

Chapter Title: Lessons 1—10: Proverbs and Anecdotes from the Garden of Stories

Book Title: A New Practical Primer of Literary Chinese

Book Author(s): Paul Rouzer

Published by: Harvard University Asia Center. (2007)

Stable URL: <http://www.jstor.org/stable/j.ctt1tm7ftn.6>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://about.jstor.org/terms>



Harvard University Asia Center is collaborating with JSTOR to digitize, preserve and extend access to *A New Practical Primer of Literary Chinese*

UNIT I

LESSONS I—IO

Proverbs and Anecdotes from the *Garden of Stories*

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

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

Lesson 1

A Few Proverbs

Text #1

知命者不怨天，知己者不怨人。

Text #2

禍生於欲得，福生於自禁。聖人以心導耳目，小人以耳目導心。

Text #3

爲善者天報以德。爲不善者天報以禍。

VOCABULARY (1-27)

1. 知 M: zhī J: chi, *shiru* K: jī
To know, to understand; to know how to; knowledge.
Radical 111 (矢, “arrow”).

2. 命 M: míng J: myō, mei, *inochi* K: myeong
1. *To command; a command.*
2. *Fate; life span.**

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

3. 者 M: zhě J: sha, *mono* K: ja
[A grammatical particle; see 1.3 and 7.4 for explanations.]
Radical 125 (老, “old”).

4. 不 M: bù, bú J: fu, *-nai, -zu* K: bu
Not.

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

5. 怨 M: yuàn J: en, on, *uramu, urameshii* K: won
To resent; resentment, grievance.

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

6. 天 M: tiān J: ten, *ame* K: cheon
Sky, heavens; “Heaven.”

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

7. 己 M: jǐ J: ko, ki, *ono, onore* K: gi
Oneself; self, ego.

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

8. 人 M: rén J: jin, nin, *hito* K: in

1. *Person, people, human beings.**

2. *Others, other people.**

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

9. 禍 M: huò J: ka, *wazawai* K: hwa
Disaster, misfortune, bad luck.

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

10. 生 M: shēng J: shō, sei, *ikiru, umu*, etc. K: saeng

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

2. *Master, Mister. [polite suffix]*

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

11. 於 M: yú J: o, *ni oite* K: eo

[A multipurpose preposition.]

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

12. 欲 M: yù J: yoku, *hossuru, hoshii* K: yok

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

In later literary Chinese, this character could also mark a future action (“about to”). For that

reason, 欲生 would come to mean (for example) “wish to give birth” or “was about to give birth.” Radical 76 (欠, “to owe”).

13. 得 M: dé J: toku, *eru* K: deuk

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

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

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

14. 福 M: fú J: fuku K: bok

Good fortune, prosperity.

Antonym: 禍 (9). Radical 113 (示).

15. 自 M: zì J: shì, jì, *mizukara* K: ja

1. *Oneself; personally, naturally, spontaneously.**

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

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

16. 禁 M: jìn J: kin K: geum

To control, to prohibit, to restrain.

Radical 113 (示).

17. 聖 M: shèng J: shō, sei, *hijiri* K: seong

Sage, wise person, saint; sagely; wise.

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

18. 以 M: yǐ J: i, *motte* K: i

1. *With, by means of. [coverb]**

2. *In order to. [conjunction]*

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

19. 心 M: xīn J: shin, *kokoro* K: sim

Heart, mind, state of mind, attitude.

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

20. 導 M: dǎo J: dō, *michibiku* K: do

To lead.

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

21. 耳 M: ěr J: ji, *mimi* K: i

1. *Ear.**

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

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

22. 目 M: mù J: moku, *ma, me* K: mok

Eye; to look at, to glare at.

Radical 109 (目).

23. 小 M: xiǎo J: shō, *chiisai* K: so

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

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

24. 爲 M: wéi (1, 3); wèi (2) J: i, *naru, nasu, suru, no tame* K: wi

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

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

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

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

25. 善 M: shàn J: zen, ii, *yoku suru, yoshi* K: seon

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

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

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

26. 報 M: bào J: hō, *mukuiru* K: bo

1. *To repay, to reward; repayment.**

2. *To avenge; revenge.*

3. *Report; to report.*

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

27. 德 M: dé J: toku K: deok

1. *Virtue, power.**

2. *Good deed; to do a good deed.*

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

COMMENTARY

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

欲 can mean “to want” (verb):

人欲耳: People want ears.

or it can mean “to want to” (auxiliary verb):

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

or it can mean “desire” (noun):

善人怨欲: The good person resents desire.

知 can mean “to know,” “to understand” (verb):

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

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

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

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

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

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

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

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

知者: one who knows

怨者: one who resents

導者: one who leads

導人者: one who leads people

生耳者: one who grows ears

爲禍者: one who creates disaster

不命者: one who does not command

PRACTICE: Put the following into literary Chinese:

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

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

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

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

Note: If you think that the wise person is not very compassionate, you can translate it

as “The wise person leads the petty person *into* disaster.” Context and interpretation are everything!

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

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

PRACTICE: Put the following into literary Chinese:

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

1.5. 以: This is one of the most frequently used characters in literary Chinese, and it has a very wide application. It was originally a verb meaning “to take,” “to use.” Eventually, it started to be used in combination with other verbs (what English language scholars often call a *coverb*). It serves the same purpose as English prepositions like “with,” “by means of,” and “through.” It usually comes *before* the main verb, and it is followed by its own special object:

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

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

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

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

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

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

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

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

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

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

PRACTICE: Put the following into literary Chinese:

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

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

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

Somebody has asked us, “What do you want me to do with these books and magazines?” We reply, contrasting the two groups of items and saying what we want done with each. This means that the first thing in a sentence will not necessarily be the subject; look carefully for the sense of a sentence before you interpret.

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

Character List

i. 不以命善報天小己得德心怨於欲爲生目知禁禍福者耳聖自 (26)

iii. 導 (1)

Lesson 2

Yet More Proverbs

Text #1

君子有終身之憂，而無一朝之患。順道而行，循理而言。喜不加易，怒不加難。

Text #2

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

VOCABULARY (28–70)

28. 君 M: jūn J: kun, kimi K: gun

1. *Ruler, lord.**

2. *[Polite second person pronoun; compare Elizabethan English “My Lord . . .”]*

Radical 30 (口).

29. 子 M: zǐ J: shi, ko K: ja

1. *Son, child.**

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

3. *You. [pronoun]*

4. *“Viscount” (a feudal title; see 4.1 below).*

Radical 39 (子).

28a. 君子 M: jūn zǐ J: kunshi K: gun ja

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

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

30. 有 M: yǒu J: yū, aru K: yu

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

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

The second group of meanings represents the existence of something within a group or

at a location. For example: 有憂 could be translated simply as “there is worry”; 君子有善人 could be translated as “among gentlemen there are virtuous men.” Radical 74 (月, “moon”).

31. 終 M: zhōng J: shū, *owaru, oeru, owari, tsuini* K:: jong

To end, to die; ending; finally.

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

32. 身 M: shēn J: shin, *mi, karada* K: sin

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

Sometimes it is difficult to tell with this character whether the author intends an emphasis on the physical body one possesses or whether he/she intends an abstract sense. *Synonym* (“oneself”): 自 (15). Radical 158 (身).

31a. 終身 M: zhōng shēn J: shūshin K: jong sin

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

33. 之 M: zhī J: shi, *no, kare, yuku* K: ji

1. *[A particle that connects nouns or noun clauses; see discussion in 2.1.]**

2. *Him, her, it, them. [direct object pronoun]*

3. *To go.*

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

34. 憂 M: yōu J: yū, *ureeru, uki, urei* K: u

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

Radical 61 (㝱).

35. 而 M: ér J: ji, *shikashite, sōshite, shikamo*, etc. K: i

But, and, then.

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

36. 無 M: wú J: mu, *nai* K: mu

1. *To not have; nonpossession.**

2. *Nonexistence, nothingness; to not exist.*

3. *“Don’t . . .” [negative imperative]*

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

37. 一 M: yī J: ichi, *hitotsu* K: il

One; first; once.

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

38. 朝 M: zhāo (1–2); cháo (3) J: chō, *asa*, *ashita* K: jo

1. *Morning, dawn.**

2. *First day of the lunar month.*

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

Radical 74 (月).

37a. 一朝 M: yīzhāo J: itchō K: il jo

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

39. 患 M: huàn J: gen, kan, *wazurau*, *urei* K: hwan

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

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

40. 順 M: shùn J: jun, *shitagau* K: sun

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

Radical 181 (頁, “leaf of a book”).

41. 道 M: dào J: dō, *michi* K: do

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

2. *To speak, to say.*

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

42. 行 M: xíng (1); xìng (2) J: kō, gyō, iku, okonau, etc. K: haeng
 1. *To go, to walk; to act; to conduct [affairs]; to carry out [an action]; to circulate [information, currency, etc.]; to practice, to put into practice.**

2. *Behavior; conduct.*

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

43. 循 M: xún J: jun, shitagau K: sun
To follow, to comply with.

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

44. 理 M: lǐ J: ri, kotowari K: li, i
Principles; pattern, rationale; to straighten, to arrange, to put in order.

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

45. 言 M: yán J: gen, gon, iu, kotoba K: eon
To speak, to say; words, speech.

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

46. 喜 M: xǐ J: ki, yorokobu K: hui
To be happy, to be delighted; to enjoy [something]; joy, pleasure.
 Do not confuse this character with 善 (25). Radical 30 (口).

47. 加 M: jiā J: ka, kuwawaru, kuwaeru K: ga
 1. *To increase.*

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

3. *Increasingly, more.**

4. *To apply [to].*

5. *Advantage, gain.*

The adverbial usage (“increasingly, more”) may seem a little odd. It functions as a way to express “comparatives” (-er adjectives in English). Examples: 君子不加小, “The gentle-

man does not become any smaller”; 小人不加聖, “The petty person does not become any wiser.” Radical 19 (力, “strength”).

48. 易 M: yì J: eki, yasui K: i

1. *Easy; easily.**

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

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

49. 怒 M: nù J: do, nu, ikaru, okoru K: no

Angry; anger.

Radical 61 (心).

50. 難 M: nán (1); nàn (2) J: nan, katai, muzukashii K: nan

1. *Difficult, hard to deal with.**

2. *Difficulty, problem.*

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

51. 下 M: xià J: ka, ge, shita, etc. K: ha

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

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

6a. 天下 M: tiān xià J: tenka K: cheon ha

“Under Heaven” (i.e., the world).

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

52. 失 M: shī J: shitsu, ushinau K: sil

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

Radical 37 (大).

53. 後 M: hòu J: go, kō, *ushiro*, *ato ni*, etc. K: hu

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

2. *Posterity, successor, heir.*

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

35a. 而後 M: ér hòu J: *ato ni . . . nomi* K: i hu

And then, only then.

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

54. 仁 M: rén J: jin K: in

Kindness, benevolence.

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

55. 義 M: yì J: gi K: ui

1. *Righteousness, justice; righteous, just.**

2. *Principles, ethical principles; principled, upright.*

3. *Meaning, significance, main point.*

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

56. 焉 M: yān J: en K: eon

1. *[An object pronoun.]**

2. *How. [question word]*

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

57. 國 M: guó J: koku, *kuni* K: guk

Country, state, capital city.

In ancient China, this character could apply to different concepts. Before the unification of

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

58. 家 M: jiā J: ka, ke, ie K: ga

1. *House, household, family.**

2. *School of thought.*

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

59. 治 M: chí (1); zhì (2) J: chi, ji, osameru K: chi

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

2. *Government, administration.*

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

60. 孝 M: xiào J: kō K: hyo

Filial; filiality, filial piety.

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

61. 民 M: mín J: min, tami K: min

The common people.

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

62. 爭 M: zhēng J: sō, arasou K: jaeng

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

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

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

63. 分 M: fēn (1); fèn (2) J: bun, fun, bu, *wakeru* K: bun

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

2. *Share, lot, fate.*

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

64. 慈 M: cí J: ji, *itsukushimu* K: ja

Compassion, sympathy; compassionate.

Radical 61 (心).

65. 惠 M: huì J: kei, e, *megumu* K: hye

Compassion; compassionate.

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

66. 逆 M: nì J: gyaku, geki, *sakarau* K: yeok

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

Radical 162 (辵).

67. 時 M: shí J: ji, *toki* K: si

Time, the times, the era.

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

68. 反 M: fǎn J: han, *kaeru* K: ban

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

2. *To return.*

3. *On the contrary, contrary to expectations.*

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

69. 權 M: quán J: gon, ken K: gwon

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

2. *Circumstances, contingencies, temporary situation.**

3. *Influence, authority, power.*

Radical 75 (木, “tree”).

70. 謀 M: móu J: bō, mu, *hakaru* K: mo

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

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

69a. 權謀 M: quán móu J: kenbō K: gwon mo

Grand strategies, provisional plans; resourcefulness.

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

COMMENTARY

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

君之謀: the ruler’s schemes

天下之國: the states of the world

聖人之時: the era of a wise person

小人之家: the petty person’s house

君子之後: behind the gentleman

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

爲善之家: a family that does good

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

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

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

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

君欲得道之聖人

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

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

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

PRACTICE: Put the following into literary Chinese:

1. A wise ruler who talks about virtue
2. A difficult principle that goes against the family
3. An era that obeys the gentleman
4. An angry son who loses benevolence
5. A good man who governs with compassion
6. The people speak about a ruler who governs his country.
7. Filial sons obtain reward from a Heaven that follows the Way.
8. Unfilial rulers go against wise men who possess righteousness.

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

小人逆道而反德。

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

聖人自禁而不禁人。

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

君行仁義而治國。

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

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

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

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

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

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

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

2.6. Implied compound sentences: As we shall see, literary Chinese does have words for

constructing multiclausal sentences, like “if,” “when,” “then,” “although,” and so forth. However, it is just as likely that a writer will leave these out if the meaning is clear without them. For example, in the sentence 天下失道，而後仁義生焉, the expression 而後 means “only then,” which suggests that the first phrase has an implied “if” or “when.”

More difficult are these two phrases from proverb #1:

喜不加易，怒不加難。

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

喜而不加易，怒而不加難。

See if you can now translate these difficult sentences.

PRACTICE: Put the following into literary Chinese:

1. The common people struggle to obtain life and do not follow the ruler.
2. The petty man talks about kindness and justice but he does not practice virtue.
3. When the world is not governed, only then do the people struggle to obtain the Way.
4. The son practices filial piety and governs his family.
5. Although she is angry she does not resent the ruler.
6. When the ruler does not speak, only then do the people plot against virtue.

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

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

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

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

The respect later imperial scholars had for the Tang era meant that they continued to identify characters by their Tang tones, even as their own spoken tones changed. This could be a particularly difficult problem in poetry—since certain kinds of Chinese poetry prescribe the tones of the characters used in certain places, poets of later times had to compose using the rules of Tang tones, even though the poets themselves had never spoken that way at all.

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

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

There are a few other cases where scholars clung to an older pronunciation of the character, because they felt that the evolving spoken pronunciation of the character was “vulgar.” There are two particularly notable examples of this: the character 車, which is supposed to be pronounced *jū* in literary Chinese (as opposed to spoken *chē*), and 白 and 百, which are supposed to be pronounced *bó* (as opposed to *bái* and *bǎi*).

All of these are “reading pronunciations.” I rather suspect that as time goes on, even scholars will cease to observe these distinctions when reading aloud, even though they will be aware of the Tang differences. When I started studying literary Chinese, most Western scholars pronounced the name of the famous Tang poet 李白 as Lǐ Bó (Li Po in old Wade-

Giles romanization), because that was the “correct” 讀音 for his name. However, these days most native listeners would be confused if a speaker called him thus.

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

Character List

- i. 一下之仁分加反君喜國失子孝家後怒患惠憂易時有朝權民治焉無
爭理終義而行言謀身道難順(40)
- ii. 循逆(2)
- iii. 慈(1)

Lesson 3

Yet One More Proverb

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

VOCABULARY (71–101)

71. 萬 M: wàn J: man, ban K: man

Ten thousand.

Radical 140 (卅).

72. 物 M: wù J: butsu, motsu, *mono* K: mul

Thing; physical object.

萬物, “the ten thousand things,” is a common expression for all the things in the world.

Radical 93 (牛, “cow”).

73. 其 M: qí J: ki, *sore, sono* K: gi

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

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

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

Radical 12 (八, “eight”).

74. 本 M: běn J: hon, *moto* K: bon

[Tree] root; fundamental; basics.

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

75. 百 M: bǎi J: byaku, hyaku, *momo* K: baek

One hundred.

Radical 106 (白, “white”).

76. 事 M: shì J: ji, koto, tsukaeru K: sa

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

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

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

77. 成 M: chéng J: sei, jō, naru, nasu K: seong

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

This character is quite common in both transitive use (君成德, “The ruler perfects his virtue”) and intransitive use (德成, “Virtue comes to perfection”). Radical 62 (戈, “spear”).

78. 所 M: suǒ J: so, sho, tokoro K: so

1. *Place, location.*

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

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

79. 在 M: zài J: zai, aru K: jae

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

Radical 32 (土).

80. 歸 M: guī J: ki, kaeru, kaesu K: gwi

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

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

81. 貴 M: guì J: ki, tōtobu, tōtoi K: gwi

Valuable, expensive; to value; to treasure.

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

82. 愛 M: ài J: ai, aisuru, oshimu K: ae

To love; to cherish; to begrudge.

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

83. 畏 M: wèi J: i, *osoreru, kashikomu* K: oe
To fear; to be in awe of; to respect.
 Radical 102 (田, “field”).

84. 屋 M: wū J: oku K: ok
House, room.
 Radical 44 (尸, “corpse,” “body”).

85. 漏 M: lòu J: rō, *moru, moreru, morasu* K: lu, nu
To leak.
 Radical 85 (水).

86. 去 M: qù J: kyo, ko, *saru* K: geo
 1. *To leave, to abandon. [transitive]*
 2. *To leave, to depart. [intransitive]*
 Radical 28 (厶).

87. 水 M: shuǐ J: sui, *mizu* K: su
Water.
 Sometimes this character is used poetically for “river” (like “the waters of the Nile” in English). Radical 85 (水).

88. 淺 M: qiǎn J: sen, *asai* K: cheon
Shallow.
 As can the English word for this meaning, this character can be used literally (“shallow water”) or metaphorically (“shallow feelings”). Radical 85 (水).

89. 魚 M: yú J: gyo, *uo, sakana* K: eo
Fish.
 Radical 195 (魚).

90. 逃 M: táo J: tō, *nigeru* K: do
To flee, to escape.
 Radical 162 (辵).

91. 樹 M: shù (1); shǔ (2) J: ju, *ki* K: su
1. *Tree*.*

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

Radical 75 (木).

92. 高 M: gāo J: kō, *takai* K: go
High, lofty.

Radical 189 (高).

93. 鳥 M: niǎo J: chō, *tori* K: jo
Bird.

Radical 196 (鳥).

94. 宿 M: sù J: shuku, *yadoru, yadosu, yado* K: suk
1. *To roost; to lodge, to spend the night; lodging, inn*.*

2. *Previous; former*.

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

95. 厚 M: hòu J: kō, *atsui* K: hu
Thick; generous.

Radical 27 (厂, “cliff”).

96. 士 M: shì J: shi, *samurai* K: sa
Knight; military officer; gentleman; gentry.

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

97. 趨 M: qū J: sū, *shu* K: chu
To hurry; to hasten.

Radical 156 (走, “to run”).

98. 禮 M: lǐ J: rai, rei K: ye

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

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

99. 忠 M: zhōng J: chū K: chung

Loyal, faithful; loyalty.

Radical 61 (心).

100. 信 M: xìn J: shin K: sin

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

2. *Truly, actually.*

Radical 9 (人).

101. 死 M: sǐ J: shi, shinu K: sa

Death; to die.

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

COMMENTARY

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

君(之)心: the ruler's mind 其心: his mind

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

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

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

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

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

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

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

NOUN + 之 + VERBAL PHRASE + 者

So, our earlier sentence could be rewritten as:

民之不信其君者

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

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

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

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

Other examples:

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

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

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

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

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

PRACTICE: Translate the following:

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

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

1. Petty people who are not at home
2. Fish who do not have rulers
3. Knights who abandon the water

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

道(之)所在: where the Way is located

PRACTICE: Translate the following:

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

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

3.4. Idiomatic usages of some vocabulary items: No matter how thoroughly you learn the grammar of literary Chinese, or how frequently you practice characters, there will always be some ways of using specific characters that you won’t be able to anticipate. Sometimes

these usages aren't even mentioned in dictionaries. You must be patient and pick up this information as you go along, and you must not get frustrated.

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

Character List

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

Lesson 4

Guan Zhong Shows Up Late

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

VOCABULARY (102–134)

102. 齊 M: qí J: sei K: je

1. *The state of Qi.**

2. *To be equal, to be the same.*

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

103. 桓 M: huán J: kan K: hwan

Martial, military.

This is a relatively uncommon character, used most often in proper names and titles (as in this case). Radical 75 (木).

104. 公 M: gōng J: kō, kimi K: gong

1. *“Duke” (a feudal title).**

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

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

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

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

102a. 齊桓公 M: qí huán gōng J: sei kan kō K: je hwan gong

Duke Huan of Qi.

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

105. 大 M: dà J: tai, dai, ōkii, etc. K: dae
Great, large, important.
 Radical 37 (大).

106. 臣 M: chén J: shin, omi K: sin
 1. *Minister; subject [of a ruler].**
 2. *[First person pronoun when addressing a superior.]**
 Pay special attention to the pronoun use. This is comparable to archaic English usages like “Your Humble Servant.” Radical 131 (臣).

107. 具 M: jù J: gu, sonawaru, sonaeru K: gu
 1. *To prepare.**
 2. *Utensil, tool.*
 3. *All, the whole, every. [adverb]*
 Radical 12 (八).

108. 酒 M: jiǔ J: shu, sake K: ju
 1. *Alcoholic beverage.*
 2. *Banquet. [figurative usage]*
 This character has usually been translated as “wine,” but you should keep in mind that alcoholic beverages at this time were probably brewed from grains—that is, they were closer to beer. Fermented rice beverages (like Japanese sake) and strong distilled beverages were not made until much later. Radical 164 (酉, “fermented millet”).

109. 期 M: qī J: ki, go K: gi
 1. *To set an appointment, to choose a time, to set or determine.**
 2. *To expect, to wait for.*
 Radical 74 (月).

110. 日 M: rì J: jitsu, nichì, nitsu, hi K: il
Sun; day, daily.
 Radical 72 (日).

111. 中 M: zhōng (1); zhòng (2) J: chū, naka, uchi K: jung
 1. *Middle, midst.**
 2. *To hit on target, to strike the middle of.*
 Note the change of tone in the second, verbal meaning (which is often used in discussions of archery). Radical 2 (丨).

110a. 日中 M: rì zhōng J: nitchū K: il jung
Noon (“middle of the day”).

112. 管 M: guǎn J: kan, *kuda* K: gwan
Tube; pipe, flute.

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

113. 仲 M: zhòng J: chū K: jung
The second in order of birth.

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

112a. 管仲 M: guǎn zhòng J: kan chū K: gwan jung
Guan Zhong.

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

114. 至 M: zhì J: shì, *itaru* K: ji

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

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

115. 舉 M: jǔ (1); jù (2) J: kyo, *ageru*, *agaru* K: geo

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

2. *All, entire, every.*

Radical 134 (𠂔).

116. 觴 M: shāng J: shō K: sang

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

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

117. 飲 M: yǐn J: in, *nomu* K: eum

To drink.

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

118. 半 M: bàn J: han, *nakaba* K: ban

Half.

Radical 24 (十, “ten”).

119. 棄 M: qì J: ki, *sutsu*, *suteru* K: gi

To abandon, to cast aside, to reject.

Radical 75 (木).

120. 曰 M: yuē J: etsu, ochi, *iwaku* K: wal

1. *To say, to speak.**

2. *To be named, to be called.*

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

121. 可 M: kě J: koku, ka, *ii*, *yoshi*, *-beshi* K: ga

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

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

122. 乎 M: hū J: ko, ya, ka K: ho

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

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

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

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

123. 對 M: duì J: tai K: dae

To reply, to answer.

Radical 41 (寸).

124. 聞 M: wén J: bun, mon, kiku K: mun

1. *To hear.**

2. *To smell.*

3. *Learning, fame, reputation (i.e., “what is heard”).*

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

125. 入 M: rù J: nyū, ju, iru, hairu K: ip

To enter.

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

126. 舌 M: shé J: zetsu, shita K: seol

Tongue.

Radical 135 (舌).

127. 出 M: chū J: sui, shutsu, deru, dasu K: chul

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

Radical 17 (凵, “receptacle”).

128. 計 M: jì J: kei, hakaru K: gye

To plan, to calculate; plans, calculations.

Radical 149 (言).

129. 如 M: rú J: jo, nyo, *gotoku* K: yeo

1. *To resemble, to be like.**

2. *To go [to].*

3. *If, supposing.*

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

4a. 不如 M: bù rú J: funyo K: bul yeo

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

See 4.6 for details on this very common idiomatic expression.

130. 笑 M: xiào J: shō, *warau*, *emu* K: so

To laugh; to smile.

Often, literary Chinese clarifies which meaning is meant by using 大笑 for “laugh” (which will appear in Lesson 6). As a transitive verb, 笑 means “to laugh at [someone/something].” Radical 118 (竹).

131. 父 M: fù J: fu, *chichi* K: bu

Father.

Radical 88 (父).

113a. 仲父 M: zhòng fu J: chūfu K: jung bu

Uncle.

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

132. 起 M: qǐ J: ki, *okiru* K: gi

To rise; to get up [from sleep].

Radical 156 (走).

133. 就 M: jiù J: shū, ju, *tsuku* K: chwi

1. *To proceed to, to go to.**

2. *To carry out, to accomplish.*

Radical 43 (尢, “lame”).

134. 坐 M: zuò J: za, suwaru K: jwa

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

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

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

COMMENTARY

4.1. Rulers and their names: When the Zhōu 周 rulers took control of China from the Shāng 商 dynasty in the eleventh century B.C.E., they distributed territories to relatives and allies who were to administer those areas in the name of the ruling house. As the centuries went by, these territories became increasingly independent. At first there were over a hundred such territories, but the stronger conquered the weaker, and by the fifth century B.C.E. there were only seven major states and a few remaining minor ones.

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

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

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

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

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

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

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

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

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

公趨其臣於家。 The duke hurried his minister off to his house.

臣出其計。 The minister produced his plans.

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

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

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

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

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

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

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

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

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

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

PRACTICE: Translate the following:

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

PRACTICE: Put the following into literary Chinese:

1. The Duke of Qi for the sake of his people returned to the good.
2. I have heard: His son speaks of filial piety and yet does not love his father.

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

Character List

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

Lesson 5

Master Zeng Refuses a City

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

VOCABULARY (135–168)

135. 曾 M: zēng (1); céng (2) J: sō K: jeung

1. *Zeng. [a surname]**

2. *Once in the past. [adverb tense marker]*

Radical 73 (曰).

135a. 曾子 M: zēng zǐ J: sōshi K: jeung ja

Master Zeng (one of Confucius' disciples).

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

136. 衣 M: yī (1); yì (2) J: e, i, *koromo* K: ui

1. *Clothes, robe.**

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

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

137. 弊 M: bì J: hei K: pye

Worn out, tattered.

Radical 55 (扌, “joined hands”).

138. 耕 M: gēng J: kō, *tagayasu* K: gyeong

To plow.

Radical 127 (耒, “plow”).

139. 魯 M: lǔ J: ro K: no

The state of Lu.

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

140. 使 M: shǐ (1, 3); shì (2) J: shi, *tsukau*, *tsukai*, *-shimu*, etc. K: sa

1. *To send, to make, to cause.**

2. *To go on a mission; emissary, ambassador.*

3. *If, supposing.*

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

141. 往 M: wǎng J: ō, *yuku* K: wang

To go.

Radical 60 (彳).

142. 致 M: zhì J: chi, *itasu* K: chi

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

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

143. 邑 M: yì J: yū K: eup

District city; county; region.

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

144. 請 M: qǐng J: shin, shō, jō, sei, *kou* K: cheong

1. *To request.**

2. *To pay a polite visit to.*

This character produces some confusion because it can imply both a request for permission to do something and a request that someone else do something. For example: 臣請往魯, “I [your humble minister] request to go to Lu”; 請君往魯, “I request that you, My Lord, go to Lu.” Sometimes only context will make clear how to interpret its use. Radical 149 (言).

145. 此 M: cǐ J: shi, *kono*, *kore* K: cha

Here; this, these.

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

146. 修 M: xiū J: shū, *shu*, *osamaru*, *osameru* K: su

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

Sometimes this character can have a very concrete, matter-of-fact usage, as in this lesson’s

text. However, in expressions such as 修身, “to cultivate the body/self,” it can refer to philosophical cultivation or yogic/ascetic practice. It turns up often in Buddhist writing. Radical 9 (人).

147. 受 M: shòu J: ju, *ukeru* K: su
To receive.
 Radical 29 (又).

148. 復 M: fù J: fuku, *mata* K: bok
 1. *Again; moreover.**
 2. *To return; to repay; to report.*

This character occurs in a wide variety of contexts, and it usually implies repetition of some sort. As a verb, it represents reciprocation (to return something or to repay something, or to report on a situation, usually after returning from a mission—compare 報 [26]). As an adverb, 復 can be exceedingly vague, implying the repetition of the same action or merely the occurrence of a different action related to the first (in which case it is often left untranslated). It also occurs frequently with the negative 不, when it can cause some problems of interpretation: 復不往 would mean “again does not go” (i.e., someone has not come in two instances), whereas 不復往 (which is much more common) means “does not again go” (i.e., does not go *any more*). Radical 60 (彳).

149. 又 M: yòu J: yū, *mata, mata shitemo* K: u
Again; moreover.

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

150. 先 M: xiān J: sen, *saki, mazu* K: seon
First, earlier; first; in front; to be first; to go first; to put first.

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

150a. 先生 M: xiān shēng J: sensei K: seon saeng
Master (lit., “first born”).

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

151. 非 M: fēi J: hi, *arazu* K: bi

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

2. *Wrong*.

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

152. 求 M: qiú J: kyū, *gu*, *motomeru* K: gu

To seek, to request, to look for.

Radical 85 (水).

153. 則 M: zé J: soku, *sunawachi* K: chik

Then.

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

154. 獻 M: xiàn J: ken, kon, *kenzuru*, *sasageru*, *tatematsuru* K: heon

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

Radical 94 (犬, “dog”).

155. 奚 M: xī J: kei, *nani* K: hae

How, what. [question word]

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

155a. 奚爲 M: xī wèi J: *nan no tame* K: hae wi

Why. [question word]

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

156. 予 M: yǔ (1); yú (2) J: yo (1); *ataeru* (2) K: yeo

1. *To give*.*

2. *I, me. [first person pronoun]*

Radical 6 (亠).

157. 驕 M: jiāo J: kyō, *ogoru* K: gyo

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

Radical 187 (馬, “horse”).

158. 縱 M: zòng J: shō, jū, *tatoe* K: jong
Even if.
 Radical 120 (糸).

159. 賜 M: cì J: shi, *tamawaru*, *tamau* K: sa
To give [as a present]; gift.

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

160. 我 M: wǒ J: ga, *waga* K: a
I, me. [first person pronoun]
 Radical 62 (戈).

161. 也 M: yě J: ya K: ya
[Particle.]

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

162. 能 M: néng J: nō, *atou* K: neung
To be able to, can; to be capable, to be able; ability, talent.
 Radical 130 (肉, 月, “flesh”).

163. 勿 M: wù J: mochi, butsu, *nakare* K: mul
Do not. [imperative]
 For details on the use of this character, see 5.7 below. Radical 20 (勹, “package”).

164. 孔 M: kǒng J: kō, ku, *ana* K: gong
 1. *Hole; nostril.*
 2. *Kong. [a surname]**
 Radical 39 (子).

164a. 孔子 M: kǒng zǐ J: kōshi K: gong ja
Master Kong (Confucius).

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

165. 參 M: cān (1); shēn (2) J: shin, san K: sam

1. *To counsel; to consult; to participate.*

2. *Shen. [a personal name]**

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

166. 足 M: zú J: soku, ashi, taru, tariru K: jok

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

2. *Foot.*

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

167. 全 M: quán J: zen, mattōsuru K: jeon

Complete, preserved; to preserve, to complete.

Radical 11 (入).

168. 節 M: jié J: setsu, fushi K: jeol

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

Radical 118 (竹).

COMMENTARY

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

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

In this sentence, 我 is the object of 使 and the subject of 齊.

Some other examples:

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

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

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

Scholars are in disagreement as to whether 使 also had the meaning of “to allow” in the early period (i.e., to grant permission to someone to do something, as opposed to *mak-*

ing the person do it). By the third century C.E., however, 使 was definitely used in both senses.

PRACTICE: Translate the following:

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

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

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

我不去我父。I am not abandoning my father.

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

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

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

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

PRACTICE: Translate the following:

1. 公曰：「子驕孔子乎？」管仲對曰：「我非驕孔子，我不愛之。」
2. 我非不愛我國，而我不能貴君之謀。(Be careful with the double negative here!)
3. 我非求不善之行，我不足以全我節。
4. 我非棄君之賜，我不能飲酒。
5. 我非不愛仁義，而不易行。

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

He gave me a quarter.

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

He gave a quarter to me.

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

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

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

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

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

I noted in discussing 焉 (56) that it could be interpreted as 於 + object pronoun (which we now know is 之; see Lesson 3). Consequently, you should always read 焉 as 於之 when you find it at the end of a sentence:

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

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

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

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

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

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

PRACTICE: Translate the following:

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

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

1. Sometimes question words function as adverbs (“Why are you going?”). In such cases, they tend to precede the verb.
2. Sometimes question words function as direct object pronouns (“Whom are you killing?” “What are you doing?”). In these cases, the question words also tend to precede the verb (this may be another example of “idiomatic inversion”; see 5.6).
3. Question words often combine with coverbs (especially 以 and 爲) to form two-character question words. These phrases are usually “inverted” (see 155a and 5.6).

In this lesson, we have the standard question word 奚, as well as its combined form with 爲: 奚爲. The question phrase comes before the verb: 奚爲不受, “Why don’t you accept?”

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

1. *Two-character question expressions*: I noted above (155a) that the question word 奚爲 is best interpreted as 爲奚, a coverb and its object, “for the sake of what,” that is, “why.” I will point out other examples of this type of inversion when they occur. It is limited to only a handful of terms and should cause no problems.
2. *Inversions with negatives and pronoun objects*: This one is a bit more confusing. If a sentence has a negative adverb (such as 不) and a direct object replaced by a pronoun (usually 之, but 我 and 子 and any other pronoun works as well), then the pronoun is moved to a place between the negative and the verb. In other words, 孔子不求之 (“Confucius is not looking for him”) becomes 孔子不之求. In the lesson text, we have 縱君有賜，不我驕也: “Even if the ruler has a gift and does not treat me arrogantly”

PRACTICE: Translate the following:

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

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

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

勿禁 = 毋之禁。Do not prohibit/control it!

勿反 = 毋之反。Do not go against him!

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

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

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

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

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

1. To look for Guan Zhong in Lu is not as good as sending Confucius to go to Qi. (5.1)
2. It's not that I'm sending Confucius to go to Qi. I'm going there myself. (5.1, 5.3; for “there,” see 56)
3. Why is the duke giving him a town? (5.4; try doing it three ways)
4. It's not that I don't love you. (5.3, 5.6)
5. Please give this to the knight. (5.4; try doing this two ways—the third way is wrong)
6. Benevolence and righteousness are sufficient to preserve my people.
7. Are you making Guan Zhong proceed to his seat? (5.1)

8. Do not fear it! (5.6, 5.7)
9. Abandoning the town is not as good as giving it to his lord. (5.4)
10. It's not that I can cultivate virtue, but I respect the Way of filial piety and loyalty.

Character List

- i. 也予使修先則勿參又受孔往復我曾此求獻節縱耕能致衣請賜足邑非魯 (30)
- ii. 全奚驕 (3)
- iii. 弊 (1)

Review, Lessons 1–5

Important grammar patterns:

1.3. 者:

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

1.4. 於:

1. 管仲受邑於公。
2. 孔子予鳥於魯君。
3. 仲父出於家。

1.5–1.6. Coverb 以:

1. 鳥以樹爲屋。魚以水爲家。
2. 善人以慈惠治國。
3. 天報德以福。

1.7. Displaced objects:

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

3.2. Partitive structures:

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

3.3. 所:

1. 我不信孔子之所信。
2. 我父欲得仲父所去之家。
3. 我自棄人所飲之酒。

4.2. Coverb 爲:

1. 小人爲己爭分，君子爲人修節。
2. 我不能爲家衣弊衣。
3. 君爲民棄不善之行而反德。

5.1. Pivots:

1. 淺水使魚逃。
2. 齊君使使者往魯。
3. 子欲使我趨死乎？

5.4. Double objects:

1. 士得邑於公。
2. 君獻孔子鳥。
3. 民以魚報管仲。

Translate the following into literary Chinese:

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

The roof was leaking. The bird worried about it. The duke entered and said, “Please receive a gift from me!” He gave the bird some ale. The bird threw it aside and said, angrily, “You are without courtesy.” The duke, worried, said, “I want to make you love my country. Birds do not seek out my house.” The bird replied, “Even if you have courtesy, I will not seek your house any more.” (clue: 148). A minister said, “Do not let him go out!” (clue: 5.6, 5.7) but the bird had left them.

Lesson 6

Here We Go Round the Mulberry Bush

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

VOCABULARY (169–205)

169. 趙 M: zhào J: chō K: jo

The state (and family) of Zhao.

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

170. 簡 M: jiǎn J: ken, kan, fuda K: gan

1. *Bamboo slip, document.*

2. *To abridge; to be simple; to examine.*

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

169a. 趙簡子 M: zhào jiǎn zi J: chō kanshi K: jo gan ja

Viscount Jian of Zhao.

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

171. 兵 M: bīng J: hei, hyō, tsuwamono K: byeong

Weapon; troops.

The character originally meant “weapon” but soon came to refer to soldiers as well. Radical 12 (八).

172. 攻 M: gōng J: kō, *semu, semeru* K: gong
To attack.

Radical 66 (支, “to rap”).

173. 令 M: ling J: ryō, rei, *-shimu* K: lyeong (yeong)
 1. *To command, to make, to allow; an order, a command.**
 2. *Local magistrate.*

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

174. 軍 M: jūn J: gun K: gun
Army.

Radical 159 (軍, “carriage,” “cart”).

175. 敢 M: gǎn J: kan, *aete* K: gam
To dare to, to have the audacity to; daring, audacious; audacity.

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

176. 諫 M: jiàn J: kan, *isameru* K: gan
To remonstrate with.

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

177. 罪 M: zuì J: zai, *tsumi* K: joe
Sin, crime, punishment, blame; to commit a crime; to punish, to blame.

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

178. 披 M: pī J: hi, *kaburu* K: pi
To drape over the shoulders, to wear on the back.

Radical 64 (手, “hand”).

179. 甲 M: jiǎ J: kan, yoroi K: gap

Armor, suit of armor, coat of armor.

Radical 102 (田, “field”).

180. 名 M: míng J: myō, mei, na, nazukeru K: myeong

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

Radical 30 (口).

181. 盧 M: lú J: ro K: no

Lu. [a personal name]

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

104a. 公盧 M: gōng lú J: kō ro K: gong no

Gong Lu. [a proper name]

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

182. 望 M: wàng J: mō, bō, nozomu K: mang

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

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

183. 見 M: jiàn (1-3); xian (4) J: ken, gen, miru K: gyeon

1. *To see.**

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

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

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

Radical 147 (見).

184. 何 M: hé J: ka, nani, dore, etc. K: ha

What, how, why. [question word]

This character is the most common of all question words. *Synonym:* 奚 (155). Note that in our lesson text, it is serving either as the adverb “why” (“Why are you laughing?”) or as the direct object of 笑, placed idiomatically before the verb (“What are you laughing at?”). See 5.5. Radical 9 (人).

185. 乃 M: nǎi J: dai, nai, sunawachi K: nae

But, then, just, only then.

This character is very difficult to pin down, because its use is heavily modal (i.e., it often

illustrates a feeling or a mood and does not convey a precise meaning). In this case, 公廬 means to denigrate his own laughter, so “just” is probably the best translation. Radical 4 (亅).

30a. 有以 M: yǒu yǐ J: *motte . . . araba* K: yu i

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

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

186. 解 M: jiě J: *ge, kai, toku, hodoku* K: hae

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

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

187. 當 M: dāng (1–2); dang (3) J: *tō, ataru, atari* K: dang

1. *Occupying [a place or time]; facing.**

2. *To be about to. [future marker]*

3. *Ought, should, must; to accept as suitable.*

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

188. 桑 M: sāng J: *sō, kuwa* K: sang

Mulberry tree, mulberry-leaf harvest.

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

189. 鄰 M: lín J: *rin, tonari, tonaru* K: lin, in

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

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

190. 夫 M: fū (1); fu (2-3) J: fu, tsuma, otto (1); jā, sā (2); kono (3) K: bu

1. *Man, person, husband.**

2. *“Now then” [particle introducing opinion]*

3. *This, these, that, those. [demonstrative pronoun]*

Radical 37 (大).

191. 與 M: yǔ (1-4); yú (5) J: yo K: yeo

1. *And.**

2. *With. [coverb]**

3. *To give.*

4. *To belong to, to be a part of (see Lesson 21).*

5. *[Question particle.]*

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

192. 妻 M: qī J: sai, tsuma K: cheo
Wife.

Radical 38 (女).

193. 俱 M: jū J: gu, ku, tomo ni K: gu
All, together.

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

194. 田 M: tián J: den, ta K: jeon
Field.

Radical 102 (田).

195. 女 M: nǚ J: jo, nyo, nyō, onna, omina K: nyeo (yeo)
1. *Woman, girl, female, daughter.**

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

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

196. 因 M: yīn J: in, yotte, yorite (1); chinami ni (2) K: in

1. *Thereupon, therefore.**

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

The original meaning of this character seems to be related to the word for “cushion” or “pillow,” which was written later with the grass radical (茵). Meaning #2 resulted from an abstract derivation of this meaning: someone may “lean” on a previous event or person in order to proceed to the next event, just as one “leans” on a pillow (hence, the coverbal/verbal meaning of 因—“to go through,” “to make use of”). Furthermore, the most common and even more abstract meaning “thereupon” or “therefore” came about from this (an event “leans” upon a previous event in order to occur). Unlike in Mandarin, where this character almost always implies a direct causal connection between two actions (“therefore”), in literary Chinese this character is more often a simple marker of what happens next (“thereupon”). Radical 31 (口).

197. 追 M: zhuī J: tsui, ou K: chu

To pursue, to chase, to follow.

Radical 162 (辵).

198. 還 M: huán J: kan, gen, kaeru, kaesu K: hwan

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

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

199. 曠 M: kuàng J: kō K: gwang

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

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

200. 今 M: jīn J: kin, kon, ima K: geum

Now, at present.

Radical 9 (人).

201. 吾 M: wú J: go, waga K: o

I, me. [first person pronoun]

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

202. 伐 M: fā J: batsu, utsu, kiru K: beol
To attack, to do violence to; to cut down [a tree].
Synonym: 攻 (172). Radical 9 (人).

203. 是 M: shì J: ze, kore K: si
This, these.

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

11a. 於是 M: yú shì J: yotte, koko ni oite K: eo si
Thereupon (lit., "from this").

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

204. 罷 M: bà J: hi, yameru, yamu, makaru K: pa
To end, to close, to demobilize [an army], to dismiss.
 Radical 122 (网).

205. 師 M: shī J: shi K: sa
 1. *Army.**

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

In meaning #1, this character is a slightly old-fashioned word for "army." In later times, 軍 (174) is used much more frequently for this meaning. Also, note that whereas 師 and 軍 can both be translated as "army," 兵 (171) refers more to the soldiers themselves and is best translated as "troops." In meaning #2 (first encountered in Lesson 20), the character is usually a noun—but as a verb it implies the act of taking on or choosing a teacher for one-self. For example: 吾師孔子, "I take Confucius as my teacher." Radical 50 (巾, "napkin," "kerchief").

COMMENTARY

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

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

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

You might also compare the grammar of two similar sentences:

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

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

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

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

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

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

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

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

Mary / village girl 也

John / farmer 也

That / silkworm 也

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

Some examples:

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

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

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

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

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

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

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

我所不飲，酒也。 What I don’t drink is ale.

Of course, the 所 clause can be on either side:

酒，我所不飲也。 Ale is what I don’t drink.

魚，我所欲也。 Fish is what I like.

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

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

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

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

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

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

1. My home is your home.
2. Duke Huan is one who loves his people and does not attack countries.
3. Trees are what birds roost in.
4. The person in the mulberries is whom I’m laughing at.
5. To do good and to die for my lord—this is my virtue.
6. That a husband and wife together wear armor—this is what Confucius talked about.
7. What I dare remonstrate about is the duke’s fields.
8. The lord is he who governs the people, and the people are they who are governed by the lord.
9. That I did not give Zengzi a town—this is my ignorance.
10. What I hope for is what you flee.
11. If you have the means to disband the army, then that’s OK.
12. I do not have the means to present you with a city.

Vocabulary Hints

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

子 (29-4)	舉 (115-1)	有 (30-2)	至 (114-2)	曰 (120-2)
大 (105)	笑 (130)	對 (123)	宿 (94-2)	則 (153)
時 (67)	之 (33-3)	往 (141)	能 (162)	怒 (49)
去 (86)	失 (52)	歸 (80)		

Character List

- i. 乃今令伐何俱兵名吾因夫女妻師敢是望桑田甲當罪罷與見解軍趙追還鄰 (31)
- ii. 披攻曠廬簡諫 (6)

Lesson 7

He Calls the Tune

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

VOCABULARY (206–240)

206. 伯 M: bó J: haku K: baek

1. *Senior or elder of a group of brothers (as opposed to 仲 [113], the middle brother).*

2. *“Earl” (a feudal title; see 4.1 above).*

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

207. 牙 M: yá J: ga, ge, kiba K: a

Tooth, tusk.

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

206a. 伯牙子 M: bó yá zǐ J: haku ga shi K: baek a ja

Master Bo Ya (name of a famous musician).

208. 鼓 M: gǔ J: ko, tsuzumi, kosu K: go

1. *Drum; to drum; to strum [a stringed musical instrument].**

2. *To wield, to brandish [usually a sword or a knife].*

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

209. 琴 M: qín J: gon, kin, koto K: geum

Zither, harp.

This character actually refers to a seven-stringed or nine-stringed instrument, long and board-like, that is strummed with the hands while resting in the lap or when placed in front

of one on the ground. It is associated in Chinese culture with the high “classical” arts of the well-educated gentleman. Radical 96 (玉).

210. 鍾 M: zhōng J: shō K: jong

1. *To gather, to concentrate.*

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

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

210a. 鍾子期 M: zhōng zǐ qī J: shōshi ki K: jong ja gi

Zhongzi Qi (a close friend of 伯牙子).

211. 聽 M: tīng (1); tìng (2) J: chō, kiku K: cheong

1. *To listen to, to heed.**

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

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

212. 方 M: fāng J: hō, kata K: bang

1. *Just then, just at that moment.**

2. *Square.*

3. *Scope, method, technique.*

4. *Direction.*

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

213. 志 M: zhì J: shi, kokorozashi K: ji

Ambition, will, intention, inclination.

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

214. 太 M: tài J: tai, ta K: tae

Great, enormous, significant.

Radical 37 (大).

215. 山 M: shān J: san, yama K: san

Mountain, hill.

Radical 46 (山).

214a. 太山 M: tài shān J: taizan K: tae san
Mt. Tai.

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

216. 哉 M: zāi J: sai, ya, ka na K: jae
[Final particle: expresses exclamation or surprise.]
Radical 30 (口).

25a. 善哉 M: shàn zāi J: zenzai K: seon jae
Great! How wonderful! Well done! I'm impressed!

217. 巍 M: wēi J: gi K: wi
Lofty, eminent, imposing.

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

218. 若 M: ruò J: jaku, nya, gotoku; gotoshi (2); moshi (3) K: yak
1. To resemble, to be like; seemingly, as if, by appearance.*
2. If.

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

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

219. 少 M: shǎo (1–2); shào (3) J: shō, sukoshi, sukunai K: so
1. Small; few; a little; scarce.*
2. To belittle, to consider small.
3. Young, youth.

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

220. 選 M: xuǎn J: zen, yoru, erabu, suguru K: seon
1. To choose, to select, to elect.
2. A little bit of time.*

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

221. 間 M: jiān J: ken, kan, *aida*, *ma* K: gan
Among, in, while.

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

222. 流 M: liú J: ru, ryu, rō, *nagareru*, *nagasu* K: lyu
To flow, to cause to flow; a current.
 Radical 85 (水).

223. 湯 M: tāng (1–2); shāng (3) J: tō (1–2); shō (3) K: tang (1–2); sang (3)
 1. *Hot water; boiling water, soup.*
 2. *Tang (name of an ancient sage king, founder of the Shāng 商 dynasty).*
 3. *Seething; flooding.**

Note! #3 is an uncommon meaning and pronunciation; #1 is much more common. Here, the character is meant to be poetically descriptive of a river, the way 巍 described hills. Radical 85 (水).

224. 破 M: pò J: ha, *yaburu* K: pa
To smash, to destroy, to break, to defeat [an army or a state]; tattered, broken-down.
 When used as an adjective, this character is synonymous with 弊 (137) and is in fact much more common than the latter character. Radical 112 (石, “stone”).

225. 絕 M: jué J: zetsu, *tatsu*, *taeru* K: jeol
To cut short, to break, to interrupt, to take a direct route or shortcut.
 Radical 120 (糸).

226. 弦 M: xián J: gen, *tsuru* K: hyeon
String [of a musical instrument], bowstring.
 Note the rhythm and symmetry of the four-character phrase 破琴絕弦, with its verb-object-verb-object pattern. This is a very common way of ordering language poetically in literary Chinese. Radical 57 (弓, “bow”).

18a. 以爲 M: yǐ wéi J: omoeraku K: i wi
To assume.
 This two-character verb emphasizes subjective opinion. Unlike in modern Mandarin, however, in literary Chinese it is not *necessarily* an incorrect assumption.

227. 世 M: shì J: se, sei, yo K: se
Human society, the world; the age, a generation.
 Radical 1 (一).

228. 獨 M: dú J: doku, *hitori* K: tak
Alone, lonely, solitary; only.
 非獨, “it is not only the case that . . . ,” is a common expression. Radical 94 (犬).

229. 賢 M: xián J: ken, kashikoi K: hyeon
Worthy, skilled, talented; worthy man, skilled man, talented man.
 This word is often paired with 聖 (17), and it represents people who are good and virtuous but not quite up to the level of 聖. Radical 154 (貝).

230. 亦 M: yì J: eki, yaku, *mata* K: yeok
 1. *Also, again.**
 2. *Indeed.*
 Take note of the two chief uses of this very common character—it either implies repetition (“also,” “again”) or simply is used for emphasis. Context should make clear which meaning is appropriate. Radical 8 (亠, “above”).

231. 然 M: rán J: zen, nen, *shika; shikaredomo, saredo* K: yeon
 1. *To be so, to be thus, to be right, to act thusly.**
 2. *But.*
 3. *[Optional adverb marker: “in x-manner.”]*
 Radical 86 (火).

232. 雖 M: suī J: sui, *iedomo* K: su
Even though, even if.
 Radical 172 (隹).

233. 接 M: jiē J: setsu, *sessuru, tsugu* K: jeop
To join, to connect, to meet, to treat.
 Radical 64 (手).

234. 由 M: yóu J: yū, yu, *yoru, yoshi* (1–2); *gotoshi* (3) K: yu
 1. *Reason, source, origin; to come from, to derive from.*
 2. *From. [coverb]**
 3. *To resemble, to be like (used as a substitute for the character 猶 [355-2]).*
 Radical 102 (田).

155b. 奚由 M: xī yóu J: *nani ni yorite* K: *hae yu*

How, why. [question word]

Note: this is another inverted question expression (5.6); it could be interpreted as 由奚, “from what,” that is, “how,” or “why.” In this sense, it is an almost exact synonym for 奚爲 (155a).

235. 盡 M: jìn J: *jin, tsukusu, tsukiru* K: *jin*

To exhaust, to use to the fullest; exhaustively, entirely, completely, thoroughly, all, everyone.

Note the two related series of meanings: a verbal usage that emphasizes exhaustion and completion (e.g., using something up), and an adverbial meaning that emphasizes that an action is thoroughly carried out or that everyone is carrying out the action. Radical 108 (𠂔).

236. 驥 M: jì J: *ki* K: *gi*

Ji. [a proper name]

The name of a legendary horse; this character is therefore by extension used as a poetic name for fast horses. Radical 187 (馬).

237. 千 M: qiān J: *sen, chi* K: *cheon*

One thousand.

Radical 24 (十).

238. 里 M: lǐ J: *ri* K: *li*

1. *Li (measurement of distance: about 1/3 mile).**

2. *Village, ward.*

In meaning #2, this character can be used to describe both autonomous villages and wards, neighborhoods, or suburbs of larger towns. In some ancient texts, 里 are described as organizational units, consisting of 25, 50, 72, or 100 households. Radical 166 (里).

239. 待 M: dài J: *tai, matsu* K: *dae*

To await, to depend on.

Radical 60 (彳).

240. 樂 M: lè (1); yuè (2) J: *raku, tanoshimu* (1); *gaku* (2) K: *lak*

1. *To take pleasure in, to enjoy.*

2. *Music.*

This character is common in both meanings; however, in this lesson's text it is merely a personal name. Radical 75 (木).

206b. 伯樂 M: bó lè J: haku raku K: baek lak

Bo Le. [a personal name]

A man famous for being able to judge good horses; this name is often used symbolically for a ruler who can recognize virtuous and capable men.

COMMENTARY

7.1. Cultural note: “those who know the tone.” This story became especially famous in Chinese literature and culture. Later, the term 知音 (音 = tone, note; “[one who] knows the tone”) developed, to describe a particularly close friend or someone who knows someone else almost instinctually. Music in general was thought to have a particularly great power in ancient China, as a way of conveying one’s emotions or as a way of affecting others for good or for ill.

7.2 More on the particle 乎: When 鍾子期 reacts to 伯牙’s music, he says 善哉乎鼓琴. I have already pointed out above in the vocabulary that 乎 can be an exclamation as well as a question. This shouldn’t cause you too much trouble, because context should make it clear whether a sentence is a question or an exclamation. Also note that speakers—when they want to put a particular emphasis on their description of something—will invert the sentence, so that the exclamatory ending particle actually turns up in the middle of the sentence. Thus, 鼓琴善哉乎 (“Your playing of the harp is wonderful!”) becomes 善哉乎鼓琴 (“Wonderful!—your playing of the harp,” or in better English, perhaps, “How wonderful is your harp playing!”). Other examples:

聖乎孔子! How sagely is Confucius!

曠乎追女之夫! How lonely is the husband pursuing the woman!

大乎簡子之師! How large is the army of Viscount Jian!

7.3 Certain verb-coverb constructions and the construction of supporting verbs: There are a number of supporting verbs that ordinarily make the verbs that follow them passive (for the “passive voice,” see 2.5). The most common are 易 (“to be easy” [48]), 難 (“to be difficult” [50]), 足 (“to be sufficient” [166]), and 可 (“to be allowable,” “to be permissible” [121]). Here are simple examples of their uses, with the verb 治, “to govern well” (59):

易治: easy to be governed well (easily governed)

難治: difficult to be governed well (governed with difficulty)

足治: sufficient to be governed well (i.e., having sufficient qualities to allow it to be governed)

可治: able to be governed well; permissible to be governed well

Notice that English often uses 易 and 難 in exactly the same way; when we say “this city is easy to govern,” we mean that the city is *easily governed*.

In general, be careful to observe this pattern and read passively when these words are encountered. Remember, for example, that 可鼓 should mean “able to be strummed” rather than “able to strum”—thus, 琴可鼓 (“the harp is able to be strummed”—i.e., it is in good shape, has all of its strings, etc.) is more likely to be encountered than 伯牙可鼓, which would likely mean that Bo Ya is serving as a drum!

How does one use these words (易, 難, 足, 可) to express active meanings? In other words, how do we say “the duke is able to govern” or “Bo Ya easily strums”? To understand this, we have to explore a new pattern—one that is rather difficult to comprehend from an English-language point of view.

In Lesson 5, in the vocabulary item 足 (166), we saw the structure 足以 + verb (足以全其節也, “He is sufficient to preserve his virtue”). Here we do have an active meaning—an example of a structure consisting of verb + coverb. Both verb and coverb in turn become a supporting verb to the main verb of the sentence. Here are typical patterns.

X易以V: X is easy to make use of to do the verb

X難以V: X is difficult to make use of to do the verb

X足以V: X is sufficient to make use of to do the verb

X可以V: X is feasible to make use of to do the verb

In all of these cases, the coverb 以 (“by means of,” “to use”) combines with a verb to describe the capability of a subject to carry out an action. Note that the first verb + 以 still adheres to the “passive” rule described above; in other words, what we are really saying, initially, is:

X 易以: X is easy to be used . . .

X 難以: X is hard to be used . . .

X 足以: X is sufficient to be used . . .

X 可以: X is feasible to be used . . .

Although the origins of these expressions may be hard to understand, the end result is not so difficult—especially in the case of 可以, which has entered modern Mandarin. The end result is to make 可以 the “active” version of 可, so that we can say, in contrast:

國可治: The state can be governed.

公可以治國: The duke can govern the state.

Interestingly, other coverbs besides 以 can be used with this pattern, though the result is nearly untranslatable in English. This is the case when the coverb 爲 (“on behalf of”) occurs in this pattern, for example:

X 易爲 V: X is easy to have the verb done on behalf of

X難爲V: X is difficult to have the verb done on behalf of

X足爲V: X is sufficient to have the verb done on behalf of

X可爲V: X is feasible to have the verb done on behalf of

In our lesson text, we have 以爲世無足爲鼓琴者, “he assumed that in the world/generation there did not exist one who was sufficient to have the harp strummed on behalf of.” It is very difficult to put this into reasonable English. Perhaps: “He assumed that in the world there was no one worthy of listening to his playing.” In other words, this pattern makes some comment about the subject’s ability/worthiness to receive the benefit of some action.

Some further examples:

桓公可爲謀。It’s feasible to make plans for Duke Huan’s sake.

伯樂足爲至千里。It’s sufficient to arrive a thousand *li* for Bo Le’s sake.

子父難爲行孝。It’s difficult to practice filial piety for your father’s sake.

吾妻易爲求桑。It’s easy to look for mulberries for my wife’s sake.

After having said all of this, I must point out that later writers—particularly after the Western Han dynasty (206 B.C.E.–220 C.E.)—became increasingly sloppy with this distinction, so you may find violations of it relatively frequently. This is particularly the case with 可, which frequently has the meaning of 可以 in later texts.

PRACTICE: Translate the following (可 and 可以):

1. 師可罷。趙簡子可以罷師。
2. 酒可去。孔子可以去酒。孔子可以去。
3. 民可治。民可以治。
4. 善妻可得。善妻可以得魚。

PRACTICE: Translate the following (coverbs with supporting verbs):

1. 民足爲治國。
2. 不善之君足以貴民乎？
3. 桑中無足爲棄妻者。
4. 有德之夫可爲待。
5. 伯牙難爲選琴。

PRACTICE: Put the following into literary Chinese:

1. It’s feasible to mobilize an army for Confucius.
2. It’s hard to listen to the birds for Master Guan’s sake.
3. Master Zeng finds it hard to receive a city.
4. It’s sufficient to practice benevolence for my son’s sake.
5. In Lu there is no one for whose sake it is feasible to explain virtue.

7.4. Nominalizing clauses with 者: In 1.3, we learned that the most basic and easily understandable use of 者 was to indicate the performer of an action:

鼓琴者: one who plays a harp

選師者: one who chooses an army

以仁義行治者: one who practices governance with benevolence and virtue

If you only know this use of 者, however, you'll miss out on its significance. Sometimes when a sentence is followed by 者, the character “nominalizes” the sentence or brackets it as a topic for conversation and discussion. In this way the word is similar to the English phrases “the fact that” or “the act of”:

桓公不聽管仲之言者: the fact that Duke Huan does not listen to Guan Zhong's words . . .

齊人失其妻者: the fact that the man of Qi lost his wife . . .

入田而接賢者: the fact that [someone] entered the fields and made contact with worthy men . . .

There are two other common places where 者 is used for emphasis and clarification. The first occurs in “definition”-style sentences, where a noun is followed by 者 in order to single it out as an item under discussion. These usually occur in XY 也 style:

鳥者，宿木之物也。 “Birds” are things that roost in trees.

君者，治民之人也。 A “ruler” is a person who governs the people.

Another common use of 者 as a “nominalizer” is with 所 phrases. If we return to the example sentences of 6.4, we find that it is very common to put a 者 after a 所 phrase in order to “bracket” it. Thus:

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

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

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

我所不飲[者]，酒也。 What I don't drink is ale.

Don't confuse such sentences with simple “actor” uses of 者:

往趙者，子也。 The one going to Zhao is you.

諫趙簡子者，公盧也。 The one remonstrating with Viscount Jian of Zhao is Gong Lu.

逃淺水者，魚也。 The one fleeing shallow water is a fish.

不飲酒者，我也。 The one not drinking ale is I.

We'll continue to discuss examples where “nominalization” is important. The first one is discussed below, in 7.5.

Important note! As you learn more and more about literary Chinese, you will find that sentences are often open to more than one interpretation. Take a look again at two of the examples above:

齊人失其妻者

In this case, there would be nothing except context to prevent us from interpreting this sentence as a partitive (3.2)—that is, a slightly abbreviated version of 齊人之失其妻者, “those people of Qi who abandoned their wives.” This is because 齊人 could be plural or singular, and so it contributes to the ambiguity.

入田而接賢者

This is even worse! Because the sentence has no explicit subject, we could very easily come up with the following translation: “One who enters the field and makes contact with worthy men.” Again, only context indicates which would be better. Similarly, our examples from the beginning of this explanation could be read differently, if the context demanded: 鼓琴者 = “the act of/the fact of playing the harp”; 選師者 = “the act of/the fact of selecting an army”; and so forth.

The most important thing to remember, in any case, is that 者 can do more than simply indicate “one who”

7.5. Explanation sentences with 者 and 也: Here is an important pattern that uses “sentence nominalization” as described in 7.4 above. We noted in Lesson 6 that 也 (161) could be used to indicate an emphasis suggested by a speaker. When we have two clauses—one ending with 者 and the next one ending with 也—there is a good chance that they form an “explanation” sentence:

“The fact that/the reason why *X* . . . is because of *Y*.”

Take a look at the last two phrases of our lesson text. If 者 and 也 were missing, we would simply have:

驥不自至千里，待伯樂而後至。

This looks like two independent sentences: “Ji does not himself arrive a thousand *li*. He is waiting for/depending on Bo Le and only then arrives.” That makes perfect sense, and if we kept it like this, we would be more or less right. But when we add the particles, things change a little bit:

驥不自至千里者，待伯樂而後至也。

Now we have a much more transparent sentence that emphasizes the relationship between the two clauses: “The fact that/the reason why Ji does not himself arrive a thousand *li* is because he is waiting for/depending on Bo Le and only then arrives.”

PRACTICE: Translate the following:

1. 趙簡子罷師者，聽公盧之言也。
2. 臣爲君盡忠者，君愛之也。
3. 公盧得妻者，不知選桑也。
4. 孔子衣破衣而耕者，不受邑於公也。
5. 桓公舉兵而伐魯者，魯君不貴之也。

PRACTICE: Put the following into literary Chinese:

1. The reason why I don't love harps is because Bo Ya makes me listen to him.
2. The reason why my entire life I cultivate my conduct (修行) is because Master Guan for my sake explained it.
3. The reason why it is difficult to govern the state for the sake of the people is because the people do not know loyalty or filial piety.
4. The reason why you do not yourself wait for the duke is because Bo Le makes you play a harp.
5. The reason why I assume that there are not worthy men in the world is because Confucius is dead.

Vocabulary Hints

在 (79)	復 (148-1)	水 (87)	終身 (31a, L2)	此 (145)
無以= opposite of	有以 (30a, L6)	忠 (99)	自 (15-1)	

Character List

- i. 世亦伯千哉太少山待志接方樂流湯然獨琴由盡絕聽若賢選里鍾間
雖鼓 (30)
- ii. 牙破 (2)
- iii. 弦驥 (2)
- iv. 巍 (1)

Lesson 8

Duke Mu Forgives the Horse-Eaters

秦穆公嘗出而亡其駿馬，自往求之。見人已殺其馬，方共食其肉。穆公謂曰：「是吾駿馬也！」諸人皆懼而起。穆公曰：「吾聞食駿馬肉不飲酒者殺人。」即以次飲之酒。殺馬者皆慚而去。居三年，晉攻秦穆公圍之。往時食馬肉者相謂曰：「可以出死報食馬得酒之恩矣！」遂潰圍。穆公卒得以解難勝晉，獲惠公以歸。此德出而福反也。

VOCABULARY (241–271)

241. 秦 M: qín J: shin K: jin

The state of Qin.

A state of pre-imperial China, it was located in present-day Shaanxi 陝西 province. 秦 eventually conquered all other states and established the first Chinese empire. Radical 115 (禾, “growing grain,” “harvest”).

242. 穆 M: mù J: boku K: mok

Majestic, reverent.

This character is relatively rare, but it can be found frequently in posthumous titles. Radical 115 (禾).

241a. 秦穆公 M: qín mù gōng J: shin boku kū K: jin mok gong

Duke Mu of Qin (r. 659–621 B.C.E.).

243. 嘗 M: cháng J: shō, nameru, katsute K: sang

1. *To taste, to prove, to experience, to try; test.*

2. *In the past.**

This character is one of a number in literary Chinese indicating the past tense. Sometimes it is used to represent constant or frequent occurrence in the past (“often”). Radical 30 (口).

244. 亡 M: wáng J: bu, mu, bō, mō, nakunaru, horobosu, ushinau K: mang

To lose, to destroy, to die, to be lost, to escape.

This character is very common, and it has a wide range of meanings—but all are tied to loss or absence. Radical 8 (亠).

245. 駿 M: jùn J: shun K: jun
Swift.

As the radical suggests, this character often describes fast horses. Radical 187 (馬).

246. 馬 M: mǎ J: me, ba, ma, *uma* K: ma
Horse.
Radical 187 (馬).

247. 已 M: yǐ J: i, *sude ni, yamu, yameru* K: i
1. *Already; to end, to stop.**
2. *[Sentence-ending particle, used for 矣 (266).]*
Don't confuse this character with 己 (7)! Radical 49 (己).

248. 殺 M: shā J: satsu, sai, setsu, *korosu* K: sal, swae
To kill.
Radical 79 (殳, “spear,” “to kill”).

249. 共 M: gòng J: kyō, *tomo* K: gong
Together; both.
Synonym: 俱 (193). Radical 12 (八).

250. 食 M: shí (1, 3); si (2) J: shi, jiki, *taberu, kuu, kurau, kurawasu* K: sik
1. *Food; to eat.**
2. *To cause to eat, to feed.*
3. *Rice, cooked grain.*
Compare this character with 飲 (117), “to drink.” Radical 184 (食).

251. 肉 M: ròu J: niku K: yuk
Meat, flesh.
Radical 130 (肉).

252. 謂 M: wèi J: i, *iu* K: wi
1. *To name; to assume, to think.*
2. *To say [to someone]. [coverb]**
Meaning #2 (as seen in this lesson's text) indicates the person to whom one is speaking, with the pattern 謂 X 曰. For example: 孔子謂公曰, “Confucius addressed the duke, saying” When the person being addressed is clear from the context, then the writer will

simply give 謂曰, “he addressed [him], saying . . .” Here, when the anecdote reads 穆公 謂曰, interpret it to mean “Duke Mu said [to the men] . . .” Radical 149 (謂).

253. 諸 M: zhū J: sho, *moro* K: je

1. [*Particle: plural marker.*]*

2. [*Fusion particle; equivalent to 之 + 乎 (first occurs in Lesson 25).*]

When placed in front of a noun, 諸 makes the noun plural. Radical 149 (言).

254. 皆 M: jiē J: kai, *mina*, *minna* K: gae

All, every.

Radical 81 (比, “to compare”).

255. 懼 M: jù J: ku, *osoreru* K: gu

To fear; to dread; fear, timidity.

Radical 61 (心).

256. 即 M: jí J: soku, *sunawachi* K: jeuk

1. *Right then; immediately; then.**

2. *To go to, to proceed to.*

Radical 26 (卩, “joint,” “seal”).

257. 次 M: cì J: shi, *ji*, *tsugu*, *tsugi*, *tsuide* K: cha

Sequence, order; next.

Notice that in this lesson’s text, 以次 would mean “by means of order,” that is, “in turn,” “one by one.” Radical 76 (欠, “to lack”).

258. 慚 M: cán J: zan, *hajiru* K: cham

To be ashamed.

Radical 61 (心).

259. 居 M: jū J: ko, *kyo*, *iru*, *oru* K: geo

1. *To occupy [a place], to live [in a place].*

2. *To pass by (of time).**

Synonym (meaning #1): 在 (79). Meaning #2 occurs at the beginning of sentences to indicate a passage of time: 居三年, “after three years went by”; 居一月, “after a month went by”; and so forth. Radical 44 (尸).

260. 三 M: sān J: san, *mitsu* K: sam
Three; third; three times.
 Radical 1 (一).

261. 年 M: nián J: nen, *toshi* K: nyeon
Year.
 Radical 51 (干, “shield,” “to oppose”).

262. 晉 M: jìn J: shin K: jin
The state of Jin.

A large, pre-imperial state, Jin occupied the modern provinces of Shanxi and Henan 河南. In the fifth century B.C.E., Jin split apart into three states, one of which was 趙 (169). Radical 72 (日).

263. 圍 M: wéi J: i, *kakomu* K: wi
 1. *To surround, to besiege.**

2. *Hand-span (measurement of circumference).*

Meaning #2 refers to the habit of judging the circumference of a round object by using the length of an extended hand, from tip of little finger to tip of thumb, as a unit of measure. Radical 31 (口).

141a. 往時 M: wǎng shí J: ōji K: wang si
The past, in the past.

264. 相 M: xiāng (1); xiàng (2–3) J: sō, shō, ai K: sang
 1. *Mutually, each other.**
 2. *Government minister; to serve [a state] as a government minister.*
 3. *Physiognomy; fate, fortune, good fortune.*

The adverb (meaning #1) is most common, though meaning #2 is encountered frequently in historical writing. Combining this character with the pattern discussed in 252, the expression 相謂曰 means “they addressed each other, saying . . .” (see also 12.3). Radical 109 (目).

265. 恩 M: ēn J: on K: eun
Grace, favor, kindness, mercy.

This character is often used for the favors bestowed by the ruler on his people. 報恩 is commonly used to refer to the repayment for such gratitude that a subject undertakes. Radical 61 (心).

266. 矣 M: yǐ J: i K: ui

[Final particle: indicates emphasis or completion of an action.]

Note that 已 (247-2) can serve the same purpose. Radical 111 (矢).

267. 遂 M: suì J: suì, *togeru*, *tsui ni* K: su

1. *Then, thereupon.**

2. *To follow, to pursue.*

With 因 (196-1) and 於是 (11a, Lesson 6), 遂 is one of the most common words indicating the temporal sequence of events. Radical 162 (辵).

268. 潰 M: kuì J: kai, *tsubusu*, *tsubureru*, *tsuiyasu* K: gwe

To scatter, to destroy; to be scattered, to be destroyed.

Radical 85 (水).

269. 卒 M: zú (1-3); cù (4); cuì (5) J: sotsu, *sossuru*, *tsui ni* K: jol

1. *Finally, in the end.**

2. *To die.*

3. *Foot soldier.*

4. *Hastily (used as a substitute for 猝; see Lesson 24 for an example).*

5. *To crowd, to throng (used as a substitute for 萃; see Lesson 33 for an example).*

Meanings #2 and #3 are quite common, though they are not encountered in our texts. *Synonym (meaning #1):* 終 (31). Radical 24 (十).

270. 勝 M: shèng J: shō, *katsu*, *masaru*, *sugureru* K: seung

To triumph over; to defeat; to be superior to; victory.

Radical 19 (力).

271. 獲 M: huò J: kaku, *eru*, *uru* K: hoek

To catch, to obtain.

Synonym: 得 (13). Also, like 得, 獲 can be used with another verb, “to be able to”

Radical 94 (犬).

65a. 惠公 M: huì gōng J: kei kō K: hye gong

Duke Hui (of Jin 晉; r. 650–637 B.C.E.).

COMMENTARY

8.1. Causatives with double objects: In 4.3, we saw that sometimes verbs can be used causatively—公飲之, “the duke had him drink.” In 5.1, we saw that 使 could be used to create a “pivot” structure—公使之飲酒, “the duke caused him to/made him drink ale.” In line 3 of this lesson’s text, we see 飲之酒—which shows that the causative use can take a “double object”—“had them drink ale.”

8.2. Suppressed coverb-objects: In 1.5, 1.6, and 4.2, we saw how “coverbs” (in those cases, 以 and 爲) functioned—they usually come before the main verb (though sometimes after; see 1.6) and are followed by a “coverb-object”:

馬以足殺公。The horse killed the duke with its hoofs (lit., “feet”).

簡子圍魯國以師。It is with an *army* that Viscount Jian besieges the state of Lu.

穆公爲兵殺馬。Duke Mu killed the horses for the sake of his troops.

In each of these sentences, the coverb is followed by its object: 足, 師, 兵.

If the coverb-object is understood, one might think that it would be replaced by the object pronoun 之—and that does happen:

兵不得食，穆公爲之殺馬。The troops were unable to eat, so Duke Mu killed the horses for them.

However, it is much more typical for the coverb-object to disappear altogether, to be “suppressed”:

馬出足，以殺公。The horse put out its hoofs and killed the duke *with them*.

簡子舉兵，以圍魯國。Viscount Jian raised troops and besieged the state of Lu *with them*.

Other examples:

子愛食魚，吾爲獲之。You love to eat fish; I’ll catch them *for you*.

公修仁義，以治國民。The duke cultivates kindness and justice and *by means of them* governs the people.

Now look at two sentences from our lesson text:

穆公卒得以解難勝晉: Duke Mu in the end was able to by means of it . . . (*By means of what? Figure it out from the context.*)

獲惠公以歸: He captured Duke Hui and by means of that returned.

Here, the action of capturing provides the precondition for his return.

8.3. Suppression of coverb-objects and 以, “in order to”: In Lesson 4, we saw a new use of 以, “in order to”:

桓公舉觴以飲之。 Duke Huan raised his cup *in order to* have him drink.

This usage may in fact have developed out of the “suppression of the coverb.” In fact, these two types of sentences are very close in meaning:

馬出足，以殺公。 The horse put out its hoofs and killed the duke with them.

馬出足以殺公。 The horse put out its hoofs in order to kill the duke.

簡子舉兵，以圍魯國。 Master Jian raised troops and with them besieged Lu.

簡子舉兵以圍魯國。 Master Jian raised troops in order to besiege Lu.

The sentences are almost the same, and in fact it may very well be that a Chinese reader in early times would not make a clear distinction between the two. However, one might claim that if 以 is interpreted as a coverb, then the action expressed in the second part of the sentence has already occurred, or is already occurring—the horse *has* killed the duke, and Master Jian *has* besieged Lu. When 以 is interpreted as “in order to,” then the second part of the sentence only expresses intention. We don’t know if the actions were carried out.

Modern punctuation often (but not always) distinguishes between the two kinds of sentences by putting a comma in coverb sentences. But, this rule is not always followed—in very short sentences, for example. In our lesson text, we have 獲惠公以歸. Because it is clear that the duke has indeed successfully returned, we have a coverb with suppressed object, even though the sentence is not punctuated as 獲惠公，以歸。

PRACTICE: Translate the following (do each sentence two ways—with a coverb interpretation and with an “in order to” interpretation):

1. 我還馬(，)以使民愛我。
2. 爲善之君畏己臣(，)以聽其諫。
3. 賢士終身修節(，)以待死君。
4. 鳥宿於高樹(，)以獲所愛食之物。

PRACTICE: Put the following into literary Chinese:

1. Confucius said to the duke, “If horses fear each other, then (則) they will flee.”
2. The soldiers finally succeeded in attacking Lu, and, by means of that, they killed the ruler who was strumming a harp.
3. To defeat the army and break the siege—this is what I hope for.
4. Although the men together ate the horse, I was just then (方) ashamed of it.
5. Duke Mu commanded that if there were people who ate his escaped horses, he would kill them one by one (lit., “in sequence”).
6. Why are the people ashamed? They are unable to repay my lord’s kindness of the past.
7. The ministers together planned, and by means of that, they solved the difficulty.

8. After three years went by, Jin immediately sent people to present Confucius with a horse. Confucius said to them, “I have lost a horse before; I am unable to value them. Please return it to the duke.”

8.4. Possible confusions in 可 and 可以 sentences: In line 4, we have the phrase 可以出死報食馬得酒之恩矣. In 7.3, we learned about the “active” meaning of 可以; this use is clearly implied here, with the three verbs 出死報 “go out, die, and repay.” Remember that the original sense of this phrase is “we are usable to go out, to die, and to repay,” with the sensible English translation, “we can go out, die, and repay.” And yet, in such a sentence it’s not unlikely that 以 is serving a double purpose, whereby it indicates an active verb structure on the one hand, but a separate object that is “suppressed” on the other. In this case, the object would be the siege of the duke, which provides the opportunity for the men to act. The end result would thus be, in awkward but literal English: “We are usable by means of [this opportunity] to go out, to die, and to repay”—that is, “because of this, we can go out, die, and repay.”

Readers in early China tended to view grammatical structures quite flexibly, especially when reading quickly; in such cases, 以 may have registered in the consciousness in any number of ways, providing interpretations wherever required and allowing for various meanings.

Vocabulary Hints

出 (127)	往 (141)	求 (152)	是 (203)	吾 (201)
起 (132)	飲 (117)	酒 (108)	去 (86)	攻 (172)
報 (26-1)	得 (13-2)	解 (186)	難 (50-2)	歸 (80)
此 (145)	德 (27-2)	福 (14)		

Character List

- i. 三亡共勝卒即嘗居己年懼晉次殺獲皆相矣秦謂諸遂食馬 (24)
- ii. 圍恩慚穆肉駿 (6)
- iv. 潰 (1)

Lesson 9

Mizi Xia Loses Favor

彌子瑕愛於衛君。衛國之法，竊駕君車罪刑。彌子瑕之母疾，人聞，夜往告之。彌子瑕擅駕君車而出。君聞之，賢之，曰：「孝哉！爲母之故，犯刑罪哉！」君遊果園。彌子瑕食桃而甘，不盡而奉君。君曰：「愛我而忘其口味！」及彌子瑕色衰而愛弛，得罪於君。君曰：「是故嘗矯駕吾車，又嘗食我以餘桃！」故子瑕之行，未必變初也。前見賢，後獲罪者，愛憎之生變也。

VOCABULARY (272–307)

272. 彌 M: mí J: bi, mi, iya K: mi

Increasingly.

Synonym: 加 (47-3). Here, 彌 is part of a two-character surname. Radical 57 (弓).

273. 瑕 M: xiá J: ka, kizu K: ha

Flaw, blemish (usually applied to flaws in gems or jewels).

Here, 瑕 is a personal name. Radical 96 (玉).

272a. 彌子瑕 M: mí zǐ xiá J: bishi ka K: mi ja ha

Mizi Xia (sexual favorite of the ruler of 衛).

274. 衛 M: wèi J: ei K: wi

1. *Wei (a small state in pre-imperial China).**

2. *Guards, guardsmen.*

Radical 144 (行).

275. 法 M: fǎ J: hō, nori K: beop

Rule, law, custom.

In Buddhist texts, this character is used for “dharma.” Radical 85 (水).

276. 竊 M: qiè J: setsu, nusumu, hisoka K: jeol

1. *Secretly, without authorization.**

2. *To steal.*

3. *“In my own humble way . . . ,” “in my humble opinion.” [adverb marking a modest assertion by the speaker]*

Radical 116 (穴, “cave,” “hole”).

277. 駕 M: jià J: ka, ga K: ga
To drive a carriage; carriage.
 Radical 187 (馬).

278. 車 M: jū J: sha, kuruma K: cha, geo
Cart, carriage, chariot.
 Note the classical “reading pronunciation” in Mandarin. Radical 159 (車).

279. 刖 M: yuè J: getsu K: wol
Cutting off the feet (a form of punishment).
 This character is one of a series of characters that indicate various forms of penal amputation. You won’t encounter it very often. Radical 18 (刀).

280. 母 M: mǔ J: bo, haha K: mo
Mother.
 Radical 80 (母).

281. 疾 M: jí J: shitsu, toku, hayai, yamashii K: jil
 1. Sick; illness; ache, aching, sore.*
 2. Swift; rapidly.
 3. To criticize, to hate.
 Meaning #2 is quite common, but it does not appear in our texts. Radical 104 (疒, “illness”).

282. 夜 M: yè J: ya, yo, yoru K: ya
Night; at night; nightly.
 Radical 36 (夕, “evening”).

283. 告 M: gào J: koku, tsugeru K: go
To announce, to request; announcement.
 Radical 30 (口).

284. 擅 M: shàn J: sen, hoshiimama K: cheon
To monopolize, to usurp; for one’s own use; selfishly.
 Radical 64 (手).

285. 故 M: gù J: ko, yue K: go
 1. Reason; consequently, deliberately; deliberate action.*
 2. Previously, before, in the past; precedent, consistency.
 For a discussion of meaning #1, see 9.5 below. Basically, the character’s various uses fall

into two categories: meanings related to reason and deliberation (#1), and meanings related to past action and precedent (#2). Radical 66 (攴).

286. 犯 M: fàn J: bon, han, okasu K: beom
To commit a crime, to violate, to sin against; offense, crime.
Partial synonym: 罪 (177). Radical 94 (犬).

287. 遊 M: yóu J: yū, yu, asobu, asobi K: yu
To travel about, to have fun, to play, to associate [with friends].
 This character can refer to children playing or to adults having fun or “hanging out.” Sometimes it’s difficult to find an appropriate English equivalent. Radical 162 (辵).

288. 果 M: guǒ J: ka, hata su, hateru, hatashite K: gwa
Fruit; to pan out, to result; as expected.
 “Fruit” was the original meaning of the character (“fruit” is now usually written 菓). The more abstract meanings developed from the idea of something “coming to fruition.” Radical 75 (木).

289. 園 M: yuán J: en, sono K: won
Garden.
 What would be the best translation of 果園 in English? Radical 31 (口).

290. 桃 M: táo J: tō, momo K: do
Peach, peach tree, peach blossom.
 Radical 75 (木).

291. 甘 M: gān J: kan, amaeru, amai K: gam
Sweet; to be sweet; to find sweet; to spoil [a child]; to indulge.
 Radical 99 (甘).

292. 奉 M: fèng J: hō, bu, tatematsuru K: bong
 1. *To offer [to a superior], to accept [from a superior].**
 2. *Service, attendance.*

Note that in meaning #1 this character can represent both giving and receiving; the important issue is the inferior social status of the subject. Radical 37 (大).

293. 忘 M: wàng J: bō, *wasureru* K: mang
To forget.
 Radical 61 (忄).

294. 口 M: kǒu J: ku, kō, *kuchi* K: gu
Mouth, opening.

This character can also be used as a measure word for people (like “many mouths to feed” in English). Radical 30 (口).

295. 味 M: wèi J: mi, *ajiwau, ajiwai* K: mi
Taste; to taste.
 Radical 30 (口).

296. 及 M: jí J: kyū, *oyobosu, oyobu, oyobi* K: geup
 1. *To reach to, to extend to, to come up to [in quality, ability, or virtue].*
 2. *When the time came that . . . **
 3. *And (connects nouns only).*

This is a very common character, with a wide range of meanings. As a conjunction, it can only connect nouns (like 與 [191-1]). *Partial synonym:* 至 (114). Radical 29 (攴).

297. 色 M: sè J: shoku, shiki, *iro* K: saek
Color, attractiveness, surface appearance; facial expression; sexuality.

This character is significant in Chinese thought—it represents the often ephemeral or deceptive external appearance of things. Radical 139 (色).

298. 衰 M: shuāi J: sui, *otoroeru* K: soe
To wither, to decline, to wane, to weaken.
 Radical 145 (衣).

299. 弛 M: chí J: chi, shi, *tarumu, tayumu* K: i
To grow slack, to grow weak.

This character has the “bow” component (弓); it originally applied to a bowstring going slack. Radical 57 (弓).

13a. 得罪於 M: dé zuì yú J: *tsumi wo X ni uru* K: deuk joe eo
To offend (lit., “to obtain a crime in relation to”).

The phrase as used in this lesson’s text does not necessarily imply that an actual crime is committed; in this case, Mizi Xia losing his looks was offensive enough to the king.

300. 矯 M: jiǎo J: kyō K: gyo
To falsify, to fake, to pretend, to forge; falsely, under false pretenses.
 Radical 111 (矢).

301. 餘 M: yú J: yo, *amari, amaru* K: yeo
Leftover, remaining, extra.
 Radical 184 (食).

302. 未 M: wèi J: mi, *imada* K: mi
Not yet, never.
 This character is one of the most common negative adverbs, second only to 不 in frequency. Radical 75 (木).

303. 必 M: bì J: hitsu, *kanarazu* K: pil
To be necessary, to have to; necessarily.
 Just as in English, 必 can refer to necessity (“You must do this!”) as well as predictability and speculation (“He must have done this yesterday”). Radical 61 (心).

302a. 未必 M: wèi bì J: *kanarazushimo –nai* K: mi pil
Not necessarily, not inevitably, not always.
 不必 is also common.

304. 變 M: biàn J: hen, *kawaru, kaeru* K: byeon
To change, to alter; change, alteration; disaster.
 Radical 149 (言).

305. 初 M: chū J: sho, *hajime, hatsu* K: cho
Beginning; initially, from the beginning, at first, earlier.
 Radical 18 (刀).

306. 前 M: qián J: sen, zen, *mae* K: jeon
Front, formerly, at first; to come forward, to step forward.
 Note this character’s verbal usage, which is also quite common. Radical 18 (刀).

307. 憎 M: zēng J: zō, *nikumu* K: seung
To hate, to detest.
 Radical 61 (心).

COMMENTARY

9.1. Cultural note: It was common for rulers in ancient China to keep sexual favorites, and such favorites often acquired considerable power over political policies. It was also rather typical for rulers' tastes to run to the bisexual. Homosexual activity was not frowned on *per se*; rather, philosophers and statesmen often criticized rulers' overindulgence in sexual activity in general. This particular anecdote's purpose is really to stress the unreliability of royal favor bestowed on the basis of physical attraction.

This story became one of the most famous early stories of homosexuality in the Chinese tradition, and it is often alluded to in later literature. "To be fond of the leftover peach" became a kind of euphemism to suggest a person's predilections.

9.2. Passive structures with 於: In 2.5, I discussed the concept of the "passive voice," and I said that literary Chinese had certain definite ways of indicating it. Here is the first one we have found in any of our texts:

Passive subject + passive verb + 於 + actor.

In other words, 於 follows the verb, turns it into a "passive" verb, and is followed by the person or thing that is carrying out the action. This means that 於 should be translated as "by" in these circumstances:

彌子瑕愛於衛君。 Mizi Xia was loved by the Lord of Wei.

馬食於秦人。 The horse was eaten by the people of Qin.

公治民而民治於公。 The duke governs the people and the people are governed by the duke.

孔子信於曾子。 Confucius was trusted by Zengzi.

Be careful, though—just because a sentence has 於, it doesn't mean that the sentence will be passive. Only read it passively if that is the interpretation that makes the most sense.

9.3. Passive structures with 見: This is yet another way of indicating the passive voice. Scholars speculate that this verb ("to see" [ㄟ83]) came to have this function from the idea that actions are *seen* to take place.

公見殺。 The duke was killed.

Perhaps this type of sentence started out with stress on the observation of the action: "The duke was seen to be killed." Soon, however, it simply became a grammatical marker for the passive voice. You'll probably find this pattern annoying, because you'll discover 見 more often in its simpler verbal sense of "to see."

Other examples:

桃見食。 鳥見獲。 車見竊。 恩見忘。 圍見破。

The peach was eaten; the bird was captured; the carriage was stolen; kindness was forgotten; the siege was broken.

Note that this pattern, unlike the one described in 9.2, does not allow the writer to express who or what is carrying out the action. However, sometimes a writer will use both patterns if he wants to place special emphasis:

孔子之言見貴於天下之士。 Confucius' words are honored by the knights of the world.

PRACTICE: Put the following into literary Chinese, using whichever “passive” pattern works for the sentence:

1. Bo Ya's harp was heard by his mother.
2. The bird was killed in the field.
3. Filial piety is practiced in the state of Qin.
4. I once was abandoned by my uncle.
5. When the state was attacked, the ruler's carriage was stolen by the troops.
6. The lonely husband was laughed at by the people of Zhao.

9.4. Putative verb usages: In 4.3, I described special “causative” verb uses:

公飲管仲。 The duke had/made Guan Zhong drink.

There is another special usage of verbs, called the “putative” usage. This is most common with “stative” or adjective verbs (2.4). In this usage, the subject “imputes” the qualities of the verb to some person or thing.

君賢彌子瑕。 The lord thought Mizi Xia worthy.

孔子難曾子。 Confucius found Zengzi difficult (“troublesome”).

孝子先父。 A filial son puts his father first.

Putative uses are not arbitrary, and they tend to occur more with certain verbs than with others. You'll get more and more used to them as you encounter them. Sometimes putative usage becomes just as common as the “original” usage. For example, 貴 (81) became so common in its putative sense (“to consider valuable” = “to value, to esteem”) that readers probably no longer sense that it represents a special usage.

Note the way that the putative use combines with the passive pattern of 9.3 in the phrases in line 6 of our lesson text:

前見賢，後獲罪者 “The fact that he was formerly *considered to be worthy* and afterwards received punishment”

9.5. Various usages of 故: This is probably the most common character in literary Chinese that indicates reason or motive. Often it can simply be used as an adverb, indicating “delib-

erately” or “with a purpose.” In line 5 of this lesson’s text, we have the phrase 是故嘗矯駕吾車, where 是 is used as a rude pronoun: “This [fellow] deliberately once drove my carriage under false pretenses.”

There are more important examples of 故, however; this lesson gives two of them:

爲母之故，犯刖罪哉。 “For the reason of his mother, he committed a foot-chopping crime.”

In this particular use of the pattern 爲 X (之) 故, 爲 is operating in its coverb function, “for the reason of” (but may also be implying the sense “for the sake of”). 故 is the object of the coverb, modified by “mother.” Even more common is the pattern 以 X 之故, “by means of the reason of X.” It is more or less identical in meaning to the former pattern:

以行仁之故，孔子遊於齊。 For the reason of practicing benevolence, Confucius traveled to Qi.

以彌子瑕色衰之故，君憎之。 For the reason that Mizi Xia’s beauty faded, the lord hated him.

The second common use of 故 is to indicate consequence of an action or event; it occurs at the beginning of a phrase and is translated as “consequently” or “therefore.” Sometimes 故 will occur as the beginning of the author’s summation of the moral or consequences of the story; when the author of the lesson text above writes 故 in the middle of line 5, he means “therefore, we can say that . . .” or “therefore, the moral is”

PRACTICE: Translate the following:

1. 以水淺之故，魚逃之。
2. 水淺，故魚逃之。
3. 魚逃水者，水淺也。
4. 以不欲出舌之故，管仲半棄酒。
5. 管仲不欲出舌，故半棄酒。
6. 管仲半棄酒者，不欲出舌也。
7. 以憂母疾之故，彌子瑕色衰。
8. 彌子瑕憂母疾，故其色衰。
9. 彌子瑕色衰者，憂母疾也。
10. 以鍾子期不復聽琴之故，伯牙破之。
11. 鍾子期不復聽琴，故伯牙破之。
12. 伯牙破琴者，鍾子期不復聽之也。

Vocabulary Hints

罪 (177)	往 (141)	出 (127)	賢 (229)	孝 (60)
哉 (216)	食 (250-1 and 250-2)	盡 (235)	是 (203)	吾 (201)
又 (149)	嘗 (243-2)	行 (42-2)	獲 (271)	

Character List

- i. 初前及口告夜奉彌必忘故未果母法甘疾色衛衰變車遊餘駕 (25)
- ii. 味園桃犯矯竊 (6)
- iii. 弛憎擅瑕 (4)
- iv. 刖 (1)

Lesson 10

Environment, Not Heredity

晏子將使楚，楚王聞之，謂左右曰：「晏嬰，齊之習辭者也，今方來，吾欲辱之，何以也？」左右對曰：「爲其來也，臣請縛一人，過王而行，王曰：『何爲者也？』對曰：『齊人也。』王曰：『何坐？』曰：『坐盜。』」晏子至，楚王賜晏子酒，酒酣，吏二縛一人詣王，王曰：「縛者曷爲者也？」對曰：「齊人也，坐盜。」王視晏子曰：「齊人固善盜乎？」晏子避席對曰：「嬰聞之，橘生淮南則爲橘，生于淮北則爲枳，葉徒相似，其實味不同。所以然者何？水土異也。今民生長于齊不盜，入楚則盜，得無楚之水土使民善盜耶？」

Note: Though this story does occur in 劉向's 說苑, I have decided to use an earlier version of the narrative here, found in the 晏子春秋, "The Annals of Master Yan."

VOCABULARY (308–345)

308. 晏 M: yàn J: an K: an

1. *Clear; peaceful, quiet.*

2. *Yan. [a surname]**

You will find this character most often used as a surname. Radical 72 (日).

308a. 晏子 M: yàn zǐ J: anshi K: an ja

Master Yan.

A famous Chinese statesman. He was active in the late sixth century B.C.E. As we shall see later in the lesson text, his personal name was 嬰.

309. 將 M: jiāng (1–2); jiàng (3) J: shō, masa ni K: jang

1. *About to (marks the future tense or intention).**

2. *To lead, to bring, to take with one, to wear.*

3. *General, commander; to command, to lead.*

This is a very common character; in meaning #1, it is used as an adverb to mark a future tense (and hence, can be synonymous with 當 [187-2]). Radical 41 (寸).

310. 楚 M: chǔ J: so K: cho

The state of Chu.

Chu was a particularly large state, centering around the modern province of Hubei 湖北.

It possessed a distinctively “southern” culture often at odds with the culture of the Yellow River plain. Radical 75 (木).

311. 王 M: wáng (1); wàng (2) J: ō, *kimi* K: wang

1. *King, prince.**

2. *To take the throne, to declare oneself king, to rule as a king.*

Note that the rulers of 楚 had already “usurped” the title of king (see 4.1). They had been calling themselves “king” since 706 B.C.E. In imperial times, emperors generally granted the males of their family the title of 王; in such cases, it is customary to translate their titles as “prince” rather than “king.” Radical 96 (玉).

312. 左 M: zuǒ J: sa, *hidari* K: jwa

Left.

Radical 48 (工, “artisan,” “manufacture”).

313. 右 M: yòu J: yū, u, *migi* K: u

Right.

Radical 30 (口).

312a. 左右 M: zuǒ yòu J: sayū K: jwa u

Retainers, courtiers.

This common term for the ruler’s supporters obviously derives from its locational meaning (lit., “[people] to the left and right”).

314. 嬰 M: yīng J: ei K: yeong

1. *Baby, infant.*

2. *To surround, to enclose.*

This character is fairly obscure; here, it is used as a personal name. Radical 38 (女).

315. 習 M: xí J: shū, *narau, narai* K: seup

To practice, to study; to be thoroughly familiar with or practiced in; habit, routine.

Radical 124 (羽, “feather”).

316. 辭 M: cí J: ji, *jisuru, inamu* K: sa

1. *Words, diction, language; rhetoric, oratory, speech making.**

2. *To take leave of, to say goodbye to.*

3. *To refuse, to reject.*

Radical 160 (辛, “bitter”).

317. 來 M: lái J: rai, *kuru* K: lae, nae
To come.

Radical 9 (人).

318. 辱 M: rǔ J: joku, *hazukashimeru*, *haji* K: yok
To humiliate; humiliation.

Radical 161 (辰).

184a. 何以 M: hé yǐ J: *nani wo motte* K: ha i
With what, how. [question word]

Another inverted question phrase (5.6): “by means of what?” It is probably the most commonly used of such phrases.

319. 縛 M: fú J: baku, *shibaru* K: bak
To tie up, to bind.

Radical 120 (糸).

320. 過 M: guò J: ka, *sugiru*, *ayamatsu*, *ayamachi*, *sugiru*, etc. K: gwa

1. *To pass by, to cross.**

2. *Error, mistake, indiscretion; to make a mistake, to be in error.*

3. *To surpass; to go to excess, to go too far.*

Radical 162 (辵).

321. 盜 M: dào J: tō, *nusumu* K: do
To rob, to steal; robbery.

Radical 108 (皿).

322. 酣 M: hān J: kan, *takenawa* K: gam

1. *Pleasantly drunk, tipsy; at the height of the party.**

2. *To be at the greatest level of intensity.*

Generally speaking, this word is used in early texts most often in the phrase 酒酣, which usually means “when the party was under way,” “when everyone was relaxed from drinking.” Deriving from this usage, the character can also apply to an event or process at its moment of greatest power or extent. For example: 戰酣, “in the heat of battle.” Radical 164 (酉).

323. 吏 M: lì J: rì K: lì, i

An official, a clerk, a policeman or guard.

Although this character can be used as a general term for officials, it most often refers to low-ranking functionaries employed in government offices or in the palace. Radical 30 (口).

324. 二 M: èr J: ni, *futatsu* K: i

Two; twice; second.

Radical 7 (二).

325. 詣 M: yì J: kei, *keisuru*, *mōderu*, *itaru* K: ye

To go to, to visit, to call on [usually a superior].

In Japan, this meaning came to be associated especially with pilgrimages and visits to shrines and temples. Radical 149 (言).

326. 曷 M: hé J: ka, *nani*, *dore*, etc. K: gal

What, how, why. [question word]

This character seems to be a variant of the common question word 何 (184), though scholars aren't sure about the original differences between the meanings of the two characters. Radical 73 (曰).

327. 視 M: shì J: shi, *miru* K: si

To look at, to see, to observe.

Radical 147 (見).

328. 固 M: gù J: ko, *katamaru*, *katameru*, *katai* K: go

1. *Definitely, assuredly.**

2. *Stubbornly; firm, unyielding.*

Sometimes writers will use 故 (285) as a substitute for this character. Radical 31 (口).

329. 避 M: bì J: hi, *yokeru*, *sakeru* K: pi

To avoid, to avert, to evade, to hide from.

Radical 162 (辵).

330. 席 M: xí J: seki, *mushiro* K: seok

Straw mat (for sitting), place, seat [at a banquet or other formal occasion].

Radical 53 (艹, “trailing hemp”).

329a. 避席 M: bì xí J: *seki o sakeru* K: pi seok

To move backward on one's mat (out of politeness).

This set term can be found before a description of someone speaking to a superior at a banquet or meeting; the speaker moves backward briefly, “avoiding his seat,” in order to show respect for the addressee.

331. 橘 M: jú J: *kitsu, tachibana* K: gyul

Mandarin orange [tree].

Radical 75 (木).

332. 淮 M: huái J: wai K: hoe

The Huai River.

One of the major rivers of China, it flows parallel to and between the Yellow and Yangtze Rivers. Radical 85 (水).

333. 南 M: nán J: *nan, minami* K: nam

South; southern.

Radical 24 (十).

334. 北 M: běi J: *hoku, kita* K: buk

North; northern.

Radical 21 (匕, “spoon”).

335. 枳 M: zhǐ J: *shi, karatachi* K: ji

The zhi fruit (a kind of bitter, medicinal orange, with thick skin); the zhi tree.

Radical 75 (木).

336. 葉 M: yè J: *yō, ha* K: yeop

Leaf [of a tree].

Radical 140 (艸).

337. 徒 M: tú J: *to, ada, itazura, tada, muda* K: do

1. *Only, merely.**

2. *In vain, uselessly.*

3. *Disciple; follower; foot soldier.*

4. *[Suffix for one who engages in a certain occupation or pastime; for example: 博徒, “gambler.”]*

Note that the meanings of this character broadly divide between adverbial (#1 and #2) and noun (#3 and #4) uses. Radical 60 (辵).

338. 似 M: sì J: jì, *niru* K: sa
To resemble, to imitate.
 Radical 9 (人).

339. 實 M: shí J: jitsu, *mi, minoru, makoto* K: sil
 1. *Fruit; to bear fruit.**
 2. *Truth, reality; solid, substantial, real.*
 3. *Really, truly.*
 4. *Honest, sincere.*

The various meanings of this common character seem to derive from the vegetative meaning of “fruit”; in Chinese philosophy and rhetoric, “fruit” is often contrasted metaphorically with the “less useful” products of a tree, like leaves and flowers. Consequently, 實 came to have a series of meanings tied to the idea of “substantial,” “solid,” “real,” and hence, “true,” “sincere,” and so forth. Radical 40 (犭).

340. 同 M: tóng J: dō, *onaji* K: dong
Same, equal; together; to share.
 Radical 30 (口).

78a. 所以 M: suǒ yǐ J: *yuen* K: so i
The means by which, the reason why
 For details, see 10.3.

341. 土 M: tǔ J: to, do, *tsuchi* K: to
Earth, soil, clay; land, territory.

Do not confuse this character with 士 (96)! In 士 the top line is longer than the bottom line, but in 土 the bottom line is longer. If it helps, think of the longer bottom line as symbolizing the greater importance of the ground and the earth. Radical 32 (土).

342. 異 M: yì J: i, *kotonaru, ayashimu* K: i
 1. *Different; difference.**
 2. *To differentiate, to tell apart.*
 3. *Strange, peculiar; extraordinary.*
 4. *To consider strange.*

Though all the meanings of this character are related (something too “different” may seem “strange”), be careful to distinguish the various usages—in particular, the two verbs (meanings #2 and #4). Radical 102 (田).

343. 長 M: zhǎng (1–2); cháng (3–4) J: chō, chōjiru, nagai, etc. K: jang

1. *To grow up.**

2. *To preside over; to lead; leader.*

3. *Long.*

4. *Always, constantly.*

Radical 168 (長).

344. 于 M: yú J: u K: u

[*Multipurpose preposition.*]

This character is used interchangeably with 於 (11). Radical 7 (二, “two”).

13b. 得無 M: dé wú J: [no set rendering] K: deuk mu

[*I don’t suppose that . . . [idiomatic question phrase]*]

This phrase is used to introduce rhetorical questions.

345. 耶 M: yé J: ya, ja, ya, ka K: ya

[*Final question particle.*]

Unlike 乎, 耶 is often mild in tone and is frequently “rhetorical”—that is, it conceals an assertion of fact rather than poses a real question. You will probably more often see this character replaced by an alternative version, 邪 (423). Radical 128 (耳).

COMMENTARY

10.1. Cultural note: diplomatic missions. In the multistate system of pre-imperial China, diplomacy was a well-developed and sophisticated art (the ancient art of oratory largely developed out of it). Because diplomacy was often a matter of honor, a ruler could score points if he succeeded in humiliating a talented diplomat or rendering him speechless. This explains the king’s eagerness to shame 晏子.

10.2. Temporal clauses and nominalizing with 之: How does literary Chinese indicate a temporal clause? In some cases (as you might expect by now), the writer will leave it up to context. In other cases, he might use the pattern (當) X 之時: 當桑之時, “at the time of the mulberry harvest” (see Lesson 6).

Here, we have a new way to indicate a temporal clause—simply end the “when” phrase with an emphatic 也 particle. Sometimes you might “nominalize” the phrase as well. We’ve already seen how to nominalize a phrase with 者 in 7.4. Here, however, nominalization is done in a different way, which may require some explanation:

孔子來 = Confucius comes 孔子之來也 = when Confucius comes . . .

公伐鄰國 = the duke attacks a neighboring state 公之伐鄰國也 = when the duke attacks a neighboring state . . .

王樹橘 = the king plants an orange tree 王之樹橘也 = when the king plants an orange tree . . .

The standard pattern is to insert a possessive 之 particle in between the subject and the rest of the sentence. What writers are really doing when they “nominalize” like this is to put the action at the front of the sentence as a topic for discussion: “As for Confucius’ coming . . .”; “As for the duke’s attacking a neighboring state . . .”; and “As for the king’s planting an orange tree . . .”

There is another detail of this sort of nominalization that you need to understand. Remember that literary Chinese usually doesn’t bother to express a third person subject pronoun, but it lets the context decide instead, as follows:

公伐鄰國。The duke attacks a neighboring state. 伐鄰國。He attacks a neighboring state.

This leads to a problem: if you want to nominalize the second sentence, where can you put a 之 particle when there’s no subject? One cannot simply say 之伐鄰國! However, since 其 is a *possessive* third person pronoun, it can be considered equivalent to an unspoken third person subject pronoun + 之: Thus, 公之馬, “the duke’s horse”; 其馬, “his horse.” That being the case, then nominalized sentences with a missing subject can use 其:

來 = she comes 其來也 = when she comes . . .

伐鄰國 = he attacks a neighboring state 其伐鄰國也 = when he attacks a neighboring state . . .

樹橘 = she plants an orange tree 其樹橘也 = when she plants an orange tree . . .

In line 2 of our lesson text, we have 爲其來也. The 爲 here is an adaptation of the coverbial meaning, “on behalf of,” and is strictly unnecessary here; the rest of the sentence is a nominalized “when” clause. The whole phrase means “For when he comes . . .”—that is, “in preparation for his coming . . .”

PRACTICE: Put the following into literary Chinese (use “nominalization” in the first phrase):

1. When Master Yan enters the room, I request to go out and feed his horse.
2. When the king presented Confucius with an orange tree, Master Zeng was angry and destroyed it.
3. When the people left the city, the king could again (復得) drive his carriage.

4. When she gave birth to her son, the king was delighted and held a banquet.
5. When he was about to disband the army, Zhao troops attacked and overcame him.

10.3. Literary Chinese uses of 所以: These are rather different from the phrase's use in modern Mandarin, so play close attention.

In 3.3, we saw how the particle 所 works—it is placed in front of a verb and indicates the thing that receives the action of the verb. Thus, we have 殺, “to kill,” and 所殺, “that which is killed.” 所以 is similar; but note that 所 is placed in front of a *coverb*, rather than a verb. This means that 所以 indicates the thing that receives the action of the *coverb* (i.e., the object of the *coverb*). If this usage is not clear yet, think of it this way:

馬以足殺王。 The horse killed the king with its hoofs.

所以 then should indicate the thing that was used, that is, the hoofs. Just as 所殺 is “that which is killed,” 所以殺王 is “the means by which the king is killed.” And if 馬之所殺 is “that which the horse killed,” then 馬之所以殺王 is “the means by which the horse killed the king.”

I hope this use will be made clearer if we turn a series of sentences with 以 into a series of XY 也 (6.3) sentences. You might consider this practice a variant of what we did in 6.4:

王以盜人辱晏子。 The king humiliated Master Yan with a robber.

王之所以辱晏子，盜人也。 The means by which the king humiliated Master Yan was a robber.

彌子瑕以桃食其君。 Mizi Xia fed his lord with a peach.

彌子瑕之所以食其君，桃也。 That with which Mizi Xia fed his lord was a peach.

臣以車追王。 The minister pursued the king by carriage.

臣之所以追王，車也。 The means by which the minister pursued the king was a carriage.

These patterns often sound rather artificial and stilted in English, but they work quite naturally in Chinese.

In our text we have 所以然者何, “The means by which it is thus is what?” In other words, “How should it be so?”

PRACTICE: Transform each sentence into an XY 也 sentence (using 所以) and then translate the new sentence you have created:

1. 天以福報修德之士。
2. 孔子以善言解仁義。
3. 趙簡子以軍成其志。
4. 子以不孝得罪於父。
5. 王以橘賜晏子。

Vocabulary Hints

使 (140-2)	齊 (102-1)	今 (200)	方 (212-1)	吾 (201)
對 (123)	請 (144-1)	坐 (134-2)	賜 (159)	善 (25-2)
則 (153)	相 (264-1)	味 (295)	然 (231-1)	水 (87)
入 (125)				

Character List

- i. 二于似來北南右同吏土固將左席徒楚淮王異盜習葉視實辭過長 (27)
- ii. 曷晏辱避 (4)
- iii. 詣酣耶 (3)
- iv. 嬰枳橘縛 (4)

Review, Lessons 6–10

Important grammar patterns:

6.1: Consequence sentences:

1. 有伐橘者縛於吏。
2. 王令民有盜其車者罪至刑。
3. 公令追桑女者使至楚。

7.3: Verb-coverb constructions as supporting verbs:

1. 王以爲其國無足與言德者。
2. 此邑之可爲鼓琴者已往聽伯牙。
3. 彌子瑕，可與遊桃園者也。

7.5: Explanation sentences:

1. 食馬者往報公之恩者，公賜之酒也。
2. 二樹之葉不同者，其水土生變也。
3. 晏子竊君之車者，憎其桃之味也。

8.4: Suppressed coverb-objects:

1. 王母盜其善橘，以食楚人之馬。
2. 我仲父無妻。我爲得桑中之女。
3. 簡子舉兵，以解齊邑之圍。

9.2–9.3: Passives:

1. 王見殺於桑中。王[見]殺於其仲父。
2. 人食馬不如人食於馬。(two possibilities)
3. 當桑之時，鄰家之夫妻以爲其樹見盜。

10.3: 所以 sentences:

1. 枳者，疾母之所以得生者也。
2. 鼓琴者，所以使女愛子者也。
3. 令吏縛齊人者，王之所以辱晏子者也。

Translate the following into literary Chinese:

Master Yan went on a mission to Chu in order to break the siege of the Jin army. At noon he saw the king. The king said, “Even though worthy men exhaust their loyalty for my sake, I do not plan to raise an army. I have heard that raising an army and yet not obtain-

ing horses will produce disaster. If I send you, Master Yan, to choose the horses of the state of Qi, I will succeed in overcoming Jin, and, by means of that, I will give you the towns of Jin.” Master Yan withdrew from his mat and replied: “I assume that there is no one in Chu who can choose horses. I have heard that the reason why Bo Ya once smashed his zither was because when he played, people all hated it and fled. Not only playing the zither is like this; choosing horses is also thus. Although there may be a good horse, an unwise king will see it as if it were a half-eaten peach. Presenting my horses to you is not as good as using them to chase girls in the mulberry bushes.” The king was angry and wanted to kill him, but Master Yan had already fled. The king commanded that if there was anyone south of the Huai River who dared to give Master Yan food, he would be punished to the extent of having his feet cut off. Consequently, I have heard: If you are practiced in rhetoric and go on a mission, you will not necessarily have good fortune.

