

Department of East Asian Languages & Cultures

C306 / C506

# Introduction to Literary Chinese (I)

Texts, Glosses, Notes, Exercises

學 而 時 習 之 不 亦 說 乎

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## Introduction

This set of readings is intended for students who have no background in Literary Chinese (*wényánwén* 文言文). Each of the fourteen lessons includes a text, vocabulary glosses, grammar notes, exercises, and supplementary vocabulary for the exercises.

*Pinyin* transcription is used throughout, with first-tone syllables unmarked. An asterisk appearing before a vocabulary item alerts you to the fact that the character in question has been encountered before, usually with a different meaning. It is assumed that students know the basic numbers in Chinese.

In most lessons, the text has been photocopied from traditional editions and minimal punctuation has been added (generally restricted to periods, commas, and colons). The character fonts represent a range of ways of writing certain characters; these will not always match perfectly the wordprocessed versions in the Vocabulary sections. Traditional editions also tend to include typographical errors, and while most of these have been altered to correct forms, in some cases, noted in the Vocabulary sections, these have been left unchanged.

## Contents

### Lessons

Text 1. <i>Mèngzǐ</i> 孟子 6A.11	1
Text 2. <i>Mèngzǐ</i> 孟子 6A.16	11
Text 3. <i>Xīnxù</i> 新序 1.16	20
Text 4. <i>Xīnxù</i> 新序 5.18	28
Text 5. <i>Xiào jīng</i> 孝經 1	37
Text 6. <i>Lǐjì</i> 禮記 · <i>Tán Gong piān</i> 檀弓篇 (節選)	47
Text 7. <i>Gǔshī shíjiǔ shǒu</i> 古詩 十九首 (四首)	56
Text 8. <i>Mèngzǐ</i> 孟子 1B.15	70
Text 9. <i>Dàxué</i> 大學 1	78
Text 10. <i>Mèngzǐ</i> 孟子 1A.3 (節選)	85
Text 11. <i>Zhuāngzǐ</i> 莊子 · <i>Ràng wáng piān</i> 讓王篇 (節選)	92
Text 12. <i>Zhànguó cè</i> 戰國策 · <i>Qí cè</i> 齊策 (節選)	99
Text 13. <i>Táng shī sì shǒu</i> 唐詩 四首	111
Text 14. <i>Hán Feizǐ</i> 韓非子 · <i>Nèi chūshuō</i> 內儲說上 (節選)	123

### Appendixes

Appendix I: Grammatical Index	127
Appendix II: Vocabulary Index	130

## Some Abbreviations and Grammatical Terms

<b>N</b>	Noun
<b>V</b>	Verb
<b>IV / TV</b>	Intransitive verb / Transitive verb
<b>Adj</b>	Adjective (generally used before nouns, specifying a quality: e.g., “ <i>It is a <u>red</u> book.</i> ”)
<b>SV</b>	Stative verb (an adjectival word that functions as a verb: e.g., “ <i>It [is] <u>red</u>.</i> ”)
<b>Adv</b>	Adverb (generally precedes and modifies a verb, specifying its manner of execution)
<b>AV</b>	Auxiliary verb (used before and in coordination with a main verb, often separated from the main verb by an object)
<b>CV</b>	Coverb (used much like an auxiliary verb, but performing functions less dependent on its root meaning; a Modern Chinese example would be <i>ba</i> 把)
<b>Prep</b>	Preposition
<b>Conj</b>	Conjunction
<b>Pron</b>	Pronoun
<b>Particle</b>	A question or exclamatory word, often appearing at the end of the sentence.
<b>Adnoun</b>	Precedes and modifies nouns; generally a quantifier (e.g., “ <i>In all cases of . . .</i> ”)
<b>Binome</b>	A fixed two-syllable expression (often composed of a rhyming pair)
<b>V-O</b>	A binome composed of a verb-object combination
<b>Measure</b>	A quantifying word modifying a noun, generally appearing after a number
<b>S-V-O</b>	Subject, verb, object
<b>Predicate</b>	A phrase characterizing a subject

## Pronunciation Guide for *Pinyin* Transcription

Although originally read in the pronunciation of the vernaculars of its times, Literary Chinese is now read in Mandarin. There are approximately 450 possible syllables in Mandarin pronunciation, exclusive of tone distinctions. Syllables are generally analyzed as having three components: initial consonant, medial vowel, and final (though the true phonetics are more complex). Any of these may be absent; syllables may consist solely of medials or finals.

### I. Initials (21)

Mandarin initials are traditionally ordered in sets, rendered in *pinyin* as follows:

#### I.1 Simple initials:

Labials:	<b>b-</b>	<b>p-</b>	<b>m-</b>	<b>f-</b>
Dentals/laterals:	<b>d-</b>	<b>t-</b>	<b>n-</b>	<b>l-</b>
Gutterals:	<b>g-</b>	<b>k-</b>	<b>h-</b>	

The sounds above approximate the English letter values ('**h**' is somewhat roughened).

#### I.2 Sibilant, Palatal, and Retroflex series:

Sibilants:	<b>z(i)</b>	<b>c(i)</b>	<b>s(i)</b>
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The default 'i' for simple sibilant forms is a short, slightly nasalized 'ə' that minimally vocalizes the initial, which emerges as a buzz or hiss. Thus '**zi**' is minimally vocalized 'dz'; '**ci**' is pronounced like a minimally vocalized English 'ts'; '**si**' is an emphatic hiss.

-- Sibilants are *never* followed by by medial '**i**' or '**ü**'. (The 'i' that follows is not a medial, just a minimal vocalization.)

Palatals:	<b>j-</b>	<b>q-</b>	<b>x-</b>
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Palatals place a flattened tongue near the palate. '**J**' approximates English soft 'g'; '**q**' approximates English 'ch' (as in 'cheese'); '**x**' approximates English 'sh' (as in 'sheep'). These Palatals resemble Japanese じ, ち, and し.

-- Palatals are *always* followed by medial '**i**' or '**ü**' (written '**u**').

Retroflexes:	<b>zh(i)</b>	<b>ch(i)</b>	<b>sh(i)</b>	<b>r(i)</b>
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Retroflexes involve a slight curling back of of the tongue tip towards the palate. '**Zh**' approximates a hard English 'j' (or 'dj'). The '**r**' in *pinyin* is not a Lateral, like an English 'r': '**r**' entails a slight fricative element, reflected in older transcription systems that use 'j'; this is most noticeable in the pure retroflex form '**ri**'. The simple retroflex forms are transcribed with an 'i' vowel following, but this sound is not a full vowel, and is much closer to a short English 'ur' (or 'ər'); other transcription systems would use a simple 'r' (e.g., 'zhr' or 'jr'; 'chr', 'shr').

-- Retroflexes and *never* followed by by medial '**i**' or '**ü**'. (The 'i' that follows is not a medial, just a minimal vocalization.)

## II. Medials (3)

There are three medials:                    **i** [ēē]                    **u** [oo] / **o** [ɔ]                    **ü**

These medials combine in regular patterns with initials, and because the ‘u’ and ‘ü’ medials frequently do not combine with the same initial, in *pinyin* the *umlaut* on ‘ü’ is dropped in contexts where simple ‘u’ cannot occur.

The medial ‘i’ combines with initial Labials (except ‘f’), Dentals (‘d’, ‘t’, ‘n’), and Palatals. (Remember: The ‘i’ written with Sibilants and Retroflexes is not medial ‘i’.)

The medial ‘u’ combines with all initials *except* Palatals.

The medial ‘ü’ combines with *only* ‘n’, ‘l’, and Palatals. The *umlaut* is used only after ‘n’ or ‘l’.

All three medials may occur without either initial or final, in which case they are transcribed:

**yi      wu      yu**

When these medials occur without initial but *with* a final, they are transcribed:

**y-      w-      yu-**

Irregularities:

Medial ‘u’ is rendered ‘o’ before final **-ng**, and is pronounced ʊ (between English ‘lung’ and ‘long’)

Medial ‘ü’ is rendered ‘io’ before final **-ng**, and is a diphthong iü.

## III. Finals (15)

III.1 Simple vowel finals                    **a      e      e      o**

*Pinyin* does not distinguish between two ‘e’ finals with different values. The first follows initials directly, and is ə (as in English ‘her’); the second follows medial ‘i/y-’ or ‘ü/yu-’ and is ε (as in English ‘let’). The final ‘o’ is ɔ (as in English ‘ought’); it follows Labials or Medial ‘u/w-’.

Among simple vowel finals, **a** and **e** [ə] may appear without initial or medial.

III.2 Diphthong finals                    **ai      -ei      ao      ou**

Pronounced like English:                    tie      hay      cow      low

Any diphthong final other than ‘ei’ may appear without initial or medial.

III.3 Nasal finals (simple)                    **-n**    **-ng**

Simple nasal final ‘**n**’ appears after a medial. Simple nasal final ‘**ng**’ may appear after medials ‘**i**’ or ‘**u**’ – in the latter case, the transcription of the medial changes to ‘**o**’.

III.4 Nasal finals (compound)            **an**    **en**    **ang**    **-eng**

Compound nasal finals are an analytic device that allows the preservation of the “three-medial” model for Mandarin. These finals may follow a consonant initial directly or a medial (not all combinations occur). The first three can also serve as independent syllables.

Follow these pronunciation rules:

- an**    pronounced as ʌn (like English ‘upon’) after simple initials, but close to ɛn (like English ‘pen’) after medials ‘**i**’ and ‘**ü**’.
- en**    pronounced as ɛn (like English ‘sun’).
- ang**   pronounced as ʌŋ (like English ‘ping-ong’ [*not* like ‘bang’]).
- eng**   pronounced as ɛŋ (like English ‘lung’).

III.5 Lateral final                                    **er**

In standard Mandarin, this is only used without initial and medial. It is a fusion of final ‘**a**’ and a lateral ‘**r**’ (*not* retroflex ‘**r**’ – this is much closer to an English ‘**r**’ sound, and derived from a common root with initial ‘**n**’ [thus: Chinese èr 二; Sino-Japanese *ni*]). The syllable is close to English ‘are’. (‘**Er**’ is also used in contemporary northern Mandarin dialects as a reduction of final ‘**-ng**’, but this is not relevant to Literary Chinese readings.)

Early 20 <sup>th</sup> century Chinese phonetic 37-element “alphabet,” as pronounced, rendered in <i>pinyin</i> :															
<b>Initials:</b>															
<b>Bo</b>	<b>Po</b>	<b>Mo</b>	<b>Fo</b>		<b>De</b>	<b>Te</b>	<b>Ne</b>	<b>Le</b>		<b>Ge</b>	<b>Ke</b>	<b>He</b>			
<b>Ji</b>	<b>Qi</b>	<b>Xi</b>			<b>ZHi</b>	<b>CHi</b>	<b>SHi</b>	<b>Ri</b>		<b>Zi</b>	<b>Ci</b>	<b>Si</b>			
<b>Finals:</b>															
<b>A</b>	<b>O</b>	<b>E</b>	<b>E(ɛ)</b>		<b>AI</b>	<b>EI</b>	<b>AO</b>	<b>OU</b>		<b>AN</b>	<b>EN</b>	<b>ANG</b>	<b>ENG</b>		<b>ER</b>
<b>Medials:</b>															
<b>I</b>	<b>U</b>	<b>Ü</b>													

## **Lessons**



## Text 1

## Mèngzǐ 孟子 6A.11

The *Mèngzǐ* (*Mencius*) is a text of the late fourth century B.C. that purports to record the words and deeds of the second of the great Confucian philosophers Meng Ke 孟軻. The selection below is from the sixth of the text's seven books and expresses Mencius's basic Confucian commitments.

## TEXT

曰：仁，人心也。義，人路也。舍其路而弗由，放其心而不知求，哀哉！人有雞犬，放則知求之，有放心而不知求，學問之道無他，求其放心而已矣。

孟子

## Vocabulary

孟	<i>mèng</i>	(Noun) a surname.
子	<i>zǐ</i>	(N) child, son, youth; an honorific form of address, equivalent to, “You, Sir”; an honorific form of reference: “the Master”  孟子 Mèngzǐ: Mencius, Meng Ke 軻 (c. 380 - 300 B.C.)
曰	<i>yue</i>	(Verb) to say. <i>Yue</i> precedes direct quotations and is the most common quotative, like English “said” or Modern Chinese [MC] <i>shuo</i> 說.
仁	<i>rén</i>	(N) a comprehensive Confucian ethical virtue: “humaneness”; (Adj/SV) humane  N.B. ( <i>nota bene</i> , note well): SV = “Stative Verb”: an adjectival form that behaves as though it embeds the verb “to be”; e.g.: 子仁: “The Master [ <u>is</u> ] humane.”
人	<i>rén</i>	(N) person; humankind
心	<i>xin</i>	(N) the heart; the mind; the “heart-mind”
也	<i>yě</i>	(Particle) <i>yě</i> is affixed to the close of an equational sentence to indicate that the sentence has the semantic form: “X is Y”; <i>yě</i> also appears in mid-sentence, where its function as a stressed pause often indicates the close of a topic phrase (a sentence-opening phrase that might be thought of as preceded by an “as for” and followed by a predicate-comment). See <b>Grammar and Notes 1.1</b> (below).
義	<i>yì</i>	(N) righteousness; (SV) right; fitting; proper
路	<i>lù</i>	(N) road
舍	<i>shě</i>	(V) <i>loan for</i> 捨: to put aside; discard [舍 <i>shè</i> : (N) dwelling, hut; (V) to dwell]
其	<i>qí</i>	(Pronoun) (1) a subordinating pronoun, comparable to “its; his; her”; (2) a simple pronoun “resuming” (referring anew to) a recent antecedent, and thus <i>functionally equivalent</i> to “he/she/it.”

N.B.: the uses and meanings of *qí* are very flexible and complex. Here, *qí* could be replaced by *rén zhi* 人之 (humankind's) [see *zhi* 之 below].

- 而 *ér* (Conjunction) Links two verb phrases. Often rendered literally as “and under these conditions,” *ér* is often functionally equivalent to “and,” but *never* links nouns or noun phrases. (The force of 而 may sometimes be captured by adding “-ing” to the verb in the first phrase and resuming the subject before the second phrase, though that is not appropriate in this case.)  
At times, 而 carries a sense of “contrary to expectations” (yet; but), which pertains to its first three instances in this passage, and most emphatically to the third.
- 弗 *fú* (Adverb) negative adverb preceding transitive verb: “not.” *Fú* is actually a “fusion” of two characters, *bù* 不 (not) and *zhi* 之 (as the direct obj.: “it”). Thus *fú-Verb* is often rendered by “not *Verb* it”:  
弗 V = [不之] V = 不 V 之  
However, *fú* frequently is employed simply as a loan for *bù*.
- 由 *yóu* (V) to proceed from/through/along
- 放 *fàng* (V) to let loose
- 不 *bù* (Adv) negative adverb (as in MC); ***bù* precedes verbs but not nouns.**
- 知 *zhi* (V) to know; to be aware (N.B. cognate: *zhì*: (N) wisdom [MC: 智])
- 求 *qiú* (V) to search; to beg
- 哀 *ai* (SV) lamentable; (V) to lament; to mourn
- 哉 *zai* (Particle) an exclamatory termination, replacing *yě* or *yǐ*. *Zai* reinforces negative sentiments; as a terminus of interrogative sentences, it creates rhetorical questions.
- 有 *yǒu* (V) to possess; to exist (often translated as “there are”; “there was”; etc.)
- 雞 *jī* (N) chicken(s) [also written 鷄]
- 犬 *quǎn* (N) hound(s)
- 雞犬 *jīquǎn* (N) domesticated animals. See **Grammar and Notes 1.4** (below).

- 則 *zé* (Conj) then; and so . . . 則 initiates the second phrase of a compound sentence, and most often signals that the entire sentence represents an “if...then...” construction.  
(N) principle; rule; (V) to emulate; to measure
- 學 *xué* (V) to study; to learn
- 問 *wèn* (V) to ask
- 學問 *xuéwèn* (N) learning (learned wisdom)
- 之 *zhi* (Particle)  
1. *zhi* creates *noun phrases* in much the way that MC *de* 的 creates them. It most commonly binds two elements, the second of which functions as the “root” noun (on roots, see **Grammar and Notes 1.2**) and the first of which functions to modify that noun. (Here, 之 binds 學問 to *dào* 道, thus specifying what *kind* of 道 is meant.)  
2. *zhi* functions as a pronoun, substituting for noun-objects of verbs.
- 道 *dào* (N) a path; the Way; an art; a tradition of knowledge or behavior
- 無 *wú* (V) to lack [the antonym of *yǒu* 有, in its sense of “to exist”]
- 他 *ta* (N) an other; (Adj) other  
N.B. In WYW (*wenyanwen*) readings, 他 is not pronounced *ta*.
- 已 *yǐ* (SV) to be finished [distinguish graph from *jǐ* 己: self]
- 而已 *ér yǐ* “and that’s all”
- 矣 *yǐ* (Particle) terminates verbal sentences, indicating completion of action. Whereas *yě* 也 is the most common terminus of equational sentences built of noun phrases, *yǐ* 矣 is the most common terminus of sentences that conclude with verbal phrases. (It is not unusual for 也 to be used in place of 矣, but the reverse does not appear to occur.)

## Grammar and Notes

### 1.1 The equational sentence (X=Y)

仁人心也

This sentence type represents the most basic form of *wényánwén* [hereafter, WYW] nominal sentence. It is called “equational” because the basic structure of the sentence links two nouns or noun phrases X and Y in such a way as to convey the information that:

**X =Y**

In English, we handle this type of structure through use of the “copula” (the verb ‘to be’): “X is Y,” and MC uses an identical structure: “X *shì* 是 Y.” But WYW does not possess a verb analogous to these copulas. Instead, the equational sentence employs *no verb*, but signals the juxtaposition of two noun phrases by appending the particle 也. Thus,

**X Y 也**

functions identically with,

**X is Y**

although 也 does not function as a verb or as a copula. It merely signifies the type of relationship between the two nouns or noun phrases in the sentence.

### 1.2 Adjunct + Root ( A+R ) phrases (Noun + Noun type)

人心

This compound, “the mind of a human being,” juxtaposes two nouns without further grammatical indicators to create a complex noun (in English, the phrase “person mind” would be confusing; we require Adj + Noun: “human mind”). Word order alone must establish that the first noun is “subordinate to”, or “modifies,” the second. This is a very common type of phrase.

In structures of this kind, the second element is grammatically indispensable, while the first element is not. Thus, in speaking of *rén-xin*, we are essentially referring to a type of *xin*, not a type of *rén*. For this reason, the second element is referred to as the “Root [R],” while the first element will be called an “Adjunct [A].”

In an A+R phrase that consists of two nouns, we may think of the phrase in two ways. We may either consider it a case of an ellipsed (omitted) *zhi* 之 (in this case, picturing 人心 as a compression of 人之心) or consider that the juxtaposition of the two nouns treats

the first in an adjectival sense (人, “human being,” being used as an adjective, “human”). It is, of course, common, to find A+R phrases that are composed of an adjective preceding a noun, as in English or MC.

### 1.3 Ellipsed subjects

#### 舍其路而弗由

In WYW, it is far more common to construct sentences without explicit subjects than in English, or even than in MC. In such cases, we say the subject is “ellipsed” (“ellipse” means “omit”). In the sentence above, we need to ask what the *qí* refers to. The only antecedent subjects available are *rén* 仁 and *yì* 義, and neither of these candidates will serve the sentence well. In fact, here *qí* 其 seems to be resuming the modifier of *lù* 路, that is, *rén* 人. The ellipsed subject is also *rén* 人, even though it has not previously served as a subject in this passage – we must infer it from context.

Thus the fully explicated sentence phrase would read:

人	舍	人	之	路
□	□	_____		
S	V	O		

Most of the time, the identity of ellipsed subjects is obvious (that’s why they can be ellipsed). But if you are having trouble understanding a sentence or phrase, check to see whether you may not have presumed the wrong subject.

### 1.4 Juxtaposed Root-words (R+R)

#### 雞犬

This phrase, which is actually a binome, exemplifies a unique feature (well, at least a neat feature) of WYW. Although it is composed of two juxtaposed nouns, and so resembles an A+R phrase (as in 1.2 above), it is not. In this structure, the juxtaposed nouns are more tightly bound together and there is no modifying adjunct. Rather, the two words are combined in order to point towards a third concept. The structure may be best conveyed through further illustration:

牛馬 *níumǎ*: [cow + horse =] livestock

山水 *shanshǔi*: [mountain + water =] landscape

干戈 *gāngē*: [spear + halberd =] warfare

R+R binomes may also be composed of words other than nouns:

大小 *dàxiǎo*: [big + small =] size

來往 *láiwǎng*: [come + go =] movements

We will see later that the tendency in WYW to build meaning on the basis of symmetry in rhetoric extends beyond the level of the word. We will find structures of the R+R type at the levels of complex phrases and sentences.

### 1.5 “If... then...” sentences with *zé* 則

*Zé* is a complex word with a variety of functions as a syntactical marker (it also has meanings as a noun and verb that we will not address here). At this point, we treat only its most common function: as a marker of an “if... then...” sentence.

There are a number of potential markers for “if” that may be placed at the start of an “if... then...” sentence. We will encounter some of these, but most often, they are ellipsed. When that is the case, only *zé* remains as a syntactical marker of the hypothetical structure. Thus, it would be correct to represent the basic pattern of an “if... then...” sentence as:

**Phrase<sub>1</sub> 則 Phrase<sub>2</sub>**

We will discover later that even *zé* may be ellipsed, creating a situation where the syntax must be understood solely through devices such as parallelism, symmetry, or rhetorical balance (as in cases in English such as, “No shirt, no shoes, no service!”).

### 1.6 Parsimony in grammar and context-driven readings

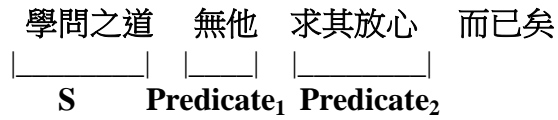
學問之道無他求其放心而已矣

The closing sentence of this passage reflects the basic fact, apparent at almost all points, that WYW is generally very spare in providing explicit grammatical markers. The sentence consists of three phrases and a sentence-suffix bound form at the end:

	<u>Basic meaning</u>
• 學問之道	the <i>dao</i> of learning
• 無他	is no other
• 求其放心	seek [its] loosed heart-mind
• 而已矣	that is all

But there are a number of ways in which these elements may be joined to make a meaningful sentence. The reader is expected to use the constraints supplied by *context* to find the sole, coherent reading for this case.

The sentence may be partially analyzed as follows:




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### Written Exercises

**Translate the following sentences into English. Supplementary new vocabulary is glossed below.**

1. 孟子大人也
2. 仁義人道也
3. 有人曰汝師小人也
4. 孟子之道求其放心也
5. 雞犬多則食足矣
6. 人放牛馬而不知求之哀哉
7. 知求義則仁人也
8. 孟子求仁道而由之而已矣
9. 人舍仁義而弗求則無人心而已矣
10. 心無仁則行無義
11. 其心無仁其行無義
12. 子曰王道無他求義而由之也
13. 小人學而不求仁



## 14. 學而不知求師則無知哉

**Supplementary Exercise Vocabulary**

汝	rǔ	(Pronoun) you [this is the most common second person pronoun]
		N.B. This pronoun is frequently written <i>without</i> the water radical, as 女, in which case it must <u>not</u> be read nǚ
師	shī	(N) teacher, army, general, populace
多	duō	(SV) much, many; (Adv) often, a lot
足	zú	(Adj/SV) sufficient, adequate, enough
食	shí	(V) to eat; (N) food [N.B. Pronounced sì: (V) to feed (someone or something); may be written 飼]
行	xíng	(N) conduct [N.B. Pronounced xíng: (V) to act, to go, to leave, to travel, to implement, to enact]
王	wáng	(N) a king [N.B. Pronounced wàng: (V) to act as a king; to treat as a king]

**Added note on variant readings:**

The last three items in the exercise vocabulary are examples of *pòyīnzì* 破音字, that is, characters with multiple readings. These are extremely common in Chinese, and are keys to understanding WYW – early commentaries that teach us how to interpret texts frequently devote a great deal of space to noting these sorts of “variant” readings.

In the cases illustrated by the final three items, the variants mark alternate forms of nominal and verbal uses of the characters, as well as verb forms with different types of objects. In the case of *xìng* (conduct) and *xíng* (to act, go, etc.), we clearly have different words that are etymologically related but distinct in meaning and pronunciation (in reconstructed Old Chinese, they would be represented as \*grāngh and \*grāng, respectively – these asterisks are used to indicate that the pronunciations are theoretical reconstructions). An English equivalent might be seen in the sentence: “I will record this for the record,” where *recórd* (verb) and *récord* (noun) are different words, nearly homophonous but pronounced differently, yet written identically and sharing a common etymology. We will term such words “**cognates**.”

Other instances of this type of 破音字 in this lesson include 舍 and 知; in those cases, later characters arose to “disambiguate,” distinguishing the nominal and verbal terms (舍 / 捨; 知 / 智), as was the case with 食 and 飼 (exercise vocabulary).

There are different types of 破音字. To give one example of a distinct type (noted in the exercise vocabulary), called “loan characters (*jǐajiezì* 假借字),” 女 [*nǚ* / *rǚ*] probably originally meant “woman” (which its graph seems to indicate), but was “loaned” for a near homonym (in Old Chinese), the pronoun “you,” which was a concept difficult to represent in graphic form. Thus, although these words originally shared the same graph (女), *nǚ* and *rǚ* were etymologically unrelated words that just happened approximately to share a phonetic value – they are reconstructed as *\*nraʔ* and *\*naʔ*, respectively (ʔ is a glottal stop in the back of the throat, like the stop between the two syllables in *uh-oh*). This near homophony generally made it obvious to readers which of these two words was intended when they saw the graph 女 in context. But perhaps because there were enough occasions when, in fact, the character did not resolve easily which word was meant, the word *rǚ* (meaning “you”) later came to be represented by another graph (汝), which was originally the name of a river. When the character 女 functions as a 破音字 to meaning “you” we call it a “**loan graph.**”

## TEXT

孟子曰：有天爵者，  
 有人爵者。仁義忠信，樂善  
 不倦，此天爵也。公卿大夫，  
 此人爵也。古之人脩其天  
 爵，而人爵從之。今之人脩  
 其天爵，以要人爵。既得人  
 爵，而棄其天爵，則惑之甚  
 者也。終亦必亡而已矣。

## Vocabulary

天	<i>tian</i>	(N) heaven; (Adj) divine, natural
爵	<i>jué</i>	(N) rank
者	<i>zhě</i>	(Particle) a nominalizing particle; it is bound to the preceding word and either reinforces that word's nominal character or transforms it into a noun; it carries no independent meaning  [N.B. In traditional orthography, <i>zhě</i> has nine strokes (note the dot): 者. This is helpful to recall when looking up this element in stroke count contexts.]
忠	<i>zhong</i>	(N) loyalty; (Adj/SV) loyal
信	<i>xìn</i>	(N) trust, faithfulness; (Adj/SV) trustworthy; (V) to trust
樂	<i>lè</i>	(V) to take joy in; (N) joy [Distinguish the 破音 reading <i>yuè</i> : (N) music]
善	<i>shàn</i>	(N) goodness; (Adj/SV) good; (V) to be good at; take to be good
倦	<i>juàn</i>	(SV) to be tired
此	<i>cǐ</i>	(Pronoun) this, these
公	<i>gong</i>	(N) a patrician title, often rendered “duke”; an honorific form of address, “You, My Lord.”
卿	<i>qing</i>	(N) court rank denoting a high patrician advisor; high minister.
大	<i>dà</i>	(Adj/SV) great
夫	<i>fu</i>	(N) man; husband. When used as a noun, <i>fu</i> rarely occurs alone; it is usually the first or second element of a binome.
大夫	<i>dàfu</i>	(N) court rank denoting favored patrician status; a grandee [N.B. In WYW this term is not pronounced <i>dàifu</i> , as it is in colloquial Mandarin.]
古	<i>gǔ</i>	(N) antiquity; (Adv) of old; (Adj/SV) ancient
脩	<i>xiu</i>	(V) to cultivate (a trait or ability in oneself) [also written 修]

從	<i>cóng</i>	(V) to follow
今	<i>jīn</i>	(N) the present day; (Adv) now, nowadays
以	<i>yǐ</i>	(CV) in order to, on account of, by means of; (V) to take
要	<i>yào</i>	(V) to control (often coercively), to seek and get (often by coercive means); (N) the waist
		[N.B. Distinguish from 要 ( <i>yào</i> ): (V) to want; (CV [MC]) shall in the future (future tense marker)]
既	<i>jì</i>	(Adv) [having] already
		既 V <sub>1</sub> 而 V <sub>2</sub> Having V <sub>1</sub> -ed, to V <sub>2</sub> .
棄	<i>qì</i>	(V) to discard
惑	<i>huò</i>	(N) confusion about alternatives, perplexity, wrongheadedness
甚	<i>shèn</i>	(SV) extreme, utmost; (Adv) extremely
終	<i>zhōng</i>	(Adv) in the end; (N) an end; (V) to end
亦	<i>yì</i>	(Adv) also, surely, indeed
必	<i>bì</i>	(Adv) certainly, necessarily, must
亡	<i>wáng</i>	(V) to perish

## Grammar and Notes

### 2.1 The particle *zhě* 者

*Zhě* is a very common particle in WYW. It is always a *nominalizer* – it is bound to the word or phrase that precedes it and either reinforces its nominal character or transforms it into a noun.

*Zhě* may generally be considered a short form of one of three phrases:

之人 *zhi rén*

之物 *zhi wù* [*wù*: thing, affair]

之事 *zhi shì* [*shì*: affair, situation, case]

(Additional possibilities might include 之時 *zhi shí* [*shí* 時: time; season], 之處 *zhi chù* [*chù* 處: place, location]; the three general formulas should be viewed flexibly.)

Any phrase that ends with 者 is a noun phrase. For example, in this passage, we encounter the noun-phrase:

惑之甚者

If we replace 者 with the phrase *zhi shì*, 之事 we can read the phrase as:

惑之甚	之	事
_____		
<b>A</b>	+	<b>R</b>
(adjunct)		(root)

Now the Root of the phrase is revealed to be *shì* 事: “a case,” and *hùo zhi shèn* is the adjunct modifying clause describing the type of case referred to: “a case of utmost confusion.” (See 2.4 below for further analysis of this phrase.)

*Zhě* is redundant after phrases that are already clearly marked as nouns (as in the case of 天爵者, since 爵 is principally employed as a noun), but such usage is nevertheless frequent and rhetorically acceptable.

## 2.2 Topics and subjects

公卿大夫	此	人	爵也
_____		_____	
<b>Topic</b>		<b>S</b>	<b>Predicate</b>
		_____	

In this sentence, the core element is the second phrase, which in itself constitutes a complete sentence: “These are the offices of man.” In this smaller sentence, the subject is *cǐ* 此: “these,” and the predicate [what is said about the subject] is *rénjué* 人爵. What, then, is the grammatical status of the first four characters?

This initial phrase is called a “*topic*.” In this full sentence, the topic serves as an antecedent specifying the reference of the pronoun 此. A literal translation of the entire sentence might be:

“Duke, high minister, grandee: these are the offices of man.”

Topics are not subjects – they are best thought of as introductory adjunct clauses that have the effect of saying, “Here’s what the upcoming sentence has in mind as the background topic upon which it will comment.” In the case of the sentence we have been considering, the topic is, in fact, identical to the subject (此 simply “resumes” the topic and fixes it in the subject position). But consider the following very similar sentence:

公卿大夫 人 善之矣

“Duke, high minister, grandee: people consider these [ranks] to be good.”

Here, the identical topic is *not* equivalent to the subject of the sentence, it is, instead, equivalent to the *object* of the verb *shàn* 善 (represented in the sentence by 之). The subject of this sentence is *rén* 人; *gong qing dà-fu* 公卿大夫 is resumed by *zhi* 之.

公卿大夫	人	善之	矣
<b>Topic</b>	<b>S</b>	<b>V-O [O=Topic]</b>	

In WYW, it is extremely common for sentences to begin with topics, and one very productive way to approach a sentence which you find difficult to read is to ask whether you may not be mistaking the topic for the subject. (This is most useful in topic-sentences with ellipsed subjects.)

### 2.3 The coverb 以

A “coverb” is a verbal element that cannot stand alone and must be an adjunct to another verb; the coverb binds a modifying phrase to the main verb. The word 以 can function as an independent verb, “to take, to use”; from this root meaning the word developed a set of usage patterns that are more appropriately considered “coverbal.”

The three most common coverbal senses of 以 are:

<b>by means of</b>	<i>modern equivalent</i> 用
<b>in order to</b>	來
<b>on account of</b>	因為

Consider the following sentence, which shows the link between 以 as a full verb and as a coverb:

王以犬求卿  
*wáng yǐ quǎn qiú qīng*

Let the prior context indicate that the *qing* 卿 in question is a minister who is, for some reason, hiding from the king. This sentence may be translated by taking 以 as a full verb:

“The king took a hound and sought the high minister.”

However, this fails to convey the point that the king was, apparently, using the hound *as a means of* finding the minister. It would be more accurate to translate the sentence:

“The king sought the high minister with a hound.”

Here, 以 is rendered in English by a prepositional phrase (“with a hound”); it is no longer a full verb.

N.B.: Let the context for this same sentence be that the minister had cold-bloodedly killed the king’s favorite hound and then sought to escape. In such a context, the sense of 以 as “on account of” might be more appropriate:

“The king sought the high minister on account of [his killing] a hound.”

Though coverbs most often precede the main verb, this is not invariably so. They may follow, and when they do, it often reflects a different semantic emphasis (though again, not invariably; context is more significant). For example, in any of its possible senses, our sentence about the minister and the hound could be framed thus:

王求卿以犬

In placing 以 after the main verb, we can expect that the stress is less on the search than on the means of the search or its cause. For example, rather than, “The king sought the high minister on account of the hound,” we might render the sentence, “It was on account of the hound that the king sought the minister.” But again, context would be a more important factor than word order in determining our reading.

## 2.4 Partitive *zhi* 之

The particle 之 is chiefly used to create noun phrases. One of the most common forms in which 之 is used is:

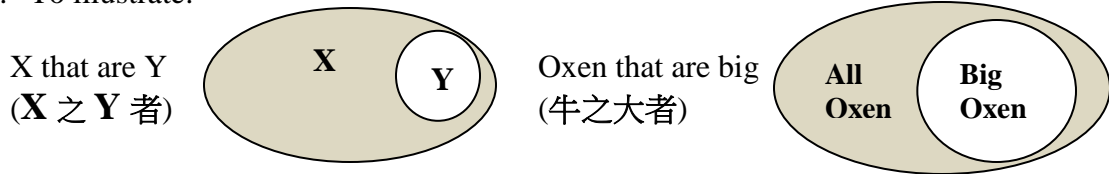
X 之 Y

which routinely means, “The Y of [belonging to; characteristic of] X.” However, when the particle 者 is appended to this structure, the grammar is different. The phrase

X 之 Y 者



generally means, “Those of X that are Y,” or “That portion of X that is Y.” That is to say, the pattern is used to denote a particular part of a greater whole, hence the term “*partitive zhi*.” To illustrate:



In this text, we encounter the partitive in the phrase:

惑之甚者

“utmost confusion,” or “the extreme of confusion.” This pictures *hùo* 惑 as a body of confusion, and picks out a sub-portion of that body: confusion of an extreme nature. Note that whereas in the “X 之 Y” structure, the Root is noun Y, which is modified by noun X, in the partitive the root noun is X rather than Y (contrast “*the Y of X*” in the first case, with the partitive sense, “*that X which is Y*”). For example:

王之惑

The king’s confusion. (惑/**confusion** is the Root word)

王之惑者

Those kings who are confused. (王/**those kings** is the Root word)

Moreover, while “X *zhi* Y” links two nouns, the partitive basically links a root noun to a modifying phrase that is basically verbal (or adjectival), but nominalized by *zhě*.

The partitive 之 is common, but is sometimes difficult to recognize because the Y-phrase may be a complex verbal phrase, whose length masks its relationship to the 之, and, in such cases, the 者 is often ellipsed.



### Written Exercises

Translate the following into English

1. 忠人路也
2. 忠者人路也
3. 人路弗由則惑矣

4. 天道無他求仁不倦而已矣
5. 吾甚樂師之道
6. 吾聞孟子之善言而欲從之
7. 樂其言則由其道由其道則比其人
8. 王既不學古又不知新
9. 舍人爵而求天爵者聖人也
10. 子曰求天心此聖人之道也
11. 以不義之道得人爵則必亡矣
12. 有卿大夫之爵而無忠信之心天亦必棄之矣
13. 不仁即不忠之甚者也
14. 求爵有道弗由則亡矣仁義忠信者求爵之道也
15. 學道不倦脩身不已則人必信之君必用之
16. 堯舜行仁不倦者也

### Supplementary Exercise Vocabulary

吾	wú	(Pronoun) I (used principally in the Subject position)
聞	wén	(V) to hear
言	yán	(V) to speak, to say; (N) word, phrase, saying, teaching
欲	yù	(V) to desire, to wish; (N) desires; (Adv) to be about to (much like MC yào 要)

比	<i>bì</i>	(V) to stand beside, to cleave to [N.B. Distinguish <i>bǐ</i> : (V) to compare]
又	<i>yòu</i>	(Adv) also, again
新	<i>xīn</i>	(Adj/SV) new; (V) to make new, to treat as new
聖	<i>shèng</i>	(Adj/SV) sagely; (N) a sage
得	<i>dé</i>	(V) to obtain, to be able to
即	<i>jí</i>	(V) to be precisely (often much like the copula “is,” but with stress), to go to
用	<i>yòng</i>	(V) to employ, to use; (CV) equivalent to <i>yǐ</i> 以
身	<i>shēn</i>	(N) body, self, oneself; (Adv) personally, oneself
堯	<i>yáo</i>	(N) the name of a legendary sage ruler
舜	<i>shùn</i>	(N) the name of a legendary sage ruler
		堯舜 Yáo-Shùn: an R+R noun meaning both “Yao and Shun” and “the highest sages” (though translators generally preserve the form “Yao and Shun”)
君	<i>jūn</i>	(N) a ruler

## Text 3

From *Xin xù* 新序, *Záshì piān* 雜事篇 (1.16)

The *Xin xù* is a work of the Hàn 漢 Dynasty (202 BC – AD 220), attributed to Líu Xiàng 劉向 (77-6 B.C.), a famous archivist and bibliographer who lived towards the end of the Former Hàn period. The *Xin xù* consists of collections of anecdotes, and the next two texts are selected from it.

## TEXT

魏文侯與士大夫坐。問曰：寡人何如君也？羣臣皆曰：君仁君也。次至翟黃，曰：君非仁君也。曰：子何以言之？對曰：君伐中山，不以封君之弟而以封君之長子，臣以此知君之非仁君。文侯大怒而逐翟黃。黃起而出。次至任座。文侯問：寡人何如君也？任座對曰：君仁君也。曰：子何以言之？對曰：臣聞之，其君仁，其臣直。向翟黃之言直，臣是以知君仁君也。文侯曰：善。復召翟黃，拜爲上卿。

## Vocabulary

- 序 *xù* (N) a preface; (V) to put in order, to write a preface
- 雜 *zá* (Adj/SV) miscellaneous, mixed
- 篇 *piān* (N) a chapter in a text
- 漢 *hàn* (N) the name of a river and region of ancient China, borrowed as the name of a dynastic house that ruled 202 B.C. - A.D. 8 and A.D. 25-220 (later borrowed to denote the majority ethnic group of China)
- 劉 *liú* (N) a surname
- 向 *xiàng* (V) to face towards; (Adv) in the past, just now [here, a personal name]
- 魏 *wèi* (N) The name of a large patrician state during the Warring States period (453-221 B.C.), located in the Shanxi 山西 region.
- 文 *wén* (Adj) cultivated, patterned; (N) pattern, culture, written script, text
- 侯 *hóu* (N) a patrician rank conventionally translated as “Marquis.” During the Eastern Zhou era (771-211 B.C.), 侯 denoted the ruler of a major independent state. In the Imperial era after 221 B.C., the designation was awarded as an Imperial honor, and nobility did not imply political control of a territory.  
魏文侯 Wèi Wén-hóu: Marquis Wén of Wèi
- 與 *yǔ* (Conj) together with, and; used for linking *nouns only* (remember, to link verbs, use *ér* 而).
- 士 *shì* (N) a member of the lower patrician ranks, sometimes translated as “knight” or “scholar”  
士大夫 *shìdàfu*: (N) members of the patrician court
- 坐 *zuò* (V) to be seated
- 寡 *gǔa* (SV) few; (N) widow  
寡人 *gǔarén* (Pronoun) First person pronoun reserved for rulers

何	<i>hé</i>	(Interrogative adverb) how, why; (Inter. pronoun) what, what sort of
如	<i>rú</i>	(V) to resemble, to be like, to perform, to manage
群	<i>qún</i>	(N) a flock; (Adnoun) pluralizes nouns, as “the many”
臣	<i>chén</i>	(N) minister, subordinate to a ruler or grandee; (Pronoun) first person pronoun for subordinates addressing superiors
皆	<i>jiē</i>	(Adv) all (the most common WYW equivalent of Mandarin <i>dou</i> 都)
君	<i>jūn</i>	(N) a ruler; (Pronoun) “You, my ruler”; “you” (respectful); “you, my husband”
次	<i>cì</i>	(Adv) in turn, next
至	<i>zhì</i>	(V) to reach to; (Adj) utmost
翟	<i>zhái</i>	(N) surname
黃	<i>huáng</i>	(N) yellow, tan [here, a personal name]  翟黃 Zhái Huáng: the name of a minister to Wèi Wén-hóu
非	<i>fēi</i>	(Adnoun) negative modifier preceding nouns (etymologically, a fusion of 不 <i>bù</i> and 唯 <i>wéi</i> , where <i>wéi</i> functions much like a copula, thus resembling Mandarin 不是 <i>bù shì</i> )
子	<i>zǐ</i>	*(Pronoun) mildly honorific second person pronoun: “You, sir”
何以	<i>hé yǐ</i>	(Question phrase) why; for what reason; how; by what means
言	<i>yán</i>	(V) to speak, to say; (N) word, phrase, saying, teaching
對	<i>dùi</i>	(Adv) in response; (V) to stand facing
伐	<i>fá</i>	(V) to attack in war
中	<i>zhōng</i>	(Adj/SV) central; (N) the center
山	<i>shān</i>	(N) mountain

中山 Zhongshan: Name of a small patrician state during the Warring States period, located in the eastern part of modern Shanxi.

- 封 *fēng* (V) to enfeoff; (N) a fief
- 弟 *dì* (N) younger brother
- 長 *zhǎng* (Adj/SV) elder, eldest; [Cognate: *cháng* (Adj/SV): long]
- 以此 *yǐcǐ* (Adv. phrase) on account of this, therefore; by means of this, thereby
- 怒 *nù* (Adj/SV) angry
- 逐 *zhú* (V) to drive out
- 起 *qǐ* (V) to get up, to start up
- 出 *chū* (V) to go out, to emerge, to appear (publicly)
- 任 *rèn* (N) a surname
- 座 *zuò* (N) a seat [here, a personal name]  
任座 Rèn Zuò: the name of a minister to Wèi Wén-hóu
- 聞 *wén* (V) to hear  
聞之 *wén zhi*: a phrase that frequently precedes an aphorism
- 直 *zhí* (Adj/SV) straight, straightforward
- 是 *shì* (Pronoun) this; (Adv) indeed; (SV) to be true
- 復 *fù* (Adv) again
- 召 *zhào* (V) to summon (especially as in a ruler summoning a subject)
- 拜 *bài* (V) to bow one's head to one's clasped hands, to honor
- 為 *wéi* (V) to be, to do, to act as
- 上 *shàng* (Adj/SV) high, top; (Prep) above

## Grammar and Notes

### 3.1 The conjunction *yǔ* 與

*Yǔ* is most generally, and correctly, explained as the conjunction equivalent to “and” when two nouns or noun phrases are linked. For example:

翟黃與任座魏文侯臣也。

Zhai Huang and Ren Zuo were ministers of Marquis Wen of Wei.

Here, *yǔ* simply links two nouns in parallel to create a complex subject.

However, *yǔ* frequently is better translated as “together with,” as in the opening phrase of the text of this lesson:

魏文侯與士大夫坐。

Marquis Wen of Wei was sitting together with his knights and grandees.

The distinction is that in this sentence, the phrase *yǔ shì dàfu* is adverbial. It described the “manner” in which the Marquis sat; it is not part of a complex subject (that is, the sentence is not to be read, “Marquis Wen of Wei and his knights and grandees were sitting”). The subject is not a compound of the Marquis and his courtiers; the subject is simply the Marquis.

Thus when a phrase including *yǔ* precedes a verb it is always necessary to be sensitive to whether the subject of the verb includes both elements linked by *yǔ* or only the first.

### 3.2 The interrogative *hé* 何

*Hé* is the most common question word in WYW. Its meaning is very flexible, according to context and the verb or coverb with which it is paired. Syntactically, 何 most often occurs as the object of a verb, or modifies the object of a verb. However, in general, 何 precedes the verb or coverb of which it is an object – that is, it is “preposed.” *Hé* may also serve as an adverb, modifying a verb (e.g., “how was this *verb*-ed?”).

In this selection, 何 occurs in two contexts:

何如君: “in what manner [do I] perform [the role of] ruler?”

Here, 何 is best taken as adverbial, modifying *rú* (to perform) or, perhaps better, modifying a binomial verb phrase, *rú jun* (to act as a ruler).

In the second instance,



子何以言之: “why do you say it?”

何 serves as the object of the coverb 以, “on account of” (thus, “*on account of what* do you say it?”).

### 3.3 Sentence adjuncts

“Sentence adjunct” is a handy jargon term to denote a very common feature of WYW. Many sentences begin with a type of “stage setting” phrase, which, like a “topic” at the start of a sentence, underlies the meaning of the rest of the sentence, but is not engaged in any further grammatical relationship with the remainder of the sentence, as a sentence subject would be.

In this passage, the phrase:

君伐中山: [When] you, my lord, attacked Zhongshan . . .

serves as a sentence adjunct. Like many sentence adjuncts, the phrase is a *marker of time*, and so contextualizes all that follows. Were we to interpret this same phrase without reference to its place in the full sentence, we might render it, “You, my lord, attacked Zhongshan,” which in this context would be a misreading. The distinction could be clarified by restoring an ellipsed *shí* 時 ([N] time, season) as follows:

君伐中山時 . . .

### 3.4 Ellipsed objects

君伐中山，不以封君之弟 . . . .

The fully stated sentence would read:

君伐中山，不以之〔中山〕封君之弟 . . . .

The redundancy of the particle *zhi* 之 has led the authors to ellipsis those instances which are not strictly necessary. The result has left the coverb 以 without an explicit object.

### 3.5 “If... then...” expressed through parallel structure

其君仁，其臣直

Aphorisms, which are very common in WYW, are usually composed of brief and parallel phrases (often rhymed – this one is not), much as in English. In the case of this sentence, all explicit markers of the contingent “if . . . then. . .” have been ellipsed, but

context and parallelism still allow the reader to understand the deep structure. The formula encountered here could easily have been rendered:

國君若仁則其臣直矣

[Voc.: 若 *rùo*: (Conj) if; (V) to resemble]

but the latter would lack the rhetorical punch provided by the snappy phrases that begin with two parallel uses of 其. (By the way, can you state what 其 signifies here? There is more than one viable answer.)

### Written Exercises

1. 君何言
2. 君何以言
3. 君命不善則臣何以對
4. 君命不善忠臣不從
5. 翟黃為人直矣君命不善則黃言其惡
6. 臣不直則君如之何
7. 文侯曰與任座言則聞之不倦與群臣言則唯思退矣
8. 齊王問孟子曰君臣如之何孟子對曰為君求仁則臣無不忠
9. 翟黃言其君之不善君是以逐之
10. 君棄忠臣則必亡矣
11. 中山伐魏文侯怒召其上卿而問如之何
12. 或曰堯舜非聖者也孟子聞其語而曰無知者之言也
13. 孟子至中山求見其君有人曰何以欲見君曰欲直言仁道

14. 任座非義不為

15. 寡人非樂仁義樂干戈者也

### Supplementary Exercise Vocabulary

命 *mìng* (N) an order, a command, fate, one's allotted lifespan; (V) to issue an order

惡 *è* (Adj/SV) bad, evil

N.B. 惡 is a 破音字 with *three* common pronunciations, all frequently encountered: 惡 *wù*: (V) to hate; *wu*: (Question word) how, wherein

唯 *wéi* (Adv) only; (Particle) an initial rhetorical particle without meaning

思 *sī* (V) to ponder, to think, to miss or long for (someone or some place)

退 *tùi* (V) to retire (from a place), to retreat

齊 *qí* (N) a feudal state in ancient China

或 *huò* (Pronoun) someone; (Adv.) perhaps

語 *yǔ* (N) speech, saying, words

見 *jiàn* (V) to see; to receive in audience

## TEXT

孔子侍坐於季孫。季孫之宰通曰：君使人假馬，其與之乎？孔子曰：吾聞取於臣謂之取，不曰假。季孫悟，告宰曰：自今以來，君有取謂之取，無曰假。故孔子正假馬之名，而君臣之義定矣。論語曰：必也正名。詩曰：無易由言，無曰苟矣，可不慎乎。

## Vocabulary

孔	<i>kǒng</i>	(N) Surname 孔子 Kǒngzǐ: Confucius
侍	<i>shì</i>	(V) to serve, to be in attendance; (Adv) in attendance
於	<i>yú</i>	(Prep) a flexible preposition that can serve as: to, at, from, through, etc. (see Grammar 4.1)
季	<i>jì</i>	(N) surname; fourth-born; season
孫	<i>sun</i>	(N) grandson 季孫 Jisun: Compound surname of grandee family of Lǔ 魯 (a Zhou period state and Confucius's homeland)
宰	<i>zǎi</i>	(N) steward, chief-of-staff, manager
通	<i>tong</i>	(V) to get through, to reach to [often in sense of communication, as in gaining access to a ruler]
使	<i>shǐ</i>	(CV) to order someone to do something, to make something happen
假	<i>jiǎ</i>	(V) to borrow
馬	<i>mǎ</i>	(N) a horse
其	<i>qí</i>	*(Adv) suggesting likelihood or desirability of following verb
與	<i>yǔ</i>	*(V) to give
乎	<i>hu</i>	(Particle) interrogative particle
取	<i>qǔ</i>	(V) to take, to appropriate, to commandeer
謂	<i>wèi</i>	(V) to refer to as, to characterize
悟	<i>wù</i>	(Intransitive V) to become awakened [here, to a truth]
告	<i>gào</i>	(V) to tell, to report

自 *zì* (Prep) from

來 *lái* (V) to come

以來 *yǐlái*: (Adv) since [then]; from [now on]

無 *wú* \*(Imperative Adverb) do not [an “allograph” for *wú* 毋]

N.B. It is frequent in WYW texts for alternative graphs to be used for a single word, if two graphs regularly denote words that are homophones or near homophones. These alternative graphs are called *tongjièzì* 通假字, in English, “allographs.” In general, one graph is considered standard and others are considered loans, and the term “allograph” ordinarily is used to refer to non-standard graphs. Allograph relationships are different from “loan graphs” (*jiàjièzì* 假借字, discussed at the close of Lesson 1), which involve borrowing an existing graph for a homophonous word that has no graph.

故 *gù* (Subordinating conjunction) therefore, thus; sometimes *gù* possesses a blunted sense, close to the English narrative word, “so”; (N) reason

正 *zhèng* (V) to rectify, to set straight

名 *míng* (N) name, word

義 *yì* \*(N) duty, meaning

定 *dìng* (SV) to be settled, to be fixed [as]; (V) to determine

論 *lùn* (N) a doctrine, thesis; (V) to discourse [on some topic]

語 *yǔ* (N) a saying, a teaching, speech

論語 *Lúnyǔ*: (N) *The Analects of Confucius* [note unusual tone of *lún* here; the word may be an allograph for *lún* 倫: (N) an ordered relationship; (Adj) ordered in sequence]

必 *bì* \*(SV) to be necessary

正名 *zhèngmíng*: (V-O) to rectify the use of terms

詩	<i>shī</i>	(N) poetry, <i>The Book of Poetry</i> ( <i>Shijing</i> 詩經; <i>jing</i> 經: (N) classic; canonical text)
		The <i>Shijing</i> is one of a small group of texts that became canonical wisdom books in the Confucian tradition. It was composed <i>ca.</i> 1000-600 B.C., and is an anthology of 305 poems, supposedly edited by Confucius. Its verses are frequently cited in literary writings of all periods.
易	<i>yì</i>	(Adv) lightly, carelessly
由	<i>yóu</i>	*(V) to emit [this is an archaic use in Classical times]
曰	<i>yue</i>	*(Particle) in <i>The Book of Poetry</i> , this word is used as a metric filler without meaning
苟	<i>gǒu</i>	(Adv) illicitly, deviously; (SV) illicit
可	<i>kě</i>	(Auxiliary Verb) to be able to, to be permissible to
慎	<i>shèn</i>	(V) to be careful

## Grammar and Notes

### 4.1 The preposition 於 於

The preposition 於 is among the most flexible words in WYW. Its appropriate translation is determined by the surrounding semantic and syntactic contexts. It may be best to introduce the word through examples:

a. 吾未至於魏                      *wú wèi zhì yú Wèi*

“I have not yet arrived **at** (reached **to**) Wèi.”

[Voc.: 未 *wèi*: (Adv) not yet, never yet]

b. 臣受爵於王                      *chén shòu júe yú wáng*

“Officers receive rank **from** the king.”

取於臣謂之取                      *qǔ yú chén wei zhi qǔ*

“When one takes **from** one’s minister one calls it `taking.’”

c. 王居於宮中                      wáng ju yú gong zhong

“The king lives **in** the palace.”

[Voc.: 居 *ju* (V) to dwell; 宮 *gong*: (N) a palace, a mansion]

d. 鳥鳴於樹上                      niǎo míng yú shù shàng

“The bird called **on** the tree.”

[Voc.: 鳥 *niǎo*: (N) bird; 鳴 *míng*: (V) to chirp; *shù*: 樹 (N) tree]

NOTE: 於...上            may generally be rendered “on” or “above”  
於...下            may generally be rendered “under” or “beneath”

This type of straightforward propositional use of 於 creates few problems, so long as you bear in mind that the English equivalent will vary with context. However, the sense of 於 is actually broader than is the range of common English prepositions. The basic meaning of 於 is something closer to “in relation to,” in an extended sense. Thus this same syntactical marker can also signal use of the passive voice:

e. 王治臣臣治於王                  wáng zhì chén, chén zhì yú wáng

“The king rules ministers; ministers are ruled **by** the king.”

[Voc.: 治 *zhì*: (V) to regulate, to rule]

季孫受教於孔子                  Jisun shòu jiào yú Kǒngzǐ

“Jisun received teaching **from** Confucius.”

[Voc.: 教 *jiào* (N) a teaching (N.B. *jiào*: (V) to teach)]

Another manner in which *yú* relates two elements is in **comparative constructions**.

f. 魏強於齊而無德                  Wèi qiáng yú Qí ér wú dé

“Wei is stronger **than** Qi, but possesses no virtue.”

[Voc.: 強 *qiáng*: (SV) strong; 德 *dé* (N) virtue, character, personal power]



## 4.2 “Class cleavage”

“Class cleavage” is the odd term that describes the situation where a word ordinarily used in one grammatical category may be appropriated for use in another. WYW is ideally constructed for class cleavage because words are uninflected; that is, their *grammatical* function is not indicated by such features as prefixes, suffixes, or phonetic markers, as in Indo-European languages. Hence, where in English, class migration of a word like “take” may create no ambiguity (e.g., the verb form “take” and the noun form “taking” are distinguished by suffix), the same is not true in WYW (see **d.** below). On the other hand, WYW-style class cleavage is becoming more common in English – as in, “The wonder is that WYW can impact English long-distance. Cool!”

We will consider four ways in which words exemplify class cleavage.

**a.** Sometimes one word/graph is regularly employed in two closely related senses that differ chiefly in terms of syntactic function. In such cases, dictionaries will generally give the graph multiple definitions, according to its different grammatical functions. For example, the word *zǎi* 宰, which means “steward,” or “chief-of-staff” in our passage, may equally well be used as a verb meaning “to be in charge of”; “to supervise.” Dictionaries will routinely note that 宰 may serve as a noun or as a verb, but in terms of its textual usage, there is no marker of this distinction other than context.

**b.** Sometimes the same graph is used to denote closely related words, as in “**a.**”, but the two uses will be distinguished phonetically, marking them as fully independent words. For example, the word *shǐ* 使 in our passage is used in a coverbal sense, “to make [someone do something]” (we could also render it as the full verb “to depute”). Elsewhere, however, the same graph denotes the noun *shì*: “a deputy, an emissary.” Here, the difference in word class is marked in the spoken but not the written language.

**c.** Sometimes a cleavage in syntactical function may become so regular that the difference is marked by the introduction of a new graphemic element to correspond to one of the usages. For example, the word *dì* 弟: little brother, also possessed a verbal (or stative verb) sense of “to behave like a little brother should.” Objectionable as that notion may have been to little brothers, this verbal usage came to be marked by both a phonetic distinction (it is pronounced *tì*) and by a graphemic addition: the heart element was added to it to create the graph 悌. Many cognate words that share phonetic graph elements and semantic properties evolved through class cleavage in this way.

**d.** Class cleavage is most challenging to WYW readers (and also often most rhetorically powerful) when a word regularly used in one syntactical manner is used in another word category without the precedent of regular class cleavage. Take this example from the present text:

君有取謂之取  
*jun yǒu qǔ wèi zhi qǔ*  
When a ruler has a ‘taking’ we term it ‘to take.’

Here, the phrase 有取 requires that 取 be interpreted as the nominal object of the verb 有. Although this is not the only instance of 取 being employed as a noun, the usage is neither common enough nor significant enough for dictionaries to note; 取 is generally considered to be exclusively a verb (ignoring certain specialized uses not relevant here).

Because of the last variety of class cleavage, it is difficult ever to judge a WYW sentence as syntactically incorrect (one may always allow syntactically inappropriate word choices to migrate to the appropriate word class). And in fact, one of the great literary devices that renders texts powerful is that the best writers often intentionally employ words in syntactically innovative ways. When learning WYW, this feature of the language is “challenging.” The best procedure is to rely on the guidance of dictionaries, but to be prepared to go beyond the dictionary guidelines if the context seems clearly to demand it.

### 4.3 *Yě* 也 in mid-sentence

What follows is a detailed explanation of an apparently minor grammatical anomaly. If you find it dull, skip it!

必也正名

“What is necessary is to rectify terms.”

Although the most common role of the particle 也 is as a terminal marker of an equational sentence, it also performs several types of functions mid-sentence. In the body of a sentence, 也 most often comes immediately after a topic clause, and serves, by means of a caesura (that is, a pause) to clarify that the initial word or phrase is a topic rather than a subject.

In the case of this sentence, 也 functions differently. It is best in this case to clarify the function of 也 by comparing the structure as it is found to a reconstructed simple sentence. Two such simple sentences may serve as possible underlying structures of our sentence:

a. 必正名                      “[One] must rectify terms.”

b. 必為之事正名也      “The thing that must be done is rectifying terms.”

Though these sentences are not equally brief, both are grammatically simpler than our current sentence.

If we regard case **a.** as the root sentence, then we may say that 也 has been added after the adverbial 必 strictly for emphasis: “[One] must, indeed, rectify names.” If we take case **b.** as the root sentence, then the key factor is that half the verbiage has been removed and the rhetoric greatly strengthened. The transition process could be reconstructed in this way:

Stage 1: 必為者正名也	[之事 becomes 者]
Stage 2: 必者正名也	[“That which is necessary is rectifying terms”]
Stage 3: 必者也正名	[here, the 也 is added to set off the topic and removed from the end because the sentence is no longer equational: “As for that which is necessary, rectify names!”]
Stage 4: 必也正名	[the 者 is unnecessary because 也 as topic marker already marks 必 as standing for a nominal unit]

Although the latter of these two theories is more complex, this sort of sentence transformation is so common in WYW that it appears more likely.

#### 4.4 Pattern: *kě bù X hu?*

可不慎乎  
“May one be not cautious?”

This is an example of a very common form of rhetorical question. Its thrust is, “One must be X!”



#### Written Exercises

1. 孔子生於魯
2. 孔子侍於季孫氏乎
3. 季孫氏假鳥於其宰
4. 魏文侯強於其臣
5. 孟子何以至於齊
6. 有人曰其君不正其臣不慎
7. 詩曰汝居曰遠吾思無已
8. 人有德則必近之人無德則必遠之

9. 論語儒教之源也
10. 孔子曰吾之為臣者也無他忠信而已矣
11. 魯者無德之邦也可不遠之乎
12. 齊公樂殺其臣故無欲臣之者
13. 孟子謂魏君曰其使臣也治其修道也亂
14. 魯君未學儒道故其政未仁
15. 孔子曰君欲治其國而未正名哀哉不可治矣

### Supplementary Exercise Vocabulary

生	<i>sheng</i>	(V) to give birth, to be born; (Adj) living; (SV) alive
氏	<i>shì</i>	(N) family, clan, lineage; clan leader; title (similar to Mr./Sir) after surname; designation for women after maiden surname (similar to Ms., but <i>without</i> feminist implications)
遠	<i>yǎn</i>	(Adj/SV) distant [N.B. <i>yuàn</i> (V) to keep at a distance (from)]
汝	<i>rǔ</i>	(Pronoun) you
儒	<i>rú</i>	(N) a Confucian; (Adj) Confucian
源	<i>yúan</i>	(N) a source, a spring
邦	<i>bang</i>	(N) a state, a country [close in meaning to <i>gúo</i> 國]
殺	<i>sha</i>	(V) to kill
亂	<i>luàn</i>	(Adj/SV) chaotic, unruly; (N) chaos, disorder; (V) to disorder
政	<i>zhèng</i>	(N) governance

## Text 5

*Xiao jing* 孝經 1

The *Xiao jing*, or “Classic of Filial Piety” (ugh!) is a Hàn 漢 Dynasty product and represents the increasingly authoritarian direction of Confucian ideology of that period. It was regarded during the traditional period as the work of Confucius himself, and came to have enormous influence over the fathers and sons of China for two millennia. The text below represents the first of the text’s 18 action-packed chapters.

## TEXT

仲尼居。曾子侍。子曰：先王有至德要道，以順天下。民用和睦，上下無怨。汝知之乎？曾子避席曰：參不敏，何足以知之？子曰：夫孝，德之本也。教之所由生也。復坐。吾語汝。身體髮膚，受之父母，不敢毀傷，孝之始也。立身行道，揚名於後世，以顯父母，孝之終也。夫孝，始於事親，中於事君，終於立身。大雅云：無念爾祖，聿脩厥德。

## Vocabulary

孝	<i>xiao</i>	(N) filiality; (SV) to be filial
經	<i>jing</i>	(N) a “classic” (a canonical text), a moral norm, the warp of woven fabric; (V) to traverse, to extend across
仲	<i>zhòng</i>	(N) a common element in personal names; second born son
尼	<i>ní</i>	(N) name of a mountain is the state of Lǔ (Níqiu 尼丘), where Confucius was born ( <i>qiu</i> 丘: (N) a flat topped hill)  仲尼 Zhòngní: A name for Confucius
居	<i>ju</i>	(V) to dwell, to be home at liesure
曾	<i>zeng</i>	(N) surname  曾子 Zengzǐ: Master Zeng (Zeng Shen 曾參, a disciple of Confucius)
先	<i>xian</i>	(Adj) former
至	<i>zhì</i>	*(Adj) utmost; (IV) to reach [to an endpoint]
德	<i>dé</i>	(N) virtue, power, character
要	<i>yào</i>	*(Adj) pivotal, controlling
順	<i>shùn</i>	(V) to follow along with, to comply, to make compliant
下	<i>xia</i>	(Prep) below; (N) one in a subordinate position, the lower  天下 <i>tianxia</i> : (N) all that is beneath heaven: the world, the empire
民	<i>mín</i>	(N) people, the people [of a state], the mass of commoners
用	<i>yòng</i>	(V) to use; (CV) functionally equivalent to <i>yǐ</i> 以; (Adv) thereby
和	<i>hé</i>	(SV) to be harmonious; (V) to bring into harmony; (N) harmony
睦	<i>mù</i>	(SV) to be friendly, loving  和睦 <i>hé mù</i> : (SV) to be in harmonious cooperation

- 上 *shàng* \*(N) one in a superior position, the upper  
     上下 *shàngxià*: superiors and subordinates
- 怨 *yuàn* (N) resentment, grievance
- 避 *bì* (V) to avoid (here, to move away from)
- 席 *xí* (N) a sitting mat  
     避席 *bìxí*: (V-O) to rise and stand by one's mat [a sign of respect]
- 參 *shen* (N) name of a constellation; personal name of Zeng Shen
- 敏 *mǐn* (SV) smart, quick on the uptake
- 夫 *fú* \*(Particle) an initial particle, sometimes considered a weak demonstrative (“that”), but best left untranslated
- 本 *běn* (N) a root, a root cause; (Adv) at root, initially, basically, essentially
- 教 *jiào* \*(N) teaching [N.B. Cognate with *jiào*: (V) to teach]
- 所 *sǒu* (Particle) nominalizing particle [see Grammar 5.3]
- 語 *yǔ* \*(V) to instruct [N.B. 語 *yǔ* : speech, a teaching]
- 身 *shen* (N) the body, one's person
- 體 *tǐ* (N) one's stature
- 髮 *fǎ* (N) hair
- 膚 *fū* (N) skin
- 受 *shòu* (V) to receive
- 父 *fù* (N) father
- 母 *mǔ* (N) mother  
     父母 *fùmǔ* (N) parents
- 敢 *gǎn* (V) to dare

毀	<i>hǔi</i>	(V) to destroy
傷	<i>shang</i>	(V) to wound, injure; (N) a wound
始	<i>shǐ</i>	(N) a beginning; (V) to begin
立	<i>lì</i>	(Trans. V) to set up, to establish; (Intran. V) to stand
揚	<i>yáng</i>	(V) to raise up
後	<i>hòu</i>	(Adj) later; (Adv) later on
世	<i>shì</i>	(N) generation [the graph is a variant of 30 (years)], social world
顯	<i>xǎn</i>	(V) to make brilliant; (SV) brilliant
事	<i>shì</i>	*(V) to serve
親	<i>qīn</i>	(N) parent(s), father, those close to one; (V) to become close to
中	<i>zhong</i>	*(V) to reach a central stage; (N) center; (SV) central
雅	<i>yǎ</i>	(SV) elegant, “The Elegantiae” (sections of the <i>Book of Poetry</i> )  大雅 <i>Dà yǎ</i> : a section of the <i>Book of Poetry</i>
無	<i>wú</i>	*(Particle) meaningless metrical word in archaic poetry. [Some interpreters take this to reflect an archaic Old Chinese verb prefix, *m- or *mə- (ə, or “shwa,” represents the short vowel in unstressed syllables like “blossom” [‘blā-səm]). Thus 無念 would be a full phonetic representation of a verb, 念, which was pronounced bisyllabically as *mə-nems, the 無 element serving a purely phonetic function.]
念	<i>nian</i>	(V) to think about, to recall
爾	<i>ěr</i>	(Pronoun) you, your
祖	<i>zǔ</i>	(N) forbears
云	<i>yún</i>	(V) to say [often used for indirect quotations]; (Particle) “end quote”



聿	yù	(Particle) used in poetry to fill meter (it possesses neither meaning nor syntactical function)
厥	júe	(Particle/pronoun) archaic functional equivalent of <i>qí</i> 其

## Grammar and Notes

### 5.1 (R+R) structure at the phrase level

Parallelism is a prominent aspect of WYW. In the clause

先王有至德要道

the object of the verb 有 is composed of the four characters that follow. These may be analyzed as two sets of two, each composed of an (A+R) phrase: 至德 [utmost virtue] and 要道 [pivotal Way] (here, the A+R phrases are not composed of nouns, as in Grammar 1.2, but are Adj + N).

The firmly nominal nature of the root words (德 and 道), which frequently appear in parallel, make it easy for the reader to understand that 至 (which may be a verb) and 要 (which may be a noun or a verb) are here modifying the nouns as adjectives. The two phrases are linked by no conjunction; they are merely juxtaposed. In this way, the phrases themselves become an R+R construct, serving as the complex object of 有; in a sense, utmost/virtue-pivotal/Way has been formed into a single complex nominal, much in the way that *ji-quǎn* 雞犬 was formed of simpler elements in Lesson 1.

### 5.2 False parallelism

False parallelism is the product of the high valuation of balanced phrasing in WYW. It is frequently the case that texts will include strings of four- or five-character lines which lull the reader into a mistaken sense of parallelism through their metric balance. While in simple texts the context and diction may make the meaning transparent, unless one is alert to the traps of false parallelism it is easy to misread more complicated texts.

As an example of false parallelism, two linked phrases from the 孝經:

以順天下，民用和睦

At first, it may appear that these clauses are parallel. On closer examination, however, they turn out to be very different in structure:

a. 〔先王〕以〔至德要道〕順天下

“[The former kings] by means of [utmost virtue pivotal Way] made compliant all the world.”

b. 民用〔=以〕〔先王之順天下者〕和睦

“The people, on account of [the former kings’ making compliant the world], were in harmonious cooperation.”

In a. the subject is implicit (先王), whereas it is explicit in b. (民). The similar verbs 以 and 用 turn out to have very different implicit objects. The verb in a. is transitive with an object; in b. it is a binomial stative verb (和睦).

In the case of this passage, the likely error into which false parallelism may guide the reader is the assumption that the objects of 以 and 用 are identical (that is: 至德要道).

### 5.3 The use of *sǔo* 所

No single word causes more confusion than 所. There is no reason why this should be so. *Sǔo* performs a simple grammatical function and is used with great consistency.

Basically, 所 **acts as a substitute for the object of a verb**; it precedes that verb, and in doing so, *creates a noun phrase* denoting “**that which is Verbed**”. A 所 sentence often represents the transformation of a straightforward S-V-O sentence into a sentence with a complex noun as subject and a predicate which either identifies or characterizes that subject. Here is an example of how 所 transforms a simple sentence:

吾 教 王  
*wú jiao wáng* “I instruct the king.”  
 S V O

吾 所 教 者 王 也  
*wú sǔo jiao zhě, wáng yě* “He whom I instruct is the king.”  
 |—————| |—————|  
 nominal subj. predicate

The use of 所 allows the writer to refer to an object whose name is unknown, or whose identity he wishes to withhold:

汝 所 教 者 誰 也  
*rǔ sǔo jiao zhě, shéi yě* “Who is it whom you teach?”  
 [Voc.: 誰 *shéi* (Pronoun) who]

Notice, that by using 所 the writer can refer to the persons who are being taught even though he cannot name them. This is a perfectly ordinary feature of languages, and 所 is a perfectly ordinary syntactical device.

What makes 所 sometimes difficult is that it may occur in complex sentences. Let's consider the sentence in our text:

夫孝德之本也教之所由生也

which, for the sake of clarity, may be simplified to:

孝，教之所由生也

This is an equational sentence. *Xiao* 孝 is the subject, and the remainder of the sentence forms the predicate – that which is said about (predicated about) the subject. Since this is an equational sentence, its structure is basically:

孝 X 也                      *xiao* [is] X

X is a noun. We know, of course, that 所 creates a noun-phrase, therefore it makes sense that 教之所由生 should be a noun unit. Literally, the phrase 所由生 means: “that out of which [something] is born.” Therefore the entire X-phrase is “the teaching’s that-out-of-which- [something]-is-born.” But we can simplify this. The 之 is superfluous here: 之 too creates noun phrases, like 所. There is no need for both, and if we disregard the 之, our X-phrase would translate “that out of which the teaching is born.” This is clearly a noun, but what is the identity of this noun, or, in WYW:

教所由生者，何也？

The answer:

教所由生者，孝也！

This sentence first refers to 孝 without naming it by using 所 to create an equivalent noun-phrase out of a verbal aspect of 孝 – then it reveals the identify of 孝 by name. “That which gives birth to the teaching is . . . filiality!” (*Ta-daa!*) But, really, this is hardly a surprise, since the sentence we began with was simply the inversion, “Filiality is that which gives birth to the teaching.”

(N.B. We will see that it is common to include both 之 and 所 is phrases such as this one; although it is logically redundant, it helps the rhetoric flow.)

## Written Exercises

## A) Translate into English

1. a) 孟子求仁  
b) 孟子所求者仁也
2. a) 曾子問孝道於孔子  
b) 曾子所問於孔子孝道也
3. a) 先王立君道  
b) 先王所立者君道也
4. a) 文侯伐中山而滅之  
b) 文侯所伐而滅者中山也
5. a) 魯君取土於季孫氏  
b) 魯君所取於季孫氏者何也
6. 或問於齊王曰何以棄孟子而逐之曰寡人所好者孟子所惡者也
7. 孔子曰吾所求者不可得矣所求者即天下平今無聖王故不可得
8. 臣所以得爵者忠信而已
9. 所受於父母髮膚也所受於天者仁義也
10. 孟子所求於君者非富貴也仁義而已矣
11. 文侯以莊子為臣或問其故曰吾所得於莊子者樂生之道也
12. 魯公與孔子語曰子常曰治國必正名今魯國治矣亦有未正之名乎曰有曰何謂曰君所謂治者即亂也

**B) Translate into WYW**, following the grammar as closely as possible:

1. One who wishes to follow the Way of the former kings is a sage.
2. Ministers who speak straightforwardly are the loyal ones.
3. What I the ruler wish to get is Zhongshan's land.
4. Why do my parents call me a disorderly son?
5. If one discards filiality one will surely perish.

**Supplementary Exercise Vocabulary**

滅	<i>mìe</i>	(V) to extinguish, to destroy a state
土	<i>tǔ</i>	(N) land, soil
好	<i>hào</i>	(V) to like, to enjoy (N.B. 好 <i>hǎo</i> [(Adj/SV) good] is relatively rare in WYW)
惡	<i>wù</i>	*(V) to dislike, detest, hate [distinguish è: (Adj/SV) bad, evil]
平	<i>píng</i>	(SV) to be at peace, to be level, flat, equal
富	<i>fù</i>	(N) wealth, prosperity; (Adj/SV) wealthy, prosperous
貴	<i>guì</i>	(N) nobility, high status; (Adj/SV) noble, highly valued
		富貴 <i>fùguì</i> : (N) wealth and rank (an R+R compound denoting material goals)
莊	<i>zhuang</i>	(N) a surname, (N) a village
		莊子 Zhuangzǐ (Zhuang Zhou 周): a 4 <sup>th</sup> century B.C. Daoist thinker
常	<i>cháng</i>	(Adv) constantly, regularly; (Adj/SV) constant, enduring, regular
治	<i>zhì</i>	(V) to rule, to order; (Adj/SV) well governed, well ordered

**Added (and optional) note: What did *wényánwén* sound like?**

The language we refer to as *wényánwén* (or *gǔwén* 古文) may never have been a spoken language – it may have from the start have been a type of “shorthand” for a less succinct spoken form. Certainly, by the time of the Yúan 元 Dynasty (1279-1368) we have copious sources that show both spoken and written forms, and indicate a wide, though porous, gap between them. However, for much earlier eras, we have little evidence of how people actually spoke, and we can’t rule out that early *wényánwén* replicated spoken language to the degree that any written language does.

The texts we have so far encountered in this course all date from the late Zhou and early Hàn periods. The WYW of this period is usually called “Classical Chinese,” because the late Zhou is known as China’s “Classical” era. The language of this extended period must have varied greatly over time and space, but we generally refer to it as if it were a uniform entity: “Old Chinese.” Because Chinese was not written with a phonetic alphabet, it is particularly difficult for us to reconstruct the phonetics of the underlying language of Classical texts, but in China, scholars of the Qing 清 Dynasty (1644-1911) devoted much effort to exploring this issue, and much work has been done by both Chinese and Western scholars in the century since. Working from the graphemic components of characters (many of which were clearly meant to convey phonetic information), from the rhymes of early poetry, textual hints about readings, regular rules of historical phonology, and from dictionaries organized according to rhymes and phonetic feature, first composed during the Six Dynasties (六朝, 220-589), Súi (隋, 589-617) and Táng (唐, 618-907) eras, various reconstructions of Old Chinese pronunciation have been proposed.

There seems to be a growing consensus that Old Chinese was probably *not* a tone language, that it included consonant clusters which were largely products of prefixes and suffixes which influenced meaning (much as the –s suffix is meaningful in creating plurals in English – some Classical era suffixes are likely to be the sources of later tones), and that it may be that some words did not strictly conform to the one-character-per-syllable rule that later became absolute. The more we know about the sound of early Chinese, the better we will be able to understand difficult texts, such as the line of *Shijing* 詩經 poetry encountered in the *Xiaojing*. Here is one relatively non-technical reconstruction of the pronunciation of that line (N.B. reconstructed forms are each preceded by an asterisk – I’ve used only one for the entire group here – indicating that they are theoretical, rather than to be read out orally; these are approximations, especially for 聿; recall that ʔ represents a glottal stop [like the break in *uh-oh*], and ə represents the unstressed sound in words like “pollen” [‘pā-lən]).

無念爾祖，聿脩厥德

\*ma nems neʔ tsâʔ , lywət siu kot tək

## Text 6

From *Liji* 禮記, *Tán Gong pian* 檀弓篇 (節選)

## Jin Xiàngong sha shìzǐ Shēngshēng 晉獻公殺世子申生

The following narrative has a historical context which will make its content clearer to you. It concerns the difficult state of affairs within the ducal household of the Eastern Zhou period feudal state of Jin. The duke, Xian Gong, through a war of conquest against a non-Chinese tribe, came into possession of a woman of that tribe named Lí Ji. Infatuated with her, he has taken her as a consort (secondary wife) and she has given birth to a son. Lí Ji, wishing to have her own son designated as heir to the throne in place of the rightful heir, Shēngshēng, the adult son of the duke's principal wife, has slandered Shēngshēng to the duke, claiming that he has plans to murder his father and seize the throne. The following narrative recounts how Shēngshēng deals with the moral dilemma of how to behave. It is historical romance, but based on actual incidents (like network TV specials).

## TEXT

晉獻公將殺其  
世子申生。公子重耳謂之  
曰：子盍言子之志於公乎？  
世子曰：不可。君安驪姬，是  
我傷公之心也。曰：然則盍  
行乎？世子曰：不可。君謂我  
欲弑君也。天下豈有無父  
之國哉？吾何行如之？使人  
辭於狐突曰：申生有罪，不  
念伯氏之言也，以至于死。  
申生不敢愛其死，雖然，吾  
君老矣，子少，國家多難，伯  
氏不出而圖吾君，申生受賜而  
死，再拜稽首，乃卒。是以爲  
恭世子也。

## Vocabulary

- 禮 *lǐ* (N) ritual, ceremony, etiquette
- 記 *jì* (N) a written record; (V) to record in writing  
禮記 *Lǐjì*: (N) one of the Confucian “classics,” compiled early in the Hàn Dynasty
- 檀 *tán* (N) sandalwood
- 弓 *gōng* (N) an archer’s bow  
檀弓 *Tán Gōng*: (N) a man whose name begins a chapter of the *Lǐjì*, thus providing the chapter its title
- 節 *jié* (N) a section (orig., of bamboo) or passage, rhythm, season, code; (V) to regulate; (Adv) according to rule or division
- 選 *xuǎn* (V) to select  
節選 *jiéxuǎn* (Adv-V) excerpted
- 晉 *Jìn* (N) a major state of the Spring and Autumn period (722-453 B.C.)
- 獻 *xiàn* (V) to present  
晉獻公 *Jìn Xiàn Gōng*: Duke Xian of Jìn
- 世子 *shìzǐ* (N) an heir to the throne, prince
- 申 *shēn* (V) to extend  
申生 *Shēnshēng*: name of the heir-apparent of Jìn
- 將 *jiāng* (Adv) to be about to  
公子 *gōngzǐ* “duke’s son” (used as a title)
- 重 *chóng* (Adj) doubled; (Adv) once again [to V] (Cognate with *zhòng*: (SV) heavy)
- 耳 *ěr* (N) an ear



重耳 Chóngěr: Name of a prince of Jin, younger brother of Shensheng. Later, he became Duke Wén of Jin, the second of the great “hegemons” (*bà 霸*) of China.

- 謂 *wèi* \*(V) to address someone (as in **X 謂 Y 曰** : . . .)
- 盍 *hé* (Interrogative particle) why not [Verb]? Equivalent to *hé bù 何不*.
- 志 *zhì* (N) an intention, an aspiration, the will (here: good intentions)
- 可 *kě* \*(SV) to be permissible; (CV) to be able to . . .
- 安 *an* (V) to be content with, to be comfortable with; [here, *an* functions as an elegant equivalent of “to love”]
- Note: In this sentence, 君 and 公 both refer to Duke Xian*
- 驪 *lí* (N) a good horse, a black horse
- 姬 *ji* (N) a surname (the surname of the Zhou Dynasty rulers and the rulers of the state of Jin)
- 驪姬 Lí Ji: the favored consort of Duke Xian
- 是 *shì* (Adverb) accordingly . [This is a rare usage, and may be taken as a compression of *rú shì 如是*: “to perform [a course of action] thus”]
- 我 *wǒ* (Pron) I, me. [N.B. *Wǒ 我* is interchangeable with *wú 吾* as a subject marker, but *吾* is not used as an object of a verb, whereas *我* frequently plays that role.
- 然 *rán* (Adverbial adjunct) this being so; (SV) to be so; (Adverbial suffix) transforms adjectives into adverbs [*see Grammar 6.2*]
- 行 *xíng* \*(V) to proceed, to go, to leave (here: to flee)
- 弑 *shì* (V) to assassinate
- 天下 *tianxia* (N) the world, the human world, the empire
- 豈 *qǐ* (Interrogative particle) how? Used principally in rhetorical questions, *豈* generally combines with the sentence ending interrogative particles *乎 乎* or *哉 哉*

- 國 *gúo* (N) a state, the region of a city-state
- 如 *rú* \*(V) to travel to  
 Note: *hé xíng rú zhi* 何行如之: The *zhi* in this phrase refers to the hypothetical *wú fù zhi gúo* 無父之國 in the previous one.
- 辭 *cí* (V) to apologize to, to bid goodbye to
- 狐 *hú* (N) a wolf; a surname
- 突 *tú* (Adv) suddenly; (Adj) sudden  
 狐突 Hú Tú: Shensheng's teacher
- 罪 *zuì* (N) a crime, an offense  
 有罪 *yǒu zuì*: (V-O) has committed an offense; to be in the wrong
- 于 *yú* (Prep.) an allographic variant for 於
- 伯 *bó* (N) term of address towards an elder brother or a senior
- 氏 *\*shì* (N) a clan, a surnamed group; prefaced by a surname [*X-shì*], it denotes “one surnamed X”; also used as a suffix to a woman's natal lineage name: e.g., 姬氏: Woman Ji  
 伯氏 Bó-shì: here, used as an honorific pronoun: “You, my elder,” as befitting a student addressing his teacher
- 念 *niàn* \*(V) to bear in mind [context: Hú Tú had at an earlier time urged Shen-sheng to flee]
- 死 *sǐ* (N) death; (V) to die
- 愛 *ài* (V) to love, to cherish, to value, to begrudge
- 雖 *sui* (Adv) Although  
 雖然 *sui rán*: [see Grammar 6.3]
- 老 *lǎo* (SV) to be old

- 少 *shào* (SV) young (Cognate with *shǎo*: (SV) few)  
*Note: zǐ 子 (“son”) here refers to other sons of Duke Xian*
- 家 *jiā* (N) household, home  
 國家 *guójiā*: (N) the state
- 多 *duō* \*(SV) to be many, to be plentiful with . . .
- 難 *nán* (N) troubles, dangers, hardship [N.B.: cognate with *nán*: (SV) difficult]
- 圖 *tú* (V) to plan, to plan on behalf of  
*Note: Some time before, Hú Tú had decided to withdraw from service to the ducal house.*
- 苟 *gǒu* \*(Adv) if, truly; (Adj/SV) illicit, improper
- 賜 *sì* (V) to bestow, to make a gift  
 受賜 *shòu sì*: (V-O) literally: to receive a gift; use as a polite phrase to indicate gratitude (“ . . . would be very grateful . . .”)
- 再 *zài* (Adv) twice, repeatedly
- 稽 *qǐ* (V - *special use*) to knock [the head]; (N.B.: [independent usage] *ji*: investigate, plan)
- 首 *shǒu* (N) the head  
 稽首 *qǐshǒu*: to knock the head on the ground; to perform a kowtow
- 乃 *nǎi* (Conj) subsequently [linking two verbal phrases]; much like *ér 而*, but with a greater sense of time succession; (Pronoun) you; (Copula) to be [used for emphasis, conveying sense of “is precisely,” much like *jí 即*]
- 卒 *zú* (V) to die [here, to commit suicide]
- 是以 *shì yǐ* (CV phrase) an inversion of *yǐ shì 以是*: on account of this
- 為 *wéi* \*(V) to be [here, to be referred to by the term (*see Grammar 6.5*)]
- 恭 *gōng* (SV) reverent

## Grammar and Notes

### 6.1 Sentence adjuncts and topics

The following sentence is grammatically complex:

君安驪姬，是我傷公之心也。

The sentence must be understood as a response to Chóngěr’s suggestion. The first four characters here serve as a “sentence adjunct.” This means that they “set the stage” for the sentence, but do not further engage in the syntax. The word *shì* 是: “[in] this [manner],” which in this context means following Chóngěr’s suggestion, is the topic of the sentence. Thus the sentence may be analyzed as follows:

Context: The duke loves Lí Ji

Topic: Acting as you [Chóngěr] have suggested

Comment on the topic: I shall [thus] break the duke’s heart

There are other ways to analyze the sentence, but this analysis should serve to highlight the way in which sentences sometimes seem more a series of phrases governed by colons than a syntactically coherent utterance. Compare ordinary English with a literal rendering of the WYW:

Because the duke loves Lí Ji, if I act as you suggest, I shall break the duke’s heart.

[Given] the duke loves Lí Ji: [as for acting] thus: I shall break the duke’s heart.

### 6.2 The adjunct *rán* 然

*Rán* 然 (“this being so”) frequently serves as a sentence adjunct. Following a statement, its consequential aspects may be preceded by the adjunct 然, which “resumes” the entire preceding statement or discussion in a single word, thus highlighting that what is about to follow is precisely the consequence of what has been discussed before.

As a sentence adjunct, 然 is generally followed by *zé* 則. There are two ways to analyze the function of 則 and they are about equally persuasive. The first is to treat 則 as marking a hypothetical clause. In that case, sentences that begin with 然則 may be thought of as starting, “If this be so, then . . .” However, 則 is sometimes better explained as a weak marker of logical or action progression (as in the general, “once this is so, *then* . . .” or the specific instance, “once this was so, *then* . . .”). This use of 則 may often be rendered by something like, “well, then . . .” carrying a force close to “well, naturally . . .” Therefore, it may sometimes be more appropriate to think of 然則 as

carrying a sense like, “This being so, well . . .” followed by a shrug, signifying, “what did you expect?”

### 6.3 *Sui* 雖 and *sui rán* 雖然

Unlike Modern Chinese, where the sense of “although” is carried by the compound 雖然, in WYW, the word 雖 alone carries this sense. In WYW, the adverb 雖 in an initial clause is often found in combination with the adverb 亦 in a subsequent clause. The two together convey the meaning: “Although . . . still/nevertheless . . .” An equivalent pattern in MC would be: 雖然 . . . 還 . . . . For example:

**MC:** 我雖然不喜歡我的老師，還不要殺死他！

**WYW:** 吾雖不好師，亦不欲殺之！

The meaning of the phrase 雖然 in WYW is very different from that of MC. 雖 itself carries the meaning of “although,” a meaning conveyed in MC by the binome 雖然 (wherein 然 performs as a suffix-adjunct indicating manner); 然 retains its original sense in WYW, “it being so.” Thus in WYW, 雖 and 然, though frequently occurring together at the outset of a sentence, remain independent. Their meaning is: “Although it is so.”

吾不好我師·雖然，亦不欲殺之！

### 6.4 Inversion with *shì* 是

*Shì* 是 serves as an emphatic form, denoting either “this” or “truly.” It is not infrequently “preposed” – placed in front of the verb of which it is an object – for purposes of rhetorical emphasis. This inversion is especially frequent when 是 appears with the coverb 以, as is the case in this text. 是以, literally: “this on account of,” simply means, “on account of this,” or “hence.”

### 6.5 Relationship between *wéi* 為 and *wèi* 謂

There is a frequent overlap between the two very different terms *wéi* 為 (“to be, to do, to act as”) and *wèi* 謂 (“to refer to, to characterize”). It is not always clear whether this overlap is a semantic one (the meanings of “to be” and “to be characterized as” can be nearly indistinguishable) or a case of phonetic loan. In this text, 為 in the final clause may be interpreted either way, but because the implicit subject is dead, inferring the sense of “to be referred to as” makes greater sense. (N.B. This particular loan relationship does not appear very often.)

### Written Exercises

A) Translate into English:

1. 申生雖少亦知義矣
2. 君殺臣則人豈不惡之乎
3. 姬氏周王之族也是以國人皆貴之
4. 臣所受於君者命也君所求於臣者敬也
5. 寡人雖無德豈敢傷世子乎驪姬雖勸寡人亦弗害
6. 重耳問於其父曰皆言君愛驪氏不愛世子是乎對曰然
7. 申生所敬於狐突蓋其能恭而直言也
8. 欲顯父母於天下必先立身欲立身必先有行義之志
9. 人問晉之上卿曰獻公其亂乎曰亂矣曰然則盍弑之乎
10. 孟子謂申生曰其為人也至孝矣雖至於死亦不可傷父心
11. 或謂仲尼曰吾聞之君子無所欲對曰否哉君子不欲仁則非君子也
12. 申生豈欲死乎不敢行非義而已矣
13. 君子圖仁小人圖富君子圖利人小人圖受其利

B) Translate into WYW, following the grammar as closely as possible:

1. There is nothing I want.
2. Although that's so, I must seek wealth and high rank.
3. If I didn't seek wealth and high rank, then I wouldn't be acting as a filial son.

4. How could I want people to call me unfilial?
5. For this reason, I plan to assassinate the ruler and set up my dad as duke.

### Supplementary Exercise Vocabulary

族	<i>zú</i>	(N) lineage, clan
敬	<i>jìng</i>	(N) attentiveness, respectfulness; (V) to respect, to treat with alert care; (Adj/SV) to be respectful, to be attentive
勸	<i>quàn</i>	(V) to urge, persuade
蓋	<i>gài</i>	(Adv.) Probably; (V) to cover; (N) a cover
君子	<i>jūnzǐ</i>	(N) superior man, gentleman [NB: Confucian usage; derived from root meaning of “ruler’s son,” or aristocrat. Like “gentleman” in English, the word loses its association with birth and comes to denote moral worth.]
是	<i>shì</i>	(SV) to be correct, to be the case
否	<i>fǒu</i>	(Adv) not so [an antonym of <i>rán</i> 然 (also an antonym of <i>shì</i> 是: to be the case)]
非	<i>fei</i>	*(Adverb) negative adverb [see exercise vocabulary list] before Stative Verbs; the form 非 SV creates a noun-like form that can be rendered in English as "that which is not SV"
利	<i>lì</i>	(N) profit, benefit; (V) to benefit

**Text 7** Four selections from *Gǔshī shíjiǔ shǒu* 古詩十九首

The poems below are taken from a collection known as the “19 Old Poems.” These lyric poems of love and longing were composed during the Hàn Dynasty by anonymous authors and collected in a famous anthology of the sixth century, through which they were preserved. The poems are written in a simple style – the simplicity will only become apparent once you encounter Táng 唐 - Sòng 宋 poetry – and had great influence on certain genres of later poetry.

**TEXT**

#4

#3

#2

#1

**行行重行行**

行行重行行 · 與君生別離 · 相去萬餘里 · 各在天一涯 ·  
 道路阻且長 · 會面安可知 · 胡馬依北風 · 越鳥巢南枝 ·  
 相去日已遠 · 衣帶日已緩 · 浮雲蔽白日 · 遊子不顧反 ·  
 思君令人老 · 歲月忽已晚 · 棄捐勿復道 · 努力加餐飯 ·

**庭中有奇樹**

庭中有奇樹 · 綠葉發華滋 · 攀條折其榮 · 將以遺所思 ·  
 馨香盈懷袖 · 路遠莫致之 · 此物何足貴 · 但感別經時 ·

**迴車駕言邁**

迴車駕言邁 · 悠悠涉長道 · 四顧何茫茫 · 東風搖百草 ·  
 所遇無故物 · 焉得不速老 · 盛衰各有時 · 立身苦不早 ·  
 人生非金石 · 豈能長壽考 · 奄忽隨物化 · 榮名以為寶 ·

**明月何皎皎**

明月何皎皎 · 照我羅牀帷 · 憂愁不能寐 · 攬衣起徘徊 ·  
 客行雖云樂 · 不如早旋歸 · 出戶獨彷徨 · 愁思當告誰 ·  
 引領還入房 · 淚下霑裳衣 ·



**Title:**

首 *shǒu* \*(Measure) a quantifier for poems (*shi yi shǒu* 詩一首: “one poem”)

**#1 “Xíng xíng chóng xíng xíng” 行行重行行**

別 *bié* (V) to part, to distinguish; (SV) to be parted

離 *lí* (SV) to be separated; (V) to depart

別離 *biélí*: (SV) to be separated

生別離 *sheng biélí*: 生 here serves as an adverb: “for a lifetime”

相 *xiang* (Adv) mutually, reciprocally

去 *qù* (SV) to be distant; (IV) to depart; (TV) to depart from; to keep a distance from

萬 *wàn* (Number) 10,000 (a myriad); (Adj) extremely numerous (myriad)

餘 *yú* (Number adjunct) and over, and more; (N) a surplus

里 *lǐ* (N) a distance equal to about one-third of a mile

各 *gè* (Adv) each individually

在 *zài* (V) to be present [at], to be located at

涯 *yá* (N) horizon

道路 *dàolù* (N) road (a true compound, as in MC)

阻 *zǔ* (V) to obstruct, to block; (SV) obstructed

且 *qiě* (Conjunction) also, moreover [且 links two verb or SV phrases]

會 *huì* (V) to meet, to encounter

面 *miàn* (N) a face, a countenance

安 *an* \*(Interrogative particle) how, wherein

- 胡 *hú* (N) non-Chinese tribes of the North; (Adj) “barbarian”
- 依 *yī* (V) to rely on, to lean on, to stick close to
- 風 *fēng* (N) wind
- 越 *yuè* (N) non-Chinese tribes of the South; a state in late Spring and Autumn period China (located in modern Zhejiang); (V) to cross over, exceed
- 巢 *cháo* (N) a nest; (V) to nest (of birds)
- 南 *nán* (N) the South; (Adj) southern
- 枝 *zhī* (N) a branch
- 日 *rì* (N) the sun, a day, time; (Adv) day by day
- 衣 *yī* (N) clothing, tunic (upper garment)
- 帶 *dài* (N) a belt, sash
- 已 *yǐ* \*(Adv) already, truly  
 日已 *rì yǐ*: (Adv phrase) daily more [compare MC: 一日比一日]
- 緩 *huǎn* (SV) loose
- 浮 *fú* (V) to float; (SV) floating
- 雲 *yún* (N) a cloud
- 蔽 *bì* (V) to cover, to obscure
- 白 *bái* (Adj/SV) white [also read *bó*]
- 遊 *yóu* (V) to travel, wander  
 遊子 *yóuzǐ*: the wandering gentleman, the wanderer
- 顧 *gù* (V) to look at, to turn and look back at  
 不顧 *bù gù*: not to pay attention to, to ignore

反	<i>fǎn</i>	(V) to return
令	<i>lìng</i>	(CV) to cause [something to Verb / be SV]
歲	<i>sùì</i>	(N) a year
月	<i>yuè</i>	(N) the moon, a month
忽	<i>hū</i>	(Adv) suddenly; (V) to overlook
晚	<i>wǎn</i>	(SV) to be late
捐	<i>juān</i>	(V) to discard, throw away
		棄捐 <i>qì juān</i> : (Compound Vb) to abandon (used figuratively for projects, ideas, etc.; lacking a specific object, it is roughly equivalent to, “Oh, forget it!”)
道	<i>dào</i>	*(V) to speak, utter
努	<i>nǔ</i>	(V) to exert effort
力	<i>lì</i>	(N) effort, strength
加	<i>jiā</i>	(V) to add, to increase [in some cases, as in our text, <i>jiā</i> loosely denotes activity that yields some sort of accrued result]; (SV adjunct) when <i>jiā</i> precedes an SV, it gives the SV a verbal force: 加高 to become tall/taller; 加白 to become white/whiter
餐	<i>cān</i>	(N) a meal
飯	<i>fàn</i>	(N) cooked rice, a meal

### 7.1 Yǔ 與 with ellipsed subjects

The conjunction 與 is used to link nominals. In some cases, 與 links an ellipsed subject with a co-subject before a verb, as in line 2 of this poem.

### 7.2 The conjunction qiě 且

Qiě 且 links two verbs or verb phrases in parallel. Context sometimes suggests that the second phrase is somewhat emphasized, letting 且 carry some of the weight of MC *ěrqǐe* 而且 or *bìngqiě* 並且, but other times the two phrases seem to carry equal weight, as here

in line 5. Here, we see 且 linking to simple SVs, but it may elsewhere link more complex V-O phrases, such as:

駭獸且害人  
*hài shòu qiě hài rén*: “. . . frightens animals and harms people.”

(駭 *hài*: [V] to frighten; 獸 *shòu*: [N] wild animals; 害 *hài*: [V] to harm)

### 7.3 Pre-pivotal verbs

The phrase:

令人老

illustrates the function of what are known as pre-pivotal verbs. Here, 令 functions as such a verb. Pre-pivotal verbs are verbs that take an object which becomes the subject of a second verb.

**V<sub>1</sub> O/S V<sub>2</sub>**

The object/subject word is called the “pivot” of the phrase, because the phrase turns on its shift from object to subject. In this phrase, the pivot is 人 (which in this particular context actually refers to the speaker, and functions as “I”); it is the object of 令 and the subject of 老.

There are a set of verbs that commonly function as pre-pivotal verbs. These include:

令 *lìng*: to order or cause someone [to do something]  
 命 *mìng*: to order someone [to do something]  
 使 *shǐ*: to cause someone [to do something]

Other verbs with meanings such as “force,” “compel,” and so forth can function in this way as well.

### 7.4 Poetic parallelism

Perfect parallelism is a feature of Chinese poetic composition and frequently characterizes prose as well. We have earlier examined false parallelism. Lines 7 and 8 of this poem exemplify the perfect parallelism that was highly prized in all sorts of composition. Lines 9 and 10 show a more common and entirely acceptable rough parallelism.

## #2 “Tíng-zhong yǒu qí shù” 庭中有奇樹

庭	<i>tíng</i>	(N) courtyard
奇	<i>qí</i>	(Adj) strange, unorthodox
樹	<i>shù</i>	(N) a tree
綠	<i>lǜ</i>	(Adj/SV) green (yellow-green, as opposed to <i>qing</i> 青: blue-green)
葉	<i>yè</i>	(N) a leaf
發	<i>fa</i>	(V) to emit, to put forth
華	<i>hua</i>	(N) flower [N.B. <i>húa</i> : (Adj/SV) flowery, blooming]
滋	<i>zi</i>	(Adj/SV) flourishing, moist
攀	<i>pan</i>	(V) to grasp something and climb up
條	<i>tiáo</i>	(N) a branch, a strip, an entry in a text
折	<i>zhé</i>	(V) to break off, to split
榮	<i>róng</i>	(N) blossom, glory; (Adj/SV) flourishing, glorious
遺	<i>wèi</i>	(V) to give (as a gift) [N.B. Cognate reading: <i>yí</i> : (V) to leave; (Adj) left behind, inherited]
馨	<i>xin</i>	(Adj) fragrant
香	<i>xiang</i>	(N) fragrance, incense
盈	<i>yíng</i>	(V) to fill up
懷	<i>huái</i>	(N) the breast, the chest, seat of the heart (here representing the clothing worn over the chest)
袖	<i>xiù</i>	(N) sleeve, cuff
莫	<i>mò</i>	(Subject pronoun) no one, none; (Auxiliary verb) unable to; (Imperative Adv) do not
致	<i>zhì</i>	(V) to cause to reach [to]; to send

貴	<i>gùi</i>	*(V) treat as precious or noble
但	<i>dàn</i>	(Adv) only, singly; however; (Adj) single
感	<i>gǎn</i>	(V) to be moved [by]
經	<i>jīng</i>	*(V) to cross, to extend across, to traverse
時	<i>shí</i>	(N) a time, a season; (Adv) timely, repeatedly, at due season

### 7.5 Classical allusion

The degree to which allusion to prior texts dominates the world of Chinese poetry (and prose, for that matter) far exceeds anything comparable in the West. Although these poems are early products of the literary tradition, they still regularly import allusive language, particularly that of the *Shijing* 詩經, or *Book of Poetry*. The choice of the somewhat ambiguous word *zhì* 致 in line 6 is governed by the needs of allusion. The prior text, from the *Shijing*, reads:

豈不爾思，遠莫致之  
*qǐ bù ěr sī / yuǎn mò zhì zhī*

Allusions often do not capture the original sense of the source (this is not considered a literary flaw). In this case, the *Shijing* text, which concerns a woman longing to return to her family, might be translated, “How could it be that I do not long for you; it is that you are distant and I cannot reach you.” In our poem, 致 seems to be used in the sense of “to transport [something],” referring to the blossom and the inability of the woman to find a courier to transport it to her lover. (In case you’re wondering how you are supposed to recognize allusions, for the most part they are provided by traditional and modern commentators in modern editions of traditional literature.)

### #3 “Huí ju jìa yán mài” 迴車駕言邁

迴	<i>huí</i>	(Adj) revolving, constantly moving (cognate to <i>huí</i> 回: to return, go in a circle)
車	<i>ju</i>	(N) a cart, a wagon, a chariot (N.B.: WYW pron. differs from MC <i>che</i> )
駕	<i>jìa</i>	(V) to drive (a chariot)
言	<i>yán</i>	*(Particle) in poetry: a metric filler without meaning

- 邁 *mài* (V) to set forth
- 悠 *you* (SV) distant  
悠悠 *youyou*: (SV reduplicated binome) distant
- 涉 *shè* (V) to cross [originally applied to crossing rivers and streams]
- 四顧 *sì gù* (Adv-V) to look all around (see Grammar 7.8 below)
- 何 *hé* \*(Intensifying Adv) how SV!
- 茫 *máng* (SV) indistinct  
茫茫 *mángmáng*: (SV reduplicated binome) indistinct, a blur, barren
- 搖 *yáo* (V) to wave, sway
- 草 *cǎo* (N) grass, grasses
- 遇 *yù* (V) to encounter (unexpectedly)
- 故 *gù* \*(Adj) old, familiar [a frequent allograph for *gǔ* 古, especially in the compounds *gùxiang*: 故鄉: hometown; *gùrén* 故人: old friend or acquaintance, where this form is standard]
- 焉 *yan* (Interrogative adverb) where, wherein, in what respect (functions like interrogative *an* 安; (Terminal prepositional particle) at the end of a sentence *yan* is a fusion of the words *yú zhi* 於之: (Prep. phrase) therein.
- 得 *dé* \*(V) to be able [to] [roughly equivalent to *néng* 能 in this sense]
- 速 *sù* (Adv) fast, quickly
- 盛 *shèng* (Adj/SV) flourishing
- 衰 *shuāi* (Adj/SV) decrepit; (V) to grow old and decrepit; to degenerate  
盛衰 *shèngshuāi*: youth and age
- 苦 *kǔ* (Adj/SV) bitter; (N) bitterness; (V) to feel bitter about

早	<i>zǎo</i>	(Adv/SV) early
金	<i>jīn</i>	(N) metal, bronze, gold
石	<i>shí</i>	(N) stone, a rock
壽	<i>shòu</i>	(SV) to be long lived; (N) longevity
考	<i>kǎo</i>	(SV) to be long lived; (N) one's late father [N.B. These senses are entirely distinct from the verbal meaning of <i>kǎo</i> : "to search into"]
奄	<i>yǎn</i>	(Adv) suddenly
		奄忽 <i>yǎnhu</i> : (Binomial adverb) suddenly
隨	<i>suí</i>	(V) to follow after
化	<i>huà</i>	(V) to transform, to be transformed; (N) transformation
榮	<i>róng</i>	(N) glory; (SV) glorious
名	<i>míng</i> *	(V) reputation, fame
		榮名 <i>róngmíng</i> : 1) (R + R) glory and fame, wealth and high social standing; 2) (Adj-Noun) glorious fame, one's good name
寶	<i>bǎo</i>	(N) a treasure

### 7.6 The particle *hé* 何 as an adverbial intensifier

There are times when 何 does not function as a question word. In these cases, although it is often appropriate to translate 何 as "how," the sense of "how" is not interrogative but exclamatory. For example:

四顧何茫茫 "How barren everywhere!"

Here 何 precedes an SV, which is the most common mode in which this usage occurs. Frequently, if the subject is understood, 何 in this sense may be followed by 其, which resumes the subject:

何其茫茫 "How barren it is!"



## 7.7 Reduplicated words

This poem includes two words composed of a reiterated character, “reduplicated words.” Reduplicated words are common in poetry, and may occur in prose as well. The most common form is that found in this poem. Both *youyou* 悠悠 and *mángmáng* 茫茫 consist of an SV whose original sense is preserved but intensified in the reduplicated word. The reduplication in the first poem, *xíngxíng* 行行, is a less common instance of a repeated verb expressing continuing action.

## 7.8 Numbers as semantic modifiers

The phrase *sì gù* 四顧, which appears in line 3, does not mean, as it might appear, “looked four times.” When 四 is used in an adverbial position, it generally means “in all four directions,” or simply, “all around.” Other numbers are also used in figurative senses. The numbers 3, 9, and sometimes 7 are used to mean “many” (deciding when these numbers mean “many” and when they are to be read literally is often difficult). The number 100 means “the many” on a larger scale, generally when pointing towards a variety of species (thus *bǎicǎo* 百草 in line 4 of this poem is best rendered not in the sense of “the many blades of grass” – and certainly not “the 100 blades of grass” – but rather, “the many sorts of grass”). The number 10,000, of course, is also used to mean “the many” or “all,” especially in the phrase *wàn-wù* 萬物: the world of things.

### #4 “Míng yuè hé jiǎo jiǎo” 明月何皎皎

明 *míng* (Adj/SV) bright

皎 *jiǎo* (Adj/SV) bright

皎皎 *jiǎojiǎo*: (SV reduplicated binome) bright

照 *zhào* (V) to shine on

羅 *luó* (N) silk, gauze, net; (Adj) silken, gauze-like

牀 *chuáng* (N) bed

幃 *wéi* (N) a curtain, a screen, a tent

憂 *yōu* (V) to be anxious, to worry; (N) cares

愁 *chóu* (Adj) worried, distressed, depressed

憂愁 *yōuchóu*: (SV) melancholy, depressed by cares

- 寐 *mèi* (V) to sleep
- 攬 *lǎn* (V) to take hold of, to grasp in the hand
- 徘徊 *páihúai* (Rhyming binome) to pace back and forth
- 客 *kè* (N) guest, traveler, term for a traveling lover
- 云 *yún* (V) to say, to state; (Particle) used to fill in meter without possessing meaning [some interpret this usage as carrying a meaning of “in such a way”]
- 不如 *bù rú* (Adv phrase) not as good as; would be best to
- 旋 *xuán* (V) to circle around; to revolve; to circuit
- 歸 *guī* (V) to return home  
 旋歸 *xuánguī*: (Compound verb) to turn back and return home
- 戶 *hù* (N) a door
- 獨 *dú* (Adv) alone, only; (SV) alone, independent
- 彷徨 *pánghuáng* (Rhyming binome) to roam in a circle (also written 徬徨)
- 當 *dāng* (Adv) ought to, should (N.B. *dàng*: (V) to fulfill a function or role)
- 誰 *shéi* (Interrogative pronoun) who [also pron. *shuí*]
- 引 *yǐn* (V) to draw towards one; to stretch out
- 領 *lǐng* (N) a collar; a neck  
 引領 *yǐnlǐng*: (V-O) to stretch one’s neck to see far (perhaps, to draw one’s collar close)
- 還 *huán* (V) to turn back; to return
- 入 *rù* (V) to enter
- 房 *fáng* (N) a small house, a room

淚	<i>lèi</i>	(N) tears
下	<i>xia</i>	*(V) to come down, to fall
沾	<i>zhan</i>	(V) to moisten
裳	<i>shang</i>	(N) lower garments [also read <i>cháng</i> ]

裳衣 *shangyi*: (N) clothing (from lower and upper garments)

## 7.9 Binomes

The term “binome,” when applied to WYW, generally has a meaning distinct from “compound” or “combination,” which terms are used to refer to two- or three-character words composed of units that make independent semantic contributions (for example, *zhidào* 知道: “to know,” is a compound derived from a V-O phrase where both elements carried full meaning). Binomes are true two-syllable words whose units cannot be analyzed as etymologically independent – in some cases, the characters that compose the binome actually possess no independent meaning at all (as in the case of the character *díe* in *húdíe* 蝴蝶 butterfly). When true binomes rhyme, as is very often the case, they are imaginatively named “rhyming binomes.”

Both *páihúai* 徘徊 and *pánghuáng* 傍徨, which occur in this poem, are rhyming binomes and their meanings seem very similar (it is hard to pin down the concrete meaning of binomes such as this). A binome of similar meaning, which does not rhyme, but which is alliterative, is the frequently encountered *chóu-chú* 躊躇, which carries more of the sense of “hesitating.” All of these binomes are sometimes written with variant characters, which is characteristic of binomes, whose graphs were principally determined on phonetic grounds.

The presence of true binomes in early Chinese disproves the standard claim that Chinese was originally a “monosyllabic language” (meaning that its lexicon was purely composed of monosyllabic words). Binomes were polysyllabic words from the start. Their representation in written WYW demonstrates that the spoken language of early China was more varied than is usually recognized. However, the relative rarity of true binomes in WYW still provides support for the claim that the spoken language was predominantly “monosyllabic.”

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### Written Exercises

#### A. Translate into English:

1. 詩雖曰無念爾祖亦不可從之若從之則不孝矣
2. 不學禮義焉得立身
3. 葉忽黃且落秋豈已至哉
4. 金石人所寶也仁義聖所寶也
5. 孟子雖已得上卿之爵亦憂其君未仁故夜不能寐
6. 客將歸遇大雨走於奇樹下而止焉
7. 夫久不歸婦不顧路之長而行求之
8. 與君未婚時妾唯知樂今與君別離心憂日已多
9. 我道長悠悠我力何足行路中止且息四顧何茫茫
10. 夫婦之道也人皆學之於父母雖然父常遊而不顧反則其子所學者非正道也

#### Translate into Chinese, using the grammatical features indicated:

##### A. Using *sǒu* 所

1. Don't take the things I love.
2. I very much hate what Confucians teach.
3. The person I encountered was the one I was thinking of.

##### B. Using partitive *zhi* 之

4. Sons who are not filial are beasts.
5. I do not delight in trees with no strange branches.
6. Travelers who do not think of returning [home]: what can one do about them?

C. Using *rán* 然

7. Someone asked me, “Why did you go away?”  
“The king wanted to kill me.”  
“Well then, why didn’t you assassinate him?”
8. If I climbed that tree I could see the one I long for. Although that is so, my strength is inadequate.

**Supplementary Exercise Vocabulary**

落	<i>lùo</i>	(V) to fall
秋	<i>qiū</i>	(N) autumn
走	<i>zǒu</i>	(V) to run, to leave, to go
止	<i>zhǐ</i>	(V) to stop
夫	<i>fū</i>	*(N) a husband
久	<i>jiǔ</i>	(Adv) for a long time, (SV) to be of long duration
婦	<i>fù</i>	(N) a wife
妾	<i>qiè</i>	(N) a concubine; (Pronoun) I (humble, used by married women)
息	<i>xī</i>	(V) to rest
夫婦	<i>fū-fù</i>	(N) a married couple; [R+R] the state of marriage

## TEXT

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：狄人之所以欲者，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，邑於岐山之下，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

- 藤 Téng (N) name of a small Warring States period dukedom  
藤文公 Téng Wén Gong: Late fourth century B.C. ruler of Téng; the *Mencius* suggests he patronized Mencius with some sincerity.
- 竭 jié (V) to exhaust
- 免 miǎn (V) to evade (some form of evil or punishment)
- 昔 xī (Adv) of old, in the past
- 大 tài \*(Adj) great, ultimate (in titles, Tài is usually bestowed as a post-humous name only to ancestral kings viewed as founding rulers); the word is cognate with dà (big), and in this extended sense the character is usually written 太 (tài)  
大王 (太王) Tài Wáng: A “pre-dynastic” king of the Zhou royal house (he was retrospectively viewed as a 王 in light of the legend told in this passage)
- 邠 bīn (N) a place, probably located in the Fén 汾 River Valley in Shanxi 山西
- 狄 dī (N) a non-Chinese people of the north during the Zhou (later, 狄 refers to any northern non-Chinese adversary)
- 侵 qīn (V) to invade, to encroach
- 皮 pí (N) skin, pelts
- 幣 bì (N) bolts of fabric (an early medium of exchange)
- 珠 zhū (N) pearls
- 玉 yù (N) jade
- 屬 zhǔ (V) to call into assembly, to give an order [N.B. Cognate with 屬 shǔ: (V) to belong as a subordinate to, to be of a kind with]
- 耆 qí (N) an elder
- 老 lǎo \*(N) an elder

耆老 *qílǎo* (N) elders

養 *yǎng* (V) to nurture

*On the phrase beginning 君子不以, see Grammar 8.3*

二三子 *èrsanzǐ* (Pronoun) a plural second person form of middling formality

患 *huàn* (V) to be alarmed or worried

乎 *hu* \*(Prep) with regard to (as a preposition, 乎 seems to be a “dialect” variant of *yú* 於, and can perform similarly plastic functions with varied English equivalents)

踰 *yú* (V) to cross

梁 *liáng* (N) a bridge

梁山 *Líangshan*: a mountain range in modern Shǎnxi 陝西

邑 *yì* (N) a town, a walled settlement, a city; (V) to establish a town or city

岐山 *qíshan* (N) the name of a mountain in Shǎnxi

失 *shī* (V) to lose

市 *shì* (N) a market place

守 *shǒu* (V) to guard, to protect, to hold on to (as property)

能 *néng* (Auxiliary Verb) to be able to

效 *xiào* (V) to imitate, to devote

勿 *wù* (Imperative Adverb) do not; 勿 frequently functions as a fusion of *wú* 毋 + *zhi* 之; hence: 勿 V: “don’t *Verb* it.”

請 *qǐng* (V) to request; (Adv) please

擇 *zé* (V) to choose, to select

斯 *sī* (Pronoun) demonstrative pronoun: “this, these” (equivalent to *cǐ* 此)

*On the closing phrases, see Grammar 8.4 below.*



## Grammar and Notes

### 8.1 Shifting antecedents

When we encounter an object-pronoun such as *zhi* 之, which generally refers to an antecedent noun, context will usually make clear which possible antecedent is appropriate. Authors expect that readers will identify these antecedents on the basis of obvious meaning, rather than on the basis of consistency; therefore, they frequently allow the referents of 之 to shift in a fluid way. In the consecutive sentences:

狄人侵之事之以皮幣

the two 之, though in adjacent “*Verb + 之*” phrases, denote very different objects. It is easy to assume that because of their proximity and apparent parallel form they are identical.

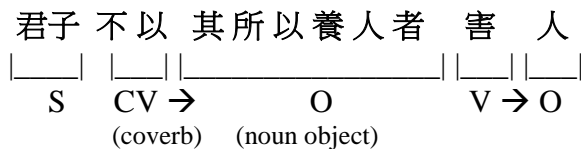
### 8.2 The particle *yan* 焉

Although *yan* 焉 is generally referred to as a particle, it is actually a fusion of a preposition and a pronoun and therefore carries substantive meaning, as opposed to sentence terminating particles like *yě* 也, *yǐ* 矣, or *hu* 乎. The best tactic for dealing with 焉 initially is to break it into its component parts whenever it is encountered at a sentence end.

It is also important to be clear that 焉 in the middle of a phrase is *not* a fusion word. It is an entirely different word, close to the meaning of the interrogative *an* 安. It is probably correct to analyze this meaning of 焉 as the functional equivalent of *yú hé chù* 於何處: “in what place,” or “in what respect?” [*chù* 處: (N) a place]

### 8.3 On the phrase: 君子不以其所以養人者害人

This complex sentence can be diagrammed as follows:



As always, the 以 in 所以 could potentially mean either “by means of” or “on account of.” Here, “by means of” is the only coherent option.

### 8.4 Radical ellipsis

The close of this passage, from *hù yue* 或曰 (“some say”) on, is very difficult to figure out on first encounter. The reason why this is so becomes apparent as soon as the first two phrases are analyzed.

Both

世守也

and

非身之所能為也

have the form of equational sentences, but their subject or subjects are nowhere to be found. In fact, this part of the passage represents a sudden and new direction taken at its close, and the author has supplied very little explicit information as to the subject under discussion. The best clues come in the third and last phrases. In the final phrase, we learn that Mencius has supplied the duke whom he is lecturing with two alternatives. Clearly the tale of *Tài Wáng* represents one, and what “some say” represents the other. As for what “some” are saying, in the third phrase:

效死勿去

if we recognize 勿 as a fusion of *wú* 毋 + *zhi* 之, we need to ask what this object (the imbedded 之) of the verb *qù* 去 represents. Since we have prior instances of the verb 去 in the text, we can experiment with importing here the same object that we encountered there. This tack should produce enough context to straighten out the remaining clauses.

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### Written Exercises

#### I. Translate into English

1. 初吾以為鬼神可畏者也後得學莊子書乃知其為人之友矣
2. 欲知吉凶則必求先聖之說矣古人明天地之變萬物之化故其言吉凶極為易矣
3. 老子嘆曰人不悟乎道矣日急行而為無利終於竭神氣而卒
4. 有鄉童之好以石擊鹿者一日有鹿自林中出童將擊之鹿與之言曰鹿者仁獸也若弗知乎雖擊之以石其猶無怨情

5. 有老農之不識字者欲學儒道求師以學而儒者皆笑之老子謂之曰群儒雖識字猶不識道道之可以字書者非常道也歟
6. 司馬譚漢代史者也謂先漢諸子曰道家及儒家也其道甚深矣墨家次之
7. 墨子所言者不可忘之教也雖然謂之真道似過矣

## II. Translate into Chinese:

1. Why did Mencius instruct the Duke of Téng about King Tàì?
2. Because he wanted the duke to awaken to the strength of righteousness.
3. However, practicing righteousness was something that the duke simply was not able to do.
4. I've heard it said that a teacher should not teach to others what he can't practice himself.
5. Who says Mencius was capable of doing what he urged the duke to do?

## Supplementary Exercise Vocabulary

初	<i>chu</i>	(Adv) at first, at the beginning; (Adj) first; (N) the beginning
鬼	<i>gǔi</i>	(N) ghost (sometimes human, sometimes not)
神	<i>shén</i>	(N) human spirits; (Adj/SV) miraculous, spirit-like
		鬼神 <i>gǔishén</i> : (N) ghosts and spirits; (R+R) supernatural beings
畏	<i>wèi</i>	(V) to fear
書	<i>shu</i>	(N) writing, a letter, a book; (V) to write
友	<i>yǒu</i>	(N) friends; (V) to befriend
吉	<i>jí</i>	(N) good fortune; (Adj/SV) auspicious
凶	<i>xiong</i>	(N) ill fortune; (Adj/SV) inauspicious, baleful, evil
		吉凶 <i>jíxiong</i> : (N) good and bad fortune; (R+R) the future (in terms of good or bad outcomes)

- 說 *shuo* \*(N) explanation; (V) to explain, to speak
- 明 *míng* \*(V) to understand
- 變 *biàn* (N) change; (V) to change
- 極 *jí* (Adv) extremely; (N) the extreme (of something)
- 易 *yì* (Adj/SV) easy, simple; (V) to change; (N) change
- 老子 *lǎozǐ* Lǎozǐ, legendary Spring and Autumn period Daoist thinker
- 嘆 *tàn* (V) to sigh [also written 歎]
- 急 *jí* (Adv) quickly, in agitation; (Adj/SV) agitated
- 氣 *qì* (N) life breath, bodily or spiritual energy, vapor
- 鄉 *xiāng* (N) village
- 童 *tóng* (N) a youth
- 擊 *jī* (V) to strike, hit (also pronounced *ji*)
- 鹿 *lù* (N) a deer
- 林 *lín* (N) woods, a forest
- 欲 *yù* \*(Adv) to be about to (close in use to modern Mandarin *yào* 要)
- 若 *rùo* \*(Pronoun) you
- 猶 *yóu* (Adv) still [like *yì* 亦 in structure: 雖 X 亦 Y]; (V) to resemble
- 情 *qíng* (N) spontaneous feelings or responses
- 農 *nóng* (N) a farmer, the farmer class, agriculture
- 識 *shì* (V) to know, to recognize
- 字 *zì* (N) written characters
- 識字 *shìzì*: (V-O) to be literate

- 笑 *xiào* (V) to smile, to laugh, to laugh at
- 歟 *yú* (Particle) a final particle signifying a mild question that implies a positive answer; close to MC *ba* 吧 [N.B. The character 與 is often an allograph for this usage.]
- 司 *sī* (V) to supervise
- 司馬 *sīmǎ* (N) a surname
- 譚 *tán* (V) to talk [identical with *tán* 談]  
司馬譚 Simǎ Tán: a Hàn historian, father of Simǎ Qian 司馬遷
- 代 *dài* (N) era
- 史 *shǐ* (N) history, scribe, historian
- 諸 *zhū* (Pluralizing adnoun) the various, the many  
諸子 *zhuzǐ*: (N) Collective name for Warring States era philosophical thinkers
- 家 *jiā* (N) home, house, school (of some type of thought)  
道家 Dàojia: (N) the school of Daoism; Daoists  
儒家 Rújia: (N) the school of Confucianism; Confucians
- 及 *jí* (Conj) and [linking two nouns]; (V) to reach to, to catch up with
- 深 *shēn* (Adj/SV) deep, profound
- 墨 *mò* (N) ink  
墨家 Mòjia: (N) the Mohist school; Mohists
- 次 *cì* \*(V) to be next in place
- 墨子 *mòzǐ* Name of a prominent Warring States period thinker; founder of Mohism
- 忘 *wàng* (V) to forget

然	<i>rán</i>	*(Adv) however, but (much like 雖然)
真	<i>zhēn</i>	(Adj/SV) actual, genuine
似	<i>sì</i>	(V) to resemble, to appear to be
過	<i>guò</i>	(V) to pass, to overstep; (N) a transgression, a crime; (SV) wrong, in error; (Adj) too, too much



## Vocabulary

明 *míng* \*(SV) bright; (V) to make bright

親 *qīn* \*(TV) to stay close to, to treat as a family member

Note: There is a key variant reading here. Some editions and many scholars read *xīn* 新 ([V] to renew; to make new), rather than *qīn* 親. This is one of the great philosophical disputes in Chinese history. (What changes would the variant reading make in the meaning of the text?)

后 *hòu* (Prep) after [identical to 後]

而后 *ér hòu*: after, only after [identical to *rán hòu* 然後] (N.B.: “X *ér hòu* Y” indicates that Y follows X)

靜 *jìng* (SV) calm, tranquil

慮 *lǜ* (V) to deliberate

得 *dé* \*(V) to grasp (an idea, a skill, a Dao)

末 *mò* (N) a branch tip, an endpoint, an inessential consequence

本末 *běnmò*: root and branch (tip). This is an R+R compound pointing to the root-branch structure of events; it refers to the issue of essential versus inessential elements in affairs.

終始 *zhōngshǐ*: an R+R compound. This compound can connote either the temporal orderliness of life (in which case its sense is identical to *shǐzhōng* 始終), or the fact that events are in perpetual flux (endings are beginnings).

先後 *xianhòu*: R+R compound meaning “priorities”; here, together with *sǒu* 所, literally meaning, “that which should be put first and that which should be put last”

近 *jìn* (V) to approach, to be nearby; (SV) nearby

齊 *qí* \*(V) to make equal, to put in order; (SV) even, equal

誠 *chéng* (SV) sincere, ethically genuine; (V) to make ethically genuine; (N) sincerity, ethical authenticity; (Adv) sincerely, truly



意	yì	(N) ideas, intentions, meaning
格	gé	(N) a gridwork, a set pattern; (V) to align into a grid, to reach
物	wù	(N) thing, affair
平	píng	(SV) even, peaceful, level; (V) to make even, peaceful, level
天子	tiānzǐ	(N) Son of Heaven, the highest earthly ruler
以至於 yǐzhì yú (Idiom) identical with 至於: “reaching to”		
庶	shù	(Adj/SV) numerous
庶人 shùrén: (N) common people		
壹	yì	(Number) one [identical with 一]; (Adv/Adj) all
厚	hòu	(Adj/SV) thick, generous
薄	bó	(Adj/SV) thin, superficial

## Grammar and Notes

### 9.1 Symmetrical prose

This passage exhibits a rhetorical structure very common in WYW: reiterative language within strict parallel structures. In many cases, such sentence strings will also be rhymed. The origin of this type of writing lies in the practice of rote learning – these texts were composed for the purpose of memorization, which is greatly facilitated by metrical regularity, parallel structure, and rhyme. Symmetrical prose is a widely diffused feature of WYW, but its monotonous features led skilled writers who were not composing texts posing as canonical wisdom to lighten it with more variety than we see here.

The specific form of rhetoric used in this passage is known as *sorites* (so-‘rī-tes, a Greek term), and consists of a long string of linked syllogisms. It is a common form in early WYW.

### 9.2 Complex clauses governed by zhě 者

It is frequently true that nominal phrases terminating in 者 can be long and complex. In English, these phrases are more clearly signaled by the structure of the relative clause (as in, “people *who* . . .,” “the one *which* . . .”). Because English places the Root element of

the phrase at its beginning, it is clear that what follows is a modifying clause and what it modifies.

In WYW, the Root is the *zhi rén* 之人, *zhi shì* 事 etc. that is embedded in the terminal 者 – the Root is at the *end*, and in all but the most simple 者 phrases it may be necessary to read *back* to identify just what portion of the sentence modifies the 者. For example, the noun phrase:

古之欲明明德於天下者

embeds an S-V-O structure. This structure may be difficult to detect, however, because of the complexity of the phrase. Context indicates that the noun created by the phrase is the subject of the longer sentence, and that this subject must be a person: thus 者 must be interpreted as 之人. In this case, we have a choice of either interpreting the initial characters 古之 as a sentence adjunct (古) with an added 之 supplied, or as a partitive form with the last element ellipsed (古之人).

### 9.3 Preposed object after a negative

It is often the case that the object of negated verb is placed before the verb. This may be true with the negatives *bù* 不, *wú* 毋, and *wèi* 未. In the cases of the first two, the alternative forms *fú* 弗 and *wù* 勿 embed the preposed object. This does not happen in the case of 未. The phrase *wèi zhi yǒu* 未之有 that we encounter here is a very common one.

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### Written Exercises

I. Translate into English:

1. 物有大小事有吉凶欲明於此必就有道者
2. 識鬼神之妙在求天下之微
3. 古之欲平天下者明乎必先齊貴賤之位而后可得太平
4. 有久學仁道而未得其要者至楚問巫者曰雖竭心之力猶有所疑如之何則可巫者笑曰誠欲善其心者必求道於己安可求諸巫乎
5. 宋有玄鳥飛至秦仰觀浮雲俯見百草曰誠善土也盍巢於此焉必反宋
6. 莊子呼弟子曰來將語如道之要弟子乃急走而待坐莊子不復語弟子曰敢問道於師曰方言之矣弟子曰予不明矣師所方言者無耳曰乃道之要

也

7. 射必專氣氣未專則執弓不正弓不正則矢不直矢不直而中鵠者未之有也
8. 老子有疾謂孔子曰余將卒矣雖然猶欲問道於子對曰嗚呼善問哉朝聞道夕死可矣

II. Translate into WYW; favor terseness over exactness:

1. Those who do not wish to make their reputations glorious throughout the world are few.
2. The essential aspect of my explanation lies in its making clear what is not clear.
3. What you have not yet made clear is the way to rectify a state.
4. If we were to make it so that everyone's station in life were equal, there would be chaos.
5. The never-ending cycle of life is the great way of the world.

**Supplementary Exercise Vocabulary**

明 *míng* \*(V) to understand, to make clear

就 *jiù* (V) to go to

妙 *miào* (Adj/SV) marvelous

微 *wēi* (Adj/SV) subtle, slight, imperceptible; (N) subtlety

賤 *jiàn* (Adj/SV) low status, cheap

貴賤 *guìjiàn*: (R+R) status

位 *wèi* (N) office, rank, role or status in society

太平 *tàipíng*: (N) grand peace, utopia

楚 *chǔ* (N) name of a major Zhou era state in the mid-Yángzǐ 楊子 River region

巫	wú	(N) a shaman
疑	yí	(V) to doubt; to suspect
己	jǐ	(Pronoun) oneself
諸	zhu	*(Fusion particle) a fusion of <i>zhi</i> 之 and <i>yú</i> 於; as a terminal particle, it is a fusion of <i>zhi</i> 之 and <i>hu</i> 乎.
宋	sòng	(N) name of a Zhou state in modern Hénán 河南 Province; name of a dynastic era (960-1279)
玄	xuán	(Adj/SV) dark, black, mysterious
飛	fei	(V) to fly
秦	qín	(N) name of a Zhou state in modern Shānxi Province; name of dynastic era (221-208 B.C.)
仰	yǎng	(V) to look up
觀	guan	(V) to observe
俯	fǔ	(V) to look down
呼	hu	(V) to call out, to call (someone)
弟子	dìzǐ	(N) disciple
如	rú	*(Pronoun) you
待	dài	(TV) to await; (IV) to wait
復	fù	(Adv) once again, further
方	fang	(Adv) just now (in the past); (Adj/SV) square; (N) a direction, a region
予	yú	(Pronoun) I (humble or false-humble form); apparently identical with pronoun <i>yú</i> 余 (see below; N.B. The character 予 is a loan; distinguish <i>yǔ</i> (V) to give)
耳	ěr	*(Terminal particle) fusion of <i>éryǐ</i>

射	<i>shè</i>	(V) to shoot (arrows); (N) archery
專	<i>zhuān</i>	(V) to concentrate
執	<i>zhí</i>	(V) to grip
矢	<i>shǐ</i>	(N) an arrow; (V) to swear an oath
中	<i>zhòng</i>	*(V) to hit the center, to hit the mark; (SV) to be on target (N.B. Distinguish from <i>zhong</i> 中, cognate in nominal and prepositional uses)
鵠	<i>gǔ</i>	(N) a bullseye
疾	<i>jí</i>	(N) an illness; (SV) to be ill; (Adv) quickly [similar to <i>jí</i> 急]
余	<i>yú</i>	(Pronoun) I (humble or false-humble form; see 予 above)
嗚呼	<i>wūhu</i>	(Exclamation) alas! oh! ahh! woohoo!
朝	<i>zhāo</i>	(N) morning [N.B. Cognate with <i>cháo</i> : (N) a dynasty, a court (which convened at dawn)]
夕	<i>xì</i>	(N) evening

## TEXT

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。

## Vocabulary

惠	<i>hùi</i>	(N) grace, munificence, favor  梁惠王 Liáng Hùi Wáng: king of the state of Liáng (Wèi 魏) 370-319 B.C.
盡	<i>jìn</i>	(V) to exhaust; (SV) exhausted
河	<i>hé</i>	(N) a river (in Classical texts, <i>hé</i> generally denotes the Yellow River [Húang Hé], other waters and the generic term river being denoted by <i>shuǐ</i> 水 and <i>chuan</i> 川)
內	<i>nèi</i>	(Prep) within, in  河內 Hénèi: The region north of the confluence of the Yellow and Lùo 洛 Rivers
移	<i>yí</i>	(V) to move, to shift, to transfer
東	<i>dong</i>	(N) the east; (Adj/SV) east  河東 Hédong: The region just east of the bend of the Yellow River
粟	<i>sù</i>	(N) unthreshed grain, rice, millet
察	<i>chá</i>	(V) to investigate into; (SV) insightful
鄰	<i>lín</i>	(Adj) neighboring; (N) neighbor, neighborhood
政	<i>zhèng</i>	(N) government, governance, administration
如	<i>rú</i>	*(V) to resemble; (Adv) if
用	<i>yòng</i>	*(V) to employ, use; (N) expenses, expenditures
加	<i>jiā</i>	*(SV adjunct) when <i>jiā</i> precedes an SV, it gives the SV a verbal force: 加高 to become tall/taller; 加白 to become white/whiter
戰	<i>zhàn</i>	(N) warfare; (V) to make war, to go into battle
喻	<i>yù</i>	(N) a metaphor; (V) to understand, to cause to understand (through a verbal device such as an argument or metaphor)

填	<i>tían</i>	(V) to boom like a drum
	填然	<i>tíanrán</i> : (Adv) in the manner of a drum booming
鼓	<i>gǔ</i>	(N) a drum; (V) to beat a drum, to encourage, to drum troops to battle
兵	<i>bīng</i>	(N) a weapon, a soldier
刃	<i>rèn</i>	(N) the edge of a blade
接	<i>jiē</i>	(V) to adjoin, to come into contact, to receive
甲	<i>jiǎ</i>	(N) a shell (generally of a turtle), armor
曳	<i>yì</i>	(V) to drag
步	<i>bù</i>	(N) a pace, a step; (V) to walk
直	<i>zhí</i>	*(Adv) simply, only
望	<i>wàng</i>	(V) to gaze, to look in the distance, to look towards, to hope, to expect

## Grammar and Notes

### 10.1 Nominization of a prepositional phrase

The opening phrase of the king's question is difficult to analyze grammatically. The key is to note that the *yě* 也 is a topic marker. Within the topic, the nominalizing *zhī* 之 governs the prepositional phrase *yú guó* 於國. To translate the topic, it is necessary to make the prepositional phrase into a noun phrase.

### 10.2 The function of *rán* 然

**a.** In this text, *rán* 然 functions somewhat differently from the way we have encountered in before. Here, its meaning is close to “thus” or “similar.” In fact, the closest equivalent phrase would be *rú cǐ* 如此 where *rú* carries the meaning of “to resemble” (“resembles this”).



b. *Rán* 然 often functions as an adverbial *suffix* that may turn an adjective or even a verb into an adverb. In this passage, the term *tíanrán* 填然 is an example of this function. In other texts, precisely the same function is performed by *rú* 如. As adverbial suffixes, both worlds function much like *-ly* in English.

### 10.3 Complex sentence adjuncts (hidden “if . . . then . . .” structures)

In the sentence

察鄰國之政無如寡人之用心者

it is difficult to link the first phrase, governed by the verb *chá* 察, with the second, governed by the verb *wú* 無. The first phrase may be taken as a complex sentence adjunct, conveyed in English by an initial phrase, “Under the conditions of,” as in: “Under the conditions of looking into (察) X, there lacks (無) Y.” In both English and WYW, this would be more simply (and accurately) conveyed by taking the sentence as an “if . . . then . . .” sentence: “If [one] looks into X, then there lacks Y.” In the WYW, this solution would involve positing an ellipsed *zé* 則.

### 10.4 Radical ellipsis

In the opening portions of Mencius’s speech, we once again encounter the type of radical ellipsis we saw at the close of Text 8. To help make the text scan, you should know that its rhetoric suggests that once Mencius begins employing his battle metaphor our imaginations are supposed to supply hand and body gestures that a speaker might use to clarify the narrative flow.

## Written Exercises

I. Translate the following tale from the pre-Qín (*xian-Qín* 先秦) text *Hán Feizi* 韓非子

哉。之臣不察之患也。且人所急無如其身。不能自使其無死。安能使王長生。大怒誅之。王不知客之欺已而誅學者之晚也。夫信不然之物而誅無罪。客有教燕王爲不死之道者。王使人學之。所使學者未及學而客死。王

## Supplementary Exercise Vocabulary I

韓 *hán* (N) a pre-Qín warring state

客 *kè* \*(N) a retainer, retainers

Note: In “feudal” China (primarily pre-Qín, pre-221 B.C.), men of wealth and power often supported *kè* at their household-palaces. *Kè* generally included warriors, scholars, or other types who might be of use to a ruler or warlord.

燕 *yan* (N) a swallow (bird)

燕 Yan: name of an Eastern Zhou period state

及 *jí* \*(V) to reach to, to have time to

誅 *zhu* (V) to punish by execution

欺 *qi* (V) to deceive

急 *jí* \*(V) to be anxious about

自 *zì* \*(Adv) oneself, spontaneously, naturally

## II. Translate the following sentences into English

1. 予未嘗見好死者人不得免焉耳

2. 雖不及為王學長壽之道猶未必誅之其晚求仙道果無害矣
3. 長壽不死莫能得之歟然佛徒以死為不死
4. 凡欲免於短命必禱於司命之神
5. 命長而身衰何益哉生之樂當養諸己勿求於方士

### Supplementary Exercise Vocabulary II

嘗	<i>cháng</i>	(Adv) once in the past
		未嘗 <i>wèicháng</i> : never (in the past) [N.B. 未嘗不 <i>wèichángbù</i> : has never failed to . . .]
為	<i>wèi</i>	*(Verb auxiliary) on behalf of
仙	<i>xian</i>	(N) an immortal being; (Adj/SV) immortal
果	<i>guǒ</i>	(Adv) in the end, as a result (usually as expected), after all; (N) fruit
佛	<i>fó</i>	(N) the Buddha
徒	<i>tú</i>	(N) a follower; (Adv) vainly
凡	<i>fán</i>	(Adnoun) in all cases [of X], generally for all [X]
短	<i>duǎn</i>	(Adj/SV) short, brief
命	<i>mìng</i>	*(N) lifespan
禱	<i>dǎo</i>	(V) to pray
司	<i>sī</i>	(V) to supervise, to manage
益	<i>yì</i>	(V) to increase; (N) an increase, an improvement
方	<i>fang</i>	*(N) a method, a prescription
		方士 <i>fangshì</i> : (N) any master of mantic arts, immortalism, or sorcery

Text 11 from *Zhuangzi* 莊子, *Ràng wáng piān* 讓王篇 (節選)

The *Zhuangzi* was probably compiled during the 4<sup>th</sup> and 3<sup>rd</sup> centuries B.C. and it may represent the earliest ideas of the school of thought that later became known as *Dào* 道家, or Daoism. One of the beliefs common to this school was that personal safety lay in political obscurity, and that the struggle for political power was a waste of one's life. The *Ràng wáng* 讓王 ("Abdicating kings") chapter of the text recounts tales of kings and commoners who exemplify the ideal of political withdrawal. The story of Sheep-slaughterer Yü 說 that appears below is a selection from this chapter. Although its ideas are in line with many aspects of Daoism, it also shows regard for certain types of Confucian ideas, including the "rectification of names" concept, the interest in correlating merit and rewards, and the use of precision in discourse to make a political point. In terms of the combination of ideas and narrative rhetoric, it is more complex than other texts we have read so far.

楚昭王失國。屠羊說走而從於昭王。昭王反國。將賞從者。及屠羊說。屠羊說曰。大王失國。說失屠羊。大王反國。說亦反屠羊。臣之爵祿已復矣。又何賞之言。王曰。強<sup>上</sup>之。屠羊說曰。大王失國。非臣之罪。故不敢伏其誅。大王反國。非臣之功。故不敢當其賞。王曰。見之。屠羊說曰。楚國之法。必有重賞大功而後得見。今臣之知不足。以存國。而勇不足以死寇。吳軍入郢。說畏難而避寇。非故隨大王也。今大王欲廢法毀約。而見說。此非臣之所以聞天下也。王謂司馬子綦曰。屠羊說居處卑賤。而陳義甚高。子其為我延之。以三旌之位。屠羊說曰。夫三旌之位。吾知其貴於屠羊之肆也。萬鍾之祿。吾知其富於屠羊之利也。然豈可以貪爵祿。而使吾君有妄施之名乎。說不敢當。願復反吾屠羊之肆。遂不受也。

三旌。司馬本作三珪。云諸侯之三卿皆執珪者。

## Vocabulary

讓 *ràng* (V) to abdicate, to cede, to give way

昭 *zhao* (V) to shine, to reflect on

楚昭王 Chǔ Zhao Wáng: King Zhao of Chǔ

*Note: King Zhao ruled the powerful state of Chǔ during the early fifth century B.C. Early in his reign, armies from the neighboring state of Wú 吳 invaded Chǔ and occupied its capital city, driving King Zhao into exile. Only after several years did Wú's armies withdraw, allowing the king to return.*

屠 *tú* (V) to butcher, to slaughter, to massacre

羊 *yáng* (N) sheep (Note that the printed graph uses a slightly variant form.)

屠羊 *túyáng*: (N) a sheep-butcher, a seller of lamb meat, a butcher's market stall

說 *\*yùe* (V) to be pleased [regularly written 悅; 說 is a cognate variant (reconstructed in Old Chinese as 說 \*lhot / 悅 \*lot). [Note: the character form appearing in your text is a common print variant.]

屠羊說 Túyáng Yùe: (Name) Sheep-butcher Yue

*Note: In your text, the normal character for yùe 悅 has been added by an annotator; it appears in small print immediately after the original text character.*

從 *zòng* \*(V) to travel as a follower, to travel in someone's party (Cognate with *cóng*: to follow, to come after)

賞 *shǎng* (V) to reward; (N) a reward

祿 *lù* (N) stipend, salary

復 *fù* \*(V) to return, to restore, to repeat

強 *qiáng\** (V) to compel, coerce [distinguish cognate *qíang*: (Adj/SV) strong]. N.B. In your text, the term *shǎngsheng* 上聲 (third tone) appears in small print, a standard way to alert readers to a *pòyīn* 破音 reading.

*Note that the use of zhi 之 in this phrase indicates that the butcher is not present; throughout the king and the butcher speak through an intermediary.*

- 伏 *fú* (V) to lie in concealment, to prostrate oneself, to submit to [penalties]
- 誅 *zhu* \*(N) punishment
- 功 *gong* (N) merit, accomplishment
- 當 *dàng* \*(V) to occupy a role, to play a part, to be suited for a role or for some good
- 見 *xiàn* \*(V) to appear in audience, to cause someone to appear in audience [N.B. Although the underlying word in this case is normally represented by the graph 現, in this context, 見 is used; cognate *jìan* (to see) denotes the act of the superior, who “receives” an inferior in audience, as below]
- 法 *fǎ* (N) laws, codes, ordinances, a model, a mold
- 重 *zhòng* \*(Adj/SV) heavy, weighty, important
- 存 *cún* (V) to protect, to preserve, to store
- 勇 *yǒng* (N) bravery, courage; (Adj/SV) brave
- 死 *sǐ* \*(V) to die for something [here, to die at the hands of someone for something]
- Note that the printed character is a somewhat different graph form. This is true for the next two new vocabulary items as well.*
- 寇 *kòu* (N) bandits
- 吳 *wú* (N) a late Zhou period state east of Chǔ, at the mouth of the Yangtze 揚子 River
- 軍 *jun* (N) an army
- 郢 *yǐng* (N) a city, the capital of Chǔ, near present day Shashì 沙市, west of Wǔhàn 武漢
- 故 *gù* \*(Adv) on purpose, intentionally, with principal intent to

- 廢 *fèi* (V) to discard, to cast away
- 約 *yue* (N) a code, a promise, a constraint; (V) to tie, constrain, promise
- 見 *jiàn* \*(V) to see, to receive in audience
- 聞 *wèn* \*(V) to become known [cognate with *wén*: (V) to hear, to learn]

*Note: In some editions of the Zhuangzi, the word yú 於 appears after wèn 聞; this makes the grammar more straightforward and is clearly the correct text.*

- 綦 *qí* (Adj) multicolored (of woven fabric)

司馬子綦 Simǎ Zǐqí: (Name) a minister to King Zhao

- 卑 *bei* (Adj/SV) humble, lowly
- 陳 *chén* (V) to set forth, to describe
- 其 *qí* \*(Particle) when *qí* appears at the head of a verbal phrase, it sometimes carries a light rhetorical sense suggesting appropriateness, something like “why don’t we . . .” in English (cf. Lesson 4 gloss). Some interpreters read this character as *qí* 綦, which, in combination with the previous word, simply makes it refer to Simǎ Zǐqí (thus meaning “you”).
- 延 *yán* (V) to prolong, to invite; here: to invest
- 旌 *jīng* (N) a banner
- 三旌 *san jīng*: the Three Banners; emblems of the highest dignitaries of state
- 肆 *sì* (N) a stall (in a market)
- 鍾 *zhong* (N) a measure of grain
- Note the variant form of the graph qǐ 豈.*
- 貪 *tan* (V) to covet, to be greedy for; (Adj/SV) greedy
- 妄 *wàng* (Adv) recklessly, blindly

施 *shī* (V) to implement, to carry out, to bestow

願 *yuàn* (AV) to be willing to, to wish to

遂 *sùi* (Adv) subsequently

Vocabulary for the closing commentary

本 *běn* \*(N) edition of a text (here, the commentator refers to a “Simǎ 司馬 edition” of the *Zhuangzi*)

作 *zuò* (V) to make, to do, to stand up, to start up

珪 *guī* (N) a type of ceremonial jade

諸侯 *zhūhóu* (N) the various lords; a term referring collectively to the rulers of the many states of the late Zhou Dynasty period

三卿 *sānqīng* (N) high ministers (some early feudal states had three chief ministerial offices at their courts, hence this term)

執 *zhí* \*(V) to possess (used for signs of high office, derived from the basic meaning of “to grasp, hold,” which may apply here)

### Grammar and Notes

#### 11.1 *Yòu hé shǎng zhī yán* 又何賞之言 (pattern: *hé X zhī yǒu* 何 X 之有)

This phrase is an idiomatic formulation of the root phrase *yǒu hé X* 有何 X: “what X is there?” a common rhetorical question form. The added 之 is, strictly speaking, a partitive, and the reformulation of the simple root phrase suggests an intermediate step (which never actually occurs, hence the asterisk preceding it): \*有 X 之何者: (literally and awkwardly) “what member of X-group is there?” 何 X 之有 is a common pattern and you should be able to recognize its meaning. Here, the *yòu* 又 (in addition) and the substitution of verb *yán* reflect ways in which the pattern may be adapted.

#### 11.2 Ellipsis

The phrase

此非臣之所以聞〔於〕天下也



is problematic. To make it intelligible, we must supply *yù* 欲 after the 所. Reading the sentence in this way, the awkwardness of the rhetoric makes clear why an author would prefer to ellipsis the 欲, despite the ambiguity created.

### 11.3 Use of *ér* 而 for rhetorical stress

豈可以貪爵祿而使吾君有妄施之名呼

In this sentence, the use of the conjunction *ér* 而, which links two verbal phrases, suggests that *yǐ* 以 should be interpreted as a full verb, “to take,” with the Auxiliary Verb/Verb pair *shǐ X yǒu* 使 X 有 forming an independent clause. However, this is clearly not the case. *Yǐ* 以 is functioning as a coverb (“on account of”) and *ér* 而 is simply added as a rhetorical device to slow down the sentence and add stress to the latter portion. This use of 而 is common; no precisely parallel device exists in English.

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### Written Exercises

I. Translate the following text (from *Hán Feizi*) into English:

客有為齊王畫者齊王問曰畫孰最難者曰犬馬最難孰易者曰鬼魅最易夫犬馬人所知也旦暮罄於前不可類之故難鬼魅無形者不罄於前故易之也

II. Answer the following questions about the exercise tale using WYW

1. 客何以言畫鬼魅易而畫犬馬難?
2. 犬馬旦暮罄於前則何以不易類乎?
3. 而以客所語者為誠然乎

### Supplementary Exercise Vocabulary

畫	<i>huà</i>	(V) to draw, to paint; (N) a painting, a brush stroke
孰	<i>shú</i>	(Interrogative pronoun) who, which [as “who,” <i>shú</i> is used like <i>shéi</i> 誰]
最	<i>zùi</i>	(Adv) the most

易	<i>yì</i>	(Adj/SV) easy, simple
魅	<i>mèi</i>	(N) a demonic being
旦	<i>dàn</i>	(N) dawn
暮	<i>mù</i>	(N) dusk, evening
		旦暮 <i>dàn-mù</i> : (R+R Adv) morning and night: always, constantly
罄	<i>qìng</i>	(V) to appear completely, to appear in large numbers, to be used up
前	<i>qián</i>	*(N) front, the area in front
類	<i>lèi</i>	(V) to imitate according to type, to categorize; (N) category, type
形	<i>xíng</i>	(N) physical form, shape
而	<i>ér</i>	*(Pron) you

Text 12      *Zhànguó cè* 戰國策, *Qí cè* 齊策 (節選)馮諼為孟嘗君市義      *Féng Xuan wèi Mèngcháng Jun shì yì*

The text for this lesson is a very famous tale composed during the pre-Qín era, probably in the late third century B.C. It tells the story of an actual patrician Prime Minister of the state of Qí 齊, *Tían Wén* 田文, also known as Lord *Mèngcháng* 孟嘗君, and one of his retainers, a poor commoner named *Féng Xuan* 馮諼. *Tían Wén* flourished about 300 B.C. He belonged to the ruling clan of Qí, and was known throughout eastern China as the greatest patron of swordsmen, scholars, and jacks-of-all-trades who had ever lived. He valued his great assembly of hundreds of retainers above all else, and was famous for treating them with generosity and respect. There are a number of surviving tales about his willingness to accept even apparently worthless men into his entourage, only to have them perform some unique and indispensable function at some later time. The *Féng Xuan* tale is the best of these.

This text itself is longer than others we have read and includes many difficult points where one must be guided more by context than by the normal limits of word-meaning or grammatical form. It helps to understand that men of *Féng Xuan*'s humble position often desired to become retainers of a patrician lord for economic reasons – lords provided retainers with food, shelter, status, and often enough income to allow them to support family members away from the lord's compound. Retainers differed in benefits and in the status accorded to them. Most retainers were expected to provide military skills for the lord's private army or administrative skills to help run the lord's extended household. Those who were most adept at these pursuits were generally housed together in higher class quarters and afforded signs of favor, such as special clothes, weapons, chariots, or food. The society of retainers understood the correspondence between merit and treatment, although they also understood that there were cases of exceptions (sometimes "jester" type retainers seem to have received special treatment, which may explain some of the background to this tale).

Warlords like *Tían Wén* sustained their wealth on the basis of hereditary estates that had been granted to their families in generations past. In the case of *Tían Wén*, although the story opens with him living near the capital of Qí in northern Shandong, where he served as Prime Minister, his lavish lifestyle is actually sustained by the income produced by farmers in the region of *Xue* 薛, far away in central Shandong, where the lord's hereditary fief was located and where his family's permanent residence lay. Clearly, *Tían Wén* had long had little to do with this faraway source of his income, living permanently in his palatial quarters in the north. However, he would have needed periodically to have his staff travel to *Xue* to extract from its residents the income that sustained him. His tenants in *Xue*, like many farmers of the time, would have been permanently bound to their lord not by loyalty, but by the fact that virtually all peasant families would have, over time, fallen deeply in debt to the lord of their land, most likely due to the fact that in years of poor harvest, their inability to pay the full fixed rent on their land would have been charged as an interest-paying loan from the lord, due the following year. This type of situation was the norm in early and traditional China. *Féng Xuan*'s response to this situation, which forms the pivot of this tale, was clearly formulated as a rebuke by the writer to the patrician caste of early China.

## TEXT

齊人有馮諼者，貧乏不能自存，使人屬孟嘗君，願寄  
 食門下。孟嘗君曰：「客何好？」曰：「客無好也。」曰：「客何能？」  
 曰：「客無能也。」孟嘗君笑而受之，曰：「諾。」左右以君賤之也，  
 食以草具。居有頃，倚柱彈其劍，其一本無歌曰：「長鋏歸  
 來乎，食無魚。」左右以告。孟嘗君曰：「食之。」比門下之客，  
一本客上居有頃，復彈其劍，歌曰：「長鋏歸來乎，出無  
 車。」左右皆笑之，以告。孟嘗君曰：「爲之。」駕比門下之車，  
 客於是乘其車，揭其劍，過其友，曰：「孟嘗君客我，後有  
 頃，復彈其劍，歌曰：「長鋏歸來乎，無以爲家。」左右皆  
 惡之，以爲貪而不知足。孟嘗君問馮公有親乎？對曰：「  
 有老母。」孟嘗君使人給其食用，無使乏。於是馮諼不  
 復歌。後孟嘗君出記問門下諸客，誰習計會，能爲文，  
 收責於薛者乎？馮諼署曰：「能。」孟嘗君怪之，曰：「此誰也？」  
 左右曰：「乃歌夫長鋏歸來者也。」孟嘗君笑曰：「客果有  
 能也，吾負之，未嘗見也。」請而見之，謝曰：「文倦於事，憤  
 於憂，而性憊愚，沉於國家之事，開罪於先生，先生不  
 羞，乃有意欲爲收責於薛乎？馮諼曰：「願之。」於是約車  
 治裝，載券契而行。辭曰：「責畢收，以何市而反？」孟嘗君  
 曰：「視吾家所寡有者。」驅而之薛，使吏召諸民當償者，  
 悉來合券。券徧合，起矯命，以責賜諸民，因燒其券，民  
 稱萬歲。長驅到齊，晨而求見。孟嘗君怪其疾也，衣冠  
 而見之，曰：「責畢收乎？來何疾也？」曰：「收畢矣。以何市而  
 反？」馮諼曰：「君云：『視吾家所寡有者。』臣竊計君宮中積  
 珍寶，狗馬寶外廐，美人充下陳，君家所寡有者以義  
 耳。竊以爲君市義，孟嘗君曰：『市義柰何？』曰：『今君有區  
 區之薛，不拊愛子其民，因而賈利之。臣竊矯君命，以  
 責賜諸民，因燒其券，民稱萬歲，乃臣所以爲君市義  
 也。』孟嘗君不說，曰：「諾。」先生休矣。後暮年，齊王謂孟嘗  
 君曰：「寡人不敢以先王之臣爲臣。」孟嘗君就國於薛，  
 未至百里，民扶老攜幼迎君道中。孟嘗君顧謂馮諼  
 先生，馮諼曰所爲文市義者，乃今日見之。

## Vocabulary

策	<i>cè</i>	(N) a bamboo strip with text, a record, a volume of a book; a plot, intrigue; (V) to plot  戰國策 <i>Zhànguó cè</i> : The title of a book compiled <i>ca.</i> 3 <sup>rd</sup> century B.C. The text presents its tales state by state; this story is from the section on Qí
馮	<i>féng</i>	(N) a surname
諛	<i>xuan</i>	(V) to deceive  馮諛 <i>Féng Xuan</i> : name of a retainer to Lord Mèngcháng
貧	<i>pín</i>	(Adj/SV) poor, destitute
乏	<i>fá</i>	(Adj/SV) to be lacking (in something, in things); (N) a lack
屬	<i>shǔ</i>	*(V) to attach, to be attached, to be a subordinate to
孟嘗君		Mèngcháng Jun: Lord Mèngcháng; Tían Wén 田文, a high patrician and prime minister of the state of Qí
寄	<i>jì</i>	(V) to entrust, to depend on  寄食 <i>jìshí</i> : (V-O) to depend on for food, live at the expense of
門	<i>mén</i>	(N) gate (may refer to a leader's establishment, a scholar's teaching tradition, etc.)  門下 <i>ménxià</i> : (Noun-complement) at one's gate; (N) retainer, student
好	<i>hǎo</i>	*(V) to be skilled (at something) [distinguish <i>hào</i> : (V) to like]
受	<i>shòu</i>	*(V) to receive as a dependent or student
諾	<i>nùo</i>	(Exclamatory adjective) OK (indicates tepid approval)
左	<i>zǒu</i>	(N) left
右	<i>yòu</i>	(N) right

左右 *zǔoyòu*: (R+R Noun) attendants (lit.: those to the left and right of a ruler)

- 食 *sì* \*(V) to feed, esp. used for animals (cognate: 食 *shí*: (N) food; (V) to eat)
- 草 *cǎo* \*(Adj/SV) coarse
- 具 *jù* (N) implements, provisions; (V) to provide
- 頃 *qǐng* (N) a short space of time, awhile
- 倚 *yǐ* (V) to lean on, to rely on [used much like 依 *yī*]
- 柱 *zhù* (N) a pillar
- 彈 *tán* (V) to make a tapping sound, to pluck (as with the string of an instrument)
- 劍 *jiàn* (N) a sword
- 歌 *gē* (V) to sing; (N) a song
- 鍔 *jiá* (N) a sword hilt, a sword
- 魚 *yú* (N) fish
- 比 *bǐ* (CV) in the manner of, like, on a par with; (V) to compare
- 駕 *jià* \*(V) to yoke horses to a chariot, to ride horses, to drive a chariot; (N) a chariot with horses yoked to it
- 於是 *yúshì* (Prep.-pronoun) thereupon
- 乘 *chéng* (V) to mount a chariot [N.B. *shèng*: (M) measure for chariots]
- 揭 *jiē* (V) to raise up in the air
- 過 *guò* \*(V) to pass by, to surpass
- 知足 *zhī zú* (V-O) to know when something is enough, to be satisfied with what is appropriate

公	<i>gong</i>	*(Pronoun) an honorific form of address: you, Sir (may be modified by a surname; “ <i>Féng Gong</i> ” would be similar to “you, Sir, Mr. Féng”)
給	<i>jǐ</i>	(V) to provide, to provide for [N.B. pronunciation differs from MC ( <i>gěi</i> )]
出	<i>chu</i>	*(V) to take out, to bring out
習	<i>xí</i>	(V) to practice, to rehearse; (Adv) be practiced in
計	<i>jì</i>	(V) to calculate, to plan, to determine; (N) a calculation, a plan
會	<i>kùai</i>	(N) a calculation (an extended meaning of cognate <i>hùi</i> : to come together, probably in the sense of making accounts “match up”)  計會 <i>jikùai</i> : (V-O) to keep accounts; (N) accounting
文	<i>wén</i>	The personal name of Mèngcháng Jun (Tían Wén 田文) [one’s personal name was a form of humble first-person pronoun (as a second-person pronoun, it reflects intimacy and informality)]
收	<i>shou</i>	(V) to collect, to harvest
責	<i>zhài</i>	(N) a debt
薛	<i>xue</i>	(N) a place in Shantung Province, an old state absorbed by Qí where the estate lands of Lord Mèngcháng were located
署	<i>shù</i>	(V) to write one’s name (this indicates the lord’s question was conveyed to his retainers and written responses requested)
怪	<i>guài</i>	(Adj/SV) extraordinary, strange; (V) to take as strange; (N) a strange event
負	<i>fù</i>	(V) to carry on the back, to turn one’s back on, to ignore
謝	<i>xiè</i>	(V) to apologize, to make excuses, to decline [N.B. generally <i>not</i> “to thank”]
憤	<i>kù</i>	(SV) anxious, fretted
憂	<i>you</i>	(N) cares, worries; (V) to be anxious over, to worry

性	<i>xìng</i>	(N) human nature, a thing's nature, a person's disposition; (Adv) by nature
憊	<i>nùo</i>	(Adj/SV) weak, timid, ineffectual [N.B. the character used here is an allograph; the regular character for this word is written: 懦]
愚	<i>yú</i>	(Adj/SV) ignorant, stupid
沉	<i>chén</i>	(V) to sink, to be sunk in
開	<i>kai</i>	(V) to open  開罪 <i>kai zùi</i> : (V-O) to commit an offence  先生 <i>xiansheng</i> : (Pronoun) you (honorific)
羞	<i>xiu</i>	(V) to feel ashamed (of), to be embarrassed (by)
約	<i>yue</i>	*(V) to make an appointment, to arrange, to reserve
裝	<i>zhuang</i>	(V) to pack, load; (N) baggage
載	<i>zài</i>	(V) to load, carry, transport
券	<i>quàn</i>	(N) a written contract slip divided in half, each party retaining one portion
契	<i>qì</i>	(N) a token or talley, a contract  券契 <i>quànqì</i> : the tallies for debts held by Lord Mèngcháng
辭	<i>cí</i>	(N) words; (V) to take leave, to apologize
畢	<i>bì</i>	(V) to be completed, to complete; (Adv) completed V-action
市	<i>shì</i>	*(V) to buy at market
視	<i>shì</i>	(V) to see, to look (here, find out by looking)
驅	<i>qu</i>	(V) to gallop
之	<i>zhi</i>	*(V) to go to, to reach
吏	<i>lì</i>	(N) a minor official, a runner



償	<i>cháng</i>	(V) to repay a debt
悉	<i>xī</i>	(Adv) all
合	<i>hé</i>	(V) to join, to put together, to cooperate
徧	<i>biàn</i>	(Adv) all, everywhere, completely
矯	<i>jiǎo</i>	(V) to forge, to pretend to have, to arrogate, to straighten
賜	<i>sì</i>	*(V) to give, to present
因	<i>yīn</i>	(Adv) accordingly
燒	<i>shāo</i>	(V) to burn
稱	<i>chēng</i>	(V) to call, refer to, praise
到	<i>dào</i>	(V) to arrive at
晨	<i>chén</i>	(N) the morning; (V) to become morning
疾	<i>jí</i>	*(SV) fast; (Adv) quickly
衣	<i>yī</i>	*(V) to put on clothes [cognate with <i>yī</i> : (N) tunic, clothes]
冠	<i>guān</i>	(V) to put on a hat [cognate with <i>guan</i> : (N) a ceremonial hat]
竊	<i>qiè</i>	(V) to rob, steal; (Adv) by stealth (polite term for “dared to,” similar to polite use of <i>gǎn</i> 敢, still current in MC)
積	<i>jī</i>	(V) to accumulate, to store up
珍	<i>zhēn</i>	(Adj) precious
狗	<i>gǒu</i>	(N) dog
實	<i>shí</i>	(V) to fill, to be full; (Adv) truly, in fact; (SV) real, full
外	<i>wài</i>	(N/Adj) outside, outside of
厩	<i>jiù</i>	(N) a stable

- 充 *chong* (V) to fill, to be full
- 陳 *zhèn* \*(N) a line of people, a battle array  
 下陳 *xìazhèn*: lower ranks of people, attendants (here, female consorts)
- 奈 *nài* (V) to deal with something (奈 most often occurs in the set phrase 奈之何, equivalent to 如之何: “how can this be handled?”)
- 區 *qu* (V) a region, a division, a district  
 區區 *ququ*: (Adj/SV) small, as in a tiny division; tiny
- 拊 *fǔ* (V) to stroke, give comfort to; (Adv) comfortingly
- 子 *zì* \*(V) to treat as one’s child [cognate with (N) *zǐ*]
- 賈 *gǔ* (V) to buy; (N) a merchant; (Adv) [to V] like a merchant
- 利 *lì* \*(V) to treat as (for) profit
- 休 *xiū* (V) to rest, to cease
- 朞 *jī* (N) a full period, a full year [also written 期; but distinguish from *qí*: (N) a period of time; (V) to plan, set a time, hope for]  
 朞年 *jī nián*: (N) the period of a full year
- Note: The context for the events narrated here is that the king of Qí who had made Lord Mèngcháng his Prime Minister had died, and a new king, unfriendly to Lord Mèngcháng, had succeeded to the throne.*
- 就國 *jiùguó*: (V-O) to go to one’s fief, to retire to one’s estate
- 扶 *fú* (V) to support (a person to stand or rise), to assist
- 攜 *xi* (V) to hold or lead by the hand
- 幼 *yòu* (Adj/SV) young; (N) a youth, one’s childhood
- 迎 *yíng* (V) to meet, to receive, to welcome
- 乃 *nǎi* \*(Conj) equivalent to *zé* 則, in the sense of, “well . . .”

## Grammar and Notes

### 12.1 Ellipsed object (line 1) 使人屬孟嘗君

We must supply an ellipsed *zhi* 之 after the main verb (as its object).

### 12.2 (lines 3-4) 左右以君賤之也食以草具

The passage will scan as is, but the meaning seems more cogent if a *wéi* 為 is supplied after *yǐ* 以 in the first phrase.

### 12.3 Interlinear critical notes (lines 4, 6, and 31)

In these lines, the editors of the text have noted that in each of these spots there exists an edition of the text that differs slightly. The difference is noted. In the case of line 31, the editor of the variant edition is cited by name.

### 12.4 *Lái* 來 as a verb suffix (line 5)

In the verbal expression *gui lái* 歸來, 來 functions as a complement to 歸, indicating directionality. Literally, the two characters form a compound verb: “to return-come.” In MC, the suffixed complement would be the more logical *qù* 去.

### 12.5 Ambiguous use of *wéi/wèi* 為 (line 7)

In the phrase: 為之駕, the verb 為 may be interpreted in two ways. It may be read as the coverb *wèi* (on behalf of), in which case, 駕 must be given a verbal sense: “yoke horses to a chariot.” The sentence then would read, “On his behalf, yoke horses to a chariot.” It is equally likely that we should read the word as the full verb *wéi*: “to make.” In this case, the 之 becomes the indirect object preceding the direct object 駕: “Make him a yoked chariot.” (Look for this same ambiguity in the exercise text.)

### 12.6 Suppressed nominalizers (line 9) 無以為家

*Wú* 無 modifies noun phrases (“to lack N”). Here, the phrase that follows is verbal, and we must supply either a *sǒu* 所 or a *zhě* 者 to nominalize it.

### 12.7 Loan usage (line 11) 無使乏

In this phrase, *wú* is serving as a loan for *wù* 勿: “do not V it,” (勿 V 之) which as we have seen many times may be employed in indirect speech (勿 here governs the pre-pivotal verb *shǐ* 使, rather than the main stative verb, thus the fuller form would be 勿 *V*<sub>1</sub> 之 *V*<sub>2</sub>).

**12.8 Passive form (lines 15-16) 文倦於事憤於憂**

In these phrases, two SV forms are followed by *yú* 於, which has the effect of rendering them passive forms: “I, Wén, have been SV’ed by X.”

**12.9 Ellipsed partitive (line 19) 召諸民當償者**

This phrase requires that we supply a partitive *zhi* 之.

**12.10 Displacement for rhetorical emphasis (line 24) 君家所寡有者以義耳**

In this sentence, the grammar is most simply explained by assuming a root sentence where the *yǐ* 以 follows the *sǔo* 所 and a *wéi* 為 follows the *yǐ* 以 “that which constitutes X” (所以為寡有者). The ellipsing of 為 and movement of 以 to govern the “revealed object” of 為 strengthens the force of the sentence. In the following sentence, on line 25, this sentence forms the ellipsed object of the coverb 以 (which may be understood as *yǐ* *cǐ* 以此).

**12.11 Ellipsed conjunction (line 26) 不拊愛子其民**

It would appear that there are three verbs in parallel here, but this is unacceptably awkward. If we posit an ellipsed *ér* 而 after *ài* 愛, then we can let *fǔ* 拊 play the role of an adverb and the phrase scans well.

**12.12 Regular loan words (line 28)**

As in several cases we have seen earlier, *shuo* 說 serves as an allograph of *yùe* 悅. Regularly interchangeable graphs of this sort are called *tongjǐazì* 通假字.

**12.13 Conventions of speech (line 29)**

The speech of the king follows conventions of polite excuse-making. Lord Mèngcháng is being fired by a new king, the son of the ruler who had appointed him Prime Minister.

**12.14 Ellipsis in a *sǔo* 所 phrase (line 31) 先生所為文市義者乃今日見之**

This is a difficult sentence to work out grammatically, although the context makes the meaning perfectly clear. One strategy would be to supply a *zhi* 之 after the verb *shì* 市.

## Written Exercise

Translate the following tale, also from the *Zhànguó cè*

卮酒。舍人相謂曰：數人飲之不足，一人飲之有餘。請  
 畫地爲蛇。先成者飲酒。一人蛇先成，引酒且飲之。乃  
 左手持卮，右手畫蛇，曰：吾能爲之足。未成，一人之蛇  
 成，奪其卮，曰：蛇固無足，子安能爲之足？遂飲其酒。爲  
 蛇足者，終亡其酒。

楚有祠者，祭祠賜其舍人。

## Supplementary Exercise Vocabulary

祠	<i>cí</i>	(N) a sacrifice; (V) to sacrifice
		祠者 <i>cízhě</i> : (N) (perhaps) a high ritual officer in the state of Chǔ, (perhaps) a nobleman who has just performed a ritual sacrifice
祭	<i>jì</i>	(N) a sacrifice; (V) to sacrifice (the note supplies this as a one word gloss for the less frequently encountered <i>cí</i> 祠)
舍	<i>shè</i>	(N) a house, a guest house, a dormitory for retainers; (V) to lodge
卮	<i>zhī</i>	(N) a goblet
酒	<i>jiǔ</i>	(N) wine
數	<i>shù</i>	(Adnoun) a number of, several
飲	<i>yǐn</i>	(V) to drink
餘	<i>yú</i>	(N) a leftover amount; (Adj/SV) leftover
蛇	<i>shé</i>	(N) a snake
成	<i>chéng</i>	(V) to complete, to make, to accomplish
引	<i>yǐn</i>	*(V) to draw towards one
且	<i>qiě</i>	*(Adv) to be about to (equivalent in this sense to <i>jiang</i> 將)
持	<i>chí</i>	(V) to grasp
足	<i>zú</i>	*(N) a foot
奪	<i>duó</i>	(V) to grab, to wrest, to seize
固	<i>gù</i>	(Adv) inherently, from the beginning, definitely, certainly
亡	<i>wáng</i>	(V) to die, to disappear (here, to make disappear: to lose)

## 1. 送別

王維

下馬飲君酒·問君何所之·君言不得意·歸臥南山陲·但去莫復問·白雲無盡時·

## 2. 夏日南亭懷辛大

孟浩然

山光忽西落·池月漸東上·散髮乘夜涼·開軒臥閑敞·荷風送香氣·竹露滴清響·  
欲取鳴琴彈·恨無知音賞·感此懷故人·中霄勞夢想·

## 3. 月下獨酌

李白

花間一壺酒·獨酌無相親·舉盃邀明月·對影成三人·月既不解飲·影徒隨我身·  
暫伴月將影·行樂須及春·我歌月徘徊·我舞影凌亂·醒時同交歡·醉後各分散·  
永結無情遊·相期邈雲漢·

## 4. 客至

杜甫

舍南舍北皆春水·但見群鷗日日來·花徑不曾緣客掃·蓬門今始為君開·盤餐市遠  
無兼味·尊酒家貧只舊醅·肯與鄰翁相對飲·隔籬呼取盡餘杯·

### Táng Regulated Verse: A Very, Very Brief Introduction

In this lesson, we consider brief works by four master poets of the Táng. The high value placed on artistic accomplishment during the Táng transformed poetry into a cultural industry. During the Táng, success as a *literatus* (*wénrén* 文人) depended on poetic accomplishment, and skill in poetic composition became a central element of the increasingly important examination system. Although poetry remained central to the ideal of the complete *literatus* in later dynasties, Táng poetry stands out in Chinese cultural history, and is often spoken of as China's greatest contribution to world literature.

Much, though not all, Táng poetry was composed in a form known as “regulated verse” (*lǜshī* 律詩), which became fashionable early in the dynasty. We do not have the time (nor I the expertise) to describe accurately the forms of regulated verse, but its constraints were impressive, and these paragraphs will characterize them in general terms.

Unlike traditional English language poetic constraints, which are generally confined to rhyme, meter, and genre type, Táng poets most frequently composed within grids that dictated a set word/syllable count (either five or seven per line), the allowable number of lines, the required rhyme scheme, thematic and rhetorical relationships governing couplets within the poem, and for almost every character, “tonal” constraints.

Middle Chinese, like modern Chinese, was a tone language: every word/character, when pronounced, was spoken with one of five possible tonal intonations: 1) a high flat tone (*yīn píngshēng* 陰平聲); 2) a high and rising tone (*yáng píngshēng* 陽平聲) – these two tones were ancestral to modern Mandarin first and second tones – 3) a low rising tone (*shàngshēng* 上聲, ancestor of MC third tone); 4) a falling tone (*qùshēng* 去聲, ancestor of MC fourth tone), and the “entering tone” (*rùshēng* 入聲), which ended in an unvoiced consonant: -p, -t, or -k. (In Mandarin, *rùshēng* has been lost, its words now being distributed among the other three MC tones.) In poetry, classes 1 and 2 were combined into a category called “level tone” *píngshēng* 平聲, chanted more slowly and at higher pitch than other words, and classes 3, 4, and 5 comprised the category called “slant tone” (*zè* 仄) words. In regulated poetry, there are closely prescribed rules for the allowable patterns of 平 and 仄 words in each line.

Below is a chart showing rules that govern a typical Táng poem, written in seven character regulated verse (there were actually multiple options each for composing five- and seven-character verse). This form requires eight lines, seven characters each, with the meaning matched to a rhythmic structure of 2-2-3 in each line. The poem's main rhyme is set in the first line, and echoed in lines 2, 4, 6, and 8, as indicated. Every line must



conform to a prescribed 平仄 tone scheme, and every pair of lines must also be symmetrical in grammar and general meaning, particularly the central couplets.

仄仄／平平／仄仄平 （韻）

平平／仄仄／仄平平 （韻）

平平／仄仄／平平仄

仄仄／平平／仄仄平 （韻）

仄仄／平平／平仄仄

平平／仄仄／仄平平 （韻）

平平／仄仄／平平仄

仄仄／平平／仄仄平 （韻）

Some deviations from this grid were tolerated, but if a poet altered the tonal pattern in one place, he was expected to compensate with a balancing change at an appropriate place elsewhere.

Bear in mind that in many cases, poems with such schemes were composed on a set theme, on the spur of the moment, at banquets where the poets had already drunk several pots of wine (or in a tiny examination booth a thousand miles from home, with one's entire future riding on the quality of one's composition), and you can get an idea of the poetic mastery of the Táng *literatus*.

**An example of Táng poetry.** The poem appearing on the following page is by an early Táng poet named Mèng Hàorán 孟浩然, who is known for his skill in crafting scenes of lush imagery with relatively straightforward themes. In this poem, Mèng is celebrating the social process of poetic creation itself. The description is of a poetry banquet at the home of a close friend of Mèng's.

In the presentation of the poem, the characters are given both in Mandarin and with their approximate Middle Chinese pronunciation values. For this poem, a translation is provided to illustrate the process of moving from the extreme terseness of the verse to an exposition of its meaning. In comparing poem and translation, you may notice, for example, how the figure of the woman musician that appears in the translation seems completely absent in the poem itself, which only speaks of “beautiful strings [of a lute]” and a “jade finger.” Because the word for “beautiful” is tied to the image of a woman, and because jade is a regular metaphor for the texture of a woman's skin, Mèng Hàorán had no need to refer to the woman lutenist directly. His audience would see her there without fail.

A Cold Evening's Feast at Zhang Míngfǔ's 寒食張明府宅宴  
Mèng Hàorán 孟浩然

瑞 <i>rùi / dzwì</i> lucky 仄	雪 <i>xǔe / swiat</i> snow 仄	初 <i>chu / tshia</i> first 平	盈 <i>yíng / jiajng</i> fill 平	尺 <i>chǐ / tchiajk</i> foot-length 仄
閑 <i>xían / yəin</i> ease 平	霄 <i>xiao / siaw</i> midnight 平	始 <i>shǐ / chrĭ</i> begin 仄	半 <i>bàn / pàn</i> half 仄	更 <i>jīng / kaijng</i> hour measure 平
列 <i>liè / liat</i> array 仄	筵 <i>yán / jian</i> mat 平	邀 <i>yao / ʔjiaw</i> invite 平	酒 <i>jiǔ / tsǐw</i> wine 仄	伴 <i>bàn / bàn</i> companion 仄
刻 <i>kè / khək</i> cut 仄	燭 <i>zhú / tɕuwk</i> candle 仄	限 <i>xiàn / yəin</i> limit 仄	詩 <i>shi / chrĭ</i> poem 平	成 <i>chéng / dziajng</i> complete 平
香 <i>xiang / xiang</i> fragrant 平	灰 <i>hui / xwəj</i> ashes 平	金 <i>jin / kim</i> gold 平	爐 <i>lú / lɔ</i> stove 平	暖 <i>nǔan / nwǎn</i> warm 仄
嬌 <i>jiao / kiaw</i> beautiful 平	絃 <i>xían / yən</i> string 平	玉 <i>yù / nguawk</i> jade 仄	指 <i>zhǐ / tɕĭ</i> finger 仄	清 <i>qing / tshiajng</i> clear 平
醉 <i>zùi / tswì</i> drunk 仄	來 <i>lái / ləj</i> come 平	方 <i>fang / puang</i> just then 平	欲 <i>yù / juawk</i> wish 仄	臥 <i>wò / ngǎ</i> recline 仄
不 <i>bù / put</i> not 仄	覺 <i>júe / kaiwk</i> aware 仄	曉 <i>xǎo / xěw</i> bright 仄	雞 <i>ji / kej</i> rooster 平	鳴 <i>míng / miajng</i> call 平

Translation: A lucky snow first falling a full foot,  
Evening ease, just at midnight's cry.  
Mats aligned, we wine companions ask  
To trim the wick-length to a verse's measure.  
Warm by the fragrant ashes of the stove,  
Her jade fingers ring the lute-strings clear,  
And drunk at last I feel the lure of sleep,  
Surprised awake by the cock's cry.

## Vocabulary

## 1. Wáng Wéi 王維, “Sòng bié” 送別

王維 Wáng Wéi (699-759)

- 送 *sòng* (V) to send off, to send
- 別 *bié* (V) to part, to distinguish; (N) a parting
- 下 *xià* \*(V) to descend, to dismount
- 所 *suǒ* \*(N) a place
- 得意 *dé yì* (V-O) to gain one's wishes (said of career goals, political aims)
- 臥 *wò* (V) to recline

*Allusion: Nánshan 南山 refers to a mountain visible from Cháng'an, often called Zhongnánshan 終南山. It was once viewed as the great divide between north and south – an axial mountain of mythical importance.*

- 垂 *chuí* (N) a border area, the edge of some territory; (V) to hang down
- 莫 *mò* \*(Neg. particle) not

## 2. Mèng Hàorán 孟浩然, “Xià rì nántíng huái Xīn Dà” 夏日南亭懷辛大

孟浩然 Mèng Hàorán (689-740)

- 夏 *xià* (N) summer, name of the first Chinese dynasty
- 亭 *tíng* (N) a pavilion (usually small, often private)
- 辛大 Xīn Dà: the name of an old friend of the poet
- 光 *guāng* (N) light, gleam
- 落 *luò* (V) to descend, to set (of the sun)
- 池 *chí* (N) a pool

- 漸 *jiàn* (Adv) gradually
- 上 *shàng* \*(V) to rise
- 散 *sàn* (V) to scatter; (Adj/SV) to be scattered
- 乘 *chéng* (V) to mount (as a horse or carriage); to take advantage of
- 夜 *yè* (N) evening, night
- 涼 *liáng* (Adj/SV) cool  
乘涼 *chéng liáng* (V-O) to refresh oneself in cool air
- 軒 *xuān* (N) a window, a chariot
- 閑 *xián* (Adj/SV) leisurely, at leisure
- 敞 *chǎng* (Adj/SV) at ease
- 荷 *hé* (N) a lotus
- 竹 *zhú* (N) bamboo
- 露 *lù* (N) dew
- 滴 *dī* (V) to drip; (N) a drop
- 清 *qīng* (Adj/SV) clear
- 響 *xiǎng* (N) an echo; (V) to echo
- 鳴 *míng* (V) to call out (as a bird); to sing
- 琴 *qín* (N) a zither
- 恨 *hèn* (V) to hate, to regret, to be bitter about
- 音 *yīn* (N) note, tone, sound  
知音 *zhiyin*: (V-O → N) an understanding friend

*Allusion: 知音 refers to a tale of two close friends who shared an appreciation of the qín 琴, and whose sympathy was so close that they communicated through music. When one died, the other destroyed his instrument and never again played.*

- 賞 *shǎng* \*(V) to appreciate  
 宵 *xiao* (N) the middle of the night  
 中宵 *zhong xiao* (N) midnight  
 勞 *láo* (V) to labor; (N) labor  
 夢 *mèng* (N) a dream; (V) to dream  
 想 *xiǎng* (V) to think; (N) thoughts

### 3. Lǐ Bó 李白, “Yuè xià dú zhúo” 月下獨酌

李白 Lǐ Bó (Lǐ Bái, 701-762)

- 酌 *zhúo* (V) to pour  
 間 *jian* (Prep) among, amidst  
 壺 *hú* (N) a pot  
 相 *xiang* (Adv) mutually, reciprocally; (Adj) reciprocal  
 舉 *jǔ* (V) to raise up  
 盃 *bei* (N) a cup [more frequently written 杯, as in Dù Fǔ poem below]  
 邀 *yao* (V) to invite  
 影 *yǐng* (N) shadow  
 解 *jiě* (V) to understand  
 徒 *tú* \*(Adv) merely, by foot  
 暫 *zhàn* (Adv) for a brief time, temporarily  
 伴 *bàn* (V) to accompany as a friend

- 將 *jiang* \*(V) to hold (or, perhaps, cognate *jiàng* (V) to lead)
- 須 *xu* (Adv) must; (V) to await
- 徘徊 *páihúai*: \*(Rhyming Binome) to move aimlessly in circles
- 舞 *wǔ* (V) to dance; (N) a dance
- 凌亂 *língluàn*: (Alliterative Binome) to move at random or chaotically
- 醒 *xǐng* (Adj/SV) sober, awake; (V) to wake up
- 同 *tóng* (Adv) together, likewise; (Adj/SV) same, identical
- 交 *jiao* (V) to join together, to exchange; (Adv) together
- 歡 *huan* (Adj/SV) joyful; (N) joy
- 醉 *zuì* (Adj/SV) drunk
- 分 *fen* (V) to divide, to part
- 永 *yǒng* (Adv) forever
- 結 *jié* (V) to tie a knot, to make an agreement
- 期 *qí* \*(V) to make an appointment for a specific time
- 邈 *mǎo* (Adj/SV) very distant
- 漢 *hàn* \*(N) the name of a river (Hànshǔi 漢水, from which derived the dynastic name)  
雲漢 *yúnhàn*: (N) a name for the Milky Way

#### 4. Dù Fǔ 杜甫, “Kè zhì” 客至

杜甫 Dù Fǔ (712-770)

- 舍 *shè* (N) a lodging, one's home
- 鷗 *ou* (N) a gull or tern

徑	<i>jìng</i>	(N) a path, a side path or shortcut
曾	<i>céng</i>	(Adv) to have V'ed in the past
緣	<i>yúan</i>	(V) to trace a path, to follow; (CV) on account of
掃	<i>sǎo</i>	(V) to sweep
蓬	<i>péng</i>	(N) a bushy plant with pliable stems, used for lattice-work
盤	<i>pán</i>	(N) a dish or tray
餐	<i>can</i>	(N) cooked food, a meal
兼	<i>jian</i>	(V) to combine; (Adv) to V two objects at once; (Adj/SV) combined
味	<i>wèi</i>	(N) flavor
尊	<i>zun</i>	(N) a goblet [more fully written 樽; N.B. <i>zun</i> 尊: (V) to revere]
只	<i>zhǐ</i>	(Adv) only, merely
舊	<i>jiù</i>	(Adj/SV) old
醅	<i>pei</i>	(N) unstrained wine
肯	<i>kěǎn</i>	(Aux. verb) to be willing to V
鄰	<i>lín</i>	(N) a neighbor; (Adj) neighboring, next door
翁	<i>weng</i>	(N) an old man, a geezer
隔	<i>gé</i>	(V) to separate; (Adj/SV) separated
籬	<i>lí</i>	(N) a bamboo fence

## Grammar and Notes

## 13.1 (Wáng Wéi, line 1: Ambiguity in poetic diction)

In the opening line of Wáng Wéi's poem, the verb *yǐn* 飲 (to drink) could be equally well read *yìn*, meaning “to cause to drink,” or “to toast.” It is frequently true in poetry that such ambiguities of reading are embedded in the poem to add to its richness.

## 13.2 (Mèng Hàorán, line 1: Parallelism)

Note in Mèng Hàorán's poem, the use of exactly parallel phrases occurs several times; realizing this helps understand the poem.

## 13.3 Suppression of the subject

It is common in poems to have the subject unexpressed throughout. When this happens, we assume the constant voice of the poet narrator serves as a suppressed “I.” This is the case with Mèng Hàorán's poem.

## 13.4 (Lǐ Bó, line 4)

Here, *dùì* 對 is being used as a full verb, “to face,” rather than as an auxiliary.

## 13.5 (Lǐ Bó, line 5)

The word *jì* 既 here may be taken to mean “already,” but it is less awkward to take it as part of a complex construction with the simple: 既 X 又 Y at the center, the 又 being suppressed after the word *yǐng* 影 for metrical reasons.

## 13.6 (Lǐ Bó, line 7)

The grammar here is difficult. Commentators usually gloss *jiang* 將 as *jie* 皆: “together with.” That's fine (although quite awkward) but I prefer a different solution, quite likely wrong. I suspect that what occurs here is a “distributive” device which breaks a compound verb and compound noun object into two parts as follows:

伴將月與影

becomes:

伴月將影

Although I find no precedent for *bànjiang* 伴將 as a compound verb “to accompany and lead,” there is a verb *bànlǐng* 伴領 with that meaning, and I suspect that such a verb is operating here. In any event, the redistribution of compound phrases in this way does occur regularly in poetry. (I have seen *jiang* here glossed simply as “and,” which is



certainly straightforward; however, I'm not aware of any other indication that *jiang* served as a simple conjunction in WYW.)

### 13.7 (Dù Fǔ, line 5)

*Páncān* 盤餐 is a noun that has no grammatical link to what follows; it should be regarded as a type of sentence adjunct: the stage is set with a dish of supper. *Shì yuǎn* 市遠 (a noun-complement, or noun-SV phrase) should be taken as a second adjunct: the market being distant is an elaboration of the stage setting. The succeeding line follows similar logic.

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## Written Exercises

I. Mix and match -- match each question with the best answer & translate both

- |                 |                  |
|-----------------|------------------|
| 1. 王維曷以飲其友乎     | a. 但見其影矣詩人未言其物   |
| 2. 君子奚不得意於世乎    | b. 未學樂道則不得明於此    |
| 3. 琴音胡能使友知己心乎   | c. 蓋貧而不識酒之善否者歟   |
| 4. 池中惡能望月哉      | d. 將與之別離故也       |
| 5. 杜甫惡乎呼老翁而與之舊醅 | e. 以世君未必舉執仁義者而用之 |

II. Translate

- 凡為君不仁而賈利其民者不可不懼民之叛
- 夫歌花間一壺酒者蓋不知花香已足以使人極樂
- 周代儒者孟子曰唯聖人能養浩然之氣於其身唐代有詩人姓孟名浩然者其父蓋甚樂孟子之道歟

### Supplementary Exercise Vocabulary

- |   |           |   |
|---|-----------|---|
| 曷 | <i>hé</i> | (Interrogative particle) why (like 何); why not (like 盍) |
| 奚 | <i>xī</i> | (Interrogative particle) why, how                       |
| 胡 | <i>hú</i> | (Interrogative particle) why, how                       |

樂	<i>yùe</i>	*(N) music
蓋	<i>gài</i>	*(Adv) probably
惡	<i>wu</i>	*(Interrogative particle) why, how, wherein
		惡乎 <i>wuhu</i> (Interrogative binome) why, how, wherein
懼	<i>jù</i>	(V) to fear; (N) fear
叛	<i>pàn</i>	(V) to revolt
浩	<i>hào</i>	(N) flood; (Adj/SV) flood-like, as with overflowing force
		浩然 <i>hàorán</i> : (Adj/Adv) flood-like
姓	<i>xìng</i>	(N) a surname; (V) to be surnamed

### Review vocabulary: a list of some first & second person pronouns

Ordinary first person pronouns (variants of *wú* 吾)

<i>wǒ</i> 我	<i>yú</i> 予	<i>yú</i> 余
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Ordinary second person pronouns (variants of *rǔ* 汝)

<i>rǔ</i> 女	<i>rú</i> 如	<i>nǎi</i> 乃
<i>ér</i> 而	<i>ěr</i> 爾	<i>rùo</i> 若

## Text 14

*Hán Feizi* 韓非子, *Nèi chúshuo* 內儲說上 (節選)

The following text gives two versions of the same tale. After the second version, the author draws a moral from the tale for the rulers of his age (about the third century B.C.). The notes, by an early anonymous commentator, are part of your assignment.

*NOTE: This edition of the text includes three important printing errors – these are described in the vocabulary section.*

越王慮伐吳。慮謀也。欲人之輕死也。出見怒壽。乃為之式。從者曰。美敬於此。王曰。為其有氣故也。明年之請以頭獻王者。歲十餘人。由此觀之。毀之足以殺人矣。舉於勇則人以

一曰。越王勾踐見怒壽而式之。御者曰。何為式。王曰。壽有氣如此。可無為式乎。士人聞之。曰。壽有氣。王猶為式。况士人有勇者乎。是歲人有自剄死以其頭獻者。剄割也。故曰。王將復吾而試其教。

## Vocabulary

- 韓 *hán* (N) a major state of the Warring States era (453-221 B.C.)  
*Hán Feizǐ* 韓非子 (N) a Legalist thinker (280-233 B.C.), born a prince of the state of Hán; a text bearing his name
- 儲 *chú* (V) to store up
- 上 *shàng* (N) first in a series of two (上、下) or three (上、中、下)  
內儲說上 (N) a chapter title of the *Hán Feizǐ*
- 越 *yùe* \*(N) a coastal state south of the Yángzǐ River in ancient China
- 吳 *wú* \*(N) the state just north of Yùe which had earlier defeated Yùe in war
- 謀 *móu* (V) to plan, to plot; (N) a plot
- 輕 *qīng* (Adj/SV) light in weight; (V) to treat lightly
- 鼃 *wa* (N) a frog [also written with the allograph 蛙]
- 式 *shì* (N) style; (V) here, to lean on a chariot rail (a sign of respect) [with this meaning, the character is more regularly written 軾]
- 敬 *jìng* (N) respect; (V) to show respect  
明年 *míngnián*: (N) the following year (as in MC)
- 頭 *tóu* (N) head
- 毀 *huǐ* (V) to destroy, to slander; (N) slander [note the graph variant in text]
- 譽 *yù* (V) to praise; (N) praise  
*Note: The commentary's use of yù 譽 here is a signal that the commentator's version of the text had 譽 where our text has 毀. In fact, most versions have 譽 rather than 毀 in the text – it is clearly the correct character here.*
- 勾 *gou* (N) a hook (also written 句)

踐 *jiàn* (V) to tread

勾踐 Goujian: Name of a 5th century B.C. king of Yùe

御 *yù* (V) to drive a chariot; (Adj/SV) royal, imperial

況 *kùang* (Adv) how much more so [like MC *hékùang* 何況]

剗 *jǐng* (V) to slice one's throat, cut off a head

割 *gē* (V) to cut off

*Note: The character yue 曰 in the phrase gù yue 故曰 is a misprint; the character yuè 越 is intended here.*

復 *fù* \*(V) to gain revenge against

*Note: The character wú 吾 is a misprint; the proper character is wú 吳.*

試 *shì* (V) to try out

**APPENDIXES**

## Appendix I

### List of Grammatical Discussions and Notes

- 1.1 The equational sentence (X=Y)
- 1.2 Adjunct + Root ( A+R ) phrases (Noun + Noun type)
- 1.3 Ellipsed subjects
- 1.4 Juxtaposed Root-words (R+R)
- 1.5 “If... then...” sentences with *zé* 則
- 1.6 Parsimony in grammar and context-driven readings
- 2.1 The particle *zhě* 者
- 2.2 Topics and subjects
- 2.3 The coverb *yǐ* 以
- 2.4 Partitive *zhi* 之
- 3.1 The conjunction *yǔ* 與
- 3.2 The interrogative *hé* 何
- 3.3 Sentence adjuncts
- 3.4 Ellipsed objects
- 3.5 “If... then...” expressed through parallel structure
- 4.1 The preposition *yú* 於
- 4.2 “Class cleavage”
- 4.3 *Yě* 也 in mid-sentence
- 4.4 Pattern: *kě bù X hu?*
- 5.1 (R+R) structure at the phrase level
- 5.2 False parallelism

5.3 The use of *sǔo* 所

6.1 Sentence adjuncts and topics

6.2 The adjunct *rán* 然

6.3 *Sui* 雖 and *sui rán* 雖然

6.4 Inversion with *shì* 是

6.5 Relationship between *wéi* 為 and *wèi* 謂

7.1 *Yǔ* 與 with ellipsed subjects

7.2 The conjunction *qiě* 且

7.3 Pre-pivotal verbs

7.4 Poetic parallelism

7.5 Classical allusion

7.6 The particle *hé* 何 as an adverbial intensifier

7.7 Reduplicated words

7.8 Numbers as semantic modifiers

7.9 Binomes

8.1 Shifting antecedents

8.2 The particle *yan* 焉

8.3 On the phrase: 君子不以其所以養人者害人

8.4 Radical ellipsis

9.1 Symmetrical prose

9.2 Complex clauses governed by *zhě* 者

9.3 Preposed object after a negative

10.1 Nominization of a prepositional phrase



10.2 The function of *rán* 然

10.3 Complex sentence adjuncts (hidden “if . . . then . . .” structures)

10.4 Radical ellipsis

11.1 The pattern *hé* X *zhi* *yǒu* 何 X 之有

11.2 Ellipsis

11.3 Use of *ér* 而 for rhetorical stress

12.1 Ellipsed object (使人屬孟嘗君)

12.2 Note on: 左右以君賤之也食以草具

12.3 Interlinear critical notes

12.4 *Lái* 來 as a verb suffix

12.5 Ambiguous use of *wéi*/*wèi* 為

12.6 Suppressed nominalizers

12.7 Loan usage (line 11) 無使乏

12.8 Passive form

12.9 Ellipsed partitive

12.10 Displacement for rhetorical emphasis

12.11 Ellipsed conjunction

12.12 Regular loan words

12.13 Conventions of speech

12.14 Ellipsis in a *sǔo* phrase

13.1 Ambiguity in poetic diction

13.2 Parallelism

13.3 Suppression of the subject

## Appendix II

# Vocabulary Index

Vocabulary items are listed in stroke-count order, and by lesson of first mention within each section. (If you don't find a character where you expect it, check within one stroke number of your count.) The numbers of lessons where characters or their various meanings are first introduced appear in brackets (the letter 'g' indicates that the character was first introduced in a grammar section); no distinction is made between characters introduced in text glosses and in exercise sections. Compounds and proper names are not generally included.

## 二畫

- 人 *rén* (N) person; humankind [1]
- 又 *yòu* (Adv) also, again, further [2]
- 乃 *nǎi* (Conj) subsequently [linking two verbal phrases]; much like *ér* 而, but with a greater sense of time succession; (Pronoun) you; (Copula) to be [used for emphasis, conveying sense of “is precisely,” much like *jí* 即] [6]; (Conj) equivalent to *zé* 則, in the sense of, “well . . .” [12]
- 力 *lì* (N) effort, strength [7]
- 入 *rù* (V) to enter [7]

## 三畫

- 子 *zǐ* (N) child, son, youth; an honorific form of address, equivalent to, “You, Sir”; an honorific form of reference: “the Master” [1]; (Pronoun) mildly honorific second person pronoun: “You, sir” [3];  
*zì* (V) to treat as one’s child [12]
- 也 *yě* (Particle) *yě* is affixed to close of an equational sentence to indicate that the sentence has the semantic form: “X is Y”; *yě* also appears in mid-sentence, where its function as a stressed pause often indicates the close of a topic phrase (a sentence-opening phrase that might be thought of as preceded by an “as for” and followed by a predicate-comment) [1]
- 山 *shan* (N) mountain [1g] [3]
- 干 *gan* (N) spear [1g]
- 大 *dà* (Adj/SV) big [1g / 2]
- 小 *xiǎo* (SV) small [1g]
- 已 *yǐ* (SV) to be finished [distinguish from *jǐ* 己: self] [1]; (Adv) already, truly [7]
- 亡 *wáng* (V) to perish [2]; (V) to disappear [12]
- 士 *shì* (N) a member of the lower patrician ranks, sometimes translated as “knight” or “scholar” [3]
- 上 *shàng* (Adj/SV) high, top; (Prep) above [3]; (N) one in a superior position, the upper [5]; (V) to rise [13]
- 下 *xià* (Prep) below; (N) one in a subordinate position, the lower [5]; (V) to come down, to fall [7]; (V) to descend, to dismount [13]
- 土 *tǔ* (N) land, soil [5]
- 弓 *gōng* (N) an archer’s bow [6]
- 于 *yú* (Prep) a variant graph for 於 [6]
- 夫 *fū* (N) a husband [7]
- 久 *jiǔ* (Adv) for a long time, (SV) to be of long duration [7]

- 己 *jǐ* (Pron) oneself [9]  
夕 *xì* (N) evening [9]  
刃 *rèn* (N) the edge of a blade [10]  
凡 *fán* (Adnoun) in all cases [of X], generally for all [X] [10]

## 四畫

- 仁 *rén* (N) a comprehensive Confucian ethical virtue: “humaneness”; (Adj/SV) humane [1]
- 之 *zhi* (Particle) (1) *zhi* creates *noun phrases* in much the way that MC *de* 的 creates them. It most commonly binds two elements, the second of which functions as the root noun and the first of which functions to modify that noun. (2) *zhi* functions as a pronoun, substituting for noun-objects of verbs. [1]; (V) to go to, to reach [12]
- 曰 *yue* (Verb) to say. *Yue* precedes direct quotations and is the most common quotative, like English “said” or Modern Chinese [MC] *shuo* 說 [1]; (Particle) in *The Book of Poetry*, this word is used as a metric filler without meaning [4]
- 心 *xin* (N) the heart; the mind; the “heart-mind” [1]
- 不 *bù* (Adv) negative adverb (as in MC); *bù* precedes verbs but not nouns. [1]
- 水 *shuǐ* (N) water, river [1g]
- 戈 *gē* (N) halberd [1g]
- 犬 *quǎn* (N) hound(s) [1]
- 牛 *niú* (N) ox, cow [1g]
- 王 *wáng* (N) a king [N.B. Pronounced *wàng*: (V) to act as a king; to treat as a king] [1]
- 天 *tiān* (N) heaven, the sky; (Adj) divine [2]
- 公 *gōng* (N) a patrician title, often rendered “duke”; an honorific form of address, “You, My Lord.” [2]; (Pronoun) an honorific form of address: you, Sir (may be modified by a surname; “X Gong”) [12]
- 夫 *fū* (N) man; husband. When used as a noun, *fū* rarely occurs alone; it is usually the first or second element of a binome [2]; (Particle) an initial particle, sometimes considered a weak demonstrative (“that”), but best left untranslated [5]
- 今 *jīn* (N) the present day; (Adv) now, nowadays [2]

- 比 *bì* (V) to stand beside, to cleave to [2]  
*bǐ* (CV) in the manner of, like, on a par with; (V) to compare [12]
- 文 *wén* (Adj) cultivated, patterned; (N) pattern, culture, written script, text [3]
- 中 *zhong* (Adj/SV) central; (N) the center [3]; (V) to reach a central stage [5]  
*zhòng* (V) to hit the center, to hit the mark; (SV) to be on target (N.B. Distinguish from *zhong* 中, cognate in nominal and prepositional uses) [9]
- 孔 *kǒng* (N) Surname [4]
- 氏 *shì* (N) family, clan, lineage; clan leader; title (literally, “one surnamed X”; similar to Mr./Sir) [4]; also used as a suffix to a woman’s natal lineage name: e.g., 姬氏: Woman Ji [6]
- 父 *fù* (N) father [5]
- 云 *yún* (V) to say [often used for indirect quotations]; (Particle) “end quote” [5]; (Particle) used to fill in meter without possessing meaning [some interpret this usage as carrying a meaning of “in such a way”] [7]
- 少 *shào* (SV) young [6]  
*shǎo* (SV) few [6]
- 日 *rì* (N) the sun, a day, time; (Adv) day by day [7]
- 月 *yuè* (N) the moon, a month [7]
- 反 *fǎn* (V) to return [7]
- 戶 *hù* (N) a door [7]
- 引 *yǐn* (V) to draw towards one; to stretch out; to attract [7 / 12]
- 止 *zhǐ* (V) to stop [7]
- 化 *huà* (N) transformation; (V) to transform; to be transformed [7]
- 太 *tài* (Adj) great, ultimate [8]
- 勿 *wù* (Aux. Verb) do not; *wù* frequently functions as a fusion of *wú* 毋 + *zhi* 之: “do not *Verb* it.” [8]
- 友 *yǒu* (N) friends; (V) to befriend [8]

- 及 *jí* (Conj) and [linking two nouns]; (V) to reach to, to catch up with [8]; (V) to have time to [10]
- 方 *fang* (Adv) just now (in the past); (Adj/SV) square; (N) a direction, a region [9]; (N) a method, a prescription [10]
- 予 *yú* (Pronoun) I (humble or false-humble form); apparently identical with pronoun *yú* 余 (N.B. The character is a loan; its primary function is to denote 予 *yǔ* (V) to give) [9]
- 内 *nèi* (Prep) within, in [10]
- 分 *fen* (V) to divide, to part [13]
- 勾 *gou* (N) a hook (also written 勾) [14]



## 五畫

- 弗 *fú* (Adverb) negative adverb preceding transitive verb: “not.” *Fú* is actually a “fusion” of two characters, *bù* 不 (not) and *zhi* 之 (as the direct obj.: “it”). Thus *fú-Verb* is often rendered by “not *Verb* it.” [1]
- 由 *yóu* (V) to proceed from/through/along [1]; (V) to emit [archaic] [4]
- 他 *tuō* (N) an other; (Adj) other [1]
- 必 *bì* (Adv) certainly, necessarily, must [2]; (SV) to be necessary [4]
- 以 *yǐ* (CV) in order to, on account of, by means of; (V) to take [2]
- 用 *yòng* (V) to employ, use; (CV) functionally equivalent to *yǐ* 以 [2]; (Adv) thereby [5]; (N) expenses, expenditures [10]
- 古 *gǔ* (N) antiquity; (Adv) of old; (Adj/SV) ancient [2]
- 出 *chū* (V) to go out, to emerge, to appear (publicly [often, in order to act]) [3]; (V) to take out, to bring out [12]
- 召 *zhào* (V) to summon (especially as in a ruler summoning a subject) [3]
- 乎 *hū* (Particle) interrogative particle [4]; (Prep) with regard to (*hū* seems to be a “dialect” variant of *yú* 於, and can perform similarly plastic functions with varied English equivalents) [8]
- 正 *zhèng* (V) to rectify, to set straight [4]
- 可 *kě* (AV) to be able to, to be permissible to [4]; (SV) to be permissible; (CV) to be able to . . . [6]
- 生 *shēng* (V) to give birth, to be born; (Adj) living; (SV) alive [4]
- 未 *wèi* (Adv) not yet, never yet [4g]; (N.B.: 未嘗 *wèicháng*: never in the past) [10]
- 尼 *ní* (N) name of a mountain is the state of Lǚ (Níqiū 尼丘), where Confucius (孔子; 仲尼) was born [5]
- 丘 *qiū* (N) a flat topped hill [5]
- 民 *mín* (N) people, the people [of a state], the mass of commoners [5]

- 本 *běn* (N) a root, a root cause; (Adv) at root, initially, basically, essentially [5]; (N) edition of a text [11]
- 立 *lì* (TV) to set up, to establish; (IV) to stand [5]
- 世 *shì* (N) generation [the graph is a variant of 卅 (years)], social world [5]
- 平 *píng* (SV) to be at peace, to be level, flat, equal; (V) to make even, peaceful, level [5]
- 申 *shēn* (V) to extend [6]
- 去 *qù* (SV) to be distant; (IV) to depart; (TV) to depart from; to keep a distance from [7]
- 且 *qiě* (Conjunction) also, moreover [*qiě* links two verb or SV phrases] [7]; (Adv) to be about to (equivalent in this sense to *jiang* 將) [12]
- 白 *bái* (Adj/SV) white [also read *bó*] [7]
- 令 *lìng* (CV) to cause [something to Verb / be SV] [7]
- 加 *jiā* (V) to add, to increase [in some cases, as in our text, *jiā* loosely denotes activity that yields some sort of accrued result]; (SV adjunct) when *jiā* precedes an SV, it gives the SV a verbal force: 加高 to become tall/taller; 加白 to become white/whiter [7]
- 石 *shí* (N) stone, a rock [7]
- 玉 *yù* (N) jade [8]
- 皮 *pí* (N) skin, pelts [8]
- 失 *shī* (V) to lose [8]
- 市 *shì* (N) a market place [8]; (V) to buy at market [12]
- 凶 *xiōng* (N) ill fortune; (Adj/SV) inauspicious, baleful, evil [8]
- 司 *sī* (V) to supervise [8]
- 代 *dài* (N) era; (V) to substitute for; to alternate [8]

- 史 *shǐ* (N) history, scribe, historian [8]
- 末 *mò* (N) a branch tip, an endpoint, an inessential consequence [9]
- 玄 *xuán* (Adj/SV) dark, black, mysterious [9]
- 矢 *shǐ* (N) an arrow; (V) to swear an oath [9]
- 甲 *jiǎ* (N) a shell (generally of a turtle), armor [10]
- 仙 *xiān* (N) an immortal being; (Adj/SV) immortal [10]
- 功 *gōng* (N) merit, accomplishment [11]
- 旦 *dàn* (N) dawn [11]
- 乏 *fá* (Adj/SV) to be lacking (in something, in things); (N) a lack [12]
- 左 *zuǒ* (N) left [12]
- 右 *yòu* (N) right [12]
- 外 *wài* (N/Adj) outside, outside of [12]
- 幼 *yòu* (Adj/SV) young; (N) a youth, one's childhood [12]
- 只 *zhǐ* (Adv) only, merely [13]

## 六畫

- 有 *yǒu* (V) to possess; to exist (often translated as “there are”; “there was”; etc.) [1]
- 而 *ér* (Conjunction) Links two verb phrases. Often rendered literally as “and under these conditions,” *ér* is often functionally equivalent to “and,” but *never* links nouns or noun phrases. (The force of *ér* may sometimes be captured by adding “-ing” to the verb in the first phrase and resuming the subject before the second phrase, though that is not appropriate in this case.) At times, *ér* carries a sense of “contrary to expectations,” which pertains to its first three instances in this passage, and most emphatically to the third. [1]; (Pronoun) you [11]
- 汝 *rǔ* (Pronoun) you [this is the most common second person pronoun] [1]
- 多 *duo* (SV) much, many; (Adv) often, a lot [1]; (SV) to be many, to be plentiful with . . . [6]
- 行 *xìng* (N) conduct [1]  
*xíng* (V) to act, to go, to walk, to leave, to travel [1]
- 此 *cǐ* (Pronoun) this, these [2]
- 亦 *yì* (Adv) also, surely, indeed [2]
- 向 *xiàng* (V) to face towards; (Adv) in the past, just now [3]
- 如 *rú* (V) to resemble, to be like, to perform, to manage [3]; (V) to travel to [6]; (Pronoun) you [9]
- 次 *cì* (Adv) in turn, next [3]
- 至 *zhì* (V) to reach to; (Adj) utmost [3]; (Adj) utmost; (IV) to reach [to an endpoint] [5]
- 伐 *fá* (V) to attack in war [3]
- 任 *rèn* (N) a surname; (V) to allow; to occupy an office [3]
- 自 *zì* (Prep) from [4]; (Adv) oneself, spontaneously, naturally [10]
- 名 *míng* (N) name, word [4]; (V) reputation, fame [7]

- 仲 *zhòng* (N) common name, second born son [5]
- 好 *hào* (V) to like, to enjoy [5]  
*hǎo* (V) to be skilled (at something) [12]
- 先 *xian* (Adj) former [5]
- 母 *mǔ* (N) mother [5]
- 聿 *yù* (Particle) used in poetry to fill meter (it possesses neither meaning nor syntactical function) [5]
- 耳 *ěr* (N) an ear [6]; (Terminal particle) fusion of *éryǐ* [9]
- 安 *an* (V) to be content with, to be comfortable with [6]; (Interrogative particle) how, wherein [7]
- 死 *sǐ* (N) death; (V) to die [6]; (V) to die for something [11]
- 老 *lǎo* (SV) to be old [6]; (N) an elder [8]
- 各 *gè* (Adv) each individually [7]
- 在 *zài* (V) to be present [at], to be located at [7]
- 衣 *yī* (N) clothing, tunic (upper garment) [7]  
*yì* (V) to put on clothes [12]
- 早 *zǎo* (Adv/SV) early [7]
- 考 *kǎo* (SV) to be long lived; (N) one's late father [N.B. These senses are entirely distinct from the verbal meaning of *kǎo*: "to search into"] [7]
- 字 *zì* (N) written characters [8]
- 次 *cì* (V) to be next in place [8]
- 吉 *jí* (N) good fortune; (Adj/SV) auspicious [8]
- 守 *shǒu* (V) to guard, to protect, to hold on to (as property) [8]
- 后 *hòu* (Prep) after [identical to 後] [9]

- 仰 *yǎng* (V) to look up [9]
- 曳 *yì* (V) to drag [10]
- 司 *sī* (V) to supervise, to manage [10]
- 羊 *yáng* (N) sheep [11]
- 伏 *fú* (V) to lie in concealment, to prostrate oneself, to submit to [penalties] [11]
- 存 *cún* (V) to protect, to preserve, to store [11]
- 妄 *wàng* (Adv) recklessly, blindly [11]
- 收 *shou* (V) to collect, to harvest [12]
- 吏 *lì* (N) a minor official, a runner [12]
- 合 *hé* (V) to join, to put together, to cooperate [12]
- 因 *yīn* (Adv) accordingly [12]
- 充 *chong* (V) to fill, to be full [12]
- 休 *xiu* (V) to rest, to cease [12]
- 光 *guang* (N) light, gleam [13]
- 竹 *zhú* (N) bamboo [13]
- 池 *chí* (N) a pool [13]
- 同 *tóng* (Adv) together, likewise; (Adj/SV) same, identical [13]
- 交 *jiao* (V) to join together, to exchange; (Adv) together [13]
- 伴 *bàn* (V) to accompany as a friend [13]
- 永 *yǒng* (Adv) forever [13]
- 式 *shì* (N) style; (V) here, to lean on a chariot rail (a sign of respect) [with this meaning, the character is more fully written 軾] [14]

## 七畫

- 求 *qiú* (V) to search; to beg [1]
- 矣 *yǐ* (Particle) terminates verbal sentences, indicating completion of action. Whereas *yě* 也 is the most common terminus of equational sentences built of noun phrases, *yǐ* is the most common terminus of sentences that conclude with verbal phrases. (It is not unusual for *yě* to be used in place of *yǐ*, but the reverse does not appear to occur.) [1]
- 足 *zú* (Adj/SV) sufficient, adequate, enough [1]; (N) a foot [12]
- 吾 *wú* (Pronoun) I (used principally in the Subject position) [2]
- 君 *jūn* (N) a ruler; (Pronoun) you (as in, “You, my lord”) [2]; (Pronoun) “You, my ruler”; “you” (respectful); “you, my husband” [3] (cf. 君子 [6])
- 即 *jí* (V) to be precisely (often much like the copula “is,” but with stress), to go to [2]
- 言 *yán* (V) to speak, to say; (N) word, phrase, saying, teaching [2]; (Particle) in poetry: a metric filler without meaning [7]
- 身 *shēn* (N) body, self, oneself; (Adv) personally, oneself [2]
- 序 *xù* (N) a preface; (V) to put in order, to write a preface [3]
- 坐 *zuò* (V) to be seated [3]
- 何 *hé* (Interrogative adverb) how, why; (Inter. pronoun) what, what sort of [3]; (Intensifying Adv) how SV! [7]
- 臣 *chén* (N) minister, subordinate to a ruler or grandee; (Pronoun) first person pronoun for subordinates addressing superiors [3]
- 弟 *dì* (N) younger brother [3]; 弟子 *dìzǐ* (N) disciple [9]
- 見 *jiàn* (V) to see; to receive an inferior in audience [3]  
*xiàn* (V) to appear in audience, to cause someone to appear in audience [in later texts, this usage is disambiguated from cognate *jiàn* (to see) by use of the graph 現] [11]
- 告 *gào* (V) to tell, to report [4]

- 邦 *bang* (N) a state, a country [close in meaning to *gúo* 國] [4]
- 孝 *xiao* (N) filiality; (SV) to be filial [5]
- 志 *zhì* (N) an intention, an aspiration, the will [6]
- 我 *wǒ* (Pron) I, me (interchangeable with *wú* 吾 as a subject marker, but *wú* is not used as an object of a verb, whereas *wǒ* frequently plays that role) [6]
- 伯 *bó* (N) term of address towards an elder brother or a senior [6]
- 否 *fǒu* (Adv) not so [antonym of *rán* 然 and *shì* 是: to be so] [6]
- 利 *lì* (N) profit, benefit; (V) to benefit [6]; (V) to treat as (for) profit [12]
- 別 *bié* (V) to part, to distinguish; (SV) to be parted [7]
- 里 *lǐ* (N) a distance equal to about one-third of a mile [7]
- 折 *zhé* (V) to break off, to split [7]
- 但 *dàn* (Adv) only, singly; however; (Adj) single [7]
- 努 *nǚ* (V) to exert effort [7]
- 車 *ju* (N) a cart, a wagon, a chariot (N.B.: WYW pron. differs from MC *che*) [7]
- 彷徨 *pánghuáng* (Rhyming binome) to roam in a circle (also written 傍徨) [7]
- 走 *zǒu* (V) to run, to leave, to go [7]
- 邠 *bīn* (N) a place, probably in the Fen 汾 River Valley in Shanxi 山西 [8]
- 狄 *dí* (N) a non-Chinese people of the north during the Zhou (later, *dí* refers to any northern non-Chinese adversary) [8]
- 邑 *yì* (N) a town, a walled settlement, a city; (V) to establish a town or city [8]
- 岐 *qí* (N) 岐山 the name of a mountain in Shǎnxi 陝西. [8]
- 初 *chū* (Adv) at first, at the beginning; (Adj) first; (N) the beginning [8]
- 忘 *wàng* (V) to forget [8]



- 似 *sì* (V) to resemble, to appear to be [8]
- 物 *wù* (N) thing, affair [9]
- 位 *wèi* (N) office, rank, role or status in society [9]
- 妙 *miào* (Adj/SV) marvelous [9]
- 巫 *wū* (N) a shaman [9]
- 宋 *sòng* (N) name of a Zhou state in modern Hénán 河南 Province, name of a dynastic era (960-1279) [9]
- 余 *yú* (Pronoun) I (humble or false-humble form) [9]
- 兵 *bīng* (N) a weapon, a soldier [10]
- 步 *bù* (N) a pace, a step; (V) to walk [10]
- 佛 *fó* (N) the Buddha [10]
- 作 *zuò* (V) to make, to do, to stand up, to start up [11]
- 形 *xíng* (N) physical form, shape [11]
- 沉 *chén* (V) to sink, to be sunk in [12]
- 扶 *fú* (V) to support (a person to stand or rise), to assist [12]
- 卮 *zhī* (N) a goblet [12]
- 成 *chéng* (V) to complete, to make, to accomplish [12]
- 別 *bié* (V) to part, to distinguish; (N) a parting [13]

## 八畫

- 孟 *mèng* (Noun) a surname [1]
- 舍 *shě* (V) to put aside; discard; more normally written as 捨 [1]  
*shè* (N) dwelling, hut, a guest house, a dormitory for retainers; (V) to dwell, to lodge [12]
- 其 *qí* (Pronoun) (1) a subordinating pronoun, comparable to “its; his; her”; (2) a simple pronoun “resuming” (referring anew to) a recent antecedent, and thus *functionally equivalent* to “he/she/it.” [1]; (Adv) suggesting likelihood or desirability of following verb. [4] (Particle) when *qí* appears at the head of a verbal phrase, it sometimes carries a light rhetorical sense suggesting appropriateness, something like “why don’t we . . .” in English. [11]
- 放 *fàng* (V) to let loose [1]
- 知 *zhī* (V) to know; to be aware  
*zhì* (N) wisdom [in post-Classical era written: 智] [1]
- 來 *lái* (V) to come [1g / 4]
- 往 *wǎng* (V) go [1g]
- 忠 *zhōng* (N) loyalty; (Adj/SV) loyal [2]
- 要 *yào* (V) to control (often coercively), to seek and get (often by coercive means); (N) the waist [2]; (Adj) pivotal, controlling [5]
- 非 *fei* (Adnoun) negative modifier preceding nouns (etymologically, a fusion of 不 *bù* and 唯 *wéi*, where *wéi* functions much like a copula, thus resembling Mandarin 不是 *bù shì*) [3]; (Adverb) negative adverb before Stative Verbs; the form 非 SV creates a noun-like form that can be rendered in English as “that which is not SV” [6]
- 長 *zhǎng* (Adj/SV) elder, eldest [Cognate: *cháng* (Adj/SV): long] [3]
- 直 *zhí* (Adj/SV) straight, straightforward [3]; (Adv) simply, only [10]
- 侍 *shì* (V) to serve, to be in attendance; (Adv) in attendance [4]
- 於 *yú* (Prep) a flexible preposition that can serve as: to, at, from, through, etc. [4]

季	<i>jì</i>	(N) surname; fourth-born; season [4]
使	<i>shǐ</i>	(CV) to order someone to do something, to make something happen [4]
取	<i>qǔ</i>	(V) to take, to appropriate, to commandeer [4]
易	<i>yì</i>	(Adv) lightly, carelessly [4]; (Adj/SV) easy, simple; (V) to change; (N) change [8]
定	<i>dìng</i>	(SV) to be settled, to be fixed [as]; (V) to determine [4]
居	<i>ju</i>	(V) to dwell [4g]; to be home at leisure [5]
治	<i>zhì</i>	(V) to regulate, to rule [4g]; (Adj/SV) well governed, well ordered [5]
和	<i>hé</i>	(SV) to be harmonious; (V) to bring into harmony; (N) harmony [5]
所	<i>sǒu</i>	(Particle) nominalizing particle [see Grammar 5.3] [5]; (N) a place [13]
受	<i>shòu</i>	(V) to receive [5]; (V) to receive as a dependent or student [12]
始	<i>shǐ</i>	(N) a beginning; (V) to begin [5]
事	<i>shì</i>	(N) affair, matter [1g]; (V) to serve [5]
念	<i>niàn</i>	(V) to think about, to recall [5]; (V) to bear in mind [6]
卒	<i>zú</i>	(V) to die [6]
依	<i>yī</i>	(V) to rely on, to lean on, to stick close to [7]
枝	<i>zhī</i>	(N) a branch [7]
忽	<i>hū</i>	(Adv) suddenly; (V) to overlook [7]
金	<i>jīn</i>	(N) metal, bronze, gold [7]
奄	<i>yǎn</i>	(Adv) suddenly [7]
牀	<i>chuáng</i>	(N) bed [7]
房	<i>fáng</i>	(N) a small house, a room [7]

- 明 *míng* (Adj/SV) bright [7]; (V) to understand, to bring to light [8]; (V) to make clear [9]
- 沾 *zhān* (V) to moisten [7]
- 奇 *qí* (Adj) strange, unorthodox [7]
- 阻 *zǔ* (V) to obstruct, to block; (SV) obstructed [7]
- 妾 *qiè* (N) a concubine; (Pronoun) I (humble, used by married women) [7]
- 免 *miǎn* (V) to evade (some form of evil or punishment) [8]
- 昔 *xí* (Adv) of old, in the past [8]
- 林 *lín* (N) woods, a forest [8]
- 近 *jìn* (V) to approach, to be nearby; (SV) nearby [9]
- 呼 *hū* (V) to call out, to call (someone) [9]
- 河 *hé* (N) a river (in Classical texts, *hé* generally denotes the Yellow River [Húang Hé], other waters and the generic term river being denoted by *shuǐ* 水 and *chuan* 川) [10]
- 東 *dōng* (N) the east; (Adj/SV) east [10]
- 果 *guǒ* (Adv) in the end, as a result (usually as expected), after all; (N) fruit [10]
- 命 *mìng* (N) an order, a command, fate; (V) to issue an order [3]; (N) one's allotted lifespan [10]
- 法 *fǎ* (N) laws, codes, ordinances, a model, a mold [11]
- 吳 *wú* (N) a late Zhou period state east of Chǔ, at the mouth of the Yangtze [11]
- 延 *yán* (V) to prolong, to invite; to invest (a person with office) [11]
- 門 *mén* (N) gate (use to refer to a leader's establishment or a scholar's teaching tradition) [12]
- 具 *jù* (N) implements, provisions; (V) to provide [12]

- 怪 *guài* (Adj/SV) extraordinary, strange; (V) to take as strange; (N) a strange event [12]
- 性 *xìng* (N) human nature, a thing's nature, a person's disposition; (Adv) by nature [12]
- 券 *quàn* (N) a written contract slip divided in half, each party retaining one portion [12]
- 到 *dào* (V) to arrive at [12]
- 奈 *nài* (V) to deal with something (*nài* most often occurs in the set phrase *nài zhi hé* 奈之何, which is equivalent to *rú rú zhi hé*: “how can this be handled?”) [12]
- 固 *gù* (Adv) inherently, from the beginning, definitely, certainly [12]
- 狗 *gǒu* (N) dog [12]
- 拊 *fǔ* (V) to stroke, give comfort to; (Adv) comfortingly [12]
- 迎 *yíng* (V) to meet, to receive, to welcome [12]
- 夜 *yè* (N) evening, night [13]
- 味 *wèi* (N) flavor [13]
- 姓 *xìng* (N) a surname; (V) to be surnamed [13]
- 況 *kùang* (Adv) how much more so [like MC *hékuang* 何況] [14]

## 九畫

- 哀 *ai* (SV) lamentable; (V) to lament; to mourn [1]
- 哉 *zai* (Particle) an exclamatory termination, replacing *yě* or *yǐ*. *Zai* reinforces negative sentiments; as a terminus of interrogative sentences, it creates rhetorical questions. [1]
- 則 *zé* (Conj) then; and so . . . *zé* initiates the second phrase of a compound sentence, and most often signals that the entire sentence represents an “if...then...” construction; (N) principle; rule; (V) to emulate; to measure [1]
- 食 *shí* (V) to eat; (N) food [1]  
*sì* (V) to feed (usually written 飼) [12]
- 者 *zhě* (Particle) a nominalizing particle; it is bound to the preceding word and either reinforces that word’s nominal character or transforms it into a noun; it carries no independent meaning [2]
- 信 *xìn* (N) trust, faithfulness; (Adj/SV) trustworthy; (V) to trust [2]
- 既 *jì* (Adv) [having] already [2]
- 甚 *shèn* (SV) extreme, utmost [2]
- 侯 *hóu* (N) a patrician rank denoting ruler of a major state, conventionally translated as “Marquis.” [3]
- 皆 *jiē* (Adv) all (the most common WYW equivalent of Mandarin *dou* 都) [3]
- 封 *fēng* (V) to enfeoff; (N) a fief [3]
- 怒 *nù* (Adj/SV) angry [3]
- 是 *shì* (Pronoun) this; (Adv) indeed; (SV) to be true [3]; (Adv) accordingly [6]
- 拜 *bài* (V) to bow one’s head to one’s clasped hands, to honor [3]
- 若 *ruò* (Conj) if; (V) to resemble [3]; (Pronoun) you [8]
- 思 *sī* (V) to ponder, to think, to reflect, to miss or long for (someone or some place) [3]

- 或 *huò* (Pronoun) someone; (Adv.) perhaps [3]
- 故 *gù* (Subordinating conjunction) therefore, thus; sometimes *gù* possesses a blunted sense, close to the English narrative word, “so”; (N) reason [4]; (Adj) old, familiar [a loan for *gǔ* 古, especially in the compounds *gùxiang*: 故鄉: hometown; *gùrén* 故人: old friend or acquaintance] [7]; (Adv) on purpose, intentionally, with principal intent to [11]
- 苟 *gǒu* (Adv) illicitly, deviously; (SV) illicit [4]; (Adv) if, truly; [6]
- 政 *zhèng* (N) governance [4]
- 席 *xí* (N) a sitting mat [5]
- 身 *shēn* (N) the body, one’s person [5]
- 後 *hòu* (Adj) later; (Adv) later on [5]
- 怨 *yuàn* (N) resentment, grievance
- 重 *chóng* (Adj) doubled; (Adv) once again to V  
*zhòng*: (SV) heavy [6]; (Adj/SV) weighty, important [11]
- 狐 *hú* (N) a wolf; a surname [6]
- 突 *tū* (Adv) suddenly; (Adj) sudden [6]
- 首 *shǒu* (N) the head [6]; (Measure) a quantifier for poems (*shī yī shǒu* 詩一首: “one poem”) [7]
- 相 *xiāng* (Adv) mutually, reciprocally [7]; (Adj) reciprocal [13]
- 面 *miàn* (N) a face, a countenance [7]
- 胡 *hú* (N) non-Chinese tribes of the North; (Adj) “barbarian” [7]; (Interrogative particle) why, how [13]
- 風 *fēng* (N) wind [7]
- 南 *nán* (N) the South; (Adj) southern [7]
- 香 *xiāng* (N) fragrance, incense [7]
- 盈 *yíng* (V) to fill up [7]

苦	<i>kǔ</i>	(Adj/SV) bitter; (N) bitterness; (V) to feel bitter about [7]
客	<i>kè</i>	(N) guest, traveler, term for a traveling lover [7]; (N) a retainer, retainers [10]
秋	<i>qiū</i>	(N) autumn [7]
侵	<i>qīn</i>	(V) to invade, to encroach [8]
神	<i>shén</i>	(N) human spirits; (Adj/SV) miraculous, spirit-like [8]
畏	<i>wèi</i>	(V) to fear [8]
急	<i>jí</i>	(Adv) quickly, in agitation; (Adj/SV) agitated [8]; (V) to be anxious about [10]
厚	<i>hòu</i>	(Adj/SV) thick, generous [9]
待	<i>dài</i>	(TV) to await; (IV) to wait [9]
政	<i>zhèng</i>	(N) government, governance, administration [10]
昭	<i>zhāo</i>	(V) to shine, to reflect on [11]
軍	<i>jūn</i>	(N) an army [11]
約	<i>yuē</i>	(N) a code, a promise, a constraint; (V) to tie, constrain, promise [11]; (V) to make an appointment, to arrange, to reserve [12]
卑	<i>bei</i>	(Adj/SV) humble, lowly [11]
前	<i>qián</i>	(N) front, the area in front [11]
施	<i>shī</i>	(V) to implement, to carry out, to bestow [11]
柱	<i>zhù</i>	(N) a pillar [12]
計	<i>jì</i>	(V) to calculate, to plan, to determine; (N) a calculation, a plan [12]
負	<i>fù</i>	(V) to carry on the back, to turn one's back on, to ignore [12]
契	<i>qì</i>	(N) a token or talley, a contract [12]



珍	<i>zhen</i>	(Adj) precious [12]
冠	<i>gùan</i> <i>guan</i>	(V) to put on a hat (N) a ceremonial hat [12]
持	<i>chí</i>	(V) to grasp [12]
臥	<i>wò</i>	(V) to recline [13]
垂	<i>chuí</i>	(N) a border area, the edge of some territory; (V) to hang down [13]
亭	<i>tíng</i>	(N) a pavilion (usually small, often private) [13]
恨	<i>hèn</i>	(V) to hate, to regret, to be bitter about [13]
盃	<i>bei</i>	(N) a cup [more frequently written 杯, as in Dù Fǔ poem below] [13]
肯	<i>kěnn</i>	(Aux. Verb) to be willing to V [13]
曷	<i>hé</i>	(Interrogative particle) why (like 何); why not (like 盍) [13]
音	<i>yīn</i>	(N) note, tone, sound [13]
叛	<i>pàn</i>	(V) to revolt [13]
剗	<i>jǐng</i>	(V) to slice one's throat, cut off a head [14]

## 十畫

- 馬 *mǎ* (N) horse [1g / 4]
- 師 *shi* (N) teacher, army, general, populace [1]
- 倦 *juàn* (SV) to be tired [2]
- 得 *dé* (V) to obtain [2]; (V) to be able [to] [roughly equivalent to *néng* 能 in this sense] [7]; (V) to grasp (an idea, a skill, a Dao) [9]
- 起 *qǐ* (V) to get up, to start up [3]
- 退 *tùi* (V) to retire (from a place), to retreat [3]
- 座 *zuò* (N) a seat [3]
- 孫 *sun* (N) grandson [4]
- 宰 *zǎi* (N) steward, chief-of-staff, manager [4]
- 悟 *wù* (Intransitive V) to become awakened [here, to a truth] [4]
- 宮 *gong* (N) a palace, a mansion [4g]
- 祖 *zǔ* (N) forbears [5]
- 記 *jì* (N) a written record; (V) to record in writing [6]
- 晉 *Jìn* (N) a major state of the Spring and Autumn period (722-453 B.C.) [6]
- 盍 *hé* (Interrogative particle) why not [Verb]? Equivalent to *hé bù* 何不. [6]
- 豈 *qǐ* (Interrogative particle) how? Used principally in rhetorical questions, *qǐ* generally combines with the sentence ending interrogative particles *hu* 乎 or *zai* 哉 [6]
- 家 *jia* (N) household, home [6]; (N) school (of thought) [8]
- 恭 *gong* (SV) reverent [6]
- 帶 *dài* (N) a belt, sash [7]

- 浮 *fú* (V) to float; (SV) floating [7]
- 捐 *juān* (V) to discard, throw away [7]
- 害 *hài* (V) to harm [7g]
- 庭 *tíng* (N) courtyard [7]
- 條 *tiáo* (N) a branch, a strip, an entry in a text [7]
- 袖 *xiù* (N) sleeve, cuff [7]
- 迴 *huí* (Adj) revolving, constantly moving (cognate to *huí* 回: to return, go in a circle) [7]
- 致 *zhì* (V) to cause to reach [to]; to send [7]
- 時 *shí* (N) a time, a season; (Adv) timely, repeatedly, at due season [7]
- 悠 *yōu* (SV) distant [7]
- 涉 *shè* (V) to cross [originally applied to crossing rivers and streams] [7]
- 茫 *máng* (SV) indistinct [7]
- 草 *cǎo* (N) grass, grasses [7]; (Adj/SV) coarse [12]
- 衰 *shuāi* (Adj/SV) decrepit; (V) to grow old and decrepit; to degenerate [7]
- 息 *xī* (V) to rest [7]
- 珠 *zhū* (N) pearls [8]
- 耆 *qí* (N) an elder [8]
- 能 *néng* (Auxiliary Verb) to be able to [8]
- 效 *xiào* (V) to imitate, to devote [8]
- 氣 *qì* (N) life breath, bodily or spiritual energy, vapor [8]
- 笑 *xiào* (V) to smile, to laugh, to laugh at [8]
- 鬼 *guǐ* (N) ghost (sometimes human, sometimes not) [8]

- 書 *shu* (N) writing, a letter, a book; (V) to write [8]
- 真 *zhen* (Adj/SV) actual, genuine [8]
- 庶 *shù* (Adj/SV) numerous [9]
- 俯 *fǔ* (V) to look down [9]
- 格 *gé* (N) a gridwork, a set pattern; (V) to align into a grid, to reach [9]
- 疾 *jí* (N) an illness; (SV) to be ill [9]; (Adv) quickly [similar to *jí* 急] [12]
- 秦 *qín* (N) name of a Zhou state in modern Shānxi Province; name of dynastic era [9]
- 徒 *tú* (N) a follower; (Adv) vainly [10]; (Adv) merely, by foot [13]
- 益 *yì* (V) to increase; (N) an increase, an improvement [10]
- 郢 *yǐng* (N) a city, the capital of Warring States period Chǔ [11]
- 珪 *guī* (N) a type of ceremonial jade [11]
- 悅 *See* 說 (14 strokes, [11])
- 倚 *yǐ* (V) to lean on, to rely on [used much like *yī* 依] [12]
- 乘 *chéng* (V) to mount a chariot [12]; to take advantage of [13]  
*shèng*: (Measure) measure for chariots [12]
- 祠 *cí* (N) a sacrifice; (V) to sacrifice [12]
- 酒 *jǐu* (N) wine [12]
- 送 *sòng* (V) to send off, to send [13]
- 夏 *xià* (N) summer, name of the first Chinese dynasty [13]
- 軒 *xuan* (N) a window, a chariot [13]
- 酌 *zhúo* (V) to pour [13]
- 凌亂 *língluàn*: (Binome) to move at random or chaotically [13]

- 徑 *jìng* (N) a path, a side path or shortcut [13]
- 兼 *jiān* (V) to combine; (Adv) to V two objects at once; (Adj/SV) combined [13]
- 翁 *wēng* (N) an old man, a geezer [13]
- 奚 *xī* (Interrogative particle) why, how [13]
- 浩 *hào* (N) flood; (Adj/SV) flood-like, as with overflowing force [13]

## 十一畫

- 問 *wèn* (V) to ask [1]
- 卿 *qing* (N) court rank denoting a high patrician advisor; high minister. [2]
- 脩 *xiu* (V) to cultivate (a trait or ability in oneself) [also written 修] [2]
- 從 *cóng* (V) to follow [2]
- 終 *zhong* (Adv) in the end; (N) an end; (V) to end [2]
- 欲 *yù* (V) to desire, to wish; (N) desires; [2]; (Adv) to be about to (close in use to modern Mandarin *yào* 要) [8]
- 逐 *zhú* (V) to drive out [3]
- 唯 *wéi* (Adv) only; (Particle) an initial rhetorical particle without meaning [3]
- 通 *tong* (V) to get through, to reach to [often in sense of communication, as in gaining access to a ruler] [4]
- 鳥 *niǎo* (N) bird [4g]
- 教 *jiào* (N) a teaching [4g /14]  
*jiao* (V) to teach
- 強 *qiáng* (SV) strong [4g]  
*qiǎng* (V) to compel, coerce [11]
- 殺 *sha* (V) to kill [4]
- 假 *jiǎ* (V) to borrow [4]
- 參 *shen* (N) name of a constellation; personal name of Confucian disciple Zeng Shen [5]
- 敏 *mǐn* (SV) smart, quick on the uptake [5]
- 莊 *zhuang* (N) a surname, (N) a village [5]
- 常 *cháng* (Adv) constantly, regularly; (Adj/SV) constant, enduring, regular [5]

- 將 *jiang* (Adv) to be about to [6]; (V) to hold [13]  
*jìang* (V) to lead [13]
- 姬 *ji* (N) a surname (the surname of the Zhou Dynasty rulers and the rulers of the state of Jìn) [6]
- 國 *guó* (N) a state, the region of a city-state [6]
- 族 *zú* (N) lineage, clan [6]
- 涯 *yá* (N) horizon [7]
- 莫 *mò* (Subject Pronoun) no one, none; (AV) unable to; (Imperative Adv) do not [7]; (Neg. particle) not [13]
- 速 *sù* (Adv) fast, quickly [7]
- 皎 *jiǎo* (Adj/SV) bright [7]
- 寐 *mèi* (V) to sleep [7]
- 徘徊 *páihuí* (Rhyming binome) to pace back and forth [7]; to move aimlessly in circles [13]
- 旋 *xuán* (V) to circle around; to revolve; to circuit [7]
- 淚 *lèi* (N) tears [7]
- 婦 *fù* (N) a wife [7]
- 巢 *cháo* (N) a nest; (V) to nest (of birds) [7]
- 華 *hua* (N) flower  
*húa* (Adj/SV) flowery, blooming [7]
- 患 *huàn* (V) to be alarmed or worried [8]
- 梁 *liáng* (N) a bridge [8]
- 處 *chù* (N) a place [8g]
- 鹿 *lù* (N) a deer [8]
- 深 *shēn* (Adj/SV) deep, profound [8]

- 專 *zhuān* (V) to concentrate [9]
- 執 *zhí* (V) to grip; to hold; to hold to [9]; (V) to possess (used for signs of high office, derived from the basic meaning of “to grasp”) [11]
- 移 *yí* (V) to move, to shift, to transfer [10]
- 粟 *sù* (N) unthreshed grain, rice, millet [10]
- 接 *jiē* (V) to adjoin, to come into contact, to receive [10]
- 望 *wàng* (V) to gaze, to look in the distance, to look towards, to hope, to expect [10]
- 從 *zòng* \*(V) to travel as a follower, to travel in someone’s party (Cognate with *cóng*: to follow, to come after) [11]
- 寇 *kòu* (N) bandits [11]
- 陳 *chén* (V) to set forth, to describe [11]  
*zhèn* (N) a line of people, a battle array [12]
- 旌 *jīng* (N) a banner [11]
- 貪 *tān* (V) to covet, to be greedy for; (Adj/SV) greedy [11]
- 孰 *shú* (Interrogative pronoun) who, which [as “who,” *shú* is used like *shéi* 誰] [11]
- 貧 *pín* (Adj/SV) poor, destitute [12]
- 寄 *jì* (V) to entrust, to depend on [12]
- 頃 *qǐng* (N) a short space of time, awhile [12]
- 魚 *yú* (N) fish [12]
- 習 *xí* (V) to practice, to rehearse; (Adv) be practiced in [12]
- 責 *zhài* (N) a debt [12]
- 悉 *xī* (Adv) all [12]
- 晨 *chén* (N) the morning; (V) to become morning [12]



厩	<i>jiù</i>	(N) a stable [12]
羞	<i>xiū</i>	(V) to feel ashamed (of), to be embarrassed (by) [12]
區	<i>qū</i>	(V) a region, a division, a district [12]
祭	<i>jì</i>	(N) a sacrifice; (V) to sacrifice [12]
蛇	<i>shé</i>	(N) a snake [12]
涼	<i>liáng</i>	(Adj/SV) cool [13]
荷	<i>hé</i>	(N) a lotus [13]
清	<i>qīng</i>	(Adj/SV) clear [13]
掃	<i>sǎo</i>	(V) to sweep [13]

## 十二畫

- 無 *wú* (V) to lack [the antonym of *yǒu* in its sense of “to exist”] [1]; (Adv) do not [a loan for *wú* 毋] [4]; (Particle) meaningless metrical word in archaic poetry. [5]
- 棄 *qì* (V) to discard [2]
- 善 *shàn* (N) goodness; (Adj/SV) good; (V) to be good at; take to be good [2]
- 惑 *huò* (N) confusion about alternatives, perplexity, wrongheadedness [2]
- 新 *xīn* (Adj/SV) new; (V) to make new, to treat as new [2]
- 堯 *yáo* (N) the name of a legendary sage ruler [2]
- 舜 *shùn* (N) the name of a legendary sage ruler [2]
- 黃 *huáng* (N) yellow, tan [here, a personal name] [3]
- 復 *fù* (Adv) again [3]
- 惡 *è* (Adj/SV) bad, evil [3];  
*wù* (V) to dislike, detest, hate [5]  
*wu* (Interrogative particle) why, how, wherein [13]
- 為 *wéi* (V) to be, to do, to act as (*see Grammar 6.5*) [3]; (Verb auxiliary) on behalf of [10]
- 强 *See 強* (11 strokes [4])
- 曾 *zēng* (N) surname [5]  
*céng* (Adv) to have V’ed in the past [13]
- 順 *shùn* (V) to follow along with, to comply, to make compliant [5]
- 敢 *gǎn* (V) to dare [5]
- 揚 *yáng* (V) to raise up [5]
- 雅 *yǎ* (SV) elegant, “The Elegantiae” (sections of the *Book of Poetry*) [5]
- 厥 *jué* (Particle/Pron) archaic functional equivalent of *qí* 其 [5]

富	<i>fù</i>	(N) wealth, prosperity; (Adj/SV) wealthy, prosperous [5]
貴	<i>guì</i>	(N) nobility, high status; (Adj/SV) noble, highly valued [5]; (V) treat as precious or noble [7]
然	<i>rán</i>	(Adverbial adjunct) this being so; (SV) to be so; (Adverbial suffix) transforms adjectives into adverbs [see Grammar 6.2] [6]; (Adv) however, but (much like 雖然) [8]
越	<i>yuè</i>	(N) non-Chinese tribes of the South; a state in Spring and Autumn period China (located in modern Zhejiang); (V) to cross over, exceed [7]
雲	<i>yún</i>	(N) a cloud [7]
晚	<i>wǎn</i>	(SV) to be late [7]
葉	<i>yè</i>	(N) a leaf [7]
發	<i>fa</i>	(V) to emit, to put forth [7]
滋	<i>zi</i>	(Adj/SV) flourishing, moist [7]
焉	<i>yan</i>	(Interrogative adverb) where, wherein, in what respect (functions like interrogative <i>an</i> 安; (Terminal prepositional particle) at the end of a sentence <i>yan</i> is a fusion of the words <i>yú zhi</i> 於之: (Prep. phrase) therein. [7]
幃	<i>wéi</i>	(N) a curtain, a screen, a tent [7]
盛	<i>shèng</i>	(Adj/SV) flourishing [7]
鄉	<i>xiang</i>	(N) village [8]
童	<i>tóng</i>	(N) a youth [8]
猶	<i>yóu</i>	(Adv) still [like <i>yì</i> 亦 in structure: 雖 X 亦 Y]; (V) to resemble [8]
情	<i>qíng</i>	(N) spontaneous feelings or responses [8]
斯	<i>si</i>	(Pronoun) demonstrative pronoun: “this, these” (equivalent to <i>cǐ</i> 此) [8]
壹	<i>yì</i>	(Number) one [identical with 一]; (Adv/Adj) all [9]

- 就 *jù* (V) to go to [9]
- 微 *wēi* (Adj/SV) subtle, slight, imperceptible; (N) subtlety [9]
- 飛 *fēi* (V) to fly [9]
- 復 *fù* (Adv) once again, further [9]; \*(V) to return, to restore, to repeat [11]; (V) to gain revenge against [14]
- 射 *shè* (V) to shoot (arrows); (N) archery [9]
- 朝 *zhāo* (N) morning [N.B. Cognate with *cháo*: (N) a dynasty, a court] [9]
- 惠 *huì* (N) grace, munificence, favor [10]
- 欺 *qī* (V) to deceive [10]
- 喻 *yù* (N) a metaphor; (V) to understand, to cause to understand (through a verbal device such as an argument or metaphor) [10]
- 短 *duǎn* (Adj/SV) short, brief [10]
- 屠 *tú* (V) to butcher, to slaughter, to massacre [11]
- 最 *zuì* (Adv) the most [11]
- 畫 *huà* (V) to draw, to paint; (N) a painting, a brush stroke [11]
- 策 *cè* (N) a bamboo strip with text, a record, a volume of a book; (V) to plot [12]
- 馮 *féng* (N) a surname [12]
- 給 *jǐ* (V) to provide, to provide for [N.B. pronunciation differs from MC (*gěi*)] [12]
- 愚 *yú* (Adj/SV) ignorant, stupid [12]
- 開 *kāi* (V) to open [12]
- 畢 *bì* (V) to be completed, to complete; (Adv) finished with (completely done) [12]
- 朞 *jī* (N) a full period, a full year (also written 期; but distinguish from *qí* [see below] [12]

- 飲 *yǐn* (V) to drink [12]
- 視 *shì* (V) to see, to look (here, find out by looking) [12]
- 徧 *biàn* (Adv) all, everywhere, completely [12]
- 揭 *jiē* (V) to raise up in the air [12]
- 賈 *gǔ* (V) to buy; (N) a merchant; (Adv) [to V] like a merchant [12]
- 散 *sàn* (V) to scatter; (Adj/SV) to be scattered [13]
- 閑 *xián* (Adj/SV) leisurely, at leisure [13]
- 敞 *chǎng* (Adj/SV) at ease [13]
- 琴 *qín* (N) a zither [13]
- 期 *qī* (V) to make an appointment for a specific time, to hope for; (N) a period of time [13]  
*jī* See 朞 [12 strokes; 12]
- 勞 *láo* (V) to labor; (N) labor [13]
- 間 *jiān* (Prep) among, amidst [13]
- 壺 *hú* (N) a pot [13]
- 須 *xū* (Adv) must; (V) to await [13]
- 結 *jié* (V) to tie a knot, to make an agreement [13]
- 尊 *zūn* (N) a goblet [more fully written 樽; N.B. *zūn* 尊: (V) to revere] [13]
- 御 *yù* (V) to drive a chariot; (Adj/SV) royal, imperial [14]
- 割 *gē* (V) to cut off [14]

## 十三畫

- 義 yì (N) righteousness; (SV) right; fitting; proper [1]; (N) duty, meaning [4]
- 路 lù (N) road [1]
- 道 dào (N) a path; the Way; an art; a tradition of knowledge or behavior [1]; (V) to speak, utter [7]
- 聖 shèng (Adj/SV) sagely; (N) a sage [2]
- 漢 hàn (N) the name of a river (Hànshuǐ 漢水) and region of ancient China, borrowed as the name of a dynastic house that ruled 202 B.C. - A.D. 8 and A.D. 25-220 (later borrowed to denote the majority ethnic group of China) [3]
- 與 yǔ (Conj) and, together with; used for linking *nouns only* (remember, to link verbs, use *ér* 而) [3]; (V) to give [4]
- 群 qún (N) a flock; (Adnoun) pluralizes nouns, as “the many” [3]
- 詩 shī (N) poetry, *The Book of Poetry* [4]
- 慎 shèn (V) to be careful [4]
- 源 yuán (N) a source, a spring [4]
- 亂 luàn (Adj/SV) chaotic, unruly; (N) chaos, disorder; (V) to disorder [4]
- 經 jīng (N) a classic text, a moral norm, the warp of woven fabric; (V) to traverse, to extend across [5]; (V) to cross, to extend across, to traverse [7]
- 睦 mù (SV) to be friendly, loving [5]
- 毀 huǐ (V) to destroy [5]
- 傷 shāng (V) to wound; (N) a wound [5]
- 滅 miè (V) to extinguish, to destroy a state [5]
- 弒 shì (V) to assassinate [6]
- 罪 zuì (N) a crime, an offense [6]

愛	<i>ài</i>	(V) to love, to cherish, to value, to begrudge [6]
敬	<i>jìng</i>	(N) attentiveness, respectfulness; (V) to respect, to treat with alert care; (Adj/SV) to be respectful, to be attentive [6]
萬	<i>wàn</i>	(Number) 10,000 (a myriad); (Adj) extremely numerous (myriad) [7]
會	<i>huì</i> <i>kùai</i>	(V) to meet, to encounter [7] (N) a calculation (an extended meaning of <i>huì</i> : to come together, probably in the sense of making accounts “match up” [12])
遊	<i>yóu</i>	(V) to travel, wander [7]
歲	<i>sùì</i>	(N) a year [7]
飯	<i>fàn</i>	(N) cooked rice, a meal [7]
感	<i>gǎn</i>	(V) to be moved [by] [7]
搖	<i>yáo</i>	(V) to wave, sway [7]
遇	<i>yù</i>	(V) to encounter (unexpectedly) [7]
照	<i>zhào</i>	(V) to shine on [7]
愁	<i>chóu</i>	(Adj) worried, distressed, depressed [7]
當	<i>dāng</i> <i>dàng</i>	(Adv) ought to, should (V) to fulfill a function or role [7]; (V) to be suited for a role or for some good [11]
落	<i>luò</i>	(V) to fall [7]; to descend; to set (of the sun) [13]
極	<i>jí</i>	(Adv) extremely; (N) the extreme (of something) [8]
嘆	<i>tàn</i>	(V) to sigh [also written 歎] [8]
農	<i>nóng</i>	(N) a farmer, the farmer class, agriculture [8]
過	<i>guò</i>	(V) to pass, to overstep; (N) a transgression, a crime; (SV) wrong, in error; (Adj) too, too much [8]; (V) to surpass [12]
意	<i>yì</i>	(N) ideas, intentions, meaning [9]

- 楚 *chǔ* (N) name of a major Zhou era state in the mid-Yángzǐ 楊子 River region [9]
- 嗚呼 *wūhu* (Exclamation) alas! oh! ahh! woohoo! [9]
- 填 *tián* (V) to boom like a drum [10]
- 鼓 *gǔ* (N) a drum; (V) to beat a drum, to encourage, to drum troops to battle [10]
- 誅 *zhū* (V) to punish by execution [10]; (N) punishment [11]
- 祿 *lù* (N) stipend, salary [11]
- 肆 *sì* (N) a stall (in a market) [11]
- 遂 *sù* (Adv) subsequently [11]
- 裝 *zhuang* (V) to pack, load; (N) baggage [12]
- 載 *zài* (V) to load, carry, transport [12]
- 想 *xǐang* (V) to think; (N) thoughts [13]
- 解 *jiě* (V) to understand [13]
- 隔 *gé* (V) to separate; (Adj/SV) separated [13]
- 毀 *huǐ* (V) to destroy, to slander; (N) slander [14]
- 試 *shì* (V) to try out [14]



## 十四畫

- 劉 *liú* (N) a surname [3]
- 寡 *gǔa* (SV) few; (N) widow; 寡人 *gǔarén* (Pronoun) First person pronoun reserved for rulers [3]
- 翟 *zhái* (N) surname [3]
- 對 *dùi* (Adv) in response; (V) to stand facing [3]
- 聞 *wén* (V) to hear, to learn [3]  
*wèn* (V) to become known [11]
- 齊 *qí* (N) a feudal state in ancient China [3]; (V) to make equal, to put in order; (SV) even, equal [9]
- 語 *yǔ* (N) speech, saying, words [3]; (N) a teaching [4]  
*yù* (V) to instruct [5]
- 鳴 *míng* (V) to chirp (as a bird) [4g]; (V) to sing [13]
- 遠 *yǔan* (Adj/SV) distant [N.B. *yùan* (V) to keep at a distance (from)] [4]
- 爾 *ěr* (Pronoun) you, your [5]
- 蓋 *gài* (Adv.) Probably; (V) to cover; (N) a cover [6]
- 圖 *tú* (V) to plan, to plan on behalf of [6]
- 綠 *lǜ* (Adj/SV) green (yellow-green, as opposed to *qing* 青: blue-green) [7]
- 榮 *róng* (N) blossom, glory; (Adj/SV) flourishing, glorious [7]
- 領 *lǐng* (N) a collar; a neck [7]
- 裳 *shang* (N) lower garments [also read *cháng*] [7]
- 竭 *jié* (V) to exhaust [8]
- 說 *shuo* (N) explanation; (V) to explain, to speak [8]  
*yue* (V) to be pleased [normally written 悅; 說 is a cognate variant (reconstructed in Old Chinese as 說 \*lhot / 悅 \*lot)] [11]

- 養 *yǎng* (V) to nurture [8]
- 誠 *chéng* (SV) sincere, ethically genuine; (V) to make ethically genuine; (N) sincerity, ethical authenticity; (Adv) sincerely, truly [9]
- 疑 *yí* (V) to doubt; to suspect [9]
- 察 *chá* (V) to investigate into; (SV) insightful [10]
- 嘗 *cháng* (Adv) once in the past [10]
- 綦 *qí* (Adj) multicolored (of woven fabric) [11]
- 歌 *gē* (V) to sing; (N) a song [12]
- 憂 *yōu* (N) cares, worries; (V) to be anxious over, to worry [12]
- 署 *shù* (V) to write one's name [12]
- 稱 *cheng* (V) to call, refer to, praise [12]
- 實 *shí* (V) to fill, to be full; (Adv) truly, in fact; (SV) real, full [12]
- 奪 *duó* (V) to grab, to wrest, to seize [12]
- 漸 *jiàn* (Adv) gradually [13]
- 滴 *dī* (V) to drip; (N) a drop [13]
- 夢 *mèng* (N) a dream; (V) to dream [13]
- 醅 *pei* (N) unstrained wine [13]
- 舞 *wǔ* (V) to dance; (N) a dance [13]
- 盤 *pán* (N) a dish or tray [13]
- 輕 *qing* (Adj/SV) light in weight; (V) to treat lightly [14]

## 十五畫

- 樂 *lè* (V) to take joy in; (N) joy [2]  
*yuè* (N) music [13]
- 篇 *pian* (N) a chapter in a text [3]
- 論 *lùn* (N) a doctrine, thesis; (V) to discourse [on some topic] [4]
- 德 *dé* (N) virtue, character, personal power [5]
- 髮 *fǎ* (N) hair [5]
- 膚 *fu* (N) skin [5]
- 親 *qīn* (N) parent(s), father, those close to one; (V) to become close to [5]; (TV) to stay close to, to treat as a family member [9]
- 節 *jié* (N) a section (orig., of bamboo) or passage, rhythm, season, code; (V) to regulate; (Adv) according to rule or division
- 賜 *sì* (V) to bestow, to make a gift [6]
- 稽 *qǐ* (V - *special use*) to knock [the head]; (N.B.: [V] *ji*: investigate, plan) [6]
- 餘 *yú* (Number adjunct) and over, and more; (N) a surplus [7]; (Adj/SV) leftover [12]
- 緩 *huǎn* (SV) loose [7]
- 壽 *shòu* (SV) to be long lived; (N) longevity [7]
- 駕 *jià* (V) to drive (a chariot) [7]; (V) to yoke horses to a chariot, to ride horses; (N) a chariot with horses yoked to it [12]
- 憂 *yōu* (V) to be anxious, to worry; (N) cares [7]
- 誰 *shéi* (Interrogative pronoun) who [also pron. *shuí*] [7]
- 幣 *bì* (N) bolts of fabric (an early medium of exchange) [8]
- 請 *qǐng* (V) to request; (Adv) please [8]

墨	<i>mò</i>	(N) ink; 墨家 the Mohist school [8]
慮	<i>lǜ</i>	(V) to deliberate [9]
賤	<i>jiàn</i>	(Adj/SV) low status, cheap [9]
盡	<i>jìn</i>	(V) to exhaust; (SV) exhausted [10]
燕	<i>yan</i>	(N) a swallow; name of an Eastern Zhou period state [10]
鄰	<i>lín</i>	(Adj) neighboring; (N) neighbor, neighborhood [10]
賞	<i>shǎng</i>	(V) to reward; (N) a reward [11]; (V) to appreciate [13]
廢	<i>fèi</i>	(V) to discard, to cast away [11]
魅	<i>mèi</i>	(N) a demonic being [11]
暮	<i>mù</i>	(N) dusk, evening [11]
劍	<i>jiàn</i>	(N) a sword [12]
劍	<i>jiàn</i>	(N) a sword [12]
劍	<i>jiàn</i>	(N) a sword hilt, a sword [12]
彈	<i>tán</i>	(V) to make a tapping sound, to pluck (as with the string of an instrument) [12]
憤	<i>kù</i>	(SV) anxious, fretted [12]
賜	<i>sì</i>	(V) to give, to present [12]
燒	<i>shāo</i>	(V) to burn [12]
數	<i>shù</i>	(Adnoun) a number of, several [12]
霄	<i>xiāo</i>	(N) the middle of the night [13]
影	<i>yǐng</i>	(N) shadow [13]
蓬	<i>péng</i>	(N) a bushy plant with pliable stems, used for lattice-work [13]
暫	<i>zhàn</i>	(Adv) for a brief time, temporarily [13]
醉	<i>zuì</i>	(Adj/SV) drunk [13]

緣 *yúan* (V) to trace a path, to follow; (CV) on account of [13]

鄰 *lín* (N) a neighbor; (Adj) neighboring, next door [13]

謀 *móu* (V) to plan, to plot; (N) a plot [14]

踐 *jiàn* (V) to tread [14]

## 十六畫

- 學 *xué* (V) to study; to learn [1]
- 雜 *zá* (Adj/SV) miscellaneous, mixed [3]
- 謂 *wèi* (V) to refer to as, to characterize [4]; (V) to address someone (as in X 謂 Y 曰： . . . ) [6]
- 樹 *shù* (N) tree [4g / 7]
- 儒 *rú* (N) a Confucian; (Adj) Confucian [4]
- 選 *xuǎn* (V) to select
- 蔽 *bì* (V) to cover, to obscure [7]
- 餐 *cān* (N) a meal [7]; (N) cooked food [13]
- 駭 *hài* (V) to frighten [7g]
- 遺 *wèi* (V) to give (as a gift)  
*yí* (V) to leave; (Adj) left behind, inherited [7]
- 隨 *suí* (V) to follow after [7]
- 獨 *dú* (Adv) alone, only; (SV) alone, independent [7]
- 諸 *zhū* (Pluralizing adnoun) the various, the many [8]; (Fusion particle) a fusion of *zhi* 之 and *yú* 於; as a terminal particle, it is a fusion of *zhi* 之 and *hu* 乎 [9]; as in 諸侯 *zhūhóu*: (N) the various lords; a term referring collectively to the rulers of the many states of the late Zhou Dynasty period [11]
- 踰 *yú* (V) to cross [8]
- 擇 *zé* (V) to choose, to select [8]
- 靜 *jìng* (SV) calm, tranquil [9]
- 戰 *zhàn* (N) warfare; (V) to make war, to go into battle [10]
- 誑 *xuān* (V) to deceive [12]

- 諾 *nùo* (Exclamatory adjective) OK (indicates tepid approval) [12]
- 積 *ji* (V) to accumulate, to store up [12]
- 舉 *jǔ* (V) to raise up [13]
- 醒 *xǐng* (Adj/SV) sober, awake; (V) to wake up [13]
- 頭 *tóu* (N) head [14]

## 十七畫

- 爵 *jué* (N) rank [2]
- 避 *bì* (V) to avoid (here, to move from) [5]
- 檀 *tán* (N) sandalwood [6]
- 雖 *sui* (Adv) Although; 雖然 *sui rán*: [see Grammar 6.3] [6]
- 邁 *mài* (V) to set forth [7]
- 還 *huán* (V) to turn back; to return [7]
- 擊 *jī* (V) to strike, hit (also pronounced *ji*) [8]
- 歟 *yú* (Particle) a final particle signifying a mild question that implies a positive answer; close to MC *ba* 吧 The character 與 is often loaned for this usage. [8]
- 薄 *bó* (Adj/SV) thin, superficial [9]
- 韓 *hán* (N) a pre-Qín warring state [10]
- 鍾 *zhong* (N) a measure of grain [11]
- 罄 *qìng* (V) to appear completely, to appear in large numbers, to be used up [11]
- 薛 *xue* (N) a place in Shantung Province [12]
- 惛 *nùn* (Adj/SV) weak, timid, ineffectual [N.B. the character used here is an alternative character; the proper character for this word is written: 懦] [12]
- 償 *cháng* (V) to repay a debt [12]
- 矯 *jiǎo* (V) to forge, to pretend to have, to arrogate, to straighten [12]
- 邀 *yao* (V) to invite [13]



## 十八畫

- 雞 *jī* (N) chicken(s) [also written 鷄] [1]
- 魏 *wèi* (N) The name of a large patrician state during the Warring States period (453-221 B.C.), located in the Shanxi 山西 region. [3]
- 難 *nàn* (N) troubles, dangers, hardship [N.B.: cognate with *nán*: (SV) difficult] [6]
- 禮 *lǐ* (N) ritual, ceremony, etiquette [6]
- 歸 *guī* (V) to return home [7]
- 譚 *tán* (V) to talk [identical with *tán* 談] [8]
- 鵠 *gǔ* (N) a bullseye [9]
- 舊 *jiù* (Adj/SV) old [13]
- 邈 *mǎo* (Adj/SV) very distant [13]
- 儲 *chú* (V) to store up [14]

## 十九畫

- 辭 *cí* (V) to apologize to, to bid goodbye to [6]
- 懷 *huái* (N) the breast, the chest, seat of the heart [here representing the clothing worn over the chest] [7]
- 攀 *pān* (V) to grasp something and climb up [7]
- 羅 *luó* (N) silk, gauze, net; (Adj) silken, gauze-like [7]
- 獸 *shòu* (N) wild animals [7g]
- 藤 *téng* (N) name of a small Warring States period dukedom [8]
- 識 *shì* (V) to know, to recognize [8]
- 願 *yuàn* (AV) to be willing to, to wish to [11]
- 類 *lèi* (V) to imitate according to type, to categorize; (N) category, type [11]
- 謝 *xiè* (V) to apologize, to make excuses, to decline [N.B. generally *not* “to thank”] [12]
- 辭 *cí* (N) words; (V) to take leave, to apologize [12]
- 鼃 *wā* (N) a frog [also written 蛙] [14]

## 二十畫以上

## 二十畫

勸 *quàn* (V) to urge, persuade [6]

馨 *xīn* (Adj) fragrant [7]

禱 *dǎo* (V) to pray [10]

譽 *yù* (V) to praise; (N) praise [14]

## 二十一畫

獻 *xiàn* (V) to present [6]

離 *lí* (SV) to be separated; (V) to depart [7]

顧 *gù* (V) to look at, to turn and look back at [7]

寶 *bǎo* (N) a treasure [7]

屬 *zhǔ* (V) to call into assembly, to give an order [8]  
*shǔ* (V) to belong as a subordinate to, to be of a kind with; to attach to [12]

攜 *xī* (V) to hold or lead by the hand [12]

懼 *jù* (V) to fear; (N) fear [13]

露 *lù* (N) dew [13]

響 *xiǎng* (N) an echo; (V) to echo [13]

鷗 *ōu* (N) a gull or tern [13]

## 二十二畫

變 *biàn* (N) change; (V) to change [8]

竊 *qiè* (V) to rob, steal; (Adv) by stealth (polite term for “dared to”) [12]

驅 *qū* (V) to gallop [12]

歡 *huan* (Adj/SV) joyful; (N) joy [13]

## 二十三畫

顯 *xǎn* (V) to make brilliant; (SV) brilliant [5]

體 *tǐ* (N) one's stature [5]

## 二十四畫

讓 *ràng* (V) to abdicate, to cede, to give way [11]

籬 *lí* (N) a bamboo fence [13]

## 二十五畫

攬 *lǎn* (V) to take hold of, to grasp in the hand [7]

觀 *guan* (V) to observe [9]

## 二十九畫

驪 *lí* (N) a good horse, a black horse [6]