sāi yìh

Western “Yi” tribes (name of a barbarian group).

755. 犬 M: quǎn J: ken ケン, inu いぬ K: gyeon 견 C: hyún
Dog.

Radical 94 (犬).

756. 戎 M: róng J: jū ジュ, *ebisu* えびす K: yung 응 C: yùhng

1. “Rong” (general name for “barbarian” tribes in the west).

2. Military affairs; soldiering.

Radical 62 (戈).

755. 犬戎 M: quǎn róng J: kenju けんじゆ K: gyeon yung 견응 C: hyún
yùhng

The “Dog Rong” tribes (name of a barbarian group).

757. 徵 M: zhēng J: chō チヨ, *chōsuru* ちよする, *mesu* めす K: jing 징 C:
jīng

To draft, to conscript, to order [someone to appear].

Radical 60 (彳).

758. 驪 M: lí J: ri K: lyeo 려 C: lèih

Black (refers to horses).

Here, this character is the name of a mountain. Radical 187 (馬).

758a. 驪山 M: li shan J: rizan K: lyeo san

Mt.Li.

Near the mountain now called 西安; 驪山 is also the site of the first 秦 emperor's tomb.

759. 虜 M: lǚ J: ryo 리ヨ, *toriko* とりこ K: no 노 C: lóuh

To capture, to take prisoner; prisoner, captive.

You will find that this character is also used as a pejorative term for “barbarian” enemies. Radical 141 (虍).

760. 賂 M: lù J: ro 口, takara たら K: noe 뇌 C: louh

Goods, wealth, treasures; bribes; to bribe.

Radical 154 (貝).

431a. 平王 M: píng wáng J: hei o へイオ K: pyeong wang 평왕 C: pìhng wòhng

King Ping (of the Zhou; r. 770-719 B.C.E.).

761. 詩 M: shī J: shi シ K: si 시 C: sī

Poetry; the Classic of Poetry 詩經, a poem from the Classic of Poetry.

Lines from this classic are often quoted to ornament a story or illustrate a point. Radical 149(言).

762. 云 M: yún J: un ウン, yuu ゆう, iu いう K: un 운 C: wàhn

To say.

Synonym: 曰(120), although 云 is used more often for textual quotations.

Radical 7 (二).

763. 赫 M: hè J: kaku カク, kagayakasu かがやかす K: hyeok 혁 C: hāak

Glorious, shining.

Notice the poetic "reduplication" of the adjective in this lesson's text. Radical 155 (赤, "red").

764. 頌 M: sòng J: ju ジュ, shō ショ K: song 송 C: juhng

Hymn, ode, eulogy.

For use of this term, see x9.11 below. Radical 181 (頁).

765. 興 M: xīng J: kyō キョ, okoru おこる, okosu おこす K: heung 흥 C: hīng

To awaken, to arise; to flourish, to become eminent; to raise up, to mobilize.

Radical 134 (臼).

766. 配 M: pèi J: hai ハイ K: bae 배 C: pui

To pair with, to match; to marry, to become the spouse of. Radical 164 (酉).

767. 祀 M: sì J: shi シ, *matsuru* まつる K: sa 사 C: jih

Religious sacrifices; to sacrifice (usually to ancestors or the royal house).

Radical 113 (示).

COMMENTARY

19.1. 同於王庭(I. 2): Here,同 must be taken as a verb: "they went together to the king court."

19.2. 夏后卜殺之與去, 莫吉(II. 2-3): When the dragon-spirits appear at court, the king has to decide how to deal with them. "The Xia ruler cast a divination as to whether he should kill them [or] allow them [lit., "give"] to go away, but no [results] came up auspicious" Note that the author uses 莫 here, even though properly speaking this character should refer to people, not things.

19.3. 王使婦人裸而譟之(I. 5): This seems to have been a ritual performed to purge the court of evil spirits.

19.4. 後有人夫妻賣糜弧箕服之器者(II. 7-8): "Afterward there were people—a husband and wife—sellers of utensils of mulberry bows and quivers in the shape of a winnowing basket." The meaning is clear here, but the grammar is rather sloppy.

19.5. 聞童妾之女遭棄而夜號(I. 8): "They heard the daughter of the young girl, have encountered abandonment, wailing in the night."

19.6. 出入與之同乘(II. 11-12): Allowing a consort or concubine to ride in the same carriage as oneself is often cited in early texts as a mark of excessive favor on the part of the ruler.

19.7. 萬端, 故不笑(I. 13): 萬端 is lacking a verb: "He [tried] a myriad methods...." As is sometimes the case, 故 is a little difficult to interpret; it could mean "stubbornly" (used as a substitute for 固[328-2]), or "persistently" or "deliberately."

19.8. 唯褒姒言是從(I. 15): This is an idiomatic grammar pattern that often occurs with 唯. The basic structure is 唯-object—是—verb; 是 is used as

emphasis to stress the object, which is displaced to the beginning of the sentence. Literally, “only Bao Si's words — these [he] obeyed.”

19.9. 上下相諛，百姓乖離(l. 16): These statements are meant to indicate how the immoral behavior of the king came to influence the behavior of all social classes—a classic Confucian sentiment.

19.10. 周與諸侯無異(II. 18-19): The 周 royal house should have had authority over all of the feudal lords, but from this time on, the 周 had no more authority or influence than any of their vassals.

19.11. 詩云：「赫赫宗周，褒姒滅之。」此之謂也(l. 19): In early texts, it was extremely common for an author to illustrate a point by quoting a line or two from the 詩經; in fact, every biography in the 列女傳 has at least one such quotation. Here, the quotation refers specifically to 褒姒: “How shining were the ancestors Zhou! [Yet] Bao Si destroyed them.” The phrase that follows (此之謂也) is idiomatic and is used after a quotation to emphasize its relevance; it literally means “[that] is naming/referring to this”

19.12. 頌(l. 19): This usually refers to a short poem composed in four-character lines that often ends a biography or other composition. Like most Chinese poetry, 頌 are written in couplet units, with the last characters of each even line rhyming. The purpose of such poems is to summarize the plot in a pithy and succinct form. They may very well have been composed as a mnemonic device for students, so that they could memorize something to remind them of the most important points of a piece.

Vocabulary Hints

妾(663-1) 初(305) 衰(298) 同(340) 布(558)

置(471) 發(441) 及(296-2) 觀(440) 流(222)

除(607) 夫(190-1) 懼(255) 妻(192)

(608-2)

器(497-1) 執(364) 夜(282) 逃(90) 哀(573)

取(649) 好(351-2) 獻(154) 受(147) 釋(513)

廢(444) 太子(214b, L12) 適(425-2) 飲(117) 笑(130)

萬(71) 數(539-3) 忠(99) 諫(176) 從(625-1)

攻(172) 即(256-2) 共(249) 異(342-1) 致(625-1)

果(288)

Character List

- i. 乘云余化后周唯夏婦宜幽庭徵忽惑戎末火玄神童端興藏號詩離驅鼈龍(31)
- ii. 優卜吉宣寇悅悉戮畫犬獵申祀虜諛謠赫遭郊配(20)
- iii. 乳乖產竄箕續賣頌驢(4)
- iv. 倡卹孕姒姁嬖蹇幣弋弧糜檣灑燄烽燧獄笱繒白蚌裸褻譟賂贖(26)

Lesson 20

鄒孟軻母(1)

鄒孟軻之母也，號孟母。其舍近墓。孟子之少也，嬉遊爲墓間之事，踴躍築埋；孟母曰：「此非吾所以居處子也。」乃去，舍市傍。其嬉戲爲賈人術賣之事；孟母又曰：「此非吾所以居處子也。」復徙舍學宮之傍。其嬉遊乃設俎豆，揖讓進退。孟母曰：「真可以居吾子矣。」遂居之。及孟子長，學六藝，卒成大儒之名。君子謂：「孟母善以漸化。」詩云：「彼姝者子，何以予之？」此之謂也。孟子之少也，既學而歸。孟母方績，問曰：「學何所至矣？」孟子曰：「自若也。」孟母以刀斷其織。孟子懼而問其故。孟母曰：「子之廢學，若吾斷斯織也。夫君子學以立名，問則廣知。是以居則安寧，動則遠害。今而廢之，是不免於廝役，而無以離於禍患也。何以異於織績而食：中道廢而不爲，寧能衣其夫子而長不乏糧食哉？女則廢其所食，男則墮於修德，不爲竊盜，則爲虜役矣。」孟子懼，旦夕勤學不息，師事子思，遂成天下之名儒。君子謂：「孟母知爲人母之道矣。」詩云：「彼姝者子，何以告之？」此之謂也。

VOCABULARY (768—805)

768. 鄒 M: zōu J: shō ショ K: chu 추 C: jāu

Zou (a small state near 魯 and 齊).

Radical 163 (邑).

769. 孟 M: mèng J: mō 모 K: maeng 맹 C: maahng

1. Beginning, initial (used to describe the first month of each season).

2. Meng. [a surname]*

Radical 39 (子).

770. 軻 M: kē J: ka 카 K: ga 가 C: ō

Pair of wheels; axle tree.

Here, this character is a personal name. Radical 159 (車).

769a. 孟軻 M: mèng kē J: mo ka モカ K: maeng ga 멩가 C: maahng ō
Meng Ke (the philosopher Mencius 孟子[372-289 B.C.E.]).

771.

M: shè (1); shě (2) J: seki セキ, sha シャ, *suteru* すてる K: sa 사 C: se
(1); sé (2)

1. Lodging, abode; to lodge at, to reside in,
2. To reject, to cast aside, to throw away, to let go.

With meaning #2 the word is often written as 捨. Radical 135 (舌).

772. 墓 M: mù J: bo ボ, *haka* はか K: myo 묘 C: mouh

Tomb, grave mound.

Radical 32 (土).

773. 嬉 M: xī J: ki キ, *ureshigaru* うれしがる K: hui 희 C: hēi

To enjoy, to be pleased; to play, to amuse oneself.

Radical 38 (女).

774. 躑 M: yǒng J: yō ヨ K: yong 용 C: yúng

To leap and jump about.

With 躍 (561), 躑 forms the compound 躑躍, meaning “to leap about and dance [with enthusiasm or joy].” 躑 is sometimes written 躑. Radical 157 (足).

775. 築 M: zhú J: chiku チク, *kizuku* きづく K: chuk 축 C: jūk

To build (usually through ramming earth).

Radical 118 (竹).

776. 埋 M: mái J: mai マイ, *uzumeru* うずめる K: mae 매 C: màaih

To bury.

Radical 32 (土).

777. 傍 M: páng J: hō ほ, bō ぼ, *katawara* かたわら, *soba* そば K: bang 방
C: pòhng

Side, beside; to be at the side of.

Radical 9 (人).

778. 戲 M: xì J: gi ぎ, ge ゲ, *tawamureru* たわむれる K: hui 희 C: hei

Game; to play, to tease; drama.

Radical 62 (戈).

779. 賈 M: gǔ J: ko コ K: ga 가 C: gú

Merchant; mercantile activities.

Don't confuse this character with 賣(720)! Radical 154 (貝).

780. 衍 M: xuàn J: gen ゲン, *terau* てらう K: hyeon 현 C: yuhn

To display [often goods in a shop or market stall].

Radical 144 (行).

781. 徙 M: xǐ J: shi シ, *utsuru* うつる K: sa 사 C: sái

To move [one's place of residence].

Don't confuse this character with 徒(557)! Radical 60 (彳).

782. 學 M: xué J: gaku ガク, *manabu* まなぶ, *manabi* まなび K: hak 학 C: hohk

To study; study, erudition. Radical 39 (子).

782a. 學宮 M: xué gōng J: gakyū がっく K: hak gung 학궁 C: hohk gūng

School

783. 俎 M: zǔ J: so ソ K: jo 조 C: jó

Platter (used in religious sacrifices).

Radical 9 (人).

784. 豆 M: dòu J: tō ト, zu ズ K: du 두 C: dauh

1. Bowl*

2. Beans

Here, meaning #1 is more specific—a special bowl used in religious sacrifices.
Radical 151 (豆).

785. 揖 M: yī J: yū ㄩ K: eup 읍 C: yāp

To bow.

Radical 64 (手).

786. 退 M: tuì J: tai 타이, *shirizoku* しりぞく K: toe 퇴 C: teui

To retreat, to withdraw.

Here, 進退 refers to proper considerations of when to advance or retreat under the guidelines of ritual 禮. Radical 162 (辵).

787. 藝 M: yì J: gei 게이 K: ye 예 C: ngaih

Art, craft, artistic accomplishment.

Radical 140 (艸).

393a. 六藝 M: liù yì J: riku gei りくげい K: yuk ye 육예 C: luhk ngaih

The Six Arts.

For a Chinese gentleman of ancient times, the Six Arts he was supposed to master were rites, music, archery, charioteering, writing, and mathematics.

788. 儒 M: rú J: ju K: yu 유 C: yùh

Scholar, Confucian, Confucian gentleman.

This is the character that comes closest to designating Confucianism as a philosophy or way of life. Radical 9 (人).

789. 漸 M: jiàn J: zen zen, *yōyaku* ようやく, *yōyō* ようよう K: jeom 점 C: jihm

Gradual; gradually, finally.

Radical 85 (水).

790. 姝 M: shū J: shu 슈 K: ju 주 C: jyū

Beautiful, handsome, fine.

Radical 38 (女).

791. 績 M: jī J: seki セキ, *tsumugu* つむぐ K: jeok 적 C: jīk
Spinning thread; unthreading silk cocoons.
This activity was considered classic women's work. Radical 120 (糸).

15a. 自若 M: zì ruò J: jijaku じじゃく K: ja yak 자약 C: jih yeuhk
Same as usual; nothing different.
This phrase is an idiomatic expression that can also mean “calm,”
“composed.”

792. 斷 M: duàn J: dan ダン, danjiru だんじる, tatsu たつ K: dan 단 C:
dyuhn (to break); dyun (to decide)
To break, to sever, to cut off; to decide.
Radical 69 (斤, “axe”).

793. 織 M: zhī J: shoku ショク, shiki シキ, *oru* おる, *ori* おり K: jik 직 C: jīk
To weave; weaving; woven cloth.
Radical 120 (糸).

794. 斯 M: sī J: shi シ, *kaku* かく, *kakaru* かかる K: sa 사 C: sī
1. This, these, [substitution for 此 (145)]*
2. Then, [substitution for 則 (153)].
As you can see, this character is generally used to express two meanings that
are more often represented by other characters. Radical 69 (斤).

795. 廣 M: guǎng J: ko コ, *hiro* ひろい, *hiromeru* ひろめる K: gwang 광 C:
gwóng
Broad; to broaden.
Radical 53 (广).

203a. 是以 M: shì yǐ J: *kore wo motte* これをもって K: si i 시이 C: sih yíh
Consequently, therefore.
This phrase is an idiomatic inversion of 以是, “by means of this.” Synonym: 故
(285-1).

796. 寧 M: níng J: nei ネイ K: nyeong 녕 C: nihng

1. At peace, peaceful, calm. *
2. How. [rhetorical question, same meaning as 豈(602)]*
3. To prefer to, rather.

Note that whereas meaning #1 occurs here first in the synonym compound 安寧, the second meaning occurs two lines later. The third meaning doesn't occur until Lesson 40. Radical 40 (宀).

797. 害 M: hài J: gai ガイ, *sokonau* こそなう K: hae 해 C: hoih

Harm, damage, disaster; to harm.

Radical 40 (宀).

798. 免 M: miǎn J: men メン, *manugareru* まぬがれる K: myeon 면 C: míhn

To avoid, to escape.

Radical 10 (儿).

799. 廝 M: sī J: shi シ K:si 시 C: sī

Menial servant.

Radical 53 (广).

800. 役 M: yì J: eki エキ K: yeok 역 C: yihk

Servant; servitude.

Radical 60 (彳).

801. 乏 M: fá J: bō ボウ, *toboshii* とぼしい K: pip 핏 C: faht

To be lacking.

Radical 4 (丿).

802. 糧 M: liáng J: ryō リョウ, rō 口ウ, *kate* かて K: lyang 량 C: lèuhng

Provisions, grain, food.

Radical 119 (米).

803. 男 M: nán J: dan ダン, nan ナン, *otoko* おとこ K: nam 남 C: nàahm
Man, male; son.
Radical 19 (力).

804. 墮 M: duò J: da ダ K: ta 타 C: doh
1. To fall, to sink.
2. To become indolent, lazy, or careless. *

The second group of meanings acts as a substitute for 惰. Radical 32 (土).

805. 勤 M: qín J: kin キン, gon ゴン K: geun 근 C: kàhn
To strive, to make an effort.
Radical 19 (力).

29a. 子思 M: zǐsī J: shishi K: ja sa 자사 C: jí sī
Zisi. (one of Confucius' most important disciples)

COMMENTARY

20.1. 此非吾所以居處子也(l. 2): Note the causative usage of 居 and 處 here: "This is no the means by which I [can] cause my son to reside" = "This is not the place I can raise my son."

20.2. 彼姝者子，何以予之(l. 6): Both of the anecdotes in this lesson's text conclude with a 詩經 quotation, as in the last lesson's text (compare 19.11). In this case, the quotation is from poem no. 53: "That fine person / what do we give her?" It's difficult to know exactly why the author thought this quotation was appropriate—perhaps because it carries the idea that such a virtuous woman is worthy of our respect and esteem. The same may be said of the quotation at line 14, which is taken from the same poem: 彼姝者子，何以告之 "That fine person / what do we offer her?" (the character 告 occurs here with the archaic meaning "to give," "to offer").

20.3. 問則廣知(l. 9): "He inquires [of his elders or teachers] and so becomes broadly knowledgeable. "孟母 means that this is the true goal of education.

20.4. 是以居則安寧，動則遠害(II. 9—10): A typical rhetorical device giving different behavior under different conditions. In this case, 居 would mean living at home (in retirement or at leisure), whereas 動 would mean in public office (lit., "in motion").

20.5. 中道廢而不爲，寧能衣其夫子而長不乏糧食哉(I. II): "If in the middle of your path you cast aside [these things] and do not do [them], how could you clothe your husband and children or not cause them to be perpetually without grain or food?" Note: (1) 衣 in a causal verbal sense, "to clothe," and (2) the somewhat awkward causal phrase 長不乏, "for along time to cause to not lack."

20.6. 女則廢其所食，男則墮於修德，不爲竊盜，則爲虜役矣(II. 11-12): "If a woman, then to cast aside the food that she serves; if a man, then to be careless in cultivating virtue—[if these conditions occur], then if one does not become a thief or a robber, then one becomes a prisoner or a servant." This very complicated sentence shows the subtlety employed in using 則. In the first case, two sets of clauses give two contrasting conditions (and note that the first clause in each case is nothing more than a single noun): "if a woman, then... if a man, then...." Second, the two sole alternatives to a precondition are enumerated with a 不...則 pattern: (if not X, then Y). The unstated element here is the link between the two parts of the sentence, which could have been represented by yet another 則: 女則廢其所食，男則墮於修德，則不爲竊盜，則爲虜役矣. The author probably thought that another 則 at that point would be confusing.

Incidentally, you might notice how much the speech of 孟母 is rooted in carefully balanced sentences, contrasting different actors and actions, listing different alternatives, and predicting different results. An awareness of these parallel rhythms will help you considerably to read such passages—which predominate in the rhetoric of Chinese philosophy and prose in general.

20.7. 君子謂(I. 13): "A superior man would assume/think." This phrase, found in a number of early texts, often introduces proverbs, observations, or judgments of a "Confucian" nature.

Vocabulary Hints

號(732-2) 近(530) 少(219-3) 遊(287) 間(221)

躍(561) 處(630-1) 賣(720) 設(631) 讓(484-1)

真(424) 成(71) 化(690-2) 詩(761) 云(762)

何以(184a, L10) 懼(225) 廢(444) 君子(28a, L2) 長(343-4)

食(250-2) 哉(216) 安(620-2) 動(369) 遠(609)
離(753) 禍(9) 患(39) 修(146) 竊(276-2)
盜(321) 虜(759) 旦(590) 夕(591) 息(545-2)

Character List

- i. 免孟學害寧廣役戲斯斷舍退(12)
- ii. 乏傍儒勤墮漸男築糧織豆賈(12)
- iii. 埋墓徙揖績藝鄒(7)
- iv. 妯姝嬉廡銜躑軻(7)

Lesson 21

鄒孟軻母(2)

孟子既娶，將入私室，其婦袒而在內。孟子不悅，遂去不入。婦辭孟母，而求去曰：「妾聞夫婦之道，私室不與焉。今者妾竊墮在室，而夫子見妾，勃然不悅，是客妾也。婦人之義，蓋不客宿。請歸父母。」於是孟母召孟子而謂之曰：「夫禮將入門，問孰存，所以致敬也。將上堂，聲必揚，所以戒人也。將入戶，視必下，恐見人過也。今子不察於禮，而責禮於人，不亦遠乎？」孟子謝，遂留其婦。君子謂：「孟母知禮，而明於姑母之道。」孟子處齊，而有憂色。孟母見之曰：「子若有憂色，何也？」孟子曰：「不敢。」異日閒居，擁楹而歎。孟母見之曰：「鄉見子有憂色，曰『不敢也』。今擁楹而歎，何也？」孟子對曰：「軻聞之：君子稱身而就位，不為苟得而受賞，不貪榮祿。諸侯不聽則不達其上，聽而不用則不踐其朝。今道不用於齊，願行而母老，是以憂也。」孟母曰：「夫婦人之禮，精五飯，羈酒漿，養舅姑，縫衣裳而已矣，故有閨內之修而無境外之志。易曰：『在中饋，无攸遂。』詩曰：『無非無儀，惟酒食是議。』以言婦人無擅制之義，而有三從之道也。故年少則從乎父母，出嫁則從乎夫，夫死則從乎子，禮也。今子成人也，而我老矣，子行乎子義，吾行乎吾禮。」君子謂：「孟母知婦道。」詩云：「載色載笑，匪怒伊教。」此之謂也。頌曰：「孟子之母，教化列分。處子擇藝，使從大倫。子學不進，斷機示焉。子遂成德，為當世冠。」

VOCABULARY (806-850)

806. 娶 M: qǔ J: shu シュ, *metoru* めとる K: chwi 취 C: chéui

To marry (used of men).

This is the male equivalent of 嫁(664). Radical 38 (女).

407a. 私室 M: sī shì J: shishitsu ししつ K: sa sil 사실 C: sī sāt

Bedroom.

807. 袒 M: tǎn J: tan タン, hadanugi はだぬぎ K: dan 단 C: tán
To lay bare, to strip [usually to the waist]; to be partially naked.
Radical 145 (衣).

190b. 夫子 M: fū zǐ J: fushi ふし K: bu ja 부자 C: fū jí
Husband, lord, master.

Here, the wife uses this word as a polite term for her husband, but it can also be a polite term of address to show respect to any man (this is how it is used in Lesson 25).

808. 勃 M: bó J: botsu K: bal 발 C: buht
Abrupt.

Note the typical adverb suffix 然 (231-3) attached to this character in this lesson's text. Radical 19 (力).

809. 召 M: zhào J: shō ショウ, mesu めす, yomu よむ K: so 소 C: jjuh
To summon, to send for, to beckon.
Radical 30 (口).

810. 孰 M: shú J: juku じゅく, izure いずれ, tare たれ K: suk 숙 C: suhk
Who, which, what, [question word]
Radical 39 (子).

811. 存 M: cún J: son, zon ゾン, zonziru ぞにじる, sonsuru そんする K: jon 존
C: chyùhn
To be present, to exist, to survive; to preserve.
Radical 39 (子).

812. 敬 M: jìng J: kei ケイ, kyō キョウ, keisuru けいする, uyamau うやまう
K: gyeong 경 C: ging
To respect, to honor, to revere; respect, honor.
Radical 66 (父).

813. 聲 M: shēng J: shō ショウ, sei せい, koe こえ K: seong 성 C: sīng

Voice, sound.

Radical 128 (耳).

814. 揚 M: yáng J: yō ヨウ, *agu* あぐ, *agaru* あがる, *ageru* あげる K: yang 양
C: yèuhng

To spread, to propagate, to raise.

Radical 64 (手).

815. 戒 M: jiè J: kai カイ, *imashimu* いましむ K: gye 계 C: gaai

To warn, to admonish, to prohibit.

Radical 62 (戈).

816. 責 M: zé J: seki セキ, *shaku* シャク, *semeru* せめる K: chaek 책 C:
jaak

To blame, to take to task; blame, censure; responsibility, guilt.

Radical 154 (貝).

817. 留 M: liú J: ryū リュウ, *ru* る, *todomu* とどむ K: lyu 류 (yu 유) C: làuh

To detain, to keep; to remain.

Radical 102 (田).

818. 姑 M: gū J: ko コ K: go 고 C: gū

Girl, maiden, maiden aunt; mother-in-law.

Radical 38 (女).

818a. 姑母 M: gūmǔ J: kobo こぼ K: go mo 고모 C: gū móuh

Mother-in-law.

819. 擁 M: yōng J: yō ヨウ K: ong 응 C: yúng

To embrace, to hold, to possess, to press upon, to lean upon.

Radical 64 (手).

820. 楹 M: yíng J: ei エイ, yō ヨウ K: yeong 극 C: yìhng

Column, pillar.

Radical 75 (木).

821. 苟 M: gǒu J: kō コウ, *iyashii* いやしい K: gu 구 C: gáu

1. Illicit, careless. *

2. If, supposing.

Radical 140 (艸).

821a. 苟得 M: gǒu dé J: kōtoku こうとく K: gu deuk 구득 C: gáu dāk

Illicit gain; to obtain by illicit means.

822. 賞 M: shǎng J: shō ショウ K: sang 상 C: séung

Reward; to reward.

Radical 154 (貝).

823. 祿 M: lù J: roku ろく K: nok 녹 C: luhk

Salary, monetary compensation.

Radical 113 (示).

824. 達 M: dá J: tatsu たつ, *tassuru* たっすれ K: dal 달 C: daaht

To reach, to get in contact with, to be successful

Radical 162 (辵).

825. 踐 M: jiàn J: sen セン, *fumu* ふむ K: cheon 천 C: chíhn

To tread upon; to frequent.

Radical 157 (足).

826. 精 M: jīng J: sho ショ, sei セイ, *shirageru* しらげる K: jeong 정 C: jīng

Essence; pure; to purify; to be skilled or well versed in.

Radical 119 (米).

827. 五 M: wǔ J: go ご K: o 오 C: ngh

Five.

Radical 7 (二).

828. 飯 M: fàn J: han ハン, *meshi* めし K: ban 반 C: faahn

Cooked rice; food; provisions.

Radical 184 (食).

827a. 五飯 M: wu fàn J: gohan ごはん K: o ban 오반 C: ígh faahn

Preparation of the five edible grains.

The list varies depending on the source, but it usually includes two different kinds of millet, wheat, barley, and rice.

829. 罍 M: mǐ J: beki 베키 K: myeok 맥 C: mihk

Strainer; to strain.

Here, the necessary straining of ale to remove sediment serves as a synecdoche for the brewing of ale in general. Radical 14 (冖, “cover”).

830. 漿 M: jiāng J: sho ショウ K: jang C: jéung

Liquid, brew.

Radical 85 (水)

831. 舅 M: jiù J: kyū キュウ K: gu 구 C: káuh

1. Father-in-law. *

2. Uncle.

Radical 134 (臼).

832. 縫 M: féng J: hō ホウ, *nuu* むう K: bong 봉 C: fùhng

To sew, to stitch, to mend.

Radical 120 (糸).

833. 裳 M: cháng, sháng J: shō ショウ K: sang 상 C: sèuhng

Clothes, robes.

Radical 145 (衣).

834. 閨 M: guī J: kei ケイ, *neya* ねや K: gyu 𠄎 C: gwāi
Women's quarters.
Radical 169 (門).

835. 饋 M: kuì J: ki キ K: gwe 꺆 C: gwaih
Provisions, food; to offer a present [often of food].
Radical 184 (食).

836. 无 M: wú J: mu ム, *nai* ない K: mu 무 C: mòuh
1. To not have; nonpossession. *
2. Nonexistence, nothingness; to not exist.
3. "Don't...." [negative imperative]

This character is used interchangeably with 無 (36). Early texts tend to show propensities for using one or the other—for example, the 莊子 (Lessons 33-40) tends to use 无. Radical 71(无).

837. 攸 M: yōu J: yō ヨウ, shō ショウ K: yu 유 C: yàuh
[Archaic version 所.]
Radical 66 (攴).

838. 儀 M: yí J: gi ギ K: ui 의 C: yìh
Ornament, decoration; ceremony; ritual regalia.
Radical 9 (人).

839. 惟 M: wéi J: i イ K: yu 유 C: wàih
Only.
This character substitutes for the more proper 唯 (750). Radical 61 (心).

840. 議 M: yì J: gi ギ K: ui 의 C: yìh
To deliberate; deliberation, matter for deliberation, concern.
Radical 149 (言).

841. 制 M: zhì J: sei ㄗㄞˋ K: je 제 C: jai

To determine, to decide; to regulate, to govern.

Radical 18 (刀).

77a. 成人 M: chéng rén J: seijin せいじん K: seong in 성인 C: sìhng yàhn

Adult, grown-up.

842. 載 M: zai J: sai ㄗㄞˋ K: jae C:

1. [Archaic particle, roughly equivalent to 則]*

2. To carry, to transport.

Meaning #2, though the most common meaning for this character, does not occur in our texts. Radical 159 (車).

843. 匪 M: fěi J: hi ㄏㄩˊ K: bi 비 C: féi

[Archaic version of 非.]

Radical 22 (匚, “box,” “basket”).

844. 伊 M: yī J: i ㄩˊ K: i 이 C: yī

[Vague, archaic, third person pronoun.]

This character is one of the exceptions to the general rule that literary Chinese avoids a third person subject pronoun. Radical 9 (人).

845. 教 M: jiào J: kyō キョウ, *oshieru* おしえる K: gyo 교 C: gaau

To teach, to instruct; teachings, doctrine.

Radical 66.

846. 擇 M: zé J: taku タク, *erabu* えらぶ K: taek 택 C: jaahk

To select, to pick.

Radical 64 (手).

847. 倫 M: lún J: rin 린 K: lyun 룬 C: lèuhn

Natural relationships, right principles.

Radical 9 (人).

848. 機 M: jī J: kī 机, *hata* はた K: gi 기 C: gēi

1. Loom (for weaving). *
 2. Mechanism, device.
 3. Crisis, turning point, significant moment.
- Radical 75 (木).

849. 示 M: shì J: jì 示, *shimesu* しめる K: si 시 C: sih

To demonstrate, to show.
Radical 113 (示).

850. 冠 M: guān J: kān 冠 K: gwan 관 C: gun

Hat, cap; chief, top, foremost.
Radical 14 (冫).
)

COMMENTARY

21.1. 妾聞夫婦之道，私室不與焉 (l. 2): The wife of 孟子 begins with quoting a proverbial expression. Her point here is that private matters between husband and wife do not belong to (

) the ritually proper behavior prescribed for their public lives—that is, that husband and wife should be more informal with each other in the bedroom.

21.2. 今者 (l. 2): 者 can be added to any part of speech simply to emphasize. Here, Mencius' wife is simply stressing that the incident occurred "just now."

21.3. 是客妾也 (l. 3): "This is treating me as a guest/stranger." Note the putative use of 客 here.

21.4. 而責禮於人，不亦遠乎 (l. 6): "...and yet you blame others for their [lack of] propriety—isn't that indeed far off the mark?"

There are a number of idiomatic structures here. The verb 責 characteristically takes as an object the aspect the subject finds lacking in a person, and 於 governs the person who is being criticized. Another example: 管仲責治於王, "Guan Zhong blamed the king for his failure to govern."

遠 can be used to signify that someone is "far off the mark"—seriously in error or seriously in the wrong. There is another literary Chinese habit here, one that is a little difficult to grasp. Literary Chinese tends to think of adjectives modified by

as a single word or term—for example, 不孝 means "unfilial" as opposed to simply "not filial," and 不難 is employed as another way of saying "easy" rather than simply "not hard." As a result, when 不 + adjective is used in a rhetorical question, the adverb 亦 ("indeed") is almost always inserted between the two words: 不亦遠乎, "Aren't you (indeed) far off the mark? If the writer had said 不遠乎, the phrase would more likely be a straightforward inquiry for information: "Are you close by?" For a similar use of 亦, see Lesson 14, line 13, 不難乎.

21.5. 君子稱身而就位(l. 10): "A superior man weighs himself and then proceeds to his position"—in other words, a superior man evaluates his own abilities and tries to find a position in the government that suits those abilities.

21.6. 諸侯不聽則不達其上(l. 11): "If the feudal lord does not listen [to him], then he does not communicate with his superiors." Though 諸侯 (253a, Lesson 11) is technically plural, it is sometimes employed with a singular meaning. The idea here is that the superior man disdains to protest bad policies to his ruler if the ruler is unwilling to heed his advice.

21.7. 易曰:「在中饋,无攸遂。」(ll. 13-14): 孟母 here quotes from the classic book of divination, the Yijing 易經. Just as 詩(761; "poetry") can be used as an abbreviation of 詩經, 易 can be used as an abbreviation of 易經. The language of the 易經 is particularly obscure. Here, we have an excerpt from the text on Hexagram 37: "She prepares food within and does not have that which she pursues [outside]."

21.8. 詩曰:「無非無儀,惟酒食是議。」(l. 14): This is taken from 詩經, no. 189: "She has no adornment, no ornaments / only ale and food—these her concerns." Note that 非 is used here as an archaic substitution for the character 斐, meaning "adornment," "decoration." Note also that the second of the two lines follows the special grammar pattern I discussed at 19.8.

21.9. 子行乎子義(l. 15): "You conduct yourself in accordance with your principles."

21.10. 載色載笑,匪怒伊教(ll. 17-18):詩經, no. 299: "With facial expression and with smiles / without anger she teaches."

21.11. 教化列分(l. 18): "Her teaching and moral transformative powers made judgments" (列 = "to rank"; 分="to distinguish and divide up").

Vocabulary Hints

內(410) 悅(748) 辭(316-2) 妾(663-2)

(191-4)

竊(276-1) 墮(804-2) 客(429) 義(55-3) 蓋(434-2)

宿(94-1) 禮(98) 堂(398) 戶(461) 視(327)

恐(577) 過(320-2) 察(665) 亦(230-2) 謝(587-1)

明(548-2) 憂(34) 色(297) 間(581-2) 歎(544)

鄉(674-1) 稱(553-2) 位(383) 貪(387) 榮(654-1)

朝(38-3) 願(554) 養(428) 修(146) 境(378)

外(411) 易(48-2) 遂(267-2) 擅(284) 乎(122-3)

嫁(664) 怒(49) 頌(764) 藝(787) 斷(792)

世(227)

Character List

i. 五伊儀冠制召存孰惟揚教敬无機留祿精聲苟賞載達細(22)

ii. 倫匪姑戒擇示裳議責飯(10)

iii. 擁攸楹槳踐閨(6)

iv. 冪勃娶縫舅袒饋(7)

Unit 4

Lessons 22—30

Excerpts from the Mencius 孟子

The Mencius 孟子 is divided into seven chapters; each chapter is designated after a person mentioned in the first line of the chapter. Each chapter is subdivided into two parts: 上 and 下 (modern English-language scholars label these “A” and “B”). Each section, in turn, is composed of a series of conversations that Mencius holds with rulers, disciples, and competing philosophers. Thus, 孟子梁惠王上 is usually called in English *Mencius*, King Hui of Liang, Part A.

This is your first major introduction to philosophical language. You will find here a whole set of problems that you did not have with narrative: distinctive forms of reasoning (particularly the habit of making points through metaphor and analogy), rhetorical devices, and even less dependence on grammatical particles. The best advice is: Keep calm and get used to the way the language works.

Lesson 22

孟子梁惠王上 (Section 1)

孟子見梁惠王，王曰：「叟不遠千里而來，亦將有以利吾國乎？」

孟子對曰：「王何必曰利？亦有仁義而已矣。王曰：『何以利吾國？』，大夫曰：『何以利吾家？』，士庶人曰：『何以利吾身？』，上下交征利，而國危矣。萬乘之國，弑其君者必千乘之家。千乘之國，弑其君者必百乘之家。萬取千焉，千取百焉，不爲不多矣。苟爲後義而先利，不奪不饜。未有仁而遺其親者也；未有義而後其君者也。王亦曰仁義而已矣。何必曰利？」

Vocabulary (851-859)

851. 梁 M: liáng J: ryō リョウ K: lyang 량 C: lèuhng

1. The state of Wei 魏 (alternative name).*
2. Beam, rafter.
3. Bridge.

Radical 75 (木).

65b. 惠王 M: huì wáng J: kei ō けいおう K: hye wang 혜왕 C: waih wòhng
King Hui (of Liang/Wei; 370-319 B.C.E.).

852. 叟 M: sǒu J: sō ソウ K: su 수 C: sáu

Old man, venerable elder.

Here, this character is used as a polite second person reference. Radical 29 (又).

105b. 大夫 M: dà fū J: taifu たいふ K: dae bu 대 C: daaih fū

Court gentleman; court aristocracy.

853. 庶 M: shù J: sho ショ K: seo 서 C: syu

Commoners, peasants.

Consequently, 庶人 also means "commoners," as distinguished from 王, 大夫, and 士. Radical 53 (广).

854. 征 M: zhēng J: sei セイ K: jeong 정 C: jīng

1. To march, to go on military campaign; to punish rebels.

2. To struggle over, to fight for. *

Meaning #2, used here, is an unusual meaning for this character and may be a confusion for 爭 (62). Radical 60(彳).

855. 危 M: wēi J: ki 키, *abunai* あぶない K: wi 위 C: ngàih

vangerous; to be endangered.

Radical 26(卩).

856. 弑 M: shì J: shi シ, *shiisuru* しいする K: sik C: si

assassinate.

This word is used to describe a social inferior killing his master or a social superior. Radical 56(弋).

821b. 苟爲 M: gǒu wéi J: *iyashiku mo* いやしくも K: gu wi 구위 C: gáu wàih

If, supposing.

The 爲 here does not add appreciably to the meaning of 苟(821-2).

857. 奪 M: duó J: datsu ダツ, *ubau* うばう K: tal 탈 C: dyuht

To seize, to grab, to usurp, to deprive.

Radical 41 (寸).

858. 饜 M: yàn J: en エン, yō ヨウ, yū ヨウ, *akiru* あきる K: yeom 염 C: yim

To be satisfied, to be content.

This word often appears in the simpler version 厭. Radical 184 (食).

859. 遺 M: yí J: i イ, yui ヨイ, *suteru* すてる K: yu 유 C: wàih

To abandon.

Radical 162 (辵).

Commentary

22.1. 孟子見梁惠王(I. 1): As in Lesson 12, here 見 is used in its semiformal meaning (183-3), "to have an audience with [the ruler]."

22.2. 王曰：『何以利吾國？』，大夫曰：『何以利吾家？』，士庶人曰：『何以利吾身？』，上下交征利，而國危矣(II. 2-4): Though there may be more than one possible interpretation, it is probably best to take this long sentence as consisting of an initial "if" clause, followed by "then" at 大夫曰. The power of a ruler to set the moral habits of everyone below him is a commonplace in Chinese philosophy.

22.3. 萬乘之國(I. 4): A typical way of measuring the size of a state—how many carriages it could mobilize in time of war. Notice that this phrase is introduced as the topic of discussion "As for a state of ten thousand carriages...."

22.4. 萬取千焉(I. 5): Here, 焉 represents the idea "from it": "As for ten thousand, take a thousand from it."

22.5. 不爲不多(I. 5): "does not make not much." Figure out what this phrase means, and work out a decent translation for it.

22.6. 後義而先利(I. 6): Note the putative usage of the location words 後 and 先 here: "to make secondary" and "to make primary."

22.7. 不奪不廢(l. 6): A conditional sentence: "[If] they do not X, they do not Y." This is a typical literary Chinese way of saying "They do not Y unless they X."

22.8. 未有仁而遺其親者(l. 6): Mencius often uses the pattern 未有...者 to emphasize the idea of impossibility: "There has never yet been a person who...." Here, he wants to show that once benevolence is cultivated, a social behavior such as the abandonment of one's parents becomes impossible. Also notice the philosopher's rhetorical association of the complementary virtues of 仁 and 義 with the personal (family) level and with the public (government) level.

Vocabulary Hints

見 (183-3) 變(609) 亦(230-2) 有以(30a, L6) 利(388)

仁(54) 交(600-2) 萬(71) 乘(732-3) 多(629)

苟(821-2) 先(150)

Character List

i. 危庶征梁遺(5)

ii. 叟奪(2)

iv. 弑廢(2)

Lesson 23

孟子梁惠王上(Section 3)

梁惠王曰：「寡人之於國也，盡心焉耳矣。河內凶，則移其民於河東，移其粟於河內。河東凶亦然。察鄰國之政，無如寡人之用心者。鄰國之民不加少，寡人之民不加多，何也？」孟子對曰：「王好戰，請以戰喻。填然鼓之，兵刃既接，棄甲曳兵而走。或百步而後止，或五十步而後止。以五十步笑百步，則何如？」曰：「不可。直不百步耳，是亦走也。」曰：「王如知此，則無望民之多於鄰國也。不違農時，穀不可勝食也。數罟不入洿池，魚鼈不可勝食也。斧斤以時入山林，材木不可勝用也。穀與魚鼈不可勝食，材木不可勝用，是使民養生喪死無憾也。養生喪死無憾，王道之始也。五畝之宅，樹之以桑，五十者可以衣帛矣。雞豚狗彘之畜，無失其時，七十者可以食肉矣。百畝之田，勿奪其時，數口之家可以無飢矣。謹庠序之教，申之以孝悌之義，頒白者不負戴於道路矣。七十者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。狗彘食人食而不知檢；塗有餓殍而不知發。人死，則曰：『非我也，歲也。』是何異於刺人而殺之曰：『非我也，兵也』？王無罪歲，斯天下之民至焉。」

Vocabulary (860-905)

860. 河 M: hé J: ka 力 K: ha 하 C: hòh

River.

This character is a northern term for “river,” as opposed to 江, a southern term. By itself, 河 often refers to the Yellow River 黃河, just as 江(1181) by itself can refer to the Yangtze 長江. Radical 85 (水).

860a. 河内 M: hé nèi J: kadai かだい K: ha nae 하내 C: hòh noi

Henei (lit., “within [i.e., this side of] the Yellow River”; name of a province of 魏.)

861. 凶 M: xiōng J: kyo キヨ K: hyung 흥 C: hūng

Disaster; famine; inauspicious.

Radical 17 (凵).

862. 移 M: yí J: i イ, *utsuru* うつる, *utsusu* うつす K: i 이 C: yìh

To move, to transfer.

Radical 115 (禾).

863. 東 M: dōng J: tō トウ, *higashi* ひがし K: dong 동 C: dūng

East.

Radical 75 (木).

860b. 河東 M: hé dōng J: katō かとう K: ha dong 하동 C: hòh dūng

Hedong (lit., “east of the Yellow River”; name of a province of 魏).

864. 粟 M: sù J: zoku ゾク, *awa* あわ K: sok 속 C: sūk

Grain.

Radical 119 (米).

865. 喻 M: yù J: yu ユ, *tatoeru* たとえる, *tatoi* たとい K: yu C: yuh

Metaphor, parable, analogy; to make an analogy, to illustrate with a story.

Radical 30 (口).

866. 填 M: tián J: ten テン, *hamaru* はまる, *hameru* はめる K: jeon 전 C: tìhn

To fill up, to add in.

Here, however, this character is used for its sound value in the following term. Radical 32 (土).

866a. 填然 M: tián rán J: tenzen てんぜん K: jeon yeon 전연 C: tìhn yìhn

With a bang, with a flourish.

These characters describe the sound of military drums.

867. 刃 M: rèn J: jin ジン, nin ニン, ha は, yaiba やいば K: in 인 C: yahn

Blade of a weapon.

Note that the character consists of a mark pointing to the “edge” of the character for “knife. Radical 18 (刀).

868. 曳 M: yè J: ei エイ, hiku ひく K: ye 예 C: yaih

To drag, to trail behind one.

Radical 73 (日).

869. 走 M: zǒu J: sō ソウ, *hashiru* はしす K: ju 주 C: jáu

To run, to run away, to flee.

Note the difference in this literary Chinese meaning from the modern Mandarin meaning of 走. Radical 156 (走).

870. 步 M: bù J: ho ホ, bu ブ, *aruku* あるく K: bo 보 C: bouh

Pace; to pace; to take a walk.

Radical 77 (止).

871. 違 M: wéi J: i イ, *tagau* たがう, *tagaeru* たげる K: wi 위 C: wàih

To go against, to violate, to interfere with.

Radical 162 (辵).

872. 農 M: nóng J: nō ノウ K: nong 농 C: nùhng

Farmer; farming; agricultural activities.

Consequently, 農時 would mean “the farming season,” “the time for agricultural work.” Radical 161 (辰).

873. 穀 M: gǔ J: koku コク K: gok 곡 C: gūk
Edible grains.
Radical 115 (禾).

874. 罟 M: gǔ J: ko コ K: go 고 C: gú
Fishing net.
Radical 122 (岡).

875. 洿 M: wū J: ō オウ, *ike* いけ K: o C: wū
Pool, pond, water hole.
This character can be used interchangeably with 汚(66o). Radical 85 (水).

876. 池 M: chí J: chi チ, *ike* いけ K: ji 지 C: chìh
Pool, pond.
Radical 85 (水).

877. 鼈 M: biē J: betsu ベツ K: byeol 별 C: bit
Turtle (usually freshwater).
Radical 205 (龜, "to strive").

878. 斧 M: fǔ J: fu フ, *ono* おの K: bu 부 C: fú
Ax.
Radical 69 (斤).

879. 斤 M: jīn J: kin キン K: geun 근 C: gān
Ax.
Radical 69 (斤).

880. 林 M: lín J: rin リン, *hayashi* はやし K: lim 림 C: làhm
Forest.
Radical 75 (木).

881. 材 M: cái J: zai K: jae 재 C: chòih

Timber, usable wood; talent.

"Talent" can also be 才; writers would often pun on the two meanings. Radical (木).

882. 木 M: mù J: moku モク, き K: mok 목 C: muhk

Tree, wood.

材木 thus means "trees with usable timber." Radical 75 (木).

883. 憾 M: hàn J: kan カン, *uramu* うらむ, *urami* うらみ K: gam 감 C: hahm

Resentment; to resent.

Radical 61 (心).

884. 始 M: shǐ J: shi シ, *hajimaru* はじまる, *hajimete* はじめて K: si 시 C: chí

To begin; at first, originally; beginning, origin; to begin to; for the first time. Radical 38 (女).

885. 畝 M: mǔ J: bō ボウ, ho ホ, *une* うね K: mu 무 (myo 묘) C: máuh

Mu {measurement of area used for arable land; roughly 1/5 acre}.

Radical 102 (田).

886. 宅 M: zhái J: taku K: taek 택 C: jaahk

Homestead, farm.

Radical 40 (宀).

887. 帛 M: bó J: haku ハク K: baek 백 C: baahk

White silk.

Radical 50 (巾).

888. 雞 M: jī J: kei ケイ, *niwatori* にわとり K: gye 계 C: gāi

Chicken.

Radical 172 (隹).

889. 豚 M: tún J: ton トン, *buta* ぶた K: don 돈 C: tyùhn
Piglet.

Radical 152 (豕).

890. 彘 M: zhì J: tei テイ K: che 체 C: jih
Hog.

Radical 58 (彘, “broom”).

891. 畜 M: xù J: chiku チク K: chuk 축 C: chūk
To rear, to raise [livestock, children, or dependents].

Radical 102 (田).

892. 飢 M: jī J: ki 키, *ueru* うれる K: gi 기 C: gēi
Hungry.

Radical 184 (食).

893. 庠 M: xiáng J: shō ショウ K: sang 상 C: chèuhng
Shelter for the elderly; a country school.

This character refers to what was apparently a 周 institution (both as shelter and as school), though little is known about it. Radical 53 (广).

894. 序 M: xù J: jo ジョ K: seo 서 C: jeuih

1. Preface, forward, introduction
2. Sequence, order.
3. A country school in ancient times. *

The first two meanings, though the most common, do not occur in our texts. Meaning #3 is I used here; again, we know very little about such schools. Radical 53 (广).

895. 悌 M: tì J: tei テイ K: je 제 C: daih

Moral behavior befitting a younger brother; sibling respect.

This character is the “sibling” equivalent of 孝 (60). Radical 61 (心)

896. 頒 M: bān J: han ハン K: ban 반 C: bān

Spotted.

Radical 181 (頁).

897. 白 M: bái J: haku, shiroi K: baek 백 C: baahk

White.

Radical 106 (白).

896a. 頒白 M: bān bái J: hanbaku はんばんく K: ban baek 반백 C: bān baahk

Hair spotted with white; the elderly.

898. 負 M: fù J: fu フ, ou おう K: bu 부 C: fuh

To carry [burdens] on the back.

Radical 154 (貝).

899. 戴 M: dài J: tai 타이 K: dae 대 C: daai

To carry [burdens] on the head.

Radical 62 (戈).

900. 黎 M: lí J: rei K: lyeo 려 C: làih

1. Many, numerous.

2. Black.

Radical 202 (黍, “millet”).

900a. 黎民 M: lí mín J: reimin れいみん K: lyeo min 려민 C: làih màhn

The common people.

901. 寒 M: hán J: kan 칸, samui さむい K: han 한 C: hòhn

Cold; impoverished.

Radical 40 (宀).

902. 檢 M: jiǎn J: ken K: geom 검 C: gím

To regulate, to restrain; to inspect.

Radical 75 (木).

903. 餓 M: è J: ga 力, *ueru* うえる K: a 아 C: ngoh

Hungry, starving.

This character has a stronger meaning in literary Chinese than it does in modern Mandarin. Radical 184 (食).

904. 殍 M: piǎo J: hyō ヒヨウ K: pyo 丑 C: píuh

To die of hunger; corpse of one who has died of hunger. Radical 78 (歹)

905. 歲 M: suì J: sei セイ, sai サイ, *toshi* とし K: se 세 C: seui

1. Harvest,

2. Year [often of age].

The agricultural meaning is primary (and is used here), but the second, derived meaning is probably more common. Note that this character is not limited in literary Chinese to referring to “year of life” as it is in modern Mandarin. Radical 77 (止).

Commentary

23.1. 寡人之於國也(l. 10): Note that this is a topic of the sentence: “As for my relationship with the state....” Note also that 也 can occur in the middle of a sentence in order to emphasize a topic. 者 is sometimes used in a similar way.

23.2. 盡心焉耳矣(l. 1): “I exhaust my heart/mind on them and that is all.” 心 suggests both his emotional commitment as well as his intellectual effort. The 耳 implies that the king does nothing *but* try his best.

23.3. 無如寡人之用心者(l. 2): “There is no one who uses his heart/mind as I do.” 無 is the verb, with a 者 phrase as its object; 如寡人 is a phrase modifying 用心者.

23.4. 不加少, 不加多(l. 3): This structure is odd in English, but the 加 represents not a general *increase* on each side but an *intensification* of

growing fewer or greater: "do not grow fewer, do not grow more." See Lesson 2 for a similar usage of 加 (47).

23.5. 填然鼓之(I. 4): "Rumblingly, they drum them [i.e., the soldiers] into battle." The sound of the drums order the soldiers into battle.

23.6. 或百步而後止(1. 4): Note that in writing in a particularly succinct style, Mencius leaves out an explicit verb in the first clause. Supply "ran" or "went."

23.7. 以五十步笑百步(1. 5): Again, notice the succinct style. Read as 走五十步者以走五十步之故笑走百步者.

23.8. 王如知此，則無望...(I. 6): Here is our first use of 無 as a negative imperative, not as a negated verb of existence or possession: "If Your Majesty knows this, then do not hope that...."

23.9. 民之多於鄰國(I. 6): That is, 民之多於鄰國之民. Here is *yet another* specialized usage of the preposition 於; here it is used to express the comparative degree. Adj. 於 noun can be read as "is *more adjective* than noun." For example: 王惠於公子, "the king kinder than the prince."

23.10. 不可勝食(I. 7): A common idiom, literally, "cannot be overwhelmingly eaten," "cannot be exhaustively eaten." English equivalent: "more than enough to eat."

23.11. 數罟不入洿池(I. 7): This is a rather rare use of 數, meaning "small-meshed." (In fact, later readers chiefly recall this meaning as pertaining to this passage specifically.) Why (ecologically speaking) is it important not to put small-meshed nets in the ponds and pools?

23.12. 養生喪死(II. 8-9): This expression is adverbially subordinated to the clause 無憾: "in the course of nourishing/raising the living and mourning for the dead...."

23.13. 五畝之宅(1. 9): Again, displacing the topic to the beginning of the sentence: "As for a homestead of five mu...." (Compare Lesson 22, line 4.)

23.14. 五十者(I. 10): That is, fifty-year-olds.

23.15. 勿奪其時(l. 11): Commentators are somewhat puzzled by this line, because at first it seems to merely repeat the earlier idea of 不違農時. However, modern commentators have speculated that since 勿 is a contraction of 毋 and 之(see 5.7), the phrase may mean 毋奪之於其時, "do not seize them from their farming seasons," "them" in this case meaning "the farmers." The phrase refers to the habit of drafting corvée labor to build large government projects such as irrigation systems and bridges. What Mencius is suggesting is that the king should not pull farmers away from their work during the farming seasons, but only when agricultural work is relatively light.

23.16. 然而不王者，未之有也(l. 13): "As for one who [would behave] thusly and yet could not rule as a true king, there has never yet been he [i.e., such a person]." Note the idiomatic inversion of verb and direct object pronoun after a negative. This is a variant version of the 未有 pattern first encountered in Lesson 22, line 6.

23.17. 食人食(l. 13): That is, eat food appropriate for people.

23.18. 不知發(l. 13): 發, which can mean "to release," "to open," refers specifically to the opening of the public relief granaries—that is, though there is famine, you don't realize you should be distributing relief grain.

23.19. 天下之民至焉(l. 15): "... all the people of the world will come to you." Note that 之(implied by the 於之 of 焉).can imply the second person pronoun; this is particularly common when the person being addressed is of a high social status. In general, this comment refers back to the king's earlier anxiety about depopulation—in an age when conscripted armies often guaranteed the strength of the state, rulers worried when their population did not increase. In this case, Mencius suggests that people will leave their own states and move to the king's.

Vocabulary Hints

寡人(546a, L5) 耳(21-2) 察(665) 鄰(189) 政(565)
用(596) 加(47-3) 好(351-1) 戰(352) 接(233)
甲(179) 或(579-1) 五(827) 而後(35a, L2) 止(409)
直(643-2) 如(129-3) 無(36-3) 望(182) 勝(270)
養(428) 喪(433-2) 樹(91-2) 桑(188) 狗(589)
肉(251) 田(194) 奪(857) 口(294) 教(845)

申(728) 孝(6) 路(442) 王(311-2) 塗(506-2)
罪(177) 斯(794-2)

Character List

- i. 始宅寒木林東步歲池河白移負走違雞飢(17)
- ii. 凶刃喻帛序戴斤斧材畜畝穀粟農(14)
- iii. 填彘曳檢頰餓黎鼈(8)
- iv. 庠悌憾殍滂罟豚(7)

Lesson 24

孟子梁惠王上(Section 6)

孟子見梁襄王，出語人曰：「望之不似人君，就之而不見所畏焉。卒然問曰：『天下惡乎定？』吾對曰：『定乎一。』『孰能一之？』對曰：『不嗜殺人者能一之。』『孰能與之？』對曰：『天下莫不與也。王知夫苗乎？七八月之間旱，則苗槁矣。天油然作雲，沛然下雨，則苗勃然興之矣。其如是，孰能禦之？今夫天下之人牧，未有不嗜殺人者也。如有不嗜殺人者，天下之民皆引領而望之矣。誠如是也，民歸之由水之就下，沛然誰能禦之？』」

Vocabulary (906-921)

490b. 襄王 M: xiāng wáng J: jō ō じょうおう K: yang wang 양왕 C: sēung wòhng

King Xiang (of Liang; r. 318-296b.c.e.).

906. 惡 M: wū (1); wù (2); è (3) J: o 才, aku アク, *nikumu* にくむ K: o 오 (1-2); ak 악 (3) C: wū (1); wu (2); ngok/ok (3)

1. How, what (used like 何 [184] or 安 [620])*
2. To hate, to loathe.
3. Evil, bad.

Radical 61 (心).

906a. 惡乎 M: wū hū J: *izukunika* いくにか K: o ho C: wū fùh

By means of what, how. [question phrase]

Modern linguists are unsure of the source of this expression. Some see it as merely an expanded version of 906-1; others see it as a derivative of 於惡, that is, “through what?”

907. 定 M: dìng J: tei テイ, jō ジョウ, sadameru さだめる K: jeong 정 C: dihgng

To settle, to decide, to pacify.

Radical 40 (宀)

908. 嗜 M: shì J: shi シ, *tashinamu* たしなむ K: gi 기 C: si

To be fond of, to have a taste for. Radical 30 (口).

909. 苗 M: miáo J: byo, myo, nae K: myo 묘 C: miuh

Sprout (usually rice).

Radical 140 (艸).

910. 旱 M: hàn J: kan カン, *hideri* ひでり K: han 한 C: hóhn

Drought, dry spell, dry season.

Radical 72(日).

911. 槁 M: gǎo J: ko コ K: go 고 C: góu

Dry, withered; to wither.

Radical 75 (木).

912. 油 M: yóu J: yu ユ, yū ユウ, *abura* あぶら K: yu 유 C: yàuh

Oil, varnish.

Radical 85 (水).

912a. 油然 M: yóu rán J: yūzen ゆうぜん K: yu yeon 유연 C: yàuh yìhn

Abundantly, plentifully (lit., “oilily”).

913. 作 M: zuò J: saku サク, *tsukuru* つくる K: jak 작 C: jok

To make, to produce, to arise.

Radical 9 (人).

914. 雲 M: yún J: un ウン, *kumo* くも K: un 운 C: wàhn

Cloud.

Radical 173 (雨, "rain").

915. 沛 M: pèi J: hai ハイ K: pae 운 C: pui

Copious, abundant (describes water).

Radical 85 (水)

916. 雨 M: yǔ (1); yù (2) J: u ウ, ame あめ K: u 우 C: yúh (1); yuh (2)

1. Rain

2. To rain; to let fall precipitation.

Whereas 雨 by itself can mean "to rain," the expression 下雨 is also used.

Radical 173 (雨).

917. 渤 M: bó J: botsu ボツ K: bal 발 C: buht

Sudden, abrupt.

This character is a variant of 勃 (808). Radical 85 (水).

918. 禦 M: yù J: gyo ギョ, fusegu ふせぐ K: eo 어 C: yuh

To block, to hinder, to prevent.

Radical 113 (示).

919. 牧 M: mù J: boku コウ K: mok 목 C: muhk

To herd; herdsman.

Radical 93 (牛).

8a. 人牧 M: rén mù J: jinboku じんぼく K: in mok 인목 C: yàhn muhk

Ruler (figurative: "herdsman of men").

920. 引 M: yǐn J: in イン, hiku ひく K: in 인 C: yáhn

To stretch, to stretch out; to pull, to pull toward one; to lead, to direct, to steer [a carriage].

Radical 57 (弓).

921. 領 M: ling J: ryo, kubi K: lyeong C: líhng

Neck.

Radical 181 (頁).

Commentary

Most commentators assume that Mencius left 魏 after 惠王 died and his mediocre successor 襄王, failed to impress the philosopher.

24-1. 出語人曰(l. 1): There is a special nuance of meaning associated with the characters 入 and 出 that you should be familiar with. Generally speaking, the ruler, his palace, and his associations are generally thought to be private or internal (內), whereas the world of public officials and the area outside of the palace is external (外). Here, 出 has the sense of "emerge from having an audience."

24.2. 望之不似人君，就之而不見所畏焉(l. 1): 孟子 is not impressed with the king when he sees him first from a distance; when he approaches (就), he does not feel any better about him. 人君("a ruler of people") is often used idiomatically to mean a capable or just ruler. 所畏焉: "that which was to be feared in him." Remember that 畏(83) can refer not merely to fear but to the sense of awe that a great ruler will supposedly inspire in his people.

24.3. 天下惡乎定(l. 2): The question phrase 惡乎 tends to take a verb in the passive: "By what [how] will the world be pacified?" It is likely that 襄王 is expecting 孟子 to flatter him and suggest that he, the king, is the one who can pacify (i.e., conquer) the world.

24.4. 孰能與之(l. 3): "Who will be able to give him [the right to pacify the world]?" The use of
here suggests granting allegiance.

24.5. 王知夫苗乎(l. 4): This is the first use of 夫 as a demonstrative pronoun ("this," "that," etc.; 190-3) in the lesson texts. It occurs generally when the speaker is drawing attention to something for the purpose of illustration, example, and so forth. "Your Majesty knows about *sprouts*, right?"

24.6. 七八月之間(l. 4): This is not the seventh and eighth months of the present lunar calendar (roughly equivalent to August and September), but

those of the 周 dynasty calendar. Actually, June and July of the modern Western calendar is meant.

24.7. 勃然興之(l. 5): Here,之 is a "dummy" object, inserted for the rhythm of the language. (For dummy objects in English, compare slang expressions like "Don't overdo it!").

Vocabulary Hints

語(673-2) 似(338) 畏(83) 卒(269-4) 孰(810)

(191-3) 夫(190-3) 間(221) 興(765) 誠(675)
由(234-3)

Character List

- i. 作定引惡雨雲(6)
- ii. 牧禦苗領(4)
- iii. 旱槁(2)
- iv. 嗜沛油渤(4)

Lesson 25

孟子梁惠王上(Section 7, Part 1)

齊宣王問曰：「齊桓晉文之事，可得聞乎？」孟子對曰：「仲尼之徒，無道桓文之事者，是以後世無傳焉。臣未之聞也。無以，則王乎？」曰：「德何如則可以王矣？」曰：「保民而王，莫之能禦也。」曰：「若寡人者，可以保民乎哉？」曰：「可。」曰：「何由知吾可也？」曰：「臣聞之胡齧曰：『王坐於堂上，有牽牛而過堂下者，王見之，曰：『牛何之？』對曰：『將以饗鐘。』王曰：『舍之，吾不忍其觳觫，若無罪而就死地。』對曰：『然則廢饗鐘與？』曰：『何可廢也？以羊易之。』』不識有諸？」曰：「有之。」曰：「是心足以王矣。百姓皆以王爲愛也，臣固知王之不忍也。」王曰：「然，誠有百姓者。齊國雖褊小，吾何愛一牛？即不忍其觳觫，若無罪而就死地，故以羊易之也。」曰：「王無異於百姓之以王爲愛也，以小易大，彼惡知之？王若隱其無罪而就死地，則牛羊何擇焉？」王笑曰：「是誠何心哉？我非愛其財而易之以羊也，宜乎百姓之謂我愛也！」曰：無傷也，是乃仁術也。見牛，未見羊也。君子之於禽獸也，見其生，不忍見其死，聞其聲，不忍食其肉。是以君子遠庖廚也。」王說曰：「詩云：『他人有心，予忖度之。』夫子之謂也！夫我乃行之，反而求之，不得吾心。夫子言之，於我心有戚戚焉。此心之所以合於王者，何也？」

Vocabulary (922-944)

102b. 齊宣王 M: qí xuān wáng J: sei sen ō せいせんおう K: je seon wang 제선왕 C: chài h syūn wòhng

King Xuan of Qi (r. 319-301 b.c.e.).

922. 文 M: wén J: bun ブン, mon モン K: mun 문 C: màhn

1. Literary; literature.
2. Culture; civil society.
3. Pattern, ornament.

Here, this character is the posthumous title of a duke. Though it is an extremely common character, it does not occur outside of names in our texts. Radical 65 (文).

262a. 晉文(公) M: jìn wén (gōng) J: shin bun (kō) しんぶんこう K: jin mun (gong) 진문 C: jeun màhn gūng

Duke Wen of Jin (r. 636-628 b.c.e.)

923. 尼 M: ní J: ji ジ K: ni 니 C: nèih

To obstruct, to block.

This character is fairly rare, and it later comes to be used as the sinicized Sanskrit word for "nun." Here, it is part of a personal name. Radical 44 (尸).

113b. 仲尼 M: zhòng ní J: chūji ちゅうじ K: jung ni 중니 C: juhng nèih
Zhongni (polite name of Confucius 孔子.)

924. 保 M: bǎo J: ho ホ, hō ホウ, *hosuru* ほする, *tamotsu* たもつ, *yasunzu* やすんず K: bo 보 C: bóu

To protect, to preserve, to look after.

Radical 9 (人).

184b. 何由 M: hé yóu J: *nani ni yorite* なにによりて K: ha yu 하유 C: hòh yàuh

Because of what? [idiomatic inversion]

This phrase is synonymous with 奚由 (155b).

925. 胡 M: hú J: ko コ K: ho 호 C: wùh

Hu (general name for “barbarian” tribes to the north).

Here, this character is a surname. Radical 130 (肉).

926. 齧 M: hé J: kotsu コツ K: heul 흘 C: haht

To gnaw

Here, this character is a personal name. Radical 211 (齒).

925a. 胡齧 M: hú hé J: ko kotsu ここつ K: ho heul 호흘 C: wùh haht

Hu He (a courtier of the king).

927. 牽 M: qiān J: ken ケン, *hiku* ひく K: gyeon 견 C: hīn

To drag, to lead by a rope.

Radical 93 (牛).

928. 牛 M: niú J: gyū ぎゅう, *ushi* うし K: u 우 C: ngàuh

Cow, steer, ox.

Radical 93 (牛).

929. 鬻 M: xìn J: kin キン, *chinuru* ちぬる K: heun 흔 C: yahn

To smear blood [on something] in an act of ritual consecration.

Radical 164 (酉).

930. 鐘 M: zhōng J: shō ショウ, *shu* シュ, *kane* かね K: jong 종 C: jūng

Bell

Radical 167 (金).

931. 觥 M: hú J: koku コク K: gok 곡 C: huhk

(Used in the compound below.)

Radical 148 (角).

932. 觥 M: sù J: soku ソク K: sok 속 C: chūk

(Used in the compound below.)

Radical 148 (角).

931a. 穀觫 M: hú sù J: kokusoku こくそく K: gok sok 곡속 C: huhk chūk
Trembling with fear.

Radical 148 (角).

101a. 死地 M: sǐ dì J: shichi しち K: sa ji 사 C: séi deih
Execution ground.

231b. 然則 M: rán ze J: shikaraba sunawachi しからばすなわち K: yeon
chik 연칙 C: yìhn jāk

If that is so, then.... [frequently used locution]

933. 羊 M: yáng J: yō ヨウ, hitsuji ひつじ K: yang 양 C: yèuhng
Sheep, goat.

Radical 123 (羊).

934. 褊 M: biǎn J: hen ヘン K: pyeon C: bín
Narrow, tiny, cramped.

Radical 145 (衣).

935. 財 M: cái J: sai サイ K: jae 재 C: chòih
Cost, expense; wealth.

Radical 154 (貝).

936. 傷 M: shāng J: shō しょう, kizu きず, itamu いたむ, itameru いためる K:
sang 상 C: sēung

Injury, wound; to wound, to be wounded, to be hurt (emotionally or physically).

Radical 9 (人).

937. 術 M: shù J: jutsu ジュツ, sube すべ K: sul 술 C: seuht
Art, technique, strategy.

Radical 144 (行).

938. 禽 M: qín J: kin キン, *tori* とり K: geum 금 C: kàhm
Bird.

Radical 114 (内).

939. 獸 M: shòu J: jū ジュウ, *kedamono* けだもの K: su 수 C: sau
Beast.

Radical 94 (犬).

940. 庖 M: páo J: hō ホウ K: po 포 C: pàauh
Kitchen.

Radical 53 (广).

941. 廚 M: chú J: chū K: ju 주 C: chyùh
Kitchen.

庖廚 is a synonym compound. Radical 53 (广).

942. 他 M: tuó J: ta 타, *hoka* ほか K: ta 타 C: tā
Other, another.

Note: This character is not used in literary Chinese as a third person pronoun, as it is in modern Mandarin. Radical 9 (人).

943. 村 M: cūn J: son ソン K: chon 촌 C: chyún
To consider.

Radical 61 (心).

944. 度 M: duó (1); dù (2-3) J: do ド, *taku* タク, *watasu* わたす K: tak 탁 (1);
do 도 (2) C: douh(3); dohk(1,2)

1. To consider, to infer, to calculate. *
2. To measure.
3. To cross (usually a river; used for 渡); to endure.

Radical 53 (广).

465a. 戚戚 M:qī qī J: sekiseki せきせき K: cheok cheok 척척 C: chīk chīk
To match; to be sad (see 25.20)

Commentary

This is the longest sustained passage in the *Mencius*, and it lasts through Lesson 27. If you have trouble following the argument, you may want to consult the paraphrase following Lesson 27.

25.1. 齊桓晉文之事，可得聞乎(I. 1): 齊桓公 and 晉文公 were two of the so called Five Overlords 五霸, five rulers of the seventh and sixth centuries B.C.E. who managed to unify China temporarily through warfare and political machination. You encountered 齊桓公 in Lessons 4 and 11. A third overlord, 秦輪公, appeared in Lesson 8. Mencius' distaste for their approach to governing may be observed here. 可得聞乎 is an idiomatic question used to politely solicit information: "Can they be gotten hear about?"

25.2. 仲尼之徒，無道桓文之事者，琴以後世無傳焉(II. 1-2): 仲尼之徒 is the larger group among which there are no 道桓文之事者. Note use of 道 here in the somewhat colloquial meaning of "to say," "to speak of." 孟子 is saying he cannot talk about these men because, since he was a later generation (後世) disciple of Confucius, no one has passed on any information about them to him. This is somewhat disingenuous, since the Five Overlords were quite famous in Chinese culture.

25.3. 無以，則王乎(II. 2-3): "Since I do not possess the wherewithal [to discuss the Overlords], then [is it all right with you if I discuss] kingly rule instead?"

25.4. 德何如則可以王矣(I. 3): "Virtue like what then can rule as king?"—that is, "what sort of virtue must I possess that it may be possible for me to rule as a true king?" When the 孟子 text uses 王 as a verb, it usually implies "rule like one of the virtuous kings of ancient times."

25.5. 若寡人者，可以保民乎哉(I. 4): 若寡人者="someone like me." The use of both 乎 (122-1) and 哉(216) here suggests incredulity on the king's part.

25.6. 臣聞之胡龔曰(I. 5): This is the same as 臣聞之於胡龔. Here, 之 comes before its proper antecedent, and it may be translated as "the following." Note that 曰 here merely introduces the quoted words of 胡龔 and need not be

translated. Also note the rather complicated narrative situation: 孟子 is relating to the king a story about the king that the courtier 胡龔 had related to him, 孟子, earlier.

25.7. 牛何之(l. 6): Even though 何 does not usually mean "where," it takes on this meaning when it modifies the verb 之, "to go."

25.8. 穀鯨(l. 7) is a good example of a "binome." Binomes tend to be "rhyming binomes" (like this one), "alliterative binomes," or "reduplicatives" (the same character repeated). The meanings of binomes are often in dispute, because their general modal quality invites imprecision as the centuries go by. Here, commentators agree that the cow is showing fear of some sort—but is it trembling or crying out?

25.9. 不識有諸(l. 8): Notice that we have a new fusion particle here, 諸(253), which was used previously as a plural prefix. Here, it is a fusion of 之 and 乎; it is also important to keep in mind that 乎 can be a question marker, an exclamation marker, or (as in Lesson 21) a substitute for 於. In this sentence, it is the question marker: "I do not know if there was this?" Mencius is indirectly asking the king for confirmation of the anecdote.

25.10. 百姓皆以王爲愛也(l. 9): "The common people all took Your Majesty to be cheap." You may want to review the 以爲 structure, discussed in 11.3. 愛(82) here does not imply love, but rather the king's begrudging the expense of the ox.

25.11. 然，誠有百姓者(l. 10): This laconic comment is vague. Most modern readers take it as "That is so, there truly were commoners [who thought I was cheap]."

25.12. 即不忍其穀棘(l. 10): In some XY 也 sentences, 即 comes close to acting like 乃. Here (with an implied X phrase and an implied 也), it means something like "indeed, it was a case of..."

25.13. 王無異...(l. 11): Note the putative sense of 異 here, "to find strange": "Your Majesty, do not find it strange that"

25.14. 以小易大，彼惡知之(l. 12): "You exchanged something small for something big, so how could they know it [i.e., that your motives were not selfish, but involved concern over the suffering of the animal]?"

25.15. 是誠何心哉？我非愛其財而易之以羊也，宜乎百姓之謂我愛也(I. 13): The king goes back and finds he is puzzled by his own motives. As we have seen before, 非 negates one explanation—the one that the common people accepted. Finally, the king uses the pattern discussed in 7.2: “How appropriate is the common people thinking me cheap!”

25.16. 是乃仁術也(I. 14): The use of 術 here may seem strange, because the king is not employing any conscious art. It may be that 孟子 is speaking of the methods 仁 itself employs through human beings to accomplish its will; the feeling of pity aroused in the king will help him to understand 仁 in a greater sense. Part of the point may also be that the common people are incapable of such emotions.

25.17. 君子之於禽獸也(II. 14 – 15): A topic, marked off by an emphasis 也. For this pattern, compare Lesson 23, line 1: 寡人之於國也.

25.18. 是以君子遠庖廚也(II. 15-16): To the modern reader this may seem a hypocritical approach to the problem. For 孟子, however, forms of emotion and behavior are intimately connected with class status and occupation. Since the 君子 must remain sensitive to suffering in order to perform his task as administrator, he must avoid coarsening that sensitivity.

25.19. 於我心有戚戚焉(II. 17-18): Commentators are of two minds about the meaning of the reduplicative 戚戚 here. Since 戚 can mean “sad” or “grieving,” some take it to mean “feeling of compassion,” that is, a renewal of the compassion that the king felt when he beheld the suffering of the ox. Others base an interpretation on the meaning of 戚 as “kin” or “relation,” extending it to the idea of “to recognize a match,” “to feel a correspondence.” The idea then is, “When I heard your explanation, I recognized the truth of it within myself.” Note also the redundancy of the final 焉, which corresponds to the idea of 於我心. This is a fairly common violation of grammar.

25.20. 此心之所以以合於王者，何也(I. 18): The king now moves the discussion back to the subject at hand: Why should his sympathy with the animal prove that he has the sort of mind suitable to rule as a “true king” (i.e., the sort of mind capable of protecting the people)?

Vocabulary Hints

徒(337-3) 道(41-2) 世(227) 傳(421-2) 禦(918) 堂(398)

(771-2) 忍(677) 罪(177) 易(48-2) 百姓(75a, L19) 雖(232)
異(342-4) 惡(906-1) 若(218-2) 隱(580-2) 擇(846) 宜(729)
謂(252-1) 仁(54) 聲(813) 肉(251) 說(402-2) 夫子(190b, L21)
予(156-2) 反(68-2) 合(493-3)

Character List

- i. 他保傷度文牛禽羊胡術鐘(11)
- ii. 牽獸財(3)
- iii. 尼廚(2)
- iv. 庖忖褊觫殼鬻齧(7)

Lesson 26

孟子梁惠王上(Section 7, Part 2)

曰：「有復於王者曰：『吾力足以舉百鈞，而不足以舉一羽；明足以察秋毫之末，而不見輿薪。』則王許之乎？」曰：「否。」「今恩足以及禽獸，而功不至於百姓者，獨何與？然則一羽之不舉，爲不用力焉；輿薪之不見，爲不用明焉。百姓之不見保，爲不用恩焉。故王之不王，不爲也，非不能也。」曰：「不爲者與不能者之形何以異？」曰：「挾太山以超北海，語人曰：『我不能』，是誠不能也。爲長者折枝，語人曰：『我不能』，是不爲也，非不能也。故王之不王，非挾太山以超北海之類也；王之不王，是折枝之類也。老吾老，以及人之老；幼吾幼，以及人之幼；天下可運於掌。詩云：『刑於寡妻，至於兄弟，以御于家邦。』言舉斯心，加諸彼而已。故推恩，足以保四海；不推恩，無以保妻子。古之人所以大過人者，無他焉，善推其所爲而已矣。今恩足以及禽獸，而功不至於百姓者，獨何與？權，然後知輕重；度，然後知長短。物皆然，心爲甚。王請度之！抑王興甲兵，危士臣，構怨於諸侯，然後快於心與？」王曰：「否，吾何快於是？將以求吾所大欲也。」曰：「王之所大欲可得聞與？」王笑而不言。曰：「爲肥甘不足於口與？輕煖不足於體與？抑爲采色不足視於目與？聲音不足聽於耳與？便嬖不足使令於前與？王之諸臣皆足以供之，而王豈爲是哉？」曰：「否，吾不爲是也。」

Vocabulary (945-972)

945. 鈞 M: jūn J: kin キン K: gyun 鈞 C: gwān

Jun (measurement of weight, equal to 30 斤; a 斤 is roughly equivalent to an English pound).

Radical 167 (金).

946. 羽 M: yǔ J: u ウ, ha は K: u 우 C: yúh

Feather.

Radical 124 (羽).

947. 秋 M: qiū J: shū シュウ, *aki* あき K: chu 추 C: chāu

Autumn.

Radical 115 (禾).

948. 毫 M: háo J: gō ゴウ K: ho 호 C: hòuh

Hair.

Radical 82 (毛).

947a. 秋毫 M: qiū háo J: shugō K: chu ho 추호 C: chāu hòuh

Autumn hair (particularly fine hair shed by animals when growing winter coats).

949. 輿 M: yú J: yo ヨ, *kago* かご, *koshi* こし K: yeo 여 C: yùh

Cart, cartload.

Radical 159 (車).

950. 薪 M: xīn J: shin シン, *maki* まき, *takigi* たきぎ K: sin 신 C: sān

Firewood.

Radical 140 (艸).

951. 否 M: fǒu J: *iya* いや, *ina* いな K: bu 부 C: fáu

"No " (giving a negative answer to a yes-no question).

This character can also end a sentence, turning it into a yes-no question.

Radical 30 (口)

952. 超 M: chāo J: chō チョウ, *koeru* こえる K: cho 초 C: chīu

To leap over, to pass over, to surpass.

Radical 156 (走).

953. 海 M: hǎi J: kai カイ, *umi* うみ K: hae 해 C: hói
Sea.
Radical 85 (水).

343a. 長者 M: zhǎng zhě J: chōja ちょうじゃ K: jangja 장자 C: jéung jé
Elder; person older than oneself.

954. 折 M: zhé J: setsu セツ, *oru* おる, *oreru* おれる K: jeol 절 C: jit
To break off, to snap.
But see 26.5 below. Radical 64 (手).

955. 枝 M: zhī J: shi シ, ki キ, *eda* えだ, e え K: ji 지 C: jī
Branch [of a tree].
But see 26.5 below. Radical 75 (木).

956. 類 M: lèi J: rui 루이, *tagui* たぐい K: lyu 류 C: leuih
Sort, kind; analogy.
Radical 181 (頁).

957. 幼 M: yòu J: yō ヨウ, *osanai* おさない K: yu 유 C: yau
Young, young people.
Radical 52 (么).

958. 運 M: yùn J: un ウン, *megurasu* めぐらす K: un 운 C: wahn
To turn, to rotate; to pass on, to transmit.
Radical 162 (走).

959. 掌 M: zhǎng J: shō ショウ, *tanagokoro* たなごころ K: jang 장 C: jéung
Palm of the hand.

"To turn [something] on the palm of the hand" was a common proverb in early China for being able to do something easily. Radical 64 (手).

546b. 寡妻 M: guǎ qī J: kasai かさい K: gwa cheo 과처 C: gwá chāi
Principal wife.

960. 御 M: yù J: go コ, gyo ギヨ, *gyosuru* ぎよする, *osamu* おさむ K: eo 어
C: yuh
To govern, to control.
Radical 60(宀).

961. 邦 M: bāng J: hō ホウ, *kuni* くに K: bang 방 C: bōng
State, country.
Radical 163 (阝).

962. 推 M: tuī J: sui スイ, *osu* おす K: chu 추 C: tēui
To extend, to push.
Radical 64 (手).

452a. 四海 M: sì hǎi J: shikai しかい K: sa hae 사해 C: sei hói
[Within] the four seas; the whole world.

963. 輕 M: qīng J: kei ケイ, *karui* かるい K: gyeong 경 C: hīng
Light; lightness; to treat lightly, to scorn; easy, simple.
Radical 159 (車).

963a. 輕重 M: qīng zhòng J: keichō けいちょう K: gyeong jung 경중 C:
hīng chúnghg
Weight.

This term is a typical “antonym compound,” whereby two opposites together form an abstract concept.

964. 短 M: duǎn J: tan タン, *mijikai* みじかい K: dan 단 C: dyún
Short; shortness.
Radical 111 (矢).

343b. 長短 M: cháng duǎn J: chōtan ちょうたん K: jang dan 장단 C: chèuhng dyún

Length.

This term is another antonym compound.

965. 抑 M: yì J: yoku ヨク, *somosomo* そもそも K: eok 억 C: yīk

Or [is it a case that...?].

Radical 64 (手).

966. 構 M: gòu J: kō コウ, *kamau* かまう K: gu 구 C: kau

To construct, to build up; to provoke.

Radical 75 (木).

967. 肥 M: féi J: hi ヒ K: bi 비 C: fèih

Fatty [foods].

Radical 130 (肉).

968. 煖 M: nuǎn J: dan ダン, *atataikai* あたたかい K: nan 난 C: nyúhn

Warm.

As does 輕 here, 煖 describes clothes. Radical 86 (火).

969. 體 M: tǐ J: tai 타이, *karada* からだ K: che 체 C: tái

Body.

Synonym: 身(32), although 體 is almost always used only to refer to the corporeal body. Radical 188 (骨).

970. 采 M: cǎi J: sai 사이 K: chae 채 C: chói

fright, multicolored.

Here, this character is used for 彩. Radical 165 (采).

971. 音 M: yīn J: on オン, in イン, *ne* ね, *oto* おと K: eum 음 C: yām

Note, sound.

Radical 180 (音).

813a. 聲音 M: shēng yīn J: seion セイオン, *kowane* こわね K: seong eum 성
음 C: sīng yām

Sound, music.

972. 便 M: pián (1); biàn (2-3) J: ben ベン, bin ビン K: byeon 변 (1); pyeon
편 (2) C: pìhn (1); bihn(2-3)

1. Glib, specious. *
2. Then, thereupon.
3. Convenient; convenience.

Radical 9 (人).

972a. 便嬖 M: pián bì J: benpei べんぺい K: byeon pye 변 C: pìhn pei

Sexual favorite.

Commentary

26.1. 獨何與(I. 3): Difficult to translate, but here the idea of 獨 refers to the strange exception of the king's merit having no effect on the common people. "Why *alone* is that?"

26.2. 爲不用力焉(II. 3-4): Note the use of 爲 here as "because," derived from the coverbal usage "for the sake of."

26.3. 百姓之不見保，爲不用恩焉(I. 4): "The common people's not being protected is because you aren't using your mercy on them." Note the passive use of 見 here (9.3). It is also interesting that Mencius equates a virtue—mercy—with an ability like physical length or keen eyesight.

26.4. 故王之不王，不爲也，非不能也(II. 4-5): "Consequently, Your Majesty's not ruling as a true king is a 'not doing,' not a 'not being-able.'" That is, the king is deliberately not ruling as a true king, though he has the ability. The difference between willful "not doing" and inability is the subject of discussion for the next several lines.

26.5. 爲長者折枝(II. 6-7): Commentators feel the need to explain this vague phrase. Literally, it should mean, "to break a branch for the benefit of one's elders," but there is no obvious cultural tradition that makes it clear why such

an action is significant. Break off a branch of fruit? Fetch firewood? Most commentators now argue that 折 should be taken in a somewhat unusual meaning, "to massage," and that 枝 should be read as 肢, "joints"—thus the sentence would mean "to massage one's elders' joints for them."

26.6. 老吾老，以及人之老(II. 8-9): The first 老 here (like the 幼 in line 9) is used putatively, or with a sense of fulfilling proper social roles: "If I/we consider our elderly as elderly...." In other words, "If I/we treat our elders as they ought to be treated...." The following phrase tells you to extend the behavior that you grant to your own family's elders to the way you treat other people's elders. 及 is used in the same way here that 申 was used in Lesson 23, and the way 推 is used in lines 10-11 of this lesson's text.

26.7. 言舉斯心，加諸彼而已(I. 10): "The [poem] simply says to take up this heart [of one's own] and apply it to those [other people]." Note that here the contraction of 諸 gives us 加之乎彼, with 乎 functioning as the equivalent of 於.

26.8. 無他焉(I. 11): "There is no other reason than this." This is an idiomatic expression introducing the sole reason for something. Note that 焉 can be broken down as "than+ this" in this case (see 23.9), though sometimes the phrase occurs simply as 無他 (see Lesson 28 for an example).

26.9. 物皆然，心爲甚。王請度之(I. 13): "Things are all thus; the heart/mind acts especially that way. Your Majesty, please measure it!" In other words, think about what sort of heart/mind you have, and how it might be used to protect the people. At this point, however, Mencius ironically turns to an accusation of the king's militaristic policies.

26.10. 采色(I. 16): When describing kingly pastimes, the character 色 often takes on connotations of sexuality and sexual pleasures. Because this phrase is contrasted with music 聲音, it is likely that this term refers to an arousing display of dancing girls.

26.11. 便嬖不足使令方令前與(I. 17): "Are your favorites insufficient to carry out your commands in front of you?" The characters 使 and 令 here work together as a compound, "to be sent by command." The commands are not necessarily sexual in nature here.

26.12. 而王豈爲是哉(I. 18): 爲 is ambiguous here. Mencius is not asking the king if he is indeed acting in a militaristic manner (the king has already

granted the truth of that); rather, he is asking him if he is acting militaristically in order to obtain additional luxuries. Hence, a translation might render 爲 as both “to do” and “for the sake of” (i.e., the coverb meaning): “How could Your Majesty do this *for these reasons?*” The king then replies, “No, I am not doing this *for these reasons.*”

Vocabulary Hints

復(148-2) 力(349) 明(548-4) 末(702) 恩(265)
禽(935) 獸(939) 功(613) 保(924) 形(519)
異(342-2) 挾(508) 太山(214a, L7) 及(296-1) 語(637-2)
刑(505-2) 兄(406) 弟(414) 于(344) 斯(794-1)
加(47-4) 他(942) 過(320-3) 權(69-1) 度(944-2)
物(72) 興(765) 甲(179) 危(855) 怨(5)
快(395) 甘(291) 口(294) 視(327) 目(22)
供(593)

Character List

- i. 便御折推枝海短秋羽輕運采音類體(15)
- ii. 否抑掌毫煖肥薪超輿邦(10)
- iii. 幼構鈞(3)

Lesson 27

孟子梁惠王上(Section 7, Part 3)

曰：「然則王之所大欲可知已。欲辟土地，朝秦楚，蒞中國，而撫四夷也。以若所爲，求若所欲，猶緣木而求魚也。」王曰：「若是其甚與？」曰：「殆有甚焉。緣木求魚，雖不得魚，無後災。以若所爲，求若所欲，盡心力而爲之，後必有災。」曰：「可得聞與？」曰：「鄒人與楚人戰，則王以爲孰勝？」曰：「楚人勝。」曰：「然則小固不可以敵大，寡固不可以敵眾，弱固不可以敵強。海內之地，方千里者九，齊集有其一；以一服八，何以異於鄒敵楚哉？蓋亦反其本矣。今王發政施仁，使天下仕者皆欲立於王之朝，耕者皆欲耕於王之野，商賈皆欲藏於王之市，行旅皆欲出於王之塗，天下之欲疾其君者皆欲愬於王；其若是，孰能禦之？」王曰：「吾惛，不能進於是矣。願夫子輔吾志，明以教我。我雖不敏，請嘗試之。」曰：「無恆產而有恆心者，惟士爲能。若民，則無恆產，因無恆心。苟無恆心，放辟邪侈，無不爲已。及陷於罪，然後從而刑之，是罔民也。焉有仁人在位，罔民而可爲也？是故明君制民之產，必使仰足以事父母，俯足以畜妻子，樂歲終身飽，凶年免於死亡，然後驅而之善；故民之從之也輕。今也制民之產，仰不足以事父母，俯不足以畜妻子，樂歲終身苦，凶年不免於死亡；此惟救死而恐不贍，奚暇治禮義哉？王欲行之，則盍反其本矣。五畝之宅，樹之以桑，五十者可以衣帛矣。雞豚狗彘之畜，無失其時，七十者可以食肉矣。百畝之田，勿奪其時，八口之家可以無飢矣。謹庠序之教，申之以孝悌

之義，頽白者不負戴於道路矣。老者衣帛食肉，黎民不飢不寒，然而不王者，未之有也。」

Vocabulary (973-1000)

973. 蒞 M: lì J: ri リ, *nozoku* のぞく K: li 리 C: leih

To rule over, to control.

Radical 140 (艸).

111b. 中國 M: zhōng guó J: chūgoku ちゅうごく K: jung guk 중국 C: jūng gwok

The central states.

This term does not mean “China” yet.

974. 撫 M: fǔ J: bu ブ, *naderu* なでる K: mu 무 C: fú

To stroke, to pat; to pacify, to soothe.

This verb is frequently used as a euphemism for the suppression of “barbarian” peoples.

Radical 64 (手).

452b. 四夷 M: sì yí J: shi'i しい K: sa i 사이 C: sei yìh

The barbarian tribes in all four directions (general term for barbarian tribes on all sides).

975. 緣 M: yuán J: en 엔, *yoru* よる K: yeon 연 C: yùhn

To follow along, to climb.

Radical 120 (糸).

97. 災 M: zāi J: sai 사이, *wazawai* わざわい K: jae 재 C: jōi

Disaster.

Radical 86 (火).

977. 敵 M: dí J: teki テキ, *kataki* かたき, *tekisuru* てきする K: jeok 적 C: dihk

To oppose, to withstand; enemy, opponent.

Radical 66 (夂).

978. 集 M: jí J: shū シュウ, *atsumaru* あつまる, *atsumeru* あつめる K: jip 집
C: jaahp

To assemble, to gather together; a literary collection.

Here, this character is used adverbially: "collectively," "all together." Radical 172 (隹).

73C. 其一 M: qí yī J: *sonoitsu* そのいつ K: gi il 기일 C: kèih yāt

One of them.

This term is idiomatic enough for the meaning to be not immediately apparent—but it still makes sense literally: "their one."

979. 施 M: shī J: shi シ, se セ, *hodokosu* ほどこす K: si 시 C: sī

To extend, to supply.

Radical 70 (方).

980. 仕 M: shì J: shi シ K: sa 사 C: sih

Official, officeholder.

Radical 9 (人).

981. 野 M: yě J: ya, no K: ya 야 C: yéh

Wilderness, country, fields.

Radical 166 (里).

982. 商 M: shāng J: shō ショウ K: sang 상 C: sēung

Merchant.

Radical 30 (口).

983. 旅 M: lǚ J: ryo リョ, tabi たび K: lyeo 려 C: léuih

To travel; traveler.

Radical 70 (方).

984. 赴 M: fù J: fu フ, *omomuku* おもむく K: bu 阜 C: fuh
To hurry to, to rush to, to head toward.
Radical 156 (走).

985. 愬 M: sù J: so ソ, *uttaeru* うったえる K: so 叀 C: sou
To lodge a complaint about.
This character is a different version of 訴. Radical 61 (心).

986. 愠 M: hūn J: kon コン, *kurai* くらい K: hon 昏 C: fān
Stupid, muddleheaded.
Radical 61 (心).

987. 敏 M: mǐn J: bin ビン, *hashikoi* はしこい K: min 民 C: máhn
Clever, quick-witted.
Radical 66 (女).

988. 試 M: shì J: shi シ, *kokoromiru* ころみる, *tamesu* ためす K: si 시 C: síh
To try, to test.
Radical 149 (言).

989. 恆 M: héng J: kō コウ K: geung 厶 C: hàhng
Constant, regular, reliable.
Radical 61 (心).

990. 放 M: fāng J: hō ホウ K: bang 방 C: fong
1. Dissipated, unrestrained. *
2. To release, to let go.
Radical 66 (女).

991. 侈 M: chǐ J: shi シ K: chi 치 C: chí
Extravagant, wasteful [behavior].
Radical 9 (人).

992. 陷 M: xiàn J: kan カン, ochiiru おちいる K: ham 함 C: hahm
To sink into, to fall into.
Radical 170 (阜).

993. 罔 M: wǎng J: kō コウ, ami あみ K: mang 망 C: móhng
Net; to trap, to catch in a net.
This character is used for 網. Radical 122 (岡).

203b. 是故 M: shìgù J: *sono yue ni* そのゆえに K: si go 시고 C: sih gu
For this reason....

994. 仰 M: yǎng J: gyō ギョウ, kō コウ, *aogu* あおぐ, *aomuku* あおむく K:
ang 앙 C: yéuhng
To look up.
Here, this character is part of a sentence pattern; see below. Radical 9 (人).

995. 俯 M: fǔ J: fu フ, *fusu* ふす, *utsumuku* うつむく K: bu 부 C: fú
To look down.
Here, this character is part of a sentence pattern; see below. Radical 9 (人).

994a. 仰俯 M: yǎng fǔ J: *aoide wa* あおいでわ...*fushite wa* ふしてわ... K:
ang 앙부 C: yéuhng fú
On the one hand... on the other hand...(see 27.10).

996. 飽 M: bǎo J: hō ホウ, *aku* あく K: po 포 C: báau
To be full (from eating).
Radical 184 (食).

997. 救 M: jiù J: kyū キュウ, *sukuu* すくう K: gu 구 C: gau
To rescue, to save.
Note that 救死 has the idiomatic meaning "save from death." Radical 66 (攴).

998.

M: shàn J: zan ザン, *taru* たる K: seom 섬 C: sihm

To be sufficient.

Radical 154 (貝).

999. 暇 M: xiā J: ka 力, *hima* ひま, *itoma* いとま K: ga 가 C: hàh

Free time, leisure.

Radical 72(日).

1000. 盍 M: hé J: kō K: hap 합 C: hahp

"Why not... ?" [fusion of 何 and
in a rhetorical question]

Sometimes writers use this character interchangeably with 蓋(434-2). Radical 108 (皿).

Commentary

27.1 以若所爲，求若所欲(I. 2): Most readers probably read 若 here instinctually as 218-3, an informal second person pronoun often used instead of 汝 (525)—that is, "by means of what you are doing to search for what you want." However, this seems an unusually rude pronoun to use with the king (and in the rest of the text Mencius simply addresses him as 王). It may be that 若 has the sense of "seemingly" or "like," with "you" implied: "By means of doing this sort of thing to seek the sort of thing you wish." Unfortunately, this would be a rather clumsy usage as well.

27.2. 若是其甚與？曰：殆有甚焉(II. 2-3): This phrase may seem confusing at first, but a character-by-character reading still makes sense: "Like this its extremity?" Mencius replies: "Probably [your behavior] possesses [aspects that are even] more extreme than that." Note that 甚焉 is equivalent to 甚於之, and that we have a case of comparative degree here (23.9), where 甚(374; normally "excessive") should be read "worse."

27.3. 方千里者九，齊集有其一(II. 6-7): "Areas that are a thousand *li* square number nine, and Qi altogether owns/occupies one of them." From very early on, Chinese geographers conceived of their world as a large square, composed of 9 areas in a 3 x 3 arrangement.

27.4. 以一服八(l. 7): "By means of one to cause eight to submit...." Note that (608-3), which usually means "to submit" when used as a verb, has to be interpreted causatively here.

27.5. 蓋亦反其本矣(l. 7): "Perhaps we should indeed return to the fundamentals." The claim of getting back to "the basics" was a constant in Chinese philosophy. Mencius argues that a basic attention to the people's livelihood is more important than military expansion.

27.6. 惟士爲能(l. 12): "Only a *shi* is capable of that." The 爲 here is vague — it could possibly imply effort making, that is, only *shi* could carry out the action of being able to do it. However, it could be employed simply for the rhythm of the language.

27.7. 若民，則無恆產，因無恆心(l. 12): Strict grammarians might be confused by the connectives employed here. The crux lies with 則 which conceals the fact that an "if" should also be supplied to the *second* clause, in addition to the sense of "then" attached to the 則: "If it's the common people [we're talking about], then *if* they don't have a constant livelihood, they therefore won't have constant hearts." All commentators I am aware of take the meaning thus, because they all believe that Mencius is saying that 士 possess some integral quality as a social class that makes them able to maintain their ethical standards even when undergoing material suffering, as opposed to the common people, who blow with the wind, as it were. As far as I know, no one has interpreted this line to mean "If you're talking about the common people, then they don't have a steady livelihood and consequently don't have steady hearts." Even though it is a simpler reading, it goes against (1) the literatus expectation that the common people can be successfully governed by a virtuous ruler, and (2) the literatus assumption that the common people are *inherently* less morally sensitive and are not so *simply* because of their poorer economic circumstances.

27.8. 然後從而刑之(l. 13): "If only then you punish them accordingly—literally, "follow and punish them." 從 can be used to indicate acting in an expected manner or in accordance with other factors.

27.9. 焉有仁人在位，罔民而可爲也(111. 13-14): This is another puzzling sentence. First of all, notice the new (but luckily relatively rare) use of 焉 as a question word: "How ...?" This use is usually rhetorical and probably represents a dialect variant of 安(620-1).

As for the rest of the sentence, it is generally accepted that the 罔民而可爲 is a sort of rhetorical emphasis of a more simple idea, 可以罔民, "to be capable of entrapping the people." We might translate it literally as "entrapping the people—and could such a thing be done?!" Another possibility is that the 可爲 refers back to the act of being benevolent: "How could there be a benevolent man on the throne, who could entrap the people and yet still be capable of doing [benevolence]?" Regardless, if we take the whole phrase as a more excited version of one of Mencius' favorite 未有 sentences, we may have something close to 未有仁而罔民者.

27.10. 仰足以事父母，俯足以畜妻子(II. 14-15): The characters 仰 and 俯 initially meant "to look up" and "to look down" respectively, but they soon developed a distinctive usage in which each stood at the head of its own clause and expressed the idea "On the one hand... on the other hand...." Here, the original meanings of the words may still be present in the fact that looking after one's parents is something one does "upward" socially, whereas looking after one's wife (!) and children is something one does "downward" socially. Later on, the two characters (in reverse:俯仰) became a compound meaning "right away," "instantly" (i.e., the time it takes to look down then look up).

27.11. 驅而之善(I. 15): For some reason not clear to us now, 驅 always takes 而 when it functions as a pivot verb. Normally we would expect 驅民之善, "drive (the people) to go to the good." The pivot verb 率 "to lead" functions the same way. Note also that the pivot 民 is suppressed.

Vocabulary Hints

已(247-2) 辟(595-2, 595-3) 土(341) 朝(38-3) 秦(241)
夷(416-1) 猶(356-2) 木(882) 甚(374) 殆(639-2)
鄒(768) 以爲(18a, L7) 勝(270) 寡(546-1) 弱(372)
強(371) 海(953) 方(212-2)
(608-3) 蓋(434-2)
本(74) 政(565) 耕(138) 賈(779) 藏(697)
塗(506-2) 疾(281-3) 禦(918) 輔(634) 產(713-2)
惟(839) 苟(821-2) 邪(423-2) 刑(505-1) 焉(562)
制(841) 畜(891) 樂(240-1) 歲(905-1) 凶(861)
免(798) 驅(734) 輕(963) 奚(155)

Character List

- i. 仰商放救施試野集(8)
- ii. 仕恆撫敵旅暇災緣罔赴陷飽(12)
- iii. 俯敏(2)
- iv. 侈愾愾盍蒞贍(6)

Summary of Lessons 25-27

It may be difficult for you as a beginning student to follow the logical reasoning behind the extended argument in this portion of the Mencius. Here is a step-by-step summary:

1. King Xuan of Qi asks Mencius if he can provide information on the careers of two of the famous Five Overlords—obviously hoping to receive a lesson in practical politics. True to his ideals, Mencius claims that the disciples of Confucius knew nothing of this and so offers to instruct the king in kingly virtue instead. When the king inquires as to what qualities a "true king" must possess, Mencius claims that the most important quality is a heart/mind capable of guarding and looking after the common people. He also asserts that the king possesses such a heart/mind.

2. Mencius proves his point by relating an anecdote concerning the king himself: He has heard that the king refused to let an ox be sacrificed in a religious ceremony because he could not stand to see the animal suffering and unhappy. However, since the king substituted a sheep for an ox in the ceremony, how can we know that the king was genuinely affected emotionally and was not merely being cheap (as the common people thought)? Mencius suggests that the important point to the story is not the king's sparing of an animal's life, but rather that the king possesses a spontaneous moral sense (perhaps more emotional than intellectual) that cannot bear to see living things suffer. Mencius also argues that this spontaneous moral sense is the property of the "gentleman" or superior individual (i.e., one of those who should rule).

3. The king acknowledges that his mercy was a spontaneous emotional reaction and compliments Mencius for having the ability to read his psychological state. But what does this have to do with being able to look after the common people, the quality that supposedly defines a true king? Mencius argues (in a somewhat roundabout way) that the spontaneous sense of pity the king felt is *precisely* the mental quality that a true king must possess. He claims that good government will result easily and naturally when the king is able to extend this sense of pity to the common people—something that the virtuous ancients accomplished. (Here, Mencius draws upon another favorite argument—the idea that the extension of compassion

can be seen as an empathic application of the feelings one has for one's own family members to people outside of one's family). He also claims that the failure to extend this sense of pity is a blatant act of will, not an inability.

4. Mencius then asks whether the reason why the king has so far *not* extended this sense of compassion is because he is much happier stirring up political and military chaos among the states. He then asks the king what such violent behavior seeks to accomplish—if it is merely to indulge his love of luxury, surely his own modest court can supply his greatest desires! The king naturally denies this essentially absurdist argument, leading Mencius to conclude that he hopes to accomplish the ultimate ambition—to unite all of China under his control. Mencius then suggests by analogy that violent military action cannot accomplish unification—if the tiny state of Zou cannot conquer the much larger state of Chu, then Qi surely cannot conquer all of China.

5. Mencius states that the only way to unite all of China is to treat the people well; if good administration brings prosperity to all the people of Qi, then all the other people of China will come to Qi, and the other rulers will willingly acknowledge the King of Qi's hegemony.

6. Mencius closes with some practical advice. Do not expect the people to be capable of altruistic moral behavior in bad times, he suggests; they will naturally break the law if it is a matter of survival. If you plan ahead, however, and push through agricultural reforms (here, Mencius repeats the program given in Lesson 23), then bad times can be handled with little suffering on the people's part.

Note that this argument restates in dialectical form some of the essential points of Mencian philosophy: (1) good government rests in a basic agrarian policy that guarantees the people's livelihood; (2) such a policy will result in a nonviolent expansion of the prestige and power of the ruler, even to the extent that he can unify all of China (see Lesson 24); and (3) putting such a policy into practice should be relatively easy, because it is a mere extension of the feelings of compassion that the true "gentleman" possesses instinctually and naturally anyway.

Lesson 28

孟子梁惠王下 (Section 1)

莊暴見孟子曰：「暴見於王，王語暴以好樂。暴未有以對也。」曰：「好樂何如？」孟子曰：「王之好樂甚，則齊國其庶幾乎！」他日見於王曰：「王嘗語莊子以好樂，有諸？」王變乎色曰：「寡人非能好先王之樂也。直好世俗之樂耳。」曰：「王之好樂甚，則齊其

庶幾乎！今之樂，由古之樂也。」曰：「可得聞與？」曰：「獨樂樂，與人樂樂，孰樂？」曰：「不若與人。」曰：「與少樂樂，與眾樂樂，孰樂？」曰：「不若與眾。」
 「臣請為王言樂。今王鼓樂於此。百姓聞王鐘鼓之聲，管籥之音，舉疾首蹙額而相告曰：『吾王之好鼓樂，夫何使我至於此極也？父子不相見，兄弟妻子離散！』今王田獵於此。百姓聞王車馬之音，見羽旄之美，舉疾首蹙額而相告曰：『吾王之王之好田獵，夫何使我至於此極也？父子不相見，兄弟妻子離散！』此無他，不與民同樂也。今王鼓樂於此。百姓聞王鐘鼓之聲，管籥之音，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？何以能鼓樂也？』今王田獵於此。百姓聞王車馬之音，見羽旄之美，舉欣欣然有喜色而相告曰：『吾王庶幾無疾病與？何以能田獵也？』此無他，與民同樂也。今王與百姓同樂，則王矣！」

Vocabulary (i001—1009)

350b. 莊暴 M: zhuāng bào J: sō bo そうぼ K: jang po 장포 C: jōng bouh
 Zhang Bao (evidently an adviser to the king).

1001. 幾 M: jī J: ki キ, *hotohoto* ほとほと K: gi 기 C: gēi

Almost, nearly.

Radical 52 (么).

853a. 庶幾 M: shù jī J: shoki しょき K: seo gi 서기 C: syu gēi

1. Almost, on the point of; probably, seemingly.

2. hope..., hopefully.

304a. 變色 M: biàn sè J: *iro wo henzu* いろをへんず K: byeon saek 변색 C: bin sīk

To grow pale, to look nonplussed or upset.

Note that 乎 (here functioning as the multipurpose preposition, like 於) is inserted between these characters.

150c. 先王 M: xiān wáng J: sen'ō センおう K: seon wang 선왕 C: sīn wòhng

The former kings, the kings of antiquity.

These figures are always considered the paragons of virtue and good governing.

1002. 俗 M: sú J: zoku ゾク K: sok 속 C: juhk

Common, vulgar, popular.

Radical 9 (人).

227a. 世俗 M: shì sù J: sezoku せぞく K: se sok 세속 C: sai juhk

Popular.

1003. 簫 M: yuè J: yaku ヤク K: yak 약 C: yeuhk

Flute.

Radical 118 (竹).

1004. 蹙 M: cù J: shuku シュク K: chuk 축 C: chūk

To knit [the brows], to wrinkle.

Radical 157 (足).

1005. 額 M: é J: gaku ガク, *hitai* ひたい K: aek 액 C: ngaahk

Forehead.

Radical 181 (頁).

1006. 散 M: sàn J: san サン, *sanjiru* さんきる K: san 산 C: saan

To scatter, to be scattered.

Radical 66 (攴).

194a. 田獵 M: tián liè J: denryo でんりょ K: jeon ryeop 전렵 C: tìhn lihph

To hunt.

1007. 旄 M: máo J: bō ボウ K: mo 모 C: mòuh

Pennant, flag.

Radical 70 (方).

1008. 欣 M: xīn J: kin キン K: heun 흥 C: yān

Happy, delighted.

In literary Chinese, repeating the adjective or adverb (欣欣然) is done for emphasis. Radical 76 (欠).

1009. 病 M: bìng J: byō ビヨウ, *yamai* やまい K: byeong 병 C: behng
Sick; illness.
Radical 104 (广).

Commentary

28.1. 王語暴以好樂(l. 1): "The king told me that he liked music." Note the appearance of the thing said as the object of the coverb 以; a more typical way of expressing this idea would be 王以好樂告暴. 莊暴 is speaking; he is using his own
as a first person reference.

28.2. 則齊國其庶幾乎(l. 2): 其 appears as the "modal" particle, here meaning something like "no doubt," "certainly" (73-2). 庶幾, whereas often used as the adverb "almost," can be used idiomatically without an adjective to mean "at the point of success," "near its goal." 乎 is exclamatory here (122-2).

28.3. 直好世俗之樂耳(l. 4): There are complex philosophical issues underlying music theory in ancient China. The disciples of Confucius (the 儒) in general saw music as an essential complement to ritual 禮, and rulers usually employed large state orchestras for the performance of music. However, many philosophers (especially the 儒) also acknowledged the sensual appeal of music and thought that some forms of music (especially the popular forms) were injurious to morals. This was considered particularly true of music coming from the early state of Zheng 鄭 (see *Analects* 15.10).

28.4. 獨樂樂，與人樂樂，孰樂(II. 5-6): In these phrases, both meanings of 樂 are used: "[As for] the pleasure of solitary music, or the pleasure of music with others, which is [more] enjoyable?" Chinese philosophers made much of the pun.

28.5. 今王鼓樂於此...(l. 7): Mencius constructs a series of elaborate conditionals here: First, he gives two examples of the king taking his pleasure—if the king behaves thus and the common people are angry and upset at his behavior, then 此無他，不與民同樂也 (for 無他, see 26.8). However, if the king does the same thing and the common people are happy and show their concern for his welfare, then 此無他，與民同樂也. Mencius is not teaching the king *how* to behave but giving him a diagnostic on how to tell whether he is behaving correctly or not.

Notice also that when kings "do" things, it often implies they are having it done. 鼓樂 would most likely mean "have music performed."

28.6. 吾王庶幾無疾病與？何以能鼓樂也？(ll. 13-14): Here, the term 庶幾 means "probably," "no doubt." Note also here that sometimes in literary Chinese reading the contrafactual condition ("if not"; "or else") goes unexpressed and is only implied by the logic of the sentence: "Our king no doubt has no illness; if not, how could he have music performed?"

Vocabulary Hints

好(351-1) 樂(240-1 and 240-2) 他(942) 直(643-2) 由(234-1)
管(112) 音(971) 舉(115-2) 疾(281-1) 首(366)
告(283) 兄(406) 弟(414) 離(753) 鐘(930)
羽(946) 喜(46)

Character List

- i. 俗幾散病(4)
- ii. 欣(1)
- iii. 旌(1)
- iv. 籥蹙額(3)

Lesson 29

孟子告子上(Section 10)

孟子曰。「魚，我所欲也。熊掌，亦我所欲也。二者不可得兼，舍魚！而取熊掌者也。生，亦我所欲也。義，亦我所欲也。二者不可得兼，舍生而取義者也。生亦我所欲；所欲有甚於生者，故不為苟得也。死亦我所惡；所惡有甚於死者，故患有所不辟也。如使人之所欲莫甚於生，則凡可以得生者何不用也？使人之所惡莫甚於死者，則凡可以辟患者何不用也？由是則生而有不用也；由是則可以辟患而不為也。是故所欲有甚於生者，所惡有甚於死者。非獨賢者有是心也；人皆有之。賢者能勿喪耳。一簞食，一豆羹：得之則生，弗得則死。噉爾而與之，行道之人弗受。蹴爾而與之，乞人不屑也。萬鍾則不辨禮義而受之。萬鍾於我何加焉？為宮室之美？妻妾之奉？所識窮乏者得我與？鄉為身死而不受，今為宮室之美為之；鄉為身死而不受，今為妻妾之奉為之；鄉為身死而不受，今為所識窮乏者得我而為之。是亦不可以已乎？此之謂失其本心。」

Vocabulary (1010—1020)

1010. 熊 M: xióng J: yū コウ, *kuma* くま K: ung 웁 C: hùhng

Bear.

Radical 86 (火).

1011. 兼 M: jiān J: ken ケン, *kensu* けんす, *kaneru* かねる K: gyeom 겸 C: gīm

Simultaneously; to possess simultaneously.

Radical 12 (八).

129C. 如使 M: rú shǐ J: moshi もし K: yeo sa 여사 C: yùh sí

If; if we suppose.

1012. 凡 M: fán J: han ハン, *bon* ボン, *subete* すべて K: beom 범 C: fàahn

All every; generally.

Radical 16 (几, “table”).

1013. 簞 M: dān J: tan タン K: dan 단 C: dāan

Round bamboo basket for holding rice.

Radical 118 (竹).

1014. 羹 M: gēng J: kō コウ, *atsumono* あつもの K: gaeng 갡 C: gāng

Soup, gruel.

Radical 123 (羊).

1015. 弗 M: fú J: (no set rendering) K: bul 불 C: fāt

[Contraction of “
and 之.]

As did 勿 (163), this character originally occurred when 之 was inverted and placed before the verb (see 5.7). As time passed, writers and readers soon confused it with

and simply used it as a negative. Radical 57 (弓).

1016. 疇 M: hū J: koku コク K: ho 호 C: fū

To abuse; abusively.

Radical 30 (口).

1017. 爾 M: ěr J: jì じ, nǐ 二 K: i 이 C: yíh

1. [Same as 然 (231-3), an adverb marker.]
2. You. [informal second person pronoun, same as 汝 (525)]

Radical 89 (爻).

1018. 蹴 M: cù J: shū 蹴, shū シュウ, keru ける K: chuk 축 C: chūk

To trample on, to kick.

Radical 157 (足).

1019. 屑 M: xiè J: setsu セツ, isagiyoshi さぎよし K: seol 설 C: sit

Worthwhile, to consider worthwhile.

This character usually appears in negated form: 不屑, "unworthy," "to disregard," "to reject as unworthy." Radical 44 (尸).

1020. 辨 M: biàn J: ben K: byeon 변 C: bihn

To distinguish, to discern, to tell the difference.

Radical 160 (辛).

459a. 宮室 M: gōngshì J: kyūshitsu きゅうしつ K: gung sil 궁실 C: gūng sāt

Mansion.

Commentary

29.1. 如使人之所欲莫甚於生(II. 4-5): Note that 莫 often follows the noun on which it comments, thus calling for the following translation: "Among X, there was no one who...", for example, 客莫能對, "among the retainers, there was no one who could answer." Hence, here we have, "supposing that among those things that people desire there is nothing greater than life...." Note also that 莫 must be read as "nothing" rather than "no one" (the more common meaning).

29.2. 由是則生而有不用也(I. 6): This is difficult to analyze. 由是則生 means "If one [goes] through this [kind of disreputable course of action], one can remain alive...." 而有不用 then gives the exception, "and yet there are [cases when] it is not used," that is, there will be times when a human being will realize that

a certain course of action even though disreputable will keep him/her alive but he/she refuses to do it out of a sense of honor.

29.3. 是故所欲有甚於生者(II. 6-7): This is one of the places where Mencius comes close to making a syllogism in the traditional Western sense:

A: People prefer life and hate death.

B: People can do certain things to remain alive and avoid death.

C: In certain cases, people will not do those things.

D: Therefore, there are things that people prefer to life and hate worse than death.

29.4. 賢者能勿喪耳(I. 8): The use of the imperative here must be because of the 能, which must have the same effect as 欲 in analogous sentences (compare 5.7 and an analogous sentence from Lesson 5, 我能勿畏乎). Do not translate as imperative. Note also that 勿 is a contraction of 毋 and 之 here as well.

29.5. 行道之人(I. 9): Though this phrase would probably in most contexts mean "people who practice the Way," here, it obviously refers to someone in desperate conditions. Hence, it is interpreted by all commentators to mean "people walking the road," that is, "vagrants."

29.6. 爲宮室之美？妻妾之奉？所識窮乏者得我與？(II. 10-11): Mencius gives a series of reasons why a man might accept an official position. 爲 here means "is because," and since the whole sentence ends with a question you can begin each phrase with "Is it because of..." 所識窮乏者 is a partitive, with a missing 之 after 識: "those among whom I know who are poor and destitute." 得我 (more explicitly, 得於我) here would be "benefit from me [and my wealth]." Note that Mencius is careful to say that it is wrong to accept an ill-gotten salary, even when employed for noble ends.

29.7. 鄉爲身死而不受(I. 11): "Just now for the sake of oneself dying [i.e., it was a case involving life or death] and yet you did not accept it." Mencius is referring to the case of the beggar who would not accept food when given contemptuously. Notice the vagueness of the coverb 爲 here: "oneself dying" is the reason you would normally accept the food— that is, you would accept it for the reason of *avoiding* death. 而 has a strong contrastivemeaning here: "and yet..." A more fluid translation: "Even though it was a matter of life and death you nevertheless did not accept it."

29.8. 是亦不可以已乎(II. 12-13): That is, should a man not be capable of refusing (lit., "stopping,"已) these temptations as well?

Vocabulary Hints

掌(959)

(771-2) 苟得 (821a, L21) 惡(906-2) 患(39)

辟(596-1) 是故(203b, L27) 勿(163) 喪(433-1) 豆(784-1)

乞(521) 萬(71) 鍾(210-2) 加(47-5) 奉(292-2)

窮(618) 乏(801) 本(74)

Character List

i. 兼凡弗爾(4)

ii. 熊羹辨(3)

iii. 屑(1)

iv. 噓箏蹴(3)

Lesson 30

孟子梁惠王下 (Section isj)

滕文公問曰：「滕，小國也，竭力以事大國，則不得免焉，如之何則可？」孟子對曰：「昔者大王居邠，狄人侵之，事之以皮幣，不得免焉，事之以犬馬，不得免焉，事之以珠玉，不得免焉。乃屬其耆老而告之曰：『狄人之所欲者，吾土地也。吾聞之也，君子不以其所以養人者害人。二三子何患乎無君？我將去之。』去邠，踰梁山，邑于岐山之下，居焉。邠人曰：『仁人也，不可失也。』從之者如歸市。或曰：『世守也，非身之所能為也，效死勿去。』君請擇於斯二者。」

Vocabulary (i021-103 2)

1021. 滕 M: téng J: tō トウ K: deung 등 C: tànhg

The state of Teng.

滕 was a small state on the border of 齊 that was in constant danger of invasion and extermination. Radical 130 (肉).

922a. 文公 M: wén gōng J: monkō もんこう K: mun gong 문공 C: màhn gūng

Duke Wen (of Teng).

1022. 竭 M: jié J: ketsu ケツ, *tsukusu* つかす K: gal 갈 C: kit
To devote, to put forth effort, to exhaust.
Partial synonym: 盡(255). Radical 117 (立).

1023. 昔 M: xī J: shaku シャク, *seki* セキ, *mukashi* むかし K: seok 석 C: sīk
The past; in the past.
Radical 72(日).

105c. 大王 M: tài wáng J: daiō だいおう K: dae wang 대왕 C: daaih wòhng
King Tai (one of the ancestors of the 周 royal house).
Though the name is written 大, here the character is actually an early form of 太.

1024. 邠 M: bīn J: hin ヒン K: bin 빈 C: bān
Bin. [a place-name]
Name of an ancient land, the original home of the 周; located in modern Shaanxi 陝西. Radical 163 (邑).

1025. 狄 M: dí J: teki テキ K: jeok 적 C: dihk
Di
Name of a Western barbarian tribe. Radical 94 (犬).

1026. 珠 M: zhū J: shu シュ, ju ジュ, *tama* たま K: ju 주 C: jyū
Pearl; jewel.
Radical 96 (玉).

1027. 玉 M: yù J: gyoku ぎょく, *tama* たま K: ok 옥 C: yuhk
Jade.
Radical 96 (玉).

1028. 耨 M: qí J: ki キ, shi シ K: gi 기 C: kèih

Old (but not elderly), in one s sixties. Radical 125 (老).

324b. 二三子 M: èr sān zǐ J: ni san shi にさんし K: i sam ja 이삼자 C: yih sāam jí

My followers, my disciples.

Literally, “[my] two or three children”—ever since Confucius used this term affectionately when speaking to his closest followers, it has been a cliché, and it need not be limited to only two or three people.

1029. 踰 M: yú J: yu ユ, *koeru* こえる K: yu 유 C: yùh

To cross, to pass over.

Radical 157 (足).

851a. 梁山 M: liáng shān J: ryōzan りょうざん K: lyang san 량산 C: lèuhng sāan

Mt. Liang.

1030. 岐 M: qí J: ki 키 K: gi 기 C: kèih

Mountain path.

Here, this character is the name of a mountain. Radical 46 (山).

1030a. 岐山 M: qí shān J: kizan きざん K: gi san 기산 C: kèih sāan

Mt. Qi.

1031. 守 M: shǒu J: shu シュ, su ス, *mamoru* まもる K: su 수 C: sáu

To guard, to keep, to defend.

Radical 40 (宀)

227b. 世守 M: shì shǒu J: *yoyo wo mamori* よよをまもり K: se su 세수 C: sai sáu

To preserve for generations; to guard for generations.

1032. 效 M: xiào J: kō コウ K: hyo 효 C: haauh

To devote, to put an effort into, to try one s best.

Radical 66 (女).

1032a. 效死 M: xiào sǐ J: *shi wo itasu* しをいたす K: hyo sa 효사 C: haauh séi

To render service at the cost of one's life.

Commentary

30.1. 如之何則可(II. 1-2): More elaborate rhetorical form of 如何(129b) or 奈何(667a): "What can I do that is then OK?"

30.2. 事之以皮幣(II. 2): 事 here has a meaning deriving from "to serve," "to attend on." Since the gist here is that the barbarians are being bribed, "to appease" or "to bribe" would be the best translation.

30.3. 吾聞之也，君子不以其所以養人者害人(II. 4-5): "I have heard the following: A superior person does not by means of that by which he nourishes others harm others." This rather complicated sentence means: A good ruler will not use the resources of his state to do violence, either to others or to his own people. 大王 basically believes that it would be better to surrender his land to the 狄 rather than cause the suffering of war.

30.4. 歸市(II. 7): Remember that 歸 can sometimes mean "to go where one belongs." Here, it seems to mean, vaguely, "to go where one wants to go" and thereby something like "to hurry off to the market place." However, the sense of the people supporting 大王 and following him off to exile allows 歸 to also suggest a secondary meaning: "to give allegiance to."

30.5. 世守也，非身之所能為也，效死勿去(II. 7): Though this may seem unduly critical of 大王, the best way to read this in context is a criticism of his decision by some of his people—since the kingdom is the legacy of his ancestors (世守), he does not have the right to abandon it. Some commentators, however, interpret the lines to mean that some people exhorted themselves to stay on their own land and defend it.

Vocabulary Hints

侵(373) 幣(698) 免(798) 犬(755) 屬(435-2)

士(341) 害(797) 患(39) 于(344) 擇(846)

Character List

i. 守昔玉珠(4)

ii. 效竭踰(3)

iii. 岐狄(2)

iv. 耆滕邠(3)

UNIT 5

Lessons 31–32

Two Warrior Women

Both of these texts date from the “Six Dynasties” period (222-589 C.E.); for most of this time, north China was under the control of a series of non-Chinese empires and the south was ruled by a series of short-lived regimes. We know most about the cultural life in the south during this time because most educated Chinese lived there, but a number of literary texts survive from the north as well.

The story of Lǐ Jì 李寄 is preserved in the Sōushénjì 搜神記 (in English Record of Searches into the Magical), a fourth-century southern collection of odd anecdotes and legends. It is a principal source for so-called 志怪 (“recording the strange”) narrative, and it is one of the earliest anthologies to demonstrate Chinese fascination with ghost stories and other occult phenomena.

The “Poem of Mulan” 木蘭詩 is probably the most famous poem to survive from the north during the Six Dynasties period, though no one is quite sure when it was written (the fifth century seems to be most likely). It is composed in a popular ballad style and may have come from a folk song, though it was probably “cleaned up” by the highly literate scholars who transmitted it.

Lesson 31

李寄

東越閩中有庸嶺，高數十里。其西北隙中有大蛇，長七八丈，大十餘圍。土俗常懼，東冶都尉及屬城長吏多有死者。祭以牛羊，故不得福。或與人夢，或下諭巫祝，欲得啖童女年十二三者。都尉令長並共患之，然氣厲不息。共請求人家生婢子，兼有罪家女，養之至八月朝，祭送蛇穴口，蛇出吞嚙之。累年如此，已用九女。爾時預復募索，未得其女。將樂縣李誕家，有六女，無男。其小女名寄，應募欲行，父母不聽。寄曰：「父母無相，惟生六女，無有一男，雖有如無。女無緹縈濟父母之功，既不能供養，徒費衣食，生無所益，不如早死。賣寄之身，可得少錢，以供父母，豈不善耶？」父母慈憐，終不聽去。寄自潛行，不可禁止。寄乃告請好劍及咋蛇犬。至八月朝，便詣廟中坐，懷劍將犬。先將數石米糒，用蜜麩灌之，以置穴口。蛇便出，頭大如困，目如二尺鏡，聞糒香氣，先啖食之。寄便放犬，犬就嚙咋，寄從後斫得數劍。瘡痛急，蛇因踊出，至庭而死。寄入視穴，得其九女髑髏，舉出，咤言曰：「汝曹怯弱，為蛇所食，甚可哀愍。」於是寄女緩步而歸。越王聞之，聘寄女為后，拜其父為將樂令，母及姊皆有賞賜。自是東冶無復妖邪之物，其歌謠至今存焉。

VOCABULARY (1033-1092)

1033. 越 M: yuè J: otsu オツ, etsu エツ K: wol 월 C: yuht

Yue (general name given to a coastal region of southeast China; previously a state name). Radical 156 (走).

1034. 閩 M: mǐn J: min ミン K: min 민 C: máhn

Min.

Name of a section of 越, this character is now often used as a poetic term for Fujian 福建 province. Radical 169 (門).

1035. 嶺 M: lǐng J: rei レイ, ryō リョウ, mine みね, ne ね K: lyeong 령 C: líhng

Peak, mountain range.

Radical 46 (山).

1036. 蛇 M: shé J: ja ジャ, da ダ, hebi へび K: sa 사 C: sèh

Snake, serpent.

Radical 142 (虫).

1037. 八 M: bā J: hachi 八チ K: pal 팔 C: baat

Eight.

Radical 12 (八).

1038. 丈 M: zhàng J: jō ジョウ K: jang 장 C: jeuhng

Zhang (measurement of length, equal to approximately 10 English feet).

Radical 1 (一).

341a. 土俗 M: tǔ sú J: tozoku とぞく K: to sok 토속 C: tóu juhk

The local population; popular sentiment.

Although in this lesson's text the term is obviously meant to refer to the local populace, the compound is very close in meaning to 世俗 (227a, Lesson 28).

1039. 常 M: cháng J: jō ジョウ, shō ショウ, *tsune* つね K: sang 상 C: sèuhng

1. Always, invariably. *
2. Constancy; constant rule.

Note: The literary Chinese meaning of this character is slightly different from its modern Mandarin meaning, "often." Radical 50 (巾).

1040. 冶 M: yě J: ya ヤ K: ya 야 C: yéh

To smelt, to fuse.

Here, this character is used in a place-name. Radical 15 (冫), "ice").

863a. 東冶 M: dōng yě J: tōya どうや K: dong ya 동아 C: dūng yéh

Dongye (name of a district).

1041. 都 M: dū J: to ト, tsu つ, miyako みやこ K: do 도 C: dōu

City, town, capital

Radical 163 (阝).

1042. 尉 M: wèi J: i イ K: wi 위 C: wai

Commandant, commander, colonel.

Radical 41 (寸).

435b. 屬城 M: shǔ chéng J: zokujō ぞっくじょう K: sok seong 속 C: suhk sèhng

Municipal.

The meaning of 屬 here is 435-1. In bureaucratic language this character can be prefixed to administrative units to indicate the scope of a public office.

343C. 長吏 M: zhǎng lì J: chōri ちょうり K: jang li 장리 C: jéung leih

High-ranking officials.

1043. 夢 M: mèng J: mu ム, *yume* ゆめ K: mong 몽 C: muhng

Dream; to dream.

Radical 36 (夕).

1044. 諭 M: yù J: yu ユ, *satosu* さとす K: yu 유 C: yuh

To inform, to tell, to warn.

Radical 149 (言).

1045. 巫 M: wū J: fu フ, *miko* みこ, *kannagi* かなぎ K: mu 무 C: mōuh

Wizard, witch, shaman.

Radical 48 (工).

1046. 祝 M: zhù J: shuku シュク, shū シュウ, *iwau* いわう K: chuk 축 C: jūk

To invoke, to pray to; to congratulate.

Here, this character implies the term 祝者, “priest,” “priestess.” Radical 113 (示).

1047. 啖 M: dàn J: tan タン K: dam 담 C: daahm

To bite, to devour.

Radical 30 (口).

173a. 令長 M: lìng zhǎng J: ryochō りょちょう K: lyeong jang 령장 C: lihng jéung

District magistrate.

1048. 並 M: bing J: hei K: byeong C: bing

Together, all.

Here, this character is used as part of a synonym compound, 並共.Radical 1 (一).

1049. 氣 M: qì J: ki 키 K: gi 기 C: hei

Vapor, miasma; essence, inner substance.

Radical 84 (气, “qi”).

1050. 婢 M: bì J: hi 히, *hashitame* はしため K: bi 비 C: péih

Maidservant, female slave.

Radical 38 (女)

1051. 送 M: sòng J: sō ソウ, *okuru* おくる K: song 송 C: sung

To send, to see off, to escort.

Radical 162 (定).

1052. 穴 M: xué J: ketsu ケツ, *ana* あな K: hyeol 혈 C: yuht

Cave, hole.

Radical 116 (穴).

1053. 嚙 M: niè J: kitsu キツ K: gyo 교 C: ngiht

To bite, to chew.

Radical 30 (口).

1017a. 爾時 M: ěr shí J: *kono toki* このとき K: i si 이시 C: yíh sìh

At this time (variant for 此時)

1054. 預 M: yù J: yo ヨ K: ye 예 C: yuh

To prepare, to make ready.

Radical.181.(頁).

1055. 募 M: mù J: bo 보, *tsunoru* つのる K: mo 모 C: mouh

To draft, to conscript.

Radical 19 (力).

1056. 索 M: suǒ J: sakuサク, *motomeru* もとめる K: sak 삭 C: saak

To search, to look for.

Radical 120 (糸).

309a. 將樂 M: jēung lè J: shōraku しょうらく K: jang rak 장락 C: jēung lohk

Jiangle (name of a county).

1057. 李 M: lǐ J: ri 리, *sumomo* すもも K: i 이 C: léih

1. Plum.

2. Li. [a surname]*

Radical 75 (木).

1058. 誕 M: dàn J: tan 탄 K: tan 탄 C: daan

1. Birth.

2. Preposterous' ridiculous.

Here, this character is a personal name. Radical 149 (言).

1057a. 李誕 M: lǐ dàn J: rì tan りたん K: i tan 이탄 C: léih

Li Dan. [a proper name]

Radical 75 (木).

1059. 寄 M: jì J: kǐ K: gi 기 C: gei

To send; to lodge, to stay temporarily.

Here, this character is a person's name. Radical 40 (宀).

1060. 緹 M: tí J: tei テイ K: je 제 C: tàih

A kind of light-red silk.

Here, this character is part of a person's name. Radical 120 (糸).

1061. 綦 M: yíng J: ei エイ K: yeong 영 C: yìhng

To wind around, to coil.

This character is a variant of 縈, and it is used here as part of a person's name. Radical 120 (糸).

1060a. 綰縈 M: tí yíng J: teiei ていえい K: je yeong 제영 C: tàih yìhng

Tiyíng (name of a filial girl from the Han 漢 dynasty).

This girl's full name was Chunyu Tiyíng 淳于縈. In the second century B.C.E., when her parents were convicted of a crime, she offered herself as a slave to redeem them. The emperor felt sorry for her and freed her parents. Radical 120 (糸).

1062. 濟 M: jì J: sai サイ, sei セイ, *sukuu* さくう K: je 제 C: jai

To rescue, to assist.

Radical 85 (水).

1063. 早 M: zǎo J: sa サ, sō ソウ, *satsu* さつ K: jo 조 C: jóu

Early; morning.

Radical 72(日).

1064. 錢 M: qián J: sen セン, zeni ぜに K: jeon 전 C: chihh

Copper cash.

Radical 167 (金).

1065. 憐 M: lián J: ren レン, *awaremu* あわれむ, *urayamu* うらやむ K: lyeon 련 C: lihh

To love, to cherish, to feel sorry for; to admire, to envy.

Radical 61 (心).

283a. 告請 M: gào qǐng J: *tsugete kou* つげてこう K: go cheong 고청 C: gou ching

To request.

This term is a synonym compound.

1066. 昨 M: zhà J: seku セク, kamu かむ K: sa 사 C: ja

To bite.

Radical 30 (口).

1067. 廟 M: miào J: byō ビョウ K: myo 묘 C: miuh

Temple, shrine.

Radical 53 (广).

1068. 石 M: shí J: seki セキ, shaku シャク, *ishi* いし K: seok 석 C: sehk

1. Stone, rock.

2. Shi (measurement for liquids, roughly equivalent to an English gallon),

Radical 112 (石).

1069. 米 M: mǐ J: bei ベイ, mai マイ, *kome* こめ, *yone* よね K: mi 미 C: máih

Rice.

Radical 119 (米).

1070. 糰 M: cí J: shi シ, *mochi* もち K: ja 자 C: chìh

Rice ball.

Radical 119 (米).

1071. 蜜 M: mì J: mitsu ミツ K: mil 밀 C: maht

Honey.

Radical 142 (虫).

1072. 麩 M: chǎo J: shō K: cho 초 C: chíu

Roasted barley flour.

Radical 199 (麥, "wheat").

1073. 灌 M: guàn J: kan カン, *sosogu* そそぐ K: gwan 관 C: gun

To water, to soak, to flow into.

Radical 85.(水).

1074. 囷 M: qūn J: kin キン, kon コン K: gyun 균 C: kwān

Grain bin.

Radical 31 (口).

1075. 尺 M: chě J: seki セキ, shaku シャク K: cheok 척 C: chek

Chi (measurement of length, equivalent to about 10 inches; usually translated as “foot”).

Radical 44 (尸).

1076. 鏡 M: jìng J: kyō キョウ, *kagami* かがみ K: gyeong 경 C: geng

Mirror

Radical 167 (金).

1077. 香 M: xiāng J: kō コウ, ka カ, *kaoru* かおる, *kaori* かおり K: hyang 향
C: hēung

Scent, fragrance; fragrant; incense.

Radical 186 (香).

1078. 斫 M: zhuó J: shaku シャク, *kiru* きる K: jak 작 C: jeuk

To cut, to hack

Radical 69 (斤).

1079. 瘡 M: chuāng J: sō K: chang 창 C: chōng

Wound.

Radical 104 (疒).

1080. 痛 M: tòng J: tsū つ, *itamu* いたむ K: tong 통 C: tung

Sore, aching, painful

Radical 104 (疒).

1081. 急 M: jí J: kyū キュウ, *isogu* いそぐ, *aseru* あせる K: geup 급 C: gāp

1. Severe, sharp. *
2. Swift, quick; to hurry.
3. To be anxious; to be in a state of crisis.

This character is common in all of these meanings, though only meaning #1 occurs in our texts. Radical 61 (心).

1082. 躡 M: yǒng J: yō ヨウ, *odoru* おどる K: yong 용 C: yúng

To leap, to jump.

This character is also written 躍 (774). Radical 157 (足).

1083. 髑 M: dú J: doku ドク K: chok 축 C: duhk

Skull

Radical 188 (骨).

1084. 髑 M: lóu J: ro 口 K: lu 루 C: làuh

Skull.

髑髑 is a common synonym compound (in fact, it is rare to see these two characters separate from each other). Radical 188 (骨).

1085. 咤 M: zhà J: ta タ K: ta 타 C: jā

To upbraid, to pity.

Radical 30 (口).

1086. 怯 M: qiè J: kyō キョウ, *obieru* おびえる K: geop 겁 C: hip

Timid, cowardly; to be afraid.

Radical 61 (心).

1087. 愍 M: mǐn J: bin ビン, min ミン, *awaremu* あわれむ K: min 민 C: máhn

To pity.

Radical 61 (心).

1088. 緩 M: huǎn J: kan カン, *yuruyakana* ゆるやかな, *yukkuri* ゆっくり K: wan 완 C: wùhn

Slow, gradual; slowly, leisurely.

Radical 120 (糸).

1089. 聘 M: pìn J: hei ヘイ K: bing 빙 C: ping

To marry, to wed, to betroth.

Radical 128 (耳).

1090. 拜 M: bài J: hai ハイ, *haisuru* はいする, *ogamu* おがむ K: bae 배 C: baai

To bow; to do reverence to; to appoint [to a post].

拜爲 is a standard way of saying “was appointed as...” Radical 64 (手).

1091. 妖 M: yāo J: yō ヨウ K: yo 요 C: yīu

Strange, weird, supernatural; demon, phantom; bewitching, seductive.

Radical 38 (女).

1092. 歌 M: gē J: ka カ, *utau* うたい, *utai* うたい K: ga 가 C: gō

Song; to sing.

Radical 76 (欠).

COMMENTARY

31.1. 東冶都尉及屬城長吏多有死者(l. 2): The grammar here is ambiguous: Is this saying that quite a few officials died, or that quite a few members of the officials' households died? I favor the former.

31.2. 故不得福(l. 2-3): 故 is odd here; its meaning can be derived from the context. The author probably uses it as a synonym for the common 如故, "as before"—that is, "all along" (without change).

31.3. 或與人夢, 或下諭巫祝(l. 3): "Sometimes it would give people dreams, and sometimes it would descend and inform shamans and priests." Note the other meaning of 或 here (579-2), as opposed to "someone." The snake, which is really a demon, is communicating through visions to the local population, telling them what it wants.

31.4. 然氣厲不息(l. 4): Here, it becomes clear that the snake-demon is not killing people directly, but generating a poisonous aura so that local people are dying of illness.

31.5. 人家生婢子(l. 4): "Maidservants born into people's families."

31.6. 有罪家女(l. 4): "Daughters from households that had committed crimes." If the principal male of a family committed a crime, it was not unusual for the entire family or clan to receive punishment.

31.7. 無有一男, 雖有如無(l. 7-8): "You have not had a single son; even though you have [children, i.e., daughters], it's as if you had none." Even though technically ungrammatical, 無有 is occasionally used for emphasis purposes.

31.8. 可得少錢(l. 9): This is a good example of how 可 came increasingly to be used with an active meaning (contrast with 7.3). It may be used here as it is typically used in medieval Chinese, to convey a mild suggestion or request.

31.9. 咋蛇犬(l. 10): "a snake-biting dog." Evidently, a dog trained to hunt snakes (even 80-foot-long demon-snakes!).

31.10. 得數劍 (l. 13): "She obtained several sword [blows]." Note two idiomatic usages here: first, words for "sword" or "knife" can be used to mean "wounds [inflicted by those weapons]"; second, in Chinese, when one "gets" 得 such a wound, it means (unlike in English) that one has inflicted it, not received it.

31.11. 為蛇所食(l. 14): This is the fourth, and last, way of indicating the passive voice in literary Chinese: 為 + actor + (所) verb. This pattern can still be found in modern Mandarin, especially with 被 substituting for 為. Consequently, this phrase means "were eaten by the snake."

Vocabulary Hints

東(863) 庸(463-2) 高(92) 西(623) 隙(576)

餘(301)

(263-2) 祭(415) 牛(928) 羊(933)

福(14) 或(579-2) 童(684) 共(249) 厲(515-1)

息(545-2) 兼(1011) 累(575) 縣(6531) 應(658)

聽(211-2) 相(264-3) 惟(839) 功(613) 費(599)

益(632) 不如(4a, L4) 賣(729) 耶(345) 慈(64)

潛(437) 禁(16) 止(409) 朝(38-2) 便(972-2)

詣(352) 懷(535-2) 目(22) 先(150) 聞(124-2)

放(990-2) 庭(692-2) 曹(346-2) 若(372) 哀(579)

步(870) 后(687-1) 令(173-2) 姐(567) 賞(822)

賜(159) 物(72) 存(811)

Character List

i. 八夢寄尺巫常急拜李歌氣濟石索越送都香鈔 (19)

ii. 丈嶺並廟憐早祝穴蛇米緩錢鏡(13)

iii. 妖尉灌痛聘誕預(7)

iv. 冶募咋咤啖囓困婢怯愍斫瘡蜜糍綦緹諭踊閩髑體(21)

Lesson 32

木蘭詩

唧唧復唧唧，木蘭當戶織。

不聞機杼聲，唯聞女歎息。

問女何所思，問女何所憶。

女亦無所思，女亦無所憶。

昨夜見軍帖，可汗大點兵。 5

軍書十二卷，卷卷有爺名。

阿爺無大兒，木蘭無長兄。

願為市鞍馬，從此替爺征。

東市買駿馬，西市買鞍韉。

南市買轡頭，北市買長鞭。 10

朝辭爺娘去，暮宿黃河邊。

不聞爺娘喚女聲，但聞黃河流水鳴濺濺。

旦辭黃河去，暮至黑山頭。

不聞爺娘喚女聲，但聞燕山胡騎聲啾啾。

萬里赴戎機，關山度若飛。 15

朔氣傳金柝，寒光照鐵衣。

將軍百戰死，壯士十年歸。

歸來見天子，天子坐明堂。

策勳十二轉，賞賜百千強。

可汗問所欲，木蘭不用尚書郎。 20

願借明駝千里足，送兒還故鄉。

爺娘聞女來，出郭相扶將。

阿姊聞妹來，當戶理紅妝。
小弟聞姊來，磨刀霍霍向豬羊。
開我東閣門，坐我西閣床。 25
脫我戰時袍，著我舊時裳。
當窗理雲鬢，對鏡帖花黃。
出門看火伴，火伴皆驚惶。
同行十二年，不知木蘭是女郎。
雄兔腳撲朔，雌兔眼迷離。 30
雙兔傍地走，安能辨我是雄雌。

VOCABULARY (1093-1160)

1093. 唧 M: jī J: shoku ショク, soku ソク K: jeuk 즉 C: jīk

Clack.[onomatopoeic]

Radical.30.(.).

1094. 蘭 M: lán J: ran 란 K: lan 란 C: làahn

Orchid.

Here, this character is part of a plant name. Radical 140 (艸).

882a. 木蘭 M: mù lán J: mokuran もくらん K: mok lan 목란 C: muhk làahn

Magnolia.

Here, this plant name is used as a woman's name.

1095. 杼 M: zhù J: cho 초, hi 히 K: ju 저 C: chyúh

[Loom] shuttle.

Radical 75 (木).

1096. 思 M: sa J: shi シ, *omou* おもう K: sa 사 C: sī

To think, to think of, to long for.

In poetry this word often has connotations of longing for one's absent spouse or lover. Radical 61 (心).

1097. 憶 M: yì J: oku オク, *omou* おもう K: eok 억 C: yīk

To think, to remember, to think of.

Radical 61 (心).

1098. 昨 M: zuó J: saku サク K: jak 작 C: johk

Past [days], yesterday.

Radical 72(日).

1099. 帖 M: tiē (1); tiē (2) J: chō チョウ, jō ジョウ K: che 체 (1); cheop 첩 (2) C: tip

1. Record book, legal document, proclamation. *

2. To stick, to adhere, to apply. *

The second meaning is used later on in the poem, couplet 27. Radical 50 (巾).

121a. 可汗 M: kè hán J: kakan かかん K: ga han 가한 C: hāk hòhn

"Khan" (northern tribal ruler). [sinicization]

Note that 木蘭 is living under one of the "northern" non-Chinese dynasties that occupied the Yellow River plain from the fourth to the sixth centuries. The character 汗 (which literally means "sweat," "perspiration") is used here in the second tone in the sinicization of the term.

1100. 點 M: diǎn J: ten テン K: jeom 점 C: dím

Speck, dot; to check, to count; to select, to choose.

Radical 203 (黑).

1101. 書 M: shū J: sho シヨ, fumi ふみ, kaku かく K: seo 서 C: syū

Letter, book, document; calligraphy; to write calligraphy.

Radical 73 (日).

174a. 軍書 M: jūn shū J: gunsho ぐんしょ K: gun seo 군서 C: gwān syū

Military conscription lists.

1102. 卷 M: juàn J: ken ケン, kan カン, maki まき K: gwon 권 C: gyún

Scroll; chapter (in a traditionally arranged book).

Radical 26 (卩).

1103. 爺 M: yé J: yi イ, jii じい, jijii じじい K: ya 야 C: yèh

Father [informal]; master, elder.

Radical 88 (父).

1104. 阿 M: ā J: a ア K: a 아 C: a

[Colloquial prefix particle used to designate affection; often affixed to kinship terms and personal names.]

Radical 170 (阝).

1105. 兒 M: ér J: ji じ, ni 二, ko こ K: a 아 C: yìh

Son, child.

Radical 10 (儿).

1106. 鞍 M: ān J: an アン, kura くら K: an 안 C: ōn

saddle.

Radical 177 (革).

1107. 替 M: tì J: tai タイ, tei テイ, *kaeru* かえる, *kawaru* かわる K: ch 체 e
C: tai

To replace, to exchange.

Radical 72(日).

1108. 買 M: mǎi J: bai バイ, kau かう K: mae 매 C: máaih

To buy.

Radical 154 (貝).

1109. 鞯 M: jiān J: sen セン K: cheon 천 C: jīn

Saddle blanket.

This type of blanket was placed underneath the saddle to prevent it from chafing the horse's back. Radical 177 (革).

1110. 轡 M: pèi J: hi ヒ, *kutsuwa* かつわ K: bi 비 C: bei

Reins, horse bit.

Radical 159 (車).

1111. 鞭 M: biān J: ben ベン, *muchi* むち K: pyeon 편 C: bīn

Horse whip, riding crop.

Radical 177 (革).

1112. 娘 M: niáng J: jō ジョウ, *musume* むすめ K: nang 낭, lang 랑 C:
nèuhng

Mother [informal, colloquial]; girl, woman.

Radical 38 (女).

1113. 暮 M: mù J: bo 暮, *kure* くれ, *kureru* くれる K: mo 모 C: mouh

Dusk, twilight; to grow late; late.

Radical 72 (日).

582a. 黄河 M: huáng hé J: kōga こうが K: hwang ha 황하 C: wòhng hòh

The Yellow River.

1114. 邊 M: biān J: hen ヘン, *atari* あたり, *hotori* ほとり K: byeon 변 C: bīn

Side; beside.

Radical 162 (定).

1115. 喚 M: huàn J: kan カン, *yobu* よぶ K: hwan 환 C: wuhn

To call to, to summon.

Radical 30 (口).

1116. 但 M: dàn J: tan タン, *dan* ダン, *tadashi* ただし K: dan 단 C: daahn

1. Only. *

2. But, however.

The first meaning is more typical of literary Chinese, but the second meaning can be found as well, especially in more colloquial writing. Radical 9 (人).

1117. 鳴 M: míng J: mei メイ, *naku* なく, *naru* なる K: myeong 명 C: mihng

To sing, to chirp, to make noise, to ring.

As you can see from the radical, this character originally referred to the noises made by birds, but it can apply to anything that makes noise. Radical 196 (鳥).

1118. 濺 M: jiàn J: sen セン K: cheon 천 C: chín

To splash; [descriptive of water splashing].

Radical 85 (水).

1119. 黒 M: hēi J: koku コク, *kuro* くる K: heuk 흑 C: hāk

Black.

Radical 203 (黒).

1119a. 黒山 M: hēi shān J: kokuzan こくざん K: heuk san 흑산 C: hāk sān

Mt. Black.

This mountain is located along what was China's northeastern frontier.

1120. 燕 M: yān J: en エン K: yeon 연 C: yin

Yan

Name of a state in modern Hebei 河北 province; it also becomes the general name for this area. Radical 86 (火).

1120a. 燕山 M: yān shān J: enzan えんざん K: yeon san 연산 C: yin sān

The Yan Mountains.

A range of mountains located along what was China's northeastern frontier.

1121. 啾 M: jiū J: shū K: chu 추 C: jāu

[Onomatopoeic for the noises made by birds, babies, or animals.]

This term could mean the whinnying of enemy horses; however, in poetry it is applied more often to the twittering of birds, and hence, it is likely that here it refers to the seemingly "nonsensical" sounds of an alien language. Compare the English word "barbarian," derived from a term of the ancient Greeks, who thought foreigners made a "barbar" noise when they talked. Radical 30 (口).

1122. 關 M: guān J: kan カン, *seki* せき K: gwan 관 C: gwāan
Mountain pass; customs barrier; border post.
Radical 169 (門).

1123. 飛 M: fēi J: hi ヒ, *tobu* とぶ K: bi 비 C: fēi
To fly.
Radical 183 (飛).

1124. 朔 M: shuò J: saku サク K: sak 삭 C: sok
Northern.
Radical 74 (月).

1125. 柝 M: tuò J: taku タク K: tak 탁 C: tok
Watchman's rattle (sounded by the night watch in military camps and in cities).
Radical 75 (木).

1126. 照 M: zhào J: shō ショウ, *terasu* てらす K: jo 조 C: jiu
To shine [on], to gleam.
Radical 86 (火).

1127. 鐵 M: tiě J: tetsu テス K: cheol 철 C: tit
Iron, steel
Radical 167 (金).

309b. 將軍 M: jiāng jūn J: shōgun しょうぐん K: jang gun 장군 C: jēung gwān
General; commanding officer.

6c. 天子 M: tiān zǐ J: tenshi てんし K: cheon ja 천자 C: tīn jí

Emperor (lit., “son of Heaven”).

Note that here the author uses a standard Chinese term, instead of the earlier non-Chinese 可汗.

548a. 明堂 M: míng táng J: meidō めいどう K: myeong dang 명당 C: mihng tòhng

Hall of Light (special audience hall erected in imperial palaces).

1128. 策 M: cè J: saku サク K: chaek 책 C: chaak

Plan, scheme; to plan; bamboo slips for writing (hence, “to record,” “to make a rem of”).

Radical 118 (竹).

1129. 勳 M: xūn J: kun クン, isao いさお K: hun 훈 C: fān

Merit, honor, meritorious achievement.

Synonym: 功 (613). Radical 19 (力).

1130. 轉 M: zhuǎn (1); zhuàn (2) J: ten テン K: jeon 전 C: jyún (1); jyun(2)

1. To turn, to revolve.

2. Revolution, spin, stage, level, promotion. *

Here, meaning #2 (“stage,” “level,” or “promotion”) is being used in a technical military sense. Radical 159 (車).

668a. 尚書 M: shàng shu J: shōsho しょうしょ K: sang seo 상 C: seuhng syū

Secretariat (high-level government bureau).

This common bureaucratic term uses meaning 668-2 of 尙(“to esteem,” “to honor”).

1131. 郎 M: láng J: rō 口ウ K: lang 낭 C: lòngh

1. Lad, boy, young gentleman. *
2. Chief, head (used in bureaucratic titles). *

Meaning #2 occurs first, in couplet 20; meaning #1 occurs in couplet 29.
Radical 163 (阝)

1132. 借 M: jiè J: sha シャ, shaka シャク, *karu* かる K: cha 차 C: je

To borrow.

Radical 9 (人).

1133. 駝 M: tuó J: da ダ K: ta 타 C: tòh

Camel.

Radical 187 (馬).

285a. 故鄉 M: gù xiāng J: kokyō こきょう K: go hyang 고향 C: gu hēung

Home village; home.

This term employs meaning 674-2 of 鄉.

1134. 郭 M: guō J: kaku カク, *kuruwa* くるわ K: gwak 괵 C: gwok

City walls; outer city walls.

Although this term is used vaguely to refer to city walls in general, it sometimes designates outer defense works, as opposed to 城 (375), the city wall proper. Radical 163 (邑).

1135. 扶 M: fú J: fu フ, *tasukeru* たすける K: bu 부 C: fùh

To support, to prop up, to aid; to lean on.

Radical 64 (手).

1136. 妝 M: zhuāng J: shō シヨウ, *yosoou* よそおう K: jang 장 C: jōng

To put on makeup, to adorn oneself; adornment.

This word often appears as the character 粧. Radical 38 (女).

1137. 磨 M: mò J: mi ミ, *migaku* みがく, *suru* する, *togu* とぐ K: ma 마 C: mòh (to whet); moh (whetstone)

To rub, to scrape, to polish, to sharpen, to whet; whetstone.

Radical 112 (石).

1138. 霍 M: huò J: kaku カク K: gwak 광 C: fok

[Onomatopoetic for the sharpening of a knife.]

In ancient Chinese, this word would have ended in a glottal stop, producing something closer to a “hwak” sound—much more appropriate than the modern Mandarin pronunciation. Radical 173 (雨).

1139. 向 M: xiàng J: kō コウ, *kyō* キョウ, *mukau* まかう K: hyang 향 C: heung

To face; previously, recently.

For more on this character and its usage, see note on 鄉 (674). As this character can have both temporal and spatial significance. Don't confuse it with 尙(668)—although literary Chinese writers sometimes did. Radical 30 (口).

1140. 豬 M: zhū J: cho チョ K: jeo 저 C: jyū

Pig.

Radical 152 (豕).

1141. 開 M: kāi J: kai カイ, *hiraku* ひらく, *aku* あく, etc. K: gae 개 C: hōi

To open; open, opened.

Radical 169 (門).

1142. 閣 M: gé J: kaku カク K: gak 각 C: gok

Room, chamber, pavilion.

Radical 169 (門).

1143. 床 M: chuáng J: shō ショウ, *toko* とこ K: sang 상 C: chòhng

Couch, bed, raised dais.

This word also appears frequently as 牀. Radical 53 (广).

1144. 脱 M: tuō J: datsu ダツ, *nugu* ぬぐ K: tal 탈 C: tyut

To remove, to take off, to shed; to escape [from a difficult situation].

Radical 130 (肉).

1145. 袍 M: páo J: hō ホウ K: po 포 C: pòuh

Long gown, long robe.

Radical 145 (衣).

1146. 著 M: zháo J: chaku ちゃく, *kiru* きる K: chak 착, jeo 저 C: jeuk

To wear, to put on [clothes].

Radical 140 (卿).

1147. 舊 M: jiù J: kyū キュウ, *furū* ふる K: gu 구 C: gauh

Old, previous, former. Radical 134 (臼).

1148. 窗 M: chuāng J: sō ソウ, *mado* まど K: chang 창 C: chēung

Window.

Radical 116 (穴).

1149. 鬢 M: bìn J: bin ビン K: bin 빈 C: ban

Side tresses, hair at the temples.

Radical 190 (髟, "hair").

1150. 花 M: huā J: ke ケ, ka カ, hana はな K: hwa 화 C: fā

Flower.

Radical 140 (艹).

1150a. 花黃 M: huā huáng J: kakō かこう K: hwa hwang 화황 C: fā wòhng

"Flower yellow".(a yellow makeup powder spread on the forehead).

1151. 看 M: kàn J: kan カン, miru みる K: gan 간 C: hon

To see, to look at.

Radical 109 (目).

1152. 伴 M: bàn J: han ハン, ban バン, tomonau ともなう K: ban 반 C: buhn

Companion; to accompany.

Radical 9 (人).

749a. 火伴 M: huǒ bàn J: kaban かばん K: hwa ban 화반 C: fó buhn

Army chums; army squadron (a 火 consisted of five men).

1153. 惶 M: huáng J: kō コウ K: hwang 황 C: wòhng

Afraid, surprised, astonished.

Radical 61 (心).

195a. 女郎 M: nǚ láng J: jorō じょろう K: nyeo rang 녀랑 C: neuih lòhng
Young woman (possibly with a punning sense: “female boy”).

1154. 雄 M: xióng J: yū ユウ, *osu* おす K: ung 웁 C: hùhng
Virile, masculine; male (of a species).

Radical 172 (隹).

1155. 兔 M: tù J: to ト, *usagi* うさぎ K: to 토 C: tou
Rabbit, hare.

Radical 10 (儿).

1156. 腳 M: jiǎo J: kyaku キャク, *ashi* あし K: gak 각 C: geuk
Foot, leg.

Radical 130 (肉).

1157. 撲 M: pū J: boku ボク, *utsu* うつ K: bak 박 C: pok
To beat, to strike, to pound.

Here, this character is part of a binome. Radical 64 (手).

1157a. 撲朔 M: pū shuò J: bossaku ぼっさく K: bak sak 박삭 C: pok sok
To leap about (?).

This term seems to be a poetic binome, but its meaning is unclear. See 32.7 below.

1158. 雌 M: cí J: shi シ, *mesu* めす K: ja 자 C: chī
Female (of a species).

Whereas 雄 (1154) is quite often used figuratively (bold, strong, forceful, etc.), 雌 tends to be used only as a technical indication of female gender or sex. Radical 172 (隹).

1159. 迷 M: mí J: mei メイ, mayou みやよう K: mi 迷 C: màih

To wander, to be lost.

Radical 162 (辵).

1160. 雙 M: shuāng J: sō ソウ K: ssang 쌍 C: sēung

Pair, couple.

Radical 172 (隹).

COMMENTARY

32.1. Note on style and metrics: This ballad was composed sometime between the fourth and sixth centuries, in north China (then suffering under a series of short-lived and violent non-Chinese dynasties). It is written in early Chinese ballad style, with folk-like repetition and dialogue. Those who know Mandarin will also notice that in this latest of lesson texts we have studied, there appear many of the words (especially colloquial expressions) that are found even today in ordinary speech.

Most Chinese poems are written in couplets (with even lines rhyming), and poems tend to be written exclusively in lines of either five characters or seven characters. However, folk poetry sometimes varies its line lengths. Whereas this ballad is basically written in five-character lines, there are extra characters in couplets 12, 14, 20, 21, 24, 29, and 31.

The rhyme changes several times in the course of this poem; modern Mandarin pronunciation, though often different from the ancient Chinese, still allows one to more or less hear the changes. Rhyme groups here fall into the following couplets: 1-4, 5-6, 7-8, 9-12, 13-14, 15-17, 18-29, and 30-31.

32.2. 聞女何所思 (couplet 3): The flexibility of the character 女 leads to some ambiguity of meaning here and in following lines. Here, it suggests some observer addressing 木蘭: "I ask you, girl, is there something/someone you're thinking of?" This possibility is made more likely by the occasional substitution of 女 for the character 汝 (525).

Since 思 can mean “to long for” as well as “to think about” (especially in poetry), it is likely that the speaker is asking 木蘭 if she is thinking of an absent lover. (Other ballads of this era describe lonely women thinking of their absent lovers or husbands as they work over their looms).

32.3. 卷卷有爺名(couplet 6): Reduplication of a noun (especially in poetry) is used to emphasize inclusivity: “Every single scroll...” Since every family was required to contribute an able-bodied man to the army, there is no one in 木蘭's family who can go except her father.

32.4. 策勳十二轉(couplet 19): “Her recorded merit [showed] twelve degrees.” This refers to meritorious deeds that resulted in promotion—in the course of the war, 木蘭 has been promoted twelve times. Note also that 強 is used here in an early colloquial sense, meaning “over,” “and more.” Less colloquial literary Chinese would have used 餘 (301) instead.

32.5. 木蘭不用...(couplets 20-21): These lines are 木蘭's speech to the 可汗. Note the inside joke with the reader in the last line: “To see me, your son/lad home.”

32.6. 開我東閣門(couplet 25): Although the folk style is often very sloppy in the way it uses pronouns, the use of 我 here suggests that 木蘭 is speaking now (and it is likely that she is speaking until the end of the poem).

32.7. 雄兔腳撲朔...(couplets 30-31): Here, we have reference to some bit of rabbit lore that is no longer known. The main point is obvious, though: Whereas those who know rabbits well may be able to detect the difference in the sexes, when they're running together in the fields, no one can tell the male from the female.

Vocabulary Hints

當(187-1) 織(793) 機(848-1 and 848-3) 息(545-1) 夜(282)

軍(174) 市(522) 頭(496-2) 從(625-3) 征(854-1)

駿(245) 但(590) 流(222) 胡(925) 騎(611-1)

赴(984) 戎(756-2) 度(944-3) 氣(1049) 金(583-1)

寒(901) 光(403) 壯士(633a, L17) 賞(822) 明(548-5)

送(1051) 還(198) 裳(833) 理(44) 雲(914)

鏡(1076) 眼(647) 徬(777) 地(354) 走(869)

安(620-1)

Character List

i. 但兒卷向思暮書照燕策舊花著轉迷開關雄飛鳴(20)

ii. 借勳床憶扶昨朔看脫蘭買轡邊郎郭閣阿雌雙鞭鬢黑點(23)

iii. 伴兔啾妝窗鐵霍鞍(8)

iv. 啣喚娘帖惶撲替杼柝濺爺磨腳袍豬韉駝(17)

Unit 6

Lessons 33—40

Zhuangzi: The "Autumn Waters"

莊子秋水

The Zhuāngzǐ 莊子 is attributed to a philosopher of the fourth century B.C.E. and his disciples. It is a much longer work than the 孟子. The current text is divided into three parts: the 內篇 ("inner chapters"), seven in number; the 外篇 ("outer chapters"), fifteen in number; and the 雜篇 ("miscellaneous chapters"), eleven in number. Generally speaking, the "inner chapters" are said to be by 莊子 himself, the outer chapters are by his "school," and the miscellaneous chapters are fragments from various sources that somehow found their way into the work. However, the real circumstances of the compilation of this work are much more complicated—the text seems to have been a dumping ground for all sorts of philosophical ideas that were vaguely related to those of 莊子. We will be reading the "Autumn Waters" 秋水 chapter, which is the seventeenth and hence, one of the "outer" chapters. Although probably not by 莊子 himself, it is written in the style of the "inner chapters" and is one of the most admired parts of the book.

The style of the 莊子 is difficult; the author(s) enjoy playing with the laws of classical syntax, engaging in paradox, and generally writing in a loquacious manner that is probably meant to imitate real speech. If I were to write a thorough commentary on our lessons, I would probably end up translating the texts line by line. The best things to do when approaching the 莊子 is to keep the rules of grammar in your head but don't follow them rigidly, don't be put off by particles that seem to be there for no good reason, and look first for the overall shape of the sentence and the argument as clues to the meaning.

Lesson 33

莊子秋水(1)

秋水時至，百川灌河。涇流之大，兩涘渚崖之間，不辯牛馬。於是焉河伯欣然自喜，以天下之美為盡在己。順流而東行，至於北海，東面而視，不見水端。於是焉河伯始旋其面目，望洋向若而歎曰：「野語有之曰：『聞道百以為莫己若者。』我之謂也！且夫我嘗聞少仲尼斥聞而輕伯夷之義者，始吾弗信；今我睹子之難窮也，吾非至於子之門則殆矣，吾長見笑於大方之家！」北海若曰：「井蛙不可以語於海者，拘於虛也；夏蟲不可以語於冰者，篤於時也；曲士不可以語於道者，束於教也。今爾出於崖涘，觀於大海，乃知爾醜！爾將可與語大理矣。天下之水，莫大於海：萬川歸之，不知何時止而不盈；尾閭泄之，不知何時已而不虛。春秋不變，水旱不知。此其過江河之流，不可為量數。而吾未嘗以此自多者，自以比形於天地而受氣於陰陽；吾在天地之間，猶小石小木之在大山也。方存乎見少，又奚以自多？四海之在天地之間也，不似礪空之在大澤乎？計中國之在海內，不似稊米之在大倉乎？號物之數，謂之萬；人處一焉。人卒九州；穀食之所生，舟車之所通，人處一焉。此其比萬物也，不似豪末之在於馬體乎？五帝之所運，三王之所爭，仁人之所憂，任士之

所勞，盡此矣！伯夷辭之以爲名，仲尼語之以爲博。此其自多也，不似爾向之自多於水乎？」

The dialogue between the River Earl and Ruo of the Northern Sea makes up the first two-thirds of the chapter, and the first four lessons of this unit. The argument is sophisticated and rather difficult to follow; an English language summary of it may be found after Lesson 36.

VOCABULARY (1161—1194)

350c. 莊子 M: zhuāng zǐ J: sōshi そうし K: jangja 장자 C: jōng jí

Zhuangzi (the philosopher).

1161. 川 M: chuān J: sen セン, kawa かわ K: cheon 천 C: chyūn

Stream.

Radical 47 (川).

1162. 涇 M: jīng J: kei ケイ, kyō キョウ K: gyeong 경 C: gīng

To flow without obstruction; unobstructed current.

Radical 85 (水)

1163. 澗 M: sī J: shi シ K: sa 사 C: jih

Riverbank.

Radical 85 (水).

1164. 渚 M: zhǔ J: sho ショ, *nagisa* なぎさ K: jeo 저 C: jyú

Islet, sandbar.

Radical 85 (水).

1165. 崖 M: yá J: gai ガイ, *gake* がけ K: ae 애 C: ngàaih

Cliff, high bank; wall; limit, border, boundary.

Radical 46 (山).

1166. 辯 M: biàn J: ben ベン, *wakimaeru* わきまえる K: byeon 변 C: bihn

To distinguish, to make out; debate, discussion.

This character is often used interchangeably with 辨(1020). The presence of the 言 element here indicates that this word is used more regularly to mean “to make distinctions in speech”—that is, “to argue,” “to debate.” Radical 160 (辛).

858c. 河伯 M: hé bó J: kahaku かはく K: ha baek 하백 C: hòh baak
“River Ear!” (god of the Yellow River).

1167. 旋 M: xuán J: sen セン, *megurasu* めぐらす K: seon 선 C: syùhn
To spin, to turn, to revolve.
Radical 70 (方).

381a. 面目 M: miàn mù J: menmoku めんもく K: myeon mok 면목 C:
mihn muhk
Face.

1168. 洋 M: yáng J: yō ヨウ K: yang 양 C: yèuhng
Ocean, sea, vast stretch of water.
Radical 85 (水).

981a. 野語 M: yě yǔ J: yago やご K: ya eo 야어 C: yéh yúh
Rustic saying, proverb.

206d. 伯夷 M: bó yí J: hakui はくい K: baek i 백 C: baak yìh
Boyi.

A recluse who refused to serve the 周 dynasty because he remained loyal to the 商; he was often admired by Confucians. He went to live as a hermit in the mountains, where he eventually starved to death.

1169. 睹 M: dǔ J: to ト, tsu ツ, miru みる K: do 도 C: dóu
To observe, to gaze at.
Radical 109 (目).

1170. 蛙 M: wā J: a ア, *kaeru* かえる, *kawazu* かわず K: wa 와 C: wā

Frog.

Radical 142 (虫).

1171. 拘 M: jū J: kō コウ, *kakawaru* かわる K: gu 拘 C: kēui

To restrain, to restrict, to limit; to hold to stubbornly.

Radical 64 (手).

1172. 虚 M: xū J: kyo キヨ, ko コ K: heo 허 C: hēui

1. Empty. *

2. Locality, place of residence. *

Here, the second meaning is implied (虚 is substituted for 墟). The first meaning occurs in line 10. Radical 141 (虍).

1173. 蟲 M: chóng J: chū チュウ, mushi むし K: chung 충 C: chùhng

Insect, bug.

This character is often used interchangeably with the radical alone (虫).
Radical 142 (虫).

1174. 冰 M: bīng J: hyō キョウ, kōri こおり K: bing 빙 C: bīng

Ice.

Radical 15(冫).

1175. 篤 M: dǔ J: toku トク, *atsushi* あつし K: dok 독 C: dūk

1. To restrict, to hamper. *

2. Large, substantial, generous.

3. Serious.

Radical 118 (竹).

1176. 曲 M: qū J: kyoku キョク, *magaru* まがる, *mageru* まげる K: gok 곡
C: kūk

Curved; cramped, one-sided; wrongdoing, "crooked", , behavior.

Radical 73 (臼).

1177. 束 M: shù J: soku ソク, *tabaneru* たばねる, *tsukaneru* つかねる K: sok
속 C: chūk

To tie up, to bind.

Radical 75 (木).

1178. 醜 M: chǒu J: shū シュウ, *minikui* みにくい K: chu 추 C: cháu

Ugly, unsightly, disgraceful; inferiority.

Radical 164 (酉).

1179. 盈 M: yíng J: ei エイ, *Michiru* みちる, *Mitsuru* みつる K: yeong 영 C:
yìhng

To fill

Radical 108 (皿).

1180. 尾 M: wěi J: bi ビ, おお K: mi 미 C: méih

Tail.

Here, this character is part of a place-name. Radical 44 (尸).

1180a. 尾閭 M: wěi lú J: biryo びりょ K: mi lyeo 미려 C: méih lèuih

The Wěilü rock.

A mythical rock where water drains out of the ocean.

1181. 江 M: jiāng J: kō コウ K: gang 강 C: gōng

River (the southern term); the Yangtze River.

If a writer wants to be more specific, he will use 長江 to designate the Yangtze. Radical 85 (水).

1182. 量 M: liáng J: ryō リョウ, *hakaru* はかる K: lyang 량 C: lèuhng

To measure.

Radical 166 (里).

1183. 比 M: bǐ (1); bì (2) J: hi ヒ, *kabau* かぼう, *kuraberu* くらべる K: bi 비
C: béi (1); bei (2)

1. To compare.*

2. To protect, to lodge (used for 庇).*

The second meaning is used here; the first meaning occurs in line 15. Radical 81 (比).

155c. 奚以 M: xī yǐ J: *nanzo motte* なんぞもって K: hae i 해이 C: hàih yíh
How. [question phrase]

This term has the same meaning as 何以. Compare with 奚爲(155a, Lesson 5) and 奚由 (155b, Lesson 7).

1184. 礧 M: lěi J: rai ライ K: noe 뇌 C: leuih
Pile of rocks. Radical 112 (石).

1184a. 礧空 M: lěi kōng J: raikū らいくう K: noe gong 뇌공 C: leuih hūng
Anthill, small hole.

1185. 稊 M: tí J: tei テイ K: je 제 C: tàih
Tare (a kind of wild grass that produces an edible grain). Radical 115 (禾).

1186. 倉 M: cāng J: sō, kura K: chang 창 C: chōng
Storehouse, granary. Radical 9 (人).

1187. 州 M: zhōu J: shū シュウ K: ju 주 C: jāu
Province, district.
Radical 47 (川).

430a. 九州 M: jiǔ zhōu J: kyūshū きゅうしゅう K: gu ju 구주 C: gáu jāu
The Nine Provinces (i.e., all of China).

1188. 舟 M: zhōu J: shū シュウ, *fune* ふね K: ju 주 C: jāu
Boat.
Radical 137 (舟).

1189. 通 M: tōng J: tsu ツ, *tsūjiru* つうじる, *tōru* とおる, etc. K: tong 통 C: tūng

1. To pass through, to have access to, to communicate with. *
2. To be successful; success.
3. Unity.

Radical 162 (定).

1190. 豪 M: háo J: gō ゴウ K: ho 호 C: hòuh

1. Hair.*
2. Martial, brave, heroic.

Meaning #1, used here, is an error for 毫 (948). Radical 152 (豕).

1191. 帝 M: dì J: tei テイ K: je 제 C: dai

Deity; supreme deity; emperor.

In the pre-imperial period, this character could be applied to ancient sagely rulers (see 五帝 below). However, it did not become a set term for an earthly ruler until the establishment of the 秦 empire. Radical 50 (巾).

827b. 五帝 M: wǔ dì J: gotei ごたい K: o je 오제 C: ngh dai

The Five Emperors.

Five legendary rulers who are credited as the founders of civilization. The list varies depending on the authority citing the group, but Yao 堯 and Shun 舜 are always included.

260a. 三王 M: sān wáng J: san'ō さんおう K: sam wang 삼왕 C: sāam wòhng

The Three Kings.

The founders of the 夏, 商, and 周 dynasties.

1192. 任 M: rèn J: jin ジン, nin ニン, *makasu* まかす, *makaseru* まかせる K: im 임 C: yahm

Responsible; to take responsibility; to entrust; to hold an office; duty, task. Radical 9 (人).

1193. 勞 M: láo J: rō 口ウ K: no 노 C: lòuh

To toil at, to make an effort.

Radical 19 (力).

1194. 博 M: bó J: haku ハク, baku バク K: bak 박 C: bok

Learned, broad in learning.

Radical 24 (十).

COMMENTARY

33.1 .涇流之大，兩涘渚崖之間不辯牛馬 (l. 1): The first phrase is a topic for discussion: "As for the greatness of the unobstructed flow." The second phrase describes the greatness, so you may want to add something like "it was such that..." or "it was so great that...." 兩涘渚崖之間 is a place-topic; the style is verbose here and gives a good example of the style of the 莊子—it loves to pile words on top of one another. If one had to come up with a literal translation, one might say: "In between the sandbars and cliffs of the two banks." This is an elaborate way of saying "from either side of the river." The point of the entire sentence is that the floods were great enough to expand the banks of the river considerably on either side, so that if you were on one side of the river looking to the opposite bank, you would not be able to tell a horse from a cow.

33.2. 以天下之美爲盡在己 (l. 2): "He took all the beauty of the world to be exclusively in himself," that is, he thought he was the only marvelous thing in the world.

33.3. 於是焉 (l. 3): A good example of the nonspecific (even chatty) use of particles in the 莊子. 焉 serves no real purpose here other than as a vague sentence pauser, perhaps reflecting some quality of oral speech. 也 is also used frequently in this way.

33.4. 旋其面目 (l. 3): The use of 旋 here is a little puzzling, since it usually means "to turn," "to revolve." Normally this phrase should mean "he turned his face," but the river god is *already* looking out to sea. It could possibly mean "to turn his face from side to side." A. C. Graham thinks that 旋 means "to screw up the face," that is, to have an expression of irritation or disgust, but I cannot discover any precedent for this interpretation.

33.5. 若 (l.3): here is a proper name, the name of a sea god. Throughout this section, he is referred to as 北海若, "Ruo of the Northern Sea."

33.6. 聞道百以爲莫己若者(I. 4): The final 者 here is probably a vague topic marker, setting off the end of the proverb (alternatively, the proverb could simply be an incomplete sentence, and 者 could only mean “a person who...”). The phrase divides into two parts: 聞道百 means “to hear the Way a hundred [times].” The second part commences with the verb 以爲, “to consider,” “to believe.” 莫己若 is an idiomatic inversion of 莫若己, “no one is as good as himself” (“himself” here refers back to the original subject of the sentence). Since 莫 is a negative word, it replaces

in the expression 不若, “not as good as.” The whole phrase can be translated as follows: “If one hears the Way a hundred times, he then believes that no one is as good as himself.” The river god uses this expression to describe a person who has some minor accomplishment but nonetheless thinks himself superior to everyone around him.

33.7. 我嘗聞少仲尼之聞而輕伯夷之義者(II. 4-5): “I have heard of people (者) who belittled the fame of Confucius and scorned the righteousness of 伯夷.” 聞 could also mean “learning,” “knowledge” (i.e., what one hears).

33.8. 至於子之門(I. 5): 門 here can be interpreted in the specialized sense of “gate of a teacher,” so that 至於門 can mean “become the disciple of.”

33.9. 見笑於大方之家 (I. 6): Notice that the author inserts an unnecessary 見 passive marker in order to emphasize the passive structure.

33.10. 爾將可與語大理 (II. 8-9): The passive 可 with the coverb

makes this phrase a little difficult to translate coherently. Literally, it says, “You will be possible with [me] to speak of the Great Principle,” that is, “I can now speak of the Great Principle with you.” Review 7.3 for this structure.

33.11. 不知何時止而不盈 (I. 9): The phrase

知 is frequently used in literary Chinese to emphasize the inability to know, and sometimes to give the idea of “never” “I don't know when [the process of rivers flowing into the sea] ever stops [i.e., “the process never stops”], and yet the ocean never fills up.”

33.12. 春秋不變，水旱不知 (I. 10): “It does not change in spring or autumn, and it does not know flood or drought.” In both phrases, antonym compounds (春秋,水旱) are placed in the front. The ocean is so vast that seasonal changes in water flow and temporary disasters have no effect on it.

33.13. 此其過江河之流不可爲量數 (ll. 10-11): The first part is a topic: "As for this its surpassing of the currents of the Yangtze and Yellow Rivers" (note the stylistic redundancy of 此 and 其). 可爲 is grammatically functioning like 可與 in line 8: "[the flow] is possible to receive the benefit of." In better English: "The degree to which it surpasses the currents of the Yangtze and Yellow Rivers cannot be calculated."

33.14. 而吾未嘗以此自多者 (l. 11): The nominalizing 者 here indicates that this is the first part of a "consequence-cause" sentence: "The reason why I have never magnified myself because of this (以此) is because...." The reason extends to the 也 in line 12.

33.15. 自以(l. 11): Here, 以 is acting as a full verb equivalent to 以爲. Thus, the whole phrase means "I take myself to be...."

33.16. 見少(l. 12): Here, 見 is a passive marker, and 少 is the transitive verb "to belittle," to consider small. The two words function as a noun (like 見少者), "those things that are considered small."

33.17. 號物之數謂之萬(l. 14): "When we give a name to the number of things, we call them 'ten thousand.'" This is reference to the common idiom 萬物 used to describe all the phenomena in the world.

33.18. 人卒九州，穀食之所生，舟車之所，人處一焉(ll. 14-15): The logic here is a little strange, but the overall point is clear. 卒 here is synonymous with 眾, though it's probably being used as a verb: "People crowd the Nine Provinces." The rest, then, is a comment that out of all the places that are habitable, people seem to occupy only one of them: "as for the places where edible grains grow, and as for the places where boats and carriages can reach, people occupy only one of them." One possible reading is that the author tends to think of 人 as synonymous with "people who belong to our cultural world," "civilized men." Thus, China is just one small part of the larger habitable world.

33.19. 盡此矣(l. 16): That is, all of these things are merely/exclusively concerned with the human world (and consequently of no more significance than a hair on a horse).

33-20. 伯夷辭之以爲名(l. 17): “伯夷 refused it [i.e., the human world] in order to make his fame.” 莊子 here means that even though 伯夷 seemingly rejected the human world, because the action of rejection only had significance within the context of human values, it was merely a way of making a reputation for himself in that same human world—thus he was just as much a part of the human world as Confucius.

33.21. 爾向之自多於水乎(11. 17-18): "you just now are considering yourself great in relation to water/rivers?" Note that the nominalizing 之 particle comes after the adverb; more properly the phrase should read 爾之向自多.

Vocabulary Hints

Character List

- i. 任勞博川州帝曲比江盈舟虛通(13)
- ii. 倉冰尾崖旋束渚睹蟲豪辯醜量(13)
- iii. 拘洋篤(3)
- iv. 涇溪礪稊蛙(5)

Lesson 34

莊子秋水(2)

河伯曰：「然則吾大天地而小毫末，可乎？」北海若曰：「否。夫物，量无窮，時无止，分无常，終始无故。是故大知觀於遠近；故小而不寡，大而不多，知量无窮。證彘今故；故遙而不悶，掇而不跲，知時无止。察乎盈虛；故得而不喜，失而不憂，知分之无常也。明乎坦塗；故生而不說，死而不禍，知終始之不可故也。計人之所知不若其所不知，其生之時不若未生之時；以其至小求窮其至大之域，是故迷亂而不能自得也。由此觀之，又何以知毫末之足以定至細之倪？又何以知天地之足以窮至大之域？」河伯曰：「世之議者皆曰：『至精无形，至大不可圍。』是信情乎？」北海若曰：「夫自細視大者，不盡；自大視細者，不明。夫精，小之微也。埤，大之殷也。故異便，此勢之有也。夫精粗者，期於有形者也。无形者，數之所不能分也；不可圍者，數之所不能窮也。可以言論者，物之粗也；可以意致者，物之精也。言之所不能論，意之所不能察致者，不期精粗焉。是故大人之行，不出乎害人，不多仁恩；動不爲利，不賤門隸；貨財弗爭，不多辭讓；事焉不借人，不多食乎力，不賤貪汙。行殊乎俗，不多辟異；爲在從眾，不賤佞諂。世之爵祿不足以爲勸，戮恥不足以爲辱。知是非之不可爲分，細大之不可爲倪。聞曰：『道人不聞，至德不得，大人无己。』約分之至也！」

VOCABULARY (1195-1220)

1195. 證 M: zhèng J: shō ショウ, akashi あかし K: jeung 증 C: jing

To verify; assured; proof.

Radical 149 (言).

1196. 晞 M: xiàng J: kō コウ, kyō キョウ K: hyang 향 C: heung
To make clear.

Radical 72(日).

1197. 遙 M: yáo J: yō ヨウ, *harukani* はるかに K: yo 요 C: yìuh
Far, distant [in time or space].

Radical 162 (辵).

1198. 悶 M: mèn J: mon モン, *modaeru* もだえる K: min 민 C: muhn
Bored, depressed, frustrated, worried.

Radical 61 (心).

1199. 掇 M: duó J: tatsu タツ, tachi タチ, *hirou* ひろう K: tal 철 C: jyut
To pluck, to pick up.

Here, this word is directed toward something so close in time that one can almost “pick it up.” Radical 64 (手).

1200. 跂 M: qì J: ki キ, *tsumadatsu* つまさつ K: gi 기 C: kéih
To stand on tiptoes [in anticipation].

Radical 157 (足).

1201. 坦 M: tǎn J: tan タン K: tan 탄 C: tán
Level, unvarying.

Radical 32 (土).

1201a. 坦塗 M: tǎn tú J: tanto K: tan do 탄 C: tán tòuh
The level road (metaphorical for a calm life).

1202. 域 M: yù J: iki イキ K: yeok 역 C: wihk
Scope, realm.

Radical 32 (土).

1203. 細 M: xì J: sai サイ, *hosoi* ほそい, *komakai* こまかい K: se 세 C: sai
Tiny, slender.
Radical 120 (糸).

1204. 倪 M: ní J: gei ゲイ, *kagiri* かぎり K: ye 예 C: ngàih
To distinguish; distinction, border, point of demarcation.
Radical 9 (人).

1205. 情 M: qíng J: jō ジョウ K: jeong 정 C: chìngh
1. Conditions, circumstances. *
2. Feelings, emotions, passions.
The first meaning (used here) is more common in philosophical writing, but in general meaning #2 is more common. Radical 61 (心).

1206. 微 M: wēi J: bi 피, mi 미 K: mi 미 C: mèih
Tiny; too small to see; subtle, mysterious.
Radical 60 (彳).

1207. 桴 M: fú J: hō ホウ, fu フ, bu ブ K: bu 부 C: fū
Enormous, gigantic.
Radical 32 (土).

1208. 殷 M: yīn J: in イン K: eun 은 C: yān
1. Great, large, flourishing. *
2. The Shang 商 dynasty (alternative name).
Radical 79 (殳).

1209. 粗 M: cū J: so ソ K: jo 조 C: yīn
1. Coarse, poor quality.
2. Large, immense. *
The second meaning is relatively rare, though it is the one used in this text.
Radical 119 (米).

1210. 論 M: lùn J: ron ロン, *ronjiru* ろんじる K: lon 론 C: leuhn
To discuss, to debate.
Radical 149 (言).

1211. 賤 M: jiàn J: sen セン, *iyashii* いやしい, *iyashimu* いやしむ K: cheon 천
C: jihn
Baseborn, of low social status; to despise, to consider base.
Radical 154 (貝).

1212. 隸 M: lì J: rei レイ K: ye 예 C: daih
Servant.
Radical 171 (隸, “to reach to”).

460a. 門隸 M: mén lì J: monrei もんれい K: mun ye 문예 C: mùhn daih
Gatekeeper, porter.

1213. 貨 M: huò J: ka カ K: hwa 화 C: fo
Wealth, goods.
Radical 154 (貝).

1214. 汙 M: wū J: u ウ K: o 오 C: wū
Dirty, polluted; sinful, corrupt.
Radical 85 (水).

1215. 殊 M: shū J: shu シュ, *kotoni* ことに K: su 수 C: syùh
Different, distinct; special, exceptional.
Radical 78 (歹).

1216. 佞 M: nìng J: nei ネイ K: nyeong 념 C: nihng
To flatter.
Radical 9 (人).

1117. 諂 M: chǎn J: ten テン, hetsurau へつらう K: cheom 침 C: chím
To flatter.
Radical 149 (言).

1218. 爵 M: jué J: shaku シャク K: jak 작 C: jeuk
High station; noble title; official office.
Radical 87 (爪).

1219. 勸 M: quàn J: kan カン, *susumeru* すずめる K: gwon 권 C: hyun
To persuade; persuasion.
Radical 19 (力).

1220. 恥 M: chǐ J: chi チ, *haji* はじ, *hajiru* はじる K: chi 치 C: chí
Shame; to be ashamed.
Radical 61 (心).

386a. 約分 M: yuē fèn J: yakubun やくぶん K: yak bun 약분 C: yeuk fahn
To agree to one's allotted fate.

COMMENTARY

34.1. 吾大天地而小毫末 (l. 1): Throughout this lesson, note again the use of size and quantity words in the putative sense: 夫, "to consider big"; 小, "to consider small"; 寡 "to consider few/insignificant"; 多 (most important of all), "to make a big deal out of," "to consider significant."

34.2. 終始无故 (l. 2): "Endings and beginnings have no precedence," that is, it is impossible to guess when a process will begin or end simply by seeing how former processes began and ended. 故 here has the meaning of 285-2, referring to past activity or precedence.

34.3. 是故大知... (l. 2): This phrase introduces a series of phrases connected to the previous descriptions of things. Here, "Great Knowledge" (probably related to the idea of "Great Scope" 大方 mentioned in the last lesson) observes the world in several ways.

34.4. 觀於遠近；故小而不寡，大而不多，知量无窮(II. 2-3): I will guide you through the first part so that you can see the pattern. "It [Great Knowledge] observes both distant and near; consequently, though a thing be small it will not consider it insignificant, and though a thing be great it will not consider it significant; [thus] it knows that measuring [things] has no ending." The idea here is that you can never stop measuring things, because measuring is based completely on relative categories; for example, something may be big one time and then small the next, depending on what you are comparing it to.

34.5. 以其至小求窮其至大之域(1. 6): The speaker has now switched over to discussing a person who does not possess 大知: "As for [one who] makes use of (以) [the standpoint of] the smallest to seek to fathom the realm of the greatest...."

34.6. 自得(I. 7) is vague. Either (1) he will be able to "obtain himself," that is, understand himself; or, (2) he will be able to "get [things] for himself," that is, figure out the meaning of the world for himself.

34.7. 世之議者皆曰：「至精无形，至大不可圍。

(11. 8-9): The River Earl now puts forward a proposition: "Those in the world who deliberate [i.e., philosophers and the like] say that the smallest thing has no form, and the biggest thing cannot be encompassed." (The author uses 精 here in a somewhat peculiar sense, to mean "minute," "tiny.") The Sea God denies this proposition with an argument that is difficult to make out precisely (the text may be corrupt). Here is the Sea God's argument put forth in the following lines (based in part on A. C. Graham's interpretation):

1. It is true that when you look at something very big from a small standpoint, it may be too big to see; likewise, if you look at something very small from a big standpoint, [it may be too small to see. This is what we mean by the terms 精 and 埒 (there is no way to know why the author uses this character for the second term when later on he uses 粗).

2. However, these are relative terms. 故異便，此勢之有也: "Consequently, as for the convenience of making distinctions, this is [something] possessed by circumstances," that is, making distinctions is something we do for our own convenience and can change as the situation changes. 此勢之有也 is best read as 此勢之所有也.

3. Moreover, when we use terms like 精 and 粗, we are talking about things that are still tied to physical objects that we can conceive of in our minds and convey in words; we relate them to actual objects that have form (有形者). They may be too big or too small to see, but we can still conceive of them.

4. However, if you are talking about the "formless" 无形 and "that which cannot be encompassed" 不可圍, you are talking about things that can no longer be comprehended by the human mind, not simply things that are very small or very big. (It is likely that the author here is talking about the infinitesimal and the infinite.)

34.8. 夫自細視大者不盡 (ll. 9-10): "Now then, if you look at the big from the point of view of the tiny, then [the big thing will seem] to not end," that is, sometimes things will seem to be infinite, but they do so only because one's perspective makes them appear that way.

34.9. 可以言論者 (l. 12): Here, a passive 可 pattern is interrupted by a coverb and its object. Hence, we have 可論者, "a discussable thing"; 可以言論者, "a discussable by means of words thing." The phrase 可以意致者 has the same pattern.

34.10. 不期精粗焉 (l. 13): "One does not determine categories of very small or very big in them," that is, they have transcended or gone beyond such finite measurements of size. 期 (109), which tends to have meanings connected to the idea of "appointment" or "set time," here has a vaguer sense of "to determine," "to appoint."

34.11. 是故大人之行... (ll. 13-14)' This passage to the end of the chapter may seem a non sequitur. What does a discussion of the behavior of the "Great Man" have to do with metaphysical categories of size analyzed earlier? Consequently, some have assumed that the rest of this lesson's text has been interpolated and have removed it. However, if the author is attempting to show how our mental categories are conventional and arbitrary, then he can also claim that our behavior in the world should not be based on absolute and unchanging standards as well.

This passage sets the pattern for the next several lines. First, a type of conduct is described, followed by a phrase or phrases that suggest that the "Great Man" is not arrogant enough to brag of his own conduct or to condemn anyone who does the opposite. Hence, we have "For this reason, as for the conduct of the Great Man, it does not issue forth [manifest itself] in harming others, but it does not make much of benevolence and kindness."

34.12. 事焉不借人, 不多食乎力, 不賤貪汙 (l. 15): "When he works at something, he does not borrow anyone else's [labor]; however, he doesn't make a big deal over the fact that he eats from his labor [i.e., earns his food by working], and he doesn't denigrate the greedy or corrupt." It is not clear how this last clause fits in; perhaps the author means th greedy and corrupt are adept at

making others do their work for them. There is also another possibility: Since this is the only item in the list that consists of three clauses rather than two, there might originally have been a phrase before 不賤貪汙 that got left out at some stage in the copying of the text.

34.13. 為在從眾，不賤佞諂 (l. 16): "If his behavior lies with following the crowd nonetheless he does not despise the flatterers." In terms of Chinese rhetoric, this probably means that he is content to be a commoner and yet does not despise those who flatter the ruler in order to gain high status or office.

Vocabulary Hints

毫(948) 末(702) 否(951) 量(1182) 无(836-1)

常(1039-2) 始(884) 寡(546-1) 盈(779) 虛(1172-1)

喜(46) 憂(34) 塗(506-2) 說(402-2) 禍(9)

迷(1159) 亂(477) 定(907) 議(840) 精(826)

(263-1) 信(100-2) 便(972-3) 勢(636) 期(109-1)

大人(105a, L16) 害(797) 恩(265) 動(369) 財(935)

俗(1002) 辟(595-4) 異(343-2) 祿(823) 戮(721)

非(151-2) 分(63-2)

Character List

i. 勸微恥情殊殷論賤遙(9)

ii. 汙爵細貨(4)

iii. 佞域諂隸(4)

iv. 倪坦坪悶掇暴粗證狡(9)

Lesson 35

莊子秋水(3)

河伯曰：「若物之外，若物之內，惡至而倪貴賤？惡至而倪小大？」北海若曰：「以道觀之，物无貴賤；以物觀之，自貴而相賤；以俗觀之，貴賤不在己。以差觀之，因其所大而大之，則萬物莫不大；因其所小而小之，則萬物莫不小。知天地之為稊米也，知毫末之為丘山也，則差數睹矣。以功觀之，因其所有而有之，則萬物莫不有；因其所无而无之，則萬物莫不无。知東西之相反而不可以相无，則功分定矣。以趣觀之，因其所然而然之，則萬物莫不然；因其所非而非之，則萬物莫不非。知堯桀之自然而相非，則趣操睹矣。昔者堯舜讓而帝，之嚙讓而絕；湯武爭而王，白公爭而滅。由此觀之，爭讓之禮，堯桀之行，

貴賤有時，未可以爲常也。梁麗可以衝城，而不可以窒穴；言殊器也。騏驥驂騑一日而馳千里，捕鼠不如狸狔；言殊技也。鵲鳩夜撮蚤，察毫末，晝出瞋目而不見丘山；言殊性也。故曰：蓋師是而无非，師治而无亂乎？是未明天地之理，萬物之情者也！是猶師天而无地，師陰而无陽；其不可行明矣。然且語而不舍，非愚則誣也！帝王殊禪，三代殊繼；差其時，逆其俗者，謂之篡夫；當其時，順其俗者，謂之義之徒。默默乎河伯！女惡知貴賤之門，小大之家？

VOCABULARY (1221—1251)

1221. 差 M: chā (difference); cī (uneven) J: shi シ, sa サ K: cha 차 C: chā (difference); chī (uneven)

Difference, gap; uneven.

Radical 48 (工).

1222. 丘 M: qiū J: kyū キュウ, ku ク, oka おか K: gu 구 C: yāu

Hill.

Radical 1 (一).

1221a. 差數 M: chā shǔ J: sa no sū さのすう K: cha sak 차삭 C: chā sou

Calculation (lit., “counting”) of difference.

1223. 趣 M: qù J: shu シュ, *omomuki* おもむき K: chwi 취 C: cheui

Preference, bias, tendency; interesting, amusing, pleasant.

Radical 156 (走).

1224. 堯 M: yáo J: gyō ギョウ K: yo 요 C: yìuh

Emperor Yao.

A legendary sage-king of ancient times. Radical 32 (土).

1225. 桀 M: jié J: ketsu ケツ K: geol 걸 C: giht

[King] Jie.

Wicked last ruler of the 夏 dynasty. Radical 75 (木).

1226. 操 M: cāo J: sō ソウ, *ayatsuru* あやつる K: jo 조 C: chōu

To grasp, to hold.

Radical 64 (手).

1223a. 趣操 M: qù cāo J: shu no sō しゅのそう K: chwi jo 취 C: cheui chōu

The selection (lit., “grasping”) of preferences.

1227. 舜 M: shùn J: shun シュン K: sun 순 C: seun

[Emperor] Shun.

Virtuous successor to 堯. Radical 136 (舛).

1228. 噲 M: kuài J: kai カイ K: kwae 꺾 C: faai

Kuai. [a proper name]

A ruler of 燕; he surrendered the throne to 之 with disastrous results. See 35.7 below. Radical 30 (口).

1229. 武 M: wǔ J: mu ム, bu ブ K: mu 무 C: móuh

1. [King] Wu (virtuous founder of the 周 dynasty). *

2. Military, martial

Many would consider 武's father, King Wen 文, the true founder, but 武 was the leader who actually overthrew the 商 dynasty. Radical 77 (止).

897a. 白公 M: bó gōng J: hakukō はくこう K: baek gong 백공 C: baahk gūng

Lord Bo.

A nobleman who revolted against the King of 楚 and was defeated. Note: there is a tradition in Mandarin of reading the character 白 as bó when it is a part of a name; consult 2.7.

1230. 麗 M: lì J: rei レイ, rai ライ K: lyeo 려 C: laih

1. Beautiful, lovely.

2. Rafter.*

This character is used here in meaning #2, in which it substitutes for 櫳. Radical 198 (鹿).

1231. 衝 M: chōng J: shō ショウ, *tsuku* つく K: chung 충 C: chūng
To strike, to hit, to pound.
Radical 144 (行).

1232. 窒 M: zhì J: chitsu チツ K: jil 질 C: jaht
To stop up, to block.
Radical 116 (穴).

1233. 騏 M: qí J: ki 키 K: gi 기 C: kèih
Dark blue horse.
Here, this character is part of a horse's name. Radical 187 (馬).

1233a. 騏驎 M: qí lì J: kiki 키키 K: gi gi 기기 C: kèih kei
Qiji. [a proper name]
This horse was mentioned in Lesson 7 by an abbreviated name (驎; 236). He is also famous for being one of the eight horses that King Mu 穆 of the 周 employed during his legendary travels to the West. Radical 187 (馬).

1234. 驊 M: huá J: ka 카 K: hwa 화 C: wàh
(Term for a good horse).
Here, this character is used in the name of a horse. Radical 187 (馬).

1235. 騶 M: liú J: ryū 리우 K: lyu 류 C: làuh
(Term for a good horse).
Here, this character is used in the name of a horse. Radical 187 (馬).

1234a. 驊騮 M: huá liú J: karyūかりゅう K: hwa ryu 화류 C: wàh
Hualiu. [a proper name]
Another of 穆王's horses. Radical 187 (馬).

1236. 捕 M: bǔ J: bu ブ, ho ホ, *toraeru* とらえる, *toru* とる K: po 포 C: bouh
To catch, to apprehend.

Radical 64 (手).

1237. 鼠 M: shǔ J: so ソ, *nezumi* ねずみ K: seo 서 C: syú
Rat, mouse.

Radical 208 (鼠).

1238. 狸 M: lí J: ri 리, *tanuki* たぬき K: li 리 C: lèih
Badger.

Though this character is used in the modern Chinese compound for “fox” 狐狸 (so that some readers mistake it for such in this passage), it here refers to the Chinese badger—an animal somewhat resembling the North American raccoon in appearance and behavior. It is a close relative of the Japanese *tanuki*, which is written with the same character. Radical 94 (犬).

1239. 狻 M: shēng J: sei 세이, shō 쇼ウ K: seong 성 C: sāng
Weasel.

Radical 94 (犬).

1240. 技 M: jì J: gi 기, *waza* わざ K: gi 기 C: geih
Art, technique.

Radical 64 (手).

1241. 鴞 M: chī J: shi 시 K: chi 치 C: chī
Owl

Radical 196 (鳥).

1242. 鴞 M: xiū J: kyu 구우 K: hyu 휴 C: yāu
Owl.

鴞鴞 is a synonym compound. Radical 196 (鳥).

1243. 撮 M: cuō J: satsu サツ, *tsumamu* つまむ K: chwal 찰 C: chyt
To snatch.

Radical 64 (手).

1244. 蚤 M: zǎo J: sō ソウ, *nomi* のみ K: jo 조 C: jóu

Flea.

Radical 142 (虫).

1245. 瞋 M: chēn J: shin シン, *ikaru* いかる K: jin 진 C: chān

To open the eyes wide; to glare; to be furious.

Radical 109 (目).

1246. 愚 M: yú J: gu グ, *orokashii* おろかしい K: u 우 C: yùh

Foolish, deceived, stupid.

Radical 61 (心).

1247. 誣 M: wū J: fu フ, bu ブ, *shiiru* しいる K: mu 무 C: mòuh

False; to be deceptive.

Radical 149 (言).

1248. 禪 M: shàn (1); chán (2) J: sen セン, zen ゼン, *yuzuru* ゆずる K: seon 선 C: sihn (1); sim (2)

1. To abdicate. *

2. To meditate; meditation.

Meaning #2 is a sinicization of the Sanskrit dhyana and does not occur until the arrival of Buddhism in China. Radical 113 (示).

1249. 代 M: dài J: tai タイ K: dae 대 C: doih

1. Generation, era; reign, dynasty. *

2. To trade, to exchange, to replace.

Radical 9 (人).

260b. 三代 M: sān dài J: santai さんたい K: sam dae 삼 C: sāam doih

The Three Dynasties.

This term refers to the 夏, 商, and 周 dynasties. Compare it with 三王(260a, Lesson 33), which refers to the founders of the Three Dynasties.

1250. 繼 M: jì J: kei ケイ, *tsugu* つぐ K: gye 계 C: gai

To continue, to inherit.

Radical 120 (糸).

1251. 篡 M: cuàn J: san サン K: chan 찬 C: saan

To usurp.

Radical 118 (竹).

COMMENTARY

35.1. 若物之外，若物之內(l. 1): Although 若 has the meaning of “if” here, when the character is repeated like this in two contrasting phrases, it means “whether... or...”

35.2. 以道觀之...(l. 2): The following phrases are a little obscure. I will illustrate their meaning (in true 莊子 fashion) with a whimsical example. The Way does not see anything significant about silverware, and it doesn't privilege knives over spoons, or forks over knives. The silverware items themselves, however, tend to see themselves as most important: “We spoons are far superior to those stupid forks.” However, the cook (identified here as 俗) values each item based on its utility—that is, he/she does not consider a utensil to have any intrinsic value: “This fork is good for stabbing, this knife for cutting,” and so forth.

35.3. 因其所大而大之，則萬物莫不大 (l. 3): The first of several similar phrases. The general point to all of them is this: If you define a certain thing based on a relative quality it possesses (and all qualities are relative), then one might agree (relatively speaking) that *all* things can be defined by that quality. Literally, the sentence reads: “if you go by its that-which-is-considered-big and consider it big [i.e., if you use as your standard of judgment the quality in it that is considered “big”], then among all the things in the world there is nothing that is not big.”

35.4. 差數睹矣(l. 5): Notice that 差數 is placed at the beginning of the phrase, though it is the implied object of the verb 睹: “then as for the calculation of difference, we may see [it].” Best to translate this phrase as the passive: “the calculation of difference is seen.”

35.5. 以功觀之，因其所有而有之，則萬物莫不有 (l. 5): “If you observe it from the point of view of merit, then if you go by the quality in it that possesses

[merit] and consider it to have [merit], then among all the things of the world there is nothing that does not possess [merit]." Note that (1) the second 有 must be taken as a putative verb meaning "to consider [something] to possess," and (2) the pattern 莫不有 violates the general rule that 有 is negated and replaced by 无—he violation here comes about through the need to maintain parallelism stylistically.

35.6. 知堯桀之自然而相非，則趣操睹矣 (I. 9): "If we know that 堯 and 桀 considered themselves to be right and considered each other to be wrong, then the selection of preferences is seen."

35.7. 昔者堯舜讓而帝，之噲讓而絕 (II. 8-9): 堯 and 舜, two of the greatest legendary rulers of primordial China, are both said to have abdicated their thrones to the most talented person available, rather than to their own sons: 堯 abdicated to 舜, whereas 舜 abdicated to 禹, who ended the practice of abdication by passing the throne to his own son (and thus beginning the 夏 dynasty). These legends of abdication became the focus of political debate in Chinese philosophy: Was it best for the empire for rulers to choose talented successors or to establish a more stable hereditary line? This issue emerged later in the person of 之, a minister of the state of 燕 in the fourth century B.C.E. He persuaded 噲, the ruler of 燕, to abdicate the throne in imitation of the ancient sage rulers, but the result was anarchy rather than stability. These two phrases are somewhat awkward to translate cause of the succinctness of the style; writers will often use allusions in a vague way because they assume they are merely reminding their readers of something they already know. 帝 would be used as a verb here: "continued the rule of emperors.", 絕 similarly refers to a "severing" of coherent rule in 燕.

35.8. 蓋師是無非，師治而無亂乎？是未明天地之理，萬物之情者也 (II. 12-13): "Do you no doubt take 'right', as your teacher and consider 'wrong' to be nothing, and take 'governing' as your teacher and consider 'chaos' to be nothing? This is not yet understanding the principles of heaven and earth, and the conditions of all the things of the world."

35.9. 其不可行明矣 (1. i4): "Its impracticability [lit., its not-able-to-be-practiced) is clear., ,

35.10. 然且語而不舍，非愚則誣也 (II. 14-15): "If it is thus [and yet] moreover you speak [in this manner] and do not give it up, then if you are not foolish you are being deceptive."

35.11. 帝王殊禪，三代丕朱繼 (l. 15): This is another phrase that is awkward to translate. By saying 殊禪 the author doesn't mean that there are *different kinds of abdications*, but rather that the appropriateness of abdication manifests itself *differently* with different rulers. The same use applies to 繼 as well, which here refers to the inheritance of the throne by family members after the death of the ruler.

Vocabulary Hints

惡(906-1) 倪(1024) 貴(81) 賤(1211) 稊(1185)
米(1069) 睹(1169) 功(613) 非(151-2) 昔(1023)
湯(223-2) 絕(225) 梁(851-2) 城(375) 穴(1052)
殊(1215) 器(497-2) 驥(236) 馳(735) 不如(4a, L4)
夜(282) 晝(742) 師(205-2) 理(44) 情(1025-1)

(771-2) 逆(66) 順(40) 俗(1002) 默(621)
女(195-2)

Character List

- i. 丘代堯愚武繼舜(7)
- ii. 差操桀衝趣麗(6)
- iii. 禪騏鴟鼠(4)
- iv. 噲技捕撮狴狸瞋室篡蚤誣騶驂鶻(14)

Lesson 36

莊子秋水 (4)

河伯曰：「然則我何爲乎？何不爲乎？吾辭受趣舍，吾終奈何？」北海若曰：「以道觀之，何貴何賤？是謂反衍。无拘而志，與道大蹇；何少何多，是謂謝施；无一而行，與道參差。嚴乎若國之有君，其无私德；繇繇乎若祭之有社，其无私福；泛泛乎其若四方之无窮，其无所畛域。兼懷萬物，其孰承翼？是謂无方。萬物一齊，孰短孰長？道无終始，物有死生，不恃其成，一虛一滿，不位乎其形；年不可舉，時不可止，消息盈虛，終則有始。是所以語大義之方，論萬物之理也。物之生也，若驟若馳，无動而不變，无時而不移。何爲乎？何爲乎？夫固將自化。」河伯曰：「然則何貴於道邪？」北海若曰：「知道者必達於理；達於理者必明於權；明於權者不以物害己。至德者：火弗能熱，水弗能溺，寒暑弗能害，禽獸弗能賊。非謂其薄之也；言察乎安危，寧於禍福，謹於去就，莫之能害也。故曰：『天在內，人在外，德在乎天。』知乎人之行，本乎天，位乎得，蹢躅而屈伸，反要而語極。」曰：「何謂天？何謂人？」北海若曰：「牛馬四足，是謂天；落馬首，穿牛鼻，是謂人。故曰：『无以人滅天，无以故滅命，无以得殉名；謹守而勿失，是謂反其真。』」

VOCABULARY (1252-1274)

1252. 衍 M: yǎn J: en エン K: yeon 연 C: hín

Overflow, extremes.

Radical 144 (行).

68a. 反衍 M: fǎn yǎn J: han'en はんえん K: ban yeon 반연 C: fán hín

Opposites going to extremes (?); the reversal/return of overflowing (?).

This term is debated and is open to interpretation.

1253. 蹇 M: jiǎn J: ken ケン K: geon 건 C: gín

Difficulty, trouble.

Radical 157 (足).

587a. 謝施 M: xiè shī J: shashi シャシ K: sa si 사시 C: jeh sī

Cycles of fading and flourishing (lit., spreading).

For 施 see 979.

165a. 參差 M: cēn cī J: shinshi しんし K: cham chi 참치 C: chāam chī

Uneven; at odds.

Note the distinctive Mandarin pronunciation in this compound.

1254. 繇 M: yóu J: yō ヨウ K: yu 요 C: yàuh

Far-reaching, impartial, generous.

Radical 120 (糸).

1255. 社 M: shè J: sha シャ K: sa 사 C: séh

God of the soil; altar to the god of the soil.

Radical 113 (示).

1256. 泛 M: fàn J: han ハン, ukabu うかぶ K: beom 범 C: faan

To float, to drift; broad, measureless (like a flood).

Radical 85 (水).

452C. 四方 M: sì fāng J: shihō しほう K: sa bang 사 C: sei fōng
The four directions; in all directions.

1257. 畛 M: zhěn J: shin シン K: jin 진 C: ján
Demarcated borders of a field.

Radical 102 (田).

1258. 承 M: chéng J: jō ジョウ, shō しょう, ukeru うける K: seung 승 C: sìhng

To receive [aid or support].

Radical 64 (手).

1259. 恃 M: shì J: jì ジ, tanomu たのむ K: si 시 C: chíh
To depend on, to rely on.

Radical 61 (心).

1260. 滿 M: mǎn J: man マン, mitsuru みつる K: man 만 C: múhn
Full filled up.

Radical 85 (水).

1261. 消 M: xiāo J: shō ショウ, *kesu* けす, *kieru* きえる K: so 소 C: sīu
To destroy, to erase, to extinguish; to vanish.

Radical 85 (水).

1261a. 消息 M: xiāo xī J: shōsoku しょうそく K: so sik 소식 C: sīu sīk
Cycles of dying and living; cycles of breathing.

1262. 驟 M: zhòu J: shū シュウ K: chwi 취 C: jaauh
To rush, to gallop.

Radical 187 (馬).

1263. 熱 M: rè J: netsu ネット, *atsui* あつい K: yeol 열 C: yiht
To heat; to burn.
Radical 86 (火).

1264. 溺 M: nì J: deki デキ, *oboreru* おぼれる K: nyo 뇨 C: nīk
To drown.
Radical 85 (水).

1265. 暑 M: shǔ J: sho ショ, *atsusa* あつさ, *atsui* あつい K: seo 서 C: syú
Heat (from the weather).
Radical 72 (日).

1266. 薄 M: bó J: haku ハク, *usui* うすい K: bak 박 C: bohk
Thin; to make light of, to consider unimportant.
Radical 140 (卿)

86a. 去就 M: qùjiù J: kyoshū きょしゅう K: geo chwi 거취 C: heui jauh
Goings and comings; failure and success.

1267. 躑 M: zhí J: teki テキ K: cheok 척 C: jaak
To falter, to hesitate.
Radical 157 (足).

1268. 躑 M: zhú J: choku チョク K: chok 축 C: juhk
To falter, to hesitate.
躑 and 躑 occur most often as a two-character binome. Radical 157 (足)

1269. 屈 M: qū J: kutsu クツ, *kogomu* こごむ K: gul 굴 C: wāt
To bend; wrongdoing; to be wronged.
Radical 44 (尸).

1270. 伸 M: shēn J: shin シン, *nobiru* のびる, *nobosu* のぼす K: sin 신 C: sān

To stretch.

This character is a different version of 申(728). Radical 9 (人).

1271. 落 M: luò J: raku ラク K: nak 낙 C: lohk

1. To fall

2. To halter, to bridle. *

Though meaning #2 is used here, in a substitution for 絡, meaning #1 is the one you should learn. Radical 140 (艸).

1272. 穿 M: chuān J: sen セン, *ugatsu* うがつ K: cheon 천 C: chyūn

To pierce.

Radical 116.

1273. 鼻 M: bí J: bi ビ, *hana* はな K: bi 비 C: beih

Nose.

Radical 209 (鼻).

1274. 殉 M: xùn J: jun ジュン, *junjiru* じゅんじる K: sun 순 C: sēun

1. To die or commit suicide for one's lord.

2. To seek, to follow. *

In meaning #2 this character is used for 徇. Radical 78 (彳).

COMMENTARY

36.1. 吾辭受趣舍(l. 1): "If I refuse or accept things; if I prefer them or discard them."

36.2. 何貴何賤？是謂反衍。无拘而志，與道大蹇 (l. 2): These phrases and many of the phrases that follow are written in the aphoristic style characteristic of Taoist "wisdom" literature (for example, you may find some resemblances here to the poetic rhythms of the Laozi 老子, if you've read that text before). Notice how everything is balanced in parallel structures; many of the lines also rhyme (although one cannot always detect the rhyme in Mandarin pronunciation). I will render these phrases to help get you started: "What is noble? What is base? This is called 'opposites going to extreme'; do not restrain your aspirations, or else you will be in great trouble with the Way." Incidentally, 而 here is a substitution for 爾(1017-2), "you" (here, possessive: 而

志, “your aspirations”). What many of these phrases actually mean is open to interpretation.

36.3. 嚴乎若國之有君 (l. 3): This is a rhetorical structure; a literal translation produces a strange number of sentences: “Be solemn! Like the state's possessing a ruler.” Whereas the meaning is more or less “Be solemn like the ruler of a state,” the use of the nominalized sentence 國之有君 (rather than the simpler 國之君) is probably meant to emphasize the lord's behavior in the way he treats his state. Likewise, 祭之有社 in the next sentence probably puts the emphasis not simply on the god of the soil, but on his behavior during the sacrifice itself. These subtleties are very difficult to express in English. Notice the differences in the two main English translations: Watson simply ignores the structure for the sake of fluency: “Be stern like the ruler of a state—he grants no private favor.” Graham tries to express the structure: “Stern! As a lord to his state, no private favours.”

36.4. 兼懷萬物，其孰承翼 (1. 5): This phrase continues the passage's emphasis on the necessity of treating others with impartiality. “Equally cherish all the things in the world; then, which of them would receive your shelter?” That is, no one specific person would receive your shelter—everyone would receive it, or no one. Here, 其孰 would mean “which of them,” and the term can be considered analogous to 其一, “one of them” (73c, Lesson 27).

36.5. 年不可舉 (l. 6): The verb 舉 here has its basic meaning of “to raise,” but the ideal is to “hold up” the years so that they do not continue to progress.

36.6. 无動而不變 (l. 8): This phrase contains an idiomatic double negative: “there is no movement [that it] then doesn't change,” that is, it changes every time it moves.

36.7. 知道者必達於理 (l. 10): It is often difficult in philosophical arguments to determine immediately how 必 is functioning. Sometimes it gives the preconditions that must exist before a goal can be obtained: “In order to achieve A, one must do B.” Here, however, the meaning is opposite: “If one can do A, then one certainly will be able to do B.”

The point here can be made clearer through another whimsical example. If you understand physics (an example of 道), then you'll understand the law of gravity (理); if you understand gravity, then you'll understand applicable circumstances or contingencies (權) where gravity applies (e.g., if you see a heavy safe hanging from a fraying rope, you know it will soon fall). If you understand these contingencies, then you won't let things harm you (i.e., you won't stand under the safe).

36.8. 非謂其薄之也，言察乎安危 (ll. 11-12): "It is not that I mean that he makes light of these things; [rather, this] means that he examines closely safety and danger."

36.9. 知乎人之行 (ll. 13): This and the following phrases are also written in aphoristic style and are open to interpretation. One tentative suggestion: "If you are knowledgeable about human conduct, and you root yourself in 'Heaven' and find your place in 'obtaining' [but see following note], then even if you hesitate, or find yourself bent over or stretched out, you'll still be able to return to the essential and speak of the ultimate" [or "your words will reach the ultimate"]. Regardless how you translate it, the passage does seem to argue that maintaining a link with 天 will allow one to deal with the vagaries of everyday life. In the following lines, it becomes clear that 天 is "the natural" or "the pre-civilized," whereas 人 is "the artificial."

36.10. 位乎得 (l. 13): This phrase is potentially problematic, since it means "find one's place in gain/profit." Usually 得 as a noun is denigrated in Taoist writing, because it implies a preoccupation with worldly gain. Consequently, some commentators feel that the 得 here is a mistake for 德.

Vocabulary Hints

趣(1223) 奈何(677a, L18) 貴(81) 拘(1171) 私(407)
祭(415) 福(14) 方(212-4) 域(1022) 兼(1011)
懷(535-1) 孰(810) 翼(635) 齊(102-2) 短(964)
虛(1171-2) 位(383) 盈(1179) 論(1210) 馳(735)
移(862) 化(690-1) 達(824) 害(797) 火(749)
寒(901) 禽(938) 獸(939) 賊(655-2) 寧(796-1)
禍(9) 本(74) 要(622-2) 命(2-2) 謹(512)
守(1031) 真(424)

Character List

- i. 屈承滿社落薄(6)
- ii. 暑熱穿蹇(4)
- iii. 恃泛消溺衍驟鼻(7)
- iv. 伸殉畛繇躑躅(6)

Summary of Lessons 33—36

1. The Earl of the Yellow River, pleased with his power, is suddenly confused when he reaches the sea and realizes that his great size is nothing compared with that of the ocean. This confusion puts his mind in a state of readiness, so that he is prepared to discuss the relativity of conceptual categories with the sea god.

2. The sea god devalues the category of "greatness" by pointing out that even the sea is small when seen in the context of the universe. He then moves from a discussion of abstract categories to a discussion of human society (a move often made by 莊子 and his disciples)—perhaps social relations, politics, and philosophy, concerned as they are with human matters, deal with only a very small part of the universe at large (this is an "anti-Confucian" move).

3. The earl now asks: Does this mean that there *are* absolute categories, but we must be careful to realize the full scale of things? No, says the sea god, categories are *always* relative. And since everything is relative, a wise person will keep himself open to change and not be upset when things don't follow predictable patterns. After all, one's own life is insignificant in relation to other things. If one tries to base everything on absolute categories, he will only end by confusing himself.

4. In a rather sophisticated digression, the earl asks about the conceptions of the infinitesimal and the infinite. When we talk about the smallest and largest things we can conceive of, are these in fact infinitesimal and infinite (or, as he puts it, "without form" and "unable to be encompassed")? No, says the sea god, as long as we can *conceive* of the size of a thing, no matter how big or small it is from our perspective, it is still finite. The infinitesimal and the infinite are beyond human conception and are independent of any corporeal entity.

5. The sea god then goes on to continue the lesson relativity offers for human conduct: The wise man *will* follow a code of conduct, but he will not boast of his conduct, nor will he make it an absolute code that he expects others to follow.

6. The River Earl, however, still finds that he must make judgments, and asks what procedure he should follow. The sea god suggests that different judgments will result from different perspectives: It isn't so much that one should not make judgments at all, but rather that when one does make them, one should be aware that such judgments are rooted in contingent factors

present only in that situation. Opposites are dependent on each other to come into existence; different things are good for different tasks. History's lessons are not absolute, but rooted in circumstances.

7. The River Earl is now completely frustrated, because he feels that the contingency of circumstances will make it impossible for him to ever make *any* decisions or choices. The sea god tells him that if he remains aloof and as tolerant as possible among all the possible choices, he can "go with the flow" and pick what seems best at any given moment. The important thing is to not try to deliberately change things or alter the forces of transformation. If the wise man acts in this way, he will become a sort of "magician," seemingly indifferent to the constraints of the physical cosmos—or rather, he will remain indifferent to the forces of change and will be happy in them. The important thing above all is to not be "deliberate" or try to violate the natural inclinations of things.

Lesson 37

莊子秋水(5)

夔憐蚘，蚘憐蛇，蛇憐風，風憐目，目憐心。夔謂蛟曰：「吾以一足踰蹕而行，予无如矣。今子之使萬足，獨奈何？」蚘曰：「不然。子不見夫唾者乎？噴則大者如珠，小者如霧，雜而下者不可勝數也。今予動吾天機，而不知其所以然。」蚘謂蛇曰：「吾以眾足行，而不及子之无足，何也？」蛇曰：「夫天機之所動，何可易邪？吾安用足哉！」蛇謂風曰：「予動吾脊脅而行，則有似也。今子蓬蓬然起於北海，蓬蓬然入於南海，而似无有，何也？」風曰：「然，予蓬蓬然起於北海而入於南海也，然而指我則勝我，鱗我亦勝我。雖然，夫折大木，蜚大屋者，唯我能也，故以眾小不勝為大勝也。為大勝者，唯聖人能之。」

VOCABULARY (1275-1289)

1275. 夔 M: kuí J: ki 夔 K: gi 기 C: kwàih

The Kui.

A mythological beast said to have only one leg. Radical 35 (夂).

1276. 蚘 M: xián J: ken ケン, gen ゲン K: hyeon 현 C: yìhn

Millipede.

Radical 142 (虫).

1277. 風 M: fēng J: fū フウ, kaze かせ K: pung 풍 C: fūng

Wind, breeze.

Radical 182 (風).

1278. 踰 M: chěn J: chin チン K: cham 참 C: chám
Hop along, limp.

Radical 157 (足).

1279. 踰 M: chuō J: taku タク K: tak 탁 C: cheuk
Hop along, limp.

踰踰 is a synonym compound. Radical 157 (足).

1280. 唾 M: tuò J: da ダ, tsuba つば K: ta 타 C: téuh
To spit; spittle.

Radical 30 (口).

1281. 噴 M: pēn J: fun フン, fuku ふく K: bun 분 C: pan
To spit, to emit violently.

Radical 30 (口).

1282. 霧 M: wù J: mu ム, kiri きり K: mu 무 C: mouh
Fog, mist.

Radical 173 (雨).

1283. 雜 M: zá J: zō ソウ, zatsu ザツ, majiru まじる K: jap 잡 C: jaahp
To be mixed together.

Radical 172 (隹).

6d. 天機 M: tiān jī J: tenki てんき K: cheon gi 천기 C: tīn gēi
Natural capability.

This meaning is derived from the generalized use of 機 (848-2) to mean "mechanism"; hence, this term is literally "Heaven[-endowed] mechanism."

1284. 脊 M: jǐ seki 세키 K: cheok 척 C: jek
bone, spine.

Radical 130 (肉).

1285. 脅 M: xié J: kyo キヨウ K: hyeop 협 C: hip
Ribs

Radical 130 (肉).

1286. 蓬 M: péng J: hō ホウ K: bong 봉 C: fùhng, pùhng

1. Tumbleweed, artemisia plant.
2. Booming, roaring. [onomatopoetic]*

Radical 140 (艸).

1287

M: zhǐ J: shi シ, *yubi* ゆび, *sasu* さす K: ji 지 C: jí

Finger; to point to; to head toward.

Here, the sense of this character is "to hold up a finger against"—that is, the wind cannot “blow over” one's finger. Radical 64 (手).

1288. 鱖 M: qiū (1); yóu (2) J: shō ショウ; *fumu* ふむ (2) K: chu 추 C: chāu (1); yàuh (2)

1. The loach (a kind of fish).
2. To trample. *

Meaning #2, used here, is a substitution for 輶. Radical 195 (魚).

1289. 蜚 M: fēi J: hi ヒ, *tobu* とぶ K: bi 비 C: fēi

To fly.

This character is a nonstandard version of 飛 used here in a causative sense. Radical 142 (虫).

COMMENTARY

37.1. The 秋水 chapter here proceeds to give a series of short anecdotes. It is likely that the original editor of the 莊子 had a large body of miscellaneous material that he added to longer texts whenever he thought there was a similarity in content. Most of these anecdotes seem to emphasize (1) the relativity of human knowledge and of conceptual categories, (2) the

importance of being content with one's fate, and (3) the dangers caused by limitations in one's perspective.

37.2. 予如矣(l. 2): Here, it seems likely that the 夔 is boasting of his ability to get along with one leg and is surprised at the success of the millipede. Thus, most readers take it as “as for me, there is nothing that comes up to [me]” (although the usual way of expressing this idea would have been 莫予如). This is thus a variant of the 不如 pattern (4.6).

37.3. 予重力吾脊脅而行，則有似也 (l. 6): Note the use of 則 here, which introduces a reason or cause. 似 (“to resemble,” “to imitate”; 338) is also used in an unusual way and is probably best interpreted as “a physical form” (i.e., something that resembles bodies in general). “I go by moving my backbone and ribs—[but] then I have a physical form [unlike you].”

37.4. 以眾小不勝爲大勝(l. 9): “I make the multitude of little non-victories into a big victory.”

Vocabulary Hints

憐(1065) 蛇(1036) 予(156-2) 珠(1026) 勝(270)
及(296-1) 動(369) 安(620-1) 起(132) 折(954)
屋(84) 聖(17)

Character List

- i. 指雜風(3)
- ii. 蓬霧(2)
- iii. 夔(1)
- iv. 唾噴脊脅 跼 蜚 鱧(9)

Lesson 38

莊子秋水(6)

孔子遊於匡，宋人圍之數匝，而絃歌不憊。子路入見曰：「何夫子之娛也？」孔子曰：「來！吾語女。我諱窮久矣，而不免，命也。求通久矣，而不得，時也。當堯舜之時而天下无窮人，非知得也。當桀紂之時而天下无通人，非知失也。時勢適然。夫水行不避蛟龍者，漁夫之勇也。陸行不避兇虎者，獵夫之勇也。白刃交於前，視死若生者，烈士之勇也。知窮之有命，知通之有時，臨大難而不懼者，聖人之勇也。由，處矣！吾命有所制矣。」无幾何，將甲者進，辭曰：「以為陽虎也，故圍之。今非也，請辭而退。」

VOCABULARY (1290-1303)

1290. 匡 M: kuāng J: kyō K: gwang 광 C: hōng

Kuang. [a place-name]

Name of a territory, part of 宋. Radical 22 (匚).

1291. 宋 M: sòng J: sō ソウ K: song 송 C: sung

The state of Song.

Name of an early Chinese state, located just north of 楚. Radical 40 (宀).

1292. 匝 M: zā J: sō ソウ K: jap 잡 C: jaap

To go around; a surrounding circle.

Radical 22 (匚).

1293. 絃 M: xián J: gen ゲン, *ito* いと K: hyeon 현 C: yìhn

String; a stringed instrument.

Here, this character is used as a verb: "to play an instrument." Radical 120 (糸).

1294. 憊 M: chuò J: tetsu テツ; *yamu* やむ (2) K: cheol 철 C: jyut

1. To be grieved, to be distraught.

2. To stop. *

Here, meaning #2 is a substitution for 輟. Radical 61 (卜).

29b. 子路 M: zǐ lù J: shiro しろ K: ja ro 자로 C: jí louh

Zilu.

One of 孔子's most famous disciples; his full name was 仲由 and his polite name was 子路. Note that 孔子 later addresses him by his personal name.

1295. 娛 M: yú J: go ゴ, *tanoshimu* たのしむ K: o 오 C: yùh

Pleasure, enjoyment; to enjoy; to be happy.

Radical 38 (女).

1296. 諱 M: huì J: ki キ, *imu* いむ K: hwi 휘 C: wáih
Jo avoid, to seek to avoid.

Radical 149 (言)•

1297. 紂 M: zhòu J: chū チュウ K: ju 주 C: jauh
[King] Zhou.

Wicked last ruler of the 商 dynasty. Radical 120 (糸).

1298. 蛟 M: jiāo J: kō コウ K: gyo 교 C: gāau
River serpent.

Radical 142 (虫).

1299. 漁 M: yú J: gyo ギョ, ryō リョウ, *sunadoru* すなどる, *isaru* いさる K:
eo 어 C: yùh

Fishing; fisherman.

Radical 85 (水).

1300. 陸 M: lù J: roku ロク, riku リク, *oka* おか K: yuk 육 C: luhk
dry land.

Radical 170 (阝).

1301. 兕 M: sì J: shi シ, ji ジ K: si 시 C: jih
Rhinoceros.

Chinese illustrations picture the animal this character designates more as a sort of fierce wild bull. Radical 10 (犛).

1302. 虎 M: hǔ J: ko コ, *tora* とら K: ho 호 C: fú
Tiger.

Radical 141 (虍).

1303. 臨 M: lín J: rin 린, *nozomu* のぞむ K: lim 림 C: làhm
To be on the edge of; to overlook; temporary.

Radical 131 (臣).

836a. 无幾何 M: wú jǐ hé J: *ikubaku mo naku shite* いくばくもなくして K: mu gi ha 무기하 C: mōuh géi hòh

n no time at all, soon.

Obviously, this phrase will also appear as 無幾何

571a. 陽虎 M: yáng hǔ J: yō ko ようこ K: yang ho 양호 C: yèuhng fú

Yang Hu.

A notorious adventurer.

COMMENTARY

38.1. The 莊子 enjoys telling stories about 孔子. Sometimes it makes fun of him; sometim it appropriates him as a sage of special wisdom with a perspective quite different fro that of a conventional 儒. This anecdote is an elaboration of an enigmatic passage in the collection of Confucius' aphorisms, the *Analects* 論語, that states that the Master (Confucius) "was put in mortal danger" in 匡. Later accounts suggest that this occurred because while traveling he was mistaken for an unsavory adventurer from 魯 by the name of 陽虎.

38.2. 而絃歌懈 (l. 1): Because most readers know the story alluded to here, there is little chance they would be confused by this otherwise ambiguous passage. Context eventually makes it clear to us: The people of 宋 are besieging the house that Confucius presently occupies, but he shows no alarm, instead playing his zither and singing.

38.3. 何夫子之娛 (ll. 1-2): A rhetorical pattern; equivalent to 夫子何娛, but more strongly stated.

38.4. 由, 處矣! (l. 7): "You, be calm!" 由 here is the personal name of 子路. See 29b. 處, "to dwell," "to reside," has to be expanded to something like "be still," "be calm."

38.5. 吾命有所制矣 (1. 7): "In my fate there is that which is [already] controlled," that is, there are some things I can do nothing about. The 矣 suggests "already" here.

Vocabulary Hints

遊(287) 歌(1092) 女(195-2) 通(1189-2) 堯(1224)

舜(1227) 桀(1225) 勢(636) 適(425-3) 避(329)

龍(691) 勇(348) 獵(737) 白(897) 刃(867)

交(600-3) 烈(673) 聖(17) 退(786)

Character List

i. 宋臨虎陸(4)

ii. 娛漁紂蚘蛟(5)

iii. 匡(1)

iv. 兕 匡 憊 諱(4)

Lesson 39

莊子秋水(7)

公孫龍問於魏牟曰：「龍少學先王之道，長而明仁義之行。合同異，離堅白，然不然，不可。困百家之知，窮眾口之辯。吾自以爲至達已。今吾聞莊子之言，茫焉異之。不知論之不及與，知之弗若與。吾无所開吾喙，敢問其方。」公子牟隱机大息，仰天而笑曰：

「子獨不聞夫埴井之蛙乎？謂東海之鼈曰：『吾樂與！出跳梁乎井榦之上，入休乎缺甃之崖。赴水則接腋持頤，蹶泥則沒足滅跗。還軒蟹與科斗，莫吾能若也。且夫擅一壑之水，而跨跨埴井之樂，此亦至矣！夫子奚不時來入觀乎？』東海之鼈左足未入，而右膝已繫矣。於是逡巡而卻，告之海曰：『夫千里之遠，不足以舉其大。千仞之高，不足以極其深。禹之時十年九潦，而水弗爲加益。湯之時八年七旱，而崖爲加損。夫不爲頃久推移，不以多少進退者，此亦東海之大樂也。』於是埴井之蛙聞之，適適然驚，規規然自失也。且夫知不知是非之竟，而猶欲觀於莊子之言，是猶使蚊負山，商鉅馳河也，必不勝任矣。且夫知不知論極妙之言而自適一時之利者，是非埴井之蛙與？彼方眦黃泉而登大皇，无南无北，爽然四解，淪於不測。无東无西，始於玄冥，反於大通。子乃規規然而求之以察，索之以辯，是直用管窺天，用錐指地也，不亦小乎！子往矣！且子獨不聞夫壽陵餘子之行於邯鄲與？未得國能，又失其故行矣，直匍匐而歸耳。今子不去，將忘子之故，失子之業。」公孫龍口喏而不合，舌舉而不下，乃逸而走。

VOCABULARY (1304-1358)

1304. 孫 M: sūn J: son ソン, mago まご K: son 손 C: syūn

Grandson, grandchild.

Here, the character is part of a two-character surname, 公孫, "grandson of the duke." This is typical of some early surnames, which seem to have been granted to relatives of royal families once they were no longer eligible to inherit noble positions. Radical 39 (子).

104c. 公孫龍 M: gong sun long J: kōson ryū こうそんりゅう K: gong son ryong

Gongsun Long.

Name of a prominent logician and philosopher. The logicians, like the Sophists in ancient Greece, were famous for being more interested in the technical side of argumentation and persuasion than in uncovering philosophical wisdom. 莊子 was influenced by their love of paradox, but he was also critical of them; he felt that their manipulation of language demonstrated that it was ultimately inadequate as a tool to convey reality, and that ultimate reality lay beyond language. 公孫龍 became most notorious for his paradox 白馬非馬, "a white horse is not a horse."

1305. 牟 M: móu J: bō ボウ K: mo 모 C: mǎuh

Barley.

This character is relatively rare, except in names (as it is used here). Radical 93 (牛).

492a. 魏牟 M: wèi móu J: gi bō ぎぼう K: wi mo 위모 C: ngaih mǎuh

Mou of Wei.

Name of a 魏 prince. Later in the text he is referred to as 公子牟, "Prince Mou."

1306. 堅 M: jiān J: ken ケン, *katai* かたい K: gyeon 견 C: gīn

Hard, unyielding.

Radical 32 (土).

1307. 茫 M: máng J: bō ボウ K: mang 망 C: mǎhng

To be confused; dim, hard to make out.

This character is one of a series of descriptive words in literary Chinese that can describe both one's surroundings and one's mental state. Radical 140 (艸).

1308. 喙 M: huì J: kai カイ, *kuchibashi* くちばし K: hwe 휘 C: fui

Beak.

Here, this word is used comically to describe the mouth. Radical 30 (口).

1309. 机 M: jī J: ki キ, *tsukue* つくえ K: gwe 궈 C: gēi

Armrest.

A long, narrow, bench-shaped piece of furniture used to lean on while sitting on a mat. Radical 75 (木).

580a. 隱机 M: yǐn jī J: *ki wo yoru* きをよる K: eun gwe 은꺠 C: yán gēi

To lean on an armrest.

This meaning of 隱 tends to occur almost exclusively in the expression 隱机.

1310. 埵 M: kǎn J: kan カン, kon コン K: gam 감 C: hám

Caved in, crumbling.

Radical 32 (土).

1311. 跳 M: tiào J: chō チョウ, *haneru* はねる, *tobu* とぶ K: do 도 C: tiu

To leap, to jump.

Radical 157 (足).

1311a. 跳梁 M: tiào liáng J: chōryō ちょうりょう K: do ryang 도량 C: tiu
lèuhng

To hop about (often in a superior or boasting manner). [idiomatic phrase]

1312. 榦 M: hán J: kan カン K: han 간 C: hòhn

Well rim; railing around a well

Radical 75 (木).

1313. 休 M: xiū J: kyū キュウ, *yasumu* やすむ, *ikou* いこう K: hyu 휴 C:
yāu

To rest.

Radical 9 (人).

1314. 缺 M: quē J: ケツ, *kaku* かく, *kakeru* かける K: gyeol 결 C: kyut

To lack; to be missing.

Radical 121 (缶, “pot”).

1315. 髡 M: zhòu J: shū シュウ K: chu 추 C: jau

Tile.

Radical 98 (瓦, "tile").

1316. 腋 M: yè J: eki エキ K: aek 액 C: yihk

Armpits.

Radical 130 (肉).

1317. 頤 M: yí J: i イ, *otogai* おとがい, *ago* あご K: i 이 C: yìh

Chin, jaw.

Radical 181 (頁).

1318. 蹶 M: jué J: ketsu ケツ K: gwol 꺾 C: kyut

To slip, to stumble.

Radical 157 (足).

1319. 泥 M: ní J: dei デイ, *doro* どろ K: ni 니 C: nàih

Mud, mire, dirt.

Radical 85 (水).

1320. 没 M: mò J: botsu ボツ, motsu モツ, *bossuru* ぼっする K: mol 몰 C: muht

To sink.

Note: The modern Mandarin use of this character (i.e., 沒有) does not occur in literary Chinese. Radical 85 (水).

1321. 跗 M: fū J: fu フ K: bu 부 C: fū

Heel

Radical 157 (足).

1322. 蚋 M: hán J: kan 칸 K: han 간 C: hòhn

Mosquito larva.

Radical 142 (虫).

1323. 蟹 M: xiè J: kai カイ, kani かに K: hae 해 C: háaih
Crab.

Radical 142 (虫).

1324. 科 M: kē J: ka カ K: gwa 과 C: fō
Class, order, series.

Here, this character is used in a compound. Radical 115 (禾).

1325. 斗 M: dǒu J: to ト K: du 두 C: dáu

Dou (A dry measurement, usually translated as “peck”). Here, this character is used in a compound. Radical 68 (斗).

1324a. 科斗 M: kē dǒu J: katoかと K: gwa du과두 C: fō dáu
Wadpole.

1326. 壑 M: huò J: gaku ガク, kaku カク K: hak 학 C: kok
Ravine; hole.

Radical 32 (土).

1327. 跨 M: kuà J: ko コ, ka カ, *matagaru* またがる K: gwa 과 C: kwā
To bestride, to occupy.

Radical 157 (足).

1328. 峙 M: zhì J: chi チ K: chi 치 C: jih

To stay; at peace; calm.

Radical 157 (足).

1329. 膝 M: xī J: shitsu シツ, hiza ひざ K: seul 슬 C: sāt
Knee.

Radical 130 (肉).

1330. 繫 M: zhí J: chitsu チツ K: jip 집 C: jāp

To jam, to get stuck.

Radical 120 (糸).

1331. 逡 M: qūn J: shun シュン K: jun 준 C: sēun

To hesitate, to fall back.

Here, this character is part of a compound. Radical 162 (定).

1332. 巡 M: xún J: jun ジュン, *meguru* めぐる K: sun 순 C: chèuhn

To patrol, to make rounds.

Here, this character is part of a compound. Radical 162 (定).

1331a. 逡巡 M: qūn xún J: shunjun しゅんじゅん K: jun sun 준순 C: sēun
chèuhn

To hesitate, to fall back, to withdraw.

1333. 卻 M: què J: kyaku キヤク, *shirizoku* しりぞく K: gak 각 C: keuk

To withdraw, to move back.

Radical 26 (卩).

1334. 仞 M: rèn J: jin ジン K: in 인 C: yahn

“Fathom” (measurement for height or depth, equal to approximately 6 feet)

Radical 9 (人).

1335. 禹 M: yǔ J: u ウ K: u 우 C: yúh

[Emperor] Yu.

Ancient sage-ruler, controller of the floods and founder of the 夏. Radical 114 (宀).

1336. 潦 M: lào J: ryō リョウ, rō 口ウ K: lyo 료 C: louh

Heavy rains; floods.

Radical 85 (水).

1337.

M: sǔn J: son ソン, *sonsuru* そんする K: son 손 C: syún

Loss, diminishment; to lose.

Radical 64 (手).

425a. 適適然 M: tì tì rán J: tekitekizen てきてきぜん K: jeok jeok yeon 적적연 C: tīk tīk yìhn

To be startled. See 39.7 below.

1338. 規 M: guī J: ki 키 K: gyu 규 C: kwāi

Compass, rule; to regulate, to measure.

Radical 147 (見).

1338a. 規規然 M: guī guī rán J: kikizen ききぜん K: gyu gyu yeon 규규연 C: kwāi kwāi kwāi

To be at a loss; nit-picking, overparticular.

See 39.7 below.

1339. 蚊 M: wén J: bunブン, kaか K: mun문 C: mǎn

Mosquito.

Radical 142 (虫).

1340. 虻 M: jù J: kyoキヨ K: geo거 C: geuih

Centipede; fly.

Here, this character is part of a compound. Radical 142 (虫).

982a. 商虻 M: shāng jù J: shōkyoしょうきょ K: sang geo상거 C: sēung
Millipede

1341. 妙 M: miào J: myō K: myo묘 C: miuh

Marvelous, mysterious, exceptional.

Radical 38 (女).

1342. 躐 M: cǐ J: shiシ, fumuふむ K: cha C: chí

To tread on, to trample on.

Radical 157 (足).

1343. 泉 M: quán J: sen セン, *izumi* いずみ K: cheon 천 C: chyùhn
Creek, spring, stream.

Radical 85 (水).

582b. 黃泉 M: huáng quán J: kōsen こうセン, *yomi* よみ K: hwang cheon 황천 C: wòhng chyùhn

The Yellow Springs (the underworld).

1344. 登 M: dēng J: tō トウ, *noboru* のぼる K: deung 등 C: dāng
To climb, to ascend.

Radical 105 (夨).

1345. 皇 M: huáng J: kō コウ, ō オウ K: hwang 황 C: wòhng
Supreme, exalted; the emperor.

Radical 106 (白).

105d. 大皇 M: dà huáng J: taikō たいこう K: dae hwang 대황 C: daaih wòhng

The sky.

This term is a poetic expression.

1346. 爽 M: shì J: seki セキ, shaku シャク K: seok 석 C: sīk
Open, spacious, spread out.

Radical 37 (大).

1347. 淪 M: lún J: rin リン, *shizumu* しずむ K: lyun 룬 C: lèuhn
Engulfed, sunk, lost.

Radical 85 (水).

1348. 測 M: cè J: soku ソク, *hakaru* はかる K: cheuk 측 C: chāak
To predict, to fathom.

Radical 85 (7 長).

1349. 冥 M: míng J: mei メイ, myō ミヨウ K: myeong 명 C: míhng
Dark, obscure, unseen; mysterious; mystery.

Radical 14 (冫).

1350. 窺 M: kuī J: ki キ, ukagau うかがう K: gyu 규 C: kwāi
To peer at, to look at secretly.

Radical 116 (穴).

1351. 錐 M: zhuī J: sui スイ, kiri きり K: chu 추 C: jēui

Awl

Radical 167 (隹).

585a. 壽陵 M: shòu líng J: juryō じゅりょう K: su neung 수능 C: sauh
lìhng

Shouling.

A town located in 燕.

301b. 餘子 M: yú zǐ J: yoshi よし K: yeo ja 여자 C: yùh jí

Young boy.

This term is rare.

1352. 邯 M: hán J: kan カン K: han 한 C: hòhn

Han. [a place-name] (Used in place-name below.)

Radical 163 (邑).

1353. 鄆 M: dān J: tan タン K: dan 단 C: dāan

Dan. [a place-name] (Used in place-name below.)

Radical 163 (邑).

1352a. 邯鄆 M: hán dān J: kantan かんたん K: han dan 한단 C: hòhn
dāan

Handan.

A city that was the capital of 趙.

1354. 匍 M: pú J: ho 𠂇 K: po 𠂇 C: pòuh

(Used in binome compound below.)

Radical 20 (勹).

1355. 匍 M: fú J: fuku フク K: bok 북 C: baahk

(Used in binome compound below.)

Radical 20 (勹).

1354a. 匍匐 M: pú fú J: hofuku 𠂇𠂇 K: po bok 포북 C: pòuh baahk

To crawl on the hands and knees.

1356. 業 M: yè J: gyō ギョウ K: eop 업 C: yihp

Occupation, profession.

Radical 75 (未).

1357. 𠂇 M: qū J: ka カ K: geo 거 C: kēui

To gape.

Radical 30 (口).

1358. 逸 M: yì J: itsu イツ K: il 일 C: yaht

To withdraw; to let go; liberated, free-spirited.

Radical 162 (辵).

Commentary

39.1. 堅白 (l. 2) were set examples employed by logicians to discuss the inherent qualities a physical substances. “To distinguish hard and white” meant to engage in logical debate.

39.2. 然不然，可不可(l. 2): “I said that what was not true was true, and what was n feasible was feasible.”

39.3.

知論之不及與，知之弗若與 (I. 3): This is a sentence incorporating two indirect questions. An indirect question structure is relatively rare in literary Chinese, but it bears some attention. You may remember that *indirect statements* (12.5) tend to follow a verb of knowing or perception, are nominalized by 之, and usually close with a 也:

我知秦軍之將侵楚也。I know that the Qin army is about to invade Chu.

Indirect questions are marked by a final question particle, rather than by 也. Instead of describing an event or fact that is perceived or known by the subject, they merely inform the reader that the subject knows the truth of an event or fact. An indirect question can be represented in English by "whether":

我知秦軍之將侵楚與。I know whether the Qin army is about to invade Chu.

Do not be confused by the fact that sentences that contain indirect questions end with a question particle—they aren't questions per se.

In our lesson text here, we have

知 governing two indirect questions:

知論之不及與: I don't know whether my discussions do not come up [to his]. [不知]知之弗若與: [I don't know] whether my knowledge doesn't compare with his.

弗若 can of course be analyzed as 不之若=不若之, "not as good as it."

Since the 不知 controls two contrasting possibilities, we have a "whether... or..." sentence: "I don't know whether my discussions do not come up to his, or whether my knowledge doesn't compare with his."公孫龍 is unsure whether the difficulty he has understanding 莊子 is because his understanding of argumentation (論) is inadequate, or because his level of knowledge (知) is inadequate.

39.4. 子獨不聞夫埴井之蛙乎 (II. 4-5): "Have you alone not heard about that frog in a crumbling well?" 子獨不聞 is used at times to introduce a parable or fable; the implication of the phrase is "are you the only one clueless enough not to have heard the famous story of?" The use of the demonstrative 夫 (190-3) also suggests the introduction of an example or parable—compare Lesson 24, line 4: 王知夫苗乎. For yet another example, see this lesson's text, lines 17-18: 且子獨不聞夫壽陵餘子之學行於邯鄲與.

39.5. 夫子奚不時來入觀乎 (II. 7-8): Here, a rhetorical question 奚不 ("why don't you..."; same as 何不) fuses with the expression 不時 ("anytime"; 4b, Lesson 19) because two 不 in a row (i.e., 奚不時) would be awkward.

39.6. 告之海曰 (l. 9): "told him about the sea, saying...." Note the similarities between this parable and the account in Lesson 33: Just as the sea god had to describe the inexhaustibility of the sea to the River Earl, so the sea turtle has to describe the sea to the well frog.

39.7. 而水弗爲加益 (l. 10): "and yet the water did not because of it [lit., "for its sake"] add to its increasing." Note (1) 弗 as a fusion of 不之, which means that the coverb 爲 has its object preceding it in an idiomatic inversion, and (2) the use of 加 to indicate comparative increase or decrease (47-3).

39.8. 不爲頃久推移, 不以多少進退者 (l. 11): These parallel sentences are saying the same sort of thing. Properly speaking, 以 should be used in both clauses; instead, the author presses 爲 into a function very close to 以 so that he doesn't have to repeat the same word in both clauses (this is a rule sometimes followed in constructing parallel patterns). "To not for either a short or long period of time move or shift, nor for either a great bit or little bit advance or recede."

39.9. 適適然, 規規然 (l. 12): Good examples of how nuances of binomes become lost. 適 [normally means "to go," "to be appropriate," and 規 normally means "compass," "rule." Here, they are used in a strange manner, and the best the traditional commentators can do is say, "適適 is the manner of being surprised or frightened, and 規規 is the manner of being at a loss 自失." Obviously, they are simply extrapolating meanings from the verbs these adverbial binomes modify.

39.10. 且夫知不知是非之竟, 而猶欲觀於莊子之言 (ll. 12-13): "Moreover, if you know that you don't understand the borders of 'what is' and 'what isn't,' and yet you still want to observe Zhuangzi's words" The prince now drives the point home—公孫龍 should realize that he doesn't have the ability to understand 莊子 (no more than the frog can understand the turtle).

39.11. 且夫知不知論極妙之言而自適一時之利者 (l. 14): "Moreover, if you know that you don't know how to discuss [his] most mysterious words and [instead] pursue a moment's profit...." The prince suggests that 公孫龍's ability is employed only as a profession (which he later defines by the term 業); he can use his logic and philosophy to make money for himself (as a teacher and adviser), but he cannot use them to understand the cosmos as profoundly as 莊子 does.

39.12. 且彼方趾黃泉而登大皇 (ll. 14-15): "Moreover, *that one* [i.e., 莊子] happens to be treading the Yellow Springs and climbing up to the Heavens."

39.13. 學行於邯鄲(II. 17-18): "studied how to walk in 邯鄲." Evidently, the inhabitants of the city walked in an attractive, sinuous manner that others attempted to imitate.

Vocabulary Hints

學(782) 合(493-1, 493-2) 困(447) 辯(1155) 達(824) 論(1210)

開(1141) 仰(994) 蛙(1170) 鼈(877) 崖(1165) 赴(984)

接(233) 還(198) 擅(284) 高(92) 益(632)

頃(514) 推(962) 負(898) 馳(735) 任(1192) 竟(604-2)

適(425-4) 解(186) 玄(705) 通(1189-3) 索(1056) 直(643-2)

管(112)

(1287) 忘(293) 舌(126)

Character List

i. 休孫損業沒泉登皇禹(9)

ii. 冥卻堅壑妙斗泥窺茫規逸 (h)

iii. 淪測科缺膝跳跨蹶邯頤 (10)

iv. 仞匍匐吠喙招爽机榦潦牟髻繫腋奸蚊鉅蟹附跨眦巡逡鄆錐(25)

Lesson 40

莊子秋水(8)

莊子釣於濮水，楚王使大夫二人往先焉，曰：「願以境內累矣！」莊子持竿不顧，曰：「吾聞楚有神龜，死已三千歲矣，王巾笥而藏之廟堂之上。此龜者，寧其死為留骨而貴乎？寧其生而曳尾於塗中乎？」二大夫曰：「寧生而曳尾塗中。」莊子曰：「往矣！吾將曳尾於塗中。」

惠子相梁，莊子往見之。或謂惠子曰：「莊子來，欲代子相！」於是惠子恐，搜於國中三日三夜。莊子往見之，曰：「南方有鳥，其名為鵷鶩，子知之乎？夫鵷鶩，發於南海而飛於北海，非梧桐不止，非練實不食，非醴泉不飲。於是鴟得腐鼠，鵷鶩過之，仰而視之曰：『嚇！』今子欲以子之梁國而嚇我邪？」

莊子與惠子遊於濠梁之上。莊子曰：「儵魚出遊從容，是魚之樂也。」惠子曰：「子非魚，安知魚之樂？」莊子曰：「子非我，安知我不知魚之樂？」惠子曰：「我非子，固不知子矣。子固非魚也，子之不知魚之樂全矣！」莊子曰：「請循其本。子曰『汝安知魚樂』云者，既已知吾知之而問我。我知之濠上也！」

Vocabulary (1359-1374)

1359. 釣 M: diào J: chō チョウ, *tsuru* つる K: jo 조 C: diu

To fish [with a line and hook].

Radical 167 (金).

1360. 竿 M: gān J: kan カン, *sao* さお K: gan 간 C: gōn

Fishing pole.

Radical 118 (竹).

1361. 龜 M: guī J: ki 키, kin 킨, *kame* かめ K: gwi 귀 C: gwāi

Tortoise.

Radical 213 (龜).

1362. 巾 M: jīn J: kin 킨, *haba* はば K: geon 건 C: gān

Kerchief; cloth; head turban.

Here, this character is used as a verb: “to wrap in a cloth.” Radical 50 (巾).

1363. 筥 M: sù J: su 스, shi 시, *ke* け K: sa 사 C: jih

Box, trunk.

Here, this character is used as a verb: “to put in a trunk.” Radical 118 (竹).

65c. 惠子 M: huì zǐ J: eshi えし K: hye ja 혜자 C: waih jí

Master Hui.

Name of a philosopher and friend of 莊子; like 公孫龍 (104c, Lesson 39), he is associated with the logician school.

1364. 搜 M: sōu J: sō ソウ, *sagasu* さがす K: su 수 C: sáu

To search.

Radical 64 (手).

1365. 鵠 M: yuān J: en 엔 K: won 원 C: yūn

[Part of a name (see below).]

Radical 196 (鳥).

1366. 鷦 M: chú J: sū スウ K: chu 추 C: chòh

Chick, fledgling.

Here, this character is part of a bird's name. Radical 196 (鳥).

1365a. 鸞 M: yuān chú J: ensū えんすう K: won chu 원추 C: yūn

“Phoenix.”

This mythological bird never became famous in Chinese lore, but later traditions identify it as being the same as the 鳳凰 (usually translated as "phoenix").

1367. 梧 M: wú J: go ゴ K: o 오 C: ògh

[Part of a tree name (see below).]

Radical 75 (木).

1368. 桐 M: tóng J: dō ドウ K: dong 동 C: tùhng

[Part of a tree name (see below).]

Radical 75 (木).

1367a. 梧桐 M: wú tóng J: godō ごどう K: o dong 오동 C: ògh tùhng

The pawlonia tree.

A semitropical tree with large leaves resembling those of the banana plant; it is related to the beech.

1369. 練 M: liàn J: ren レン K: lyeon 련 C: lihn

1 To train, to practice.

2. Fine quality bamboo (used for 棟)*

Meaning #2 is implied here, but you should learn meaning #1 for this character. Radical 120.(糸).

1370. 醴 M: lǐ J: rei 레이, rai 라이 K: lye 레 C: láih

Sweet (of liquids).

Radical 164 (酉).

1371. 腐 M: fǔ J: fu フ, *kusareru* くされる K: bu 부 C: fuh
Rotten, decaying.
Radical 130 (肉).

1372. 嚇 M: hè J: kaku かく K: hyeok 혁 C: haak
Shoo, scat, [imperative]
Radical 30 (口)

1373. 濠 M: háo J: gōu 古ウ K: ho 호 C: hòuh
The Hao River.
Radical 85 (水).

1374. 儵 M: chóu J: cho 초ヨ K: jo 조 C: yàuh
Minnow.
Radical 195 (魚).

625a. 從容 M: cóng róng J: shōyō そうよう K: jong yong 종용 C: chùhng yùhng

At ones ease, comfortably; calm, tranquil.

A rhyming binome.

Commentary

40.1. 往先焉(I.1): The emissaries are announcing in *advance* what the King of Chu wishes to tell 莊子; thus, even though this is not a typical meaning of the character, 先 is best taken as "to announce" here. Compare English usage, "to forward a message."

40.2. 願以境內累矣(I. 1): This is the euphemistic language of request: "I wish to burden you with [affairs] within the borders," that is, I wish to employ you in my government. Of course, 莊子 takes the sense of "burden" literally.

40.3. 子之不知魚之樂全矣(II.13-14): 全(167) is used here in an almost technical logical sense, meaning "decisively proven" (derived from the sense of "to be complete").

40.4. 子曰汝安知魚樂云者(II. 14-16): Note the use of 云(762) here: It sometimes comes at the end of a phrase to mark the end of the quotation ("end quote") or gestures vaguely toward the rest of the thought ("etcetera").

"You said 'how do you know that the fish are happy' and so forth." The joke here is that by phrasing the question in this way, 惠子 supposedly admits that 莊子 *did* know and only wanted to know *how* he knew. Later, the joke rests on the multiple meanings of 安 as both "how" and "where." It is nearly impossible to convey the pun in English, though the rather archaic word "whence" (meaning both "from where" and "how") works somewhat: "Whence do you know the fish are happy?"

Vocabulary Hints

濮(570) 大夫(105b, L22) 境(378) 累(575) 顧(532-1)

歲(905-2) 藏(697) 廟(1067) 寧(796-3) 留(817)

曳(868) 尾(1180) 塗(506-1) 代 (1249-2) 飛(1123)

實(339-1) 泉(1343) 鳴(1241) 鼠(1237) 仰(944)

梁(851-1 and 851-3) 全(167) 循(43)

Character List

i. 巾桐練釣龜 (5)

iii. 梧(1)

iv. 嚇搜濠竿筍腐醴儵鴈鵲(10)

REFERENCE MATTER

Answer Keys and Translations, Lessons I-11

Note: As you might expect, considering the flexibilities and ambiguities of literary Chinese, giving an English rendering of our lesson texts involves some leeway. I have made certain decisions here in regards to tense and number, for example. Use your best common sense in comparing my answers to yours.

LESSON I: A FEW PROVERBS

Text #1

One who knows his fate does not resent Heaven; one who knows himself does not resent others.

Note: The contrast here between 己 and 人: 人 should not be interpreted simply as "people."

Text #2

Disaster/misfortune arises from wanting to obtain [things]; good fortune arises from self-control.

The sagely person leads his ears and eyes by means of his mind/heart; the petty person leads his mind/heart by means of his ears and eyes.

Text #3

[As for] one who does good, Heaven rewards/repays him with virtue/favors. [As for] one who does evil, Heaven rewards/repays him with misfortune.

Note the emphatic coverb structure here could result in a clumsier but more accurate translation:

"[As for] one who does good, it is with virtue that Heaven rewards him."

EXERCISES

1.3. Practice (者):

1. 欲者
2. 知心者
3. 欲目者

4. 報人者
5. 導天者

1.4. Practice (於):

1. 爲善者導心於禍。
2. 心生於善。
3. 人得耳於天。

1.6. Practice (以 in emphasis position):

1. 耳目報不知以禍。
2. 德生於善人以心。
3. 知己者命天以自禁。

LESSON 2: YET MORE PROVERBS

Text #1

The gentleman/superior man has worries/concerns that last all his life, but/so he does not have short-term/immediate disasters. He acts in accordance with the Way; he speaks in accordance with principle. Though he is delighted, he is not any more lenient; though he is angry, he does not make things any more difficult.

Text #2

When the world loses the Way, only then do benevolence and righteousness arise in it. When the state [or state and household] is not governed, only then are filial sons born in it. When the people fight and do not share, only then do compassion and kindness arise from them. When the Way goes awry and the times go astray, only then do/does grand strategies/resourcefulness arise from them.

EXERCISES

2.2. Practice (long phrases with 之):

1. An era of planning benevolence *or* an era of plotting against benevolence *or* an era of planning and benevolence
2. The disaster of going against the Way *or* worrying about going against the Way *or* the disaster of returning to the Way, *etc.*
3. A filial lord who leads his people by means of kindness and justice
4. A good people who know how to follow their lord *or* a good people who understand/know a compliant lord
5. A filial son does not lose family principles that possess justice.
6. The whole world obeys a lord who practices virtue.
7. The whole world vies to obey a lord who practices virtue.
8. The whole world vies to obey a lord who practices virtue by means of kindness and justice.
9. The angry son did not know how to obey the words of the gentleman/superior man.

10. The people do not have any plans to practice kindness. (Be sure that you distinguish between 無 and 不 here!)

Practice (phrases with 之):

1. 言德之聖君
2. 逆家之難理
3. 順君子之時
4. 失仁之怒子
5. 以惠(慈)治之善人
6. 民言治國之君。
7. 孝子得報於順道之天。
8. 不孝之君逆有義之聖人。

2.6. Practice (compound sentences):

1. 民爭得生而不順君。
2. 小人言仁義而不行德。
3. 天下不治，而後民爭得道。
4. 子行孝而治家。
5. 怒而不怨君。
6. 君不言，而後民謀德。

LESSON 3: YET ONE MORE PROVERB

Those among the ten thousand things that obtain their root live; those among the hundred affairs that obtain their way are perfected/accomplished. Where the Way resides, all the world returns to there/gives it their allegiance. Where virtue resides, all the world honors it. Where kindness resides, all the world loves/cherishes it. Where justice resides, all the world fears it/is in awe of it. As for houses that leak, the people leave them. As for water that is shallow, fish flee it. As for trees that are tall/lofty, birds roost in them. As for virtues that are generous, the knight hurries to them. As for [men] who possess propriety, the people are in awe of/fear them. As for [men] who are loyal and faithful, the knight dies for them.

EXERCISES

3.2. Practice (partitives):

1. People who do not spend the night in houses
2. Lords who do not resent disaster
3. Knights who do not trust Heaven/believe in Heaven
4. As for trees that are small, their roots are not formed.
5. Those knights who do not cherish/love themselves do not worry about fate/their lives.
6. As for fish who do not flee shallow water, people/others catch them.
7. As for birds who form homes in tall trees—their houses leak.

Practice (partitives):

1. 小人之不在家者
2. 魚之無君者
3. 士之去水者
4. 君之成禮者，民歸之。
5. 貴人之不愛魚者，其心淺。
6. 士之死於水者，君爭愛之。
7. 鳥之趨得道者，士貴其德。

OPTIONAL EXERCISES

Rewrite the above sentences in nonpartitive forms:

1. 不在家之小人
2. 無君之魚
3. 去水之士
4. 成禮之君，民歸之。
5. 不愛魚之貴人，其心淺。
6. 死於水之士，君爭愛之。
7. 趨得道之鳥，士貴其德。

3.3. Practice (the particle 所):

1. What the people honor
2. What the fish resents / what fish resent
3. Where birds roost / where the bird roosts
4. The knight does not cherish what the people cherish.
5. What the lord abandons, the petty person competes to hurry to.

LESSON 4: GUAN ZHONG SHOWS UP LATE

Duke Huan of Qi prepared a banquet for his important ministers, and he set the time for noon. Guan Zhong arrived afterward. Duke Huan raised a goblet in order to have him drink. Guan Zhong cast aside half of the ale. Duke Huan said, "I set a time and you arrived afterward; I offered you drink and you cast aside half the ale. Is this acceptable in terms of propriety?" Guan Zhong replied, "I have heard: 'When ale enters, the tongue comes out; the one whose tongue comes out will speak remiss; the one who speaks remiss will cast himself away.' I calculate that casting aside oneself is not as good as casting aside the ale." Duke Huan laughed [*or* smiled] and said, "Uncle, rise and go to your place!"

EXERCISES

Practice

1. I [your minister] wish to cast aside evil in order to govern the people. Is that OK?
2. The duke all of his life/always practiced unfiliality in order to go against the world.

3. A good knight prepares a banquet with propriety.
4. Guan Zhong said, "Do you [duke] not know how to cast aside evil ministers?" (or "do you not know ministers who have cast aside evil?")
5. The duke replied, "I calculate that casting aside evil ministers is not as good as cherishing the people of the state [or the state and the people]."
6. Water that is shallow is not as good as trees that are tall.
7. The knights who arrived late did not fear the lord's anger.
8. The duke has his ministers sit and passed around the ale.
9. To drink ale and to be remiss in speech is not as good as casting aside ale and controlling one's speech.
10. The bird roosted in a lofty tree for its own sake, whereas the fish abandoned shallow water for the sake of its sons/children.

Practice

1. 齊公爲其民反善。
2. 臣聞:其子言孝而不愛其父。
3. 管仲笑曰:「君終身棄酒觴乎? 不如爲聖人具酒。」
4. 其仲父不坐於臣中。
5. 鳥舉舌而笑。魚在水而不聞。
6. 其父欲去 (or 出) 家而飲於高樹。
7. 公曰就 (其) 屋而聞 (其) 臣 (之) (所) 謀。
8. 公期日以成禮。
9. 子棄禮以得子 (之) 所愛乎?
10. 我信士 (之) 所信。

LESSON 5: MASTER ZENG REFUSES A CITY

Master Zeng was wearing/put on tattered clothing in order to plow. The ruler of Lu sent someone/a person to go and present a city to him; he said, "please use this [lit., "by means of this"] to mend your clothing." [Master Zeng] did not accept. [The man] returned, then came again, but Master Zeng still [lit., "again"] did not accept. The emissary said, "It is not that you, sir, are seeking [something] from others; others are giving it to you. Why won't you accept?" Master Zeng said, "I have heard: 'Those who receive things from others are in awe of/fear others, whereas those who give to others are arrogant toward others.' Even if the ruler has a gift and is not arrogant toward me, would I be able to not be in awe of him?" In the end he did not accept [or he never accepted]. Confucius heard of this and said, "Shen's words are sufficient to preserve his virtue."

EXERCISES

5.1. Practice (pivots)

1. The duke sent/made Guan Zhong [to] repay the people with *fish*.
2. Master Zeng for the sake of his lord sent/made his son [to] go to Lu.

3. Kindness and justice make me preserve the people and [yet] obtain good fortune.
 4. Confucius sent/made me [to] prepare a banquet.
 5. Confucius' words make me abandon myself in order to govern the state.
- 5.3. Practice (非)
1. The duke said, "Do you treat Confucius arrogantly?" Guan Zhong replied, "It's not that I treat Confucius arrogantly, but I don't love him."
 2. It's not that I don't love my state, but I am unable to value the lord's plans.
 3. It's not that I seek evil conduct, but I am insufficient to preserve my virtue.
 4. It's not that I am casting aside your/the lord's gift, [but] I can't drink ale.
 5. It's not that I don't love kindness and justice, but [they] are not easy to practice.
- 5.4. Practice (double objects)
1. Confucius gave me a big fish.
 2. Guan Zhong presented the duke with good plans.
 3. Master Zeng speaks to me about filial piety and loyalty.
 4. The father gave his home to [his] son.
 5. The lord gave Guan Zhong a cup.
- 5.6. Practice (idiomatic inversions)
1. I didn't get it.
 2. I didn't say it.
 3. The lord/you doesn't/don't love me.
 4. Does Confucius not preserve you?
 5. The duke did not raise it.
- 5.7. Practice
1. 求管仲於魯不如使孔子往齊。
 2. 我非使孔子往齊。我自往焉。
 3. 公奚爲賜之邑? 公奚爲賜邑焉? 公奚爲以邑賜之?
 4. 我非不子愛。
 5. 請賜之於士。請以此賜士。(Note: 請賜士之 is wrong!)
 6. 仁義足以全我民。
 7. 子使管仲就坐乎?
 8. 子勿畏!
 9. 棄邑不如獻之於其君。
 10. 我非能修德，而我貴孝忠之道。

REVIEW, LESSONS I-5

1.3. 者

1. Those who know how to preserve their lives receive good fortune from Heaven.
2. Those who follow their roots do not resent fate.

3. Those who perfect their virtue by means of loyalty and trust do not wish to abandon their lords.

1.4. 於

1. Guan Zhong received a city from the duke.
2. Confucius presented a bird to the Lord of Lu.
3. The uncle came out of the house.

1.5-1.6. Coverb 以

1. The bird makes a house of the tree. The fish makes a house of the water.
2. The good person rules the state by means of compassion.
3. It is with good fortune that Heaven repays virtue / Heaven repays virtue with *good fortune*.

1.7. Displaced objects

1. As for a lord who possesses virtue, Heaven repays [him] with *good fortune*.
2. As for a just lord, the people fear him; as for a benevolent lord, the people love him.
3. The lord's plans I myself know.

3.2. Partitive structures

1. Those lords who rule well their states have the virtue to preserve the people.
2. Those knights who do not wish to die are insufficient to die for their lords.
3. Those of the people who struggle for things do not trust their lord.

3.3. 所

1. I do not trust/believe what Confucius trusts/believes.
2. My father wishes to obtain the house that my uncle left.
3. I myself abandon the ale that others drink.

4.2. Coverb 爲

1. The petty person fights to share for his own sake, whereas the superior man cultivates virtue for others.
2. I cannot wear tattered clothing for the sake of my house.
3. The lord abandoned evil conduct for the sake of the people and returned to virtue.

5.1. Pivots

1. Shallow water makes fish flee.
2. The Lord of Qi sent a messenger to go to Lu.
3. Do you wish to make me hasten to death?

5.4. Double objects

1. The knight received a town from the duke.
2. The lord presented Confucius with a bird.
3. The people repaid Guan Zhong with a fish.

Translate the following into literary Chinese:

齊公具酒，以朝期。鳥往而不受觴於臣。鳥曰：「我奚爲不得飲？」管仲對曰：「臣非不愛鳥，而公不欲聞之。」鳥曰：「驕之。我聞：民耕，公治，鳥言。禁鳥不如得其謀。請使我就坐。」屋漏，鳥患之。公入而曰：「請受觴於我！」以酒賜鳥。鳥棄之而怒曰：「子無禮！」公憂曰：「我欲使子愛我國。鳥不求我家。」鳥對曰：「子縱有禮，我不復求子家。」臣曰：「勿出！」而鳥已去之。

LESSON 6: HERE WE GO ROUND THE MULBERRY BUSH

Viscount Jian of Zhao raised troops and attacked Qi. He commanded those in the army that if there was anyone [*or* He commanded that if in the army there was anyone] who dared to remonstrate, he would be punished as far as death. [There was] an armor-wearing knight named Gong Lu, who gazed at Viscount Jian from a distance and laughed. Viscount Jian said, "What are you laughing at?" He replied, "I'm just thinking of an old joke" [lit., "I just have an old joke"]. Viscount Jian said, "If you have the means to explain it, then that's fine; if you don't, then you die." He replied, "At the time of the mulberry-leaf harvest, the husband and wife of one of my neighbor households together went out into the fields [*or* the husband of one of my neighbor households with his wife together went out into the fields]. He saw a girl in the mulberries, and he then went and chased her, but was unable to catch her. When he returned, his wife was angry and had left him. I laugh at his loneliness." Viscount Jian said, "Now I'm attacking a state and [will] lose a state—that is *my* loneliness." Thereupon he disbanded his army and went home.

EXERCISES

6.1. Practice (consequence sentences)

1. If there are good people, Heaven rewards them with good fortune.
As for good people, Heaven rewards them with good fortune.
2. If there are people drinking ale, I will give them a cup.
As for people drinking ale, I will give them a cup.
3. If there is anyone who dares to remonstrate, the duke will send him to go to Lu.
As for anyone who dares to remonstrate, the duke will send him to go to Lu.
4. If the family has anyone unfilial, the father will send her out.
As for anyone in the house who is unfilial, the father will send her out.
5. If there is anyone chasing the girl in the mulberries, he will be punished as far as death.
As for those chasing the girl in the mulberries, they will be punished as far as death.

6.5. Practice

1. 我家，子家也。
2. 桓公，愛其民而不攻國者也。
3. 樹，鳥之所宿也。
4. 桑中之人，我之所笑也。
5. 爲善而死我君，是我德也。

6. 夫與妻俱披甲，是孔子之所言也。
7. 我所敢諫，公之田也。
8. 君，治民者也。民，君之所治也。
9. 我不賜曾子邑，是我不知也。
10. 我所望，子所逃也。
11. 有以罷師，則可。
12. 我無以獻子邑。

LESSON 7: HE CALLS THE TUNE

Master Bo Ya was strumming the zither, and Zhongzi Qi was listening to him. Just as he was strumming, his intentions were set on Mt. Tai. Zhongzi Qi said, "How wonderful is your strumming the zither! It rises up loftily like Mt. Tai!" After a short period of time, Bo Ya's intentions were set on flowing water. Zhongzi Qi then said, "How wonderful is your strumming the zither! It surges like flowing water!" When Zhongzi Qi died, Bo Ya smashed his zither and broke the strings, and to the end of his life he never strummed the zither again. He believed that there was no one in the world worthy of hearing him strum the zither.

Not only is strumming the zither like this—worthy people are also so. Even though there is a worthy person, if you do not have the means to treat him [well], then how will the worthy one be loyal to the fullest [for you]? The reason why the horse Ji did not arrive a thousand *li* on his own is because he awaited Bo Le and only then arrived.

EXERCISES

7.3. Practice (可 and 可以)

1. The army can be disbanded. Viscount Jian of Zhao can disband the army.
2. Ale can be discarded. Confucius can discard ale. Confucius can depart.
3. The people can be governed. The people can govern.
4. A good wife can be found. A good wife can get fish.

Practice (coverbs with supporting verbs)

Note: Use leeway when putting the following sentences into coherent English.

1. The people are worthy of having the state governed for them.
2. Is a wicked ruler sufficient to honor the people?
3. There is no one in the mulberries worth abandoning your wife for.
4. A husband who possesses virtue is worth waiting for.
5. It's difficult to select a zither for Bo Ya.

Practice

1. 孔子可為舉師。
2. 管仲難為聽鳥。
3. 曾子難以受邑。
4. 我子足為行仁。

5. 魯無可爲解德者。

7.5. Practice (explanation sentences)

1. The reason why Viscount Jian of Zhao disbanded the army was because he listened to Gong Lu's words.
2. The reason why the minister was loyal to the fullest to the ruler was because the ruler cherished him.
3. The reason why Gong Lu obtained a wife was because he didn't know how to select mulberries.
4. The reason why Confucius put on tattered clothes and plowed was because he did not receive a city from the duke.
5. The reason why Duke Huan raised troops and attacked Lu was because the Lord of Lu did not respect him.

Practice

1. 我不愛琴者，伯牙使我聽之也。
2. 我終身修德者，管仲爲我解之也。
3. 民難爲治國者，民不知忠孝也。
4. 子不自待公者，伯樂使子鼓琴也。
5. 我以爲世無賢人者，孔子死也。

LESSON 8: DUKE MU FORGIVES THE HORSE-EATERS

Duke Mu of Qin once went out and lost his swift horse; he went himself to search for it. He saw that some men had already killed his horse, and were just then together eating its flesh. Duke Mu said to them, "That is my swift horse!" The men were all frightened and stood up. Duke Mu said, "I have heard that eating the flesh of a swift horse but not drinking ale [with it] will kill a person." Immediately he gave them something to drink in turn. Those who had killed the horse went away ashamed. After three years, Jin attacked Duke Mu of Qin and besieged him. Those who in the past had eaten the flesh of the horse said to each other, "We can go out and die and repay the grace of having wine to drink with our horse meat!" They then broke the siege. In the end, Duke Mu was able by means of this to resolve his difficulties and to triumph over Jin; he captured Duke Hui and in this way came home. This [is a case where] a favor was applied and good fortune came back from it.

EXERCISES

8.3. Practice (suppression of the coverb)

1. I returned the horse, and, by means of that, made the people love me.
I returned the horse in order to make the people love me.
2. The lord who does good is in awe of his own ministers, and by means of that/because of that, he listens to their remonstrances.
The lord who does good is in awe of his own ministers in order that he may listen to their remonstrances.

3. A worthy knight cultivates virtue all his life, and, by means of that, he waits to die for his lord.

A worthy knight cultivates virtue all his life in order to await dying for his lord.

4. Birds roost in tall trees, and, by means of that, they obtain things that they like to eat.

Birds roost in tall trees in order to obtain the things that they like to eat.

Practice

1. 孔子謂公曰：「馬相懼，則逃。」
2. 兵卒得攻魯，以殺鼓琴之君。
3. 勝師而解圍，是其所望也。
4. 人雖共食馬，我方慚之。
5. 穆公令有食其亡馬者，以次殺之。
6. 民奚爲慚？不能報我君之宿恩也。
7. 臣共謀，以解難。
8. 居三年，晉即使人賜孔子馬。孔子謂曰：「我嘗失馬，我不能貴之。請還之於公。」

LESSON 9: MIZI XIA LOSES FAVOR

Mizi Xia was loved by the Lord of Wei. The law of the state of Wei was that anyone who drove the lord's carriage unlawfully would be punished by having his feet cut off. Mizi Xia's mother was ill; someone heard of this, and at night went to inform him. Mizi Xia drove the lord's carriage without authorization and went out. The lord heard of this and thought him worthy. He said, "How filial! For the sake/reason of his mother, he committed a crime worthy of having his feet cut off!" The lord was strolling in his orchard. Mizi Xia ate a peach and found it sweet, so he didn't finish it and offered [the rest] to the lord. The lord said, "He loves me and disregards its taste!" When Mizi Xia's looks faded and [the lord's] love slackened, he offended the lord. The lord said, "This man indeed once usurped the use of my carriage, and moreover he once fed me the remains of a peach!" Therefore, though Mizi Xia's conduct did not necessarily change from before, the reason why he was first considered worthy and afterward offended was because of the change that arose from love to hate.

EXERCISES

9.3. Practice (passive patterns)

1. 伯牙之琴聽於其母。
2. 鳥見殺於田。
3. 孝見行於秦國。
4. 我嘗棄於仲父。
5. 國見攻之時，君車竊於兵。
6. 曠夫笑於趙民。

9.5. Practice

1. Because the water is shallow, fish flee it.
2. The water is shallow; consequently, the fish flee it.
3. The reason why fish flee the water is because the water is shallow.
4. Because he did not wish to let his tongue go, Guan Zhong cast aside half the ale.
5. Guan Zhong did not wish to let his tongue go; consequently, he cast aside half the ale.
6. The reason why Guan Zhong cast aside half the ale was because he did not wish to let his tongue go.
7. Because he worried about his mother's illness, Mizi Xia's looks faded.
8. Mizi Xia worried about his mother's illness; consequently, his looks faded.
9. The reason why Mizi Xia's looks faded was because he worried about his mother's illness.
10. Because Zhongzi Qi didn't listen to the zither anymore, Bo Ya smashed it.
11. Zhongzi Qi didn't listen to the zither anymore; consequently, Bo Ya smashed it.
12. The reason why Bo Ya smashed his zither was because Zhongzi Qi didn't listen to it anymore.

LESSON 10: ENVIRONMENT, NOT HEREDITY

Master Yan was about to go on a mission to Chu. The King of Chu heard of this, and he said to his courtiers, "Yan Ying is a practiced rhetorician of Qi. Just now he is coming, and I wish to humiliate him. How?" A courtier replied, "For when he comes, I request we tie up a man. We will walk by Your Majesty, and you will say, 'Who is he?' We will reply, 'He is a man of Qi.' Your Majesty will say, 'What is he being tried for?' and we will say, 'He is being tried for robbery.'" Master Yan arrived, and the King of Chu gave Master Yan ale. When the banquet had progressed for a while, two guards tied up a person and came to the king. The king said, "What has the bound man done?" They replied, "He is a man of Qi, and is being tried for robbery." The king regarded Master Yan and said, "Are the people of Qi indeed good at robbery?" Master Yan withdrew from his mat and replied, "I have heard that when the orange tree grows south of the Huai then it becomes an orange tree, but when it grows north of the Huai it becomes a *zhi* tree. Only the leaves are similar; the taste of their fruit is not the same. Why is it so? The water and the terrain are different. Now a commoner is born and grows up in Qi and doesn't steal, but he enters Chu and steals. No doubt it is the water and terrain of Chu that makes a commoner good at stealing?"

EXERCISES

10.2. Practice (temporal clauses)

1. 晏子之入屋也，我請出而食其馬。
2. 王之賜孔子橘也，曾子怒而破之。
3. 民之去邑也，王復得駕車。
4. 其生其子也，王喜而具酒。
5. 其將罷師也，趙兵攻而勝之。

10.3. Practice (所以)

1. 天以福報修德之士。 天之所以報修德之士，福也。
The means by which Heaven repays the knight who practices virtue is good fortune.
2. 孔子以善言解仁義。 孔子之所以解仁義，善言也。
The means by which Confucius explains kindness and justice is fine speech.
3. 趙簡子以軍成其志。 趙簡子之所以成其志，軍也。
The means by which Viscount Jian of Zhao perfects his ambition is the army.
4. 子以不孝得罪於父。 子之所以得罪於父，不孝也。
The reason why the son offended his father was because he was unfilial.
5. 王以橘賜晏子。 王之所以賜晏子，橘也。
What the king gave Master Yan was an orange tree.

REVIEW, LESSONS 6-10

6.1. Consequence sentences

1. If there is anyone who cuts down an orange tree, he will be bound by the guards.
2. The king commanded that if among the people there was anyone who stole his carriage, he would be punished as far as having his feet cut off.
3. The duke commanded that as for anyone who chased the girls in the mulberries, he would be sent to Chu.

7.3. Coverb-supporting verb structures

1. The king believed that in his state there was no one worthy of speaking with about virtue.
2. Those in this town who could have the harp played for them have already gone to listen to Bo Ya.
3. Mizi Xia is someone who could stroll with one in the peach orchard.

7.5. Explanation sentences

1. The reason why the horse-eaters went to repay the duke's kindness was because the duke had given them ale.
2. The reason why the leaves of the two trees are not the same is because their water and soil have given rise to differences.
3. The reason why Master Yan stole the lord's carriage was because he hated the taste of his peaches.

8.4. Suppressed coverb objects

1. The mother of the king stole his fine oranges, and used them to feed the horses of the people of Chu.
2. My uncle has no wife; for his sake I obtained a woman among the mulberries.
3. Viscount Jian raised an army and, by means of it, broke the siege of the town of Qi.

9.2-9.3. Passives

1. The king was killed in the mulberries; the king was killed by his uncle.

2. People eating horses is not as good as people being eaten by horses; people feeding horses is not as good as people being fed by horses.
3. At the time of the mulberry-leaf harvest, the neighboring husband and wife thought that their tree was stolen.

10.3. 所以 sentences

1. The *zhi* fruit is the means by which the sick mother obtains life.
2. Strumming the harp is the means by which to make women love you.
3. Commanding guards to bind the man of Qi was the means by which the king humiliated Master Yan.

Translate the following into literary Chinese:

晏子往使楚以破晉師之圍。日中見王。王曰：「賢人雖為我盡忠，吾不計舉兵。吾聞舉兵而不得馬者生禍。我使晏子選齊國馬，則將得勝晉，以予子晉邑。」晏子避席而對曰：「臣以為楚無能選馬者。臣聞伯牙嘗破其琴者，鼓琴之時，人皆憎之而逃也。非獨鼓琴如此，選馬亦然。雖有善馬，不聖之王見之如餘桃，以馬獻君不如以追桑中女。」王怒而欲殺之，而晏子已逃矣。王令淮南有敢予晏子食者罪至刑。故我聞：習辭而往使，未必有福。

LESSON 11: CAO MO 曹沫

(No translations of the text proper will be provided from this lesson on.)

16.3. Practice

1. Master Yan thought that the King of Chu was a ruler who coveted profit.
2. The father thought that his son was unfilial.
3. If you do not consider the people to be thieves, then they will wish to die for you.
4. Now I consider Guan Zhong to be worthy and appoint him a high minister.
5. To take weapons as your strength is not as good as considering them to be things that do not possess [anything] that can profit [you].

Text Sources and Character Variants

Below I list my published sources for the lesson texts, relying as much as possible on respected, standard editions. When I have decided to use a significant “variant” reading over the “main” text reading in these editions, I have so noted. In the case of a number of obscure characters, I have silently replaced them with their more common versions. In no case has using a variant resulted in a significant change in the meaning of a passage.

Lessons 1–9:

Shuo yuan jiao zheng 說苑校證. Xiang Zonglu 向宗魯, ed. Beijing: Zhonghua shuju, 1987.

Lesson 1:

Text #1: p. 399 (juan 16, 談叢); Text #2: p. 398 (juan 16, 談叢); Text #3: p. 393 (juan 16, 談叢)

Lesson 2:

Text #1: p. 405 (juan 16, 談叢); Text #2: p. 439 (juan 17, 雜言)

Lesson 3:

p. 388 (juan 16, 談叢)

Lesson 4:

p. 255 (juan 10, 敬慎)

Lesson 5:

pp. 79–80 (juan 4, 立節)

Lesson 6:

pp. 223–24 (juan 9, 正諫)

Lesson 7:

pp. 183-84 (juan 8, 尊賢)

Variant: For 其友鍾子期聽之 read 鍾子期聽之.

Lesson 8:

p. 125 (juan 6, 復恩)

Lesson 9:

p. 413 (juan 17, 雜言)

Variant: For 嘗矯吾車 read 嘗矯駕吾車.

Lesson 10:

Yanzi chuqiu 晏子春秋集釋. Wu Zeyu 吳澤虞, ed. Beijing: Zhonghua shuju, 1962, p. 392.

Variants: For 晏子將至楚 read 晏子將使楚; for 楚聞之 read 楚王聞之.

Lessons 11-18:

Takigawa Kametarō 瀧川龜太郎. *Shi ji huizhu kaozheng (Shiki kaichū kōshō)* 史記會注考証. Tokyo, 1934. Vol. 8, juan 86, pp. 1-20.

Lesson 11:

Variant: (l. 5) For 亦以甚矣, read 亦已甚矣.

Lesson 16:

Variant: (ll. 4-5) For 具酒自暢聶政母前 read 具酒自觴聶政母前.

Lesson 19:

Sibu beiyao (SBBY) edition, juan 7, pp. 2b-3a. *Variant:* (ll. 5-6) For 宮之童妾未毀而遭之 read 宮之童妾未斃而遭之. *Variant:* (l. 8) For 聞童妾 read 聞童妾之女 (taking commentator's suggestion). *Variant:* (l. 11) For 宜咎 read 宜白 (based on other texts).

Lessons 20-21:

SBBY edition, juan 1, pp. 10a-11b. *Variant:* (Lesson 21, l. 8) For 孟子曰不敏 read 孟子曰不敢. *Variant:* (Lesson 21, l. 9) For 曰不也 read 曰不敢也.

Lessons 22-30:

Yang Bojun 楊伯峻. *Mengzi yizhu* 孟子譯注. Zhonghua shuju, 1960. Lesson 22: pp. 1-2; Lesson 23: p. 5; Lesson 24: pp. 12-13; Lessons 25-27: pp. 14-17; Lesson 28: pp. 26-27; Lesson 29: pp. 265-66; Lesson 30: pp. 50-51.

Lesson 31:

Sou shen ji 搜神記. Xinding siku quanshu 欽定四庫全書, edition, juan 19. Variants: (l. 2) For 域 read 越; (l. 11) For 糴 read 糴.

Lesson 32:

Lu Qinli 遼欽立, ed. *Xian Qin Han Wei Jin Nanbei chao shi* 先秦漢魏晉南北朝詩. Beijing: Zhonghua, 1983, pp. 2160–61. Variants: (l. 1) For 唧唧何力力 read 唧唧復唧唧; (l. 11) For less common 孃 read 娘; (l. 21) For 願馳千里足 read 願借明駝千里足; (l. 28) For 始 read 皆.

Lessons 33–40:

Guo Qingfan 郭慶藩. *Zhuangzi jishi* 莊子集釋. Beijing: Zhonghua shuju, 1961, pp. 561–608. Variants: (Lesson 33, l. 16) For 連 read 運; (Lesson 36, l. 13) For 知天人之行 read 知乎人之行; (Lesson 38, l. 3) For 當堯舜 read 當堯舜之時; (Lesson 38, l. 3) For 當桀紂 read 當桀紂之時.

Suggestions for Further Reading (Some Translations and Studies)

DISCUSSIONS OF THE LANGUAGE

- Harbsmeier, Christoph. *Aspects of Classical Chinese Syntax*. London and Malmö: Curzon Press, 1989. A thoughtful and entertaining discussion of certain problems of interpretation.
- Pulleyblank, Edwin G. *Outline of Classical Chinese Grammar*. Vancouver: University of British Columbia Press, 1995. The best discussion of literary Chinese grammar, it is limited to the pre-imperial texts. An essential reference book; it also has a good bibliography for those interested in pursuing more detailed problems in the analysis of the literary language.

UNIT 2: 司馬遷 AND THE 史記

- Durrant, Stephen W. *The Cloudy Mirror: Tension and Conflict in the Writings of Sima Qian*. Albany: State University of New York Press, 1995.
- Hardy, Grant R. *Worlds of Bronze and Bamboo: Sima Qian's Conquest of History*. New York: Columbia University Press, 1999.
- Nienhauser, William H., ed. *The Grand Scribe's Records*. Bloomington: Indiana University Press, 1994-. An ongoing complete translation. Not as elegant as Watson's, but more complete and useful as a gloss if you are working with the original Chinese.
- Watson, Burton. *Ssu-ma Ch'ien, Grand Historian of China*. New York: Columbia University Press, 1958. Classic English-language biography and study.
- . *Records of the Grand Historian of China: Translated from the Shih chi of Ssu-ma Ch'ien*. New York: Columbia University Press, 1961. Centers on the Han dynasty chapter; later reprints have converted the romanization from Wade-Giles to pinyin.
- . *Records of the Historian: Chapters from the Shih Chi of Ssu-ma Ch'ien*. New York: Columbia University Press, 1969. Selections from his previous translation, along with a number of pre-Han chapters, including the "Biographies of the Assassin-Retainers."
- . *Records of the Grand Historian: Qin Dynasty*. New York: Columbia University Press, 1994.

UNIT 3: 烈女傳

O'Hara, Albert Richard. *The Position of Woman in Early China According to the Lie Nü Chuan*. Washington, D.C.: Catholic University of America Press, 1945. Somewhat outdated translation and study, but the only one available.

Rafals, Lisa. *Sharing the Light: Representations of Women and Virtue in Early China*. Albany: State University of New York Press, 1998. Study of the status of women in early China, largely based on the 烈女傳.

UNIT 4: 孟子

Lau, D. C., trans. *Mencius*. Harmondsworth, Eng.: Penguin, 1970.

Legge, James, trans. *The Confucian Classics*. Vol. 2. London: Oxford University Press, 1861. The classic Victorian translation of 孟子, often reprinted. Also includes the original Chinese text.

UNIT 5

DeWoskin, Kenneth J. and J. I. Crump Jr., trans. *In Search of the Supernatural: The Written Record*. Stanford, CA: Stanford University Press, 1996. Complete translation of the 搜神記.

UNIT 6: 莊子

Graham, A. C. *Chuang-Tzu: The Seven Inner Chapters and Other Writings from the Book Chuang-tzu*. London: George Allen and Unwin, 1981. The most philosophically thoughtful translation. However, it is based on Graham's "reconstruction" of the text (which involves substantial rearranging) and is therefore rather difficult to use as a consulting gloss.

Watson, Burton. *The Complete Works of Chuang Tzu*. New York: Columbia University Press, 1968. The more widely available abridged version (*Chuang Tzu: Essential Writings*) includes a translation of the 秋水 chapter.

Japanese *Kanbun* Renderings of the Texts

Kanbun interpretations of literary Chinese texts vary greatly from interpreter to interpreter, and styles of rendering have changed over the centuries. Since Japanese pronunciation of the text's vocabulary will be based on a particular *kanbun* reading, I have found it far too unwieldy to supply a Japanese pronunciation index. However, I include here romanized *kanbun* renderings of the texts (with the exception of the lesson texts in Unit 5, because I was unable to find a published *kanbun* rendering of them). In this way, students may compare a typical *kanbun* version with the version they work out from a "literary Chinese" perspective.

My versions here are adapted from the ones found in the Taishō era compendium, the *Kanbun sōsho* 漢文叢書 (Tsukamoto Tetsuzō 塚本哲三, ed.; Yūhōdō, 1920-22). Occasionally the *kanbun* grammatical and semantic interpretations of the texts will vary somewhat from the ones I have presented in the notes.

LESSON 1

Mei wo shiru mono wa ame wo uramizu, onore wo shiru mono wa hito wo uramizu.

Ka wa toku wo hossuru ni shō ji, fuku wa mizukara kinzuru ni shōzu. Seijin wa kokoro wo motte jimoku wo mizubiki, shōjin wa jimoku wo motte kokoro wo mizubiku.

Zen wo nasu mono wa, ame mukuyuru ni toku wo motte shi, fuzen wo nasu mono wa, ame mukuyuru ni ka wo motte su.

LESSON 2

Kunshi wa shūshin no urei atte itchō no urei nashi, michi ni shitagatte okonai, ri ni shitagatte ii, ki ni mo i wo kuwaezu, do ni mo nan wo kuwaezu.

Tenka michi wo ushinaute nochi ni jingi shō ji, kokuka osamarazu shite nochi ni kōshi shōzu.
Min sōshi wakatazu shite nochi ni jikei shō ji, michi gyaku shi toki han shite nochi ni kenbō
shōzu.

LESSON 3

Banbutsu sono moto wo uru mono wa shōji, hyakuji sono michi wo uru mono wa naru. Michi no
aru tokoro wa tenka kore ni ki shi, toku no aru tokoro wa tenka kore wo tōtobu. Jin no aru tokoro
wa tenka kore wo ai shi, gi no aru tokoro wa tenka kore wo osoru. Oku moreba tami kore wo sari,
mizu asakereba uo kore wo nogare, ki takakereba tori kore ni shuku shi, toku atsukereba shi kore ni
omomuku. Rei aru mono wa tami kore wo osore, chūshin aru mono wa shi kore ni shi su.

LESSON 4

Sei no Kan Kō taishin no tame ni sake wo sonae, ki suru ni nitchū wo motte su. Kan Chū okurete
itaru. Kan Kō shō wo agete motte kore ni nomashimu. Kan Chū nakaba sake wo sutu. Kan Kō
iwaku, ki shite okurete itari, nomashite sake wo suturu wa, rei ni oite nani naran ya to. Kan Chū
kotaete iwaku, shin kiku sake ireba shita ide, shita izureba ken ushinai. Ken ushinau mono wa mi
suteraru to. Shin hakaru ni, mi wo suturu wa sake wo suturu ni shikaji to. Kan Kō waratte iwaku,
chūfu tatte za ni tsuke to.

LESSON 5

Sōshi heii wo kite motte tagayasu. Ro kun hito wo shite yuite yū wo itasashimu. Iwaku, kou kore
wo motte i wo osameyo to. Sōshi ukezu, han shite mata yuku, mata ukezu. Shisha iwaku, sensei
hito ni motomuru ni arazu, hito sunawachi kore wo kenzuru nomi, nan sure zo ukezaru to. Sōshi
iwaku, shin kore wo kiku, hito ni ukuru mono wa hito wo osore, hito ni ataūru mono wa hito ni
ogoru to. Tatoi shi tamau koto arite ware ni ogorazu to mo, ware yoku osoruru koto nakaran ya
to. Tsui ni ukezu. Kōshi kore wo kiite iwaku, San no gen wa, motte sono setsu wo mattu suru ni
tareri to.

LESSON 6

Chō Kanshi hei wo agete Sei wo semu. Gunchū ni rei suraku, aete isamuru mono araba tsumi shi ni
itaran to. Kō wo kiru no shi, na wo Kō Ro to iu mono, Kanshi wo bōken shite ōi ni warau. Kanshi
iwaku, shi nani wo ka warau to. Kotaete iwaku, shin ni sunawachi shukushō ari to. Kanshi iwaku,
motte kore wo toku araba sunawachi ka nari, motte kore wo goku nakunba sunawachi shi sen to.
Kotaete iwaku, kuwa toru no toki ni atatte, Shin ga rinka no fu to sai to tomo ni den ni yuki, sōchū
no onna wo mite, yorite yuite kore wo ou ni, uru atawazu shite kaeri kaeru, sono tsuma ikatte
kore wo sariki. Shin wa kono kō wo warau nari to. Kanshi iwaku, ima ware kuni wo utte, kuni wo
ushinawazu, kore waga kō nari to. Koko ni oite shi wo yamete kaerinu.

LESSON 7

Haku Ga Shi kin wo ko shite, Shōshi Ki kore wo kiku ni, ko ni atatte, kokorozashi Taizan ni areba, Shōshi Ki iwaku, yoi ka na kin wo ko suru to, gigi ko to shite Taizan no gotoshi to. Shōsen no kan ni shite, kokorozashi ryūsui ni areba, Shōshi Ki mata iwaku, yoi ka na kin wo ko suru koto, shōshō ko to shite ryūsui no gotoshi to. Shōshi Ki shi shite, Haku Ga kin wo yaburi gen wo tachi, mi wo ouru made mata kin wo ko sezu. Omoeraku yo ni tame ni kin wo ko suru ni taru mono nashi to. Hitori kin wo ko suru koto kaku no gotoku naru nomi ni arazaru nari, kensha mo mata shikari. Kensha ari to iedomo, shika mo motte kore ni tsugu koto nakunba, kensha nani ni yorite chū wo tsukusan ya. Ki wa onozukara senri ni itaru mono narazu, Haku Raku wo matte nochi ni itaru nomi.

LESSON 8

Shin no Boku Kō katsute idete sono shunba wo ushinau. Mizukara yuite kore wo motomuru ni, hito no sude ni sono uma wo koroshite, masa ni tomo ni sono niku wo kurau wo miru. Boku Kō itte iwaku, kore waga shunba nari to. Sho nin mina osorete tatsu. Boku Kō iwaku, ware kiku, shunba no niku wo kurōte sake wo nomazaru mono wa hito wo korosu to. Sunawachi tsuide wo motte kore ni sake wo nomashimu. Uma wo korosu mono mina hajite sariki. Oru koto sannen ni shite, Shin, Shin no Boku Kō wo semete kore wo kakomu. Ōji baniku wo kuraishi mono, ai itte iwaku, motte ide shi shite, uma wo kurai sake wo eshi no on ni hōzubeshi to. Tsui ni kakomi wo tsuiyasu. Boku Kō tsui ni motte nan wo goki Shin ni katsu wo e, Kei Kō wo ete ite kaereri. Kore toku idete fuku kaereri nari.

LESSON 9

Bishi Ka Ei kun ni ai seraru. Ei koku no hō, hisoka ni kimi no kuruma ni ga sureba, tsumi getsu seraru. Bishi Ka ga haha yamu ya, hito kiite yoru yuite kore wo tsugu. Bishi Ka hoshii mama ni kimi no kuruma ni ga shite izu. Kimi kore o kiite, kore wo ken to shite iwaku, kō naru ka na, haha no tame no yue ni getsuzai wo okasu to. Kimi ka'en ni asobu. Bishi Ka momo wo kurōte amashi to shi, tsukusazu shite kimi ni hōzu. Kimi iwaku, ware wo ai shite sono kōmi wo wasuru to. Bishi Ka iro otoroete ai yurubi, tsumi wo kimi ni uru ni oyonde, kimi iwaku, kore moto katsute waga kuruma wo itsuharite ga shi, mata katsute ware ni kurawashimuru ni yotō wo motte seri to. Yue ni Shi Ka no kō wa imada kanarazushimo hajime ni hen zezaru nari, saki ni wa ken to serare, nochi ni wa tsumi wo etaru mono wa, ai zō no hen wo shō zeshi nari.

LESSON 10

Anshi masa ni So ni shi sen to su. So ō kore wo kiki, sayū ni itte iwaku, An Ei wa, Sei no ji ni naraeru mono nari. Ima masa ni kuru. Ware kore wo hazukashimen to hossu. Nani wo motte sen to. Sayū kotaete iwaku, sono kuru wo tamesu ya, shin kou, hitori wo bakushi, ō wo sugite yukan. Ō ie, nan suru mono zo to. Kotaete iwan, Seijin nari to. Ō ie, nani ni zasu to. Iwan, tō ni zasu to. Anshi itaru. So ō, Anshi ni sake wo tamau. Sake takenawa ni shite ri futari, hitori wo bakushite, ō ni itaru.

Ō iwaku, baku suru mono wa nan suru mono zo to. Kotaete iwaku, Seijin nari. Tō ni zasu to. Ō, Anshi wo mite iwaku, Seijin motoyori tō wo yoku suru ka to. Anshi seki wo sake, kotaete iwaku, Ei kore wo kiku, tachibana, Wainan ni shōzureba sunawachi tachibana to nari, Waihoku ni shōzureba sunawachi karatachi to naru. Ha itazura ni ainite, sono mi aji onajikarazu. Shikaru yuen no mono wa nan zo ya. Suito kotonareba nari. Ima tami, Sei ni seichō shite tō sezu, Sō ni ireba sunawachi tōsu, Sono suito, tami wo shite tō wo yoku seshimuru koto naki wo en ya to.

LESSON 11

Sō Matsu wa Ro no hito nari. Yūryoku wo motte Ro no Sō Kō ni tsukau. Sō Kō chikara wo konomu. Sō Matsu Ro no shō to nari, Sei to tatakaite, mi tabi haiboku su. Ro no Sō Kō osoru. Sunawachi Sui yū no chi wo ken ji, motte wa su. Nao mata motte shō to nasu. Sei no Kan Kō Ro to Ka ni kai shite chikawan koto wo yurushi, Kan Kō to Sō Kō to sude ni danjō ni chikau. Sō Matsu hishu wo torite Sei no Kan Kō wo obiyakasu. Kan Kō no sayū aete ugoku mono nashi. Shikōshite toite iwaku, shi masa ni nani wo hossen to suru ka to. Sō Matsu iwaku, Sei tsuyoku, Ro yowaku shite, taikoku Ro wo okasu. Mata sude ni hanahada shi. Ima Ro no shiro yabure sunawachi Sei no sakai wo assu. Kimi sore kore wo hakare to. Kan Kō sunawachi yurushite kotogotoku Ro no shinchī wo kaesu. Sude ni sude ni iu. Sō Matsu sono hishu wo tōjite, dan wo kudarite hokumen shi, gunshin no kurai ni tsuku. Ganshoku hen zezu, jirei moto no gotoshi. Kan Kō ikarite sono yaku ni somukan to hossu. Kan Chū iwaku, fuka nari. Sore shōri wo musabori motte mizukara kokoroyokushi, shin wo shokō ni sutete tenka no tasuke wo ushinawan yori wa, kore wo atauru ni shikazu to. Koko ni oite, Kan Kō sunawachi tsui ni Ro no shinchī wo saku. Sō Matsu mi san tatakaite ushinaishi tokoro no chi, kotogotoku mata Ro ni atau.

LESSON 12

Sono nochi hyaku roku jū yū shichi nen ni shite Go ni Sen Sho no koto ari. Sen Sho wa Go no Dō yū no hito nari. Go Shisho no So wo nigete Go ni yuku ya, Sen Sho no nō wo shiru. Go Shisho sude ni Go Ō Ryō ni mamie, toku ni So wo utsu no ri wo motte su. Go Kōshi Kō iwaku, kano Go Un no fu kei mina So ni shishi, shikōshite Un So wo utte to iu. Mizukara tame ni shishū wo hōzen to hossuru nari. Yoku Go no tame ni suru ni arazu to. Go Ō sunawachi yamu. Go Shisho Kōshi Kō no Go Ō Ryō wo korosan to hossuru wo shiri, sunawachi iwaku, kano Kō masa ni naishi aran to su, imada toku ni gaiji wo motte subekarazu to. Sunawachi Sen Sho wo Kōshi Kō ni susumu. Kō no chichi wo Gō Ō Shohan to iu. Shohan no otōto sannin. Tsugi wo Yosai to ii, tsugi wo Ibatsu to ii, tsugi wo Kishi Satsu to iu. Shohan Kishi Satsu no ken wo shirite, taishi wo tatezu. Ji wo motte santei ni tsutae, tsui ni kuni wo Kishi Satsu ni itasan to hossu. Shohan sude ni shisu. Yosai ni tsutau. Yosai shisu. Ibatsu ni tsutau. Ibatsu shisu. Masa ni Kishi Satsu ni tsutaubeshi. Kishi Satsu nogarete tatsu koto wo gaenzezu. Go hito sunawachi Ibatsu no ko Ryō wo tatete ō to nasu. Kōshi Kō iwaku, keitei no ji wo motte seshimen ka, Kishi masa ni tatsubeshi. Kanarazu ko wo motte sen ka. Sunawachi Kō wa shin no tekishi nari. Masa ni tatsubeshi to. Yue ni katsute hisoka ni bōshin wo yashinai, motte tattan koto wo motomu. Kō sude ni Sen Sho wo e, yoku kore wo kaku to shite matsu.

LESSON 13

Kyūnen ni shite, So no Hei Ō shisu. Haru Go Ō Ryō So no mo ni yoran to hosshi, sono ni tei Kōshi Gaiyo Shokuyō wo shite, hei ni shō to shite So no Sen wo kakomashime, Enryō no Kishi wo Shin ni tsukaiseshime, motte shokō no hen wo miru. So hei wo hasshi, Go no shō Gaiyo Shokuyō no michi wo tatsu. Go no hei kaeru wo ezu. Koko ni oite Kōshi Kō Sen Sho ni iite iwaku, Kono toki ushinaubekarazu. Motomezunba nani wo ka en. Katsu Kō wa shin no ōshi nari. Masa ni tatsubeshi. Kishi kuru to iedomo ware wo haisezaru nari to. Sen Sho iwaku, Ō Ryō korosubeki nari. Haha oite ko yowakashi. Shikōshite ryō tei hei ni shō to shite So wo utsu. So sono ushiro wo tatsu. Hōkon Go soto So ni kurushinde uchi munashiku, kokkō no shin nashi. Kore ware wo ikan to mo suru nashi to. Kōshi Kō tonshu shite iwaku, Kō no mi wa shi no mi nari to. Shigatsu heishi, Kō kōshi wo kusshitsu no uchi ni fusete, sake wo sonaete Ō Ryō wo kou. Ō Ryō hei wo shite chinseshime, kyū yori Kō no ie ni itaru. Monko kaihei no sayū, mina Ō Ryō no shinseki nari. Kyōritsu shite jishi, mina chōhi wo motsu. Sake sude ni takenawa ni shite Kōshi Kō itsuwarite sokushitsu to nashi, kusshitsuchū ni iru. Sen Sho wo shite hishu wo gyosha no fukuchū ni okite kore wo susumeshimu. Sude ni ō no mae ni itaru. Sen Sho uo wo saki, yorite hishu wo motte Ō Ryō wo sasu. Ō Ryō tachidokoro ni shisu. Sayū mo mata Sen Sho wo korosu. Ō no hito jōran su. Kōshi Kō sono fukukō wo idashi, motte Ō Ryō no to wo seme, kotogotoku kore wo horobosu. Tsui ni jiritsu shite ō to naru. Kore wo Kōryo to nasu. Kōryo sunawachi Sen Sho no ko wo hōji, motte jōkei to nasu.

LESSON 14

Sono nochi shichijūyo nen ni shite Shin ni Yo Jō no koto ari. Yo Jō wa Shin no hito nari. Moto katsute Han shi oyobi Chūkō shi ni tsukaete na wo shiraruru tokoro nashi. Sarite Chi Haku ni tsukau. Chi Haku hanahadashiku kore wo sonchō su. Chi Haku Chō Jō Shi wo utsu ni oyobi, Chō Jō Shi Kan Gi to hakarigoto wo awase, Chi Haku wo horobosu. Chi Haku no nochi wo horoboshite, sono chi wo sanbun su. Chō Jō Shi, mottomo Chi Haku wo urami, sono kashira ni urushi shite motte inki to nasu. Yo Jō sanchū ni tontō shite iwaku, aa, shi wa onore wo shiru mono no tame ni shishi, jo wa onore wo yorokobu mono no tame ni katachizukuru. Ima Chi Haku ware wo shiru. Ware kanarazu tame ni ada wo mukuite shishi, motte Chi Haku ni hōzeba, sunawachi waga konpaku hajizu to. Sunawachi meisei wo henjite keijin to nari, kyū ni irite shichū ni nuri, hishu wo sashihasami, motte Jō Shi wo sasan to hossu. Jō Shi shi ni yukite kokoro ugoku. Shi wo nuru no keijin wo toraete toeba, sunawachi Yo Jō nari. Uchi ni tōhei wo motsu. Iwaku, Chi Haku no tame ni ada wo hōzen to hossu to. Sayū, kore wo chūsen to hossu. Jō Shi iwaku, kare wa gijin nari. Ware, tsutsushimite kore wo saken nomi. Katsu Chi Haku horobi nochi naku shite, sono shin tame ni ada wo mukuin to hossu. Kore tenka no kenjin nari to. Tsui ni yurushite kore wo sarashimu. Oru koto shibaraku shite Yo Jō mata mi ni urushi shite rai to nari, tan wo nomite a to nari, keijō wo shite shirubekarazarashime, yukite shi ni kou. Sono tsuma shirazaru nari. Yukite sono tomo wo miru. Sono tomo kore wo shirite iwaku, nanji wa Yo Jō ni arazu ya to. Iwaku, Ware kore nari to. Sono tomo tame ni nakite iwaku, shi no sai wo motte shi, shitsu wo ishite Jō Shi ni shinji seba, Jō Shi kanarazu shi wo kinkō sen. Shi wo kinkō seba, sunawachi hossuru tokoro wo nase. Kaette yasukarazu ya. Nanzo sunawachi

mi wo sokonai, katachi wo kurushime, motte Jō Shi ni mukuin koto wo motomen to hossuru. Mata katakarazu ya to. Yo Jō iwaku, sude ni sude ni shitsu wo ishite hito ni shinji shite, shikōshite kore wo korosan koto wo motomu. Kore nishin wo idaki, motte sono kimi ni tsukauru nari. Katsu waga nasu tokoro no mono wa kiwamete kataki nomi. Shikaredomo kore wa nasu yuen no mono wa, masa ni motte tenka kōsei no jinshin to nari nishin wo idaki, motte sono kimi ni tsukauru mono wo hazukashimen to suru nari to.

LESSON 15

Sude ni saru. Kore wo shibaraku shite, Jō Shi izuru ni atari, Yo Jō, masa ni sugubeki tokoro no kyōka ni fusu. Jō Shi hashi ni itareba, uma odoroku. Jō Shi iwaku, kore kanarazu kore Yo Jō naran to. Hito wo shite kore wo towashimuru ni hatashite Yo Jō nari. Koko ni oite Jō Shi sunawachi Yo Jō wo semete iwaku, Shi katsute Han Chūkō shi ni tsukaezarishi ya. Chi Haku kotogotoku kore wo horoboshite shikaru ni shi tame ni ada wo hōzezu shite, kaette shitsu wo ishite Chi Haku ni shin tari. Chi Haku mo mata sude ni shiseri. Shikaru ni shi hitori nani wo motte ka kore ga tame ni ada wo mukuyuru no fukaki ya to. Yo Jō iwaku, shin Han Chūkō shi ni tsukaetari. Han Chūkō shi mina shūjin mote ware wo gūseri. Ware yue ni shūjin mote kore ni mukuitari. Chi Haku ni itarite wa, kokushi mote ware wo gūseri. Ware yue ni kokushi mote kore ni mukuyu to. Jō Shi kizen to shite tansoku shite nakite iwaku, aa Yōshi, shi no Chi Haku no tame ni suru, na sude ni nareri. Shikōshite kajin no shi wo yurusu koto mo mata sude ni tareri. Shi sore mizukara hakarigoto wo nase. Kajin mata shi wo yurusazaran to. Hei wo shite kore wo kakomashimu. Yo Jō iwaku, shin kiku meishu wa hito no bi wo ōwazu, shikōshite chūshin wa na ni shisuru no gi ari to. Saki ni kimi sude ni shin wo kansha su. Tenka kimi no ken wo shōsezaru nashi. Konnichi no koto, shin motoyori chū ni fukusen. Shikaredomo negawaku wa kimi no koromo wo koite kore wo uchi, motte ada ni mukuyuru no i wo itasaba, sunawachi shisu to iedomo uramiji, aete nozomu tokoro ni arazaru nari. Aete fukushin wo hiku nomi to. Koko ni oite Jō shi ōi ni kore wo gi to su. Sunawachi tsukai wo shite koromo wo jishite Yo Jō ni ataeshimu. Yo Jō ken wo nuki, mitabi odorite kore wo uchite iwaku, ware motte shimo Chi Haku ni mukuyubeshi to. Tsui ni ken ni fushite jisatsu su. Shisuru no hi, Chō koku no shi shi kore wo kikite mina tame ni teikyū su.

LESSON 16

Sono nochi shijūyo nen ni shite Shi ni Jō Sei no koto ari. Jō Sei wa Shi no Shinsei ri no hito nari. Hito wo koroshite ada wo sakete, bo shi to tomo ni Sei ni yuki, to wo motte koto to nasu. Kore wo hisashūshite, Bokuyō no Gen Chūshi Kan no Ai Kō ni tsukae, Kan no shō Kyō Rui to geki ari. Gen Chūshi chū wo osorete, nigesarite asobi, hito no motte Kyō Rui ni hōzubeki mono wo motomu. Sei ni itaru. Seijin aru mono iu, Jō Sei wa yūkan no shi nari. Ada wo sakete tosha no aida ni kakuru to. Gen Chūshi mon ni itarite koi shibashiba hansu. Shikaru nochi sake wo sonaete mizukara Jō Sei no haha no mae ni shōsu. Sake takenawa ni shite Gen Chūshi ōgon hyaku itsu wo hōjite susumite Jō Sei no haha no ju wo nasu. Jō Sei odorokite sono atsuki wo ayashimi, kataku Gen Chūshi ni shasu. Gen Chūshi kataku susumu. Shikōshite Jō Sei shashite iwaku, shin saiwai ni rōbo ari. Ie mazushiku

shite kakuyū su. Motte kōto motte tanseki kanzei wo e, motte shin wo yashinaubeshi to nasu. Shin no kyōyō sonawaru. Aete Chūshi no tamamono ni atarazu to. Gen Chūshi hito wo sake, yorite Jō Sei no tame ni iite iwaku, shin ada arite, shokō ni kōyū suru koto ōshi. Shikaru ni Sei ni itari, hisoka ni sokuka no gi hanahada takaki wo kiku. Yue ni hyaku kin wo susumuru mono wa, masa ni motte taijin no sorei no tsuie to nashi motte sokuka no kan wo majiuru wo en to su. Ani aete motte kyūbo suru aran ya to. Jō Sei iwaku, shin no kokorozashi wo kudashi, mi wo hazukashime, shisei ni orite to suru yuen no mono wa, tada ni motte rōbo wo yashinawo saiwai to su. Rōbo ari, Sei no mi imada aete motte hito ni yurusazaru nari to. Gen Chūshi kataku yuzuru. Jō Sei tsui ni ukuru wo gaenzezu. Shikaredomo Gen Chūshi tsui ni hinshu no rei wo sonaete saru.

LESSON 17

Kore wo hisashūhite Jō Sei no haha shisu. Sude ni sude ni hōmurite fuku wo nozoku. Jō Sei iwaku, aa Sei wa sunawachi shisei no hito, tō wo koshi motte hōru. Shikaru ni Gen Chūshi wa sunawachi shokō no keishō nari. Senri wo tōshi to sezu, shaki wo magete shin ni majiwaru. Shin no kore wo matsu yuen wa itarite sensen nari. Imada taikō no motte shōsubeki mono arazu. Shikaru ni Gen Chūshi hyakukin wo hōjite shin no ju wo nasu. Ware ukezu to iedomo, shikaredomo kore tada ni fukaku Sei wo shireba nari. Sore kenja wa kanfun gaisai no i wo motte, kyūheki no hito wo shinshin su. Shikōshite Sei hitori izukunzo mokuzen to shite yamu koto wo en ya. Katsu zenjitsu Sei wo yō seshi toki, Sei tada ni rōbo wo motte su. Rōbo ima tennen wo motte owareri. Sei masa ni onore wo shiru mono no tame ni mochiiraren to su to. Sunawachi tsui ni nishi Bokuyō ni itari, Gen Chūshi wo mite iwaku, zenjitsu Chūshi ni yurusazarishi yuen no mono wa, tada ni shin no aru wo motte su. Ima fukō ni shite haha tennen wo motte owaru. Chūshi no ada wo mukuin to hossuru tokoro no mono wa tare to nasu. Kou koto ni shitagau koto wo en to. Gen Chūshi tsubusa ni tsugete iwaku, shin no ada wa Kan no shō Kyō Rui nari. Kyō Rui wa mata Kan kun no kifu nari. Sōzoku seita kyōsho heiei hanahada mōku. Shin hito wo shite kore wo sasashimen to hossu. Shū tsui ni yoku nasu nashi. Ima sokuka saiwai ni shite sutezu. Kou sono shaki sōshi sokuka no hoyoku to narubeki mono wo masan to. Jō Sei iwaku, Kan no Ei to aisaru, chūkan hanahadashikuwa tōkarazu. Ima hito no shō wo korosu ni, shō wa mata kokukun no shin nari. Kore sono ikioi, tanin wo motte subekarazu. Tanin wa tokushitsu wo shōzuru naki atawazu. Tokushitsu wo shōzureba sunawachi go moru. Go morureba, kore Kan kuni wo agete Chūshi to ada to naran. Ani ayaukarazu ya to. Tsui ni shaki jinto wo shasu.

LESSON 18

Jō Sei sunawachi jishi hitori yukite ken wo tsukite Kan ni itaru. Kan no shō Kyō Rui masa ni fujō ni zasu. Heigeki wo jishite eiji suru mono hanahada ōshi. Jō Sei tadachi ni irite kai ni noborite Kyō Rui wo sashikorosu. Sayū ōi ni midaru. Jō Sei taiko shite gekisassuru tokoro no mono sūjū nin. Yorite mizukara omote wo hishi, manako wo kesshi, mizukara hōrite harawata wo idashi, tsui ni motte shisu. Kan Jō Sei no shi wo tori, shi ni sarashi, kōmon suredomo tare no ko to shiru mono nashi. Koko ni oite Kan kore wo kōken su. Yoku shō Kyō Rui wo korosu mono wo iu mono

araba, senkin wo ataen to. Kore wo hisashūsuredomo shiru mono nashi. Sei no ane Ei hito no Kan no shō wo sekisatsu seshi mono ari. Zoku erarezu, kuni sono meisei wo shirazu, sono shi wo sarashite kore ni senkin wo kaku to kiki, sunawachi oyū shite iwaku, sore kore waga otōto ka. An. Gen Chūshi waga otōto wo shiru to. Tachidokoro ni tachite Kan no shi ni yuku. Shikōshite shiseshi mono wa hatashite Sei nari. Shi ni fushi, koku suru koto kiwamete kanashi. Iwaku, kore Shi no Shinsei ri no iwayuru Jō Sei to iu mono nari to. Shi no yuku mono moromoroshūjin mina iwaku, kono hito waga kokushō wo bōgyaku su. Ō kakete sono meisei wo senkin ni aganau. Fujin kikazu ya. Nanzo aete kitarite kore wo shiru ya to. Ei kore ni kotaete iwaku, kore wo kikeri. Shikaredomo Sei no ojoku wo kōmurite shihan no aida ni jiki suru yuen no mono wa, rōbo saiwai ni tsutsuga naku, shō imada kasezarishi ga tame nari. Shin sude ni tennen wo motte kasei shi, shō sude ni otto ni kaseri. Gen Chūshi sunawachi sasshi, waga otōto wo kon'ō no uchi yori agete kore ni majiwaru. Taku asshi. Ikan subeken. Shi moto yori onore wo shiru mono no tame ni shisu. Ima sunawachi shō nao aru no yue wo motte omoku jikei shi, motte jū wo tatsu. Shō sore ikan zo, mi wo bossuru no chū wo osorete tsui ni kentei no na wo horobosan ya to. Ōi ni Kan no shijin wo odorokasu. Sunawachi ōi ni ten wo yobu mono mitabi, tsui ni oyū hiai shite Sei no katawara ni shisu. Shin So Sei Ei kore wo kiki, mina iwaku, hitori Sei nomi no nō ni arazaru nari. Sunawachi sono ane mo mata retsujo nari. Saki ni Sei wo shite makoto ni sono ane junin no kokorozashi naku, gai wo sarasu no nan wo omonzezu, kanarazu ken wo koyuru senri motte sono na wo tsurane, shitei tomo ni Kan no shi ni riku seraruru wo shirashimeba, mata imada kanarazu shimo aete mi wo motte Gen Chūshi ni yurusazaran. Gen Chūshi mo mata hito wo shirite yoku shi wo etari to iubeshi to.

LESSON 19

Hō Ji wa dōshō no jo, Shū no Yū Ō no kō nari. Hajime Ka no ogorouru ya, Hō jin no shin kashite ni ryō to nari, ōtei ni dōshite itte iwaku, ware wa Hō no ni kun nari, to. Ka kō, kore wo korosan to suten to wo boku suru ni, kitsu naru nashi. Sono awa wo ukete kore wo osamen koto wo boku suru ni shika mo kitsu nari. Sunawachi hei wo shiku. Ryō tachimachi miezu. Shikōshite awa wo tokuchū ni osame, sunawachi kore wo kō ni oku. Shū ni itaru made aete hiraku mono nashi. Shū no Rei Ō no sue ni oyonde, hiraite kore wo miru. Awa, niwa ni nagarete haraubekarazu. Ō, fujin wo shite hadaka ni shite kore ni sawagashimureba, kashite kengan to narite kōkyū ni ireri. Kyū no dōshō imada shin shite, kore ni au ari, sude ni kei shite harami, Sen Ō no toki ni atatte umeri. Otto naku shite nyū su. Osorete kore wo sutsu. Kore yori saki, dōyō ari. Iwaku, yamaguwa no yumi, yomogi no yamagui, makoto ni Shūkoku wo horobosan to. Sen Ō kore wo kikeru nochi ni, hito no fusai shite yamaguwa no yumi, yomogi no yamagui no utsuwa wo ureru mono ari. Ō toraete kore wo rikusheshimen to su. Fusai yoru nogare, dōshō no jo ni suterarete yoru gō ai suru mono aru wo kikite kore wo tori, tsui ni Hō ni kakuru. Chōjite bikō nari. Hō no hito Kō, goku ari, kore wo kenjite motte aganau. Yū Ō ukete kore wo heishi, tsui ni Hō Kō wo yurusu. Yue ni gōshite Hō Ji to iu. Sude ni shite ko Hakufuku wo umu. Yū Ō sunawachi kō no Shin Kō no jo wo haishite, Hō Ji wo tatete kō to nashi, taishi Gikyū wo haishite, Hakufuku wo tatete taishi to nasu. Yū Ō, Hō Ji ni madoi, shutsunyū kore to tomo ni onakuji noru. Kokuji wo awaremazu, kuchi yokuryō toki narazu, motte

Hō Ji no i ni kanae, inshu ryūmen, shōyū mae ni ari, yo wo motte hiru ni tsugu. Hō Ji warawazu Yū Ō sunawachi sono warawan koto wo hosshite, bantan suredomo kotosara ni warawazu. Yū Ō hōsui, taiko wo tsukuri, kō no itaru areba sunawachi agu. Shokō kotogotoku itaru mo shikamo kō nashi. Hō Ji sunawachi ōi ni warau. Yū Ō kore wo yorokobashimen to hosshi, shibashiba tame ni suika wo agu. Sono nochi wa shinzerarezu, shokō itarazu. Chūkan no mono chūserare, tada Hō Ji ga koto kore shitagawaru. Shū ka ai hetsurai, hyakusei somukihanaru. Shin Kō sunawachi Sō Sei Kenjū to tomo ni Yū Ō wo semu. Yū Ō hōsui wo agete hei wo mesu mo itaru nashi. Tsui ni Yū Ō wo Rizan no moto ni koroshi, Hō Ji wo toriko ni shi, kotogotoku Shū no takara wo totte saru. Koko ni oite shokō sunawachi Shin Kō ni tsuite, tomo ni moto no taishi Gikyū wo tatsu, kore wo Hei Ō to nasu. Kore yori nochi, Shū, shokō to kotonaru nashi. Shi ni iwaku, kakukakutaru sō Shū. Hō Ji kore wo horoboseri, to wa, kono ii nari. Shō ni iwaku, Hō shin ryō henji, makoto ni Hō Ji wo umu. Okotte Yū Ō ni haishi, kō to taishi to wo haisu. Hō wo agete hei wo itashi, kō no itarazaru wo warau. Shin Kō Shū wo uchi, hatashite sono shi wo horobosu.

LESSON 20

Shō no Mō Ka no haha nari. Mōbo to gōsu. Sono ie haka ni chikashi. Mōshi no osanakarishi toki, kiyū, bōkan no koto wo nashi yōyaku chikumai su. Mōbo no iwaku, kore waga ko wo kyosho suru yuen ni arazu. Sunawachi satte ichi no katawara ni shasu. Sono kigi, kojū genpai no koto wo nasu. Mōbo mata iwaku, kore waga ko wo kyosho suru yuen ni arazu. Mata utsutte gakyū no katawara ni shasu. Sono kigi sunawachi so tō wo mōke, yūjō shintai su. Mōbo no iwaku, shin ni motte waga ko wo okubeshi to. Tsui ni kore ni oru. Mōshi no chōzuru ni oyonde, riku gei wo manabi, tsui ni taiju no na wo nasu. Kunshi iu, Mōbo yoku zen wo motte kasu. Shi ni iwaku, kano shu taru mono wa ko, nani wo motte ka kore ni ataen, to wa, kono ii nari. Mōshi no osanakarishi yori, sude ni manande kaeru. Mōbo masa ni tsumugu. Tōte iwaku, gaku no itaru tokoro wa. Mōshi iwaku, jijaku nari. Mōbo tō wo motte sono shoku wo tatsu. Mōshi osorete sono yue wo tou. Mōbo no iwaku, shi no gaku wo haisuru wa, waga kono shoku wo tatsu ga gotoshi. Sore kunshi wa manabite motte na wo tate, toite sunawachi chi wo hiromu. Kore wo motte oru toki wa sunawachi anei, ugoku toki wa sunawachi gai wo tōzaku. Ima nanji kore wo haisu, kore shieki wo manukarezushite, motte kakan ni hanaruru koto naken. Nani wo motte ka shokuseki shite shoku shi, chūdō ni shite haishite nasazaru ni kotonaran. Mushiro yoku sono fūshi ni kisu to mo, shikamo nagaku ryōshoku ni toboshikarazaran ya. Jo wa sunawachi sono shoshoku wo haishi, dan wa sunawachi shūtoku wo okotaru. Settō wo nasazunba sunawachi ryōeki to naran nomi. Mōshi osorete taseki gaku wo tsutomete yamazū. Shishi ni shiji shi, tsui ni tenka no meiju to naru. Kunshi iu, Mōbo wa, hito no haha taru no michi wo shireri. Shi ni iwaku, kano shu taru mono wa ko, nani wo motte ka kore wo tsugen, to wa, kono ii nari.

LESSON 21

Mōshi sude ni metotte, masa ni shishitsu ni iran to su. Sono fu hadanugi ni shite uchi ni ari. Mōshi yorokobazu, tsui ni satte irazu. Fu, Mōbo ni jishite saran koto wo motomete iwaku, shō

kiku, fūfu no michi wa shishitsu ni azukarazu to, ima shō hisoka ni okotarite shitsu ni ari. Shika mo fūshi, shō wo mite, botsuzen to shite yorokobazu, kore shō wo kaku to suru nari. Fujin no gi kedashi kaku tarazu. Shuku ni shite kou fubo ni kaeran. Koko ni oite Mōbo, Mōshi wo yonde kore ni itte iwaku, kore rei ni, masa ni mon wo iran to suru ya, tare ka sonsu to tou. Kei wo itasu yuen nari. Masa ni dō ni noboran to suru ya, koe kanarazu agu. Hito wo imashimuru yuen nari. Masa ni ko ni iran to suru ya, shi wo kanarazu kudasu. Hito no ayamachi wo min koto wo osoruru nari. Ima shi, rei wo sassezu shite, rei wo hito ni semuru wa mata towakarazu ya. Mōshi sha shite tsui ni sono fu wo todomu. Kunshi iu, Mōbo wa rei wo shirite kobo no michi ni akiraka nari. Mōshi, Sei ni orite ureuru iro ari, Mōbo kore wo mite iwaku, shi ureuru iro aru ga gotoki wa nan zo ya. Mōshi iwaku, fukan nari to. Ijitsu kankyo shi ei wo yōshite tanzu. Mōbo kore wo mite iwaku, saki ni shi ga ureuru iro aru wo miru, fukan to iu. Ima ei wo yō shite tanzuru wa nan zo ya. Mōshi kotaete iwaku, Ka kore wo kiku, kunshi shōsuraku, mi kurai ni tsukite iyashiku mo uru koto wo nasazu. Shikashite shō wo ukete ei roku wo musaborazu. Shokō kikazareba, sunawachi sono kami ni tassezu, kiite mochiizareba, sunawachi sono chō wo fumazu to. Ima michi, Sei ni mochiirarezu, okonawan koto wo negaedomo haha oitari. Kore wo motte ureuru nari. Mōbo iwaku, sore fujin no rei wa, go han wo erabi, shushō wo ōi, kyūko wo yashinai, ishō wo nuu nomi. Yue ni keinai no shū arite keigai no kokorozashi nashi. Eki ni iwaku, chū ki ni ari, toguru tokoro nashi. Shi ni iwaku, hi naku gi naku, tada shu shoku kore hakarashimen to. Motte fujin ni sensei no gi naku shite san jū no michi aru wo iu nari. Yue ni toshi osanaki toki wa sunawachi fubo ni shitagai, idete ka suru toki wa sunawachi otto ni shitagai, fu shisuru toki wa sunawachi ko ni shitagau wa rei nari. Ima, shi wa seijin nari. Shikōshite ware oitari. Shi wa shi ga gi wo okonae, ware wa waga rei wo okonawan, to. Kunshi iu, Mōbo wa fudō wo shireri. Shi ni iwaku, sunawachi iro yoku, sunawachi warai, ikarazu shite kore oshiu, to wa, kono ii nari. Shō ni iwaku, Mōshi no haha, kyōka retsubun shi, ko wo sho shi kei wo erami, tairin ni shitagawashimu. Ko no gaku susumazareba, ki wo tachite kore wo shimesu. Ko tsui ni toku wo nashi, tōsei no kan tari.

LESSON 22

Mōshi Ryō no Kei Ō ni mamiyu. Ō iwaku, sō senri wo tō shi to sezu shite kitaru. Mata masa ni motte waga kuni wo ri suru aran to suru ka. Mōshi kotaete ikwaku, ō nan zo kanarazu shimo ri to iwan. Mata jingi aru nomi. Ō wa nani wo motte waga kuni wo ri sen to ii, taifu wa nani wo motte waga ie wo ri sen to ii, shi shojin wa nani wo motte wagami wo ri sen to ii, shōge komogomo ri wo torite, kuni ayaushi. Banjō no kuni, sono kimi wo shii suru mono wa, kanarazu senjō no ie nari. Senjō no kuni, sono kimi wo shii suru mono wa, kanarazu hyakujō no ie nari. Man ni sen wo tori, sen ni hyaku wo toraba, ōkarazu to nasazu. Iyashiku mo gi wo ato ni shite ri wo saki ni suru koto wo nasaba, uwazunba akazu. Imada jin ni shite sono shin wo isuru mono wa arazaru nari. Imada gi ni shite sono kimi wo nochi ni suru mono wa arazaru nari. Ō mata jingi to iwan nomi. Nan zo kanarazu shimo ri to iwan.

LESSON 23

Ryō no Kei Ō iwaku, kajin no kuni ni okeru ya, kokoro wo tsukusu nomi. Kadai kyō nareba, sunawachi sono tami wo Katō ni utsushi, sono zoku wo Kadai ni utsusu. Katō kyō naru mo mata shikari. Ringoku no matsurigoto wo sassuru ni, kajin no kokoro wo mochiuru ga gotoki mono nashi. Ringoku no tami sukunaki wo kuwaezu, kajin no tami ōki wo kuwaezaru wa, nan zo ya. Mōshi kotaete iwaku, ō tatakai wo konomeri. Kou tatakai wo motte tatoen. Tenzen to shite kore ni koshi, heijin sude ni sesshi, kō wo sute hei wo hiite hashiru. Aruiwa hyappo ni shite shikaru nochi ni todomari, aruiwa gojippo ni shite shikaru nochi ni todomaru. Gojippo wo motte, hyappo wo warawaba, sunawachi ikan. Iwaku, fuka nari. Tada hyappo narazaru nomi, kore mata hashiru nari. Iwaku, ō moshi kore wo shiraba, sunawachi tami no ringoku yori ōki wo nozomu nakare. Nō no toki ni tagawazareba, koku agete kuraubekarazaru nari. Sokuko ochi ni irazareba, gyobetsu agete kuraubekarazaru nari. Fukin toki wo motte sanrin ni ireba, saimoku agete mochiubekarazaru nari. Koku to gyobetsu to agete kuraubekarazu, saimoku agete mochiubekarazaru wa, kore tami wo shite sei wo yashinai shi wo sō shite urami nakarashimuru nari. Sei wo yashinai shi wo mo shite urami naki wa, ōdō no hajime nari. Go ho no taku, kore ni uuru ni kuwa wo motte seba, gojū no mono motte haku wo kirubeshi, kei ton kō tei no yashinai, sono toki wo ushinau nakuba, shichijū no mono motte niku wo kuraubeshi. Hyappo no den, sono toki wo ubau nakuba, sūkō no ie, motte uuru nakarubeshi. Shōjo no oshie wo tsutsushimi, kore ni kasanuru ni kōtei no gi wo motte seba, hanbaku no mono, dōro ni futai sezu. Shichijū no mono haku wo ki niku ni kurai, reimin uezu kogoezu shite, shikashite ō tarazaru mono wa, imada kore arazaru nari. Kō tei hito no shoku wo shoku shite ken suru wo shirazu. Michi ni gahyō arite hassuru wo shirazu. Hito shisureba, sunawachi iwaku, ware ni arazaru nari toshi nari to. Kore nan zo hito wo sashite kore wo koroshi, ware ni arazaru nari hei nari to iu ni koto naran. Ō, toshi wo tsumi suru koto nakuba, koko ni tenka no tami itaran.

LESSON 24

Mōshi Ryō no Jō Ō ni mamiyu. Idete hito ni katarite iwaku, kore wo nozomu ni jinkun ni nizu. Kore ni tsukite osoruru tokoro wo mizu. Sotsuzen to shite tōte iwaku, tenka izuku ni ka sadamaran. Ware kotaete iwaku, itsu ni sadamaran. Tare ka yoku kore wo itsu ni sen. Kotaete iwaku, hito wo korosu wo tashinamazaru mono yoku kore wo itsu ni sen. Tare ka yoku kore ni kumisen. Kotaete iwaku, tenka kumisezaru naki nari. Ō, kano nae wo shiru ka. Shichi hachi gatsu no aida, hideri sureba sunawachi nae karu. Ten yūzen to shite kumo wo okoshi, haizen to shite ame wo kudasaba, sunawachi nae botsuzen to shite kore ni okoru. Sore kaku no gotokuba, tare ka yoku kore wo todomen. Ima sore tenka no jinboku, imada hito wo korosu wo tashinamazaru mono arazaru nari. Moshi hito wo korosu wo tashinamazaru mono araba, sunawachi tenka no tami mina kubi wo hikite, kore wo nozoman. Makoto ni kaku no gotoku naraba tami no kore ni ki suru, nao mizu no hikuki ni tsuki haizen taru ga gotoshi. Tare ka yoku kore wo todomen.

LESSON 25

Sei no Sen Ō tōte iwaku, Sei Kan Shin Bun no koto, kiku wo ubekika. Mōshi kotaete iwaku, Chūji no to wa, Kan Bun no koto wo iu mono nashi. Kore wo motte kōsei tsutauru nashi. Shin imada kore

wo kikazaru nari. Yamu nakunba sunawachi ō ka. Iwaku, toku ika nareba, sunawachi motte ō taru beki. Iwaku, tami wo yasunjite ō taraba, kore wo yoku fusegu naki nari. Iwaku, kajin no gotoki mono motte tami wo yasunzubeki ka. Iwaku, ka. Iwaku, nani ni yorite waga ka naru wo shiru ya. Iwaku, shin kore wo Ko Kotsu ni kiku, iwaku, ō dōjō ni zasu. Ushi wo hiite dōka wo suguru mono ari. Ō kore wo mite iwaku, ushi izuku ni yuku. Kotaete iwaku, masa ni motte kane ni chinuran to su to. Ō iwaku, kore wo oke. Ware sono kokusoku to shite tsumi naku shite shichi ni tsuku ga gotoku naru ni shinobizu. Kotaete iwaku, shikaraba sunawachi kane ni chinuru wo haisen ka. Iwaku, nan zo haisubeken. Hitsuji wo motte, kore ni kae yo to. Shirazu kore ari ya. Iwaku, kore ari. Iwaku, kono kokoro motte ō taru ni taru. Hyakusei wa mina ō wo motte oshimu to nasu nari. Shin wa moto yori ō no shinobizaru wo shiru. Ō iwaku, shikari. Makoto ni hyakusei naru mono ari. Seikoku henshō to iedomo, ware nan zo ichigyū wo oshiman ya. Sunawachi sono kokusoku to shite tsumi naku shite shichi ni tsuku ga gotoku naru ni shinobizu. Yue ni hitsuji wo motte kore ni kauru nari. Iwaku, ō hyakusei no ō wo motte oshimu to nasu wo ayashimu nakare. Shō wo motte dai ni kau, kare izukun zo kore wo shiran. Ō moshi sono tsumi naku shite shichi ni tsuku wo itamaba, sunawachi gyū yō nan zo eraban. Ō waraite iwaku, kore makoto ni nan no kokoro zo ya. Ware sono sai wo oshinde, shikashite kore ni kauru ni hitsuji wo motte suru ni arazaru nari. Mube naru ka na, hyakusei no ware wo oshimu to iu ya. Iwaku, itamu naki nari. Kore sunawachi jin no jutsu nari. Ushi wo mite imada hitsuji wo mizareba nari. Kunshi no kinjū ni okeru ya, sono sei wo mite wa, sono shi wo miru ni shinobizu. Sono koe wo kikite wa, sono niku wo kurau ni shinobizu. Koko wo motte kunshi wa hōchū wo tōzakuru nari. Ō yorokonde iwaku, shi ni iu, tannin kokoro ari, ware kore wo sontaku su to wa, fūshi no ii nari. Sore ware sunawachi kore wo okonai, kaette kore wo motomete, waga kokoro ni ezu. Fūshi kore wo ii, waga kokoro ni oite sekiseki en taru ari. Kono kokoro no ō ni au yuen no mono wa nan zo ya.

LESSON 26

Iwaku, ō ni mōsu mono ari. Iwaku, waga chikara motte hyaku kin wo aguru ni taru, shikashite motte ichi u wo aguru ni tarazu. Mei wa motte shūgō no sue wo sassuru ni taru, shikashite yoshin wo mizu to. Sunawachi ō kore wo yurusan ka. Iwaku, ina. Ima on wa motte kinjū ni oyobu ni tari, shikashite kō wa hyakusei ni itarazaru wa, hitori nan zo ya. Shikaraba sunawachi ichi u no agarazaru wa, chikara wo mochiizaru ga tame nari. Yoshin no miezaru wa, mei wo mochiizaru ga tame nari. Hyakusei no yasunzerarezaru wa, on wo mochiizaru ga tame nari. Yue ni ō no ō tarazaru wa, nasazaru nari, atawazaru ni arazaru nari. Iwaku, nasazaru mono to atawazaru mono to no katachi wa, nani wo motte kotonaru. Iwaku, Taizan wo sashihashamite motte Hokukai wo koen to. Hito ni katarite iwaku, ware atawazu to. Kore makoto ni atawazaru nari. Chōja no tame ni shi wo sessu. Hito ni katarite iwaku, ware atawazu to. Kore nasazaru nari, atawazaru ni arazaru nari. Yue ni ō no ō tarazaru wa, Taizan wo sashihashamite motte Hokukai wo koyuru no rui ni arazaru nari. Ō no ō tarazaru wa, kore shi wo sessuru no rui nari. Waga rō wo rō to shite, motte hito no rō ni oyoboshi, waga yō wo yō to shite, motte hito no yō ni oyobosaba, tenka wa tanagokoro ni megurasubeshi. Shi ni iu, kasai ni kei shi, keitei ni itari, motte ka hō wo osamu to. Iu wa kono kokoro wo agete, kore wo kare ni

kuwauru nomi. Yue ni on wo oseba, motte shikai wo yasunzuru ni tari, on wo osazareba, motte saishi wo yasunzuru nashi. Inishie no hito, ōi ni hito ni suguru yuen no mono ta nashi. Yoku sono nasu tokoro wo osu nomi. Ima on wa motte kinjū ni oyobu ni tari, shikashite kō wa hyakusei ni itarazaru wa, hitori nan zo ya. Ken shite shikaru nochi ni keijū wo shiri, do shite shikaru nochi ni chōtan wo shiru. Mono mina shikari. Kokoro wo hanahadashi to nasu. Ō kou kore wo hakare. Somosomo ō kō hei wo okoshi, shi shin wo ayaukushi, urami wo shokō ni kamae, shikaru nochi kokoro ni kokoroyoki ka. Ō iwaku, ina. Ware nanzo kore wo kokoroyoshi to sen. Masa ni motte waga ōi ni hossuru tokoro wo motomen to suru nari. Iwaku, ō no ōi ni hossuru tokoro wa, kiku wo ubeki ka. Ō waraite iwazu. Iwaku, hikan kuchi ni tarazaru ga tame ka. Keidan tai ni tarazaru ka. Somosomo saishoku me ni miru ni tarazaru ga tame ka. Seion mimi ni kiku ni tarazaru ka. Benpei mae ni shirei suru ni tarazaru ka. Ō no shoshin mina motte kore wo kyōsuru ni tareri. Shikashite ni ō ani kore ga tame naran ya. Iwaku, Ina. Ware kore ga tame narazaru nari.

LESSON 27

Iwaku, shikaraba sunawachi ō no ōi ni hossuru tokoro shirubeki nomi. Tochi wo hiraki, Shin So wo chō seshime, chūgoku ni nozomite, shi I wo busen to hossuru nari. Kakunogotoku nasu tokoro wo motte, kakunogotoku hossuru tokoro wo motomuru wa, nao ki ni yorite uo wo motomuru ga gotoki nari. Ō iwaku, kaku no gotoku sore hanahadashiki ka. Iwaku, hotondo kore yori hanahadashiki ari. Ki ni yorite uo wo motomuru wa, uo wo ezu to iedomo, nochi no wazawai nashi. Kakunogotoku nasu tokoro wo motte, kakunogotoku hossuru tokoro wo motomeba, shinryoku wo tsukushite kore wo nashi, nochi kanarazu wazawai aran. Iwaku, kiku wo ubeki ka. Iwaku, Sū hito to So hito to tatakawaba, sunawachi ō motte izureka katsu to nasu. Iwaku, So hito katan. Iwaku, shikaraba sunawachi shō wa moto yori motte tai ni teki subekarazu. Ka wa moto yori motte shū ni teki subekarazau. Jaku moto yori motte kyū ni teki subekarazu. Kaidai no chi, hō sen ri naru mono kyū. Sei atsumete sono itsu wo tamotsu. Itsu wo motte hachi wo fuku suru wa, nani wo motte Sū no So ni teki suru ni koto naran ya. Nan zo mata sono moto ni kaerazaru. Ima ō matsurigoto wo hasshi jin wo hodokosaba, tenka no tsukauru mono wo shite mina ō no chō ni tatan to hosseshime, tagayasu mono wo shite mina ō no ya ni tagayasan to hosseshime, shōko wo shite mina ō no ichi ni zō sen to hosseshime, kōryo wo shite mina ō no michi ni iden to hosseshime, tenka no sono kimi wo nikuman to hossuru mono wo shite, mina ō ni omomuki uttaen to hosseshimu. Sore kaku no gotokuba, tare ka yoku kore wo todomen. Ō iwaku, ware kuraku shite koko ni susumu koto atawazu. Negawaku wa fūshi waga kokorozashi wo tasuke, akiraka ni motte ware wo oshie yo. Ware fubin to iedomo, kou kore wo shōshi sen. Iwaku, kōsan naku shite, kōshin aru mono wa, tada shi nomi yoku suru wo nasu. Tami no gotoki wa sunawachi kōsan nakereba, yotte kōshin nashi. Iyashiku mo kōshin nakereba, hō heki ja shi, nasazaru naki nomi. Tsumi ni ochiiru ni oyobi, shikaru nochi shitagatte kore wo kei su. Kore tami wo ami suru nari. Izukunzo jinjin kurai ni aru ari, tami wo ami suru wo shikamo nasubeken ya. Kono yue ni meikun wa tami no san wo sei shi, kanarazu aoide motte fubo ni tsukauru ni tari, fushite motte saishi wo yashinau ni tari, rakusai ni wa shūshin aki, kyōnen ni wa shibō ni manugareshime, shikaru nochi karite zen ni yukashimu. Yue ni tami no kore ni shitagau ya karoshi. Ima ya tami no san wo sei shi, aoide motte fubo ni tsukauru ni tarazu, fushite motte

nikumu tokoro shi yori hanahadashiki mono ari. Yue ni urei mo sakezaru tokoro ari. Moshi hito no hossuru tokoro wo shite, sei yori hanahadashiki koto nakarashimeba, sunawachi oyoso motte sei wo ubeki mono nan zo mochiizaran. Hito no nikumu tokoro wo shite shi yori hanahadashiki mono nakarashimeba, sunawachi oyoso motte urei wo sakubeki mono, nanzo nasazaran. Kore ni yoreba sunawachi iku, shikashite mochiizaru ari. Kore ni yoreba sunawachi motte urei wo sakubeshi, shikashite nasazaru nari. Kono yue ni hossuru tokoro, sei yori hanahadashiki mono ari. Nikumu tokoro shi yori hanahadashiki mono ari. Hitori kensha nomi kono kokoro aru ni arazaru nari. Hito mina kore ari. Kensha wa yoku ushinau koto naki nomi. Ittan no shi, ittō no kō, kore wo ureba sunawachi iki, ezareba sunawachi shisu. Koji to shite kore wo ataureba, michi wo yuku hito mo ukezu. Shukuji to shite kore wo ataureba, kitsujin mo isagiyoshi to sezaruru nari. Banshō wa sunawachi reigi wo benzezu shite kore wo uku. Banshō ware ni oite nani wo zo kuwaen. Kyūshitsu no bi saishō no hō, shiru tokoro no kyūbō no mono ware ni uru ga tame ka. Saki ni wa mi no shisuru ga tame ni shite ukezu. Ima wa kyūshitsu no bi no tame ni kore wo nasu. Saki ni wa mi no shisuru ga tame ni shite ukezu. Ima wa saishō no hō no tame ni kore wo nasu. Saki ni wa mi no shisuru ga tame ni shite ukezu. Ima wa shiru tokoro no kyūbō no mono no ware ni uru ga tame ni shite kore wo nasu. Kore mata motte yamubekarazaru ka. Kore wo kore sono honshin wo ushinau to iu.

LESSON 30

Tō no Bun Kō tōte iwaku, Tō wa shōkoku nari. Chikara wo tsukushite motte taikoku ni tsukau to mo, sunawachi manukaruru wo ezu. Kore wo ikani seba sunawachi kanaran. Mōshi kotaete iwaku, mukashi Dai Ō Hin ni oru. Teki hito kore wo okasu. Kore ni tsukauru ni hihei wo motte suredomo, manukaruru wo ezu. Kore ni tsukauru ni kenba wo motte suredomo, manukaruru wo ezu. Kore ni tsukauru ni shugyoku wo motte suredomo, manukaruru wo ezu. Sunawachi sono kirō wo atsumete kore ni tsugete iwaku, teki hito no hossuru tokoro no mono wa, waga tochi nari. Ware kore wo kiku, kunshi wa sono hito wo yashinau yuen no mono wo motte hito wo gaisezu to. Ni san shi nan zo kimi naki wo ureen. Ware kore wo saran to su to. Hin wo sari Ryōzan wo koe, Kizan no moto ni yū shi, oru. Hinjin iwaku, jinjin nari. Ushinaubekarazu to. Kore ni shitagau mono ichi ni ki suru ga gotoshi. Aru hito iwaku, yo no mamori nari. Mi no yoku nasu tokoro ni arazaru nari. Shi wo itasu mo saru nakare to. Kimi kou kono ni sha ni erabe.

LESSON 33

Shūsui toki ni itari, hyakusen Ka ni sosogu. Keiryū no dai, ryōshi shogai no aida, gyūba wo benzezu, koko ni oite ka Ka Haku kinzen to shite mizukara yorokobi, tenka no bi wo motte kotogotoku onore ni ari to nasu. Nagare ni shitagatte higashi shi, yukite Hoku Kai ni itaru. Hōmen shite miru ni, mizu no ha wo mizu. Koko ni oite ka Ka Haku hajimete sono menmoku wo megurashi, yō wo nozomite Jaku ni mukatte tanjite iwaku, yago ni kore ari iwaku, michi wo kiku koto hyaku ni shite motte onore ni shiku mono nashi to nasu to. Ware no ii nari. Katsu sore ware katsute Chūji no bun wo sukunashi to shi, shikashite Hakui no gi wo karoshi to suru mono wo kiite, hajime ware shinzezariki. Ima ni shite ware shi no kiwamegataki wo mitari. Ware shi no mon ni itaru ni arazunba sunawachi

ayaushi. Ware nagaku taihō no ie ni warawaren to. Hoku Kai Jaku iwaku, seia wa motte umi wo katarubekarazaru mono wa, kyo ni kakawareba nari. Kachū wa motte kōri wo katarubekarazaru mono wa, toki ni atsukereba nari. Kyokushi wa motte michi wo katarubekarazaru mono wa, oshie ni tsukanerareba nari. Ima nanji gaishi wo ide, taikai wo mite, sunawachi nanji no shū wo shiru. Nanji masa ni tomo ni tairi wo katarubekaran to su. Tenka no mizu, umi yori dai naru wa nashi, bansen no kore ni ki suru. Izure no toki ka todomaru wo shirazaredomo, shikamo mitazu. Biryo no kore wo morasu. Izure no toki yamu ka wo shirazaredomo, shikamo munashikarazu. Shunjū henzezu, sui kan shirazu. Kore sono Kō Ka no nagare ni suguru koto ryōsū wo nasubekarazu. Shikamo ware imada katsute kore wo motte mizukara ta to sezarū mono wa, mizukara katachi wo tenchi ni hi shi, shikōshite ki wo in'yō ni ukete ware no tenchi no kan ni aru koto, nao shōseki shōboku no Taizan ni aru ga gotoshi to suru wo motte nari. Masa ni shō wo miru ni sonsu, mata nani wo motte mizukara ta to sen. Shikai no tenchi no kan ni aru wo hakaru ni, raikū no taitaku ni aru ni nizu ya. Chūgoku no kaidai ni aru wo hakaru ni, teimai no taisō ni aru ni nizu ya. Mono no sū wo nazukete kore wo man to iu. Hito ichi ni oru. Hito kyūshū koku shoku no shōzuru tokoro, shūsha no tsūzuru tokoro wo tsukushite, hito ichi ni oru. Kore sono banbutsu ni hi suru ya, gōmatsu no batai ni aru ni nizu ya. Go tei no un naru tokoro, san ō no arasou tokoro, jin jin no ureuru tokoro, ninshi no rō suru tokoro, kore ni tsuku. Hakuī wa kore wo ji shite motte na wo nashi, Chūji wa kore wo katarite motte haku to naru. Kore sono mizukara ta to suru ya, nanji ga saki ni mizukara mizu wo ta to seru ni nizu ya to.

LESSON 34

Ka Haku iwaku, shikaraba sunawachi ware tenchi wo dai to shite, shikashite gōmatsu wo shō to seba ka naran ka to. Hoku Kai Jaku iwaku, ina. Sore mono wa ryō kiwamari naku, toki wa yamu koto naku, bun wa tsune naku, shūshi ko nashi. Kono yue ni taichi wa enkin wo miru. Yue ni shō naredomo sukunashi to sezu, dai naredomo ōshi to sezarū wa, ryō no kiwamari naki wo shireba nari. Kon ko wo shōkyō su, yue ni haruka naredomo modaezu, mijikakeredomo tsumadatazaru wa, toki no yamu koto naki wo shireba nari. Ei kyo ni sassu. Yue ni uredomo yorokobazu. Ushinaedomo ureezaru wa, bun no tsune naki wo shireba nari. Tan to wo akiraka ni su. Yue ni umaruredomo yorokobazu, shi suredomo wazawai to sezarū wa, shūshi no ko to subekarazaru wo shireba nari. Hito no shiru tokoro wo hakaru ni, sono shirazaru tokoro ni shikazu. Sono ikiru no toki wa, imada shōzezarū no toki ni shikazu. Sono shishō wo motte sono shidai no iki wo kiwamen koto wo motomu. Kono yue ni meiran shite jitoku suru koto atawazaru nari. Kore ni yorite kore wo mireba, mata nani wo motte ka gōmatsu no motte shisai no kagiri wo sadamuru ni taru koto wo shiran, mata nani wo motte ka tenchi no motte shidai no iki wo kiwamuru ni taru koto wo shiran. Ka Haku iwaku, yo no gi suru mono mina iu. Shisei wa katachi naku, shidai wa kakomubekarazu to. Kore shinjō ka. Hoku Kai Jaku iwaku, sore sai yori dai wo miru mono wa tsukusazu, dai yori sai wo miru mono wa akiraka narazu. Sore sei wa shō no bi nari, fu wa dai no in nari. Yue ni ben wo koto ni su, kore ikioi no yū nari. Sore seiso naru mono wa, katachi aru ni ki suru mono nari. Katachi naki mono wa, sū no wakatsu koto atawazaru tokoro nari. Kakomubekarazaru mono wa, sū no kiwamuru koto atawazaru tokoro nari. Gen wo motte ronzubeki mono wa, mono no so nari. I wo motte itasubeki

mono wa, mono no sei nari. Gen no ronzu atawazaru tokoro, i no satchi suru atawazaru tokoro no mono wa, seiso wo ki sezu. Kono yue ni taijin no okonai wa, hito wo gai suru ni idezu shite, jin'on wo ta to sezu. Ugokite ri no tame ni sezu shite, monrei wo iyashi to sezu. Kasai arasowazaredomo, jijō wo ta to sezu. Koto arite hito ni karazaredomo, chikara ni kurau wo ta to sezu, tan'o wo iyshi to sezu. Okonai zoku ni koto naredomo, hekii wo ta to sezu. Nasu koto shū ni shitagau ni aredomo, neiten wo iyashi to sezu. Yo no shakuroku, motte susumuru koto wo nasu ni tarazu, rikuchi motte joku to nasu ni tarazu. Zehi no bun wo nasubekarazu, saidai no kagiri wo nasubekarazaru wo shireba nari. Kiku ni iwaku, dōjin wa kikoezu, shitoku wa ezu, taijin wa onore nashi to. Fun wo yaku suru no itari nari to.

LESSON 35

Ka Haku iwaku, moshikuwa mono no hoka, moshikuwa mono no uchi, izukunka itarite kisen wo kagiran. Izukunka itarite shōdai wo kagiran to. Hoku Kai Jaku iwaku, michi wo motte kore wo mireba, mono ni kisen nashi. Mono wo motte kore wo mireba, mizukara tōtoshi to shite ai iyashimu. Zoku wo motte kore wo mireba, kisen onore ni arazu. Sa wo motte kore wo mireba, sono dai to suru tokoro ni yorite kore wo dai to sureba, sunawachi banbutsu dai narazaru koto naku, sono shō to suru tokoro ni yorite kore wo shō to sureba, sunawachi banbutsu shō narazaru koto nashi. Tenchi no teimai taru wo shiri, gōmatsu no kyūzan taru wo shireba, sunawachi sa no sū miyu. Kō wo motte kore wo mireba, sono ari to suru tokoro ni yorite kore wo ari to sureba, sunawachi banbutsu arazaru koto naku, sono nashi to suru tokoro ni yorite kore wo nashi to sureba, sunawachi banbutsu nakarazaru koto nashi. Tōzai no aihan shite, shikamo motte ai nakarubekarazaru wo shireba, sunawachi kō no bun sadamaru. Shu wo motte kore wo mireba, sono shikari to suru tokoro ni yorite kore wo shikari to sureba, sunawachi banbutsu shikarazaru koto naku, sono hi to suru tokoro ni yorite kore wo hi to sureba, sunawachi banbutsu hi narazaru koto nashi. Gyō Ketsu no mizukara shikari to shite ai hi to suru wo shireba, sunawachi shu no sō miyu. Mukashi Gyō Shun yuzurite tei tari, Shi Kai yuzurite tayu. Tō Bu arasoite ō tari, Haku Kō arasoite horobu. Kore ni yorite kore wo mireba, sō jō no rei, Gyō Ketsu no okonai, kisen toki ari, imada motte tsune to nasubekarazaru nari. Ryō rei wa motte shiro wo tsukubeku shite, motte ana wo fusagubekarazu to wa, ki wo koto ni suru wo iu nari. Kiki Karyū ichijitsu ni shite senri wo ha suru mo, nezumi wo torauru koto wa risei ni shikazu to wa, gi wo koto ni suru wo iu nari. Shikyū wa yoru nomi wo torite gōmatsu wo sassuredomo, hiru izureba me wo ikarasu mo kyūzan wo mizu to wa, sei wo koto ni suru wo iu nari. Yue ni iwaku, kedashi ze wo shi to shite hi wo namishi, chi wo shi to shite ran wo namisen ka, kore imada tenchi no ri, banbutsu no jō wo akiraka ni sezaru mono nari. Kore nao ten wo shi to shite chi wo namishi, in wo shi to shite yō wo nami suru ga gotoshi. Sono okonaubekarazaru ya akiraka nari. Shikaredomo katsu katarite sutezaru wa, gu ni arazareba sunawachi fu nari. Teiō wa zen wo koto ni shi, sandai kei wo koto ni su. Sono toki ni tagai sono zoku ni sakarau mono, kore wo sanbu to iu. Sono toki ni atari sono zoku ni shitagau mono, kore wo gi no to to iu. Mokumoku tare ya Ka Haku. Nanji izukunzo kisen no mon, shōdai no ie wo shiran to.

LESSON 36

Ka Haku iwaku, shikaraba sunawachi ware nani wo ka nasan, nani wo ka nasazaran. Waga ji ju shu sha, ware wa tsui ni ikan sen to. Hoku Kai Jaku iwaku, michi wo motte kore wo mireba, nani wo ka tōtobi nani wo ka iyashiman. Kore wo han'en to iu. Nanji no kokorozashi ni kakayorite, michi to taiken taru nakare. Nani wo ka shō to shi nani wo ka ta to sen. Kore wo shashi to iu. Nanji no okonai wo itsu ni shite, michi to shinshi suru nakare. Genko to shite kuni ni kimi aru ga gotoku, sore shitoku nashi. Yūyū ko to shite matsuri no sha aru ga gotoku, sore shifuku nashi. Hanhanko to shite sore shihō no kiwamari naki ga gotoku, sore shin'iki suru tokoro nashi. Banbutsu wo kane idaku. Sore izure wo ka shōyoku sen. Kore wo muhō to iu. Banbutsu itsu sei, izure wo tan to shi izure wo chō to sen. Michi wa shūshi naku, mono wa shisei ari. Sono naru wo tanomazu. Ikkyo ichiman shite, sono katachi wo kurai to sezu. Toshi wa agubekarazu, toki wa todomubekarazu. Shōsoku eikyo, owareba sunawachi hajimaru ari. Kore taigi no hō wo katari, banbutsu no ri wo ronzzuru yuen nari. Mono no shō ya, ha suru ga gotoku, ha suru ga gotoshi. Ugoku to shite henzezarū koto naku, toki to shite utsurazaru koto nashi. Nani wo ka nasan ya, nani wo ka nasazaran ya. Sore moto yori masa ni jika sen to su, to Ka Haku iwaku, shikaraba sunawachi nan zo michi wo tōtoban ya to. Hoku Kai Jaku iwaku, michi wo shiru mono wa kanarazu ri ni tassu. Ri ni tassuru mono wa kanarazu ken ni akiraka nari. Ken ni akiraka naru mono wa mono wo motte onore wo gai sezu. Shitoku no mono wa hi mo nessuru koto atawazu, mizu mo oborasu koto atawazu, kansho mo gai suru koto atawazu, kinjū mo sokonau koto atawazu to wa, sono kore ni semaru to iu ni wa arazaru nari. Anki wo sasshi, kafuku ni yasunji, kyoshū wo tsutsushimi, kore wo yoku gai suru koto naki wo iu nari. Yue ni iwaku, ten wa uchi ni ari, hito wa soto ni ari to. Toku, ten ni areba, hito no okonai wo shiru. Ten ni motozuki toku ni kurai sureba, tekichoku to shite kusshin suru mo, yō ni kaette kyoku wo kataru to. Iwaku, nani wo ka ten to ii, nani wo ka jin to iu to. Hoku Kai Jaku iwaku, gyūba shi soku, kore wo ten to ii, ba shu wo matoi, gyū bi wo ugatsu, kore wo jin to iu. Yue ni iwaku, jin wo motte ten wo horobosu koto nakare, ko wo motte mei wo horobosu koto nakare, toku wo motte na ni shitagau koto nakare. Tsutsushimi mamorite ushinau koto nakare, kore wo sono shin ni kaeru to iu to.

LESSON 37

Ki wa ken wo urayami, ken wa hebi wo urayami, hebi wa kaze wo urayami, kaze wa me wo urayami, me wa kokoro wo urayamu. Ki wa ken ni iite iwaku, ware issoku wo motte chintaku shite yuku mo, ware ni shiku koto nashi. Ima shi no bansoku wo tsukau koto hitori ikan to. Ken iwaku, shikarazu. Shi wa kano tsuba haku mono wo mizaru ka. Fukeba sunawachi dai naru mono tama no gotoku, shō naru mono kiri no gotoku, majirite kudarū mono agete kazoubekarazaru nari. Ima ware waga tenki wo ugokashite, sono shikaru yuen wo shirazu to. Ken wa hebi ni iite iwaku, ware shūsoku wo motte yukedomo, shikamo shi no ashi naki ni oyobazaru wa nan zo ya to. Hebi iwaku, sore tenki no ugoku tokoro, nan zo kaubeken ya. Ware izukunzo ashi wo mochiin ya to. Hebi wa kaze ni iite iwaku, ware waga sekikyō wo ugokashite yuku wa, sunawachi niru koto aru nari. Ima shi wa hōhōzen to shite Hoku Kai ni okori, hōhōzen to shite Nan Kai ni irite, niru koto aru naki wa nanzo ya to. Kaze iwaku, shikari, ware hōhōzen to shite Hoku Kai ni okori, Nan Kan ni iru nari.

Shikari shikōshite ware wo yubi saseba sunawachi ware ni kachi, ware wo fumu mo mata ware ni katsu. Shikari to iedomo, kano taiboku wo ori taioku wo tobasu mono wa, tada ware nomi yoku suru nari. Yue ni shūshō ni katazaru wo motte taishō wo nasu nari. Taishō wo nasu mono wa, tada seijin kore wo yokusu to.

LESSON 38

Kōshi Kyō ni asobu. Sōjin kore wo kakomu koto sū sō naredomo, shikamo gen ka shite yamazuru. Shiro irite mamiete iwaku, nan zo fūshi no tanoshimu ya to. Kōshi iwaku, kitare, ware nanji ni tsugen. Ware kyū wo imu ya hisashi. Shikamo manukarezaru wa mei nari. Tsū wo motomuru ya hisashi. Shikamo ezaru wa toki nari. Gyō Shun no toki ni atarite, tenka ni kyūjin nashi. Chi no etaru ni arazaru nari. Getsu Chū no toki ni atarite, tenka ni tsūjin nashi. Chi no shitsu ni arazaru nari. Ji sei masa ni shikaritareba nari. Sore suikō kōryō wo sakezaru mono wa, gyofu no yū nari. Rikukō jiko wo sakezaru mono wa, ryōfu no yū nari. Hakujin mae ni majiwari, shi wo miru koto sei no gotoki mono wa, resshi no yū nari. Kyū no mei aru wo shiri, tsū no toki aru wo shiri, tainan ni nozomedomo osorezaru mono wa, seijin no yū nari. Yū, ore, waga meisei suru tokoro ari to. Ikubaku mo naku shite, kō wo hikiiru mono susumi ji shite iwaku, Yō Ko to omoeri. Yue ni kore wo kakomeri. Ima hi nari. Kou ji shite shirizokan to.

LESSON 39

Kōson Ryō, Gi Bō ni toite iwaku, Ryō wakaku shite sen'ō no michi wo manabi, chō jite jingi no okonai wo akiraka ni shi, dōi wo awase, kenbaku wo wakachi, fuzen wo zen to shi, fuka wo ka to shi, hyakuka no chi ni kurushimi, shūkō no ben wo kiwamu. Ware mizukara omoeraku shitatsu nomi to. Ima ware Sōshi no gen wo kiki, bōen to shite kore wo ayashimu. Shirazu, ron no oyobazaru ka, chi no shikazaru ka. Ima ware waga kai wo hiraku tokoro nashi. Aete sono hō wo tou to. Kōshi Bō, tsukue ni yorite taishoku shi, ten wo aogite waraite iwaku, shi hitori kano kansei no a wo kikazaru ka. Tō Kai no betsu ni iite iwaku, ware tanoshiki kana. Ware seikan no ue ni chōryō shi, ireba kesshū no gai ni ikou. Mizu ni omomukeba sunawachi eki wo majie i wo ji shi, dorō wo kereba sunawachi ashī wo bosshi fu wo messu. Kankai to kato to wo megurimiru ni, ware ni yoku shiku koto naki nari. Katsu sore ichigaku no mizu wo hoshiimama ni shite, shikōshite kansei ni koji suru no raku, kore mata itareri. Fūshi nan zo toki ni kitari irite mizaru to. Tō Kai no betsu, sasoku imada irazu shite, ushitsu sude ni chissu. Koko ni oite shunjun shite shirizoki, kore ni umi wo tsugete iwaku, sore senri no tōki mo, motte sono dai wo aguru ni tarazu. Senjin no takaki mo, motte sono shin wo kiwamuru ni tarazu. U no toki jūnen ni kyūrō seshi mo, shikamo mizu tame ni masu koto wo kuwaezu. Tō no toki hachinen ni shichi kan seshi mo, shikamo gai tame ni son suru koto wo kuwaezu. Sore keikyū no tame ni sui sezu, tashō wo motteshintai sezaru mono wa, kore mata Tō Kai no tairaku nari to. Koko ni oite kansei no a kore wo kiki, tekitekizen to shite odoroki, kikizen to shite jishitsu seri. Katsu sore chi wa zehi no sakai wo shirazu shite, nao Sōshi no gen wo min to hossuru wa, kore nao ka ni yama wo owase, shōkyō ni kawa wo ha seshimuru ga gotoki nari. Kanarazu nin ni taezu. Katsu sore chi wa kyokumyō no gen wo ronozuru koto wo shirazu shite,

ichiji no ri ni jiteki suru mono wa, kore kansei no a ni arazu ya. Katsu kare wa masa ni Kōzen wo fumite Taikō ni noboru. Minami naku kita naku, sekizen shi kai shite, fusoku ni shizumu. Higashi naku nishi naku, genmei ni hajimarite, daitsū ni kaeru. Shi sunawachi kikizen to shite, kore wo motomuru ni satsu wo motte shi, kore wo motomuru ni ben wo motte su. Kore tada ni kuda wo mochiite ten wo ukagai, kiri wo mochiite chi wo sasu nari. Mata shō narazu ya. Shi yuke. Katsu shi hitori Kano Juryō no yoshi no, kō wo Kantan ni manabishi wo kikazu ya. Imada kokunō wo ezu, mata sono kokō wo ushinai, tada ni hofuku shite kaeru nomi. Ima, shi sarazunba, masa ni shi no ko wo wasure, shi no gyō wo ushinawan to su to. Kōson Ryō, kuchi hirakite awazu, shita agarite kudarazu. Sunawachi issHITE hashiru.

LESSON 40

Sōshi Bokusui ni tsuru. So Ō, taifu ninin wo shite yuki sakinzeshimete iwaku, negawaku wa kyōdai wo motte wazurawasan. Sōshi sao wo ji shite kaerimizu shite iwaku, ware kiku, So ni shinki ari, shi shite sude ni sanzen sai. Ō wa kinshi shite kore wo byōdō no ue ni osamu to. Kono ki wa, mushiro sore shi shite hone wo todomuru wo nashite tōtobaren ka, mushiro sore ikite o wo tochū ni hikan ka to. Ni taifu iwaku, mushiro ikite o wo tochū ni hikan to. Sōshi iwaku, yuke. Ware masa ni o wo tochū ni hikan to su to.

Keishi Ryō ni shō tari. Sōshi yukite kore wo miru. Aru hito Keishi ni iite iwaku, Sōshi kitari, shi ni kawarite shō taran to hossu to. Koko ni oite Keishi osorete kokuchū wo sagasu koto, sanjitsu sanya. Sōshi yukite kore wo mite iwaku, nanpō ni tori ari, sono na wa ensū, shi kore wo shiru ka. Kano ensū, Nan Kai wo hasshite, Hoku Kai ni tobu. Godō ni arazareba todomarazu, renjitsu ni arazareba kurawazu, reisen ni arazareba nomazu. Koko ni oite shi wa fuso wo e, ensū kore wo suguru ya. Aogite kore wo mite iwaku, kaku to. Ima wa shi wa shi no Ryōkoku wo motte, ware wo kaku sen to hossuru ya to.

Sōshi, Keishi to tomo ni Gō ryō no hotori ni asobu. Sōshi iwaku, yūgyo ide asobite shōyō tari. Kore uo no tanoshimu nari to. Keishi iwaku, shi wa uo ni arazu. Izukunzo uo no tanoshiki wo shiran to. Sōshi iwaku, shi wa ware ni arazu. Izukunzo waga uo no tanoshimi wo shirazaru wo shiran to. Keishi iwaku, ware wa shi ni arazu. Moto yori shi wo shirazu. Shi wa moto yori uo ni arazaru nari. Shi no uo no tanoshiki wo shirazaru ya mattashi. Sōshi iwaku, kou sono moto ni shitagae. Shi itte, nanji izukunzo uo no tanoshiki wo shiran to ieru wa, sude ni sude ni waga kore wo shireru wo shirite, ware ni toeru nari. Ware kore wo Gō no hotori ni shireru nari to.

Review of Various Common and Significant Words

Note: This list does not include all of the functions of the words listed, and there are many significant characters missing from it—it is meant merely as a review of significant vocabulary items encountered in this textbook. Example sentences are taken from the text and are identified by lesson number.

CONTENTS

- A. Pronouns and demonstratives: First person pronouns, second person pronouns, third person pronoun, object pronouns, possessive pronoun, reflexive pronoun, demonstratives
- B. Negation
- C. Coverbs
- D. Passives
- E. Adverbs of number, inclusivity, exclusivity, and so forth
- F. Question words and phrases: Words used with information questions, ending question particles
- G. Pivot verbs
- H. General adverbs of manner (attitude, belief, intensity, etc.)
- I. Words relating to time, sequence, and frequency
- J. Words used to construct compound (multiclaue) sentences and ideas: temporal sequence (first clause), conditional particles (first clause), temporal sequence (second clause), adversatives, causal connectives, and miscellaneous
- K. Adverbs with special uses in XY 也 sentences
- L. Additional miscellaneous function words and particles

Index by stroke count

- 2 strokes: 又 (I.21)
- 3 strokes: 乃 (J.16, J.20, K.1) 于 (D.1) 凡 (E.8) 女 (A.7) 子 (A.9) 己 (A.16) 已 (I.10)
- 4 strokes: 不 (B.1) 不如 (J.29) 不時 (I.16) 之 (A.12, L.1) X之謂也 (L.8) 予 (A.3) 勿 (B.5) 及 (J.5) 夫 (A.21) 方 (I.15) 无 (B.3) 无幾何 (I.28)
- 5 strokes: 且 (J.28) 乎 (F.16, L.4) 以 (C.1) 以爲 (C.8, C.9) 令 (G.2) 可以 (C.11) 可爲 (C.13) 可與 (C.15) 可謂 (L.7) 弗 (B.4) 必 (H.7) 未 (B.2, J.3) 未嘗 (B.7) 未必 (H.8) 立 (I.27)
- 6 strokes: 亦 (E.10, K.4) 伊 (A.11) 仰俯 (J.31) 先 (I.7) 共 (E.1) 同 (E.4) 向 (I.6) 因 (J.12) 如 (J.7) 如何 (F.3) 安 (F.10) 有以 (C.10) 此 (A.18) 汝 (A.7) 而 (J.1) 而已 (E.16) 而後 (J.17) 耳 (E.17) 臣 (A.5) 自 (C.4, H.9) 至 (J.4)
- 7 strokes: 余 (A.4) 但 (E.18) 何 (F.1) 何以 (F.2) 何必 (F.15) 何由 (F.4) 具 (E.19) 初 (I.4) 即 (I.26, K.2) 吾 (A.1) 君 (A.10) 否 (F.19) 我 (A.2) 抑 (J.30) 見 (D.2) 足以 (C.12) 足爲 (C.14) 邪 (F.17)
- 8 strokes: 並 (E.3) 使 (G.1, J.9) 其 (A.15, A.22) 其勢 (I.17) 其後 (J.18) 卒 (I.13) 尙 (I.25) 固 (H.5) 始 (I.5) 彼 (A.19) 往時 (I.3) 或 (E.21) 昔 (I.2) 果 (H.1) 所 (L.3) 所以 (L.5) 所謂 (L.6) 於 (D.1, L.4) 於是 (J.13) 直 (E.15) 非 (B.6)
- 9 strokes: 俱 (E.2) 便 (J.15) 前 (I.8) 則 (J.25) 哉 (F.20) 後 (I.9) 故 (H.6, J.22) 既 (J.2) 是 (A.17) 是以 (J.24) 是故 (J.23) 皆 (E.5) 殆 (H.2) 甚 (H.14) 相 (E.9) 真 (H.13) 者 (L.2) 耶 (F.17) 若 (A.7, J.8) 苟 (J.11) 重 (I.22)
- 10 strokes: 奚 (F.5) 奚爲 (F.6) 奚由 (F.7) 徒 (E.14) 豈 (F.14)
- 11 strokes: 唯 (E.11) 孰 (F.13) 庶幾 (H.3) 將 (I.18) 常 (I.23) 從 (C.5) 得無 (H.4) 悉 (E.6) 惟 (E.12) 焉 (A.14, F.11) 竟 (I.14) 終 (I.11) 終不 (B.8) 終身 (I.12) 莫 (E.22)
- 12 strokes: 寔 (H.11) 復 (I.20) 惡 (F.8) 惡乎 (F.9) 斯 (A.20, J.26) 爲 (C.2, D.3) 無 (B.3) 無以 (C.10) 無幾何 (I.28) 猶 (I.24, K.3) 然 (J.21) 然則 (J.27) 然後 (J.19) 遂 (J.14) 鄉 (I.6)
- 13 strokes: 當 (I.19) 誠 (H.12)
- 14 strokes: 嘗 (I.1) 寡人 (A.6) 實 (H.11) 盡 (E.20) 與 (C.3, F.18) 語 (C.6)
- 15-16 strokes: 獨 (E.13) 爾 (A.8) 舉 (E.7) 諸 (A.13) 謂 (C.7) 誰 (F.12)
- 17-22 strokes: 嚮 (I.6) 歟 (F.18) 竊 (H.10) 縱 (J.10) 雖 (J.6) 驅 (G.3)

A. PRONOUNS AND DEMONSTRATIVES

First person pronouns

A.1. 吾: 今吾伐國失國 Now I am attacking a state and losing a state . . . (6). Remember that pronouns can be plural or possessive without explicit indication of such: 此人暴虐吾國相 This man did violence to our country's minister (18). Some recent commentators have observed that 吾 is used more often than 我 as a possessive.

A.2. 我: 愛我而忘其口味 He loves me and so disregards the flavor (9). 我 seems to be used as a plural slightly more often than 吾 is.

A.3. 予: 今予動吾天機 Now I put in motion my natural capabilities (37). Other meanings: To give (used for 與): 予人者驕人 Those who give to others are arrogant toward others (5).

A.4. 余: 余, 褒之二君也 We are the two lords of Bao (19).

A.5. 臣: Whereas it basically means "subject" or "minister," 臣 is used as a first person pronoun when a superior or one's ruler is addressed: 臣計棄身不如棄酒 I calculate that it would be better to abandon the ale than to abandon myself (4). Other meanings: Minister: 齊桓公爲大臣具酒 Duke Huan of Qi prepared a banquet for his important ministers (4).

A.6. 寡人: First person pronoun for rulers: 寡人不復釋子 I will not let you go again (15). Note: Rulers will also refer to themselves by the other pronouns (我, 吾, 予, etc.) as well.

Second person pronouns

A.7. 汝, 若, 女: Informal: 汝非豫讓邪 Are you not Yu Rang? (14). 女惡知貴賤之門 How could you know the gate to noble and base? (35). Note: Our textbook has no examples of 若 used as a pronoun.

A.8. 爾: Informal: 今爾出於崖涘 Now you have emerged from the cliffs and banks . . . (33). Due to changes in later Chinese, this word eventually evolved into modern 你.

A.9. 子: Semi-polite: 子何笑 What are you laughing at? (6). Other meanings: Son, child: 國家不治, 而後孝子生焉 When the state and family are not governed well, only then do filial sons arise from them (2); Fellow, person: 莫知誰子 No one knew what fellow it was (18); Master (polite suffix): 曾子衣弊衣以耕 Master Zeng wore tattered clothes in order to plow (5); One of the "celestial branches": 四月丙子 On the bingzi day of the fourth month . . . (13); A feudal title (viscount): 及智伯伐趙襄子 When the Earl of Zhi attacked Viscount Xiang of Zhao . . . (14).

A.10. 君: Polite (sometimes used when addressing a ruler; compare “My Lord” in English): 君其圖之 My Lord, you should deliberate on this (11). Other meanings: Ruler: 魯君使人往致邑焉 The ruler of Lu sent a person to go and present a city to him (5).

Note: In your reading, you may also come across these “imperial period” second person pronouns: 卿 (semi-informal), 公 (polite).

Third person pronoun (relatively rare)

A.11. 伊: He, she (colloquial, archaic): 匪怒伊教 Without anger she teaches (21).

Object pronouns

A.12. 之: 有以解之則可 If you have the means to explain it, then fine (6). Antecedent pronoun, anticipating a later topic (“as follows,” “the following”): 臣聞之: 受人者畏人 I have heard the following: Those who receive from others are in awe of others (5). Sometimes 之 is vague and indefinite: 王欲行之, 則盍反其本矣 If Your Majesty wishes to put it [good government (?)] into practice, then why not return to the basics? (27). Note: Sometimes a “dummy” object can be inserted for the sake of rhythm; for example, time expressions such as 久之 or 頃之. Other meanings: To go: 牛何之 Where is the ox going? (25). Also see L.1.

A.13. 諸: Contraction of direct object pronoun 之 and final particle 乎: 不識有諸 I don’t know if this occurred or not (25). Contraction of direct object pronoun 之 and multipurpose preposition 乎 (i.e., when it functions as 於): 加諸彼而已 Apply it to others and that is all (26). Other meaning: Prefix indicating the plural: 諸人皆懼而起 The men were all frightened and stood up (8).

A.14. 焉: Object pronoun, usually indicating location object; considered to be equivalent to 於之: 而後仁義生焉 Only then does kindness and justice arise from it (2); 殆有甚焉 Probably there are [cases] worse than that (27). Other meaning: See F.11.

Possessive pronoun

A.15. 其: 其妻怒而去之 His wife was angry and left him (6); 幽王乃欲其笑 King You wished for her to laugh (19). Other meanings: Modal particle indicating hypothesis, imperative, and so forth. 君其圖之 My Lord, you should deliberate on this (11); 其是吾弟與 Is this no doubt my brother? (18); 齊國其庶幾乎 Qi is no doubt almost there! (28). See also A.22.

Reflexive pronoun

A.16. 己 (either object pronoun or possessive): 知己者不怨人 The one who knows himself does not resent Heaven (1); 以天下之美為盡在己 He thought that all the beauty of the world was exclusively in himself (31). 己 can be used to specify oneself, even when the subject of the verb is

someone else: 士爲知己者死 A knight will die for someone who understands him (14). Note: The more common way of indicating reflexivity is to use the reflexive adverb 自 (see H.9).

Demonstratives

A.17. 是: This, that—often used to indicate abstract ideas or intangible things: 是吾曠也 This is my loneliness (6). Other meanings: Right; to be right, to be correct: 蓋師是而无非 Do you probably take “right” as your teacher and consider “wrong” to be nothing (35). To be (colloquial, Han and post-Han usage): 此必是豫讓也 This must be Yu Rang (15).

A.18. 此: This, these (sometimes used as a third person pronoun): 請以此修衣 Please mend your clothes with this (5); 今王鼓樂於此 Now [supposing] Your Majesty has music performed here [lit., “in this”; this expression is often used in “for instance” sentences] (28).

A.19. 彼: This, that, these, those (sometimes used as a third person pronoun): 彼伍員父兄皆死於楚 That Wu Yuan’s father and brother both died in Chu (12); 彼惡知之 How could they know it? (25).

A.20. 斯: Used for 此: 言舉斯心 It says to take up this heart [of yours] . . . (26). Other meaning: See J.26.

A.21. 夫: Demonstrative indicating things not physically present: 王知夫苗乎 Does Your Majesty know about those sprouts? (24). Vague demonstrative introducing a statement or argument—“now then”: 夫貪小利以自快 Now then, to be greedy for a small profit in order to delight oneself . . . (11).

A.22. 其: This, that, the (the X in question). Note: There are no clear-cut cases of this use in our textbook.

B. NEGATION

B.1. 不: Simple verb negator: 知命者不怨天 One who knows his fate does not resent Heaven (1). Used with stative verb to create abstract quality: 爲不善者天報以禍 As for one who does wickedness [lit., “not-good”], Heaven repays him with bad fortune (1). Used in question forms with an inserted 亦 (see 21.4): 不亦難乎 Isn’t that difficult indeed (14); 不亦遠乎 Isn’t that far off the mark indeed (21). Used with displaced object pronoun: 縱君有賜，不我驕也 Even if the ruler has a gift, and doesn’t treat me arrogantly . . . (5).

B.2. 未: Not yet, never: 老母在，政身未敢以許人也 My old mother is alive; I do not yet dare to pledge myself to anyone because of this (16); 彼光將有內志，未可說以外事 That Prince Guang has “domestic” ambitions; he cannot yet be persuaded about foreign affairs (12); 見牛，未見羊

也 You saw the ox, but you never saw the sheep (25). Negates 有: 未有大功可以稱者 I do not yet have any great accomplishments that can be praised (17). Vague, roughly equivalent to 不: 故子瑕之行, 未必變初也 Consequently, Zixia's conduct did not necessarily change from the way it was at first (9). With displaced object pronoun: 然而不王者, 未之有也 As for one who has acted thus and yet does not rule as a true king—there has never been such a one (23); 臣未之聞也 I have never heard of them (25). When used in the first clause of a two-clause sentence, equivalent to English "before": 東海之鼈左足未入, 而右膝已繫矣 Before the left leg of the turtle of the Eastern Sea could enter in, his right knee had already become stuck (39). See also B.7.

B.3. 無 (and its variant form 无): Negates 有 (nonpossession): 吾不忍其覈棘, 若無罪而就死地 I cannot bear its trembling, as if it had no crime and yet was going to the execution ground (25). Negates 有 (nonexistence at a place or in a group): 諸侯悉至, 而無寇 The feudal lords all arrived, but there were no raiders (19); 仲尼之徒, 無道桓文之事者 Among Confucius' disciples there was no one who spoke of the affairs of Huan and Wen (25). Negative imperative, "do not" (used for 毋, which does not occur in our texts): 王如知此, 則無望民之多於鄰國也 If Your Majesty knows this, then do not hope that your people will be more numerous than those of neighboring states (23). Occasionally used with 有, instead of replacing it (for emphasis): 惟生六女, 無有一男 You have given birth to six daughters but not a single son (31). As a putative verb, "to take as naught," "to consider nothing": 蓋師是而无非, 師治而无亂乎 Do you probably take "right" as your teacher and consider "wrong" to be nothing, and take "governing" as your teacher and consider "chaos" to be nothing (35).

B.4. 弗: Negative, in the pre-imperial period interpreted as fusion of 不 and 之: 得之則生, 弗得則死 If one obtains it, then one lives; if one does not obtain it, then one dies (29); 始吾弗信 At first I didn't believe it (33); 火弗能熱, 水弗能溺 Fire cannot burn him; water cannot drown him (36).

B.5. 勿: Negative imperative, in the pre-imperial period interpreted as fusion of 毋 and 之: 縱君有賜, 不我驕也, 我能勿畏乎 Even if the ruler has a gift, and does not treat me arrogantly, how could I not be in awe of him? (5; here, the imperative is used idiomatically to replace 不 before 能); 謹守而勿失 Be careful to guard it and do not lose it (36).

B.6. 非: Negates XY 也 sentences: 汝非豫讓邪 Aren't you Yu Rang? (14); 此非吾所以居處子也 This is not the place I can raise my son (20); 非我也, 歲也 It is not I, it is the harvest (23). Negates a clause (often denies a possible explanation): 我非愛其財而易之以羊也 It was not that I begrudged its expense and so exchanged it for a sheep (25); 寡人非能好先王之樂也。直好世俗之樂耳 It's not that I can like the music of the former kings; I only like popular music and that is all (28). Sometimes seems to be only a vague replacement for 不: 吾非至於子之門則殆矣 If I had not arrived at your gate, then I would have been in danger (33). See also E.13. Other meaning: Wrong. 蓋師是而无非 Do you probably take "right" as your teacher and consider "wrong" to be nothing (35).

B.7. 未嘗: Never (more explicit than 未; implies that something has not occurred up until the present moment but may occur in the future): 而吾未嘗以此自多者 And yet the reason why I have never because of this made much of myself . . . (33).

B.8. 終不: Never (implies that nothing happened, once and for all): 終不受 He never accepted (5).

B.9. Various double negatives (stresses a positive meaning): 不為不多矣 That is not inconsiderable [lit., "that does not make not much"] (22); 苟為後義而先利，不奪不饜 If you make justice secondary and put profit first, then they won't be satisfied unless they are seizing things (22); 放辟邪侈，無不為已 Dissipation, perversion, wickedness, and extravagance—there is nothing they will not do (27); 無動而不變 It changes every time it moves [lit., "there is no movement (that it) doesn't change"] (36). Question words with negatives can imply a double negative: 豈不殆哉 How could it not be dangerous? [i.e., it will definitely be dangerous] (17); 凡可以得生者何不用也 Generally, of all things by which one can obtain life, what will one not use? (29); 豈不善耶 How could that not be wonderful? (31). See also 莫不 under E.22.

See also the indefinite adverb 莫 under E.22.

C. COVERBS

C.1. 以: By means of, with: 聖人以心導耳目 The sagely person by means of the heart/mind leads the ears and eyes (1). 即以次飲之酒 Immediately he had them drink ale in turn (8). Displaced to end of sentence: 為善者天報以德 As for the person who does good, Heaven rewards him/her with favor/virtue (1). With verbs of speech: 說以伐楚之利 He [attempted to] persuade [the king] of the benefit of attacking Chu (12). With verbs of giving: 又嘗食我以餘桃 Moreover, he once fed me a leftover peach (9). Used like 為, "because": 而吾未嘗以此自多者 And yet the reason why I have never made much of myself because of this . . . (33). With suppressed object: 老母在，政身未敢以許人也 My old mother is alive; I do not yet dare to pledge myself to anyone because of this (16); 自屠出腸，遂以死 He cut out his own bowels, and then in this way he died (18). Other meaning: In order to (probably derived from suppressed coverb-object sentences): 桓公舉觴以飲之 Duke Huan raised his cup in order to have him drink (4); 曾子衣弊衣以耕 Master Zeng put on tattered clothing in order to plow (5). See also C.8, C.9, C.10, C.11, C.12, J.24.

C.2. 為: For the sake of: 齊桓公為大臣具酒 Duke Huan of Qi prepared a banquet for his important ministers (4). For the sake of certain conditions: 為其來也，臣請縛一人 For when he comes, I request to tie up a person . . . (10). For the reason of (often with 故): 為母之故，犯刑罪哉 For reason of his mother, he committed a foot-chopping crime (9). Vague, "in the presence of": 因為聶政言曰 Then he spoke to Nie Zheng, saying . . . (16). Introduces explanation clause: 然則一羽之不舉，為不用力焉 If that is so, then not raising a single feather is because you aren't using your strength on it (26); 為肥甘不足於口與 Is it because fine food is insufficient for your mouth? (26). With suppressed coverb-object: 願為市鞍馬 I wish for his sake to buy a saddle and horse

(32); 趙國志士聞之，皆為涕泣 When knights of ambition from the state of Zhao heard it, they all cried and wept for his sake/because of this (15). Coverb-object replaced by adverb: 自為報私讎也 He wishes for his own sake to take private vengeance (12). Coverb-object shifted in front of coverb and fused with negative: 禹之時十年九潦，而水弗為加益 In the time of Yu, there were nine floods in ten years, and yet the water did not because of it grow greater (39). See also C.13, C.14.

C.3. 與: With (of accompaniment): 齊桓公許與魯會于柯而盟 Duke Huan of Qi assented to meet with Lu at Ke and form an alliance (11); 與齊戰，三敗北 He fought with Qi and was defeated three times (11). Other meanings: Verb, “to give”: 不如與之 It would be better to give it (11); “to belong to,” “to be a part of”: 妾聞夫婦之道，私室不與焉 I have heard that the bedroom is not a part of the Way of husband and wife (21); F.18. See also C.15.

C.4. 自: From: 王療使兵陳自宮至光之家 King Liao sent troops to deploy from the palace to Guang's house (13).

C.5. 從: From: 從此替爺征 From this [time] I will replace my dad on military campaign (32).

C.6. 語: To speak to: 孟子見梁襄王，出語人曰 Mencius had an audience with King Xiang of Liang, and when he came out he said to someone . . . (24). Other meanings: To tell, to talk about; words: 王語暴以好樂 His Majesty told me that he liked music (28); 且語而不舍 Moreover, if you talk [about it] and don't abandon it . . . (35).

C.7. 謂: To speak to: 於是公子光謂專諸曰 Thereupon Prince Guang said to Zhuang Zhu . . . (13). With suppressed coverb-object: 穆公謂曰 Duke Mu said [to them] (8). Coverb-object replaced by adverb: 往時食馬肉者相謂曰 Those who had eaten horse meat in the past said to each other . . . (8). Other meanings: To name, to assume, to think: 宜乎百姓之謂我愛也 How suitable for the common people to think that I was cheap (25). See also L.6, L.7, L.8.

Other patterns incorporating coverbs: See F.2, F.4, F.6, F.7, J.24; also the general grammar discussion at 7.3.

C.8. 以X為Y: To make X Y; to assume that X is Y (often with suppressed coverb-object): 與母姊如齊，以屠為事 He went to Qi with his mother and elder sister, and made butchery his occupation (16); 闔閭乃封專諸之子以為上卿 Helü then enfeoffed Zhuan Zhu's son and appointed him high minister (13); 漆其頭以為飲器 He varnished his head and made of it a drinking cup (14).

C.9. 以為: To assume (probably derived from C.8): 以為世無足為鼓琴者 He believed that in the world there was only one worthy of playing the zither for (7).

C.10. 有以, 無以: To have the means to, to not have the means to: 有以解之則可, 無以解之則死 If you have the means to explain it, then fine; if you do not have the means to explain it, then you die (6).

C.11. 可以: May, able to (though this phrase is sometimes open to interpretation; see 8.4): 求人可以報俠累 He sought someone who could take revenge on Xia Lei (16); 此其勢不可以多人 In these circumstances one cannot have many people (17).

C.12. 足以: Sufficient to, enough to: 參之言, 足以全其節也 Shen's words are sufficient to preserve his virtue (5).

C.13. 可爲: Feasible for [someone's] sake: 此其過江河之流, 不可爲量數 As for the degree to which it surpasses the currents of the Yangtze and Yellow Rivers, one cannot for its sake measure or calculate it (33).

C.14. 足爲: Sufficient for [someone's] sake: 以爲世無足爲鼓琴者 He believed that in the world there was only one worthy of playing the zither for (7).

C.15. 可與: Feasible to accompany [someone]: 爾將可與語大理矣 It will be feasible to talk with you about the Great Principle (33).

D. PASSIVES

D.1. Passives with 於 (or variants 于 and 乎; see 9.2): 彌子瑕愛於衛君 Mizi Xia was loved by the Lord of Wei (9); 井蛙不可以語於海者, 拘於虛也 The reason why a frog in a well cannot talk about the sea is because it is restrained by its location (33).

D.2. Passives with 見 (see 9.3): 前見賢, 後獲罪者 The reason why he was first considered worthy and afterward offended . . . (9); 百姓之不見保, 爲不用恩焉 That the common people are not protected is because you don't use their compassion on them (26); 吾長見笑於大方之家 I would have always been scoffed at by the School of Great Scope/Method (33; note the use of 於 to mark the passive as well); 方存乎見少 I just precisely exist among things considered small (33).

D.3. Passives with 爲 (and an optional 所; see 31.11): 爲蛇所食 You were eaten by the snake (31).

E. ADVERBS OF NUMBER, INCLUSIVITY, EXCLUSIVITY, AND SO FORTH.

E.1. 共: Together, commonly: 見人已殺其馬, 方共食其肉 He saw that people were already eating his horse, and were just then together eating its flesh (8).

E.2. 俱: Together, both: 臣鄰家夫與妻俱之田 My neighboring husband and wife together went to the fields (6). Other meaning: Verb, "to go together with" (no examples in our texts).

- E.3. 並: Equally, together: 都尉令長並共患之 The city commandant and the district magistrate were together worried about it (31).
- E.4. 同: Similarly, together: 同行十二年 They traveled together for twelve years (32). Other meanings: Verb, "to share," "to be the same": 其實味不同 The taste of their fruits is not the same (10); 此無他, 與民同樂也 This is for no other reason than that you share happiness with the people (28).
- E.5. 皆: All, every: 諸人皆懼而起 The men were all frightened and stood up (8). Note: Although most often referring to a plural subject, this adverb can refer to a plural object if context demands.
- E.6. 悉: All, every (this seems to have been used at first only to refer to objects, but examples of both uses can be found): 諸侯悉至, 而無寇 The feudal lords all arrived, but there were no raiders (19); 得其九女髑髏, 悉舉出 She obtained the skulls of the nine girls; she picked them all up and brought them out (31).
- E.7. 舉: All, every: 舉疾首蹙額而相告 All of them with aching heads and furrowed brows inform each other . . . (28). Other meanings: To raise, to lift, to mobilize: 桓公舉觴以飲之 Duke Huan raised the cup in order to have him drink (4).
- E.8. 凡: All, every, generally: 凡可以得生者何不用也 Generally, of all things by which one can obtain life, what will one not use? (29).
- E.9. 相: Mutually, each other: 葉徒相似 Their leaves only resemble each other (10); 舉疾首蹙額而相告 All of them with aching heads and furrowed brows inform each other . . . (28). Other meanings: Minister, to serve as a minister: 與韓相俠累有郤 He had a feud with the Han minister Xia Lei (16); 惠子相梁 Master Hui served Liang as minister (40). Physiognomy, fate, good fortune, fortune: 父母無相 Father and Mother, you do not have good fortune (31).
- E.10. 亦: Also: 賢者亦然 Worthy people are also thus (7); 王僚立死, 左右亦殺專諸 King Liao immediately died, and his courtiers also killed Zhuan Zhu (13). Intensifier, "indeed," "as expected": 亦將有以利吾國乎 Do you indeed have the means to profit my state? (22). Other meanings: See K.4.
- E.11. 唯: Only, even: 唯褒姒言是從 Only Bao Si's words—these he obeyed (19); 唯聖人能之 Only the sagely person is able to do it (37). Other meanings: Used for 惟, "to think," "to suggest" (no examples in our texts).
- E.12. 惟: Used for 唯, "only" (more properly means "to think," "to suggest"): 此惟救死而恐不贍 They will only try to save themselves from death yet will fear that they will not even be able to do that (27).

- E.13. 獨: Alone, only: 獨樂樂, 與人樂樂, 孰樂 The pleasure of music alone, or the pleasure of music with others—which is the [greater] pleasure? (28). Quite often, 獨 is used to intensify a question, to create a feeling of incredulity or emphasis: 子獨何以爲之報讎之深也 Why do you alone seek revenge for his sake so deeply? (15); 功不至於百姓者, 獨何與 Now the fact that your merit does not extend to the common people—why alone is that? (26). 非獨 is used quite often with the meaning of “not only”: 非獨鼓琴若此也, 賢者亦然 It is not only playing the harp that is like this—worthy people are also thus (7); 非獨政能也, 乃其姊亦烈女也 Not only was Zheng worthy, but his sister also was a heroically virtuous woman (18).
- E.14. 徒: Only: 葉徒相似 Their leaves only resemble each other (10); 徒費衣食 I only waste clothing and food (31). Other meanings: Vague suffix meaning “fellow” or “man”: 當其時, 順其俗者, 謂之義之徒 One who suits his times and follows the customs is called a “righteous fellow” (35). Follower, disciple: 公子光出其伏甲以攻王僚之徒 Prince Guang brought out his hidden armored men in order to attack the followers of King Liao (13); 仲尼之徒, 無道桓文之事者 Among Confucius’ disciples, none spoke of the affairs of Dukes Huan and Wen (25).
- E.15. 直: Only: 直不百步耳 They didn’t flee a hundred paces, and that is all (23). Other meanings: Direct, directly: 聶政直入上階 Nie Zheng directly entered and climbed the stairs (18).
- E.16. 而已: Only, and that is all (final particle): 亦有仁義而已矣 Indeed, I have benevolence and righteousness and that is all (22).
- E.17. 耳: Fused version of E.16; 爾 can also be used: 吾謹避之耳 I will simply be careful to avoid him (14); 直不百步耳 They didn’t flee a hundred paces, and that is all (23). Other meaning: Ear: 聖人以心導耳目 The sagely person guides his ears and eyes with his mind (1).
- E.18. 但: Only, but: 不聞爺娘喚女聲, 但聞黃河流水鳴濺濺 She did not hear her dad and mom calling their daughter; she only heard the sound of the Yellow River’s flowing water, splash splash! (32).
- E.19. 具: In detail, thoroughly: 嚴仲子具告 Master Yan Zhong told him in detail (17). Other meaning: To prepare: 齊桓公爲大臣具酒 Duke Huan of Qi held a banquet for his important ministers (4).
- E.20. 盡: Exhaustively, entirely: 桓公乃許盡歸魯之侵地 Duke Huan then assented to returning entirely the invaded land of Lu (11). All, every, every single one (stronger version of 皆): 公子光出其伏甲以攻王僚之徒, 盡滅之 Prince Guang brought out his hidden armored men in order to attack the followers of King Liao, and he wiped out all of them (13). Other meanings: To exhaust, to use to the fullest, to run out, to use up: 賢者悉由盡忠 Why would worthy men express their loyalty completely? (7); 不盡而奉君 He did not [eat] all of it but offered up [the rest] to the ruler (9).

Indefinite adverbs (although technically adverbs, these are usually translated into English as indefinite pronouns):

E.21. 或: Someone, some people: 齊人或言聶政勇敢士也 Among the people of Qi, someone [or some people] said that Nie Zheng was a brave and daring knight (16); 或百步而後止 Some went a hundred paces and then stopped (23). Other meaning: Sometimes: 或與人夢, 或下諭巫祝 Sometimes it would give people dreams, and sometimes it would descend and inform shamans and priests (31).

E.22. 莫: No one, nothing: 桓公左右莫敢動 Among the retainers of Duke Huan no one dared to move (11). Note: 莫 is frequently used in a double-adverb construction to emphasize inclusivity: 天下莫不稱君之賢 In all the world everyone [lit., “no one does not”] praises your worthiness (15).

F. QUESTION WORDS AND PHRASES

Note: Literary Chinese has an idiomatic habit of inverting characters in two-character question expressions. F.2, F.4, F.6, F.7, and F.9 are all examples.

Words used with information questions

F.1. 何: How, why, what. The most common question word. It can occur as the predicate in an XY 也 sentence: 所以然者何 the means by which it is so is what? [i.e., “why is it so?”] (10). It can occur as an adverb: 何敢來識之也 How do you dare come and recognize him? (18). It can occur as the object of a verb, idiomatically placed before the verb: 不求, 何獲 If we do not look for it, then what will we obtain? (13). Sometimes its use is ambiguous: 子何笑 Why are you laughing? or What are you laughing at? (6).

F.2. 何以: How, why: 吾欲辱之, 何以也 I wish to humiliate him—how [do I do it]? (10); 子獨何以爲之報讎之深也 Why do you alone seek revenge for his sake so deeply? (15); 王曰何以利吾國 If Your Majesty says, “How do I profit my kingdom?” . . . (22).

F.3. 如何: How about it? What is it like? What’s going on? What do you think? This vague interrogative, which elicits an opinion from others or can express general exasperation or hopelessness, appears in many other forms as well: 何若, 若何, 何如, 如之何. Sentence elements are often inserted between the two characters. 無如我何 There’s nothing [they] can do about us (13); 如之何則可 What can I do so that things will be OK? (30). 奈 (also written 柰) is said to be a fusion of 如 and 之; 奈何 expresses perplexity: 澤厚矣, 可奈何 His grace has been profound, so what could I have done? (18). However, writers soon forgot the “fusion” nature of this word, and began to place the element of perplexity between 奈 and 何, just as they did with 如何. 妾其奈何畏殺身之誅, 終滅賢弟之名 How could I have feared punishment that would destroy my own body, so that I would in the end destroy the fame of my worthy brother? (18).

- F.4. 何由: How, why, because of what: 何由知吾可也 How do you know that I am capable? (25).
- F.5. 奚: How, why: 奚暇治禮義哉 How would they have the leisure to look after their rituals and principles? (27); 夫子奚不時來入觀乎 Why don't you come in some time and have a look? (39). Note: 奚 is essentially a dialect variant of 何.
- F.6. 奚爲: Why: 奚爲不受 Why don't you accept? (5). Note: 何爲 is also common, though our textbook has no examples.
- F.7. 奚由: Why: 賢者奚由盡忠 Why would worthy men express their loyalty completely? (7).
- F.8. 惡: How, where: 彼惡知之 How would they know it? (25). Other meanings: To hate: 死亦我所惡 Death is indeed something that I hate (29). Evil: (there are no examples in the lesson texts).
- F.9. 惡乎: By means of what, how: 天下惡乎定 How will the empire be pacified? (24).
- F.10. 安: Where, how (often rhetorical): 政獨安得默然而已乎 How can I, Zheng, alone be silent and that is all? (17). 安能辨我是雄雌 How could they determine whether I was male or female? (32). Other meanings: peace, peaceful: 是以居則安寧 For that reason, when he is at home, he is peaceful and calm (20).
- F.11. 焉 (dialect pronunciation for 安): 焉有仁人在位, 罔民而可爲也 How could there be a benevolent man on the throne capable of entrapping the people? (37). Other meaning: See A.14.
- F.12. 誰: Who: 仲子所欲報仇者爲誰 Who is the person against whom Master Zhong wishes to take revenge? (17); 沛然誰能禦之 It will be in a flood, so that who could prevent it? (24).
- F.13. 孰: Which, who (usually used when a choice can be made from a known quantity): 鄒人與楚人戰, 則王以爲孰勝 If the people of Zou fought with the people of Chu, who does Your Majesty think would win? (27).
- F.14. 豈: How (rhetorical question expecting negative response; usually closes with 哉 [strong] or 乎, 耶, 邪 [less strong]; however, 也 is also used): 豈敢以有求望邪 How could I dare in this way to have any needs or hopes? (16); 豈不殆哉 How could it not be dangerous? (17); 豈不善耶 How could that not be wonderful? (31).
- F.15. 何必: Used in rhetorical questions: "Why necessarily . . .," "Why must . . .": 王何必曰利 Why must Your Majesty speak of profit? (22).

Ending question particles

Note: In the absence of any other “question” word, these particles indicate a “yes-no” question.

F.16. 乎: 齊人固善盜乎 Are the people of Qi definitely good at stealing? (10). Other meanings: Final exclamatory particle: 善哉乎鼓琴 How wonderful is your harp-playing! (7); 默默乎河伯 Be silent, River Earl! (35). See also L.4.

F.17. 耶: Usually milder in tone than 乎; often used with rhetorical questions (also written 邪): 得無楚之水土使民善盜耶 Perhaps the water and the soil of Chu cause the people to be good at thieving? (10); 汝非豫讓邪 Aren't you Yu Rang? (14).

F.18. 歟 (often written 與 in certain texts): 然則廢釁鐘與 If that is so, then do we abandon the consecration of the bell? (25).

F.19. 否 (often written as 不): An ending particle of a question, representing the negative alternative; “... or not?” Example: 我予之否 Do I give it or not? Other meaning: Used to respond negatively to a yes-no question: 否，吾何快於是 No, how could I be happy in this? (26).

F.20. 哉: Final particle of exclamation or interrogation; usually rhetorical, often accompanied by 豈: 孝哉 How filial! (9); 豈不殆哉 How could it not be dangerous? (17).

G. PIVOT VERBS

Note: This is a sample—there are quite a few verbs that can fit into this category.

G.1. 使: To cause, to make, to let, to allow: 是使民養生喪死無憾也 This causes the people to have no resentment in nourishing the living and mourning the dead (23). Note: Many grammarians think that the softer meaning of “to let,” “to allow” is a post-Han usage. Other meanings: To send (someone) on a mission: 魯君使人往致邑焉 The Lord of Lu sent a person to go and offer a city to him (5). Emissary; to go on a mission: 晏子將使楚 Master Yan was about to go on a mission to Chu (10). See also J.9.

G.2. 令: To command, to let, to allow: 令軍中有敢諫者罪至死 He commanded that if there was anyone in the army who dared to remonstrate he would be punished as far as death (6). Note: Many grammarians think that the softer meaning of “to let,” “to allow” is a post-Han usage. Other meaning: Magistrate: 拜其父爲將樂令 He appointed her father as the magistrate of Jiangle (31).

G.3. 驅: To drive, to compel: 然後驅而之善 Only then can you compel [them] to proceed to good [behavior] (25). Note: Unlike other pivot verbs, 驅 is usually followed by 而. Note also the absence of the pivot noun in this sentence; it is supplied by context.

H. GENERAL ADVERBS OF MANNER (ATTITUDE, BELIEF, INTENSITY, ETC.)

- H.1. 果: As expected, in the end: 申侯伐周，果滅其祀 The Marquis of Shen attacked Zhou, and in the end destroyed their ancestral sacrifices (19); 立起如韓之市，而死者果政也 She immediately rose up and went to Han market, and the corpse was as expected Zheng (18). Other meaning: Fruit: 君遊果園 The lord was strolling in his orchard [lit., "fruit garden"] (9).
- H.2. 殆: Probably: 殆有甚焉 No doubt there are [cases] worse than that (27). Other meanings: Endangered, danger: 豈不殆哉 How could it not be dangerous? (17).
- H.3. 庶幾: Almost, probably, perhaps: 吾王庶幾無疾病與 Perhaps our king is without illness? (28).
- H.4. 得無: Perhaps, no doubt: 得無楚之水土使民善盜耶 Perhaps the water and the soil of Chu cause the people to be good at thieving? (10).
- H.5. 固: Certainly, definitely: 齊人固善盜乎 Are the people of Qi definitely good at stealing? (10). Earnestly, emphatically: 固謝嚴仲子，嚴仲子固進 [Nie Zheng] earnestly refused Master Yan Zhong, and Master Yan Zhong earnestly presented [the money] to him (16).
- H.6. 故: Deliberately (i.e., "with reason"): 幽王乃欲其笑，萬端，故不笑 King You wanted her to laugh; [he tried] myriad means, but she deliberately did not laugh (19). Other meanings: Previous, former; previously: 顏色不變，辭令如故 His expression did not change, and his speech was the same as previously (11); 於是諸侯乃即申侯而共立故太子宜臼 Thereupon the feudal lords followed the Marquis of Shen and they together enthroned the former crown prince Yijiu (19). Reason: 孟子懼而問其故 Mencius was afraid and asked her reason (20). Deliberate (activity): 无以故滅命 Do not use the deliberate to destroy fate (36). See also J.22.
- H.7. 必: Must, inevitably: 今智伯知我，我必爲報讎而死，以報智伯 Now the Earl of Zhi understands me; I must for his sake take revenge upon his enemy and die, and so repay the Earl of Zhi (14); 委質而臣事襄子，襄子必近幸子 If you were to entrust yourself to Viscount Xiang and serve him as a subject, Viscount Xiang would inevitably keep you near and favor you (14). See also F.15.
- H.8. 未必: Not necessarily (also 不必): 故彌子瑕之行，未必變初也 Consequently, Mizi Xia's conduct did not necessarily change from the beginning (9). See also F.15.
- H.9. 自: Oneself; by/for oneself; naturally; spontaneously: 秦穆公嘗出而亡其駿馬，自往求之 Duke Mu of Qin once went out and lost his swift horse; he went himself to seek for it (8); 遂伏劍自殺 He then fell on his sword and killed himself (15). Other meanings: See C.4.
- H.10. 竊: Stealthily, secretly: 衛國之法，竊駕君車罪別 The law of Wei was that anyone who

secretly drove the carriage of the lord would have his feet amputated (9); 今者妾竊墮在室，而夫子見妾 Just now I was secretly remiss in my room, and my husband saw me (21). Humbly, modestly (usually introduces opinion): 竊聞足下義甚高 I have humbly heard that your principles are very lofty (16). Other meanings: To steal; thief: 不爲竊盜，則爲虜役矣 If you don't become a thief, then you'll become a prisoner or a slave (20).

H.11. 實: Really, truly, in reality (in our text, occurs only in variant form 寔): 繫弧箕服，寔亡周國 Mulberry bow and bamboo quiver will truly destroy the state of Zhou (19). Other meaning: Fruit: 葉徒相似，其實味不同 Their leaves only resemble each other; the taste of their fruit is not the same (10).

H.12. 誠: Really: 鄉使政誠知其姊無忍之志 If in the past Zheng had really known that his sister did not have the will to endure . . . (18). 誠如是也，民歸之由水之就下 If truly it is like this, then the people will grant him allegiance like water proceeding downward (24). Other meanings: Sincerity, sincere (there are no examples of these in our texts).

H.13. 真: Really, truly: 真可以居吾子矣: Truly I can raise my son [here] (20). Other meanings: True, real, authentic: 是謂反其真 This is called "returning to the authentic" (36).

H.14. 甚: Great, greatly; excessive; bad: 智伯甚尊寵之 The Earl of Zhi greatly respected and favored him (14); 而大國侵魯甚矣 And your great state has invaded Lu to an excessive degree (11); 殆有甚焉 No doubt there are [cases] worse than that (27; note the "comparative" structure).

I. WORDS RELATING TO TIME, SEQUENCE, AND FREQUENCY

I.1. 嘗: Once, in the past: 秦穆公嘗出而亡其駿馬 Duke Mu of Qin once went out and lost his swift horse (8); 子不嘗事范中行氏乎 Didn't you once serve the Fan and the Zhonghang clans? (15). See also B.7. Other meanings: To try, to make an effort to: 故嘗陰養謀臣以求立 Consequently he tried to harbor secretly plotting ministers in order to seek enthronement (12); 請嘗試之 Please give it a try (27).

I.2. 昔: In the past (often emphasized as 昔者): 昔者大王居邠，狄人侵之 In the past, King Tai dwelt in Bin, and the Di barbarians invaded it (30).

I.3. 往時: In the past: 往時食馬肉者相謂曰 Those who in the past had eaten the horse flesh said to each other . . . (8).

I.4. 初: At first, earlier, before this: 初，夏之衰也，褒人之神化爲二龍 Earlier, when the Xia was in decline, the divinities of the people of Bao turned into two dragons (19).

I.5. 始: Previously, from the beginning, for the first time: 於是焉河伯始旋其面目 Thereupon the

River Earl for the first time swiveled his face (33). Other meanings: Beginnings, to begin: 王道之始也 [This] is the beginning of the Kingly Way (23); 始於玄冥 He begins in the Mysterious Dark (39).

I.6. 嚮 (also written 向 and 鄉): In the past, just now: 鄉使政誠知其姊無忍之志 If in the past Zheng had really known that his sister did not have the will to endure . . . (18); 此其自多也不似爾向之自多於水乎 Their magnifying themselves—is that not the same as you just now magnifying yourself in comparison to the waters? (33). Other meanings: To face: 磨刀霍霍向豬羊 He whets the blade—hwak hwak!—and faces the pigs and sheep (32). 鄉 can mean “village”: 送兒還故鄉 To escort the lad back to his home village (32).

I.7. 先: First (usually temporal, sometimes spatial): 先將數石米糴 She first took several bushels of rice balls . . . (31). Other meanings: Earlier, former: 龍少學先王之道 When I, Long, was young, I studied the way of the former kings (39). To put first, to consider primary: 苟爲後義而先利 If you put justice second and profit first . . . (22).

I.8. 前: At first, formerly: 前見賢，後獲罪者 The reason why he was first considered worthy and afterward offended . . . (9); 前君已寬赦臣 Formerly, My Lord already pardoned me (15). Other meanings: Before, in front of: 白刃交於前 Gleaming blades clash in front [of one] (38).

I.9. 後: Later, afterward: 管仲後至 Guan Zhong arrived afterward (4); 前見賢，後獲罪者 The reason why he was first considered worthy and afterward offended . . . (9). Other meanings: Rear, back, behind: 化爲玄蜃，入後宮 It turned into a black lizard and entered the rear palace (19). To put second, to consider secondary: 苟爲後義而先利 If you put justice second and profit first . . . (22). Heir, descendant: 滅智伯之後而三分其地 They destroyed the Earl of Zhi’s heirs and divided his territory three ways (14).

I.10. 已: Already: 見人已殺其馬，方共食其肉 He saw that people were already eating his horse, and were just then together eating its flesh (8). Often appears with 既 (“after having already . . .”): 既已言，曹沫投其匕首，下壇 After having already spoken, Cao Mo cast aside his dagger and descended from the altar (11). Other meanings: Verb, “to end,” “to stop”: 是亦不可以已乎 Can this also not be ended? (29). Final sentence particle indicating completion of action; used for 矣: 然則王之所大欲可知已 If that is so, then what Your Majesty greatly desires may be known (27).

I.11. 終: Finally, in the end: 終莫能就 In the end, no one was able to carry this out (17). See also B.8. Other meanings: Ending; to end; to die naturally: 老母今以天年終 My aged mother now has passed away in the fullness of her years (17); 終始无故 Endings and beginnings have no consistency (34).

I.12. 終身: To the end of one’s life; all the time: 君子有終身之憂 The superior man has worries to the end of his life (2); 樂歲終身飽 In years of good harvest they will always be full (27).

- I.13. 卒: Finally: 穆公卒得以解難勝晉 Duke Mu in the end was able in this way to solve his difficulties and triumph over Jin (8). Other meanings: To finish; to die; soldiers, troops (there are no examples of these meanings in the lesson texts). Abruptly (used for 猝): 卒然問曰 Abruptly he asked, saying . . . (24).
- I.14. 竟: Finally, in the end: 聶政竟不肯受也 In the end Nie Zheng was unwilling to accept (16). Other meanings: To finish (there are no examples of this meaning in the lesson texts); border, boundary (used for 境): 且夫知不知是非之竟 Moreover, if you know that you don't know the boundaries of right and wrong . . . (39).
- I.15. 方: At that moment, just about: 今方來, 吾欲辱之 Just now he is coming; I wish to humiliate him (10); 方存乎見少, 又奚以自多 I just precisely exist among things considered small, so moreover how could I magnify myself? (33). Other meanings: Square: 海內之地, 方千里者九 As for land within the seas, areas a thousand *li* square are nine (27). Method, scope: 吾長見笑於大方之家 I would have always been scoffed at by the School of Great Scope/Method (33).
- I.16. 不時: Anytime, at no set time: 驅馳弋獵不時, 以適褒姒之意 He went driving or hunting at any time, in order to please Bao Si's intentions (19).
- I.17. 其勢: Under these circumstances: 此其勢不可以多人 Under these circumstances you can't have too many people (17).
- I.18. 將: About to: 晏子將使楚 Master Yan was about to go on a mission to Chu (10). Other meanings: To carry, to bring, to take by the hand: 便詣廟中坐, 懷劍將犬 She then went into the temple and sat down; she embosomed the sword and brought along the dog (31). To command: 母老子弱, 而兩弟將兵伐楚 His mother is old and his sons are weak, and his two younger brothers are commanding troops attacking Chu (13). General: 曹沫爲魯將 Cao Mo acted as a Lu general (11).
- I.19. 當: Will, about to; should, ought to (often projected into the future or as part of a hypothesis): 襄子當出, 豫讓伏於所當過之橋下 Viscount Xiang was about to go out; Yu Rang lay in ambush under the bridge that he would be passing over (15). Other meanings: Right then, precisely (in time or space): 當桑之時, 臣鄰家夫與妻俱之田 Right at the time of the mulberry-leaf harvest, my neighboring husband and wife together went to the fields (6). To face, to occupy: 木蘭當戶織 Mulan faces/occupies the doorway weaving (32).
- I.20. 復: Represents continuation or repetition of action; not always the same action, and not always the same actor: 復徙舍學宮之傍 Again she moved house, to the side of a school (20); 終身不復鼓琴 To the end of his life he did not play the harp again (7); 猶復以爲將 He still continued to make him a general (11). Other meaning: To report: 有復於王者曰 If there was a man who reported to Your Majesty . . . (36).

I.21. 又: Moreover, again (used like 復, but sometimes implies annoyance): 反, 復往, 又不受 He returned, then came again, and again [Master Zeng] did not accept it (5); 是固嘗矯駕吾車, 又嘗食我以餘桃 This one definitely once drove my carriage under false pretenses, and on top of that once fed me with a half-eaten peach (9).

I.22. 重: Again, repeatedly: 重自刑以絕從 He repeatedly disfigured [lit., “punished”] himself in order to cut off any traces (18). Other meanings: Heavy; weight: 權, 然後知輕重 Measure it, and only then will you know its lightness or heaviness (26). Important; to be valued, to consider valuable/important/serious: 不重暴骸之難 She did not consider serious the hardships of [identifying] the exposed corpse (18).

I.23. 常: Always, invariably, constantly (be sure to distinguish the literary Chinese meaning of this character from its modern Mandarin meaning of “often”): 土俗常懼 The local populace was constantly afraid (31). Other meanings: Standard, constant: 貴賤有時, 未可以為常也 Noble and base have their times, and one can never take them as constants (35).

I.24. 猶: Still: 猶復以為將 He still continued to make him a general (11). Other meanings: See K.3.

I.25. 尚: Still: 乃以妾尚在之故 Now, because I am still alive . . . (18).

I.26. 即: Immediately: 即以次飲之酒 He immediately had them drink ale in turn (8). Other meanings: To go, to proceed, to follow after: 於是諸侯乃即申侯而共立故太子宜曰 Thereupon the feudal lords followed the Marquis of Shen and they together enthroned the former crown prince Yijiu (19). Also see K.2.

I.27. 立: Immediately: 王僚立死, 左右亦殺專諸 King Liao immediately died, and his courtiers also killed Zhuan Zhu (13). Other meanings: To set up, to enthrone, to take the throne: 諸樊知季子札賢而不立太子 Zhufan knew that Jizi Zha was worthy, so he did not set up a crown prince (12). To stand: 夾立侍, 皆持長鉞 They stood flanking him in attendance, all of them grasping long swords (13).

I.28. 无幾何 (or 無幾何): In no time at all: 无幾何, 將甲者進 In no time at all, an armor-wearing man came forward (38).

J. WORDS USED TO CONSTRUCT COMPOUND (MULTICLAUSE) SENTENCES AND IDEAS

Note: Many of these words have different meanings when used alone in a clause. See the above sections for other uses and meanings.

J.1. 而: Vague verbal connector; translation depends on context. Some examples: (1) simple

coordination: 方鼓而志在太山 Just then he was strumming and his thoughts were set on Mt. Tai (7); (2) adversative (“but,” “and yet”): 期而後至，飲而棄酒 I set a time and yet you came late; I gave you something to drink and yet you cast aside the ale (4); (3) temporal sequence: 趙簡子舉兵而攻齊 Viscount Jian of Zhao raised troops and attacked Qi (6); (4) action verb preceded by manner (adverbial usage): 順道而行 He takes action, following the Way (2); 雙不遠千里而來 You, venerable sir, have come, not considering a thousand *li* too far (22); (5) inserted between a coverb or other adverbial expression and the main verb (often for rhythmic reasons): 噉爾而與之 If you give it to him in a contemptuous manner . . . (29); 子乃規規然而求之以察 If you in a nit-picking manner seek him out in order to investigate him . . . (39).

Temporal sequence (first clause)

J.2. 既: After, since: 桓公與莊公既盟於壇上，曹沫執匕首劫齊桓公 After Duke Huan and Duke Zhuang swore an alliance on the altar, Cao Mo grasped a dagger and attacked Duke Huan of Qi (11); 伍子胥既見吳王僚，說以伐楚之利 After Wu Zixu had an audience with King Liao of Wu, he tried to persuade him of the advantage of attacking Chu (12); 既不能供養，徒費衣食 Since I am unable to look after you, I only waste clothing and food (31).

J.3. 未: Normally a negative meaning “not yet,” it could be interpreted as “before” in a multiclausal sentence: 東海之龜左足未入，而右膝已繫矣 Before the eastern sea turtle’s left foot entered in, his right knee was already stuck (39).

J.4. 至: When, when the time came: 至八月朝，祭送蛇穴口 When it came to the first day of the eighth month, they would sacrifice, escorting her to the mouth of the snake’s cave (31). Other meanings: To arrive: 驥不自至千里者，待伯樂而後至也 The reason why a swift horse will not itself arrive from a thousand *li* is because it awaits a Bo Le and only then will arrive (7). Fullest degree, most perfect: 臣之所以待之，至淺鮮矣 The way in which I have treated him has been extremely shallow and rude (17); 吾自以爲至達已 I took myself to be most perfectly penetrating (39).

J.5. 及: When, when the time came: 及彌子瑕色衰而愛弛，得罪於君 When the time came that Mizi Xia’s looks faded and love slackened, he offended the lord (9). Other meanings: To catch up to, to be as good as, to come up to: 吾以眾足行，而不及子之无足 I go with my many feet, and yet it doesn’t come up to your having no feet (37). To reach to: 功不至於百姓者，獨何與 Now the fact that your merit does not extend to the common people—why alone is that? (26). And (noun connector): 故嘗事范氏及中行氏 Consequently he once served the Fan and the Zhonghang clans (14).

Conditional particles (first clause)

J.6. 雖: Even if, even though: 雖有賢者，而無以接之，賢者奚由盡忠哉 Even if there are worthy men, yet if you do not have the means to treat them [properly], why would worthy men exhaust

their loyalty [for you]? (7); 則雖死不恨 Then even if I die I would not resent it (15); 齊國雖小，吾何愛一牛 Even though the state of Qi may be narrow and small, how could I begrudge a single ox? (25).

J.7. 如: If: 王如知此，則無望民之多於鄰國也 If Your Majesty knows this, then do not hope that your people will be more numerous than those of neighboring states (23). Other meanings: To go: 五子胥之亡楚而如吳也，知專諸之能 When Wu Zixu fled Chu and went to Wu, he knew of Zhuan Zhu's abilities (12). To be like, to resemble: 德何如則可以王矣 What must my virtue be like that I can then rule as a true king? (25).

J.8. 若: If: 王若隱其無罪而就死地，則牛羊何擇焉 If Your Majesty was pained by it having no crime and yet going to the execution ground, then how could you choose between an ox and a sheep? (25). Other meanings: See A.7.

J.9. 使: If: 使以兄弟次邪，季子當立 If one goes by the sequence of brothers, then Jizi should take the throne (12). Sometimes 如 and 使 come together: 如使人之所欲莫甚於生，則凡可以得生者何不用也 If among things that people desire nothing is greater than life, then generally of all things by which one can obtain life, what will one not use? (29). See also G.1.

J.10. 縱: Even if: 縱君有賜，不我驕也，我能勿畏乎 Even if the ruler has a gift, and does not treat me arrogantly, how could I not be in awe of him? (5).

J.11. 苟: If (also 苟爲): 苟爲後義而先利，不奪不饜 If you make justice secondary and put profit first, then they won't be satisfied unless they are seizing things (22).

Temporal sequence (second clause)

J.12. 因: Then, thereupon: 專諸擘魚，因以匕首刺王僚 Zhuan Zhu ripped open the fish, and he then stabbed King Liao with the dagger (13). Other meanings: To take advantage [of a situation or opportunity]; to use someone or something to accomplish something else (verb or coverb): 吳王僚欲因楚喪 King Liao of Wu wanted to take advantage of Chu's mourning period (13); 因其所大而大之，則萬物莫不大 If you go in accordance with what in it is considered large and consider it large, then among the myriad things there is nothing that is not large (35). Note: Unlike in modern Mandarin, in literary Chinese 因 usually does not imply causal sequence. However, there do seem to be exceptions: 若民，則無恆產，因無恆心 If it is the common people [we are discussing], then [if] they don't have a steady livelihood, then they won't have constant hearts (27); that is, not having constant hearts seems to be a consequence of not having a steady livelihood.

J.13. 於是: Then, thereupon (lit., "from this"): 於是罷師而歸 Thereupon he disbanded the army and went home (6).

J.14. 遂: Then: 遂伏劍自殺 He then fell on his sword and killed himself (15). Other meanings: To follow, to pursue: 在中饋，无攸遂 Within, prepare food; nothing for one to pursue (21).

J.15. 便: Then (usually post-Han usage): 至八月朝，便詣廟中坐 When the first day of the eighth month arrived, she then went to the temple and sat down (31).

J.16. 乃: Then, only then (emphasizes the necessity of the sequence): 桓公乃許盡歸魯之侵地 Duke Huan only then assented to return completely Lu's invaded lands (11); 乃使使持衣與豫讓 He then sent an emissary to take his robe and give it to Yu Rang (15). Other meanings: See J.20, K.1.

J.17. 而後: Only afterward, only then (emphasizes the necessity of the sequence; stronger than 乃): 天下失道，而後仁義生焉 When the world loses the Way, only then does benevolence and righteousness arise in it (2).

J.18. 其後: After this: 其後百六十有七年而吳有專諸之事 Two hundred sixty-seven years after this, in Wu there was the Zhuan Zhu affair (12).

J.19. 然後: Only then (emphasizes the necessity of the sequence; stronger than 乃): 抑王興甲兵，危士臣，構怨於諸侯，然後快於心與 Or is it that Your Majesty must mobilize armored troops, endanger your knights and your ministers, and provoke the resentment of the feudal lords, and only then are you happy in your heart? (26).

Adversatives

J.20. 乃: But then: 何乃殘身苦形，欲以求報襄子，不亦難乎 But then, why do you do damage to yourself, wishing in this way to get revenge on Viscount Xiang—isn't that difficult? (14). Other meanings: See J.16, K.1. Note: It is often a matter of interpretation whether 乃 is best read as "then," "but then," or "only then."

J.21. 然: But: 然願請君之衣而擊之 But, I would like to request My Lord's robe [so that] I may strike it (15). Other meanings: Thus, to be so: 非獨鼓琴若此也，賢者亦然 It is not only playing the harp that is like this—worthy people are also thus (7). Adverbial/adjectival suffix: 襄子喟然歎息而泣 Viscount Xiang sighed deeply and wept (15). Yes: 然，誠有百姓者 Yes, there truly were commoners [who thought that] (25).

Causal connectives

J.22. 故: Therefore, so, consequently: 范中行氏皆眾人遇我，我故眾人報之 The Fan and the Zhonghang clans all treated me as a mediocre person, and consequently I repaid them as a mediocre person (15); 即不忍其穀棘，若無罪而就死地，故以羊易之也 It was just that I could not bear

its trembling, as if it had no crime and yet was going to the execution ground; so, I exchanged it for a sheep (25). Other meanings: See H.6.

J.23. 是故: For this reason: 是故大人之行不出乎害人 For this reason, a Great Man's conduct will not manifest in hurting others (34).

J.24. 是以: Consequently, hence (idiomatic inversion of 以是, "by means of this"): 仲尼之徒, 無道桓文之事者, 是以後世無傳焉 Among Confucius' disciples there was no one who spoke of the affairs of Dukes Huan and Wen; consequently, later generations have had no tradition of them (25).

Miscellaneous

J.25. 則: Particle making a topic-comment relationship between two sentences; roughly equivalent to "then": 王如知此, 則無望民之多於鄰國也 If Your Majesty knows this, then do not hope that your people will be more numerous than those of neighboring states (23); 若民, 則無恆產, 因無恆心 If it is the common people [we are discussing], then [if] they don't have a steady livelihood, then they won't have constant hearts (27).

J.26. 斯 (used like 則): 王無罪歲斯天下之民至焉 Your Majesty, do not blame the harvest—then all the people of the empire will come to you (23). Other meanings: See A.20.

J.27. 然則: If that is so, then . . . : 然則廢罍鐘與 If that is so, then do we abandon the consecration of the bell? (25).

J.28. 且: And, moreover: 且光真王嗣, 當立 Moreover, I, Guang, am the true heir to the king, and should take the throne (13). Sometimes 且 merely marks a continuation of speech, without a strong sense of "addition": 且吾所為者極難耳 What I am doing is simply very difficult (14). 且 often occurs with 夫: 且夫知不知是非之竟 Moreover, if you know that you don't know the boundaries of right and wrong . . . (39).

J.29. 不如 (also 不若, 何如, 何若): A is not as good as B; it would be better to do B: 臣計棄身不如棄酒 I calculate that abandoning myself is not as good as abandoning the ale (4); 不若與人 It would be better [to enjoy music] with others (28).

J.30. 抑: When used with two clauses, it begins each, and it means "either . . . or . . ."; at the beginning of one clause, it generally means "perhaps," "or is it that": 抑王興甲兵, 危士臣, 構怨於諸侯, 然後快於心與 Or is it that Your Majesty must mobilize armored troops, endanger your knights and your ministers, and provoke the resentment of the feudal lords, and only then are you happy in your heart? (26).

J.31. 仰...俯...: On the one hand, on the other: 必使仰足以事父母，俯足以畜妻子 He will certainly cause it that on the one hand they will have enough to serve their parents, and on the other they will be able to look after their wives and children (27).

K. ADVERBS WITH SPECIAL USES IN XY 也 SENTENCES

Note: Whereas the meaning of the term “adverb” implies that it must come before the verb, a number of “adverbs” and other words have a special purpose—they modify the relationship that exists between the X clause and the Y clause of an XY 也 sentence. Some of these words have the same meanings as they do when operating as normal adverbs (e.g., 亦); some of them have special meanings limited to this type of usage (e.g., 乃).

K.1. 乃: Precisely, only, merely: 政乃市井之人，鼓刀以屠。而嚴仲子乃諸侯之卿相也 I, Zheng, am merely a person of the market, and I wield a knife in order to butcher; Master Yan Zhong is precisely a minister of the feudal lords... (17). Other meanings: See J.16, J.20.

K.2. 即: Precisely, just: 即不忍其殼鯨，若無罪而就死地 It was just that I could not bear its trembling, as if it had no crime and yet was going to the execution ground (25). Other meanings: See I.26.

K.3. 猶: To be like, to resemble: 以若所爲，求若所欲，猶緣木而求魚也 To look for the sort of thing you desire by doing the sort of thing you are doing is like climbing a tree to look for fish (27). Other meanings: See I.24.

K.4. 亦: Also, indeed: 是亦走也 This is also fleeing (23); 非獨政能也，乃其姊亦烈女也 Not only was Zheng worthy, but his sister also was a heroically virtuous woman (18). Other meanings: See E.10.

L. ADDITIONAL MISCELLANEOUS FUNCTION WORDS AND PARTICLES

L.1. 之: Marker of possession, modification, or topicalization: 君子有終身之憂 A superior man has worries that last to the end of his life (2). Temporal clause: 伍子胥之亡楚而如吳也，知專諸之能 When Wu Zixu fled Chu and went to Wu, he knew of Zhuan Zhu's abilities (12). Indirect statement/question: 伍子胥知公子光之欲殺吳王僚 Wu Zixu knew that Prince Guang wanted to kill the king of Wu, Liao (12); 不知論之不及與，知之弗若與 I don't know whether my discussions do not come up to his, or whether my knowledge doesn't compare with his (37).

L.2. 者: Marks nominalization of various sorts. Simple actor: 知命者不怨天 One who knows his fate does not resent Heaven (1); 有敢諫者罪至死 If there is one who dares to remonstrate he will be punished as far as death (6). Definition marker: 曹沫者，魯人也 Cao Mo was a man of Lu (11). Used to emphasize any part of a sentence: 然是者徒深知政也 And yet this person alone

understood me deeply (17); 今者妾竊墮在室 Just now I was privately remiss in my chamber (21). “The fact of,” “the act of”: 功不至於百姓者，獨何與 The fact that your merit does not reach the common people—why alone is that? (26). “Reason why” clause: 驥不自至千里者，待伯樂而後至也 The reason why a swift horse does not come on its own over a thousand *li* is because it awaits Bo Le and only then comes (7). “Reason why” clause with 所以: 前日所以不許仲子者，徒以親在 On the previous day, the reason why I did not assent to you, Master Zhong, was only because my parent was alive (17).

L.3. 所: Used before a verb to nominalize it as the implied object: 非所敢望也 It is not that which I dare hope (15); 曹沫三戰所亡地，盡復予魯 As for the land that had been lost by Cao Mo in three battles, [the duke] returned all of it to Lu (11); 且吾所爲者極難耳 Moreover, what I am doing is simply very hard (14; note 者 as an optional explicit nominalizer here).

L.4. 於: Multipurpose preposition (“from,” “to,” “in,” “at,” etc.): 禍生於欲得 Disaster arises from wanting to obtain (1); 桓公與莊公既盟於壇上 After Duke Huan and Duke Zhuang swore an alliance on the altar . . . (11); 彼伍員父兄皆死於楚 That Wu Yuan’s father and brother both died in Chu (12); 欲卒致國于季子札 He wished in the end to present the state to Jizi Zha (12); 乃進專諸於公子光 He then presented Zhuan Zhu to Prince Guang (12); 棄信於諸侯 You will abandon your trust among the feudal lords (11); 是故大人之行不出乎害人 For this reason, a Great Man’s conduct will not manifest in hurting others (34); 而反委質，臣於智伯 Yet on the contrary you entrusted yourself and became a subject to the Earl of Zhi (15). In relation to, vis-à-vis: 孟母知禮，而明於姑母之道 Mencius’ mother knew propriety, and was enlightened as to the Way of the mother-in-law (21); 期而後至，飲而棄酒，於禮可乎 I set a time and yet you came late; I gave you something to drink and yet you cast aside the ale; is that in keeping with propriety? (4); 寡人之於國也，盡心焉耳矣 As for my relation to the state, I simply exhaust my heart and mind toward it (23). Used to express comparative degree: 王如知此，則無望民之多於鄰國也 If Your Majesty knows this, then do not hope that your people will be more numerous than those of neighboring states (23); 所欲有甚於生者，故不爲苟得也 Among the things that I desire there is nothing greater than life, so I do not obtain things illicitly (29). See passive structure D.1; also A.14, J.13.

L.5. 所以: “The reason why,” “the means by which (the way)”: 前日所以不許仲子者，徒以親在 On the previous day, the reason why I did not assent to you, Master Zhong, was only because my parent was alive (17). 臣之所以待之，至淺鮮矣 The way I treated him was extremely shallow and meager (17).

L.6. 所謂: So-called, known as: 是軹深井里所謂聶政者也 This is the person known as Nie Zheng, from Deepwell Village in Zhi (18).

L.7. 可謂: Feasible to be called: 嚴仲子亦可謂知人能得士矣 Master Yan Zhong also could be called [one who] understands people and is able to obtain knights (18).

L.8: X之謂也: This is true of X, this is applicable to X (used after illustrative quotations, usually from the Confucian Classics): 詩云: 「赫赫宗周, 褒姒滅之。」此之謂也 The Classic of Poetry says, "Illustrious was the House of Zhou, and Bao Si destroyed it." This is applicable to this (19); 詩云: 「他人有心, 予忖度之。」夫子之謂也 The Classic of Poetry says, "Other people have their motives, I calculate and measure them." This is true of you, sir (25).

Notes on the Radical System

The following is a list of radicals from the traditional radical system (部首). This is the main system that has been used (with some revisions) for organizing Chinese characters since the sixteenth century, and it is still employed by some of the more significant dictionaries you will find yourself using. The comprehensive glossary of the lesson texts' vocabulary following this section uses it also.

Many dictionaries (particularly in the past several decades) have attempted to revise and simplify this system, and you may find that dictionaries that employ it more or less traditionally may disagree occasionally over where to locate a character. My notes here are meant to help you with some of the issues surrounding "standard" character location.

1: 一	18: 刀, 刂	35: 女
2:	19: 力	36: 夕
3: 丶	20: 勹	37: 大
4: 丿	21: 匕	38: 女
5: 乙	22: 匚	39: 子
6: 亅	23: 匸	40: 宀
7: 二	24: 十	41: 寸
8: 宀	25: 卜	42: 小
9: 人, 亻	26: 冂	43: 尢
10: 儿	27: 厂	44: 尸
11: 入	28: 厶	45: 中
12: 八	29: 又	46: 山
13: 冂	30: 口	47: 川
14: 冖	31: 凵	48: 工
15: 讠	32: 土	49: 己
16: 几	33: 士	50: 巾
17: 凵	34: 攴	51: 干

- 52: 么
 53: 广
 54: 廴
 55: 升
 56: 弋
 57: 弓
 58: 厶
 59: 彡
 60: 彳
 61: 心, 忄
 62: 戈
 63: 戶, 户
 64: 手, 扌
 65: 支
 66: 支, 攴
 67: 文
 68: 斗
 69: 斤
 70: 方
 71: 无
 72: 日
 73: 曰
 74: 月
 75: 木
 76: 欠
 77: 止
 78: 歹
 79: 殳
 80: 母
 81: 比
 82: 毛
 83: 氏
 84: 气
 85: 水, 氵
 86: 火, 灬
 87: 爪, 爪
 88: 父
 89: 爻
 90: 月
 91: 片
- 92: 牙
 93: 牛, 牛
 94: 犬, 犭
 95: 玄
 96: 玉, 王
 97: 瓜
 98: 瓦
 99: 甘
 100: 生
 101: 用
 102: 田
 103: 疋
 104: 疒
 105: 夂
 106: 白
 107: 皮
 108: 皿
 109: 目
 110: 矛
 111: 矢
 112: 石
 113: 示, 礻
 114: 肉
 115: 禾
 116: 穴
 117: 立
 118: 竹
 119: 米
 120: 糸, 纟
 121: 缶
 122: 匚, 匸
 123: 羊
 124: 羽
 125: 老, 耂
 126: 而
 127: 耒
 128: 耳
 129: 聿
 130: 肉, 月
 131: 臣
- 132: 自
 133: 至
 134: 白
 135: 舌
 136: 舛
 137: 舟
 138: 艮
 139: 色
 140: 艸, 艹⁺⁺
 141: 虎
 142: 虫
 143: 血
 144: 行
 145: 衣, 衤
 146: 西
 147: 見
 148: 角
 149: 言
 150: 谷
 151: 豆
 152: 豕
 153: 豸
 154: 貝
 155: 赤
 156: 走
 157: 足
 158: 身
 159: 車
 160: 辛
 161: 辰
 162: 辵, 辵
 163: 邑, 阝
 164: 酋
 165: 采
 166: 里
 167: 金, 钅
 168: 長
 169: 門
 170: 阜, 阡
 171: 隶

172: 隹	187: 馬	202: 黍
173: 雨	188: 骨	203: 黑
174: 青	189: 高	204: 齣
175: 非	190: 彭	205: 睪
176: 面	191: 鬥	206: 鼎
177: 革	192: 鬯	207: 鼓
178: 韋	193: 鬲	208: 鼠
179: 韭	194: 鬼	209: 鼻
180: 音	195: 魚	210: 齊
181: 頁	196: 鳥	211: 齒
182: 風	197: 鹵	212: 龍
183: 飛	198: 鹿	213: 龜
184: 食	199: 麥	214: 龠
185: 首	200: 麻	
186: 香	201: 黃	

Before addressing some of the issues surrounding individual radicals, let me make the following points:

1. This system is very far from perfect. Though many of the radicals are obviously compatible with the thought processes that went into the creation of the characters originally (especially those radicals that hint toward the meaning of the character), many radicals were obviously invented as a dumping ground for characters that seemed not to fit in anywhere else. This is true in particular of many one-stroke radicals.
2. Sometimes a character, either because it has no obvious radical or because it has too many, is extremely difficult, if not impossible, to find. Many dictionaries have a "characters with difficult radicals" table, where such characters are listed by the total number of strokes it takes to write them. I include such a table at the end of this section (with over 320 characters from our texts).
3. When a character seems to present a number of possible radicals, try to go with the radical that you think may have the greatest bearing on its meaning. For example, 憂 ("to worry") and 愛 ("to love") both suggest a number of possibilities, but because both characters are emotive verbs, they are located under 心 ("heart"). Similarly, 妝 ("to put on makeup") is located under 女 ("female") rather than under radical #90 (月), because 女 gives a stronger clue to the character's associations (at least in traditional China!) than the relatively meaningless 月 does. Obviously, if you don't have the slightest idea what the character might mean to begin with, this is of no help at all. As you read more, though, you should gradually develop the ability to second-guess the context and the system.
4. It's difficult to get used to the radical system, and using it may seem frustratingly slow at first. But keep at it! Becoming a good reader of literary Chinese mostly means using dictionaries . . . and using them, and using them, and using them. I suggest that you skim the glossary

here (or any radical-organized dictionary), just paging through and learning how the different radicals appear and whether there seems to be any similarity of meaning among characters under the same radical.

NOTES ON INDIVIDUAL RADICALS

I include here comments on some of the most common radicals. Some of the less common radicals are quite obvious in their meaning, but they are rare enough in the textbook not to warrant mention here.

9. 人 usually occurs in a more condensed version, on the left side of a character (亻). However, it can occur in other forms as well (e.g., 來). Most confusingly, it can occur as a sort of roof structure over the character (e.g., 今). In such cases, it sometimes can be confused with radical #11 or #12.
18. 刀 usually occurs in compressed form on the right side of a character (e.g., 利, 刑). Most characters with this radical involve cutting (literal or metaphorical).
19. 力 usually occurs on the right side of the character (功, 勸) but may occur in other ways as well (男, 勢).
30. 口 is one of the most common radicals. Whereas many characters involving things done with the mouth have a 口 on the left side (呼, 喚, etc.), many, many other characters with a 口 component are classified here as well (同, 合, 吏, 喜, etc.).
31. Any character enclosed within a box (口) is placed here.
32. The 土 component often signifies things made of earth or that involve earth in some way. It almost always occurs on the left side (埋, 城, etc.), though there are many other forms as well (e.g., 在, 堂).
33. 士 is often confused with radical #32, though very few characters are placed here (壯 and 壽 being the most important).
36. 夕 often indicates things relating to the night or evening (夜, 夢).
37. 女 involves female-related things.
38. 子 pertains to children, or to the position of being a son.
41. 寸 occurs most often at the bottom of the character (e.g., 專, 尊). However, expect other appearances as well, including in the very common character 將.
46. 山 can be found in the names of mountains and in words describing mountains.
60. 彳 is one of a series of common radicals that pertains to locomotion of various sorts. Don't confuse it with 行 (#144; see below for more).
61. 心 ("heart") can occur in its standard form (usually on the bottom of a character—e.g., 慈, 惠, 感), but also in a condensed, three-stroke form on the left side (忄—愧, 懷, etc.). Since the heart is both the emotional and the intellectual center of the individual in Chinese belief, words that involve either thinking or emotions may have this radical.
62. 戈 is a kind of spear, so words involving weapons or warfare are often found here. 戈 usually appears on the right side.
63. 戶 is a door, and so characters involving buildings or population can be found here. Do not confuse it with 尸 (#44).

64. 手 (“hand”) can occur in its standard form, at the bottom of a character (e.g., 掌, 擊), but also in a condensed, three-stroke form on the left side (扌—推, 揚, etc.). Many verbs involving actions with the hand are placed here.
66. 攴 almost always occurs in a variant form (攵) that appears on the right side (e.g., 放, 故, 政, 數). Though this variant form is written essentially the same way as 攴 (#67), very few characters occur under the latter radical.
72. 日 (“sun,” “day”) occurs in characters involving the effects of the sun or in time/season words.
73. 曰 (“to say”) is written more broadly than #72. There are many fewer characters under this radical than under #72; however, these two characters’ similar appearance makes it sometimes nearly impossible to decide where a character should appear. Sometimes meaning can help: 晝 (“daytime”) is placed under #72, whereas 書 (“letter,” “to write”), though written almost identically, is placed under #73.
74. 月 (“moon”) includes a certain number of time-related and moon-related characters. However, since the visual form 月 is held to be an abbreviation of 肉 (#130, “meat,” “flesh”), most characters with this element are placed there instead.
75. 木 (“tree”) includes kinds of trees, as well as objects made of wood.
85. 水 (“water”) can appear in its standard form (e.g., 泉, 漿) but most often it appears in abbreviated form as three dots on the left side (氵—深, 海, 油, etc.).
86. 火 (“fire”) can appear in its standard form (e.g., 災, 烽) but most often it appears as four dots on the bottom (灬—然, 照, etc.).
96. 玉 (“jade”) is five strokes, but it appears in other characters as a four-stroke radical, with the small dot in the lower right corner missing (e.g., 珠, 理). It is often used in characters designating jewels or precious things. Note that the radical form by itself—王—is also the character for “king” and is classified under radical 96.
104. 疒 is the “illness” radical—physical afflictions and diseases usually appear with this radical.
108. 皿 (“serving plate”) usually occurs on the bottom of the character, and it is often used for plates and plate-like utensils.
109. 目 (“eye”) often occurs with characters that stress seeing or the condition of the eyes.
113. 示 (“to show”) is often used with matters pertaining to religion: sacrifice, supernatural phenomena, and sacred objects. It usually occurs in condensed form (礻—e.g., 福, 禍, 禪).
115. 禾 (“grain”) often describes things involving crops and their harvesting—kinds of grain, sowing, reaping, and so forth.
116. 穴 (“cave,” “hole”) often occurs in characters involving hidden places or holes, or things done secretly.
118. 竹 (“bamboo”) usually occurs in slightly compressed form on the top of a character (e.g., 笑, 管, 簡). As expected, it generally appears in characters indicating things made of bamboo.
119. 米 (“rice”) is less common than #115 but also indicates rice- or grain-related words.

120. 糸 (“silk”) occurs usually though not exclusively on the left side, and often indicates things related to fabric—kinds of fabric, stages of fabric production, and so forth.
122. 罒 (“net”) is classified under six-stroke radicals because of a variant version. However, you will generally find it in this five-stroke version, at the top of a character (e.g., 罪, 置, 罷). Be careful not to confuse this radical with #108, which usually occurs at the bottom of a character!
128. 耳 (“ear”) often occurs in characters that stress hearing or the condition of the ears.
130. As noted at #74 above, 肉 (“flesh,” “meat”) usually appears as 月 at the side of the character (usually the left side). Internal organs (e.g., 腸) often have this radical.
134. 臼 (“mortar”) often splits in two, allowing for other components to be placed in the middle. Examples: 與, 舉.
140. 艸 (“vegetation”) usually occurs in abbreviated three- or four-stroke form at the top of a character (艹). Since this character is used to indicate names of plants, as well as many other things, it is probably the most common of all the radicals.
142. 虫 is used to describe animals that are not fish, mammals, or birds. Characters naming insects and reptiles most commonly use this radical.
144. 行 should not be confused with #60 (彳). Characters are only held to be under this radical when a component is inserted in between the two parts of the character (術, 衛, 衝).
145. 衣 (“clothes”) often occurs in condensed form on the left side (衤, 袍, 裸). Don’t confuse this condensed form with the condensed version of #113, which closely resembles it (礻). In other characters, the top part of the radical separates from the bottom, allowing components to be inserted (衰, 褒, 囊).
147. 見 often involves acts of seeing.
149. 言 often involves acts of speech.
154. 貝 originally represented a cowrie shell, a small seashell used as a form of currency. Consequently, all sorts of words pertaining to monetary matters occur with this radical.
156. 走 (“to run,” “to flee”), though not as common as #60 or #162, also indicates forms of locomotion—usually hurried ones.
157. 足 (“foot,” “leg”) indicates parts of the leg, or actions committed with the leg or foot.
162. 辵 is a seven-stroke radical, but it appears only in a condensed, three-stroke version (辵). This is probably the most common radical for verbs of locomotion (e.g., 進, 逃, 遊, 遂).
163. 邑 (“town”) generally appears as a three-stroke radical (阝) on the right side of a character (e.g., 邦, 郭, 都). It often occurs with parts of a city, with urban phenomena, or in the names of towns. Don’t confuse it with #170!
164. 酉 is the fermentation radical, and it occurs with kinds of drink, as well as kinds of intoxication. Note that the most common character for alcoholic beverage—酒—is placed here, rather than under #85.
167. 金 is used with different kinds of metal or things made of metal (including “precious” metals—i.e., silver and gold).

170. 阜 (“hill”) generally appears as a three-stroke radical (阝) on the left side of a character (e.g., 陵, 陸, 隱). It often occurs with topographical features. Don’t confuse it with #163!

173. 雨 (“rain”) occurs in words for meteorological phenomena, usually at the top of a character (e.g., 雲, 雪, 霜).

181. 項 (“neck”) almost always appears at the right side, and it is often used in characters describing parts of the neck or actions carried out with the neck and head (e.g., 顧, 頓, 領).

Characters with "Difficult" Radicals

2 STROKES

七 (1/1; 395)
 乃 (4/1; 185)
 九 (5/1; 430)
 匕 (21/0; 365)

3 STROKES

下 (1/2; 51)
 三 (1/2; 260)
 上 (1/2; 363)
 丈 (1/2; 1038)
 久 (4/2; 569)
 也 (5/2; 161)
 乞 (5/2; 521)
 于 (7/1; 344)
 亡 (8/1; 244)
 今 (9/2; 200)
 凡 (16/1; 1012)
 千 (24/1; 237)
 才 (64/0; 527)

4 STROKES

不 (1/3; 4)
 中 (2/3, III)
 之 (4/3; 33)

予 (6/3; 156)
 井 (7/2; 566)
 云 (7/2; 762)
 五 (7/2; 827)
 以 (9/3; 18)
 丙 (11/2; 410)
 六 (12/2; 393)
 凶 (17/2; 861)
 分 (18/2; 63)
 勿 (20/2; 163)
 化 (21/2; 690)
 反 (29/2; 68)
 及 (29/2; 296)
 文 (65/0; 922)
 斗 (68/0; 1325)
 无 (71/0; 836)
 牙 (92/0; 207)

5 STROKES

世 (1/4; 227)
 且 (1/4; 443)
 丘 (1/4, 1222)
 主 (3/4; 549)
 乎 (4/4; 122)
 乏 (4/4; 801)
 令 (9/3; 173)

兄 (10/3; 406)
 出 (17/3; 127)
 加 (19/3; 47)
 功 (19/3; 613)
 北 (21/3; 334)
 半 (24/3; 118)
 去 (28/3; 86)
 四 (31/2; 452)
 外 (36/2; 411)
 失 (37/2; 52)
 左 (48/2; 312)
 平 (51/2; 431)
 幼 (52/2; 957)
 弗 (57/2; 1015)
 母 (80/0; 280)
 民 (83/1; 61)
 玄 (95/0; 706)
 甲 (102/0; 179)
 由 (102/0; 234)
 申 (102/0; 728)
 皮 (107/0; 645)

6 STROKES

光 (10/4; 403)
 全 (11/4; 167)
 冰 (15/4; 1174)

危 (26/4; 855)
 吏 (30/3; 323)
 合 (30/3; 493)
 吉 (30/3; 695)
 夷 (37/3; 416)
 如 (38/3; 129)
 好 (38/3; 351)
 州 (47/3; 1187)
 年 (51/3; 261)
 曳 (73/2; 867)
 曲 (73/2; 1176)
 有 (74/2; 30)
 次 (76/2; 257)
 此 (77/2; 145)
 死 (78/2; 101)
 求 (85/2; 152)
 牟 (93/2; 1305)
 臼 (134/0; 730)

7 STROKES

余 (9/5; 693)
 男 (19/5; 803)
 坐 (32/4; 134)
 壯 (33/4; 633)
 夾 (37/4; 466)
 妝 (38/4; 1136)
 巫 (48/4; 1045)
 弟 (57/4; 414)
 我 (62/3; 160)
 攻 (66/3; 172)
 攸 (66/3; 837)
 李 (75/3; 1057)
 步 (77/3; 870)
 災 (86/3; 976)
 矣 (111/2; 266)
 邑 (163/0; 143)

8 STROKES

並 (1/7; 1048)

乖 (4/7; 752)
 乳 (5/7; 714)
 事 (6/7; 76)
 來 (9/6; 317)
 兒 (10/6; 1105)
 兔 (10/6; 1155)
 兩 (11/6; 446)
 卒 (24/6; 269)
 卹 (26/6; 733)
 卷 (26/6; 1102)
 取 (29/6; 649)
 命 (30/5; 2)
 和 (30/5; 355)
 尙 (30/5; 668)
 周 (30/5; 685)
 幸 (32/5; 531)
 夜 (36/5; 282)
 奉 (37/5; 292)
 奈 (37/5; 667)
 妻 (38/5; 192)
 委 (38/5; 528)
 妾 (38/5; 663)
 季 (39/5; 418)
 孟 (39/5; 769)
 所 (63/4; 78)
 承 (64/4; 1258)
 放 (66/4; 990)
 斧 (69/4; 878)
 於 (70/4; 11)
 服 (74/4; 608)
 欣 (76/4; 1008)
 武 (77/4; 1229)
 爭 (87/4; 62)
 狀 (90/4; 520)
 直 (109/3; 643)
 知 (111/3; 1)
 罔 (122/4; 993)
 肯 (130/4; 422)
 舍 (135/2; 771)
 采 (165/1; 970)

9 STROKES

俎 (9/7; 783)
 前 (18/7; 306)
 勇 (19/7; 348)
 南 (24/7; 333)
 厚 (27/7; 95)
 哉 (30/6; 216)
 哀 (30/6; 573)
 幽 (52/6; 686)
 拜 (64/5; 1090)
 斫 (69/5; 1078)
 曷 (73/5; 326)
 皆 (81/5; 254)
 炭 (86/5; 517)
 甚 (99/4; 374)
 皇 (106/4; 1345)
 相 (109/4; 264)
 禹 (114/4; 1335)
 美 (123/3; 551)
 者 (125/5; 3)
 耶 (128/3; 345)
 衍 (144/3; 1252)
 要 (146/3; 622)
 軍 (159/2; 174)
 重 (166/2; 669)
 首 (185/0; 366)
 香 (186/0; 1077)

10 STROKES

乘 (4/9; 732)
 倉 (9/8; 1186)
 兼 (12/8; 1011)
 叟 (29/8; 852)
 員 (30/7; 405)
 哭 (30/7; 656)
 夏 (35/7; 688)
 奚 (37/7; 155)
 差 (48/7; 1221)
 恥 (61/6; 1220)

旁書
 游
 殷
 氣
 真
 索
 缺
 苦
 能
 致
 豈
 辱
 酒
 高
 11
 參
 商
 執
 堂
 堅
 孰
 將
 專
 敗
 赦
 既
 曹
 望
 殺
 牽
 祭
 竟
 累
 紫
 眾
 習
 銜

旁 (70/6; 672)
 書 (73/6; 1101)
 朔 (74/6; 1124)
 殷 (79/6; 1208)
 氣 (84/6; 1049)
 真 (109/5; 424)
 索 (120/4; 1056)
 缺 (121/4; 1314)
 罟 (122/5; 874)
 能 (130/4; 162)
 致 (133/4; 142)
 豈 (151/3; 602)
 辱 (161/3; 318)
 酒 (164/3; 108)
 高 (189/0; 92)

11 STROKES

參 (28/9; 165)
 商 (30/8; 978)
 執 (32/8; 364)
 堂 (32/8; 398)
 堅 (32/8; 1306)
 孰 (39/8; 810)
 將 (41/8; 309)
 專 (41/8; 397)
 敗 (66/7; 353)
 赦 (66/7; 547)
 既 (71/7; 361)
 曹 (73/7; 346)
 望 (74/7; 182)
 殺 (79/7; 248)
 牽 (93/7; 927)
 祭 (113/6; 415)
 竟 (117/6; 604)
 累 (120/5; 575)
 蔡 (120/5; 1061)
 眾 (122/6; 541)
 習 (124/5; 315)
 銜 (144/5; 780)

術 (144/5; 937)
 視 (147/4; 327)
 豚 (152/4; 889)

12 STROKES

勝 (19/10; 270)
 募 (19/10; 1055)
 勞 (19/10; 1193)
 善 (30/9; 25)
 喜 (30/9; 46)
 報 (32/9; 26)
 堯 (32/9; 1224)
 就 (43/9; 133)
 幾 (52/9; 1001)
 殲 (58/9; 890)
 悶 (61/8; 1198)
 掌 (64/8; 959)
 曾 (73/8; 135)
 最 (73/8; 494)
 朝 (74/8; 38)
 期 (74/8; 109)
 爲 (87/8; 24)
 琴 (96/8; 209)
 禽 (114/7; 938)
 童 (117/7; 684)
 粟 (119/6; 864)
 罪 (122/8; 177)
 舜 (136/6; 1227)
 量 (166/5; 1182)
 集 (172/4; 978)
 黃 (201/0; 582)

13 STROKES

亂 (5/12; 477)
 勢 (19/11; 636)
 夢 (36/10; 1043)
 愛 (61/9; 82)
 會 (73/9; 358)
 楚 (75/9; 310)

業 (75/9; 1356)
 歲 (77/9; 905)
 禁 (113/8; 16)
 置 (122/8; 471)
 義 (123/7; 55)
 聖 (128/7; 17)
 與 (134/7; 191)
 舅 (134/7; 831)
 號 (141/7; 722)
 辟 (160/6; 595)
 農 (161/6; 872)
 鼓 (207/0; 208)
 鼠 (208/0; 1237)

14 STROKES

墓 (32/11; 772)
 壽 (33/11; 585)
 暮 (72/10; 1113)
 榮 (75/10; 654)
 榦 (75/10; 1312)
 爾 (89/11; 1017)
 磬 (98/9; 1315)
 盡 (108/9; 235)
 聞 (128/8; 124)
 腐 (130/8; 1371)
 赫 (155/7; 763)
 鼻 (209/0; 1273)
 齊 (210/0; 102)

15 STROKES

幕 (14/13; 829)
 爽 (37/12; 1346)
 弊 (55/12; 137)
 憂 (61/11; 34)
 樊 (75/11; 413)
 漿 (85/11; 830)
 穀 (115/10; 873)
 罷 (122/10; 204)
 興 (134/9; 765)

衛 (144/9; 274)
衝 (144/9; 1231)
魯 (195/4; 139)
鳴 (196/3; 1117)
麩 (199/4; 1072)
黎 (202/3; 900)

16 STROKES

器 (30/13; 497)
擊 (64/12; 555)
燕 (86/12; 1120)
盧 (108/11; 181)
磨 (112/11; 1137)
縣 (120/10; 653)
舉 (134/10; 115)

殼 (148/9; 931)
豫 (152/9; 483)
豬 (152/9; 1140)

17 STROKES

應 (61/13; 658)
爵 (87/13; 1218)
繇 (120/11; 1254)
蹇 (157/10; 1253)
隸 (171/9; 1212)

18 STROKES

歸 (77/14; 80)
羹 (123/12; 1014)

舊 (134/12; 1147)
雙 (172/10; 1160)
儵 (195/7; 1374)

19-27 STROKES

夔 (35/16; 1275)
獸 (94/15; 939)
嚴 (30/17; 572)
獻 (94/16; 154)
麗 (198/10; 1230)
變 (149/16; 304)
饑 (149/16; 408)
饜 (184/14; 858)
饜 (164/18; 929)
鼈 (205/12; 877)

Comprehensive Glossary

Note: Characters are annotated with the number of the lesson in which they first occur (e.g., L₂) and by their character number (the last element in each entry). When characters have multiple meanings, each meaning is followed by the first lesson where that meaning occurs (if it occurs at all in our texts). If a character appears only in a name, the lesson where it appears is still given (though the meaning is then not applicable, of course).

- 1: 一
- 1/0: 一 One; first; once (L₂). (37)
- 1/0: 一朝 Right away, immediately, in a brief period of time (L₂). (37a)
- 1/1: 七 Seven (L₁₂). (395)
- 1/2: 下 Under, below; to go down, to descend, to put down; social inferiors; to give to a social inferior (L₂). (51)
- 1/2: 下世 To pass away, to leave the world (L₁₈). (51a)
- 1/2: 三 Three; third; three times (L₈). (260)
- 1/2: 三王 The Three Kings (L₃₃). (260a)
- 1/2: 三代 The Three Dynasties (L₃₅). (260b)
- 1/2: 上 On top of, above, at the front of; to go up, to offer up; superiors (L₁₁). (363)
- 1/2: 丈 *Zhang* (measurement of length, equal to approximately 10 English feet) (L₃₁). (1038)
- 1/3: 不 Not (L₁). (4)
- 1/3: 不如 To be not as good as, to not come up to (L₄). (4a)
- 1/3: 不時 At any time (L₁₉). (4b)
- 1/4: 世 Human society, the world; the age, a generation (L₇). (227)
- 1/4: 世俗 Popular (L₂₈). (227a)
- 1/4: 世守 To preserve for generations; to guard for generations (L₃₀). (227b)
- 1/4: 且 Moreover, furthermore (L₁₃). About to, will . . . [future marker]. Temporarily, the time being. (443)

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- 1/4: 丙 The third of the "celestial stems"; indicates the third item in a series (L13). (454)
- 1/4: 丙子 [Thirteenth in the 60-item cycle of traditional Chinese dating] (L13). (454a)
- 1/4: 丘 Hill (L35). (1222)
- 1/7: 並 Together, all (L31). (1048)
- 2: |
- 2/3: 中 Middle, midst (L4). To hit on target, to strike the middle of. (111)
- 2/3: 中行 Zhonghang (One of the ruling clans of 晉) (L14). (111a)
- 2/3: 中國 The central states (L27). (111b)
- 3: \
- 3/4: 主 Ruler, master; host (L15). (549)
- 4: J
- 4/1: 乃 But, then, just, only then (L6). (185)
- 4/2: 久 Long time, for a long time (L16). (569)
- 4/3: 之 [A particle that connects nouns or noun clauses] (L2). [Direct object pronoun] him, her, it, them (L3). Verb: to go (L6). (33)
- 4/4: 乎 [Question particle: ends a sentence, indicating a question] (L4). [An exclamation particle, indicating surprise or emphasis] (L7). [A dialect substitution for the multipurpose preposition 於] (L21). (122)
- 4/4: 乏 To be lacking (L20). (801)
- 4/7: 乖 Perverse, obstinate; to be stubborn, to be disobedient (L19). (752)
- 4/9: 乘 To ride in a vehicle (L19). To take advantage of [a situation]. [Measure word for carriages] (L22). (732)
- 5: 乙
- 5/1: 九 Nine (L13). (430)
- 5/1: 九州 The Nine Provinces (all of China) (L33). (430a)
- 5/2: 也 [Particle] (L5). (161)
- 5/2: 乞 To beg; beggar (L14). (521)
- 5/7: 乳 Breasts; milk; to nurse, to produce breast milk. To give birth (L19). (714)
- 5/12: 亂 To riot, to be thrown into confusion, to disorder, to misgovern; rebellion (L13). (477)
- 6: J
- 6/3: 予 To give (L5). I, me [first person pronoun] (L26). (156)
- 6/7: 事 Thing, matter, affair, occupation, job (L3). To serve, to work for; to employ, to have as a servant (L11). (76)

- 7: 二
 7/0: 二 Two; twice; second (L10). (324)
 7/0: 二心 Disloyal or traitorous intentions (L14). (324a)
 7/0: 二三子 My followers, my disciples (L30). (324b)
 7/1: 于 [Multipurpose preposition] (L10). (344)
 7/2: 井 Well (for drawing water); village, village center (L16). (566)
 7/2: 云 To say (L19). (762)
 7/2: 五 Five (L21). (827)
 7/2: 五飯 Preparation of the five edible grains (L21). (827a)
 7/2: 五帝 The Five Emperors (L33). (827b)
- 8: 一
 8/1: 亡 To lose, to destroy, to die, to be lost, to escape (L8). (244)
 8/4: 亦 Also, again (L7). Indeed (L11). (230)
 8/4: 交 Friendship, association; to join, to form [friendship], to interchange (L16). Mutually (L22). To meet, to clash (L38). (600)
- 9: 人, 亻
 9/0: 人 Person, people, human beings (L1). Others, other people (L1). (8)
 9/0: 人牧 Ruler (figurative: "herdsman of men") (L24). (8a)
 9/2: 仁 Kindness, benevolence (L2). (54)
 9/2: 今 Now, at present (L6). (200)
 9/2: 仇 Enemy, foe; hatred, feud (L14). (510)
 9/3: 以 With, by means of (L1). In order to (L4). (18)
 9/3: 以爲 To assume (L7). (18a)
 9/3: 令 To command, to make, to allow; an order, a command (L6). Local magistrate (L31). (173)
 9/3: 令長 District magistrate (L31). (173a)
 9/3: 他 Other, another (L25). (942)
 9/3: 仕 Official, officeholder (L27). (980)
 9/3: 代 Generation, era; reign, dynasty (L35). To trade, to exchange, to replace (L40). (1249)
 9/3: 仞 "Fathom" (measurement for height or depth, equal to approximately six feet) (L39). (1334)
 9/4: 仲 The second in order of birth (L4). (113)
 9/4: 仲父 Uncle (L4). (113a)
 9/4: 仲尼 Zhongni (polite name of Confucius 孔子) (L25). (113b)
 9/4: 伐 To attack, to do violence to; to cut down [a tree] (L6). (202)
 9/4: 伍 A squadron or group of five men (L12). (399)
 9/4: 伍子胥 Wu Zixu (name of a statesman and adviser) (L12). (399a)

- 9/4: 伏 To fall prostrate, to humble oneself, to submit to (L15). To lie in ambush, to place troops in ambush (L13). (455)
- 9/4: 伊 [Vague, archaic, third person pronoun] (L19). (844)
- 9/4: 仰 To look up (L27). (994)
- 9/4: 仰俯 On the one hand . . . on the other hand (L27). (994a)
- 9/4: 任 Responsible; to take responsibility; to entrust; to hold an office; duty, task (L33). (1192)
- 9/4: 休 To rest (L39). (1313)
- 9/5: 何 What, how, why [question word] (L6). (184)
- 9/5: 何以 With what, how [question word] (L10). (184a)
- 9/5: 何由 Because of what [idiomatic inversion] (L25). (184b)
- 9/5: 伯 Senior or elder of a group of brothers. Earl (feudal title) (L14). (206)
- 9/5: 伯牙子 Master Bo Ya (name of a famous musician) (L7). (206a)
- 9/5: 伯樂 Bo Le (name of a judge of horses) (L7). (206b)
- 9/5: 伯服 Bofu (son of 褒姒) (L19). (206c)
- 9/5: 伯夷 Boyi (a recluse) (L33). (206d)
- 9/5: 似 To resemble, to imitate (L10). (338)
- 9/5: 位 Place, position; throne, royal position (L11). (383)
- 9/5: 余 I, me, my, we, us, our [first person pronoun] (L19). (693)
- 9/5: 作 To make, to produce, to arise (L24). (913)
- 9/5: 但 Only (L32). But, however. (1116)
- 9/5: 伴 Companion; to accompany (L32). (1152)
- 9/5: 佞 To flatter (L34). (1216)
- 9/5: 伸 To stretch (L36). (1270)
- 9/6: 使 To send; to make; to cause (L5). To go on a mission; emissary, ambassador (L10). If, supposing (L12). (140)
- 9/6: 來 To come (L10). (317)
- 9/6: 侍 To attend upon, to serve (L13). (467)
- 9/6: 供 To supply (L16). (593)
- 9/6: 侈 Extravagant, wasteful [behavior] (L27). (991)
- 9/7: 俠 Heroic, chivalrous (L16). (574)
- 9/7: 俠累 Xia Lei (a minister for the state of 韓) (L16). (574a)
- 9/7: 信 Trustworthy, sincere; to believe; faith, trustworthiness (L3). Truly, actually (L34). (100)
- 9/7: 侵 To invade, to attack, to assault (L11). (373)
- 9/7: 侯 "Marquis" (L11). (390)
- 9/7: 俎 Platter (used in religious sacrifices) (L20). (783)
- 9/7: 保 To protect, to preserve, to look after (L25). (924)
- 9/7: 便 Glib, specious (L26). Then, thereupon (L31). Convenient; convenience (L34). (972)

- 9/7: 便嬖 Sexual favorite (L26). (972a)
- 9/7: 俗 Common, vulgar, popular (L28). (1002)
- 9/8: 修 To repair, to mend; to regulate; to cultivate (L5). (146)
- 9/8: 俱 All, together (L6). (193)
- 9/8: 倍 Double. To renege on, to reject (L11). (385)
- 9/8: 倡 Popular entertainment (often of a sexual nature); prostitute (L19). (739)
- 9/8: 倫 Natural relationships, right principles (L21). (847)
- 9/8: 俯 To look down (L27). (995)
- 9/8: 借 To borrow (L32). (1132)
- 9/8: 倉 Storehouse, granary (L33). (1186)
- 9/8: 倪 To distinguish; distinction, border, point of demarcation. (1204)
- 9/10: 備 To supply completely, to be prepared; thorough, complete (L16). (594)
- 9/10: 傍 Side, beside; to be at the side of (L20). (777)
- 9/11: 傳 To pass along, to transmit (L12). Transmission, tradition, biography (L25). (421)
- 9/11: 僇 To kill, to massacre; to disgrace, to shame (L18). (681)
- 9/11: 傷 Injury, wound; to wound, to be wounded, to be hurt (emotionally or physically) (L25). (936)
- 9/12: 僚 Companion, colleague (L12). (401)
- 9/13: 僻 Out of the way, secluded; one-sided, biased (L17). (619)
- 9/13: 儀 Ornament, decoration; ceremony, ritual regalia (L21). (838)
- 9/14: 儒 Scholar, Confucian, Confucian gentleman (L20). (788)
- 9/15: 優 Popular entertainment or entertainer; actor (L19). (740)
- 10: 儿
- 10/3: 兄 Older brother (L12). (406)
- 10/4: 先 First, earlier; first; in front; to be first; to go first; to put first (L5). (150)
- 10/4: 先生 Master (L5). (150a).
- 10/4: 先是 Before this, earlier (L19). (150b)
- 10/4: 先王 The former kings, the kings of antiquity (L28). (150c)
- 10/4: 光 Light, brilliance (L12). (403)
- 10/6: 免 To avoid, to escape (L20). (798)
- 10/6: 兒 Son, child (L32). (1105)
- 10/6: 兔 Rabbit, hare (L32). (1155)
- 10/6: 兕 Rhinoceros (L38). (1301)
- 11: 入
- 11/0: 入 To enter (L4). (125)
- 11/2: 內 Inside, within, inner, private, domestic (L12). (410)
- 11/4: 全 Complete, preserved; to preserve, to complete (L5). (167)

- 11/6: 兩 Both, pair (L13). An ounce of silver (tael). (446)
- 12: 八
- 12/0: 八 Eight (L31). (1037)
- 12/2: 公 Duke (a feudal title) (L4). Gong (a surname) (L6). Master (polite suffix). You, sir (polite second person pronoun). (104)
- 12/2: 公廬 Gong Lu (a proper name) (L6). (104a)
- 12/2: 公子 Prince (L12). (104b)
- 12/2: 公孫龍 Gongsun Long (a logician) (L39). (104c)
- 12/2: 六 Six (L12). (393)
- 12/2: 六藝 The Six Arts (L20). (393a)
- 12/4: 共 Together; both (L8). (249)
- 12/5: 兵 Weapon; troops (L6). (171)
- 12/6: 其 This; that; these; those; its; his; her; their (L3). Perhaps, probably, should [vague modal adverb] (L11). (73)
- 12/6: 其後 After this (L12). (73a)
- 12/6: 其勢 [Under] these circumstances (L17). (73b)
- 12/6: 其一 One of them (L27). (73c)
- 12/6: 具 To prepare (L4). Utensil, tool. All, the whole, every [adverb] (L17). (107)
- 12/8: 兼 Simultaneously; to possess simultaneously (L29). (1011)
- 14: 冃
- 14/7: 冠 Hat, cap; chief, top, foremost (L21). (850)
- 14/8: 冥 Dark, obscure, unseen; mysterious; mystery (L39). (1349)
- 14/13: 幕 Strainer; to strain (L21). (829)
- 15: 冫
- 15/4: 冰 Ice (L33). (1174)
- 15/5: 冶 To smelt, to fuse (L31). (1040)
- 16: 几
- 16/1: 凡 All, every; generally (L29). (1012)
- 17: 凵
- 17/2: 凶 Disaster; famine; inauspicious (L23). (861)
- 17/3: 出 To go out, to come out, to emerge; to produce, to make come out (L4). (127)
- 18: 刀, 刂
- 18/0: 刀 Knife, blade, sword (L14). (509)
- 18/1: 刃 Blade of a weapon (L23). (867)

- 18/2: 分 To divide up, to apportion, to share (L2). Share, lot, fate (L34). (63)
- 18/4: 刑 Cutting off the feet (L9). (279)
- 18/4: 刑 Punishment, sentence; to punish (L14). Model, image, ideal; to provide a model or example for (L26). (505)
- 18/4: 列 Row, rank; to line up, to rank (L18). (680)
- 18/5: 初 Beginning; initially, from the beginning, at first, earlier (L9). (305)
- 18/5: 利 Profit, advantage; to profit, to enrich (L11). (388)
- 18/6: 刺 To stab (L13). (475)
- 18/6: 制 To determine, to decide; to regulate, to govern (L21). (841)
- 18/7: 則 Then (L5). (153)
- 18/7: 前 Front; formerly, at first; to come forward, to step forward (L9). (306)
- 18/10: 割 To cut off, to sever, to separate, to exclude (L11). (392)
- 18/13: 劍 Two-edged sword (L15). (560)
- 19: 力
- 19/0: 力 Strength, power, ability (L11). (349)
- 19/3: 加 To increase. To participate [in], to be of benefit. Increasingly, more (L2). To apply [to] (L26). Advantage, gain (L29). (47)
- 19/3: 功 Merit, achievement, accomplishment (L17). (613)
- 19/5: 劫 To attack, to seize, to pillage, to rob (L11). (367)
- 19/5: 男 Man, male; son (L20). (803)
- 19/7: 勇 Courage, bravery; courageous, brave (L11). (348)
- 19/7: 勃 Abrupt (L21). (808)
- 19/9: 動 To move, to take action (L11). (369)
- 19/10: 勝 To triumph over, to defeat; to be superior to; victory (L8). (270)
- 19/10: 募 To draft, to conscript (L31). (1055)
- 19/10: 勞 To toil at, to make an effort (L33). (1193)
- 19/11: 勢 Strength, power, momentum, circumstances, conditions (L17). (636)
- 19/11: 勤 To strive, to make an effort (L20). (805)
- 19/14: 勳 Merit, honor, meritorious achievement (L32). (1129)
- 19/18: 勸 To persuade; persuasion (L34). (1219)
- 20: 勹
- 20/2: 勿 Do not [imperative] (L5). (163)
- 20/7: 匍 [Used in binome compound 匍匐] (L39). (1354)
- 20/7: 匍匐 To crawl on the hands and knees (L39). (1354a)
- 20/9: 匍 [Used in binome compound 匍匐] (L39). (1355)
- 21: 匕
- 21/0: 匕 Spoon, ladle (L11). (365)

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- 21/0: 匕首 Dagger (L11). (365a)
 21/2: 化 To transform, to change (L19). To transform morally and ethically; to teach (L20). (690)
 21/3: 北 North; northern (L10). (334)
- 22: 匚
- 22/3: 匝 To go around; a surrounding circle (L38). (1292)
 22/4: 匡 Kuang (place name) (L38). (1290)
 22/8: 匪 [Archaic version of 非] (L21). (843)
- 24: 十
- 24/0: 十 Ten (L12). (394)
 24/1: 千 One thousand (L7). (237)
 24/3: 半 Half (L4). (118)
 24/6: 卒 Finally, in the end (L8). To die. Foot soldier. Hastily (L24). To crowd, to throng (L33). (269)
 24/7: 南 South; southern (L10). (333)
 24/10: 博 Learned, broad in learning (L33). (1194)
- 25: 卜
- 25/0: 卜 To divine, to tell fortune; divination, prophecy; diviner (L19). (694)
- 26: 卩
- 26/4: 危 Dangerous; to be endangered (L22). (855)
 26/5: 卽 Right then; immediately; then (L8). To go to, to proceed to (L19). (256)
 26/6: 卹 To care about, to have pity on, to pay attention to (L19). (733)
 26/6: 卷 Scroll; chapter (in a traditionally arranged book) (L32). (1102)
 26/7: 卻 To withdraw, to move back (L39). (1333)
 26/10: 卿 Minister of state (L13). (482)
- 27: 厂
- 27/7: 厚 Thick; generous (L3). (95)
 27/13: 厲 Severe, harsh; severity, harshness (L31). Sores, ulcers, blisters (L14). (515)
 27/13: 厲王 King Li (of the 周) (L19). (515a)
- 28: 厶
- 28/3: 去 To leave, to abandon [transitive]. To leave, to depart [intransitive] (L3). (86)
 28/3: 去就 Goings and comings; failure and success (L36). (86a)
 28/9: 參 To counsel; to consult; to participate. Shen (the personal name of 曾子) (L5). (165)

- 28/9: 參差 Uneven; at odds (L36). (165a)
- 29: 又
- 29/0: 又 Again; moreover. (L5) (149)
- 29/2: 反 To revolt; to go astray; to be perverse (L2). To return (L5). On the contrary, contrary to expectations (L15). (68)
- 29/2: 反衍 Opposites going to extremes (?); the reversal/return of overflowing (?) (L36). (68a)
- 29/2: 及 To reach to, to extend to, to come up to [in quality, ability, or virtue] (L26). When the time came that . . . (L9). And (connects nouns only) (L14). (296)
- 29/2: 及有 Altogether occupies (L27). (296a)
- 29/2: 友 Friend (L14). (524)
- 29/6: 受 To receive (L5). (147)
- 29/6: 取 To take, to accept, to capture (L18). (649)
- 29/8: 叟 Old man, venerable elder (L22). (852)
- 30: □
- 30/0: 口 Mouth, opening (L9). (294)
- 30/2: 可 To be feasible, to be allowable, to be permissible (L4). (121)
- 30/2: 可汗 "Khan" (northern tribal ruler) [sinicization] (L32). (121a)
- 30/2: 右 Right (L10). (313)
- 30/2: 召 To summon, to send for, to beckon (L21). (809)
- 30/3: 名 Name, reputation, fame; to be named, to be called (L6). (180)
- 30/3: 吏 An official, a clerk, a policeman or guard (L10). (323)
- 30/3: 同 Same, equal; together; to share (L10). (340)
- 30/3: 合 To bring together, to unite, to fuse (L14). To close, to shut (L39). To be appropriate for, to fit in with (L25). (493)
- 30/3: 后 Empress, principal consort (L19). House, clan, ruler (L19). (687)
- 30/3: 吉 Auspicious, lucky (L19). (695)
- 30/3: 向 To face; previously, recently (L32). (1139)
- 30/4: 君 Ruler, lord (L2). [polite-second person pronoun] (L11). (28)
- 30/4: 君子 Son of a lord; a gentleman, a superior man (L2). (28a)
- 30/4: 吾 I, me [first person pronoun] (L6). (201)
- 30/4: 告 To announce, to request; announcement (L9). (283)
- 30/4: 告請 To request (L31). (283a)
- 30/4: 吳 The state of Wu (L12). (396)
- 30/4: 吞 To swallow (L14). (516)
- 30/4: 否 "No" (giving a negative answer to a yes-no question) (L26). (951)
- 30/5: 命 To command; a command. Fate; life span (L1). (2)
- 30/5: 味 Taste; to taste (L9). (295)

- 30/5: 和 Harmony, peace; harmonious; to make peace, to harmonize with (L11). (355)
- 30/5: 呼 To cry out, to shout (L18). (644)
- 30/5: 尙 Still (L18). To esteem, to honor (L32). (668)
- 30/5: 尙書 Secretariat (high-level government bureau) (L32). (668a)
- 30/5: 周 Zhou Dynasty (L19). (685)
- 30/5: 咋 To bite (L31). (1066)
- 30/5: 呿 To gape (L39). (1357)
- 30/6: 哉 [Final particle: expresses exclamation or surprise] (L7). (216)
- 30/6: 哀 To grieve, to mourn, to lament, to pity; sorrowful, lamentable (L18). (573)
- 30/6: 哀侯 Marquis Ai (of 韓) (L16). (573a)
- 30/6: 咤 To upbraid, to pity (L31). (1085)
- 30/7: 員 Personnel, member (L12). (405)
- 30/7: 哭 To sob, to cry (L18). (656)
- 30/8: 問 To ask, to inquire (L11). (370)
- 30/8: 啞 Mute, hoarse (L14). (518)
- 30/8: 唯 Only (L19). (750)
- 30/8: 商 Merchant (L27). (982)
- 30/8: 商虵 Centipede (?) (L39). (982a)
- 30/8: 啖 To bite, to devour (L31). (1047)
- 30/9: 善 Good, excellent, virtuous; good [thing]; excellent [thing] (L1). To be good or skilled at [something] (L10). (25)
- 30/9: 善哉 Great! How wonderful! Well done! I'm impressed! (L7). (25a)
- 30/9: 喜 To be happy, to be delighted; to enjoy [something]; joy, pleasure (L2). (46)
- 30/9: 喟 Deeply (used to describe sighing) (L15). (543)
- 30/9: 喻 Metaphor, parable, analogy; to make an analogy, to illustrate with a story (L23). (865)
- 30/9: 唧 Clack [onomatopoetic] (L32). (1093)
- 30/9: 喚 To call to, to summon (L32). (1115)
- 30/9: 啾 [Onomatopoetic for the noises made by birds, babies, or animals] (L32). (1121)
- 30/9: 唾 To spit; spittle (L37). (1280)
- 30/9: 喙 Beak (L39). (1308)
- 30/10: 嗣 To inherit; inheritance, heir (L12). (426)
- 30/10: 喪 To lose; to die; to destroy (L29). To mourn; mourning (L13). (433)
- 30/10: 嗟 To sigh; Alas! [exclamation] (L14). (499)
- 30/10: 嗜 To be fond of, to have a taste for (L24). (908)
- 30/11: 嘗 To taste, to prove, to experience, to try; test (L12). In the past (L8). (243)
- 30/11: 噤 To abuse; abusively (L29). (1016)
- 30/13: 器 Vessel, container, utensil (L14). Capacity, ability (L35). (497)
- 30/13: 噲 Kuai (a ruler of 燕) (L35). (1228)

- 30/13: 噴 To spit, to emit violently (L37). (1281)
- 30/14: 嚇 Shoo, scat! (L40). (1372)
- 30/15: 嚙 To bite, to chew (L31). (1053)
- 30/17: 嚴 Strict, severe; solemn, majestic (L16). (572)
- 30/17: 嚴仲子 Yan Zhongzi (a politician from 衛 who served the state of 韓) (L16). (572a)
- 31: □
- 31/2: 四 Four (L13). (452)
- 31/2: 四海 [Within] the four seas; the whole world (L26). (452a)
- 31/2: 四夷 The barbarian tribes in all four directions (L27). (452b)
- 31/2: 四方 The four directions; in all directions (L36). (452c)
- 31/3: 因 Thereupon, therefore (L6). To go through, to make use of, to take advantage of (L13). (196)
- 31/4: 困 To be in hard straits, to be in difficulty, to cause difficulty (L13). (447)
- 31/5: 固 Definitely, assuredly (L10). Stubbornly; firm, unyielding (L16). (328)
- 31/5: 困 Grain bin (L31). (1074)
- 31/8: 國 Country, state, capital city (L2). (57)
- 31/8: 國士 A knight renowned throughout the state (L15). (57a)
- 31/9: 圍 To surround, to besiege (L8). Hand-span (L31). (263)
- 31/10: 園 Garden (L9). (289)
- 31/11: 圖 To plan, to consider; map, drawing (L11). (379)
- 32: 土
- 32/0: 土 Earth, soil, clay; land, territory (L10). (341)
- 32/0: 土俗 The local population; popular sentiment (L31). (341a)
- 32/3: 在 To be located in [a place]; to be at [a place]; to exist, to be living (L3). (79)
- 32/3: 地 Land, territory, ground (L11). (354)
- 32/4: 坐 To sit; seat, place [at a banquet or meeting] (L4). To try [someone] on criminal charges; to be brought to court [on a charge] (L10). (134)
- 32/5: 幸 Good fortune; luckily; to favor, to treat well (L14). (531)
- 32/5: 坦 Level, unvarying (L34). (1201)
- 32/5: 坦塗 The level road (metaphorical for a calm life) (L34). (1201a)
- 32/6: 城 City, wall, city wall, fortress (L11). (375)
- 32/7: 埋 To bury (L20). (776)
- 32/7: 埒 Enormous, gigantic (L34). (1207)
- 32/8: 執 To grasp, to hold (L11). (364)
- 32/8: 堂 Hall, reception hall (L12). (398)
- 32/8: 域 Scope, realm (L34). (1202)
- 32/8: 堅 Hard, unyielding (L39). (1306)
- 32/8: 培 Caved in, crumbling (L39). (1310)

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- 32/9: 報 To repay, to reward; repayment (L1). To avenge; revenge (L12). Report; to report (L15). (26)
- 32/9: 堯 Yao (ancient sage emperor) (L35). (1224)
- 32/10: 塗 To paint, to coat in mud; paint, mud (L14). Road, path (used for 途) (L23). (506)
- 32/10: 填 To fill up, to add in (L23). (866)
- 32/10: 填然 With a bang, with a flourish (L23). (866a)
- 32/11: 境 Border, frontier; realm, sphere (L11). (378)
- 32/11: 墓 Tomb, grave mound (L20). (772)
- 32/12: 墮 To fall, to sink. To become indolent, lazy, or careless (L20). (804)
- 32/13: 壇 Altar, elevated platform (L11). (362)
- 32/14: 壓 To crush, to cover; to put pressure on, to put weight on, to suppress (L11). (377)
- 32/14: 壑 Ravine; hole (L39). (1326)
- 32/16: 壞 To collapse, to fall in ruins; to ruin, to destroy (L11). (376)
- 33: 士
- 33/0: 士 Knight; military officer; gentleman; gentry (L3). (96)
- 33/4: 壯 Strong, robust; prime [of one's life] (L17). (633)
- 33/4: 壯士 Stalwart man, strong fellow (L17). (633a)
- 33/11: 壽 Long life; to toast [someone], to give a present to; a present (L16). (585)
- 33/11: 壽陵 Shouling (town name) (L39). (585a)
- 35: 夊
- 35/7: 夏 The Xia dynasty (L19). Summer (L33). (688)
- 35/16: 夔 The Kui (a mythical beast) (L37). (1275)
- 36: 夕
- 36/0: 夕 Evening (L16). (591)
- 36/2: 外 Outside, public, external, foreign (L12). (411)
- 36/3: 多 Many, much; to possess many or much (L17). (629)
- 36/5: 夜 Night; at night; nightly (L9). (282)
- 36/10: 夢 Dream; to dream (L31). (1043)
- 37: 大
- 37/0: 大 Great, large, important (L4). (105)
- 37/0: 大人 Father, mother, parents (polite) (L16). A superior or great person; a person of great morality. (105a)
- 37/0: 大夫 Court gentleman; court aristocracy (L22). (105b)
- 37/0: 大王 King Tai (one of the ancestors of the 周 royal house) (L30). (105c)

- 37/0: 大皇 The sky (L39). (105d)
- 37/1: 天 Sky, heavens; "Heaven." (L1). (6)
- 37/1: 天下 "Under Heaven", i.e., the world (L2). (6a)
- 37/1: 天年 "Heaven-appointed years" (i.e., natural lifespan) (L17). (6b)
- 37/1: 天子 Emperor (lit., "son of Heaven") (L32). (6c)
- 37/1: 天機 Natural capability (L37). (6d)
- 37/1: 夫 Man, person, husband (L6). "Now then . . ." [a particle introducing opinion] (L11). This, these, that, those [demonstrative pronoun] (L24). (190)
- 37/1: 夫人 Lady, wife (L18). (190a)
- 37/1: 夫子 Husband, lord, master (L21). (190b)
- 37/1: 太 Great, enormous, significant (L7). (214)
- 37/1: 太山 Mt. Tai (L7). (214a)
- 37/1: 太子 Crown prince, heir apparent (L12). (214b)
- 37/2: 失 To lose, to be remiss, to neglect; loss, failure (L2). (52)
- 37/3: 夷 East, eastern direction; eastern barbarian tribes. To massacre, to level to the ground (L12). (416)
- 37/3: 夷昧 Yimo (a king of 吳) (L12). (416a)
- 37/4: 夾 To flank, to stand on either side of, to insert (L13). (466)
- 37/5: 奉 To offer [to a superior], to accept [from a superior] (L9). Service, attendance (L29). (292)
- 37/5: 奈 [Used in combination with 奈何] (L18). (667)
- 37/5: 奈何 What to do about . . . ? (L18). (667a)
- 37/7: 奚 How, what [question word] (L5). (155)
- 37/7: 奚爲 Why [question word] (L5). (155a)
- 37/7: 奚由 How, why [question word] (L7). (155b)
- 37/7: 奚以 How [question word] (L33). (155c)
- 37/12: 爽 Open, spacious, spread out (L39). (1346)
- 38: 女
- 38/0: 女 Woman, girl, female, daughter (L6). [Informal second person pronoun] (L35). (195)
- 38/0: 女郎 Young woman (L32). (195a)
- 38/3: 如 To resemble, to be like (L4). To go [to] (L12). If, supposing (L23). (129)
- 38/3: 如故 As before, as previously (L11). (129a)
- 38/3: 如何 What do you think? What can we do? What's going on? Nothing can be done about . . . ! (L13). (129b)
- 38/3: 如使 If; if we suppose (L29). (129c)
- 38/3: 好 To like, to be fond of (L11). Good, fine, beautiful (L19). (351)
- 38/4: 妖 Strange, weird, supernatural; demon, phantom; bewitching, seductive (L31). (1091)

- 38/4: 妝 To put on makeup, to adorn oneself; adornment (L32). (1136)
- 38/4: 妙 Marvelous, mysterious, exceptional (L39). (1341)
- 38/5: 妻 Wife (L6). (192)
- 38/5: 姓 Surname, clan name (L14). (504)
- 38/5: 委 To entrust, to give over to (L14). (528)
- 38/5: 姊 Elder sister (L16). (567)
- 38/5: 妾 Concubine (L19). "I" [humble first person pronoun used by women] (L18), (663)
- 38/5: 姒 Si [A surname] (L19). (683)
- 38/5: 姁 Xu (a man of Bao 褒) (L19). (724)
- 38/5: 姑 Girl, maiden, maiden aunt; mother-in-law (L21). (818)
- 38/5: 姑母 Mother-in-law (L21). (818a)
- 38/5: 始 To begin; at first, originally; beginning, origin; to begin to; for the first time (L23). (884)
- 38/6: 姝 Beautiful, handsome, fine (L20). (790)
- 38/7: 娘 Mother [informal colloquial]; girl, woman (L32). (1112)
- 38/7: 娛 Pleasure, enjoyment; to enjoy; to be happy (L38). (1295)
- 38/8: 婦 Woman, wife (L19). (703)
- 38/8: 娶 To marry (used of men) (L21). (806)
- 38/8: 婢 Maidservant, female slave (L31). (1050)
- 38/10: 嫁 To marry (of women); to marry off [a daughter] (L18). (664)
- 38/12: 嬉 To enjoy, to be pleased; to play, to amuse oneself (L20). (773)
- 38/13: 嬖 Sexual favorite (of a ruler) (L19). (727)
- 38/14: 嬰 Baby, infant. To surround, to enclose (L10). (314)
- 39: 子
- 39/0: 子 Son, child (L1). Master [polite suffix] (L5). You [pronoun] (L11). Viscount (L6). (29)
- 39/0: 子思 Zisi (a Confucian disciple) (L20). (29a)
- 39/0: 子路 Zilu (a Confucian disciple) (L38). (29b)
- 39/1: 孔 Hole; nostril. Kong [a surname] (L5). (164)
- 39/1: 孔子 Master Kong (Confucius) (L5). (164a)
- 39/2: 孕 To be pregnant, to conceive (L19). (711)
- 39/3: 存 To be present, to exist, to survive; to preserve (L21). (811)
- 39/4: 孝 Filial; filiality, filial piety (L2). (60)
- 39/5: 季 Season; last (third) month of a season. Youngest of three brothers (L12). (418)
- 39/5: 季子札 Jizi Zha (a prince of 吳) (L12). (418a)
- 39/5: 季父 Younger uncle (L17). (418b)
- 39/5: 孟 Beginning, initial (used to describe the first month of each season). Meng [a surname] (L20). (769)

- 39/5: 孟軻 Meng Ke (Personal name of the philosopher 孟子) (L20). (769a)
 39/7: 孫 Grandson, grandchild (L39). (1304)
 39/8: 孰 Who, which, what [question word] (L21). (810)
 39/13: 學 To study; study, erudition (L20). (782)
 39/13: 學宮 School (L20). (782a)
- 40: 宀
- 40/3: 安 How, where [question word] (L17). Peace; peaceful (L19). (620)
 40/3: 宅 Homestead, farm (L23). (886)
 40/3: 守 To guard, to keep, to defend (L30). (1031)
 40/4: 宋 The state of Song (L38). (1291)
 40/5: 宗 Ancestor, clan (descended from a common ancestor); ancestral; kindred; school, sect (L17). (626)
- 40/5: 宜 Suitable, appropriate (L25). (729)
 40/5: 宜臼 Yijiu (a son of 幽王) (L19). (729a)
 40/5: 定 To settle, to decide, to pacify (L24). (907)
 40/6: 客 Guest, retainer, employee (L12). (429)
 40/6: 室 House, chamber, room (L13). (457)
 40/6: 宣 To proclaim, to make public (L19). (712)
 40/6: 宣王 King Xuan (of the 周) (L19). (712a)
 40/7: 家 House, household, family (L2). School of thought (L33). (58)
 40/7: 宮 Palace, ruler's dwelling (L13). (459)
 40/7: 宮室 Mansion (L29). (459a)
 40/7: 容 Countenance, face, expression; to adorn [the face] (L14). (500)
 40/7: 害 Harm, damage, disaster; to harm (L20). (797)
 40/8: 宿 To roost; to lodge, to spend the night; lodging, inn (L3). Previous, former (L6). (94)
- 40/8: 寇 Bandit, raider; to go raiding (L19). (746)
 40/8: 寄 To send; to lodge, to stay temporarily (L31). (1059)
 40/9: 寔 Truly, really, actually (L19). (719)
 40/9: 寒 Cold; impoverished (L23). (901)
 40/11: 實 Fruit; to bear fruit (L10). Truth, reality; solid, substantial, real. Really, truly. Honest, sincere. (339)
- 40/11: 寬 Magnanimous, tolerant (L15). (552)
 40/11: 賓 Guest (L16). (605)
 40/11: 察 To examine, to investigate, to inquire after (L18). (665)
 40/11: 寧 At peace, peaceful, calm (L20). How [question word] (L20). To prefer to, rather (L40). (796)
- 40/12: 寡 Rare, few, scarce. Orphan, widow (L15). (546)
 40/12: 寡人 [First person pronoun, used only by rulers] (L15). (546a)

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- 40/12: 寡妻 Principal wife (L26). (546b)
 40/16: 寵 Favor, love, patronage; to favor (L14). (489)
- 41: 寸
 41/6: 封 To appoint, to grant a fief to; fiefdom (L13). (481)
 41/8: 將 About to (marks the future tense or intention) (L10). To lead, to bring, to take with one, to wear (L13). General, commander; to command, to lead (L11). (309)
- 41/8: 將樂 Jiangle (a county) (L31). (309a)
 41/8: 將軍 General; commanding officer (L32). (309b)
 41/8: 專 To monopolize; to focus on, to act single-mindedly (L12). (397)
 41/8: 專諸 Zhuan Zhu (an assassin retainer) (L12). (397a)
 41/8: 尉 Commandant, commander, colonel (L31). (1042)
 41/9: 尊 To respect, to honor; respected, honored (L14). (488)
 41/11: 對 To reply, to answer (L4). (123)
 41/11: 奪 To seize, to grab, to usurp, to deprive (L22). (857)
 41/12: 導 To lead (L1). (20)
- 42: 小
 42/0: 小 Little, petty insignificant; to consider small, to scorn (L1). (23)
 42/1: 少 Small; few; a little; scarce (L7). To belittle, to consider small (L33). Young, youth (L20). (219)
- 43: 尢
 43/9: 就 To proceed to, to go to (L4). To carry out, to accomplish (L17). (133)
- 44: 尸
 44/0: 尸 Corpse, dead body (L18). (650)
 44/1: 尺 *Chi* (measurement of length, equivalent to about 10 inches) (L31). (1075)
 44/2: 尼 To obstruct, to block (L25). (923)
 44/4: 尾 Tail (L33). (1180)
 44/4: 尾閭 The Weilü rock (L33). (1180a)
 44/5: 居 To occupy [a place], to live [in a place] (L16). To pass by (of time) (L8). (259)
- 44/5: 屈 To bend; wrongdoing; to be wronged (L36). (1269)
 44/6: 屋 House, room (L3). (84)
 44/7: 屑 Worthwhile, to consider worthwhile (L29). (1019)
 44/9: 屠 Butcher; to kill, to butcher, to put to the sword (L16). (568)
 44/18: 屬 Kind, class, category; to belong to, to be subordinate to, to be governed by (L31). To instruct, to direct, to exhort (L30). (435)

- 44/18: 屬庸 Shuyong (a younger brother of 僚 of 吳) (L13). (435a)
 44/18: 屬城 Municipal (L31). (435b)
- 46: 山
 46/0: 山 Mountain, hill (L7). (215)
 46/4: 岐 Mountain path (L30). (1030)
 46/4: 岐山 Mt. Qi (L30). (1030a)
 46/8: 崖 Cliff, high bank; wall; limit, border, boundary (L33). (1165)
 46/14: 嶺 Peak, mountain range (L31). (1035)
 46/18: 巍 Lofty, eminent, imposing (L7). (217)
- 47: 川
 47/0: 川 Stream (L33). (1161)
 47/3: 州 Province, district (L33). (1187)
- 48: 工
 48/2: 左 Left (L10). (312)
 48/2: 左右 Retainers, courtiers (L10). (312a)
 48/4: 巫 Wizard, witch, shaman (L31). (1045)
 48/7: 差 Difference, gap; uneven (L35). (1221)
 48/7: 差數 Calculation (lit., "counting") of difference (L35). (1221a)
- 49: 己
 49/0: 己 Oneself; self, ego (L1). (7)
 49/0: 已 Already; to end, to stop (L8). [Sentence-ending particle] (L27). (247)
- 50: 巾
 50/0: 巾 Kerchief; cloth; head turban (L40). (1362)
 50/2: 市 Marketplace, city; to purchase in a marketplace (L24). (522)
 50/2: 市井 Market, village (L16). (522a)
 50/2: 布 Cloth; to unroll, to spread; to relate, to tell (L15). (558)
 50/5: 帛 White silk (L23). (887)
 50/5: 帖 Record book, legal document, proclamation (L32). To stick, to adhere, to apply (L32). (1099)
 50/6: 帝 Deity; supreme deity; emperor (L33). (1191)
 50/7: 師 Army (L6). Teacher; to take as one's teacher (L20). (205)
 50/8: 常 Always, invariably (L31). Constancy; constant rule (L34). (1039)
 50/12: 幣 Sacrificial offerings; gifts, presents, money (L19). (698)
- 51: 干
 51/2: 平 Peaceful, calm, level, flat (L13). (431)

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- 51/2: 平王 King Ping (of the 周). (431a)
 51/3: 年 Year (L8). (261)
- 52: 厶
- 52/2: 幼 Young, young people (L26). (957)
 52/6: 幽 Hidden, mysterious; supernatural (L19). (686)
 52/6: 幽王 King You (of the 周) (L19). (686a)
 52/9: 幾 Almost, nearly (L28). (1001)
- 53: 广
- 53/4: 序 Preface, forward, introduction. Sequence, order. A country school in ancient times (L23). (894)
 53/4: 床 Couch, bed, raised dais (L32). (1143)
 53/5: 府 Government office, government bureau, headquarters (L18). (641)
 53/5: 庖 Kitchen (L25). (940)
 53/6: 席 Straw mat (for sitting), place, seat [at a banquet or other formal occasion] (L10). (330)
 53/6: 庠 Shelter for the elderly; a country school (L23). (893)
 53/6: 度 To consider, to infer, to calculate (L25). To measure (L26). To cross, to endure (L32). (944)
 53/7: 庭 Court (of a ruler) (L19). Courtyard, garden (L31). (692)
 53/8: 庸 Mediocre, common; hired labor; to work for hire. Yong (a mountain range in Fujian) (L31). (436)
 53/8: 庶 Commoners, peasants (L22). (853)
 53/8: 庶幾 Almost, on the point of; probably, seemingly. I hope . . . , hopefully (L28). (853a)
 53/9: 廁 Privy, outhouse, toilet (L14). (507)
 53/12: 廢 To abandon, to discard (L13). (444)
 53/12: 廣 Broad; to broaden (L20). (795)
 53/12: 廝 Menial servant (L20). (799)
 53/12: 廚 Kitchen (L25). (941)
 53/12: 廟 Temple, shrine (L31). (1067)
- 54: 廾
- 54/4: 延 To extend, to stretch; to invite (L13). (438)
 54/4: 延陵 Yanling (the fief of 季子札) (L13). (438a)
- 55: 卅
- 55/12: 弊 Worn out, tattered (L5). (137)

- 56: 弋
56/0: 弋 A bow and arrow with a string tied to the arrow for retrieval; to go hunting with such a weapon (L19). (736)
- 56/10: 弑 To assassinate (L22). (856)
- 57: 弓
57/1: 引 To stretch, to stretch out; to pull, to pull toward one; to lead, to direct, to steer [a carriage] (L24). (920)
- 57/2: 弗 [Contraction of 不 and 之] (L29). (1015)
- 57/3: 弛 To grow slack, to grow weak (L9). (299)
- 57/4: 弟 Little brother (L12). (414)
- 57/5: 弦 String [of a musical instrument], bowstring (L7). (226)
- 57/5: 弧 Bow (L19). (717)
- 57/7: 弱 Weak, unassertive, young (L11). (372)
- 57/8: 強 Strong, powerful, overbearing (L11). (371)
- 57/14: 彌 Increasingly (L9). (272)
- 57/14: 彌子瑕 Mizi Xia (sexual favorite of the ruler of 衛) (L9). (272a)
- 58: 豕
58/9: 彘 Hog (L23). (890)
- 59: 彡
59/4: 形 External form, shape (L14). (519)
- 60: 彳
60/4: 役 Servant; servitude (L20). (800)
- 60/5: 往 To go (L5). (141)
- 60/5: 往時 The past, in the past (L8). (141a)
- 60/5: 彼 That, those; that person, he, she; those people, they (L12). (404)
- 60/5: 征 To march, to go on military campaign; to punish rebels (L32). To struggle over, to fight for (L22). (854).
- 60/6: 後 Behind, later, subsequently, afterwards; to follow behind; to consider of lesser importance (L2). Posterity, successor, heir (L14). (53)
- 60/6: 後宮 Rear palace (women's quarters) (L19). (53a)
- 60/6: 待 To await, to depend on (L7). (239)
- 60/7: 徒 Only, merely (L10). In vain, uselessly. Disciple; foot soldier (L13). [Suffix for one who engages in a certain occupation]. (337)
- 60/8: 得 To get, to obtain; gain, profit (L1). To succeed in, to be able to (L8). (13)
- 60/8: 得罪於 To offend (lit., "to obtain a crime in relation to") (L9). (13a).
- 60/8: 得無 I don't suppose that . . . ? [idiomatic question phrase] (L10). (13b)

- 60/8: 從 To follow, to accompany, to be accompanied by (L19). To carry out, to undertake (L17). From, by way of. Attendant, entourage. Tracks, traces, footprints (L18). (625)
- 60/8: 從容 At one's ease, comfortably; calm, tranquil (L40). (625a)
- 60/8: 徙 To move [one's place of residence] (L20). (781)
- 60/8: 御 To govern, to control (L26). (960)
- 60/9: 循 To follow, to comply with (L2). (43)
- 60/9: 復 Again; moreover (L5). To return; to repay; to report (L26). (148)
- 60/9: 微 Tiny; too small to see; subtle, mysterious (L34). (1206)
- 60/12: 德 Virtue, power (L1). Good deed; to do a good deed (L8). (27)
- 60/12: 徵 To draft, to conscript, to order [someone to appear] (L19). (757)
- 61: 心, ↑
- 61/0: 心 Heart, mind, state of mind, attitude (L1). (19)
- 61/0: 心動 To be suspicious, to be uneasy. (L14). (19a)
- 61/1: 必 To be necessary, to have to; necessarily (L9). (303)
- 61/3: 志 Ambition, will, intention, inclination (L7). (213)
- 61/3: 忘 To forget (L9). (293)
- 61/3: 忍 To bear, to endure (L18). (677)
- 61/3: 忖 To consider (L25). (943)
- 61/4: 忠 Loyal, faithful; loyalty (L3). (99)
- 61/4: 快 To be happy, to be delighted (L11). (389)
- 61/4: 忿 Anger, fury; to be angry (L17). (615)
- 61/4: 忽 Suddenly, abruptly (L19). (699)
- 61/5: 怨 To resent; resentment, grievance (L1). (5)
- 61/5: 怒 Angry; anger (L2). (49)
- 61/5: 怪 Strange, weird; to find strange (L16). (586)
- 61/5: 急 Severe, sharp (L31). Swift, quick; to hurry. To be anxious; to be in a state of crisis. (1081)
- 61/5: 怯 Timid, cowardly; to be afraid (L31). (1086)
- 61/5: 思 To think, to think of, to long for (L32). (1096)
- 61/6: 恩 Grace, favor, kindness, mercy (L8). (265)
- 61/6: 息 To sigh, to breathe; breath (L15). To rest, to cease (L20). (545)
- 61/6: 恨 Resentment, hatred; to hate, to resent (L15). (557)
- 61/6: 恐 To fear; fear (L16). (577)
- 61/6: 恙 Illness, misfortune (L18). (662)
- 61/6: 恆 Constant, regular, reliable (L27). (989)
- 61/6: 恥 Shame; to be ashamed (L34). (1220)
- 61/6: 恃 To depend on, to rely on (L36). (1259)
- 61/7: 患 Grief, misfortune, disaster; to suffer, to worry about [a crisis] (L2). (39)

- 61/7: 悉 All (L19). (747)
- 61/7: 悅 To delight, to give pleasure to; delighted, happy (L19). (748)
- 61/7: 悌 Moral behavior befitting a younger brother; sibling respect (L23). (895)
- 61/8: 惠 Compassion; compassionate (L2). (65)
- 61/8: 惠公 Duke Hui (of 晉) (L8). (65a)
- 61/8: 惠王 King Hui (of 梁) (L22). (65b)
- 61/8: 惠子 Master Hui (a philosopher) (L40). (65c)
- 61/8: 悲 Sad; sadness; to lament (L18). (671)
- 61/8: 惑 To be confused, to be deluded; to be [sexually] infatuated with (L19). (731)
- 61/8: 惟 Only (L21). (839)
- 61/8: 惡 How, what (L24). To hate, to loathe (L29). Evil, bad. (906)
- 61/8: 惡乎 By means of what, how [question word] (L24). (906a)
- 61/8: 昏 Stupid, muddleheaded (L27). (986)
- 61/8: 悶 Bored, depressed, frustrated, worried (L34). (1198)
- 61/8: 情 Conditions, circumstances. Feelings, emotions, passions (L34). (1205)
- 61/8: 悒 To be grieved, to be distraught. To stop (L38). (1294)
- 61/9: 慈 Compassion, sympathy; compassionate (L2). (64)
- 61/9: 愛 To love; to cherish; to begrudge (L3). (82)
- 61/9: 意 Thoughts, intentions, will; idea, significance (L15). (556)
- 61/9: 感 Emotion, feeling; to feel, to be moved by (L17). (614)
- 61/9: 愍 To pity (L31). (1087)
- 61/9: 惶 Afraid, surprised, astonished (L32). (1153)
- 61/9: 愚 Foolish, deceived, stupid (L35). (1246)
- 61/10: 愧 To feel ashamed; to shame (L14). (503)
- 61/10: 愬 To lodge a complaint about (L27). (985)
- 61/11: 憂 Worry, anxiety, concern; to worry [about] (L2). (34)
- 61/11: 慚 To be ashamed (L8). (258)
- 61/12: 憎 To hate, to detest (L9). (307)
- 61/12: 憐 To love, to cherish, to feel sorry for; to admire, to envy (L31). (1065)
- 61/13: 憶 To think, to remember, to think of (L32). (1097)
- 61/13: 應 To answer (L18). (658)
- 61/13: 憾 Resentment; to resent (L23). (883)
- 61/16: 懷 To cherish, to harbor, to long for (L14). Chest/bosom; to store in the folds of the garment over the chest (L31). (535)
- 61/18: 懼 To fear, to dread; fear, timidity (L8). (255)
- 62: 戈
- 62/2: 成 To complete; to accomplish; to perfect; to become (L3). (77)
- 62/2: 成人 Adult, grown-up (L21). (77a)

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- 62/2: 戎 “Rong” (general name for “barbarian” tribes in the west) (L19). Military affairs; soldiering (L32). (756)
- 62/3: 我 I, me [first person pronoun] (L5). (160)
- 62/3: 戒 To warn, to admonish, to prohibit (L21). (815)
- 62/4: 或 Someone, somebody, some people (L16). Sometimes (L31). (579)
- 62/7: 戚 Relatives, intimates (L13). (465)
- 62/7: 戚戚 To match; to be sad (L25). (465a)
- 62/8: 戟 Two-pronged spear, halberd (L18). (642)
- 62/11: 戮 To execute, to kill, to slaughter (L19). (721)
- 62/12: 戰 To fight; combat, war (L11). (352)
- 62/13: 戲 Game; to play, to tease; drama (L20). (778)
- 62/13: 戴 To carry [burdens] on the head (L23). (899)
- 63: 戶, 户
- 63/0: 戶 Door (L13). (461)
- 63/4: 所 Place, location. [Grammatical particle: turns a verb into a direct object] (L3). (78)
- 63/4: 所以 The means by which, the reason why . . . (L10). (78a)
- 63/4: 所謂 So-called, known as . . . (L18). (78b)
- 64: 手, 扌
- 64/0: 才 Talent, ability (L14). (527)
- 64/4: 投 To toss, to throw, to cast aside, to abandon (L11). (380)
- 64/4: 折 To break off, to snap (L26). (954)
- 64/4: 抑 Or [is it a case that] (L26). (965)
- 64/4: 扶 To support, to prop up, to aid; to lean on (L32). (1135)
- 64/4: 技 Art, technique (L35). (1240)
- 64/4: 承 To receive (aid or support) (L36). (1258)
- 64/5: 披 To drape over the shoulders, to wear on the back (L6). (178)
- 64/5: 拔 To pull up or out, to rescue, to draw [a sword] (L15). (559)
- 64/5: 拜 To bow; to do reverence to; to appoint [to a post] (L31). (1090)
- 64/5: 拘 To restrain, to restrict, to limit; to hold to stubbornly (L33). (1171)
- 64/6: 持 To hold, to grasp (L13). (468)
- 64/6: 指 Finger; to point to; to head toward (L37). (1287)
- 64/7: 挾 To insert, to clasp underneath the arm (L14). (508)
- 64/7: 捕 To catch, to apprehend (L35). (1236)
- 64/8: 接 To join, to connect, to meet, to treat (L7). (233)
- 64/8: 掩 To cover, to conceal, to wipe (L15). (550)
- 64/8: 掌 Palm of the hand (L26). (959)
- 64/8: 推 To extend, to push (L26). (962)

- 64/8: 掇 To pluck, to pick up (L34). (1199)
- 64/8: 搜 To search (L40). (1364)
- 64/9: 援 To pull, to aid, to assist; assistance, support (L11). (391)
- 64/9: 揖 To bow (L20). (785)
- 64/9: 揚 To spread, to propagate, to raise (L21). (814)
- 64/10: 損 Loss, diminishment; to lose (L39). (1337)
- 64/12: 擊 To hit, to strike, to beat (L15). (555)
- 64/12: 撫 To stroke, to pat; to pacify, to soothe (L27). (974)
- 64/12: 撲 To beat, to strike, to pound (L32). (1157)
- 64/12: 撲朔 To leap about (?) (L32). (1157a)
- 64/12: 撮 To snatch (L35). (1243)
- 64/13: 擅 To monopolize, to usurp; for one's own use; selfishly (L9). (284)
- 64/13: 擘 To tear apart, to tear open, to rip open (L13). (474)
- 64/13: 擁 Embrace, hold, possess, press upon, lean upon (L21). (819)
- 64/13: 擇 To select, to pick (L21). (846)
- 64/13: 操 To grasp, to hold (L35). (1226)
- 64/16: 擾 To throw into confusion, to run about in confusion (L13). (476)
- 65: 文
- 65/0: 文 Literary; literature. Culture; civil society. Pattern, ornament (L25). (922)
- 65/0: 文公 Duke Wen (of 滕) (L30). (922a)
- 66: 攴, 攴
- 66/3: 攻 To attack (L6). (172)
- 66/3: 攴 [Archaic version of 所] (L21). (837)
- 66/4: 放 Dissipated, unrestrained (L27). To release, to let go (L31). (990)
- 66/5: 故 Reason; consequently, deliberately; deliberate action (L9). Previously, before, in the past; precedent, consistency (L34). (285)
- 66/5: 故鄉 Home village; home (L32). (285a)
- 66/5: 政 Government, administration, management (L23). (565)
- 66/6: 效 To devote, to put an effort into, to try one's best (L30). (1032)
- 66/6: 效死 To render service at the cost of one's life (L30). (1032a)
- 66/7: 敗 To be defeated; to defeat (L11). (353)
- 66/7: 敗北 To be defeated (L11). (353a)
- 66/7: 赦 To pardon, to forgive (L15). (547)
- 66/7: 教 To teach, to instruct; teachings, doctrine (L21). (845)
- 66/7: 敏 Clever, quick-witted (L27). (987)
- 66/7: 救 To rescue, to save (L27). (997)
- 66/8: 敢 To dare to, to have the audacity to; daring, audacious; audacity (L6). (175)
- 66/8: 敬 To respect, to honor, to revere; respect, honor (L21). (812)

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- 66/8: 散 To scatter, to be scattered (L28). (1006)
 66/11: 數 To number, to count; to berate, to scold (L15). Several; number, quantity (L18). Several times (L16). Small-meshed (describes fishing nets) (L23). (539)
 66/11: 敵 To oppose, to withstand; enemy, opponent (L27). (977)
- 68: 斗
 68/0: 斗 (A dry measurement, usually translated as “peck”) (L39). (1325)
- 69: 斤
 69/0: 斤 Ax (L23). (879)
 69/4: 斧 Ax (L23). (878)
 69/5: 斫 To cut, to hack (L31). (1078)
 69/8: 斯 This, these (L20). Then. (794)
 69/14: 斷 To break, to sever, to cut off; to decide (L20). (792)
- 70: 方
 70/0: 方 Just then, just at that moment (L7). Square (L27). Scope, method, technique (L33). Direction (L34). (212)
 70/4: 於 [A multipurpose preposition] (L1). (11)
 70/4: 於是 Thereupon (lit., “from this”) (L6). (11a)
 70/4: 於邑 To sigh; Alas! (L18). (11b)
 70/5: 施 To extend, to supply (L27). (979)
 70/6: 旁 Side, nearby (L18). (672)
 70/6: 旅 To travel; traveler (L27). (983)
 70/6: 旄 Pennant, flag (L28). (1007)
 70/7: 族 Clan, tribe, family (L17). (627)
 70/7: 旋 To spin, to turn, to revolve (L33). (1167)
- 71: 无
 71/0: 无 To not have; nonpossession (L21). Nonexistence, nothingness; to not exist (L38). “Don’t . . .” [negative imperative] (L36). (836)
 71/0: 无幾何 In no time at all, soon (L38). (836a)
 71/7: 既 Already; after having . . . , since . . . (L11). (361)
- 72: 日
 72/0: 日 Sun; day, daily (L4). (110)
 72/0: 日中 Noon [“middle of the day”] (L4). (110a)
 72/1: 旦 Dawn (L16). (590)
 72/2: 早 Early; morning (L31). (1063)
 72/3: 旱 Drought, dry spell, dry season (L24). (910)

- 72/4: 易 Easy; easily (L2). Change; to change, to exchange; Book of Changes [Chinese classic] (L21). (48)
- 72/4: 明 Bright, shining. To understand, to clarify (L21). Wise, enlightened; to be enlightened (L15). Clear; clear eyesight (L26). Eminent, famous, high-quality (L32). (548)
- 72/4: 明堂 Hall of Light. (special audience hall erected in imperial palaces) (L32). (548a)
- 72/4: 昔 The past; in the past (L30). (1023)
- 72/5: 是 This, these (L6). (203)
- 72/5: 是以 Consequently, therefore (L20). (203a)
- 72/5: 是故 For this reason . . . (L27). (203b)
- 72/5: 春 Spring (the season) (L13). (432)
- 72/5: 昨 Past [days], yesterday (L32). (1098)
- 72/6: 時 Time, the times, the era (L2). (67)
- 72/6: 晉 The state of Jin (L8). (262)
- 72/6: 晉文 Duke Wen of Jin (L25). (262a)
- 72/6: 晏 Clear; peaceful, quiet. Yan [a surname] (L10). (308)
- 72/6: 晏子 Master Yan (an orator and statesman) (L10). (308a)
- 72/7: 晝 Day, daytime (L19). (742)
- 72/8: 智 Wise, resourceful, clever (L14). (487)
- 72/8: 智伯 The Earl of Zhi (L14). (487a)
- 72/8: 替 To replace, to exchange (L32). (1107)
- 72/9: 暇 Free time, leisure (L27). (999)
- 72/9: 暑 Heat (from the weather) (L36). (1265)
- 72/10: 暮 Dusk, twilight; to grow late; late (L32). (1113)
- 72/11: 暴 To expose (L18). Cruel, violent, savage (L18). (651)
- 72/13: 曄 To make clear (L34). (1196)
- 72/15: 曠 Empty, distant; to be alone; to be without a spouse (L6). (199)
- 73: 曰
- 73/0: 曰 To say, to speak (L4). To be named, to be called (L6). (120)
- 73/2: 曳 To drag, to trail behind one (L23). (867)
- 73/2: 曲 Curved; cramped, one-sided; wrongdoing, "crooked" behavior (L33). (1176)
- 73/5: 曷 What, how, why [question word] (L10). (326)
- 73/6: 書 Letter, book, document; calligraphy; to write calligraphy (L32). (1101)
- 73/7: 曹 Cao [a surname] (L11). [An informal plural suffix, usually added to the second person] (L31). (346)
- 73/7: 曹沫 Cao Mo (a general of 魯) (L11). (346a)
- 73/8: 曾 Zeng [A surname] (L5). Once in the past [adverb tense marker]. (135)
- 73/8: 曾子 Master Zeng (a Confucian disciple) (L5). (135a)
- 73/8: 最 Most, -est (L14). (494)

- 73/9: 會 To meet [with], to assemble; meeting, association (L11). (358)
- 74: 月
- 74/0: 月 Moon, month (L13). (453)
- 74/2: 有 To possess, to own, to have; possession (L2). Being, existence; to exist, to be [in a place or among a group] (L6). (30)
- 74/2: 有以 To have the means to, to have the wherewithal to (L6). (30a)
- 74/4: 服 Clothes, attire (L17). Covering, case, quiver (for arrows) (L19). To submit to, to accept (L27). (608)
- 74/6: 朔 Northern (L32). (1124)
- 74/7: 望 To gaze at from a distance; to hope, to aspire to, to expect; hopes, aspirations (L6). (182)
- 74/8: 朝 Morning, dawn (L2). First day of the lunar month (L31). [royal or imperial] court; to hold court, to go to court, to summon to court (L21). (38)
- 74/8: 期 To set an appointment, to choose a time, to set or determine (L4). To expect, to wait for. (109)
- 75: 木
- 75/0: 木 Tree, wood (L23). (882)
- 75/0: 木蘭 Magnolia (L32). (882a)
- 75/1: 本 [Tree] root; fundamental; basics (L3). (74)
- 75/1: 未 Not yet, never (L9). (302)
- 75/1: 未必 Not necessarily, not inevitably, not always (L9). (302a)
- 75/1: 札 Thin wooden tablet for writing; letter, correspondence (L12). (419)
- 75/1: 末 End, tip, latter part, unimportant part (L19). (702)
- 75/2: 机 Armrest (L39). (1309)
- 75/3: 杖 Walking stick; to walk with a walking stick, to use [something] as a walking stick (L18). (640)
- 75/3: 材 Timber, usable wood; talent (L23). (881)
- 75/3: 李 Plum. Li [a surname] (L31). (1057)
- 75/3: 李誕 Li Dan [a person's name]. (L31). (1057a)
- 75/3: 束 To tie up, to bind (L33). (1175)
- 75/4: 果 Fruit; to pan out, to result; as expected (L9). (288)
- 75/4: 枉 To go out of one's way (L17). (610)
- 75/4: 東 East (L23). (863)
- 75/4: 東冶 Dongye (a district) (L31). (863a)
- 75/4: 林 Forest (L23). (880)
- 75/4: 枝 Branch [of a tree] (L26). (955)
- 75/4: 杼 [Loom] shuttle (L32). (1095)

- 75/5: 枳 The *zhi* fruit (a kind of bitter, medicinal orange, with thick skin); the *zhi* tree (L10). (335)
- 75/5: 柯 Handle, branch (L11). (359)
- 75/5: 柝 Watchman's rattle (L32). (1125)
- 75/6: 桓 Martial, military (L4). (103)
- 75/6: 桑 Mulberry tree, mulberry leaf, mulberry-leaf harvest (L6). (188)
- 75/6: 桃 Peach, peach tree, peach blossom (L9). (290)
- 75/6: 桀 Jie (wicked last king of the 夏) (L35). (1225)
- 75/6: 桐 [Part of a tree name; see 梧桐] (L40). (1368)
- 75/7: 梁 Liang (alternate name for 魏) (L22). Beam, rafter (L35). Bridge (L40). (851)
- 75/7: 梁山 Mt. Liang (L30). (851A)
- 75/7: 梧 Part of a tree name; see 梧桐 (L40). (1367)
- 75/7: 梧桐 The pawlonia tree (L40). (1367A)
- 75/8: 棄 To abandon, to cast aside, to reject (L4). (119)
- 75/9: 楚 The state of Chu (L10). (310)
- 75/9: 楚平王 King Ping of Chu (L13). (310A)
- 75/9: 極 Extremely, most; end, further extent; to get to the end of, to fathom (L14). (536)
- 75/9: 業 Occupation, profession (L39). (1356)
- 75/10: 榮 Glory, prosperity; to prosper (L21). Ying (聶政's sister) (L18). (654)
- 75/10: 楹 Column, pillar (L21). (820)
- 75/10: 槁 Dry, withered; to wither (L24). (911)
- 75/10: 構 To construct, to build up; to provoke (L26). (966)
- 75/10: 榦 Well rim; railing around a well (L39). (1312)
- 75/11: 樂 To take pleasure in, to enjoy (L27). Music (L28). (240)
- 75/11: 樊 Bird cage; disorderly, messy (L12). (413)
- 75/12: 樹 Tree (L3). To plant [a tree], to establish (L23). (91)
- 75/12: 橘 Mandarin orange [tree] (L10). (331)
- 75/12: 橋 Bridge (L15). (537)
- 75/12: 機 Loom (for weaving) (L21). Mechanism, device (L37). Crisis, turning point, significant moment (L32). (848)
- 75/13: 檢 To regulate, to restrain; to inspect (L23). (902)
- 75/14: 槩 Mulberry wood (L19). (716)
- 75/15: 櫝 Cabinet, closet (L19). (700)
- 75/18: 權 To weigh, to balance [physical objects] (L26). Circumstances, contingencies, temporary situation (L2). Influence, authority, power. (69)
- 75/18: 權謀 Grand strategies, provisional plans; resourcefulness (L2). (69A)
- 76: 欠
- 76/2: 次 Sequence, order; next (L8). (257)

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- 76/4: 欣 Happy, delighted (L28). (1008)
 76/7: 欲 To desire, to want, to want to; desires, wants (L1). (12)
 76/10: 歎 To sigh (L15). (544)
 76/10: 歌 Song; to sing (L31). (1092)
- 77: 止
 77/0: 止 To stop (L12). (409)
 77/2: 此 Here; this, these (L5). (145)
 77/3: 步 Pace; to pace; to take a walk (L23). (870)
 77/4: 武 Wu (Virtuous founder of the 周) (L35). Military, martial. (1229)
 77/9: 歲 Harvest (L23). Year [often of age] (L40). (905)
 77/14: 歸 To go home; to give allegiance to; to find refuge with (L3). (80)
- 78: 歹
 78/2: 死 Death; to die (L3). (101)
 78/2: 死地 Execution ground (L25). (101A)
 78/4: 歿 To perish, to die (L18). (670)
 78/5: 殆 To be endangered (L17). Probably, no doubt (L27). (639)
 78/6: 殊 Different, distinct; special, exceptional (L34). (1215)
 78/6: 殉 To die or to commit suicide for one's lord. To seek, to follow (L36). (1274)
 78/7: 殍 To die of hunger; corpse of one who has died of hunger (L23). (904)
 78/8: 殘 To decimate; to linger, to be left behind; cruel (L14). (533)
- 79: 殳
 79/6: 殷 Great, large, flourishing (L34). The Shāng 商 dynasty (alternate name). (1208)
 79/7: 殺 To kill (L8). (248)
- 80: 毋
 80/0: 母 Mother (L9). (280)
- 81: 比
 81/0: 比 To compare (L33). To protect, to lodge (L33). (1183)
 81/5: 皆 All, every (L8). (254)
- 82: 毛
 82/7: 毫 Hair (L26). (948)
 82/8: 毳 Down, fuzz, fur. Crisp; crispy (L16). (592)

- 83: 氏
 83/0: 氏 Clan, lineage (L14). (486)
 83/1: 民 The common people (L2). (61)
- 84: 气
 84/6: 氣 Vapor, miasma; essence, inner substance (L31). (1049)
- 85: 水, 彳
 85/0: 水 Water (L3). (87)
 85/2: 求 To seek, to request, to look for (L5). (152)
 85/3: 汝 You [second person pronoun, often informal or rude] (L14). (525)
 85/3: 污 To stain, to dirty; dirt, filth; dirty, filthy, corrupt (L18). Pool, pond, water hole. (660)
 85/3: 池 Pool, pond (L23). (876)
 85/3: 江 River (the southern term); the Yangtze River (L33). (1181)
 85/3: 汙 Dirty, polluted; sinful, corrupt (L34). (1214)
 85/4: 決 To decide; decidedly; to cut through, to gouge out (L18). (646)
 85/4: 没 To sink (L39). (1320)
 85/5: 治 To govern well, to put in order (L2). Government, administration. (59)
 85/5: 法 Rule, law, custom (L9). (275)
 85/5: 沫 Froth, foam (L11). (347)
 85/5: 泣 To weep (L14). (526)
 85/5: 泄 To leak (L17). (638)
 85/5: 河 River (L23). (860)
 85/5: 河內 Henei (name of a province of 魏) (L23). (860a)
 85/5: 河東 Hedong (name of a province of 魏) (L23). (860b)
 85/5: 河伯 "River Earl" (god of the Yellow River) (L33). (860c)
 85/5: 油 Oil, varnish (L24). (912)
 85/5: 油然 Abundantly, plentifully. (lit., "oily") (L24). (912a)
 85/5: 沛 Copious, abundant (describes water) (L24). (915)
 85/5: 泛 To float, to drift; broad, measureless (like a flood) (L36). (1256)
 85/5: 泥 Mud, mire, dirt (L39). (1319)
 85/5: 泉 Creek, spring, stream (L39). (1343)
 85/6: 洿 Pool, pond, water hole (L23). (875)
 85/6: 洋 Ocean, sea, vast stretch of water (L33). (1168)
 85/7: 流 To flow, to cause to flow; a current (L7). (222)
 85/7: 流湏 To be drunk constantly (L19). (222a)
 85/7: 涕 To weep; tears (L15). (562)
 85/7: 海 Sea (L26). (953)
 85/7: 涇 To flow without obstruction; unobstructed current (L33). (1162)

- 85/7: 涘 Riverbank (L33). (1163)
- 85/7: 消 To destroy, to erase, to extinguish; to vanish (L36). (1261)
- 85/7: 消息 Cycles of dying and living; cycles of breathing (L36). (1261a)
- 85/8: 淺 Shallow (L3). (88)
- 85/8: 淮 The Huai River (L10). (332)
- 85/8: 深 Deep, profound; deeply; to sink (L15). (540)
- 85/8: 深井 Deepwell [a town] (L16). (540a)
- 85/8: 淪 Engulfed, sunk, lost (L39). (1347)
- 85/9: 湯 Hot water, boiling water, soup. Tang (virtuous founder of the 商) (L35).
Seething; flooding (L7). (223)
- 85/9: 游 To play, to stroll, to wander, to swim (L16). (578)
- 85/9: 酒 Drunk, intoxicated (L19). (738)
- 85/9: 渤 Sudden, abrupt (L24). (917)
- 85/9: 渚 Islet, sandbar (L33). (1164)
- 85/9: 測 To predict, to fathom (L39). (1348)
- 85/10: 滅 To destroy, to annihilate, to be destroyed (L13). (478)
- 85/10: 溺 To drown (L36). (1264)
- 85/11: 漏 To leak (L3). (85)
- 85/11: 漆 Paint, lacquer, varnish; to paint, to varnish (L14). (495)
- 85/11: 齧 Saliva, spittle (L19). (696)
- 85/11: 漸 Gradual; gradually, finally (L20). (789)
- 85/11: 漿 Liquid, brew (L21). (830)
- 85/11: 滿 Full, filled up (L36). (1260)
- 85/11: 漁 Fishing; fisherman (L38). (1299)
- 85/12: 潰 To scatter, to destroy; to be scattered, to be destroyed (L8). (268)
- 85/12: 潛 Sunken, hidden, secret; secretly; to sink (L31). (437)
- 85/12: 潦 Heavy rains; floods (L39). (1336)
- 85/13: 澤 Swamp, marsh; moisture, blessing (L18). (666)
- 85/14: 濮 The Pu River (L16). (570)
- 85/14: 濮陽 Puyang (a town) (L16). (570a)
- 85/14: 濡 To moisten, to endure (L18). (676)
- 85/14: 濡忍 Compliant, gentle, willing to tolerate (L18). (676a)
- 85/14: 濟 To rescue, to assist (L31). (1062)
- 85/14: 濠 The Hao River (L40). (1373)
- 85/15: 濺 To splash; [descriptive of water splashing] (L32). (1118)
- 85/18: 灌 To water, to soak, to flow into (L31). (1073)
- 86: 火, 灬
- 86/0: 火 Fire (L19). (749)
- 86/0: 火伴 Army chums; army squadron (L32). (749a)

- 86/3: 災 Disaster (L27). (976)
- 86/4: 炙 To roast; roasted food (L13). (472)
- 86/5: 炭 Ashes, charcoal, lye (L14). (517)
- 86/6: 烈 Vehement, intense, passionate; heroic, martyred (L18). (673)
- 86/7: 焉 [An object pronoun] (L2). How (L27). (56)
- 86/7: 烽 Watch beacon, warning beacon (L19). (744)
- 86/8: 無 To not have; nonpossession (L2). Nonexistence, nothingness; to not exist (L7). "Don't . . ." [negative imperative] (L23). (36)
- 86/8: 然 To be so, to be thus, to be right, to act thusly (L7). But (L14). [Optional adverb marker: "in x-manner"] (L15). (231)
- 86/8: 然後 Only then (L16). (231a)
- 86/8: 然則 If that is so, then . . . (L25). (231b)
- 86/9: 煖 Warm (L26). (968)
- 86/9: 照 To shine [on], to gleam (L32). (1126)
- 86/10: 熊 Bear (L29). (1010)
- 86/11: 熱 To heat; to burn (L36). (1263)
- 86/12: 燧 Watch beacon, warning beacon (L19). (745)
- 86/12: 燕 The state of Yan (L32). (1120)
- 86/12: 燕山 The Yan Mountains [range of mountains located along northeastern frontier] (L32). (1120a)
- 87: 爪, 爪
- 87/4: 爭 To vie, to compete, to struggle, to fight (L1). To try one's hardest, to be eager to, to vie [with others to accomplish something]. (62)
- 87/8: 爲 To do, to make, to be, to become (L1). For the sake of, because of, on behalf of (L4). [Marks a passive sentence pattern] (L31). (24)
- 87/13: 爵 High station; noble title; official office (L34). (1218)
- 88: 父
- 88/0: 父 Father (L4). (131)
- 88/9: 爺 Father [informal]; master, elder (L32). (1103)
- 89: 爻
- 89/11: 爾 [Same as 然 (231-3)—an adverb marker] (L29). You [informal second person pronoun] (L33). (1017)
- 89/11: 爾時 At this time [variant for 此時] (L31). (1017a)
- 90: 冫
- 90/4: 狀 Form, appearance, shape (L14). (520)

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- 92: 牙
 92/0: 牙 Tooth, tusk (L7). (207)
- 93: 牛, 牛
 93/0: 牛 Cow, steer, ox (L25). (928)
 93/2: 牟 Barley (L39). (1305)
 93/4: 物 Thing; physical object (L3). (72)
 93/4: 牧 To herd; herdsman (L24). (919)
 93/7: 牽 To drag, to lead by a rope (L25). (927)
- 94: 犬, 犴
 94/0: 犬 Dog (L19). (755)
 94/0: 犬戎 The "Dog Rong" tribes (name of a barbarian group) (L19). (755a)
 94/2: 犯 To commit a crime, to violate, to sin against; offense, crime (L9). (286)
 94/4: 狄 The Di (L30). (1026)
 94/5: 狗 Dog (L16). (589)
 94/5: 狴 Weasel (L35). (1239)
 94/7: 狸 Badger (L35). (1238)
 94/9: 猶 Still, persistently (L11). To be like, to resemble (L27). (356)
 94/11: 獄 Legal case; crime; prison (L19). (725)
 94/13: 獨 Alone, lonely, solitary; only (L7). (228)
 94/14: 獲 To catch, to obtain (L8). (271)
 94/15: 獵 To hunt (L19). (737)
 94/15: 獸 Beast (L25). (939)
 94/16: 獻 To present, to give, to offer (often to a superior) (L5). (154)
- 95: 玄
 95/0: 玄 Black, dark; mysterious (L19). (706)
- 96: 玉, 王
 96/0: 玉 Jade (L30). (1027)
 96/0: 王 King, prince (L10). To take the throne, to declare oneself king, to rule as a king (L23). (311)
 96/6: 珠 Pearl; jewel (L30). (1026)
 96/7: 理 Principles; pattern, rationale; to straighten, to arrange, to put in order (L2). (44)
 96/8: 琴 Zither, harp (L7). (209)
 96/9: 瑕 Flaw, blemish (usually applied to flaws in gems or jewels) (L9). (273)
- 98: 瓦
 98/9: 甃 Tile (L39). (1315)

- 99: 甘
 99/0: 甘 Sweet; to be sweet; to find sweet; to spoil [a child]; to indulge (L9). (291)
 99/0: 甘藹 Fine, delicious food (L16). (291A)
 99/4: 甚 To a great extent, excessive, too much, extreme (L11). (374)
- 100: 生
 100/0: 生 To be born; to arise from; to give birth to; to be alive; to raise; to grow; alive; life (L1). Master, Mister. (10)
 100/6: 產 To produce, to bear, to give birth to (L19). Means of livelihood (L27). (713)
- 101: 用
 101/0: 用 To use; to be useful; use, purpose (L16). (596)
- 102: 田
 102/0: 甲 Armor, suit of armor, coat of armor (L6). (179)
 102/0: 田 Field (L6). (194)
 102/0: 田獵 To hunt (L28). (194A)
 102/0: 由 Reason, source, origin; to come from, to derive from (L28). From [coverb] (L7). To resemble, to be like (L24). (234)
 102/0: 申 To stretch, to extend (L23). (728)
 102/0: 申侯 The Marquis of Shen (L19). (728a)
 102/4: 畏 To fear; to be in awe of; to respect (L3). (83)
 102/5: 留 To detain, to keep; to remain (L21). (817)
 102/5: 畝 *Mu* (measurement for area used of arable land; roughly 1/5 acre) (L23). (885)
 102/5: 畜 To rear, to raise, to look after [livestock, children, or dependents] (L23). (891)
 102/5: 畛 Demarcated borders of a field (L36). (1257)
 102/6: 異 Different; difference (L10). To differentiate, to tell apart (L26). Strange, peculiar, extraordinary (L34). To consider strange (L25). (342)
 102/8: 當 Occupying [a place or time]; facing (L6). To be about to [future marker] (L15). Ought, should, must; to accept as suitable (L12). (187)
- 104: 疒
 104/5: 疾 Sick; illness; ache, aching, sore (L9). Swift; rapidly. To criticize, to hate (L27). (281)
 104/5: 病 Sick; illness (L28). (1009)
 104/7: 痛 Sore, aching, painful (L31). (1080)
 104/10: 瘡 Wound (L31). (1079)
- 105: 發
 105/7: 發 To issue, to send forth, to arise, to manifest, to open (L13). (441)

- 105/7: 登 To climb, to ascend (L39). (1344)
- 106: 白
- 106/0: 白 White (L23). (897)
- 106/0: 白公 Lord Bo (a nobleman of 楚) (L35). (897a)
- 106/1: 百 One hundred (L3). (75)
- 106/1: 百姓 The common people (lit. "the hundred surnames") (L19). (75a)
- 106/4: 皇 Supreme, exalted; the emperor (L39). (1345)
- 107: 皮
- 107/0: 皮 Skin, hide; to skin, to strip (L18). (645)
- 108: 皿
- 108/4: 盈 To fill (L33). (1179)
- 108/5: 益 To increase; increasingly; benefit, advantage (L17). (632)
- 108/5: 盍 "Why not . . . ?" (L27). (1000)
- 108/6: 盛 To prosper, to flourish; flourishing, abundant (L17). (628)
- 108/7: 盜 To rob, to steal; robbery (L10). (321)
- 108/8: 盟 To form an alliance, to swear an alliance; alliance (L11). (360)
- 108/9: 盡 To exhaust, to use to the fullest; exhaustively, entirely, completely, thoroughly, all, everyone (L7). (235)
- 108/11: 盧 Lu [a personal name] (L6). (181)
- 109: 目
- 109/0: 目 Eye; to look at, to glare at (L1). (22)
- 109/3: 直 Straight, direct; directly (L18). Only, merely (L23). (643)
- 109/4: 相 Mutually, each other (L8). Government minister; to serve [a state] as a government minister (L16). Physiognomy; fate, fortune, good fortune (L31). (264)
- 109/4: 看 To see, to look at (L32). (1151)
- 109/5: 昧 Dim-sighted; poor vision (L12). (417)
- 109/5: 真 True, authentic; truly, really (L12). (424)
- 109/6: 眦 To stare in fury (L17). (617)
- 109/6: 眼 Eye (L18). (647)
- 109/8: 睚 The corner of the eye; to stare (L17). (616)
- 109/9: 睹 To observe, to gaze at (L33). (1169)
- 109/10: 瞋 To open the eyes wide; to glare; to be furious (L35). (1245)
- 111: 矣
- 111/2: 矣 [Final particle: emphasis, or indicates completion of an action] (L8). (266)

- 111/3: 知 To know, to understand; to know how to; knowledge (L1). (1)
- 111/3: 知己 An intimate friend (L14). (1A)
- 111/7: 短 Short; shortness (L26). (964)
- 111/12: 矯 To falsify, to fake, to pretend, to forge; falsely, under false pretenses (L9). (300)
- 112: 石
- 112/0: 石 Stone, rock (L33). [a measure for liquids, roughly equivalent to a gallon] (L31). (1068)
- 112/5: 破 To smash, to destroy, to break, to defeat [an army or a state]; tattered, broken-down (L7). (224)
- 112/11: 磨 To rub, to scrape, to polish, to sharpen, to whet; whetstone (L32). (1137)
- 112/15 礧 Pile of rocks (L33). (1184)
- 112/15: 礧空 Anthill, small hole (L33). (1184A)
- 113: 示, 礻
- 113/0: 示 To demonstrate, to show (L21). (849)
- 113/3: 祀 Religious sacrifices; to sacrifice [usually to ancestors or the royal house] (L19). (767)
- 113/3: 社 God of the soil; altar to the god of the soil (L36). (1255)
- 113/5: 神 Spirit, god, divinity (L19). (689)
- 113/5: 祝 To invoke, to pray to; to congratulate (L31). (1046)
- 113/6: 祭 To worship, to offer sacrifices to; festival (L12). (415)
- 113/8: 禁 To control, to prohibit, to restrain (L1). (16)
- 113/8: 祿 Salary, monetary compensation (L21). (823)
- 113/9: 禍 Disaster, misfortune, bad luck (L1). (9)
- 113/9: 福 Good fortune, prosperity (L1). (14)
- 113/11: 禦 To block, to hinder, to prevent (L24). (918)
- 113/12: 禪 To abdicate (L35). To meditate; meditation. (1248)
- 113/13: 禮 Rites, ceremonies; politeness, etiquette, courtesy; polite, courteous (L3). (98)
- 114: 內
- 114/4: 禹 Yu (ancient sage emperor) (L39). (1335)
- 114/7: 禽 Bird (L25). (938)
- 115: 禾
- 115/2: 私 Private, secret, selfish (L12). (407)
- 115/2: 私室 Bedroom (L21). (407A)
- 115/4: 秋 Autumn (L26). (947)

- 115/4: 秋毫 Autumn hair (particularly fine hair shed by animals when growing winter coat) (L26). (947a)
- 115/4: 科 Class, order, series (L39). (1324)
- 115/4: 科斗 Tadpole (L39). (1324a)
- 115/5: 秦 The state of Qin (L8). (241)
- 115/5: 秦穆公 Duke Mu of Qin (L8). (241a)
- 115/6: 移 To move, to transfer (L23). (862)
- 115/7: 稊 Tare [a kind of wild grass that produces an edible grain] (L33). (1185)
- 115/9: 稱 To praise; to name, to term (L15). To weigh. Suitable, agreeable; to fit, to find [something] suitable, to please (L21). (553)
- 115/10: 穀 Edible grains (L23). (873)
- 115/11: 穆 Majestic, reverent (L8). (242)
- 116: 穴
- 116/0: 穴 Cave, hole (L31). (1052)
- 116/3: 空 Empty, vacant, futile (L13). (448)
- 116/4: 穿 To pierce (L36). (1272)
- 116/6: 窒 To stop up, to block (L35). (1232)
- 116/7: 窗 Window (L32). (1148)
- 116/8: 窟 Cave, cavern (L13). (456)
- 116/8: 窟室 Cellar (?). Empty room (?) (L13). (456a)
- 116/10: 窮 End, exhaustion; to exhaust; impoverished (L17). To fathom, to understand fully. (618)
- 116/11: 窺 To peer at, to look at secretly (L39). (1350)
- 116/13: 竄 To escape, to flee, to go into hiding (L19). (723)
- 116/17: 竊 Secretly, without authorization (L9). To steal (L20). "In my own humble way," "In my humble opinion" (L16). (276)
- 117: 立
- 117/0: 立 To set up, to establish, to appoint, to place on the throne, to take the throne (L12). To stand, to occupy (L13). Immediately (L13). (420)
- 117/6: 竟 To end, to conclude; finally. Border, frontier, demarcation (L16). (604)
- 117/7: 童 Child, prepubescent child, virgin (L19). (684)
- 117/7: 童謠 Children's rhyme; playground song (L19). (684a)
- 117/9: 端 End; reason; method (L19). (743)
- 117/9: 竭 To devote, to put forth effort, to exhaust (L30). (1022)
- 118: 竹
- 118/3: 竿 Fishing pole (L40). (1360)
- 118/4: 笑 To laugh; to smile (L4). (130)

- 118/6: 笄 Woman's hairpin; age at which a woman begins wearing a hairpin (usually fifteen) (L19). (710)
- 118/6: 策 Plan, scheme; to plan; bamboo slips for writing (hence, "to record," "to make a record of") (L32). (1128)
- 118/6: 筥 Box, trunk (L40). (1363)
- 118/8: 管 Tube; pipe, flute (L4). (112)
- 118/8: 管仲 Guan Zhong (a statesman) (L4). (112a)
- 118/8: 節 Joint; segment; virtue, chastity, self-restraint; virtuous, chaste (L5). (168)
- 118/8: 箕 Bamboo winnowing basket (L19). (718)
- 118/10: 築 To build (usually through ramming earth) (L20). (775)
- 118/10: 篤 To restrict, to hamper (L33). Large, substantial, generous. Serious. (1175)
- 118/11: 篡 To usurp (L35). (1251)
- 118/12: 簡 Bamboo slip, document. To abridge; to be simple; to examine. (L6). (170)
- 118/12: 簞 Round bamboo basket for holding rice (L29). (1013)
- 118/17: 簫 Flute (L28). (1003)
- 119: 米
- 119/0: 米 Rice (L31). (1069)
- 119/5: 粗 Coarse, poor quality. Large, immense (L34). (1209)
- 119/6: 粟 Grain (L23). (864)
- 119/8: 精 Essence; pure; to purify; to be skilled or well versed in (L21). (826)
- 119/9: 糍 Rice ball (L31). (1070)
- 119/12: 糧 Provisions, grain, food (L20). (802)
- 119/14: 糲 Unpolished rice (L16). (598)
- 120: 糸, 纟
- 120/3: 約 Contract, agreement, pact; to agree, to form an agreement (L11). (386)
- 120/3: 約分 To agree to one's allotted fate (L34). (386a)
- 120/3: 紂 Zhou (wicked last ruler of the 商) (L38). (1297)
- 120/4: 索 To search, to look for (L31). (1056)
- 120/5: 終 To end, to die; ending; finally (L2). (31)
- 120/5: 終身 All one's life, to the end of one's life (L2). (31a)
- 120/5: 累 Involvement, trouble; to pile up, to accumulate; accumulated; to burden, to weary (L31). (575)
- 120/5: 縈 To wind around, to coil (L31). (1061)
- 120/5: 細 Tiny, slender (L34). (1203)
- 120/5: 絃 String; a stringed instrument (L38). (1293)
- 120/6: 絕 To cut short, to break, to interrupt, to take a direct route or shortcut (L7). (225)
- 120/9: 緣 To follow along, to climb (L27). (975)

- 120/9: 緹 [A kind of light-red silk] (L31). (1060)
- 120/9: 緹紫 Tiyang [a filial girl from the Hàn 漢 dynasty] (L31). (1060a)
- 120/9: 緩 Slow, gradual; slowly, leisurely (L31). (1088)
- 120/9: 練 To train, to practice. Fine quality bamboo (L40). (1369)
- 120/10: 縛 To tie up, to bind (L10). (319)
- 120/10: 縣 District, county (L31). To hang, to suspend (L18). (653)
- 120/10: 縫 To sew, to stitch, to mend (L21). (832)
- 120/11: 縱 Even if (L5). (158)
- 120/11: 績 Spinning thread; unthreading silk cocoons (L20). (791)
- 120/11: 繇 Far-reaching, impartial, generous (L36). (1254)
- 120/11: 繫 To jam, to get stuck (L39). (1330)
- 120/12: 繒 The state of Zeng (L19). (754)
- 120/12: 織 To weave; weaving; woven cloth (L20). (793)
- 120/14: 繼 To continue, to inherit (L35). (1250)
- 120/15: 續 To continue; in a sequence (L19). (741)
- 121: 缶
- 121/4: 缺 To lack; to be missing (L39). (1314)
- 122: 罟, 罟
- 122/4: 罟 Net; to trap, to catch in a net (L27). (993)
- 122/5: 罟 Fishing net (L23). (874)
- 122/6: 眾 Crowd, multitude, masses (L15). (541)
- 122/6: 眾人 Mediocre person, ordinary person; commoners, the masses (L15). (541a)
- 122/8: 罪 Sin, crime, punishment, blame; to commit a crime; to punish, to blame (L6). (177)
- 122/8: 置 To position, to place (L13). (471)
- 122/10: 罷 To end, to close, to demobilize [an army], to dismiss (L6). (204)
- 123: 羊
- 123/0: 羊 Sheep, goat (L25). (933)
- 123/3: 美 Beauty; beautiful; good points, assets (L15). (551)
- 123/7: 義 Righteousness, justice; righteous, just (L2). Principles, ethical principles; principled, upright (L14). Meaning, significance, main point (L21). (55)
- 123/7: 群 Flock, assembly (L11). (382)
- 123/12: 羹 Soup, gruel (L29). (1014)
- 124: 羽
- 124/0: 羽 Feather (L26). (946)

- 124/5: 習 To practice, to study; to be thoroughly familiar with or practiced in; habit, routine (L10). (315)
- 124/11: 翼 Wings; to assist, to help (L17). (635)
- 125: 老, 夕
- 125/0: 老 Old; to grow old (L13). (445)
- 125/4: 耆 Old (but not elderly), in one's sixties (L30). (1028)
- 125/5: 耆 [A grammatical particle] (L1). (3)
- 126: 而
- 126/0: 而 But, and, then (L2). (35)
- 126/0: 而後 And then, only then (L2). (35a)
- 126/0: 而已 And that is all, and that's the end of it (L17). (35b)
- 127: 耒
- 127/4: 耕 To plow (L5). (138)
- 128: 耳
- 128/0: 耳 Ear (L1). "And that is all"; "and that is the end of it" (L14). (21)
- 128/3: 耶 [Final question particle] (L10). (345)
- 128/7: 聖 Sage, wise person, saint; sagely, wise (L1). (17)
- 128/8: 聞 To hear (L4). To smell (L31). Learning, fame, reputation [i.e., "what is heard"] (L33). (124)
- 128/8: 聘 To marry, to wed, to betroth (L31). (1089)
- 128/11: 聲 Voice, sound (L21). (813)
- 128/11: 聲音 Sound, music (L26). (813a)
- 128/12: 聶 Nie [A surname] (L16). (564)
- 128/12: 聶政 Nie Zheng (an assassin) (L16). (564a)
- 128/16: 聽 To listen to, to heed (L7). To allow, to permit, to give permission to (L31). (211)
- 130: 肉, 月
- 130/0: 肉 Meat, flesh (L8). (251)
- 130/4: 肯 To be willing, to wish (L12). (422)
- 130/4: 肥 Fatty [foods] (L26). (967)
- 130/5: 胥 To assist, to aid (L12). (400)
- 130/5: 胡 Hu (general name for "barbarian" tribes to the north) (L32). (925)
- 130/5: 胡齧 Hu He (a courtier of king 宣 of 齊) (L25). (925a)
- 130/6: 能 To be able to, can; to be capable, to be able; ability, talent (L5). (162)
- 130/6: 脊 Backbone, spine (L37). (1284)

- 130/6: 脅 Ribs (L37). (1285)
- 130/7: 脫 To remove, to take off, to shed; to escape [from a difficult situation] (L32). (1144)
- 130/8: 腋 Armpits (L39). (1316)
- 130/8: 腐 Rotten, decaying (L40). (1371)
- 130/9: 腹 Belly, stomach (L13). (473)
- 130/9: 腹心 Innermost feelings and thoughts (lit. "belly and heart") (L15). (473a)
- 130/9: 腸 Intestines, bowels (L18). (648)
- 130/9: 腳 Foot, leg (L32). (1156)
- 130/10: 膝 Knee (L39). (1329)
- 130/11: 滕 The state of Teng (L30). (1021)
- 131: 臣
- 131/0: 臣 Minister; subject [of a ruler] (L4). [first-person pronoun when addressing a superior] (L4). (106)
- 131/11: 臨 To be on the edge of; to overlook; temporary (L38). (1303)
- 132: 自
- 132/0: 自 Oneself, personally, naturally, spontaneously (L1). From (L13). (15)
- 132/0: 自若 Same as usual; nothing different (L20). (15a)
- 133: 至
- 133/0: 至 To arrive (L4). To go so far as; to reach the point of (L6). When, when the time came that. The ultimate, the most, the perfect (L17). (114)
- 133/0: 至於 As for . . . , when it comes to . . . (L15). (114a)
- 133/4: 致 To present; to elicit; to make come; to bring about; to convey (L5). (142)
- 134: 白
- 134/0: 臼 Mortar (L19). (730)
- 134/7: 與 And (L6). With [coverb] (L6). To give (L11). To belong to, to be a part of (L21). [Question particle] (L25). (191)
- 134/7: 舅 Father-in-law (L21). Uncle. (831)
- 134/9: 興 To awaken, to arise; to flourish, to become eminent; to raise up, to mobilize (L19). (765)
- 134/10: 舉 To raise, to lift; to mobilize [troops]; to light [a fire] (L4). All, entire, every (L28). (115)
- 134/12: 舊 Old, previous, former (L32). (1147)
- 135: 舌
- 135/0: 舌 Tongue (L4). (126)

- 135/2: 舍 Lodging, abode; to lodge at, to reside in (L20). To reject, to cast aside, to throw away, to let go (L25). (771)
- 136: 舛
- 136/6: 舜 Shun (ancient sage emperor) (L35). (1227)
- 137: 舟
- 137/0: 舟 Boat (L33). (1188)
- 139: 色
- 139/0: 色 Color, attractiveness, surface appearance; facial expression; sexuality (L9). (297)
- 140: 艸, ++
- 140/4: 花 Flower (L32). (1150)
- 140/4: 花黃 “Flower yellow” (a yellow makeup powder spread on the forehead) (L32). (1150a)
- 140/5: 若 To resemble; to be like; seemingly, as if, by appearance (L7). If (L25). [Informal second person pronoun—used for 汝 (525)]. (218)
- 140/5: 范 Fan [One of the ruling clans of 晉] (L14). (485)
- 140/5: 苦 To suffer, to toil; bitter, toilsome; to find bitter or difficult, to suffer from (L14). (534)
- 140/5: 苟 Illicit, careless (L21). If, supposing (L22). (821)
- 140/5: 苟得 Illicit gain; to obtain by illicit means (L21). (821a)
- 140/5: 苟爲 If, supposing (L22). (821b)
- 140/5: 苗 Sprout (usually rice) (L24). (909)
- 140/6: 茫 To be confused; dim, hard to make out (L39). (1307)
- 140/7: 莊 Serious, grave. Zhuang [a surname] (L11). (350)
- 140/7: 莊公 Duke Zhuang (of 魯) (L11). (350a)
- 140/7: 莊暴 Zhuang Bao (an adviser to the king of 齊) (L28). (350b)
- 140/7: 莊子 Zhuangzi (the philosopher) (L33). (350c)
- 140/7: 莫 No one (L11). Don't . . . [imperative] (368)
- 140/7: 莫不 Everyone [literally, “no one not . . .”] (L15). (368a)
- 140/9: 萬 Ten thousand (L3). (71)
- 140/9: 葉 Leaf [of a tree] (L10). (336)
- 140/9: 葬 To bury, to mourn; burial, mourning (L17). (606)
- 140/9: 著 To wear, to put on [clothes] (L32). (1146)
- 140/9: 落 To fall. To halter, to bridle [used for 絡] (L36). (1271)
- 140/10: 蓋 Canopy, cover (usually for a carriage). “No doubt,” “probably” [particle introducing opinion] (L21). (434)

- 140/10: 蓋餘 Gaiyu (a younger brother of 僚 of 吳) (L13). (434a)
 140/10: 蒙 To bear, to take, to suffer (L18). (659)
 140/10: 蒞 To rule over, to control (L27). (973)
 140/10: 蓬 Tumbleweed, artemisia plant. Booming, roaring (L37). (1286)
 140/13: 薪 Firewood (L26). (950)
 140/13: 薄 Thin; to make light of, to consider unimportant (L36). (1266)
 140/14: 藏 To hide, to conceal, to store, to save [goods or treasure] (L19). (697)
 140/15: 藝 Art, craft, artistic accomplishment (L20). (787)
 140/17: 蘭 Orchid (L32). (1094)
- 141: 虎
 141/2: 虎 Tiger (L38). (1302)
 141/3: 虐 Cruel, oppressive; to be cruel to, to do violence to (L18). (657)
 141/5: 處 To dwell [in a place], to manage, to deal with (L20). Place, location (L17). (630)
 141/6: 虛 Empty (L33). Locality, place of residence (L33). (1172)
 141/7: 號 To scream, to cry, to wail (L19). To call, to give a name to (L19). (722)
 141/7: 虜 To capture, to take prisoner; prisoner, captive (L19). (759)
- 142: 虫
 142/3: 蚋 Mosquito larva (L39). (1322)
 142/4: 蜥 Lizard (L19). (707)
 142/4: 蚤 Flea (L35). (1244)
 142/4: 蚊 Mosquito (L39). (1339)
 142/4: 鉅 Centipede; fly (L39). (1340)
 142/5: 蛇 Snake, serpent (L31). (1036)
 142/5: 蚊 Millipede (L37). (1276)
 142/6: 蛙 Frog (L33). (1170)
 142/6: 蛟 River serpent (L38). (1298)
 142/8: 蜜 Honey (L31). (1071)
 142/8: 蜚 To fly (L37). (1289)
 142/12: 蟲 Insect, bug (L33). (1173)
 142/13: 蟹 Crab (L39). (1323)
- 144: 行
 144/0: 行 To go, to walk; to act; to conduct [affairs]; to carry out [an action]; to circulate [information, currency, etc.]; to practice, to put into practice (L2). Behavior, conduct (L9). (42)
 144/3: 衍 Overflow, extremes (L36). (1252)
 144/5: 衍 To display [often goods in a shop or market stall] (L20). (780)

- 144/5: 術 Art, technique, strategy (L25). (937)
- 144/9: 衛 The state of Wei (L9). Guards, guardsmen (L17). (274)
- 144/9: 衝 To strike, to hit, to pound (L35). (1231)
- 145: 衣, 衤
- 145/0: 衣 Clothes, robe (L5). To put on clothes, to wear clothes (L5). (136)
- 145/4: 衰 To wither, to decline, to wane, to weaken (L9). (298)
- 145/5: 袒 To lay bare, to strip [usually to the waist]; to be partially naked (L21). (807)
- 145/5: 袍 Long gown, long robe (L32). (1145)
- 145/8: 裸 Bare, nude, naked; to strip off clothes (L19). (704)
- 145/8: 裳 Clothes, robes (L21). (833)
- 145/9: 褒 The state of Bao (L19). (682)
- 145/9: 褊 Narrow, tiny, cramped (L25). (934)
- 145/11: 襄 To help, to assist; to achieve, to accomplish (L14). (490)
- 145/11: 襄子 Viscount Xiang (of 趙) (L14). (490a)
- 145/11: 襄王 King Xiang (of 梁) (L24). (490b)
- 146: 西
- 146/0: 西 West (L17). (623)
- 146/0: 西夷 Western "Yi" tribes (name of a barbarian group) (L19). (623a)
- 146/3: 要 To invite, to ask for (L17). Essential; necessity, essential point. (622)
- 147: 見
- 147/0: 見 To see (L6). [marker of the passive voice] (L9). To have an audience with [the ruler], to grant an audience to (L12). To appear, to be made manifest, to seem. (183)
- 147/4: 視 To look at, to see, to observe (L10). (327)
- 147/4: 規 Compass, rule; to regulate, to measure (L39). (1338)
- 147/4: 規規然 To be at a loss; nit-picking, overparticular (L39). (1338a)
- 147/9: 親 Relatives, intimates, kin, parents (L13). To be intimate with, to be friendly or familiar with. Oneself, personally (L17). (464)
- 147/18: 觀 To observe, to watch, to contemplate (L13). (440)
- 148: 角
- 148/6: 解 To untie, to loosen, to get rid of; to solve [a problem]; to break [a siege]; to explain (L6). (186)
- 148/7: 觥 [Used in compound 觥觥—931a] (L25). (932)
- 148/9: 觥 [Used in compound 觥觥—931a] (L25). (931)
- 148/9: 觥觥 Trembling with fear (L25). (931a)
- 148/11: 觥 Cup, goblet, drinking cup; to offer a toast (L4). (116)

- 149: 言
- 149/0: 言 To speak, to say; words, speech (L2). (45)
- 149/2: 計 To plan, to calculate; plans, calculations (L4). (128)
- 149/4: 許 To assent to, to agree to, to permit (L11). (357)
- 149/4: 設 Prepare, provide, establish; to be complete, to be completely prepared (L17). (631)
- 149/6: 詣 To go to, to visit, to call on [usually a superior] (L10). (325)
- 149/6: 詳 To feign, to pretend (L13). Carefully, in detail. (470)
- 149/6: 誅 To execute, to punish (L14). (511)
- 149/6: 誠 Truly, really; honest, sincere (L18). (675)
- 149/6: 詩 Poetry; the Classic of Poetry (詩經); a poem from the Classic of Poetry (L19). (761)
- 149/6: 試 To try, to test (L27). (988)
- 149/7: 說 To persuade (L12). To take pleasure in, to enjoy, to be happy (L14). Speech, discourse, story. (402)
- 149/7: 語 Words, speech; to discuss, to talk about (L17). To say to, to address (L24). (637)
- 149/7: 誕 Birth. Preposterous, ridiculous (L31). (1058)
- 149/7: 誣 False; to be deceptive (L35). (1247)
- 149/8: 請 To request (L5). To pay a polite visit to (L16). (144)
- 149/8: 誰 Who [question word] (L17). (624)
- 149/8: 論 To discuss, to debate (L34). (1210)
- 149/8: 諂 To flatter (L34). (1217)
- 149/9: 謀 Plans, schemes, strategy; to plot, to plan; resourceful (L2). (70)
- 149/9: 諫 To remonstrate with (L6). (176)
- 149/9: 謂 To name; to assume, to think (L18). To say [to someone] [coverb] (L8). (252)
- 149/9: 諸 [Particle: plural marker] (L8). [Fusion particle; equivalent to 之 + 乎] (L25). (253)
- 149/9: 諸侯 "The feudal lords" (L11). (253a)
- 149/9: 諸樊 Zhufan (a king of 吳) (L12). (253b)
- 149/9: 諛 To flatter, to be obsequious toward (L19). (751)
- 149/9: 諭 To inform, to tell, to warn (L31). (1044)
- 149/9: 諱 To avoid, to seek to avoid (L38). (1296)
- 149/10: 謝 To apologize (L21). To refuse (L16). To say farewell to; to fade, to wither (L36). (587)
- 149/10: 謝施 Cycles of fading and flourishing (lit., "spreading") (L36). (587a)
- 149/10: 謠 Rhyme, song, folk song (L19). (715)
- 149/11: 謹 To be careful, to be conscientious (L14). (512)
- 149/12: 識 To recognize, to know (L14). (523)
- 149/12: 證 To verify; assured; proof (L34). (1195)

- 149/13: 譟 To make a racket, to abuse, to curse (L19). (705)
 149/13: 議 To deliberate; deliberation, matter for deliberation (L21). (840)
 149/16: 變 To change, to alter; change, alteration; disaster (L9). (304)
 149/16: 變色 To grow pale, to look nonplussed or upset (L28). (304a)
 149/16: 讎 Enemy, rival; revenge, vengeance (L12). (408)
 149/17: 讓 To demur to, to defer to, to give in to; to abdicate [the throne] (L16). To scold, to berate. (484)
- 151: 豆
 151/0: 豆 Bowl (L20). Beans. (784)
 151/3: 豈 How . . . , how could . . . (L16). (602)
- 152: 豕
 152/4: 豚 Piglet (L23). (889)
 152/7: 豪 Hair (L33). Martial, brave, heroic. (1190)
 152/9: 豫 To get ready, to prepare; comfort; to be at ease (L14). (483)
 152/9: 豫讓 Yu Rang (an assassin retainer) (L14). (483a)
 152/9: 豬 Pig (L32). (1140)
- 154: 貝
 154/2: 負 To carry [burdens] on the back (L23). (898)
 154/3: 財 Cost, expense; wealth (L25). (935)
 154/4: 貪 To covet, to be greedy (L11). (387)
 154/4: 貧 Poor, indigent (L16). (588)
 154/4: 販 To buy, to sell; merchant, peddler (L18). (661)
 154/4: 責 To blame, to take to task; blame, censure; responsibility, guilt (L21). (816)
 154/4: 貨 Wealth, goods (L34). (1213)
 154/5: 貴 Valuable, expensive; to value; to treasure (L3). (81)
 154/5: 費 Expense, price, cost; to waste (L16). (599)
 154/5: 買 To buy (L32). (1108)
 154/6: 賊 Thief, bandit (L18). To do injury to, to harm (L36). (655)
 154/6: 賂 Goods, wealth, treasures; bribes; to bribe (L19). (760)
 154/6: 賈 Merchant; mercantile activities (L20). (779)
 154/8: 賜 To give [as a present]; gift (L5). (159)
 154/8: 賢 Worthy, skilled, talented; worthy man, skilled man, talented man (L7). (229)
 154/8: 質 Substance, matter, essence; substitute, pawn, hostage (L14). (529)
 154/8: 賣 To sell (L19). (720)
 154/8: 賞 Reward; to reward (L21). (822)
 154/8: 賤 Baseborn, of low social status; to despise, to consider base (L34). (1211)
 154/10: 購 To buy, to purchase, to hire (L18). (652)

- 154/10: 購問 To offer a reward for information (L18). (652a)
 154/10: 購縣 To hang up a reward in order to obtain information (L18). (652b)
 154/13: 贍 To be sufficient (L27). (998)
 154/15: 贖 To redeem, to compensate for (L19). (726)
- 155: 赤
 155/7: 赫 Glorious, shining (L19). (763)
- 156: 走
 156/0: 走 To run, to run away, to flee (L23). (869)
 156/2: 赴 To hurry to, to rush to, to head toward (L27). (984)
 156/3: 起 To rise; to get up [from sleep] (L4). (132)
 156/5: 超越 To leap over, to pass over, to surpass (L26). (952)
 156/6: 越 Yue (general name given to a coastal region of southeast China; previously a state name) (L31). (1033)
 156/7: 趙 The state (and family) of Zhao (L6). (169)
 156/7: 趙簡子 Viscount Jian of Zhao (L6). (169a)
 156/8: 趣 Preference, bias, tendency; interesting, amusing, pleasant (L35). (1223)
 156/8: 趣操 The selection (lit., "grasping") of preferences (L35). (1223a)
 156/10: 趨 To hurry; to hasten (L3). (97)
- 157: 足
 157/0: 足 To be sufficient, to be enough; to be competent at (L5). Foot (L13). (166)
 157/0: 足下 You (polite) (L16). (166a)
 157/4: 跂 To stand on tiptoes [in anticipation] (L34). (1200)
 157/4: 踟 Hop along, limp (L37). (1278)
 157/5: 跣 Heel (L39). (1321)
 157/6: 路 Path, road, route (L13). (442)
 157/6: 跳 To leap, to jump (L39). (1311)
 157/6: 跳梁 To hop about (L39). (1311a)
 157/6: 踟 To stay; at peace; calm (L39). (1328)
 157/6: 跣 To tread on, to trample on (L39). (1342)
 157/7: 踟 To leap, to jump (L31). (1082)
 157/7: 跨 To bestride, to occupy (L39). (1327)
 157/8: 踐 To tread upon; to frequent (L21). (825)
 157/8: 踟 Hop along, limp (L37). (1279)
 157/9: 踟 To leap and jump about (L20). (774)
 157/9: 踟 To cross, to pass over (L30). (1029)
 157/10: 蹇 Difficulty, trouble (L36). (1253)
 157/11: 蹙 To knit [the brows], to wrinkle (L28). (1004)

- 157/11: 躑 To falter, to hesitate (L36). (1267)
 157/12: 蹴 To trample on, to kick (L29). (1018)
 157/12: 蹶 To slip, to stumble (L39). (1318)
 157/13: 躑 To falter, to hesitate (L36). (1268)
 157/14: 躍 To leap, to jump (L15). (561)
- 158: 身
 158/0: 身 Body, the self, oneself; personally, on one's own (L2). (32)
- 159: 車
 159/0: 車 Cart, carriage, chariot (L9). (278)
 159/0: 車騎 Entourage, mounted escort (L17). (278a)
 159/2: 軍 Army (L6). (174)
 159/2: 軍書 Military conscription lists (L32). (174a)
 159/5: 軹 Zhi (a town) (L16). (563)
 159/5: 軻 Pair of wheels; axle tree (L20). (770)
 159/6: 載 [Archaic particle, roughly equivalent to 則] (L21). To carry, to transport. (842)
 159/7: 輔 To assist, to help (L17). (634)
 159/7: 輕 Light; lightness; to treat lightly, to scorn; simple, easy (L26). (963)
 159/7: 輕重 Weight (L26). (963a)
 159/10: 輿 Cart, cartload (L26). (949)
 159/11: 轉 To turn, to revolve. Revolution, spin, stage, level, promotion (L32). (1130)
 159/15: 轡 Reins, horse bit (L32). (1110)
- 160: 辛
 160/6: 辟 To avoid, to shun, to send away, to dismiss (L16). To open up; to expand (L27). Dissolute [behavior] (L27). Eccentric, stubborn, one-sided, perverse (L34). (595)
 160/9: 辨 To distinguish, to discern, to tell the difference (L29). (1020)
 160/12: 辭 Words, diction, language; rhetoric, oratory, speech making (L10). To take leave of, to say goodbye to (L18). To refuse, to reject (L33). (316)
 160/12: 辭令 Language, speech (L11). (316a)
 160/14: 辯 To distinguish, to make out; debate, discussion (L33). (1166)
- 161: 辰
 161/3: 辱 To humiliate; humiliation (L10). (318)
 161/6: 農 Farmer; farming; agricultural activities (L23). (872)
- 162: 巡, 巡
 162/3: 巡 To patrol, to make rounds (L39). (1332)

- 162/4: 近 Close, near; to approach, to be intimate with, to treat as a friend (L14). (530)
- 162/6: 逆 To go against [the right], to be perverse, to go awry (L2). (66)
- 162/6: 逃 To flee, to escape (L3). (90)
- 162/6: 追 To pursue, to chase, to follow (L6). (197)
- 162/6: 退 To retreat, to withdraw (L20). (786)
- 162/6: 送 To send, to see off, to escort (L31). (1051)
- 162/6: 迷 To wander, to be lost (L32). (1159)
- 162/7: 通 To pass through, to have access to, to communicate with (L33). To be successful; success (L38). Unity (L39). (1189)
- 162/7: 逡 To hesitate, to fall back (L39). (1331)
- 162/7: 逡巡 To hesitate, to fall back, to withdraw (L39). (1331A)
- 162/8: 進 To present, to give [usually to social superior]; to move forward, to approach (L12). (412)
- 162/9: 道 Road, path; skill, method; philosophy; the right way to live (L2). To speak, to say (L25). (41)
- 162/9: 遂 Then, thereupon (L8). To follow, to pursue (L21). (267)
- 162/9: 遊 To travel about, to have fun, to play, to associate [with friends] (L9). (287)
- 162/9: 過 To pass by, to cross (L10). Error, mistake, indiscretion; to make a mistake, to be in error (L21). To surpass; to go to excess, to go too far (L26). (320)
- 162/9: 遁 To flee, to avoid, to hide (L14). (498)
- 162/9: 遇 To treat, to behave toward (L15). To encounter, to meet. (542)
- 162/9: 達 To reach, to get in contact with, to be successful (L21). (824)
- 162/9: 違 To go against, to violate, to interfere with (L23). (871)
- 162/9: 運 To turn, to rotate; to pass on, to transmit (L26). (958)
- 162/9: 逸 To withdraw; to let go; liberated, free-spirited (L39). (1358)
- 162/10: 遠 Distant, far way; to avoid, to keep at a distance, to consider a great distance (L17). (609)
- 162/10: 遙 Far, distant [in time or space] (L34). (1197)
- 162/11: 適 Legal wife, main wife (L12). To satisfy, to please (L19). To happen, to fall in with, to be suitable for; coincidental (L38). To go to, to proceed to (L39). (425)
- 162/11: 適適然 To be startled (L39). (425a)
- 162/11: 遭 To encounter, to meet up with (often a bad thing) (L19). (709)
- 162/12: 選 To choose, to select, to elect. A little bit of time (L7). (220)
- 162/12: 遺 To abandon (L22). (859)
- 162/13: 還 To go back, to return, to give something back (L6). (198)
- 162/13: 避 To avoid, to avert, to evade, to hide from (L10). (329)
- 162/13: 避席 To move backward on one's mat (out of politeness) (L10). (329a)
- 162/15: 邊 Side; beside (L32). (1114)

- 163: 邑, 卩
 163/0: 邑 District city; county; region (L5). (143)
 163/4: 邪 [Question particle; variant for 耶 345] (L12). Wicked, perverse (L27). (423)
 163/4: 邦 State, country (L26). (961)
 163/4: 邠 Bin (a country) (L30). (1024)
 163/5: 邯 [Used in place-name 邯鄲] (L39). (1352)
 163/5: 邯鄲 Handan (a city) (L39). (1352a)
 163/6: 郊 Ceremony for offering sacrifices to Heaven and earth; altar or temple for such sacrifices (L19). (701)
 163/6: 郎 Lad, boy, young gentleman (L32). Chief, head (used in bureaucratic titles) (L32). (1131)
 163/7: 郤 Crack, fissure; grudge, quarrel, enmity, feud (L16). (576)
 163/8: 郭 City walls; outer city walls (L32). (1134)
 163/9: 都 City, town, capital (L31). (1041)
 163/10: 鄉 Formerly, previously, in the recent past; to face, to be opposite to (L18). Village, town. (674)
 163/10: 鄒 The state of Zou (L20). (768)
 163/12: 鄰 Neighbor; neighboring, next; to be a neighbor to, to be next to (L6). (189)
 163/12: 鄆 [Used in place-name 邯鄲] (L39). (1353)
- 164: 會
 164/3: 酒 Alcoholic beverage. Banquet [figurative usage] (L4). (108)
 164/3: 配 To pair with, to match; to marry, to become the spouse of (L19). (766)
 164/5: 酣 Pleasantly drunk, tipsy; at the height of the party (L10). To be at the greatest level of intensity. (322)
 164/10: 醜 Ugly, unsightly, disgraceful; inferiority (L33). (1178)
 164/13: 醴 Sweet [of liquids] (L40). (1370)
 164/18: 釁 To smear blood [on something] in an act of ritual consecration (L25). (929)
- 165: 采
 165/1: 采 Bright, multicolored (L26). (970)
 165/13: 釋 To free, to release, to explain (L14). (513)
- 166: 里
 166/0: 里 *Li* (measurement of distance: about 1/3 mile) (L7). Village, ward (L16). (238)
 166/2: 重 Heavy, important; to consider important (L18). Repeated, repeatedly. (669)
 166/4: 野 Wilderness, country, fields (L27). (981)
 166/4: 野語 Rustic saying, proverb (L33). (981a)
 166/5: 量 To measure (L33). (1182)

- 167: 金, 鈔
 167/0: 金 Metal (L32). Precious metal (usually gold or silver) (L16). (583)
 167/3: 釣 To fish [with a line and hook] (L40). (1359)
 167/4: 鈞 *Jun* (measurement of weight, equal to 30 斤; a 斤 is roughly equivalent to an English pound) (L26). (945)
 167/5: 鉞 Double-bladed sword (L13). (469)
 167/8: 錢 Copper cash (L31). (1064)
 167/8: 錐 Awl (L39). (1351)
 167/9: 鍾 To gather, to concentrate. Bushel [of grain] (L29). (210)
 167/9: 鍾子期 *Zhongzi Qi* (a close friend of 伯牙子) (L7). (210a)
 167/10: 鎰 *Yi* (measurement of monetary weight) (L16). (584)
 167/11: 鏡 Mirror (L31). (1076)
 167/12: 鐘 Bell (L25). (930)
 167/13: 鐵 Iron, steel (L32). (1127)
- 168: 長
 168/0: 長 To grow up (L10). To preside over, to lead; leader. Long (L13). Always, constantly (L20). (343)
 168/0: 長者 Elder; person older than oneself (L26). (343a)
 168/0: 長短 Length (L26). (343b)
 168/0: 長吏 High-ranking officials (L31). (343c)
- 169: 門
 169/0: 門 Door, gate (L13). (460)
 169/0: 門隸 Gatekeeper, porter (L34). (460a)
 169/4: 間 Among, in, while (L7). (221)
 169/4: 閒 Middle, midst (L16). Leisurely, calm, idle; on vacation (L21). (581)
 169/4: 開 To open; open, opened (L32). (1141)
 169/6: 閨 Women's quarters (L21). (834)
 169/6: 閩 Min (in southeast China) (L31). (1034)
 169/6: 閣 Room, chamber, pavilion (L32). (1142)
 169/7: 閭 Neighborhood (technically, of 25 families); village or neighborhood gate (L13). (480)
 169/10: 闔 Leaf of a door; to shut, to close (L13). (479)
 169/10: 闔閭 *Helü* (name of a king of 吳) (L13). (479a)
 169/11: 關 Mountain pass; customs barrier; border post (L32). (1122)
- 170: 阜, 阝
 170/5: 阿 [Colloquial prefix particle used to designate affection; often affixed to kinship terms and personal names] (L32). (1104)

- 170/6: 降 To surrender, to make surrender, to suppress (L16). To descend, to fall. (603)
- 170/7: 陛 Stairs [usually of the palace] (L13). (463)
- 170/7: 除 To remove, to get rid of (L17). (607)
- 170/7: 除服 To remove mourning; to end mourning period (L17). (607a)
- 170/8: 陰 Secret, secretly; dark; the “yin” principle (L12). (427)
- 170/8: 陵 Mound, ridge, tomb mound (L13). (439)
- 170/8: 陳 To deploy, to lay out, to take up positions (L13). (458)
- 170/8: 陷 To sink into, to fall into (L27). (992)
- 170/8: 陸 Land, dry land (L38). (1300)
- 170/9: 階 Stairs (L13). (462)
- 170/9: 陽 The yang principle (as opposed to 陰, 427); sunlight, the sunlit side of something (L16). (571)
- 170/9: 陽虎 Yang Hu (a notorious adventurer) (L38). (571a)
- 170/10: 隙 Crack, fissure; grudge, quarrel, enmity, feud (L16). (576)
- 170/13: 險 Dangerous, obstructed; danger, obstruction (L18). (679)
- 170/14: 隱 To hide, to conceal; hidden, obscure (L16). To be pained by, to be upset by (L25). (580)
- 170/14: 隱机 To lean on an armrest (L39). (580a)
- 171: 隶
- 171/9: 隸 Servant (L34). (1212)
- 172: 隹
- 172/4: 集 To assemble, to gather together; a literary collection (L27). (978)
- 172/4: 雄 Virile, masculine; male (of a species) (L32). (1154)
- 172/6: 雌 Female (of a species) (L32). (1158)
- 172/9: 雖 Even though, even if (L7). (232)
- 172/10: 雞 Chicken (L23). (888)
- 172/10: 雙 Pair, couple (L32). (1160)
- 172/10: 雜 To be mixed together (L37). (1283)
- 172/11: 難 Difficult, hard to deal with (L2). Difficulty, problem (L8). (50)
- 172/11: 離 To part from; to separate, to distinguish; separated from, parted; alienated from, hostile (L19). (753)
- 173: 雨
- 173/0: 雨 Rain. To rain; to let fall precipitation (L24). (916)
- 173/4: 雲 Cloud (L24). (914)
- 173/8: 霍 [Onomatopoeic for the sharpening of a knife] (L32). (1138)
- 173/11: 霧 Fog, mist (L37). (1282)

- 175: 非
175/0: 非 “Is not,” “it is not the case that . . .” [negative particle] (L5). Wrong (L34). (151)
- 176: 面
176/0: 面 Face, surface; to face (L11). (381)
176/0: 面目 Face (L33). (381a)
- 177: 革
177/6: 鞍 Saddle (L32). (1106)
177/9: 鞭 Horse whip, riding crop (L32). (1111)
177/17: 韉 Saddle blanket (L32). (1109)
- 178: 韋
178/8: 韓 Han (One of the ruling clans of 晉; later, a state) (L14). (491)
- 180: 音
180/0: 音 Note, sound (L26). (971)
- 181: 頁
181/2: 頃 Time, interval of time, brief period of time (L14). (514)
181/3: 順 To act in accordance with, to agree with, to obey; favorable (L2). (40)
181/4: 頓 To beat on the ground (L13). Suddenly. (451)
181/4: 頌 Hymn, ode, eulogy (L19). (764)
181/4: 頒 Spotted (L23). (896)
181/4: 頒白 Hair spotted with white; the elderly (L23). (896a)
181/4: 預 To prepare, to make ready (L31). (1054)
181/5: 領 Neck (L24). (921)
181/7: 頭 Head (L14). [Noun suffix; without set meaning] (L32). (496)
181/7: 頤 Chin, jaw (L39). (1317)
181/9: 顏 Face, facial expression (L11). (384)
181/9: 顏色 Facial expression, facial color (L11). (384a)
181/9: 額 Forehead (L28). (1005)
181/10: 願 To be willing (L15). (554)
181/10: 類 Sort, kind; analogy (L26). (956)
181/12: 顧 To look back, to regard; to look after, to heed (L40). But, however, on the other hand. How could . . . (L14). (532)
- 182: 風
182/0: 風 Wind, breeze (L37). (1277)

- 183: 飛
183/0: 飛 To fly (L32). (1123)
- 184: 食
184/0: 食 Food; to eat (L8). To cause to eat, to feed (L9). Rice, cooked grain (L21). (250)
- 184/2: 飢 Hungry (L23). (892)
- 184/4: 飲 To drink (L4). (117)
- 184/4: 飯 Cooked rice; food; provisions (L21). (828)
- 184/5: 飽 To be full [from eating] (L27). (996)
- 184/6: 養 To look after, to raise, to harbor, to employ [in one's private service] (L12). (428)
- 184/7: 餘 Leftover, remaining, extra (L9). (301)
- 184/7: 餘祭 Yuzhai (a king of 吳) (L12). (301A)
- 184/7: 餘子 Young boy (L39). (301B)
- 184/7: 餓 Hungry, starving (L23). (903)
- 184/12: 饋 Provisions, food; to offer a present [often of food] (L21). (835)
- 184/14: 饜 To be satisfied, to be content (L22). (858)
- 185: 首
185/0: 首 Head, neck (L11). (366)
- 186: 香
186/0: 香 Scent, fragrance; fragrant; incense (L31). (1077)
- 187: 馬
187/0: 馬 Horse (L8). (246)
- 187/3: 馳 To gallop, to hurry (L19). (735)
- 187/5: 駕 To drive a carriage; carriage (L9). (277)
- 187/5: 駝 Camel (L32). (1133)
- 187/7: 駿 Swift (L8). (245)
- 187/8: 騎 Horseman, cavalry (L17). To ride [a horse]. (611)
- 187/8: 騏 Dark blue horse (L35). (1233)
- 187/8: 騏驥 Qiji (a horse) (L35). (1233A)
- 187/10: 騮 (Term for a good horse) (L35). (1235)
- 187/11: 驅 To gallop, to ride a horse, to drive a horse; to force, to drive [someone to do something] (L19). (734)
- 187/11: 驍 (Term for a good horse) (L35). (1234)
- 187/11: 驍騮 Hualiu (a horse) (L35). (1234A)
- 187/12: 驕 Arrogant, proud, high-spirited; to treat someone arrogantly (L5). (157)

- 187/12: 驚 Startled, surprised; to startle (L15). (538)
 187/14: 驟 To rush, to gallop (L36). (1262)
 187/16: 驥 Ji (a horse) (L7). (236)
 187/18: 驩 Delight, joy (obtained from friendship or sexual relations) (L16). (601)
 187/19: 驪 Black (refers to horses) (L19). (758)
 187/19: 驪山 Mt. Li (L19). (758a)
- 188: 骨
 188/0: 骨 Bone (L13). (449)
 188/0: 骨鯁 Hard, unyielding, outspoken (descriptive of subordinates) (L13). (449a)
 188/6: 骸 Skeleton, body, corpse (L18). (678)
 188/11: 體 Skull (L31). (1084)
 188/13: 體 Body (L26). (969)
 188/13: 髑 Skull (L31). (1083)
- 189: 高
 189/0: 高 High, lofty (L3). (92)
- 190: 髻
 190/14: 髻 Side tresses, hair at the temples (L32). (1149)
- 194: 鬼
 194/4: 魂 Soul, spirit (L14). (501)
 194/5: 魄 Soul, spirit (L14). (502)
 194/8: 魏 Wei (One of the ruling clans of 晉; later, a state) (L14). (492)
 194/8: 魏牟 Mou of Wei (a prince) (L39). (492a)
- 195: 魚
 195/0: 魚 Fish (L3). (89)
 195/4: 魯 The state of Lu (L5). (139)
 195/6: 鮮 Rare, few, seldom; meager, scanty (L17). (612)
 195/7: 鯁 Fish bone (L13). (450)
 195/7: 儵 Minnow (L40). (1374)
 195/9: 鱖 The loach [a kind of fish]. To trample (L37). (1288)
- 196: 鳥
 196/0: 鳥 Bird (L3). (93)
 196/3: 鳴 To sing, to chirp, to make noise, to ring (L32). (1117)
 196/5: 鴟 Owl (L35). (1241)
 196/6: 鵂 Owl (L35). (1242)

- 196/8: 鷓 [Part of a bird's name; see 鷓鴣] (L40). (1365)
 196/8: 鷓鴣 The "phoenix" [Name of a mythological bird] (L40). (1365a)
 196/10: 鷓 Chick, fledgling (L40). (1366)
- 198: 鹿
 198/10: 麗 Beautiful, lovely. Rafter (used for 櫳) (L35). (1230)
 198/22: 麗 Coarse, rough (in manners), unpolished (L16). (597)
- 199: 麥
 199/4: 麩 Roasted barley flour (L31). (1072)
- 201: 黃
 201/0: 黃 Yellow (L16). (582)
 201/0: 黃河 The Yellow River (L32). (582a)
 201/0: 黃泉 The Yellow Springs (the underworld) (L39). (582b)
- 202: 黍
 202/3: 黎 Many, numerous. Black (L23). (900)
 202/3: 黎民 The common people (L23). (900a)
- 203: 黑
 203/0: 黑 Black (L32). (1119)
 203/0: 黑山 Mt. Black [located along northeastern frontier] (L32). (1119a)
 203/4: 默 Silent, mute (L17). (621)
 203/5: 點 Speck, dot; to check, to count; to select, to choose (L32). (1100)
- 205: 鼈
 205/12: 鼈 Turtle (usually freshwater) (L23). (877)
- 207: 鼓
 207/0: 鼓 Drum; to drum; to strum (L7). To wield, to brandish (L17). (208)
- 208: 鼠
 208/0: 鼠 Rat, mouse (L35). (1237)
- 209: 鼻
 209/0: 鼻 Nose (L36). (1273)
- 210: 齊
 210/0: 齊 The state of Qi (L4). Equally; to be equal, to be the same (L36). (102)

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- 210/0: 齊桓公 Duke Huan of Qi (L4). (102a)
210/0: 齊宣王 King Xuan of Qi (L25). (102b)
- 211: 齒
211/2: 齟 To have one's adult teeth come in; to lose one's baby teeth (L19). (708)
211/3: 齧 To gnaw (L25). (926)
- 212: 龍
212/0: 龍 Dragon (L19). (691)
- 213: 龜
213/0: 龜 Tortoise (L40). (1361)