

COURSE READER for
Classical Chinese Language

文言入门

Wenyan Rumen (Gateway to the Chinese Classics)

古代汉语（文言文）初级读本

Gudai Hanyu (wenyan wen) chuji duben

Lesson 1

Structural Principles

Traditional Chinese grammarians divided words into two categories: “empty” 虛 (*xū*) and “full” 實 (*shí*). “Empty” words are so-called “function words” or “particles.” “Full” or “content” words name a thing, action, or quality. The dividing line between function and content words is not hard and fast; a given character may serve sometimes as an “empty” word and at other times as a “full” word. Examples of “empty” words are *yīn* 因 (because of), *yǐ* 以 (in order to), *yú* 於 (at), *bù* 不 (not), and *yǔ* 與 (and). Examples of “full” words are *wáng* 王 (king), *dì* 地 (earth), *hóng* 紅 (red), *xiǎo* 小 (small), *hǎo* 好 (good), *zǒu* 走 (run), *fēi* 飛 (fly), *qián* 前 (front), and *shàng* 上 (top, go up).

This lesson uses only “full” words.

The simplest structures in *wényán* consist of two concrete (“full”) words juxtaposed. There are four basic ways in which the two words can relate to each other:

1) Modifier → Modified

- 好王 *hǎo wáng* = good king
- 紅花 *hóng huā* = red flower
- 山林 *shān lín* = mountain forest
- 東流 *dōng liú* = eastward flow; flow eastward
- 遠思 *yuǎn sī* = distantly think; think of from afar

2) X and Y (where X and Y are balanced terms)

- 天地 *tiān dì* = heaven and earth
- 父母 *fù mǔ* = father and mother
- 黑白 *hēi bái* = black and white
- 日夜 *rì yè* = day and night
- 日月 *rì yuè* = sun and moon; day and month
- 古今 *gǔ jīn* = ancient and modern

3) Subject → Predicate (or) Topic → Comment

- 我去 *wǒ qù* = I go
- 天黑 *tiān hēi* = the sky grows dark
- 鳥飛 *niǎo fēi* = the (a) bird flies or birds fly
- 馬死 *mǎ sǐ* = (the/a) horse(s) die(s)
- 花紅 *huā hóng* = (the/a) flower(s) is/are red
- 人大 *rén dà* = (the/a) person is large

4) Verb → Object

騎馬	qí mǎ = ride the/a horse
看花	kàn huā = look at flower(s)
食肉	shí ròu = eat meat
畫畫	huà huà = paint a painting
開門	kāi mén = open the gate
見山	jiàn shān = see the mountain(s)

Note that:

1. Number and tense are indefinite unless explicitly specified, or implied by context.
2. The relation between juxtaposed words is determined by the semantic content of the words themselves as well as by the context in which they occur. Often the relation between isolated pairs of words can be ambiguous, e.g.:

月下	yuè xià = under the moon; the moon descends
流水	liú shuǐ = flowing water; cause the water to flow
人生	rén shēng = a person is born; human life
山林	shān lín = mountains and forest; mountain forest

A larger context usually suggests which reading is appropriate.
3. The four relationships presented above can be made explicit by use of particles or other structural devices. Several of these particles will be introduced in subsequent lessons.

Larger word groups follow the same four patterns illustrated above. Their component parts combine to make larger structures:

水鳥 飛	shuǐ niǎo fēi = water-birds fly
月 近人	yuè jìn rén = the moon draws near the person
白頭 人	bái tóu rén = white-haired person
打 落水狗	dǎ luò shuǐ gǒu = beat a dog who has fallen into the water
深入 人心	shēn rù rén xīn = deeply enter people's hearts

Parallelism

One of the most important stylistic devices in *wényán* is the use of parallelism — two phrases with the same grammatical structure juxtaposed to each other. The simplest form is to juxtapose two two-character phrases of the types illustrated above:

一舉兩得 yī jǔ liǎng dé = lit., one action two attainments; “kill two birds with one stone”

敵強我弱 *dí qiáng wǒ ruò* = the enemy is strong and we are weak
天南地北 *tiān nán dì běi* = lit., south of heaven and north of earth; poles apart

Notice that the two parallel phrases often contain pairs of opposites or balanced terms such as 高 and 低, 多 and 少, 日 and 月.

Parallel phrases are common in all kinds of classical texts, including philosophical and historical works as well as poetry, and developing the ability to recognize them will greatly increase one's skill in reading *wényán*. The last two lines in the poem at the end of this lesson are an example of parallelism in poetry.

Set Phrases or “Chengyu” 成語

Both classical and modern Chinese contain hundreds of set phrases, called *chéngyǔ*, which are usually four-character classical phrases, often consisting of two parallel terms. *Chéngyǔ* have a status similar to proverbs in other languages, and are used in both speech and writing to impart a lively or sometimes literary quality, depending on the *chéngyǔ* used. Below are several common *chéngyǔ* used in modern Chinese, derived from the structural principles introduced above.

開門見山 *kāi mén jiàn shān*
lit., open the door and see the mountain;
means “get straight to the point,” “don’t beat around the bush.”

騎虎難下 *qí hǔ nán xià*
lit., (if you) ride a tiger (it is) hard to get off;
means to be involved in something that is hard to get out of.

走馬看花 *zǒu mǎ kàn huā*
lit., look at flowers while on a running horse;
means to give something a cursory glance.

人山人海 *rén shān rén hǎi*
lit., human mountain and human sea,
means a huge crowd of people.

少見多怪 *shǎo jiàn duō guài*
lit., the less one sees the more one wonders
describes an ignorant person who is easy to amaze.

Exercises

1. Give the meanings for each of the following two-character phrases. Explain the structural relation between the two characters in each example, and state which pairs are ambiguous.

- | | |
|--------|--------|
| 1. 三國 | 11. 男女 |
| 2. 日出 | 12. 前後 |
| 3. 作詩 | 13. 下馬 |
| 4. 我知 | 14. 飛鳥 |
| 5. 山高 | 15. 舉頭 |
| 6. 小車 | 16. 山水 |
| 7. 鳥飛 | 17. 中國 |
| 8. 多言 | 18. 看花 |
| 9. 四海 | 19. 上山 |
| 10. 床前 | 20. 王死 |

2. Give the meanings and explain the structures of the following three-character phrases, all of which come from Tang poems.

1. 春山 空
2. 地上 霜
3. 滿 天地
4. 思 故鄉
5. 白雲 飛
6. 望 明月
7. 幾萬 里
8. 天上 月

9. 秋風 生
10. 花木 深
11. 明月 光
12. 出門 看

3. Below is a well-known poem by the Tang poet *Lǐ Bái* 李白 (701-762). The poem consists of four lines of five characters each. Typically, in five-character lines the first two characters have a close syntactic relation to each other, followed by a pause or caesura, and the last three also form a syntactic unit. Note that in Chinese poetry it is not necessary to specify whether the subject is “I” or “he/she.”

夜思

床前 明月光
疑是 地上霜
舉頭 望明月
低頭 思故鄉

Lesson 2

Introduction

Lessons 2-8 introduce *wényán* particles and present authentic texts or fragments of texts from Chinese poetry, philosophy, and history. Each Lesson has a set of **Active Vocabulary** words, which the student should memorize. Additional, less common vocabulary items are annotated within the texts as they occur.

Vocabulary Notes may contain both cultural information and grammatical or structural explanations. Since most classical Chinese texts are written from a Confucian or Daoist perspective, it is impossible to understand many of them without a knowledge of these world-views, no matter how good one's grasp of the linguistic structures may be. Some relevant notes are included in these lessons, but students are strongly encouraged to read a good introductory work on early Chinese thought in order to become more familiar with Confucian and Daoist ideas and terminology. Other **Cultural Notes**, not specific to Vocabulary, briefly introduce some major literary forms.

The **Exercises** section contains phrases, sentences, or entire short works from the classics. For some of the more difficult selections, English translations are provided for reference.

Each Lesson also introduces five *chéngyǔ* derived from Classical Chinese, which are commonly used in contemporary Chinese texts.

Active Vocabulary

君	jūn	lord; you (polite)
君子	jūnzǐ	gentleman
子	zǐ	you (polite); Master
曰	yuē	to say, introducing a direct quote
小人	xiǎorén	petty person
道	dào	path; the Way; to say
命	mìng	command; fate
之	zhī	subordinating particle; him, her, it
其	qí	his, her, its; this, that
似	sì	be like, resemble
者	zhě	one who... ; marker for topic
而	ér	and, but
皆	jiē	all
朝	zhāo	morning
懷	huái	think about, remember fondly; embrace
霧	wù	mist
志	zhì	goal, will, aspiration

Proper Names

孔子	Kǒng Zǐ	Confucius, Chinese thinker (551-479 B.C.)
孟子	Mèng Zǐ	Mencius, Confucian thinker (372-289 B.C.)
老子	Lǎo Zǐ	Lao Zi (Lao Tzu), Daoist thinker, dates unknown.
李白	Lǐ Bái	Li Bai (Li Po), poet (701-762)
白居易	Bái Jūyì	Bai Juyi (Po Chü-yi), poet (772-846)
李煜	Lǐ Yù	Li Yu, poet (937-978)
論語	Lúnyǔ	<i>Analects</i> (Sayings of Confucius and his disciples)
孟子	Mèngzǐ	<i>Mencius</i> (Writings of Mencius; this book and the <i>Analects</i> 論語 are the two primary early Confucian texts.)

Vocabulary Notes

1. 君，子，君子，小人 *jūn, zǐ, jūnzǐ, and xiǎorén*

Jūn by itself means “lord” or “prince.” It is also often used as a polite term of address to a man of high social status: “You, sir.”

Zǐ means “offspring,” or specifically “son(s).” Like *jūn* it is also used as a term of direct address: “you.”

Zǐ is used with the surnames of some of the ancient philosophers as a title of respect:

孔子	<i>Kǒngzǐ</i>	Master Kong = Confucius
孟子	<i>Mèngzǐ</i>	Master Meng = Mencius
老子	<i>Lǎozǐ</i>	The Old Master = Lao Tzu; Lao Zi

In the Confucian *Analects* 論語, from which several of the passages in this textbook are taken, 子曰 *zǐ yuē* means, “The Master (= Confucius) said.”

Confucius used the term *jūnzǐ*, or Lord’s Son, to denote a person who was a Gentleman in a moral, not merely a social, sense. The term is now associated with the Confucian ideals of character and behavior. The opposite of a *jūnzǐ* is a *xiǎorén* (small/petty person), a common, unrefined, self-serving individual.

2. 道 *dào*

Dào, literally “path” or “way,” refers also to a philosophical principle in both Confucian and Daoist thought. The term has a range of meanings varying from “the supreme force that regulates the universe” to the “way” or “method” of performing a mundane task, as well as its primary meaning of “path.”

Dào also means “to speak,” “to say.”

3. 天 *tiān*

The basic meaning of *tiān* is “sky;” a related meaning is a philosophical or religious principle similar to the Dao. In its first meaning it is contrasted with 地 *dì* “earth;” in its second meaning it is often contrasted with 人 *rén* “mankind.” *Tiān* can also mean “day,” as in modern Chinese.

Some common compounds with *tiān*:

天下	under heaven = the whole earth, the world
天子	Son of Heaven = the emperor
天命	Heaven’s Command = the Mandate of Heaven (concerning who should rule on earth)

4. 萬物 *wàn wù*

Wàn wù, “10,000 things,” “the myriad creatures,” refers to all things on earth. The term is often used in Daoist texts.

5. 有，無 *yǒu, wú*

Yǒu means “to have,” “to exist,” “there are. . .” *Wú* is the opposite of *yǒu*: “not to have,” “not to exist,” “there is no. . .”

Examples:

有名	having a name; the named
無名	not having a name; the unnamed; nameless
無聲	without a sound
有人知	there are people who know
無人知	no one knows

6. 是，非 *shì, fēi*

When *shì* and *fēi* are used as substantive or descriptive words, *shì* means “right,” “correct,” “true” and *fēi* means “wrong,” “incorrect,” “false.”

As a verb or copula, *shì* can be used in its modern sense of “to be,” but this use is not common in *wényán*. *Fēi* is more commonly used as a verb, and means “is/are not.”

Shì is also used as a demonstrative pronoun, meaning “this.”

Shìfēi as a phrase means “right and wrong,” “true and false.”

Examples:

如是	like this
是人	this person
在是	here
無是	without this
明辨是非	clearly distinguish right from wrong

7. 言，曰 *yán, yuē*

Yán can mean “words,” “what is said,” and can also mean “to say.” In the latter case it usually introduces an indirect quote.

Yuē is used to introduce a direct quotation.

Examples:

聖人之言	the words of the sages (for use of 之 see #9 below)
子曰	The Master said: “...”
詩曰	[The Book of] Poetry said: “...”

8. 好 *hǎo, hào*

Note that in *wényán* the word *hào* (fourth tone) is often used as a verb, meaning “to like,” “to be good at,” in addition to its third-tone use as a modifier “good.”

Examples:

好學	love to study
好古	love the ancient [things/ways]

9. 之 *zhī*

One of the most frequently encountered *wényán* particles is *zhī*. It has several different uses; two are introduced here, and others will appear in later lessons.

a) *Zhī* can function as a subordinating particle equivalent to 的 *de* in modern Chinese. In this pattern it connects two substantive words or phrases.

Examples:

李白之詩	Li Bai's poems
天之道	the Way of Heaven
少之時	the time when he/she was young
人之正道	the proper path for mankind

b) *Zhī* can also function as a third-person pronoun “him,” “her,” “it,” as the object of a verb.

Examples:

用之	use it
知之	know it
笑之	laugh at him/her/it

10. 其 *qí*

Qí is often a third-person pronoun: “his,” “hers,” “its,” “their.”

Examples:

其國	his kingdom
其言	his words, what he says
正其心	rectify his heart

It can also mean “this,” “that,” “these,” or “those.”

Examples:

其後	after this
其時	at that time
其中	among them

11. 如, 似 *rú, sì*

Rú and *sì* both introduce comparisons or similes.

Examples:

花如雪	flowers resemble snow
似舊時	like old times
如一夢	as in a dream
似朝雲	like the morning clouds

12. 者 *zhě*

Zhě can be used as a suffix to mean “one who does or is X.”

Examples:

學者	one who studies; a scholar
老者	old one(s)
美者	beautiful one(s)
無知者	those who don't know anything

13. 而 *ér*

Ér, meaning “and” or “but,” connects two verbal elements. The element before the *ér* frequently modifies or presents a condition for the main verb which follows.

少而好學	is young and likes to study/ likes to study when young
敬鬼神而遠之	Respect ghosts and spirits, but keep them at a distance. (<i>Lunyu</i>)

14. (遠之 **keep them at a distance**)

Note that in the last example in 13 above, 遠 is used in a transitive sense, “to distance, to keep at a distance.” Words which are normally considered intransitive or stative verbs are often used this way in *wényán*.

Examples:

貴之	consider it to be valuable
智其子	consider his son to be wise (智 <i>zhì</i> —wise)
難之	make things difficult for him

Exercises

Phrases

1. 如春夢
2. 天地之始
3. 君之子
4. 萬物之母
5. 先成者
6. 治其國
7. 霜如雪
8. 有女如雲
9. 先王之道
10. 美人如花
11. 天下之正道

Sentences

12. 天長路遠
13. 有客從外來
14. 君子愛之
15. 君之意 我已知之
16. 是非之心 人皆有之 (孟子)
17. 無人知其意
18. 王曰：善

Lines from Poems (all from Li Bai 李白)

(The space between groups of characters indicates the basic structural or syntactic division of the line.)

1. 明月 出天山
2. 長風 幾萬里
3. 不見 有人還
4. 海鳥 知天風
5. 早起 見日出
6. 五月 天上雪
7. 望望 不見君
8. 今人 不見 古時月

Poem by Bai Juyi 白居易

花非花

花非花，霧非霧，夜半來，天明去。
來如春夢 不多時，去似朝雲 無覓處。

覓 *mì* search for, find

Poem by Li Yù 李煜

Li Yu, also known as Li Hou Zhu 李後主, was king of the Southern Tang, one of the short-lived states that succeeded the Tang dynasty. His kingdom was conquered by the Song dynasty in 974, and he was taken north into captivity, where he wrote many lyric poems including this one, poignantly recalling his earlier life of luxury.

望江南

多少恨？昨夜夢魂中，還似舊時遊上苑。

車如流水 馬如龍，花月正春風。

魂 *hún* soul
苑 *yuàn* garden

Edifying verse from an anecdote by Liu Xiang 劉向

少而好學，如日出之陽

壯而好學，如日中之光

老而好學，如炳燭之明

陽	yáng	bright
壯	zhuàng	robust, prime of life
炳	bǐng	luminous
燭	zhú	candle

【刘向】（前77? ——前6）本名更生，字子政，西汉沛（今属江苏）人。著名散文家和今文派经学家，汉皇族楚元王刘交四世孙。宣帝时任谏大夫、给事中，成帝时任光禄大夫、中垒校尉。平生著述甚富，校阅群书，筑成《别录》，为我国目录学之祖。所作辞赋三十三篇，今多亡佚，今存《九叹》、《请雨华山赋》等。另撰有《洪范五行传》、《新序》、《说苑》、《列女传》等。《新序》、《说苑》虽属杂史，但有一定的文学价值，记载保存了很多先秦历史故事和民间传说。《叶公好龙》已是魏晋小说的端倪。

Selections from the *Analects* 論語

1. 子曰：君子謀道而不謀食。(15.31)
2. 子曰：不在其位，不謀其政。(8.14)
3. 子路曰：願聞子之志。
子曰：老者安之，朋友信之，少者懷之。(5.25)
子路 Zilù—a disciple of Confucius
4. 事君 敬其事而後其食。(15.37)

Selections from Lao Zi 老子

1. 道可道，非常道。名可名，非常名。(Ch. 1)
2. 無名，天地之始。有名，萬物之母。(Ch. 1)
3. 知者不言，言者不知。(Ch. 56)
4. 信者不美，美者不信。(Ch. 81)

Chengyu

[Explain the literal meaning, then check a dictionary to find how each expression is used.]

1. 口是心非
2. 似是而非
3. 如魚得水
4. 志同道合
5. 車水馬龍

Lesson 3

Active Vocabulary

仁	<i>rén</i>	humaneness, benevolence
義	<i>yì</i>	righteousness, duty
德	<i>dé</i>	virtue, moral power
孝	<i>xiào</i>	filial piety
陰	<i>yīn</i>	dark, nurturing principle
陽	<i>yáng</i>	light, creative principle
此	<i>cǐ</i>	this, these
也	<i>yě</i>	final particle
謂	<i>wèi</i>	say, be called
即	<i>jí</i>	be the same as
為	<i>wéi</i>	be, do, act as
猶	<i>yóu</i>	be like
指	<i>zhǐ</i>	finger, point to, refer to
所	<i>suǒ</i>	place; that which
矣	<i>yǐ</i>	final particle showing change of state
若	<i>ruò</i>	if; like
則	<i>zé</i>	then
於, 于	<i>yú</i>	at, by, to, etc.
復	<i>fù</i>	again; return; repeat
未	<i>wèi</i>	not yet
亦	<i>yì</i>	also
吾	<i>wú</i>	I, my
止	<i>zhǐ</i>	stop, rest
由	<i>yóu</i>	from, by

至	zhì	arrive at, extreme, highest
臣	chén	minister; government servant; I, your servant
誠	chéng	sincere; sincerity
致	zhì	extend, give
閑	xián	at leisure
但	dàn	only
照	zhào	shine on

Proper Names

大學	Dàxué	<i>The Great Learning</i> , an early Confucian text
王維	Wáng Wéi	Tang poet (701-761)
宋	Sòng	name of an early Chinese kingdom, and a later dynasty
道德經	Dào Dé Jīng	<i>The Way and Its Power</i> , an early Daoist classic ascribed to Lao Zi

Vocabulary Notes

1. 仁，義 *rén, yì*

Rén is the primary virtue taught by Confucius. It involves treating people the way human beings should be treated, with concern and love. The character is formed from the elements 二 “two” and 人 “person”. Standard English translations include Benevolence, Humanity, and Humaneness.

Yì is a virtue much discussed by Mencius. Related to, but slightly different from, *rén*, it refers to the behavior appropriate to given social relations and given situations. It is usually translated as Righteousness or Duty. *Rén* and *yì* are often mentioned together as the two most fundamental Confucian virtues.

2. 德 *dé*

Dé sometimes means Virtue or Right Conduct, but sometimes it refers to a kind of moral power that comes from following the Dao or the Way. The term is used by Daoists and Confucians alike. It is part of the title of the work ascribed to Lao Zi, the *Dào Dé Jīng* 道德經, lit., The Classic of the Way and [Its] Power.

3. 孝 *xiào*

Xiào, or Filial Piety, is another of the traditional Confucian virtues. It means unquestioning obedience to one's parents.

4. 陰，陽 *yīn, yáng*

The terms *yīn* and *yáng* refer to the fundamental positions of darkness (*yīn*) and light (*yáng*), of passivity and activity, of decline and growth. Many pairs of objects and qualities can be classified as *yīn* and *yáng* in relation to each other, e.g., moon/sun; night/day; female/male; mother/father; earth/heaven; cool/warm; moist/dry; nurturing/creative. The terms are used in both Confucianism and Daoism, and are fundamental concepts in fields as diverse as medicine, painting, and the martial arts. The ideal is to have balance of *yīn* and *yáng*, with neither in excess.

5. 大學 **The Great Learning**

The main reading passage in this lesson is a well-known excerpt from a Confucian text called *The Great Learning*. This short text, ascribed to a grandson of Confucius, is one of the Four Books of Confucianism (*Analects*, *Mencius*, *Great Learning*, and *Doctrine of the Mean* 中庸) which formed the core of Chinese education from the Song dynasty to the beginning of the 20th century.

6. Structures of Identification or Definition

This lesson introduces some of the words and structures commonly used in both classical and modern commentaries and explanatory notes, including dictionary definitions. All these structures occur in ordinary texts too, when terms need to be defined or explained.

- a) One structure commonly used to define words or to express equivalence is
X (者) Y (也) X is/means Y

The *zhě* in this case marks the end of the topic to be defined or identified; the *yě* marks the end of the defining or identifying comment. One or both of the particles may be omitted.

仁者人也	<i>Rén</i> means “human, humanity.”
仁者心之德	Humanity is the virtue of the heart.
之是也	<i>Zhī</i> means “this.”
身我也	<i>Shēn</i> means “I,” “myself.”

- b) Among the other particles commonly used to define or identify terms are the following:

曰	<i>yuē</i>	is called
謂	<i>wèi</i>	is called, means
即	<i>jí</i>	is the same as
為	<i>wéi</i>	is, acts as
猶	<i>yóu</i>	is like
指	<i>zhǐ</i>	indicates, refers to

Examples:

東西南北曰四方	North, south, east, and west are called the four directions.
此謂知本	This is called “knowing the origin.”
不圖即不意	“Not to plan” is the same as “not to have in mind.”
日入為夜	[When] the sun goes down it is Night.
貴猶重	“To value” is like “to give weight to.”
君子指在上者	“ <i>Jūnzǐ</i> ” refers to the one on top [of the social hierarchy].

7. 也 *yě*

In addition to its use in sentences of identification or definition mentioned above, *yě* can serve as a final particle, giving force to an assertion, or simply marking the end of a phrase.

宋小國也	Song is a small kingdom.
天未欲平天下也	Heaven does not yet want to pacify the world.
小人不知天命而不畏也	Petty men do not know Heaven’s Mandate, yet are not afraid.

8. 由 *yóu*

Yóu sometimes means "from" or "by."

由生至死 from birth to death

由學而至 arrived at by learning

Sometimes it means "follow," "allow."

小大由之 In matters small or large, we follow him.

9. 此 *cǐ*

Cǐ means "this" or "these."

此生 this life

念此 think of this

不如此 not like this, not as good as this

此五人 these five people

由此可見 from this one can see...

此時 this time, now

10. 所 *suǒ*

a) *Suǒ* can mean "a place."

居於王所 [He] dwelt at the king's place.

得其所 [He] achieved his [rightful] place.

b) *Suǒ* can also mean "that which," "the place which."

其所不知 what he/she did not know

我所欲學 what I want to study

所居之室 the room where he/she/they lived

c) Common combinations with *suǒ*:

所以 with which

之所以 the reason why

所由 from whence

所謂 what is called

無所不 no place where it is not = everywhere

11. 矣 *yǐ*

Yǐ is a final particle showing completed action or change of state. It is similar to the modern Chinese particle *le* 了.

吾計已決矣 My plan is already decided. / I have made up my mind.

吾不欲觀之矣 I don't want to see it any more.

我不想看它了

12. 若，則 *ruò...zé...*

Zé is much like the modern particle *jiù* 就. It introduces the result of the preceding action or situation, which may or may not be preceded by the word *ruò* [if].

若此則天下治 If this is done, then the world will be in order. *子路*
 吾今則可以見矣 Now I can see it. *孟子*

13. 於，于 *yú*

Yú is a general preposition showing the relation between two elements. It can indicate place or time ("at"), spacial relationship ("by," "with"), transactions ("to," "from"), and comparison ("than"), among other things. Note that two different characters may be used interchangeably for this word.

遊於四方 travel in the four directions (all over the world)
 子路問於孔子曰：Zilu asked (of) Confucius, saying:
 無大于此 none bigger than this
 止於至善 stop at the highest good

14. 復 *fù*

Fù means "again," "repeatedly."

復問 ask again
 不復遠 not go far away again
 不復生 not come back to life again

15. 未 *wèi*

Wèi means "not" or "not yet."

未來 not yet come; the future
 未成 not yet completed, not finished
 未必 not necessarily
 未至十里 before they had gone ten *li*

16. 亦 *yì*

Yì means "also."

其父亦去 His father also left.
 生亦我所欲 Life is also something I desire. *孟子 孟子 孟子 (上)*
 道大天大地大人亦大 The Way is great, Heaven is great, Earth is great, and Man is also great.

17. Double Negatives

Double negatives are common in Chinese, and are often used for emphasis.

無人不知 No one does not know. = Everyone knows.

無所不去 No place he/she/it doesn't go. = He/she/it goes everywhere.

18. Full Words used as different parts of speech

Interesting stylistic effects can be achieved using the same word first as one part of speech and then as another. Here are two famous examples from the Confucian classics:

大學之道在明明德 ...

The Way of Great Learning is to *make bright* the *bright* virtue...

君君臣臣父父子子

A *lord* should *act like a lord*, a minister like a minister, a father like a father, and a son like a son.

19. 古之...者 *gǔ zhī...zhě*

“Those of old who. . .”

古之欲明明德于天下者

Those of old who wished to make bright their bright virtue in the world...

古之善為道者

Those of old who were good at ‘doing’ the Dao...

20. Punctuation

Note that traditionally Chinese texts were not printed with punctuation marks. Readers would sometimes mark pauses in their texts with a comma or dot, but the question marks, quotation marks, and other symbols used in modern editions did not come into general use until the 20th century. In many cases, scholars still dispute how certain classical texts should be punctuated.

Exercises

Definitions or explanations of words (1-6 with punctuation, 7-19 without).

1. 多，不少也。
2. 口，人所以言食也。
3. 人者，天地之德。
4. 人之陽曰男，陰曰女。
5. 好，美也，善也。
6. 父母，生我之人也。
7. 成人成年之人也
8. 大學者大人之學也
9. 老而無子曰獨
10. 春夏秋冬曰四時
11. 三月而為一時也
12. 種魚即養魚
13. 日謂太陽月謂太陰
14. 十十謂之百十百謂之千
15. 天地者生之始也
16. 禮義者治之始也
17. 君子小人之反也
18. 東日所出也
19. 義謂各得其宜 [宜 yí—appropriate]

Sentences using new grammatical particles or structures

1. 魚失水則死。
2. 父不父則子不子。
3. 孟子曰：魚我所欲也 ... 生亦我所欲也。
4. 民無所居。
5. 此非我能為也。
6. 臣之於君也，下之於上也，若子之事父。
7. 天下難事，必作於易。天下大事，必作於細。〔作，起也。〕
8. 此非人之所能為也。
9. 是知二五而不知十也。
10. 秋日非無熱。
11. 道一也。在天則為天道，在人則為人道。
12. 人之所教，我亦教之。
13. 吾今則可以見矣。
14. 吾欲去而未能也。

Sentences from Confucian texts

(The numbers in parentheses refer to chapter and verse in the *Analects* 論語.)

1. 四海之內，皆兄弟也。(12.5)
2. 子曰：過而不改，此謂過也。(15.29)
3. 子曰：學而不思則罔，思而不學則殆。
〔罔 wǎng，無所得。殆 dài，不安也。〕(2.15)
4. 知之為知之，不知為不知，是知也。(2.17)
5. 子曰：我未見好仁者，惡不仁者。(4.6)
6. 子曰：君子成人之美，不成人之惡。小人反是。(12.15)
7. 天即人，人即天，人之始生，得之於天也。既生此人，則天又在人也。(From Song Neo-Confucian writer Zhū Xī 朱熹)(既 jì—since)
8. 夫孝，德之本也，教之所由生也。...
夫孝，始於事親，中於事君，終於立身。(From 孝經 *Classic of Filial Piety*)
(夫 fū—introductory particle; 立 lì—stand, erect)

Reading Passage from *The Great Learning* 大學

大學之道，在明明德，在親民，在止於至善。知止而後有定，定而後能靜，靜而後能安，安而後能慮，慮而後能得。物有本末，事有終始，知所先後，則近道矣。

古之欲明明德於天下者，先治其國。欲治其國者，先齊其家。欲齊其家者，先修其身。欲修其身者，先正其心。欲正其心者，先誠其意。欲誠其意者，先致其知。致知在格物。物格而後知至，知至而後意誠，意誠而後心正，心正而後身修，身修而後家齊，家齊而後國治，國治而後天下平。

慮	<i>lù</i>	ponder
齊	<i>qí</i>	regulate
修	<i>xiū</i>	repair, perfect, cultivate
格物	<i>gé wù</i>	investigate things

Two Poems by Wang Wei 王維

鳥鳴澗

人閑桂花落，夜靜春山空。月出驚山鳥，時鳴春澗中。

桂	<i>guì</i>	cassia
驚	<i>jīng</i>	startle
鳴	<i>míng</i>	[bird] call
澗	<i>jiàn</i>	stream, brook

鹿柴

空山不見人，但聞人語響。返景入深林，復照青苔上。

鹿柴	<i>Lù Zhài</i>	Deer Hermitage
響	<i>xiǎng</i>	sound, echo
返	<i>fǎn</i>	return
景	<i>yǐng</i>	陽光
	返景	落日之返照
苔	<i>tái</i>	moss

Chengyu

1. 由淺入深
2. 聽天由命
3. 各有所長
4. 無所不為
5. 若有所失

Lesson 4

Active Vocabulary

然	<i>rán</i>	yes, thus; but
以	<i>yǐ</i>	take, use, with
為	<i>wéi</i>	be, do
為	<i>wèi</i>	for
與	<i>yǔ</i>	and, with; give
莫	<i>mò</i>	none, not
何	<i>hé</i>	what? how?
弗	<i>fú</i>	not + him/her/it
自	<i>zì</i>	self; from
之	<i>zhī</i>	go
乃	<i>nǎi</i>	then, only then; be
及	<i>jí</i>	arrive at, when; as well as
遂	<i>suì</i>	follow, after that, then
矛	<i>máo</i>	spear
行	<i>xíng</i>	walk; take action; do
舌	<i>shé</i>	tongue
予	<i>yú</i>	I
或	<i>huò</i>	someone; perhaps
寧	<i>níng</i>	rather
苗	<i>miáo</i>	sprouts
飲	<i>yǐn</i>	drink

Proper Names

楊子	<i>Yáng Zǐ</i>	Yáng Zhū 楊朱, egoist philosopher, 4th cent. B.C.?
楚	<i>Chǔ</i>	early Chinese kingdom
鄭	<i>Zhèng</i>	early Chinese kingdom
杜甫	<i>Dù Fǔ</i>	Tang poet (712-770)
韓非子	<i>Hán Fēi Zǐ</i>	legalist philosopher, 3rd Cent. B.C.
左傳	<i>Zuǒ Zhuàn</i>	an early Chinese work of history

Vocabulary Notes

1. 然 *rán*

Rán means “yes” or “thus.” It can serve as a kind of suffix to adjectives to form adverbs; in this case it functions like the English “-ly.”

其所以然	the reason it is thus
無若宋人然	Don't be like the man of Song. (無 here means “don't”)
自然	“self-thus” = natural, naturally
笑然	laughing(ly)

Common compounds with *rán*:

然後	afterward
然而	but

2. 以 *yǐ*

Yǐ can mean “take,” “use,” “by means of,” “in order to,” “as a result of.”

以一知萬	by means of one, know 10,000
以子之矛	use your spear
食，以食與人也	“To feed” is to take food and give it to someone.

Yǐ is often used with *wéi* to mean “take X as Y,” “treat X as Y.”

以白為黑	consider white as black
子以我為不信	You consider me untrustworthy.
天地不仁，以萬物為芻狗 (芻 <i>chú</i> —straw)	Heaven and Earth are not humane: they treat the myriad creatures like straw dogs. (Lao Zi)

Common compounds with *yǐ*:

是以	thus, therefore
所以	that by which, the reason
何以	why? how?

3. 為 *wéi, wèi*

Wei has two different uses, verbal and prepositional, distinguished by tone.

Wéi (second tone) means “to act as,” “to serve as,” “to be,” “to do.” This usage appeared in the section on dictionary entries in Lesson 3. More examples:

是可為也	This can be done.
------	-------------------

我所以為此者 The reason I did this
 常道無為而無不為 The constant Way does not act, but nothing is not
 done. (Lao Zi)

Wèi (fourth tone) means “for the benefit of” or “because”

為人 for [other] people
 為其母 for his mother
 為我 for myself
 楊子取為我 Yang Zi was a hedonist. (Lit., Yang Zi chose ‘for myself.’)
 誰為為之 Who are you doing this for?

4. 與 *yǔ*

Yǔ has several meanings; among them are:

“and,” “with”

天與地 heaven and earth
 詩與畫 poetry and painting
 仁與義 humanity and righteousness

“give”

與之肉 give him meat
 少取多與 take little and give much

5. 莫 *mò*

Mò means “none” or “not.” It is often used with *bì* 不 to form a double negative:
 “none does not = all do”

莫能為也 No one can do it.
 莫不知 Everyone knows.
 莫大於此 None is bigger than this.
 天下莫不與也 Everyone in the world will give.

6. 何 *hé*

Hé means “what?” or “how?”

何知 How do you/I know?
 今日何日 What day is it today?
 問女何所思 I ask the woman what she is thinking about.
 何日復歸來 When shall I return again?

Some common compounds with *hé*:

何人 who?

何時	when?
何以	how? In what way?
如何	how? How would that be?
為何	why? What for?
何必	why must?

7. 弗 *fú*

Fú is a contraction of *bù* 不 and *zhī* 之 : “not + him/her/it.”

弗信	not trust him/her
弗問	not ask him/her
弗可以加矣	You can't add anything to it.

8. 自 *zì*

Zì can mean “oneself,” “itself,” “by itself.”

自愛	love oneself
自利	benefit oneself
自然	self-like, natural
自強	make oneself strong

Zì can also mean “from” (time or space)

自古	from ancient times
君自故鄉來	You have come from [our] hometown.
有朋自遠方來	to have a colleague come from afar

9. 之 *zhī*

Two meanings of *zhī* were introduced in Lesson 2. Another meaning is “to go.”

楊子之宋	Yang Zi went to Song.
問君何所之	I ask you where you are going.

10. 乃 *nǎi*

Nǎi sometimes means “then,” “only then.”

乃止	then [he/she/they] stopped
乃曰	then [he/she] said
兵乃出	Only then did/will the soldiers set forth.
又數年乃死	After several more years he died.

Nǎi can also mean “to be,” “is none other than.”

X 視 之 , 乃 Y 也	X looked at him, and it turned out to be Y.
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11. 及 *jí*

Jí means “arrive at,” “when,” “as well as.”

及其老也	when he is old
不及	not as good as, not come up to the level of
自古及今	from ancient times to the present
今日已不及	We won't get to it today.

12. 遂 *sui*

Sui means “follow,” “after that,” “then.”

遂用之	Then he used him.
王遂命曰：	Then the king ordered: ...
遂飲其酒	Then he drank his wine.

Introduction to Classical Literary Forms and Works, Part I

A. Anecdotes

Several of the reading passages in this lesson are short anecdotes from works of philosophy and history, specifically, from *Mencius*, *Han Fei Zi*, and the *Zuo Zhuan*. Anecdotes are succinct and pointed stories with clear messages, usually presented in a humorous manner. They are often used by Mencius, Han Fei Zi, and the Daoist Zhuang Zi; and indeed several early texts are entirely composed of anecdotes. Like Jesus' parables or Aesop's Fables, they present important concepts in clear and easily remembered concrete narratives. Many *chéngyǔ* derive from early anecdotes.

B. Quotations from the *Analects* and *Mencius*

In the previous lesson, and again in this lesson, there are several selections from the major Confucian classics the *Analects* and *Mencius*. It is important to understand that these two works are collections of short self-contained sayings, and not extended philosophical treatises. In *Mencius* we do sometimes find discourses that extend over a page or so of text, but more often the component passages consist only of a few sentences in isolation. It is likely that these quotations from Confucius and Mencius do not represent actual utterances of the two thinkers, but rather a distillation or crystallization of their ideas. The sentences are often concise to the point of being almost incomprehensible, and many volumes of commentary have been written to explain them.

C. Tang Poems

This lesson contains poems by Du Fu, Wang Wei, and Li Bai, three of the most famous of all Chinese poets. They all lived at approximately the same time, during the 8th century, in the middle of the Tang dynasty. Two of them, Du Fu and Li Bai, were friends, and sometimes wrote poems to each other. The poem by Du Fu in this lesson is in the *juéjù* 絕句 form, which is characterized by having four lines, all of which are either five or seven characters long. This poem, like the two poems by Wang Wei in the previous lesson, is a "five-word *juéjù*" 五言絕句. *Juéjù* are considered to be a sub-genre of *shī* 詩 poetry.

The other two poems in this lesson are *gǔ shī* 古詩, or Old Poems. *Gǔ shī* may have any even number of lines, but they too characteristically have either five or seven characters in each line. Though Li Bai's poem has eight lines, typical of the *lǜ shī* 律詩 or Regulated Poems, he does not follow the strict rules of parallelism required of the *lǜ shī* in this example.

In Tang *shī*, poets typically try to capture a particular moment in a specific natural setting. They strive to match the scene (*jǐng* 景) with a particular feeling (*qíng* 情), and to balance stillness (*jìng* 靜) with motion (*dòng* 動). Often the first part of the poem describes the scene and the second part introduces a human concern.

Conciseness

A common characteristic of all the literary forms mentioned here is the conciseness of language found in each. The ability to express complex ideas or images with only a handful of characters is the genius of the classical Chinese language, and it is exploited to the full by the great Chinese writers. This extreme economy of language provides much of the aesthetic pleasure of classical Chinese literature. But the conciseness that makes the language so powerful can also make the meaning obscure. A Chinese saying acknowledges the problem, but suggests that after repeated reading, the meaning of a text will become clear by itself: 讀書百遍，其義自見。

Exercises

Definitions

1. 以，用也。
2. 及，至也。 自後而至曰及。
3. 衣，以衣衣人也。
4. 然，是也，如此也。
5. 莫，無也，不也。
6. 行，往也，去也，路也。
7. 或，疑而未定。
8. 苗，草初生曰苗。（初 *chū*—first）

Sentences

1. 此者何如也？
2. 何為其然也？
3. 吾母與弟在長安。
4. 不以兵強天下。
5. 吾雖知之，弗能言也。
6. 事雖小，不為不成。
7. 以是為非。
8. 君子以行言，小人以舌言。
9. 是以不去。
10. 子何以知之？
11. 聞其言不如得其所以言。
12. 此孔子之所以不言也。
13. 雖有至道，弗學，不知其善也。
14. 聖人無常心，以百姓心為心。
15. 目之所美，心以為不義，弗敢視也。
16. 聖人不知亂之所自起，則不能治。

Sentences from Confucian texts

1. 子曰：古之學者為己，今之學者為人。(14.25)
2. 子曰：不知命，無以為君子也。不知禮，無以立也。
不知言，無以知人也。(20.3)
3. 子曰：可與言而不與之言，失人也。不可與言而與之言，失言。
知者不失人，亦不失言。(15.7)
4. 孟子曰：三代得天下也，以仁。其失天下，以不仁。(Mencius 4a.3)
(三代 *sān dài*—the three early dynasties 夏商周 *Xià, Shāng, and Zhōu*)
5. 孟子曰：君仁莫不仁，君義莫不義。(4b.5)
6. 孟子曰：君子之於物也，愛之而弗仁。於民也，仁之而弗親。
親親而仁民，仁民而愛物。(7a.45)
7. 孟子曰：不孝有三，無後為大。... (4a.26)
8. 孟子曰：仁之實，事親是也。義之實，從兄是也。... (4a.27)
9. 孟子曰：非禮之禮，非義之義，大人弗為。(4b.6)
10. 孟子曰：楊子取為我，拔一毛而利天下，不為也。(7a.26)
(拔 *bá*—pluck, pull out)

Four Anecdotes

1. From 孟子 2a.2

揠苗助長

宋人有閔其苗之不長而揠之者。芒芒然歸，謂其人曰：「今日病矣。予助苗長矣。」其子趨而往視之，苗則槁矣。天下之不助苗長者寡矣。

閔	<i>mǐn</i>	worry about
揠	<i>yà</i>	pull up, tug on
芒芒然	<i>mángmángrán</i>	tired, exhausted
趨	<i>qū</i>	hurry, rush
槁	<i>gǎo</i>	dried up
寡	<i>guǎ</i>	少也

2. From 左傳

宋人獻玉

宋人或得玉，獻諸子罕，子罕弗受。獻玉者曰：「以示玉人，玉人以為寶也，故敢獻之。」子罕曰：「吾以無貪為寶，爾以玉為寶。若以與我，皆喪寶也。不若人有其寶。」

獻	<i>xiàn</i>	present to a superior
諸	<i>zhū</i>	contraction of 之於
子罕	<i>Zihǎn</i>	人名
示	<i>shì</i>	show
玉人	<i>yùrén</i>	“jade man,” jade expert
貪	<i>tān</i>	greedy
爾	<i>ér</i>	you
喪	<i>sàng</i>	mourn; lose
不若	<i>búruò</i>	it would be better to, might as well

3. From 韓非子

矛盾

楚人有鬻盾與矛者，譽之曰：「吾盾之堅，物莫能陷也。」又譽其矛曰：「吾矛之利，於物無不陷也。」或曰：「以子之矛，攻子之盾，何如？」其人弗能應也。

鬻	<i>yù</i>	即賣
盾	<i>dùn</i>	shield
譽	<i>yù</i>	praise
堅	<i>jiān</i>	strong, sturdy
陷	<i>xiàn</i>	penetrate
利	<i>lì</i>	(here) sharp
攻	<i>gōng</i>	attack

4. From 韓非子

鄭人置履

鄭人有且置履者，先自度其足而置其坐。至之市而忘操之。已得履，乃曰：「吾忘持度。」反歸取之。及之，市罷，遂不得履。人曰：「何不試之以足？」曰：「寧信度，無自信也。」

且	<i>qiě</i>	about to
置	<i>zhì</i>	buy; put
履	<i>lǚ</i>	shoes
度	<i>duó</i>	measure
度	<i>dù</i>	measurement
市	<i>shì</i>	market
操	<i>caō</i>	take
持	<i>chí</i>	take
罷	<i>bà</i>	finish, end

Three Poems

1. 杜甫 絕句

江碧鳥逾白，山青花欲燃。今春看又過，何日是歸年？

碧	<i>bì</i>	jade green
逾	<i>yú</i>	more, very
燃	<i>rán</i>	burn

2. 王維 送別

下馬飲君酒，問君何所之。君言不得意，歸臥南山陲。
但去莫復問，白雲無盡時。

送別	<i>sòngbié</i>	send someone off
臥	<i>wò</i>	lie down
陲	<i>chuí</i>	edge, border
盡	<i>jìn</i>	end, cease

3. 李白 金鄉送韋八之西京

客自長安來，還歸長安去。狂風吹我心，西掛咸陽樹。
此情不可道，此別何時遇。望望不見君，連山起煙霧。

(Title: At Jinxiang [in Shandong province] Sending off Eighth Master Wei, who is going to the Western Capital [Chang'an])

韋	<i>Wéi</i>	[surname]
狂	<i>kuáng</i>	wild, mad
吹	<i>chuī</i>	blow
挂	<i>guà</i>	hang
咸陽	<i>Xiányáng</i>	early capital of China, near Changan
別	<i>bié</i>	separate, part
遇	<i>yù</i>	encounter, meet
連	<i>lián</i>	connected, one after another
煙	<i>yān</i>	smoke, haze
霧	<i>wù</i>	mist

Chengyu

1. 一毛不拔
2. 以子之矛，攻子之盾
3. 愛莫能助
4. 飲水思源
5. 行成于思

Lesson 5

Active Vocabulary

安	<i>ān</i>	how? where?
相	<i>xiāng</i>	each other, one to another
且	<i>qiě</i>	moreover
勿，無	<i>wù</i>	don't
足	<i>zú</i>	sufficient
固	<i>gù</i>	strong, rigid; definitely
而已	<i>éryǐ</i>	that is all
添	<i>tiān</i>	add
別	<i>bié</i>	separate, be apart
容易	<i>róngyì</i>	easy
初	<i>chū</i>	first, beginning
性	<i>xìng</i>	inborn nature
習	<i>xí</i>	practice
久	<i>jiǔ</i>	long time
勝	<i>shèng</i>	overcome, conquer
餘	<i>yú</i>	more than; excess
枝	<i>zhī</i>	branch
浮	<i>fú</i>	float
令	<i>lìng</i>	order, cause
忽	<i>hū</i>	suddenly
注	<i>zhù</i>	note, annotation
唯，惟	<i>wéi</i>	only
既	<i>jì</i>	already, since
經	<i>jīng</i>	pass through, experience; classic, scripture

Proper Names

莊子	<i>Zhuāng Zǐ</i>	Early Daoist philosopher (4th Cent. B.C.)
中庸	<i>Zhōng Yōng</i>	<i>Doctrine of the Mean</i> (The fourth of the four Confucian texts, or Four Books 四書, along with <i>Analects</i> , <i>Mencius</i> , and <i>Great Learning</i> .)
戰國策	<i>Zhàn Guó Cè</i>	<i>Intrigues of the Warring States</i> , an early historical work.

Vocabulary Notes

1. 安 ān

In addition to its common meaning of “peace, peaceful, pacify,” *ān* is used in *wényán* as a question word, meaning “how?”

安天下	pacify the world
無有安國	There is no country at peace.
安心坐	sitting with a peaceful heart
安知	How do you know?
安可得	How can one get it?
子安能為之	How can you do it?

2. 相 xiāng

Xiāng means “mutually” or “one toward another (but not necessarily mutually).”

相去	separated from each other
相思	thinking of each other (or) one thinking of the other
相看	looking at each other (or) one looking at the other
相似	resemble each other

3. 且 qiě

Qiě means “moreover” or “also.”

大且高	both large and high
得酒且歡喜	get some wine and enjoy oneself

4. 勿，無 wù

Wù means “don’t.”

無復道	Don’t talk about it again.
己所不欲，勿施於人。〔論語〕（施 <i>shī</i> —do）	
Do not do to others what you would not want done to yourself.	
欲人勿聞，莫若勿言。	
If you don’t want people to hear, it is better not to speak.	

5. 足 zú

Zú can mean “foot;” it can also mean “sufficient.”

畫蛇添足	draw a snake and add feet = do something superfluous
------	--

不足	not enough
何足	how is it enough? how is it worth...?
不足觀	not worth looking at
知足	"know sufficiency," be satisfied with what one has
知足者富	One who is satisfied with what he has is "wealthy."

6. 固 *gù*

Gù can mean "strong" or "rigid." As a particle it means "definitely," "indeed."

固國	strengthen the state
蛇固無足	Snakes certainly do not have feet.
子固非魚也	You are definitely not a fish.

7. 而已 *éryǐ*

Éryǐ at the end of a phrase means something like "and that's all," "and that's the way it is."

學者學此而已 Scholars study this (and nothing else).
子曰：道二，仁與不仁而已。

Confucius said, "There are only two paths—the humane and the inhumane."

8. Repeated words

It is common in *wényán*, especially in poetry, to repeat a word, indicating repetition of things or actions.

事事	everything
夜夜	every night
處處	every place
行行	walking and walking
冷冷	always cold, how cold!
念念	thinking and thinking

Cultural Notes

Daoist Texts—Lao Zi and Zhuang Zi 老子〔道德經〕，莊子

The second great Way of thought in China, after Confucianism, is Daoism. The two main texts of early Daoism are the *Dao De Jing*, ascribed to Lao Zi, and the *Zhuang Zi*, ascribed to Zhuang Zi and his followers. The authorship and date of composition of both texts is still under debate, but for practical purposes they can be considered late Zhou texts, approximately contemporary with *Mencius*.

Daoists share with Confucians a keen interest in following the Dao. They differ with the Confucians in their understanding of the nature of the Dao, and in their ideas of the role human beings should play in helping the Dao prevail in the world. Generally speaking, Confucians emphasize social order, rituals, virtuous behavior, and active regulation of society by worthy leaders, while Daoists emphasize non-action, letting the Way take its own course, and the rejection of human values such as wealth and status.

The *Dao De Jing* contains concise, often cryptic, comments and observations about the Way and its Power. It is valued for the way it embodies profound truths in a few short phrases. The *Zhuang Zi*, a much longer and more heterogeneous text, is especially prized for its illustrative stories and anecdotes, written in a humorous and lively style. Both texts are considered difficult, and individual passages in each are subject to widely varying interpretations.

Commentaries 注

All the major Confucian and Daoist texts have orthodox commentaries, and most of them have several sets of alternative commentaries and sub-commentaries as well. Commentaries are useful in finding the standard interpretation of unclear passages in the original texts.

The most important commentator for the Four Books of Confucianism is the Song dynasty writer Zhu Xi 朱熹. Lesson 5 includes a few short passages from *Mencius*, along with Zhu Xi's commentaries, to provide an introduction to this genre.

Exercises

Sentences

1. 小人安能知君子之意？
2. 四人相視而笑，遂相與為友。
3. 此物何足貴？
4. 別時容易，見時難。
5. 此事勿復道。
6. 是女知且美。
7. 人之初，性本善。性相近，習相遠。〔三字經〕
8. 是非不亂則天下治。
9. 子曰：父在，觀其志。父沒，觀其行。三年不改於父之道，可謂孝矣。
〔沒 *mò*—die〕〔論 1.11〕
10. 故君子，名之必可言也，言之必有行也。君子於其言，無所苟而已矣。
〔苟 *gǒu*—careless〕〔論 13.3〕
11. 禍莫大於不知足。〔老子〕〔禍 *huò*—disaster〕
12. 天與人不相勝也，是之謂真人。〔莊子〕
13. 誠者，自成也。是故君子誠之為貴。誠者，非自成己而已也，所以成物也。成己，仁也。成物，知也。〔中庸〕
14. 子曰：道不遠人。人之為道而遠人，不可以為道。〔中庸〕
15. 故君子以人治人，改而止。〔中庸〕
16. 子曰：道之不行也，我知之矣：知者過之，愚者不及也。〔中庸〕
〔愚 *yú*—foolish〕

From the Nineteen Old Poems 古詩十九首 (anonymous, probably first or second century A.D.)

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

重	<i>chóng</i>	again
涯	<i>yá</i>	limit, horizon
阻	<i>zǔ</i>	hinder, obstruct(ed)
胡	<i>hú</i>	barbarian, northwestern non-Chinese
依	<i>yī</i>	lean on, rely on
越	<i>yuè</i>	Yue (southern kingdom)
巢	<i>cháo</i>	nest
帶	<i>dài</i>	sash, belt
緩	<i>huǎn</i>	loose; slow
蔽	<i>bì</i>	cover
顧	<i>gù</i>	look back, pay attention to
返	<i>fǎn</i>	return
棄	<i>qì</i>	abandon, reject
捐	<i>juān</i>	reject, cast away
努	<i>nǚ</i>	work hard
餐	<i>cān</i>	meal

Poem by Mèng Hàorán 孟浩然 (689-740 A.D.) 春曉

春眠不覺曉，處處聞啼鳥。夜來風雨聲，花落知多少？

眠	<i>mián</i>	sleep
覺	<i>jué</i>	aware
曉	<i>xiǎo</i>	dawn
啼	<i>tí</i>	call, chirp

Selections from *Mencius* 4B, with notes and/or commentaries 注

a) 孟子曰：人有不為也，而後可以有為。

注：有不為，不為非禮非義之事也。

b) 孟子曰：大人者，言不必信，行不必果，惟義所在。

朱注：主於義，則信、果在其中矣；主於信、果，則未必合義。

朱 *zhū* Zhū Xī 朱熹, Song dynasty philosopher and commentator.
主 *zhǔ* lord; important; emphasize

c) 孟子曰：大人者，不失其赤子之心者也。

朱注：大人之心，通達萬變。赤子之心，則純一無偽而已。然大人之所以為大人，正有以全其純一無偽之本然。是以擴而充之，則無所不知，無所不能，而極其大也。

赤 *chì* red
赤子 *chìzǐ* infant
達 *dá* reach to
純 *chún* pure
偽 *wěi* false
擴 *kuò* expand, enlarge
充 *chōng* fill
極 *jí* extreme, extend

Anecdote from the *Zhan Guo Ce* 戰國策

畫蛇添足

楚有祠者，賜其舍人卮酒。舍人相謂曰：「數人相飲之不足，一人飲之有餘。請畫地為蛇，先成者飲酒。」一人蛇先成，引酒且飲之。乃左手持卮，右手畫蛇曰：「吾能為之足。」未成，一人蛇先成，奪其卮。曰：「蛇固無足。子安能為之足？」遂飲其酒。為蛇足者，終亡其酒。

祠 *cí* offer sacrifice
賜 *cì* bestow, give
舍人 *shè rén* retainers, underlings
卮 *zhī* wine vessel

引	yǐn	pull toward oneself
奪	duó	grab
亡	wáng	lose

Lyric Poem 詞 by Bai Juyi 白居易
(a love poem, written as if spoken by a woman)

借問江潮與海水，何似君情與妾情？
相恨不如潮有信，相思始覺海非深。

借問	jiè wèn	(introductory phrase:) "May I ask...?"
潮	cháo	tide
妾	qiè	concubine [used by women as a humble way to refer to themselves]
恨	hèn	usually means 'hate'; here perhaps 'heartache,' 'pain of love'

From Zhuang Zi 莊子 — "The Joy of Fishes" 魚之樂
(This is a famous dialogue in which Zhuang Zi beats the logician Hui Zi at his own game.)

莊子與惠子遊於濠梁之上。

莊子曰：「儵魚出游從容。是魚之樂也。」

惠子曰：「子非魚，安知魚之樂？」

莊子曰：「子非我，安知我不知魚之樂？」

惠子曰：「我非子，固不知子矣。子固非魚也，子之不知魚之樂，全矣。」

莊子曰：「請循其本。子曰『女安知魚樂』云者，既已知我知之而問我。

我知之濠上也。」

惠子	Huìzǐ	early philosopher, frequent opponent of Zhuangzi
濠	Háo	name of a river
梁	liáng	bridge
儵	tiáo	a kind of fish 白魚 (acc. to Chen Guying's commentary).
從容	cóngróng	carefree
樂	lè	joy
循	xún	follow 尋 (acc. to Chen Guying) as in "let us go back to the basic premise".
女	rǚ	you
云	yún	say (here, indicates end of a quotation)

Three Chapters from Lao Zi *Dao De Jing* 老子 道德經

(Note that each of these passages is a complete chapter. The prose is concise and cryptic. A common theme in the three passages is the need to reexamine ordinary ideas about wisdom, strength, wealth, and action, and to see the paradoxical nature of such concepts.)

第三十三章

知人者智，自知者明。勝人者有力，自勝者強。

知足者富，強行者有志。不失其所者久，死而不亡者壽。

章	<i>zhāng</i>	chapter
智	<i>zhì</i>	clever, knowledgeable
亡	<i>wáng</i>	destroy, perish
壽	<i>shòu</i>	long life

第四十章

反者，道之動。弱者，道之用。天下萬物生於有，有生於無。

第四十八章

為學日益，為道日損。損之又損，以至於無為。無為而無不為。

取天下常以無事，及其有事，不足以取天下。

益	<i>yì</i>	increase
損	<i>sǔn</i>	decrease
無事		即無為

Chengyu

1. 畫蛇添足
2. 添枝加葉
3. 不足輕重
4. 惟利是圖
5. 千里之行，始於足下

Lesson 6

Active Vocabulary

諸	zhū	all; it + preposition (之 + 於)
乎	hū	final particle indicating question or exclamation
就	jiù	go toward
夫	fū	man, husband
夫	fú	introductory particle
豈	qǐ	how can it be?
哉	zāi	final particle indicating question or exclamation
他，它	tā	other
焉	yān	how; in it, by it, therefore, therefrom, etc.
將	jiāng	lead; take; indicates future
將	jiàng	general in the army
化	huà	change, transform
使	shǐ	cause, let, allow; if
放	fàng	let go
求	qiú	seek
亡	wáng	lose, decline, die
存	cún	exist, live
文	wén	pattern; writing; culture
理	lǐ	structure; reason; principle
法	fǎ	law, method
愁	chóu	feel sad
斷	duàn	cut short, break off
絕	jué	cut off, end, extreme

感	<i>gǎn</i>	feelings, emotion
俗	<i>sú</i>	custom; common, ordinary
戰	<i>zhàn</i>	war, battle
依	<i>yī</i>	lean on, rely on, follow
樂	<i>lè</i>	joy
桃	<i>táo</i>	peach
盡	<i>jìn</i>	disappear, exhaust
舟	<i>zhōu</i>	boat

Proper Names

荀子	<i>Xún Zǐ</i>	Confucian thinker, 3rd cent. B.C.
陶潛	<i>Táo Qián</i>	poet (365-427 A.D.)

Vocabulary Notes

1. 諸 *zhū*

Zhū has two distinct meanings:

a) more than one, numerous

諸位	all of you (respectful)
諸子	the Masters (early philosophers)
諸事	various matters

b) a contraction of the words 之 + 於, 之 + 于, or 之 + 乎
meaning “it + in/by/at/etc.”

君子求諸己 The Gentleman seeks it (namely, humanity) in himself.

止諸至足 Stop it at the greatest sufficiency.

決諸東方則東流 If you lead it to the east, it will flow eastward.

(決 *jué*—here means to cut a channel for water)

2. 乎 *hū*

Hū also has two distinct uses:

a) a final particle indicating a question or exclamation

王信之乎	Does the king believe it?
其然乎其不然乎	Is that true or not?
其此之謂乎	This is what it means!
安有此事乎	How could this be?

b) a substitute for 於 or 于

好學近乎知	Loving to study is close to knowledge.
力行近乎仁	Acting with vigor is close to Humanity.
君子依乎中庸	The Gentleman relies on the Mean.

3. 就 *jiù*

Jiù in *wényán* means “go toward.”

就之	go to it
孔子就楚	Confucius went to Chu.
無罪而就死地	Go to the execution ground even though not guilty. (罪 <i>zuì</i> —crime)
然後可以就大事	Then you can attend to great matters.

4. 夫 *fū, fú*

As a noun, *fū* means “man,” and is used in compounds like these:

大夫	gentleman
馬夫	groom (man who takes care of horses)
夫子	sage (孔夫子 Confucius)
夫婦	husband and wife (婦 <i>fù</i> —woman)

夫 can also serve as an introductory particle, in which case it is pronounced *fú*.

夫誰與王敵 Then who would oppose the king?

夫所謂先王之教者何也

So, what is what they call “the teachings of the former kings”?

且夫天地之間 物各有主

Now, in the world everything has a master.

5. 哉 *zāi*

Zāi is a final exclamatory or interrogative particle.

善哉	Great! Wonderful!
何哉	How can that be?
諸君其亦念之哉	You gentlemen should also think about this!
子安知吾志哉	How can you know my ambition?

6. 豈 *qǐ*

Qǐ indicates a rhetorical question: “How can it be?”

豈不亦明乎	How can that not be clear?
豈敢問青天	How dare I ask the blue heaven?
王豈為是哉	How could the king be doing it for this reason?
豈非計久長	Isn't this planning for the long term?

7. 他, 它 *tā*

Tā means “other,” as in the following examples:

他人	other person
他日	another day
他國	other kingdoms
無他	nothing else
他家	other family (or other person)

8. 焉 *yān*

a) *Yān* sometimes means “how?”

焉得不老 How can one not grow old?
 未知生，焉知死 Not knowing about life, how can we know about death?
 焉能使人不知哉 How can you keep people from knowing?

b) Another common use combines a prepositional meaning (“at, to, with, by, from,” etc.) and a previously mentioned or understood reference, to express meanings such as “therefore,” “thereby,” “from him,” “to it,” etc.

信不足焉，民不信焉

If [the king] is not sufficiently trustworthy, the people will not trust in him.

君子所性，雖大事不加焉

Even great actions can not add to a Gentleman’s given nature.

民焉而不事其事

That’s why (“therefore”) the people do not carry out their duties.

9. 將 *jiāng, jiàng*

Jiāng indicates the future:

明日將至

will arrive tomorrow

知楚之將亡

knew that Chu was about to be destroyed

子將安之

Where are you going?

Jiàng means “general” (in the army)

古之善將

the good generals of old

為將之道，當先治心

The way to be a general is first to control one’s heart.

Cultural Note

Mencius and Xun Zi on Human Nature

The exercises in this lesson contain famous passages from the two Confucian philosophers, Mencius and Xun Zi, discussing the major issue about which they disagreed, namely, the question of whether human nature is basically good 善 or basically ‘evil’ 惡 [or ‘disgusting’]. Mencius holds that human nature is basically good, but that it is corrupted through the vicissitudes of daily life, and that our task is to recover our lost heart. Xun Zi argues that human nature is fundamentally corrupt, but that we can perfect ourselves with civilizing influences such as rituals and study. (Gao Zi, a minor figure who appears in the Mencius passage, holds that human nature is neutral.) Xun Zi’s view prevailed in China until about the ninth century; Mencius’ view has been orthodox for the past thousand years.

Exercises

Sentences

1. 此不見于今，而將見于他日。
2. 天下事有難易乎？為之，則難者亦易矣。不為，則易者亦難矣。
人之為學有難易乎？學之，則難者亦易矣。不學，則易者亦難矣。
3. 夫水行莫如舟，陸行莫如車。（陸 *lù*—dry land）
4. 戰之道，未戰養其財，將戰養其力，既戰養其氣，既勝養其心。
〔財 *cái*—materials〕
5. 人性之善也，猶水之就下也。
6. 人性非金石，焉得久不老？
7. 歧路之中又有歧焉，吾不知所之，所以反也。
〔歧 *qí*—fork in the road〕

From the Confucian Classics

1. 子曰：三人行，必有我師焉。擇其善者而從之，其不善者而改之。
〔論 7.21〕〔擇 *zé*—select〕
2. 子曰：學而時習之，不亦說乎！有朋自遠方來，不亦樂乎！
人不知而不愠，不亦君子乎！〔論 1.1〕
〔說 *yuè*—pleasant; 愠 *yùn*—complain〕
3. 孔子曰：君子有三畏。畏天命，畏大人，畏聖人之言。〔論 16.8〕
4. 君子如欲化民之俗，其必由學乎！〔禮記〕
5. 君子有不戰，戰必勝矣。〔孟 2b.1〕
6. 君子有三樂，而王天下不與存焉。〔孟 7a.21〕
7. 君子之道，... 雖聖人亦有所不知矣。〔中庸 12〕

Four Tang Poems

1. 王之渙 Wang Zhihuan (8th Cent.) 登鶴雀樓

白日依山盡，黃河入海流，欲窮千里目，更上一層樓。

登	<i>dēng</i>	ascend, climb
鶴雀	<i>guànnquè</i>	stork, crane
窮	<i>qióng</i>	exhaust
目	<i>mù</i>	eye; view
層	<i>céng</i>	story (of a building)

2. 王維 Wang Wei 紅牡丹

綠艷閑且靜，紅衣淺復深，花心愁欲斷，春色豈知心？

牡丹	<i>mǔdān</i>	peony
艷	<i>yàn</i>	beautiful, charming

3. 崔護 Cuī Hù (8th Cent.) 題都城南莊

去年今日此門中，人面桃花相映紅。

人面不知何處去，桃花依舊笑春風。

題	<i>tí</i>	on the topic of
都城	<i>dū chéng</i>	the capital city, Changan
南莊	<i>nán zhuāng</i>	(place name)
映	<i>yìng</i>	reflect

4. 李白 Li Bai 觀放白鷹

八月邊風高，胡鷹白錦毛。孤飛一片雪，百里見秋毫。

鷹	<i>yīng</i>	falcon
胡	<i>hú</i>	Mongolian, Tartar
錦	<i>jǐn</i>	brocade, elegant
孤	<i>gū</i>	alone
片	<i>piàn</i>	(measure word) a strip, slice, flake
毫	<i>háo</i>	downy feathers

Mencius on Human Nature and on Recovering the Lost Heart

[孟子 6a.2]

人性善

告子曰：「性，猶湍水也：決諸東方則東流，決諸西方則西流。人性之無分於善不善也，猶水之無分於東西也。」

孟子曰：「水信無分於東西，無分於上下乎？人性之善也，猶水之就下也。人無有不善，水無有不下。今夫水，搏而躍之，可使過額。激而行之，可使在山。是豈水之性哉。其勢則然也。人之可使為不善，其性亦猶是也。」

告子	<i>Gào Zǐ</i>	人名
湍	<i>tuān</i>	rapidly flowing
決	<i>jué</i>	lead water by opening a hole in a dike
信	<i>xìn</i>	固也
搏	<i>bó</i>	打也
躍	<i>yuè</i>	jump, leap
額	<i>sǎng</i>	forehead
激	<i>jī</i>	force, urge, stimulate
勢	<i>shì</i>	power

[孟子 6a.11]

求放心

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

舍	<i>shě</i>	set aside, let go
由	<i>yóu</i>	follow
哀	<i>āi</i>	alas!
犬	<i>quǎn</i>	dog

Xun Zi on Human Nature 荀子：性惡篇

人之性惡，其善者偽也。今人之性，生而有好利焉，順是，故爭奪生而辭讓亡焉。生而有疾惡焉，順是，故殘賊生而忠信亡焉。生而有耳目之欲，有好聲色焉，順是，故淫亂生而禮義文理亡焉。然則從人之性，順人之情，必出於爭奪，合於犯文亂理而歸於暴。故必將有師法之化，禮義之道，然後出於辭讓，合於文理而歸於治。用此觀之，然則人之性惡明矣，其善者偽也。

篇	<i>piān</i>	chapter, section
偽	<i>wěi</i>	artificial
順	<i>shùn</i>	follow
爭	<i>zhēng</i>	strive, compete
奪	<i>duó</i>	grab
辭	<i>cí</i>	decline (a position or a favor)
讓	<i>ràng</i>	defer to someone else
疾惡	<i>jíwù</i>	jealousy and hatred
殘	<i>cán</i>	cruelty
賊	<i>zéi</i>	thief, theft
忠	<i>zhōng</i>	loyalty
色	<i>sè</i>	beauty, sex
淫	<i>yín</i>	lust, lewdness
犯	<i>fàn</i>	transgress
暴	<i>bào</i>	violence

Two Poems

鮑照 Bao Zhao (5th Cent.) 行路難

瀉水置平地，各自東西南北流。
人生亦有命，安能行嘆復坐愁。
酌酒以自寬，舉杯斷絕歌路難。
心非木石豈無感，吞聲躑躅不敢言。

瀉	<i>xiè</i>	drain, pour out
置	<i>zhì</i>	set up, place
嘆	<i>tàn</i>	sigh
酌	<i>zhuó</i>	pour
寬	<i>kuān</i>	wide, extend, relax
吞	<i>tūn</i>	swallow
躑躅	<i>zhízhú</i>	waver, be irresolute

薛濤 Xuē Tāo (女) (768-831) 柳絮

二月楊花輕復微，春風搖蕩惹人衣。
他家本是無情物，一任南風又北風。

柳絮	<i>liǔ xù</i>	willow catkins
楊	<i>yáng</i>	willow
搖蕩	<i>yáodàng</i>	waver, float
惹	<i>rě</i>	provoke, raise
任	<i>rèn</i>	allow

Poem by Tao Qian 陶潛 歸園田居

種豆南山下，草盛豆苗稀。晨興理荒穢，帶月荷鋤歸。
道狹草木長，夕露沾我衣。衣沾不足惜，但使願無違。

豆	dòu	beans
盛	shèng	多
稀	xī	少
晨	chén	清早
興	xīng	起
理	lǐ	put in order
荒	huāng	wilderness, barren land
穢	huì	田中雜草
帶	dài	carry, take along
荷	hè	carry
鋤	chú	hoe
狹	xiá	narrow
夕	xī	日落時
沾	zhān	moisten
惜	xī	regret
違	wéi	go against
願無違：不要違背了初願		

Tao Qian—Biographical Note

陶潛，字淵明。早年曾做過幾次小官，四十一歲任彭澤縣令，僅八十餘日即棄官歸隱田園，直到老死。

字	zì	alternate name, courtesy name
淵明	Yuānmíng	(陶潛之字)
曾	céng	[indicates past event]
任	rèn	hold office
彭澤	Péngzé	地名
縣令	xiànlìng	官名
僅	jǐn	only
棄	qì	abandon
隱	yǐn	hide, seclude
直	zhí	straight

Two Anecdotes

1) 刻舟求劍 from 呂氏春秋 *Lü Shi Chunqiu* [漢代書名]

楚人有涉江者，其劍自舟中墮于水。遽契其舟，曰：「是吾劍之所從墮。」從其所契者入水求之。舟已行矣，而劍不行。求劍若此，不亦惑乎？

刻	<i>kè</i>	carve
涉	<i>shè</i>	ford
劍	<i>jiàn</i>	sword
墮	<i>duò</i>	fall in
遽	<i>jù</i>	immediately
契	<i>qì</i>	cut a notch
惑	<i>huò</i>	doubt, foolish

2) 狐假虎威 from 戰國策

虎求百獸而食之，得狐，狐曰：「子無敢食我也。天帝使我長百獸，今子食我，是逆天帝命也。子以我為不信，吾為子先行，子隨我後，觀百獸之見我而敢不走乎？」虎以為然，故遂與之行。獸見之皆走，虎不知獸畏己而走也，以為畏狐也。

狐	<i>hú</i>	fox
假	<i>jiǎ</i>	false, pretend, borrow
威	<i>wēi</i>	might, awe
獸	<i>shòu</i>	wild animal
天帝	<i>tiāndì</i>	God
逆	<i>nì</i>	go against
隨	<i>suí</i>	follow

[For Reference—Rough translations of the passages from Mencius and Xun Zi]

Mencius

1) On Human Nature

Gao Zi said, "Human nature is like flowing water: if you lead it eastward it flows to the east; if you lead it westward it flows to the west. The way that human nature can not be categorized as [intrinsically] good or not good, is just like the way that water can not be categorized as [intrinsically] flowing eastward or westward."

Mencius said, "It is true that water may flow either east or west, but does it not distinguish between flowing upward or downward? The goodness of human nature is like the tendency of water to flow downward. There are no people who are not good, just as there is no water that does not flow downward. Now if you slap at water and splash it, you can make it go higher than your head, and if you force it along, you can make it go up a mountain. But how is this the nature of water? It does this because you force it to. The way you can make people do things that are not good is just like this."

2) On Recovering the Lost Heart

Mencius said, "Humanity is the human heart. Righteousness is the human path. If you cast aside the path and do not follow it, if you let go of your heart and do not seek it, how sad it is! If someone loses a chicken or a dog, he knows enough to go in search of it; but there are those who on losing their heart do not know enough to seek it out. The Way of Learning is nothing else but to seek out one's lost heart!"

Xun Zi

Human nature is ugly; anything good in it is artificial. Now human nature is such that from birth we love advantage (or profit). Following this [tendency] gives rise to strife and competition, and causes an end to deference and humility. From birth we are jealous and hateful. If we let these qualities go unchecked, thieves and robbers will abound and loyalty and trustworthiness decline. From birth we have the desires of ear and eye, the love of sounds and beauty. If we follow these desires, lust and disorder will arise, and decorum, righteousness, civility and reason will perish.

Thus if we follow human nature and go along with human feelings, starting from strife, we will inevitably go against civility, throw reason into confusion, and return to violence. Therefore we must make use of the transforming power of teachers and laws, and the Way of decorum and righteousness, and then starting from deference and humility we will join with civility and reason, and return to order. Looking at it this way, it is clear that human nature is ugly, and that anything good in it is artificial.

Chengyu

1. 更上一層樓
2. 刻舟求劍
3. 狐假虎威
4. 不入虎穴，焉得虎子 [穴 *xué*—cave, lair]
5. 豈有此理

Lesson 7

Active Vocabulary

昔	<i>xī</i>	formerly
凡	<i>fán</i>	all
彼	<i>bǐ</i>	that
當	<i>dāng</i>	suitable, ought; now, at the time
對	<i>duì</i>	face toward, reply
卻	<i>què</i>	however
否	<i>fǒu</i>	or not
尚	<i>shàng</i>	still
方	<i>fāng</i>	when, then
鄰	<i>lín</i>	neighbor
嚴	<i>yán</i>	strict, serious
器	<i>qì</i>	utensil, vessel
群	<i>qún</i>	flock, group, crowd
篇	<i>piān</i>	section of a book
講	<i>jiǎng</i>	talk, discuss
危	<i>wēi</i>	danger
寒	<i>hán</i>	cold
暑	<i>shǔ</i>	hot
智	<i>zhì</i>	wisdom, wise
勇	<i>yǒng</i>	brave
敗	<i>bài</i>	defeat; be defeated
主	<i>zhǔ</i>	lord, master; important; be in charge
賢	<i>xián</i>	worthy
直	<i>zhí</i>	straight, direct

住	<i>zhù</i>	stand, stop
塵	<i>chén</i>	dust
香	<i>xiāng</i>	fragrant
淚	<i>lèi</i>	tears
恐	<i>kǒng</i>	fear
殘	<i>cán</i>	leftover, injured
詞	<i>cí</i>	words; lyric poetry

Proper Names

孟母	<i>Mèng Mǔ</i>	Mencius' Mother (who moved three times to find a good environment in which her son could grow up)
四書	<i>Sì Shū</i>	<i>The Four Books</i> (Basic Confucian texts) 大學，中庸，論語，孟子
齊	<i>Qí</i>	Early Chinese kingdom
孫子	<i>Sūn Zǐ</i>	early military strategist
李清照〔女〕	<i>Lǐ Qīngzhào</i>	Song dynasty poet (1084?-1151?)

Vocabulary Notes

1. 昔 *xī*

Xī means “formerly,” “in the past.”

昔者	in the past
昔日	in former days
昔年	in former years

2. 凡 *fán*

Fán means “all,” “in all cases.”

凡事	all matters
凡禮之禮主於敬	All the forms of ritual are ruled by respect.
凡人莫不好言其所善	Everyone likes to talk about what he thinks is good.

3. 彼 *bǐ*

Bǐ means “that.” It is often contrasted with 此 or 是 “this.” Referring to a person it means “he/she/they.”

彼出於是，是亦因彼。	That emerges from This, and This is a result of That.
若彼知之我計敗矣。	If he finds out about it, my plan will fail.
彼與彼年相若也。	They are about the same age as each other.

4. 臣 *chén*

Chén, meaning “government minister,” was introduced in Lesson 3. It is typically contrasted with 君 “lord.” Sometimes *chén* is also used by a subordinate to refer humbly to himself, “I, your servant,” just as *jūn* sometimes means “you, sir.”

君使臣，臣事君，如之何

How should a lord utilize his minister, and a minister serve his lord?

臣聞求木之長者必固其本

I have heard that someone who seeks to make a tree grow tall must first secure its roots.

5. 當 *dāng*

Dāng can mean “ought,” or “correct,” or “at [a particular time].”

當是時	at this time; at that time
當時之王	the kings of that time
每年當有數千萬	There ought to be several hundred thousand each year.

君子之事君也，務引其君以當道

The way for a Gentleman to serve his lord is to lead him in the right way. (務 wù—duty; 引 yǐn—lead, draw)

此愁當告誰 Whom should I tell this sorrow to?

6. 對 *duì*

Duì means “to face [someone or something].” By extension it means “reply.”

對飲 drink together

對敵 face an enemy, fight

孟子對曰： Mencius replied:

對面不相見 The two sides did not see each other.

7. 卻 *què*

Què means “however.”

子得半日閑，我卻忙了三日

You got half a day’s leisure, but I have been working for three days.

此卻非古人之道矣

But this is not the way of the ancients.

8. 否 *fǒu*

Fǒu means “or not.” It often appears in one of the following combinations:

是否 Is it or isn’t it?

知否 Do you know or not?

能否 Can you or not?

可否 Is it possible or not?

9. 尚 *shàng*

Shàng means “still.”

尚未能知 still can’t know

尚亦有利哉 It is still beneficial.

吾固願見，今吾尚病

I certainly want to see [the king], but today I am still ill.

10. 方 *fāng*

As a particle, *fāng* means “then,” “only then.”

方知 then he knew

方可回矣 Only then could he return.

Introduction to Classical Literary Forms and Works, Part II

A. Treatises: Sun Zi's *Art of War*

Two kinds of prose introduced so far are anecdotes and selections from the collected sayings of early philosophers. Another kind of prose work is the treatise or essay, in which an author sets out to discuss a particular issue at some length in an organized way. One of the earliest such works in Chinese is Sun Zi's *Art of War* 孫子兵法, from which we have a selection in this lesson. The *Art of War* has remained popular in China for over two millennia, and is now often read in business schools in the US and Asia because of the insights it offers into the strategies of attaining one's goals with the least injury to oneself.

B. Lyric poetry (*Cí* 詞)

Most of the poems in the previous lessons of this textbook have been *shī* 詩. The golden age of the *shī* was the Tang dynasty, about the seventh through the ninth centuries A.D. After that, though *shī* continue to be written, a new form called *cí* 詞 grew and flourished beside it. *Cí* means "words," and *cí* were originally lyrics ("words") to songs sung in places of entertainment. The number and length of lines of *cí* varied according to the length and rhythm of the melodies to which they were sung. As a result, there are hundreds of forms of *cí*, corresponding to the metric requirements of the various tunes. The titles of these lyric poems are often simply the titles of the original tunes, and may have no connection at all with the content of the words in the given poem. In contrast to *shī*, which often describe serious subjects in an edifying tone, *cí* frequently describe the poet's emotions; many *cí* are love poems. The poems by Li Qingzhao in this lesson are *cí*, as are the poems by Bai Juyi and Li Yu in Lesson 2.

C. Regulated Verse (*Lǜ shī* 律詩)

The last poem in this lesson, by Li Shangyin, is an eight-line *shī* which follows strict rules of tonal matching and grammatical parallelism. This kind of *shī*, which may have lines of five characters or seven characters, is known as Regulated Verse, or *Lǜ shī*. Li Shangyin's poem is a 七言律詩.

D. Children's Primers: *San Zi Jing* 三字經

A number of simple books for children became standard works which virtually all beginning students in traditional schools over the past millennium had to memorize. The three most important children's primers are:

- 1) The *Sān Zì Jīng* 三字經 or *Three Character Classic*, so called because each of

its lines is composed of three characters. This work contains fundamental moral teachings as well as general facts of history, geography, the natural world, and so forth. Selections appear in this lesson.

2) The *Qiān Zì Wén* 千字文 or *Thousand Character Text*, a work of a thousand characters, none of which is repeated, which serves as a vocabulary builder for young students.

3) The *Bǎi Jiā Xìng* 百家姓 or *Hundred Names*, which is nothing more than a list of common surnames.

Exercises

Selections from the *Three Character Classic* 三字經

人之初，性本善。性相近，習相遠。
苟不教，性乃遷。教之道，貴以專。
昔孟母，擇鄰處。子不學，斷機杼。
養不教，父之過。教不嚴，師之惰。
子不學，非所宜。幼不學，老何為？
玉不琢，不成器。人不學，不知義。
為人子，方少時，親師友，習禮儀。
為學者，必有初。小學終，至四書。
論語者，二十篇。群弟子，記善言。
孟子者，七篇止。講道德，說仁義。

苟	<i>gǒu</i>	if
遷	<i>qiān</i>	move, change
擇	<i>zé</i>	select
機	<i>jī</i>	loom
杼	<i>zhù</i>	shuttle for weaving
惰	<i>duò</i>	lazy, remiss
宜	<i>yí</i>	suitable
幼	<i>yòu</i>	young
琢	<i>zhuó</i>	grind, polish
儀	<i>yí</i>	ceremony
弟子	<i>dìzǐ</i>	disciples
記	<i>jì</i>	record

From Sun Zi's *Art of War* 孫子兵法

a) 孫子曰：兵者，國之大事。死生之地，存亡之道，不可不查也。故經之以五事，校之以計，而索其情。一曰道，二曰天，三曰地，四曰將，五曰法。

道者，令民與上同意，可與之死，可與之生，而不畏危也。天者，陰陽，寒暑，時制也。地者，遠近，險易，廣狹，死生也。將者，智，信，仁，勇，嚴也。法者，曲制，官道，主用也。凡此五者，將莫不聞，知之者勝，不知者不勝。

b) 故曰：知彼知己，百戰不殆。不知彼而知己，一勝一負。不知彼，不知己，每戰必敗。

Biographical Note:

孫子，名武，春秋齊人也。善用兵。有孫子兵法十三篇。

查	<i>chá</i>	investigate
經	<i>jīng</i>	理也
校	<i>jiào</i>	比較也
索	<i>suǒ</i>	求也
情	<i>qíng</i>	事實也
制	<i>zhì</i>	control, limit
險	<i>xiǎn</i>	dangerous
狹	<i>xiá</i>	narrow
曲制	<i>qūzhì</i>	organization
殆	<i>dài</i>	perilous
負	<i>fù</i>	give in, submit
武	<i>wǔ</i>	military; (Sun Zi's given name)

Zhuang Zi's Butterfly Dream 莊子 蝴蝶夢

昔者莊周夢為蝴蝶，栩栩然蝴蝶也。自喻適志與，不知周也。俄然覺，則蘧蘧然周也。不知周之夢為蝴蝶與，蝴蝶之夢為周與。周與蝴蝶，則必有分矣。此之謂物化。

蝴蝶	<i>húdié</i>	butterfly
周	<i>Zhōu</i>	莊子名周
栩栩然	<i>xǔxǔrán</i>	fluttering
喻	<i>yù</i>	understand
適	<i>shì</i>	reach, suitable
與	<i>yú</i>	final particle (interrogative or exclamatory)
俄然	<i>érán</i>	suddenly
覺	<i>jué</i>	wake up
蘧蘧然	<i>qúqúrán</i>	definitely

Poem by Hè Zhīzhāng 賀知章 (659-744)

回鄉偶書

少小離家老大回，鄉音無改鬢毛衰。
兒童相見不相識，笑問客從何處來。

偶	<i>ǒu</i>	by chance
音	<i>yīn</i>	sound, accent
鬢	<i>bìn</i>	hair on the temples
衰	<i>shuāi</i>	fade, decline
兒童	<i>értóng</i>	young boy

Yanzi Serves as Ambassador to Chu 晏子使楚，from 晏子春秋

晏子使楚，以晏子短，楚人為小門於大門側，而延晏子。晏子不入，曰：「使狗國者，從狗門入。今臣使楚，不當從此門入。」僎者更道從大門入，見楚王。王曰：「齊無人耶？」晏子對曰：「臨淄三百閭，張袂成陰，揮汗成雨，比肩繼踵而在，何謂無人？」王曰：「然則子何為使乎？」晏子對曰：「齊命使各有所主，其賢者使賢王，不肖者使不肖王。嬰最不肖，故直使楚矣。」

晏子	<i>Yànzǐ</i>	人名，齊國大官
使	<i>shǐ</i>	serve as ambassador; ambassador
側	<i>cè</i>	邊也
延	<i>yán</i>	請也
僎	<i>bìn</i>	lead a guest
更	<i>gèng</i>	改也
耶	<i>yē</i>	虛字：乎也
臨淄	<i>Línzī</i>	既齊國都城
閭	<i>lú</i>	二十五家為一閭
張袂	<i>zhāng mèi</i>	extend sleeves
揮汗	<i>huī hàn</i>	brush off sweat
比肩	<i>bǐ jiān</i>	stand shoulder to shoulder
繼踵	<i>jì zhǒng</i>	follow close on one's heels
不肖	<i>bú xiào</i>	unworthy
嬰	<i>Yīng</i>	晏子名嬰

Two Lyric Poems 詞 by Li Qingzhao 李清照

(Li Qingzhao, China's most famous woman poet, is known for her exquisite sensibility. The first poem here reflects her awareness of changes in the natural world; the second expresses sorrow at her husband's death.)

a) 晚春 To the tune 如夢令

昨夜雨疏風驟，濃睡不消殘酒。試問捲簾人，卻道海棠依舊。
知否，知否？應是綠肥紅瘦。

疏	<i>shū</i>	sparse, far apart
驟	<i>zòu</i>	sudden
濃	<i>nóng</i>	thick, muddy
消	<i>xiāo</i>	dissolve, melt
捲	<i>juǎn</i>	roll up
簾	<i>lián</i>	blind, curtain
海棠	<i>hǎitáng</i>	crabapple, a tree with pink or red flowers
肥	<i>fēi</i>	fat, plump

b) 無題 To the tune 武陵春

風住塵香花已盡，日晚倦梳頭。物是人非事事休，欲語淚先流。
聞說雙溪春尚好，也擬汎輕舟。只恐雙溪舴艋舟，載不動許多愁。

無題	<i>wútí</i>	untitled
武陵	<i>Wǔlíng</i>	地名
倦	<i>juàn</i>	tired
梳	<i>shū</i>	comb
休	<i>xiū</i>	rest, cease
雙溪	<i>Shuāngxī</i>	Double Stream [地名]
擬	<i>nǐ</i>	plan
汎	<i>fàn</i>	float, sail
舴艋	<i>zháměng</i>	type of small boat
載	<i>zài</i>	carry
許多	<i>xǔduō</i>	much

Poem by Zhang Ji 張繼 (768-830) 楓橋夜泊

月落烏啼霜滿天，江楓漁火對愁眠。
姑蘇城外寒山寺，夜半鐘聲到客船。

楓	<i>fēng</i>	maple
橋	<i>qiáo</i>	bridge
泊	<i>bó</i>	moor a boat
烏	<i>wū</i>	crow, raven
啼	<i>tí</i>	bird call
漁	<i>yú</i>	to fish
眠	<i>mián</i>	sleep
姑蘇	<i>Gū Sū</i>	Suzhou (city)
寒山寺	<i>Hán Shān Sì</i>	Cold Mountain Temple
船	<i>chuán</i>	boat

Poem by Li Shangyin 李商隱 (813?-858) 無題

相見時難別亦難，東風無力百花殘。
春蠶到死絲方盡，蠟炬成灰淚始乾。
曉鏡但愁雲鬢改，夜吟應覺月光寒。
蓬萊此去無多路，青鳥殷勤為探看。

蠶	<i>cán</i>	silkworm
絲	<i>sī</i>	silk
蠟炬	<i>làjù</i>	candle
灰	<i>huī</i>	ashes
乾	<i>gān</i>	dry
曉	<i>xiǎo</i>	dawn
鏡	<i>jìng</i>	mirror
鬢	<i>bìn</i>	hair at the temples
吟	<i>yín</i>	hum, intone
蓬萊	<i>Pénglái</i>	Island of Immortals
青鳥	<i>qīngniǎo</i>	bluebird, messenger of the immortals
殷勤	<i>yīnqín</i>	diligently
探	<i>tàn</i>	seek

Chengyu

1. 玉不琢，不成器
2. 知彼知己，百戰不殆
3. 比肩繼踵
4. 彼一時，此一時
5. 仁者見仁，智者見智

Lesson 8

Active Vocabulary

嘗	<i>cháng</i>	taste; indicates action in the past
故	<i>gù</i>	therefore
氏	<i>shì</i>	clan, surname, Mr./Ms.
連	<i>lián</i>	connect, connected, one after another
婦	<i>fù</i>	woman
雙	<i>shuāng</i>	pair
珠	<i>zhū</i>	bead, pearl
宜	<i>yí</i>	suitable
材	<i>cái</i>	timber, material; ability
才	<i>cái</i>	talent
良	<i>liáng</i>	good
良心	<i>liángxīn</i>	conscience
等	<i>děng</i>	compare, equal
抱	<i>bào</i>	embrace, hold close to chest
妻	<i>qī</i>	wife
紙	<i>zhǐ</i>	paper
須	<i>xū</i>	need
更	<i>gèng</i>	change; even more, once more
藥	<i>yào</i>	medicine
微	<i>wēi</i>	small, slight
休	<i>xiū</i>	cease, rest
逢	<i>féng</i>	meet, encounter
鳴	<i>míng</i>	call of a bird or other animal

垂	<i>chuí</i>	hang down
沙	<i>shā</i>	sand
攻	<i>gōng</i>	attack

Proper Name

韓愈	<i>Hán Yù</i>	Tang dynasty writer (768-824)
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Vocabulary Notes

1. 嘗 *cháng*

Cháng as a verb means “taste.” As a particle it indicates that an event has taken place in the past.

我不敢嘗	I don't dare taste it.
嘗聽	I have heard that...
未嘗有	It has never happened.
何嘗	When has it ever...? (Answer: Never.)
上嘗欲教之吳、孫兵法	

His highness had wanted to teach him Wu and Sun's military methods.
告子未嘗知義，以其外之也

Gao Zi never understood *yì*, because he treated it as something external.

2. 故 *gù*

Gù sometimes means “old,” “former times”:

故事	past events
故人	old (long-time) acquaintance
如故	as in the past

Sometimes it means “therefore,” or “reason.”

故曰：	that's why I/they say...
何故	why?
是故	for this reason
無它故	There is no other reason.
使人問其故	Have someone ask the reason for it.
故至誠如神	Therefore (one who has) ultimate sincerity is like a god.

3. 氏 *shì*

Shì means “clan.” It is used following a surname to identify the family of origin of either a man or a woman. Thus, when referring to a woman, it indicates her maiden name.

王氏	Mr. Wang; someone from the Wang family
王李氏	Mrs. Wang, <i>née</i> Li.
秦氏有好女	The Qin family has a fine daughter.

4. 連 lián

Lián means "connect[ed]," "successive."

連日 day after day
 連年 year after year
 連山 rows and rows of mountains
 遂命將二十只船用索相連 [索 suǒ—rope]

Then he ordered them to tie twenty boats together with a long rope.

白話文 paraphrase:

子 孟—578—

【章 旨】此章言人之所以不善，由於不知操持，而放失捨亡其良心。

【註 釋】①牛山 山名，在今山東臨淄縣南。朱注：「齊之東南山也。」②息 生長也。③萌 蘗 朱注：「萌，芽也。蘗，芽之旁出者也。」④濯濯 光潔之貌。謂山無草木也。⑤放其良心 放，放失也。良心，朱注：「本然之善心，即所謂仁義之心也。」⑥平旦之氣 平旦，天平明之時。朱注：「平旦之氣，謂未與物接之時，清明之氣也。」⑦幾希 不多也。⑧有梏亡之矣 有，同「又」。梏 亡，擾亂亡失也。⑨操 把持也。⑩鄉 通「嚮」。

【語 譯】孟子說：「牛山的樹木，從前原是很茂美的，只因近在大國的郊外，人們拿著斧頭之類的工具常常去砍伐，還能美得起來嗎？山上日夜所生息的，雨露所滋潤的，並不是沒有枝芽長出來；可是牛羊又隨著在那兒放牧，所以才弄成那樣光禿禿的；人們看它光禿禿的，就以爲從前沒有長過林木，這難道是山的本性嗎？」

「存在人身上的，難道沒有仁義之心嗎？人之所以失掉他本然的善心，也就像斧頭之類對於樹木一樣，天天砍伐它，還能夠美得起來嗎？一個人，經過日夜的生息，在天亮時所產生的清明之氣，使他的喜好與厭惡與一般人只有一點點相近；可是他白天的所作所爲，又把那點清明之氣擾亂喪失了。如果一再地擾亂亡失，那麼連夜裏的清明之氣也不能保存；夜裏清明之氣不能保存，那就和禽獸相差不遠了。人們看他和禽獸一樣，便以爲他本來沒有好的材質，這難道是人天賦的性情嗎？」

「所以假如能得到適當的培養，沒有東西不生長；假如失去適當的培養，沒有東西不消亡。孔子說：『把握住就能留存，捨棄掉就會亡失，進出沒有定時，也不知道它的去向。』大概是指心性說的吧！」

Mencius—Ox Mountain 孟子 (6a.8) 牛山

孟子曰：「牛山之木嘗美矣，以其郊於大國也，斧斤伐之，可以為美乎？是其日夜之所息，雨露之所潤，非無萌櫟之生焉。牛羊又從而牧之，是以若彼濯濯也。人見其濯濯也，以為未嘗有材焉，此豈山之性也哉？」

雖存乎人者，豈無仁義之心乎？其所以放其良心者，亦猶斧斤之於木也，旦旦而伐之，可以為美乎？其日夜之所息，平旦之氣，其好惡與人相近也者幾希，則其旦晝之所為，有梏亡之矣。梏之反覆，則其夜氣不足以存。夜氣不足以存，則其違禽獸不遠矣。人見其禽獸也，而以為未嘗有才焉者，是豈人之情也哉！」

郊	<i>jiāo</i>	suburb, outskirts of city
斧斤	<i>fǔ jīn</i>	axes and adzes
伐	<i>fá</i>	chop
息	<i>xī</i>	breathe, absorb
潤	<i>rùn</i>	moisten, enrich
萌櫟	<i>méng niè</i>	sprouts and shoots
牧	<i>mù</i>	herd, graze
濯濯	<i>zhuózhuó</i>	clean, scoured
旦	<i>dàn</i>	morning, dawn
幾希	<i>jǐxī</i>	rare
晝	<i>zhòu</i>	day time

Han Yu's Story of the Thousand-Li Horse 韓愈 千里馬

世有伯樂，然後有千里馬。千里馬常有，而伯樂不常有。故雖有名馬，只辱於奴隸人之手，駢死於槽櫪之間，不以千里稱之。馬之千里者，一食或盡粟一石。食馬者不知其能千里而食也。是馬也，雖有千里之能，食不飽，力不足，才美不外見。且欲與常馬等不可得，安求其能千里也？策之不以其道，食之不能盡其材，鳴之而不能通其意。執策而臨之曰：

「天下無馬。」嗚呼！其真無馬邪？其真不知馬也！

世	<i>shì</i>	world, age
伯樂	<i>Bólè</i>	a famous trainer of horses
辱	<i>rǔ</i>	insult, disgrace
奴隸	<i>núli</i>	slave, servant
駢	<i>pián</i>	two horses harnessed together
槽櫪	<i>cáo lì</i>	manger and hitching post
稱	<i>chēng</i>	call, name
食	<i>shí</i>	eat
食	<i>sì</i>	feed
粟	<i>sù</i>	fodder
石	<i>dàn</i>	measure of weight, about 133 lbs.
飽	<i>bǎo</i>	full
策	<i>cè</i>	whip
執	<i>zhí</i>	hold
臨	<i>lín</i>	approach
嗚呼	<i>wūhū</i>	alas!
邪	<i>yé</i>	final particle

Anecdote from *Han Fei Zi*—Mr. He's Jade Disc 韓非子 和氏之璧

楚人和氏得玉璞楚山中，奉而獻之厲王。厲王使玉人相之，玉人曰：「石也。」王以和為誑，刖其左足。及厲王薨，武王即位，和又奉其璞而獻之武王。武王使玉人相之，又曰：「石也。」王又以和為誑，而刖其右足。武王薨，文王即位，和乃抱其璞而哭於楚山之下，三日三夜，淚盡而繼之以血。王聞之，使人問其故曰：「天下之刖者多矣，子希哭之悲也？」和曰：「吾非悲刖也，悲夫寶玉而題之以石，貞士而名之以誑。此吾所以悲也。」王乃使玉人理其璞而得寶焉。遂命曰：「和氏之璧。」

璧	<i>bì</i>	jade disc used for court rituals
璞	<i>pú</i>	uncarved jade
奉	<i>fèng</i>	offer
獻	<i>xiàn</i>	present gift to a superior
厲王	<i>Lì Wáng</i>	King Li
玉人	<i>yù rén</i>	jade expert
相	<i>xiàng</i>	look at, appraise
誑	<i>kuáng</i>	deceive
刖	<i>yuè</i>	amputate [as a punishment]
薨	<i>hōng</i>	die [said of a ruler]
即位	<i>jí wèi</i>	ascend to the throne
繼	<i>jì</i>	continue
血	<i>xuè</i>	blood
希	<i>xī</i>	how? why?
題	<i>tí</i>	mention
貞士	<i>zhēnshì</i>	upright officer
理	<i>lǐ</i>	analyze

Two Tang Lyrics 唐詞

Zhang Ji 張繼 節婦吟

君知妾有夫，贈妾雙明珠，感君纏綿意，系在紅羅襦。
妾家高樓連苑起，良人執戟明光裡。
知君用心如日月，事夫誓擬同生死。
還君明珠雙淚垂，恨不相逢未嫁時。

節	<i>jié</i>	chaste, faithful
吟	<i>yín</i>	hum, chant; song
妾	<i>qiè</i>	concubine; I [woman referring humbly to herself]
贈	<i>zèng</i>	give a gift
纏綿	<i>chánmián</i>	entwined, tangled
系	<i>xì</i>	tie
羅	<i>luó</i>	gauze
襦	<i>rù</i>	padded jacket
苑	<i>yuàn</i>	garden
良人	<i>liáng rén</i>	good man; my husband
執	<i>zhí</i>	carry, hold
戟	<i>jǐ</i>	lance, spear
明光	<i>míngguāng</i>	name of a hall in the Han palace
誓	<i>shì</i>	swear, take an oath
擬	<i>nǐ</i>	decide
嫁	<i>jià</i>	marry [of a woman]

Liú Yǔxī (772-842) 劉禹錫 春詞

新妝宜面下朱樓，深鎖春光一院愁。
行到中庭數花朵，蜻蜓飛上玉搔頭。

妝	<i>zhuāng</i>	adorn, makeup
朱	<i>zhū</i>	dark red, vermilion
鎖	<i>suǒ</i>	lock
庭	<i>tíng</i>	court, hall
朵	<i>duǒ</i>	measure word for flowers
蜻蜓	<i>qīngtíng</i>	dragonfly
搔頭	<i>sāotóu</i>	“scratch-head,” a kind of head ornament

Three Regulated Verses 律詩 by Du Fu 杜甫

旅夜書懷

細草微風岸，危檣獨夜舟。星垂平野闊，月涌大江流。
名豈文章著，官因老病休。飄飄何所似？天地一沙鷗。

岸	<i>àn</i>	shore
危	<i>wēi</i>	steep, leaning
檣	<i>qiáng</i>	mast
野	<i>yě</i>	wilderness
闊	<i>kuò</i>	broad
涌	<i>yǒng</i>	well up, rise
著	<i>zhù</i>	apparent, famous
飄	<i>piāo</i>	float
鷗	<i>ōu</i>	seagull

春望

國破山河在，城春草木深。感時花濺淚，恨別鳥驚心。
烽火連三月，家書抵萬金。白頭搔更短，渾欲不勝簪。

濺	<i>jiàn</i>	splash
驚	<i>jīng</i>	startle
烽	<i>fēng</i>	beacon
抵	<i>dǐ</i>	substitute; arrive
搔	<i>sāo</i>	scratch
渾	<i>hún</i>	confused; almost
勝	<i>shèng</i>	sustain, hold
簪	<i>zān</i>	hair-clasp

江村

清江一曲抱村流，長夏江村事事幽。自去自來堂上燕，相親相近水中鷗。
老妻畫紙為棋局，稚子敲針作釣鉤。多病所須唯藥物，微軀此外更何求？

曲	<i>qū</i>	curve, bend
幽	<i>yōu</i>	dark, quiet, hidden
堂	<i>táng</i>	hall
燕	<i>yàn</i>	swallow (bird)
棋局	<i>qíjú</i>	chess-board
稚	<i>zhì</i>	young
敲	<i>qiāo</i>	tap, beat
針	<i>zhēn</i>	pin
釣鉤	<i>diàogōu</i>	fishhook
軀	<i>qū</i>	body

Chengyu

1. 良藥苦口
2. 紙上談兵
3. 微不足道
4. 自力更生
5. 天下無雙