Introduction to Classical Chinese

INTRODUCTION TO CLASSICAL CHINESE

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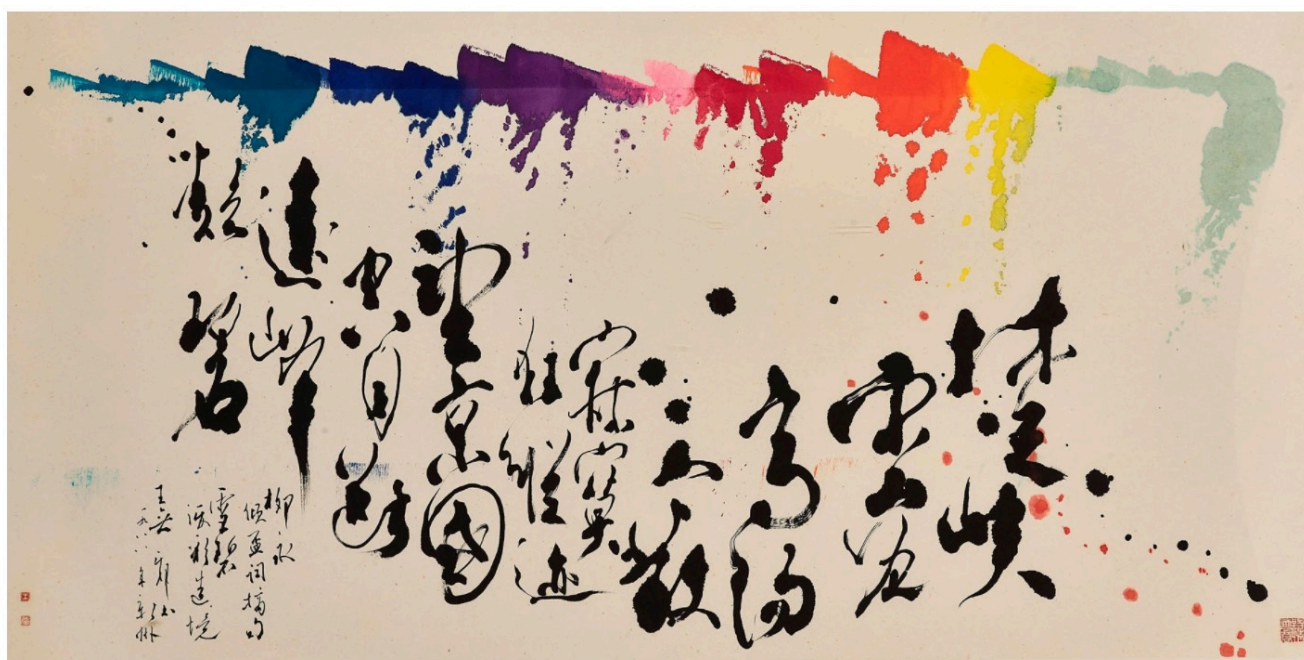
Introduction to Classical Chinese is an openly licensed college level Classical Chinese textbook compiled by Professor Patrick Hanan at Harvard University, and further developed by many contributors at various universities over the span of forty years between 1984 and 2024.

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Pat Hui and Wucius Wong, splashed-color calligraphy. Poem by Liu Yong, 1988. Ink and color on paper.

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PREFACE

Preface:

This textbook was first compiled by Professor Patrick Hanan at Harvard University in 1984. In the introduction, Professor Hanan acknowledged his appreciation to those who had contributed to the completion and revision of the book. Since then many graduate teaching fellows from the department of EALC at Harvard have provided invaluable suggestions for the revision of this textbook: Margaret Baptist Wan, Anthony George, Xiaofei Tian, Regina Llamas and Hu Hisao-chen. This revised version of textbook includes the grammar notes prepared by Professor David Lattimore who taught at Harvard during the 1992 academic year and the glossary of grammar terms by Professor Judith Zeitlin. Paul Rouzer's commentary to the first 16 lessons have been included in this edition. Some changes were made for the purpose of consistency and convenience by Shang Wei and Le-ning Liu, and later by Andrew Schonebaum. Andrew Schonebaum and Kong Mei edited and produced the online version in 2021, with the permission of Professor Hanan's granddaughters Joanna Hanan Billings and Liz Hanan. We are grateful to all those mentioned here and to readers who will create and share subsequent editions.

Andrew Schonebaum

Kong, Mei

1.

INTRODUCTORY OBSERVATIONS OF CLASSICAL CHINESE

Classical Chinese is a written language based on Old Chinese, or Chinese as it was spoken circa 500-200BCE. From that time to the early 20th century, Classical Chinese continued as China's language of education, elite culture, and government. In this Classical Chinese resembles some other "dead" languages, such as Latin, Old Church Slavonic, and Sanskrit, which likewise have survived in a learned circle long after they stopped being the vernacular of the people. But China's logogaphic script has caused Classical Chinese to survive in a peculiarly lopsided way, favoring sense over sound. Chinese script, little changed from Han times (2nd century BCE), has served the speech of every era and region by tying itself to the pronunciation of none. The educated speaker of Mandarin, other dialects, or for that matter Japanese or Korean, can read off or quote the classics, just as he can read any other texts, in his *own* accents, and from this beginning the classics are especially accessible to him; but unless he is a specialist in historical phonology, he cannot begin to pronounce them in the accents of Confucius. As a result, classical vocabulary, idioms, and citations permeate the contemporary East Asian languages to an unusual degree, but not classical sounds.

One thing we know, though, about Old Chinese, and also Middle Chinese, the language of Tang poetry, is that they had sound systems much richer in distinctions than are those modern dialects, especially Mandarin. With well over twice as many phonologically distinct syllables in use, and thus far fewer homonyms, the older stages of Chinese managed to be far more strictly monosyllabic without foundering in ambiguity. Mandarin Chinese is monosyllabic in the special sense that most of its morphemes (smallest meaningful units) are monosyllables, while words are commonly disyllables, compounds of two morphemes. But in Old Chinese, and this in Classical Chinese at its beginnings, most every syllable made up a *free-standing* morpheme, a monosyllabic word.

There are exceptions. To begin with, Classical Chinese contains s few hundred onomatopoeic and other" descriptive" disyllables, which often cannot be split into separately

meaningful morphemes, although we can see how they were put together, namely by a full or partial reduplication of sounds. For instance:

Full duplication:	xiāoxiāo 蕭蕭	(imitation of the wind's whistling or horses neighing)
Initial reduplication:	kāngkǎi 慷慨	displaying generosity, ardor, sincerity (alliteration)
Final reduplication:	páihuái 徘徊	linger and waver, silly-shally (rhyme)

Special caution is needed when a Classical Chinese compound is made up of the same elements as a Mandarin compound. For example, qīzǐ 妻子, which in Mandarin means "wife" (with meaningless noun suffix 子 zǐ) in Classical Chinese means "wife and children" – both syllables retain full meaning. A complex example is 長短 chuángduǎn literally "long / short". In Classical Chinese this retains the full sense of both syllables: it applies especially to long-and-short poems, poems including both longer and shorter lines. But in Mandarin 長短 chuángduǎn generalizes to mean "length". In a figurative sense 長短 chuángduǎn in Classical Chinese means a person's "strong points and shortcomings." In Mandarin this again generalizes to mean something like "human characteristics as a subject of conversation."

The lesson, here, is that Classical Chinese is a very pithy language, a language of few words, each with much meaning. To quote Judith Zeitlin:

> "Every word counts in Classical Chinese. You may not always be able to translate every word into English, but you must be able to account for its presence in the sentence. This means that you must read very slowly and precisely, much more so than in modem Chinese or English."

Classical Chinese is not only monosyllabic but uninflected. Again, there are exceptions: there are a good many relics of a no-longer-active system of word formation (or word-family-formation), as in 王 wáng "king", wàng "to rule over"; 食 shí "food, to eat", sì "to feed". But in general Classical Chinese does not inflect for such features as case, tense, person, number, voice or mood.

This produced two interesting results. First, since words are unmarked for part of speech, they slip readily from one part-of speech role to another: for example, dōng 東 "east" can also mean "go east" or (as in Lesson 1) it can serve adverbially to mean, "eastwards". Second, and even more immediately needful of the student's attention, is the fact that, in the absence of grammatical markers such as case endings, the role of relating word to each other in

a determinate manner falls, by default, to WORD ORDER. In Classical Chinese, then, word order is supremely important and substantially fixed. In English, almost as uninflected as Classical Chinese, word order is almost, but not quite, as important, and not quite so fixed.

In English the favored (but hardly universal) word orders are *modifier-modified* and *subject-verb-object.* Chinese, rather more regularly than English, favors the modifier modified word order, and subject-verb-object, too, is highly normal in Chinese, although we will see it as but one variant of a universal topic-comment order. (The first three words in Lesson 1 perfectly exemplify subject-verb-object word order in Chinese). Later we will talk about ellipsis, or the omission of words- while you *can not transpose* words in Classical Chinese without changing the construction and meaning, you can, very often, omit them. A hint for understanding Lesson 1: when sentences are strung together without words to make explicit the relation between them, the likeliest guess at that relationship is" If X then *Y",* or some elaboration of this pattern, such as " If not then ... ".

Nothing else in Classical Chinese is so important as word order, except for particles (or grammatical or function or "empty" words). Lesson I contains one of the most important particles in the second occurrence of zhī 之 which subordinates that precedes it to what follows.

2.

LESSON 1- 梟將東徙

梟將東徙 (説苑)

xiāo jiāng dōng xǐ (shuō yuàn)

梟逢鳩，鳩曰："子將安之？"梟曰："我將東徙。"鳩曰："何故？"梟曰："鄉人皆惡我鳴，以故東徙。"鳩曰："子能更鳴，可矣。不能更鳴，東徙，猶惡子之聲。"

🎵 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=339#audio-339-1*

梟逢鸠，鸠曰："子将安之？"梟曰："我将东徙。"鸠曰："何故？"梟曰："乡人皆恶我鸣，以故东徙。"鸠曰："子能更鸣，可矣。不能更鸣，东徙，犹恶子之声。"

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lesson 1 vocabulary

鴞 (枭)	xiāo	owl
逢 (逢)	féng	come upon, meet
鳩 (鸠)	jiū	pigeon, dove
曰	yuē	to say (direct speech)
子	zǐ	You (respectful)
將 (将)	jiāng	to be about to ... 將 often appears as a prefix before a verb; it indicates future tense or an intention
安	ān	where?
之	zhī	to go
我	wǒ	I
東 (东)	dōng	east
徙	xǐ	to move (one's abode)
何	hé	what
故	gù	reason
鄉 (乡)	xiāng	village, place
人	rén	person
皆	jiē	completely, all
惡 (恶)	wù	to hate, to dislike
鳴 (鸣)	míng	to cry, to screech
以	yǐ	on account of (以 has many uses in CC, many will be clarified later)
以故	yǐ gù	for this reason
能	néng	to be able
更	gēng	to change
可	kě	alright, feasible
矣	yǐ	[a final particle] used to express declaration / exclamation. 矣 emphasizes completion of an action.
不	bù	not [a negative adverb] [bú before 4th tone]
猶 (犹)	yóu	still

之	zhī	[a particle]
聲 (声)	shēng	sound

《**説苑**》 shuō yuàn

    Garden of Discourses is a compilation of anecdotes taken from various Han Dynasty texts. Parables were often used by philosophers and political advisors during the Warring States period n order to persuade others (in particular, rulers) to take a certain course of action. Many of these parables have since become folk stories / fables.

Commentary to lesson 1:

1.1   Pronouns in Classical Chinese may be possessive; hence, **我鳴** means "my cry"

Classical often drops connectives and conjunctions that are necessary in English. Here, "if…then" must be supplied. Note also that unstated subjects of the sentence can change in mid-sentence. Read the last part of this section as follows: "If**子能更鳴**, then**可矣**. If you**不能更鳴**, and you**東徙**, then people**猶惡子之聲**."

之 is an important particle that indicates possession (often playing the role that s' or 's does in English or **的** does in Mandarin.) **子之聲** thus means "your voice." Note that this particle will often be omitted if the context makes the meaning clear – as in**我鳴**. **之** also connects words or phrases in order to clarify attributions of qualities; for example:

東之人	people of the East
徙之人	people who are moving
不能更鳴之人	people who cannot change their voices

3.

LESSON 2-守株待兔

守株待兔 (韓非子)

shǒu zhū dài tù　(Hán Fēizǐ)

宋人有耕者，田中有株，兔走觸株，折頸而死。因釋其耒而守株，冀復得兔。兔不可復得，而
身為宋國笑。

🎵 *One or more interactive elements has been excluded from this version of the text. You can view
them online here: https://press.rebus.community/guwen/?p=340#audio-340-1*

宋人有耕者，田中有株，兔走触株，折颈而死。因释其耒而守株，冀复得兔。兔不可复得，而
身为宋国笑。

Lesson 2 vocabulary

宋	sòng	(name of a state)
耕	gēng	to plow
者	zhě	(an abstract noun that requires a modifier)
耕者	gēng zhě	plowman
田	tián	field
中	zhōng	middle
田中	tián zhōng	in the fields
有	yǒu	there is, to have
株	zhū	tree stump
兔	tù	rabbit
走	zǒu	to run
觸 (触)	chù	to knock against
折 (拆)	zhé	to break
頸 (颈)	jǐng	neck
而	ér	and, yet [a conjunction]
死	sǐ	to die
因	yīn	thereupon; therefore
釋 (释)	shì	to abandon
其	qí	his, her, its, their, etc.
耒	lěi	plow
守	shǒu	to guard, to watch by
冀	jì	to hope
可	kě	possible
復 (复)	fù	again
得	dé	to get
身	shēn	oneself
為(为)	wéi	to be [marks the agent in a passive construction]
國(国)	guó	country
笑	xiào	to laugh; laughter
待	dài	to wait for

韓非子 Hán Fēizǐ

Master Han Fei was a Warring States philosopher and the founder of a philosophical school generally known as "Legalism," which stressed rigid control of a nation's subjects through thoroughly enforced laws and punishments.

Commentary to lesson 2:

1.1 **宋人有耕者**. This is a standard way of introducing characters in classical narrative. Literally, "the people of Song had a plowman," it is probably best to translate it as "among the people of Song there was a plowman."

者 is a particle that nominalizes verbs and verb phrases, often in the way "-er" does in English (e.g. "farm-er"). In many cases **者** could stand for "...**之人**". For example: **惡鳴者** "hate voice-er" (a person who hates [his] voice). However it is important to keep in mind that**者** can also indicate a thing that performs an action (like "blend-er"). Thus, **耕者** could also be a plow ("thing that plows") and **鳴者** could be anything that cries (bird, person, door hinge).

而 is a general phrase connector, often translated as "and". "But" is often an appropriate translation, depending on context. IN two phrases connected by **而** the first phrase is often subordinate to the second, and the second phrase describes the consequences of the first. For example, the phrase **折頸而死** could be translated as "having broken its neck, it died."

Common sense and the death of the rabbit tell us that **因** introduces a change of subject from rabbit to man.

1.2 **不可復得**: Passive readings of verbs in classical Chinese are fairly rare; however, **可** is a passive marker indicating that the verb will be passive; thus **不可得** "it could not be gotten."

為 has a plethora of uses in classical; here we see its use in a passive construction. **為** introduces the agent of the action. Literally: "[He] himself by the Song country was laughed at" – i.e., he was the laughingstock of Song. Compare: **兔為鄉人惡** "The rabbit was hated by the villagers." **子之頸為耕者折** "Your neck was broken by the plowman."

Grammar Note 1: Empty Words in Lessons 1-2

將 jiāng   adverb "about to" – indicates incipient action

安 ān   interrogative adverb – "where to? where?"

何 hé   interrogative adverb – "what?"

皆 jiē   "in all cases, all". Like the adverb 都 dōu in Mandarin (except that it can modify any comment and not only a verbal one)

以 yǐ   以 yǐ was originally a verb, meaning "take, use". It often works like 用 yòng or 拿 ná in Mandarin. But it functions more frequently as a coverb, secondary to the verb that follows it:

COVERB		**MAIN VERB**	
不 以	城	予	趙
bù yǐ	chéng	yǔ	zhào

(They will) not give Zhao the towns (they promised)

矣 yǐ   矣 yǐ concludes a verbal comment to indicate completion (perfective aspect), whether in the past, present, or future time. Equivalent to Mandarin sentence final le 了.

之 zhī   the most frequent character in Classical Chinese, stands for the verb "to go" (as in line 1) and also for two important particles. The particle here is a conjunction which joins a modifier to the following nominal expression 子之聲 zǐ zhī shēng "you 之 sound" i.e., "your sound". In this usage it resembles Mandarin de 的. It imposes a nominal sense on what follows it: thus 子之徙 zǐ zhī xǐ would have to be "your moving".

者 zhě   attached as here to a verb (耕 gēng "to plow") is like the English ending –er "one who": thus 耕者 gēng zhě "plower, one who plows, plowman".

而 ér   Classical Chinese has several words for "and". 而 ér is an "and" that joins verbs or verbal constructions, like bob and weave (NOT like cabbages and kings). Sometimes it coordinates verbal expression: "X and Y". Sometimes it subordinates the first verbal expression to the second "X and thus Y"; "Y by means of X". Of the three constructions with 而 ér in lesson 2, the first is subordinative, the others are coordinative. We will also see 而 ér translatable as "but".

其 qí   "his, her, its, their"

4.

LESSON 3- 攫金

攫金 （《列子》）

jué jīn (liè zǐ)

昔齊人有欲金者。清旦，衣冠而之市，適鬻金者之所。因攫其金而去。 吏捕得之，問曰：“人皆在焉，子攫人之金何？”對曰：“取金之時，不見人，徒見金。”

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昔齐人有欲金者。清旦，衣冠而之市，适鬻金者之所。因攫其金而去。 吏捕得之，问曰：“人皆在焉，子攫人之金何？”对曰：“取金之时，不见人，徒见金。”

Lesson 3 vocabulary

昔	xī	the past, in the past
齊 (齐)	Qí	(name of a state)
欲	yǔ	to wish, to desire
清	qīng	clear
旦	dàn	dawn; morning;
清旦	qīng dàn	early in the morning
衣	yī	clothes
冠	guān	cap
市	shì	market
適 (适)	shì	to reach
鬻	yǔ	to sell
所	suǒ	place
攫	jüé	to snatch, to grab
去	qǜ	to leave [transitive &. intransitive]
吏	lì	officer, magistrate
捕	bǔ	to arrest
得	dé	to catch, to arrest
之	zhī	him, her, it, them [generalized pronoun object]
問 (问)	wèn	to ask
在	zài	to be in or at
焉	yān	there [fusion word 於 之]
何	hé	why?
對 (对)	duì	to reply
取	qǔ	to take
時 (时)	shí	time
見 (见)	jiàn	to see
徒	tú	only

列子   liè zǐ

Master Lie was a mythical Daoist sage and magician. A collection of Daoist wisdom compiled in the Han is named for him.

Commentary to lesson 3:

1.1: Often nouns can be turned into verbs; in such cases, their tones often change. Hence, 衣 yī (first tone) means "clothes" while衣 yì (fourth tone) means "to wear clothes," "to put clothes on."

其 is usually used as a general third-person possessive: "his, her, its, their." It is also a general demonstrative: "this, that."

1.2: Note that the use of 之 here as a general third-person pronoun("him, her, it, them"). You know the three meanings of 之: 1) as the verb "to go;" 2) as a particle indicating possession; 3) as a pronoun. Meaning number one is the most uncommon.

Since 曰 is almost always used to introduce a direct quote (remember classical texts did not have punctuation), it can become monotonous. Classical writers often modify 曰 with other verbs. Strictly speaking, 問曰 means "he asked, saying," but you may prefer to translate simply as "asked."

焉 is often used as a "locative object pronoun," i.e., a pronoun replacing a noun indicating where an action occurred. "There" is usually the best translation.

Grammar Note 2 : More (but not all) about 者 zhě

In lesson 2 we have 耕者 gēng zhě "plow-er" and in lesson 3 鬻金者 yù jīn zhě "sell gold-er", i.e. "seller of gold". It might strike you that these expressions seem interchangeable with 耕之人 "person who plows" and 鬻金之人 "person who sells gold." Moreover the sounds of 之 zhī and 者 zhě seem close to one another . The logical conclusion is that 之 zhī and 者 zhě are related words, 者 zhě being short for之人 zhī rén . Actually, 者 zhě in this sort of usage is a short form of之 zhī plus something, although that something need not be 人 rén. For instance, 觸株者 chù zhū zhě "the stump-bumper", would not have to stand for 觸株之人 chù zhū zhī rén, "the man who bumps into the stump" but could equally stand for 觸株之兔chù zhū zhī tù "the rabbit that bumps into the stump". But in any case 者 zhě stands for之 zhī [something], 之 zhī X. A somewhat similar locution is common in Mandarin where 賣書的人 mài shū de rén "person who

sells books" shortens into **賣書的**mài shū de "bookseller". But here the de **的** is equivalent to both **之** zhī and **者** zhě – to**之** zhī in the longer form and to **者** zhě in the shorter.

All these expressions are built upon verbs, such as gēng **耕** "to plow" yù **鬻** (or **賣**) "to sell", chù **觸** "to knock against", the verb in some instances being followed by an object such as **金** jīn or **株** zhū. Adding a **之人** zhī rén or **之兔** zhī tù or**者** zhě to these verbs or verb-object expressions turns them into noun phrases: "to plow" becomes "plower", "to sell gold" becomes "gold-seller". So conventionally we refer to the nominalizing function of**之** zhī and **者** zhě, and call **者** zhě a nominalizing pronoun.

(Eventually, though, you will come upon other uses of which do not nominalize and are not pronouns).

ADDITIONAL NOTE on lesson 3: observe, in example**吏捕得之** lì bǔ dé zhī, our first instance of **之** zhī is in its other main "empty" use, namely, as the third-person "him, her, it, them". We have already had the third-person attributive or possessive **其** qí "his, her, its, their". Note that THERE IS NO third-person subject pronoun "he, she, it, they."

5.

LESSON 4- 仁義

仁義（《列子》）

rén yì (liè zǐ)

昔有昆弟三人。游齊魯之間。同師而學，盡仁義之道而歸。其父曰：“仁義之道若何？”伯曰：“仁義使我愛身而後名。”仲曰：“仁義使我殺身以成名。”叔曰：“仁義使我身名並全。”彼三術相反，而同出於儒，孰是孰非邪？

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昔有昆弟三人。游齐鲁之间。同师而学，尽仁义之道而归。其父曰：“仁义之道若何？”伯曰：“仁义使我爱身而后名。”仲曰：“仁义使我杀身以成名。”叔曰：“仁义使我身名并全。”彼三术相反，而同出于儒，孰是孰非邪？

Lesson 4 Vocabulary

昆	kūn	elder brother
弟	dì	younger brother
昆弟	kūn dì	brothers
游	yóu	to travel
魯(鲁)	Lǔ	(name of a state)
間 (间)	jiān	between
同	tóng	to share, similarly
師 (师)	shī	teacher
學 (学)	xué	to study
盡(尽)	jìn	to exhaust
仁	rén	humaneness, benevolence, kindness
義 (义)	yì	right conduct, righteousness
道	dào	way, doctrine, philosophy
歸 (归)	guī	to return home
父	fù	father
若	ruò	to be like
伯	bó	eldest (son)
使	shǐ	to cause
愛 (爱)	ài	to cherish
身	shēn	body
後 (後)	hòu	behind; to put behind
名	míng	name, reputation
仲	zhòng	second (son)
殺 (杀)	shā	to kill
以	yǐ	in order to
成	chéng	to achieve
叔	shū	youngest (son)
並 (并)	bìng	equally
全	quán	to be preserved, to maintain
彼	bǐ	that, those
相	xiāng	mutually, each other

反	fǎn	to oppose; contradictory
出	chū	to come out, derive
於	yú	in, at, from, to
出於	chū yú	to derive from
儒	rú	scholar, Confucian, Confucians
孰	shú	who? which? what?
是	shì	to be right
非	fēi	is not; to be wrong
邪	yé	[interrogative particle]

Commentary on lesson 4:

1.1: **昔有** is the Chinese equivalent of "once upon a time."

昆弟: Classical Chinese often combines two opposites or related terms to indicate totalities. Here the words for "older brother" and "younger brother" combine to form a two-character compound meaning "brothers." Often the number of an entity follows it along with a measure word. Literally, the sentence**昔有昆弟三人** reads "In the past there were brothers – three men." You can just translate it as "three brothers."

The states of **齊** and **魯** were the cradle of Confucian studies (Confucius himself came from**魯**). Since Confucians emphasized the qualities of **仁**and **義**, **仁義之道** is a term for Confucianism.

1.2:**以** functions here as a connective meaning "in order to" or "for the purpose of."

1.3:**於** is an extremely vague preposition that can stand in for "of," "to," "at" or (in this case) "from". It can also be used for comparisons; in such cases, be careful to translate the adjective in the comparative degree. For example, **昆仁於弟** "the older brother is kinder than the younger brother."

是 hardly ever means "to be" as it does in modern Chinese. Rather it either means "this" or "to be right," "to be correct." Its opposite is **非**, which means "not this" or "to be wrong." Chinese exams still retain this usage on sections that are (**是/非**).

邪 is a question particle that ends a sentence. We will discuss question particles at greater length below.

Grammar Note 3

昆弟三人 kūn dì sān rén　　In English (as in Mandarin) we count things with cardinal numbers used as modifier: 12 eggs. But in English (as in Mandarin) there exists an additional pattern used for inventories: eggs, one dozen. Classical Chinese usually enumerates in this "inventory" pattern.

相 xiāng　　When two or more members of a plural subject do something to each other, it is said in Classical Chinese that they mutually do it, using adverb 相xiāng "mutually". A plural object of the action (expressed in English as each other) is implied but unstated. However, as we will see later, sometimes 相 xiāng has to be read as "together".

而 ér and 以 yǐ　　In lesson 2 and attached grammar note we saw而 ér as a conjunction that joins two verbs or verbal constructions to each other, with the meaning "and" or "and thus". The empty word 以 yǐ can also serve as a conjunction joining verbs or verbal constructions, but with the distinctive meaning "in order to". Where shì lěi ér shǒu zhū 釋耒而守株 meant "abandon the plow and guard the stump", 釋耒以守株 shì lěi yǐ shǒu zhū would have the slightly different sense "abandon the plow in order to guard the stump." In Mandarin, where one verbal construction follows another the second may express the purpose of the action named in the first: 到城裡去買東西 dào chéng lǐ qù mǎi dōngxi "go downtown to buy things." Classical Chinese often inserts 以 yǐ between constructions thus related. Obviously this usage of 以 yǐ, which precedes the second of two verbal constructions, differs from 以 yǐ used in lesson 1 as itself the verb in the first of two verbal constructions.

是 shì, 非 fēi as stative or adjective verbs. In Western languages nouns are modified by adjectives, which are in themselves often noun-like. In some languages adjectives are inflected like nouns and agree with them in number and gender. They form a predicate with the verb "to be" just as nouns do. In Classical Chinese (and Mandarin) words which translate English adjectives are not noun-like, but rather a kind of verb, that is the stative (or adjectival) verb. Thus 黃huáng (lesson 12) means "to be brown or yellow" and 正zhèng (lesson 14) means "to be upright, proper". Since these monosyllabics are themselves verbs, including a sense element which we would render "to be", no additional verb "to be" is required (or allowable) in order to form a predicate. Thus, Analects 12. 17L 孰敢不正 shú gǎn bú zhèng "who would dare to be not upright" (Note that 正zhèng is modified by 不 bù; the adverb which negates verbs). In lesson 4 是 shì means "to be right", 非 fēi "to be wrong". 全 quán can be either a stative verb "to be

[something] complete" or a transitive verb "to preserve completes". In lesson 4 it can be read either as the stative verb (predicate), or as the transitive verb without object and thus passive.

於yú **焉** yān   **於**yú as A.C. Graham defines it is a "pre-nominal preposition, variously translatable: 'to, in, from' (according to direction implicit in the verb), 'by' (before agent), 'than' (in comparison)."[1] In this use it introduces a noun complement following the verb: **徙於齊** xǐ yú Qí "move to Qi", **死於宋** sǐ yú Sòng, "die in Song" **梟大於鳩** xiāo dà yú jiū "the owl is bigger than the dove." **焉**yān at the end of a sentence (lesson 3) is a contraction of **於** yú followed by some unknown word pronounced "ān" and meaning **之** zhī, "him, her it, them" – thus "in it, there", or in other contexts "to her," "from him", "than it" etc. Note that this expression completely supplants **於之** yú zhī, which never occurs.

1 "Being in Classical Chinese," in John W. M. Verhaar, ed., The verb 'Be' and its Synonyms: Philosophical and Grammatical Studies, Vol. 1 (Dordrecht 1967), p.39.

6.

LESSON 5-楊布

楊布 （《列子》）

yáng bù (liè zǐ)

楊朱之弟曰布。衣素衣而出，天雨解素衣，衣緇衣而反。其狗不知，迎而吠之。楊布怒將撲之，楊朱曰："子無撲矣！子亦猶是也。嚮者，使汝狗白而往，黑而來，豈能無怪哉？"

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=343#audio-343-1

杨朱之弟曰布。衣素衣而出，天雨解素衣，衣缁衣而反。其狗不知，迎而吠之。杨布怒将扑之，杨朱曰："子无扑矣！子亦犹是也。向者，使汝狗白而往，黑而来，岂能无怪哉？"

Lesson 5 vocabulary

楊(杨)布	Yáng Bù	
楊(杨)朱	Yáng Zhū	**楊朱** was a hedonist philosopher of the warring states period. No work by him survives, though some of his ideas survive in the Daoist work *Zhuangzi* **莊子**. He was attacked and parodied by Mencius as well.
曰	yüē	to be called
衣	yī	to wear
素	sù	plain, undyed silk
出	chū	to go out
天	tiān	sky, heaven
雨	yǔ	rain
天雨	tiān yǔ	to rain
解	jiě	to remove
緇 (缁)	zī	black silk
反	fǎn	to return
狗	gǒu	dog
知	zhī	to know
迎	yíng	to go to meet
吠	fèi	to bark at
怒	nù	angry
撲	pū	to beat
無(无)	wú	don't [c.f. **毋**; **勿**]
亦	yì	also
猶 (犹)	yóu	like
是	shì	this
也	yě	[a particle] often used at the end of a sentence, expressing assertion , or equality (A = B).
嚮(向)者	xiàng zhě	previously, a short time ago
使	shǐ	supposing, if
汝	rǔ	you
白	bái	white
往	wǎng	to go, to go to

黑	hēi	black
來 (来)	lái	to come
豈 (岂)	qǐ	how? [rhetorical, surely not]
無(无)	wú	not have [opposite of 有]
怪	guài	strange; surprise
哉	zāi	[a final particle, an emphatic]

Commentary on Lesson 5:

1.1: 無 is normally used as a negative equivalent to 有 (it thus means "does not have" or "there is not"). However, here it is being used as a replacement for another character, 毋 wú which is the negative imperative "do not". The replacement of homophonic characters for each other is fairly common in classical Chinese. The more typical meaning of無 can be seen in the last sentence of this selection.

The use of the particle 矣 here is not to emphasize the completion of an action, but rather to give strength to the speaker's command.

1.2: 也, like矣, is a particle found most often at the end of sentences. It is often used in arguments to emphasize a statement that is universally true independent of specific events in time. 也 is also used to link two things in the manner of an "equals sign"; the only difference is that it always comes after the two things. For example, 欲金者, 耕者也 "the person who wanted gold was a plowman."

豈 means "how," though it generally has a rhetorical meaning that does not anticipate an answer – as when we say to someone, for example, "how can you drive a truck if you've never driven a car?" (i.e., you can't do it). A sentence with 豈 often ends with the sentence-ending particle 哉, which gives the force of an exclamation. Literally豈能無怪哉 reads, "how could you not have a surprise?!" i.e., "wouldn't you be surprised?"

Grammar Note 4

We have observed that Chinese word order resembles English word order. This makes Classical

Chinese easier to understand and translate, up to a point. But of course the sentence structures of the two languages aren't identical, and to avoid mistakes it is especially important to keep aware of the differences.

We say that English declarative sentences include (usually in that order) a subject and a predicate; the predicate includes a verb and (where the verb is transitive) usually an object.

Intransitive:	Dogs	bark.	
Transitive:	Man	bites	dog.
		VERB	*OBJECT*
	SUBJECT	*PREDICATE*	

Many Chinese sentences look very similar:

intransitive:

齊人	衣冠
Qí rén	yì guan
The man of Qi	Dresses.

天	雨
tiān	yù
The skies	rained.

transitive:

梟	逢	鳩
xiāo	féng	jiū
Owl	meets	dove.

兔	折	頸
tù	zhé	jǐng
Hare	breaks	neck.

Clearly in word order Classical Chinese and English are closer to each other than they are to other languages with freer word order or languages that for example tend to put the verb last, like German and Japanese. In spite of these similarities between Classical Chinese and English the languages do differ in pervasive underlying ways which we discuss later, with more examples before us. Here we will limit ourselves to some particularly troublesome differences.

1. Classical Chinese can omit subject (-subjects are supplied below in square brackets):

猶	惡	子	之	聲
yóu	wù	zǐ	zhī	shēng

[people] will still hate your sound.

取	金	之	時,	不	見	人,	徒	見	金。
qǔ	jīn	zhī	shí,	bù	jiàn	rén,	tú	jiàn	jīn。

When [I] took the gold,   [I] didn't see the people,   [I] just saw the gold.

From the viewpoint of Anglophone readers, this is hardly troublesome where (just as it can in English) one subject serves for a sequence of predicates.

兔	走	觸	株,	折	頸	而	死
tù	zǒu	chù	zhū,	zhé	jǐng	ér	sǐ

The hare ran, [he] bumped into stump, [he] broke neck, and [he] died.

Confusion arises where the unnamed subject of a later predicate differs from the named or unnamed subject of an earlier predicate.

子	能	更	鳴	可	矣;	不	能	更	鳴,	東	徙,	猶	惡	子	之	聲。
zǐ	néng	gēng	míng,	kě	yǐ;	bù	néng	gēng	míng,	dōng	xǐ,	yóu	wù	zǐ	zhī	shēng。

If you can change your cry that will be satisfactory, but if [you] can't, [although you] move to the east, [people] will still hate your sound.

折	頸	而	死,	因	釋	其	耒.
zhé	jǐng	ér	sǐ,	yīn	shì	qí	lěi

[The hare] broke his neck and died; thereupon [the plowman] abandoned his plow.

2. Thoughts which Classical Chinese expresses with a two-part pattern of subject and stative verb, English expresses with subject, verb to be (copula), and predicate adjective, a tripartite pattern similar to subject-verb-object.

Observe these contrasts:

S	SV	S		V	PA
孰	**是**	Which		is	right?
shú	shì				
心	**喜**	[His] heart		is	Happy.
xīn	xǐ				

3. The particle **也** yě, as in **子亦猶是也** zǐ yì yóu shì yě (lesson 5), is an important marker of sentence endings. (It can also set off with a pause certain pre-predicate elements.) For now it will be enough to note the following observation of Harold Shadick:

> The meanings expressed by constructions marked by **也** yě are always concerned with judgments, opinions and attitudes regarding facts, never with the succession of events in time. In this it contrasts with the other common final particle **矣** yǐ which is always concerned with the completion of an action or of a change in a situation.[2]

The particle **耶** yé or **邪** yé at the end of lesson 4 is thought to represent a contraction of **也** yě with the question-particle **乎** hū. **耶** yé and **邪** yé tend to mark alternative questions "which is right, which is wrong?" and also to mark rhetorical questions. This question is presumably not only alternative in form, but also rhetorical, implying the typical answer to rhetorical questions: "none of the above" or "who knows?"

2 Shadick, Harold. *A First Course in Literary Chinese*, Vol. 3. Ithaca: Cornell University Press, 1968. p. 846

7.

LESSON 6 -畫蛇添足

畫蛇添足（《戰國策》）

huà shé tiān zú (Zhàn guó cè)

楚有祠者，賜其舍人卮酒。舍人相謂曰："數人飲之不足，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。乃左手持卮，右手畫蛇曰："吾能為之足！"未成，一人之蛇成，奪取卮曰："蛇固無足。子安能為之足？"遂飲其酒。為蛇足者終亡其酒。

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=344#audio-344-1

楚有祠者，赐其舍人卮酒。舍人相谓曰："数人饮之不足，一人饮之有余。请画地为蛇，先成者饮酒。"一人蛇先成。引酒且饮。乃左手持卮，右手画蛇曰："吾能为之足！"未成，一人之蛇成，夺取卮曰："蛇固无足。子安能为之足？"遂饮其酒。为蛇足者终亡其酒。

Lesson 6 vocabulary

楚	Chǔ	(name of a state)
祠	cí	to sacrifice，to offer sacrifice
賜 (赐)	cì	to give
舍人	shè rén	retainers
卮	zhī	jar
酒	jiǔ	wine, alcohol
謂 (谓)	wèi	to address (someone)
數 (数)	shù	several
飲 (饮)	yǐn	to drink
足	zú	enough
餘 (余)	yú	excess
請 (请)	qǐng	please, let's…
畫 (画)	huà	to draw
地	dì	the ground
為(为)	wéi	to make; to do
蛇	shé	snake
先	xiān	first
成	chéng	to complete
一人…一人	yì rén…yì rén	one man…another
引	yǐn	to draw, to pull
且	qiě	to be about to
乃	nǎi	then; but
左	zuǒ	left
手	shǒu	hand
持	chí	to hold, to take
右	yòu	right
吾	wú	I, we
足	zú	foot
未	wèi	not yet
奪(夺)	duó	to snatch
固	gù	assuredly, in fact

安	ān	how?
遂	suì	then
終 (终)	zhōng	finally, to the end
亡	wáng	to lose
添	tiān	to add

《戰國策(战国策)》 Zhànguó cè

Intrigues (or Schemes) of the Warring States was another (Han Dynasty) compilation of political anecdotes. The subject matter emphasizes the ruthlessness a ruler must employ to maintain power. Many of its fables (like this one and that of lesson 7 were employed by ministers to illustrate political circumstances.

Commentary on lesson 6:

1.1: Aristocrats of early China had many servants and warriors in their employ. They are usually called "retainers" in English translation.

Classical often indicates quantity and measure by preceding the noun of the substance with a measuring noun. Hence, 卮酒 is a "jar of wine."

1.2:Classical will often put two subjects before a verb for emphasis. Such constructs are occasionally referred to as "topic-comment" sentences (if you know Japanese, this is similar to isolating a noun with the particle "wa" は). In the sentence一人蛇先成, both 人 and 蛇 are subjects; the translation is something like "as for one person, his snake was finished first." Classical phrases it like this to put particular emphasis on the person, and to contrast it with the next person mentioned.

1.3: 吾能為之足. Occasionally the verb 為 can take an indirect object indicating the person or thing affected by the action. Literally, the sentence means, "I can make it feet" better translated as "I can give it feet."

Grammar Note 5

There are a number of negative words in Classical Chinese. We have seen several so far in lessons 1-6.

1. **不** bù, "not", is a negative adverb and thus negates verbs or verbal constructions. Conversely, what follows**不** bù is defined by it as verbal:

不能更鳴 bù néng gēng míng

不可復得 bù kě fù dé

不見人 bù jiàn rén

不知   bù zhī

Verbal expressions include stative verbs ("adjectives" or adjectival verbs): **狗不黑** "the dog is not black"; **不黑的狗**, "a non-black dog".

2. Another negative adverb, also common but with a more restricted use, is**未**wèi "not yet" as in **未成** wèi chéng (lesson 6); compare Mandarin **沒** méi and **沒有** méiyǒu.

3. **無** wú is a negative verb, the negative opposite of **有**yǒu "have, there is"; thus it means lack, there is no."

田中有株 tián zhōng yǒu zhū

田中無株 tián zhōng wú zhū

食有魚   shí yǒu yú

食無魚   shí wú yú

無 wú precedes and negates a noun or nominal construction. Conversely, what follows the verb **無** wú is in most cases nominal. For example, **食無魚** shí wú yú.

4. Prohibition: **毋** wú means "don't" and modifies a verb negatively in the sense of pleading against or forbidding an action. In pronunciation it was identical with **無** wú and therefore **無** sometimes stood for **毋** wú, as in **無撲** wúpū (lesson 5). A related words was **勿** wù. Negatives could place the object of a verb in a position preceding the verb. Not that when **無** wú stands for **毋** wú or **勿** wù, it negates a verbal, not a nominal expression. Thus lesson 5 includes **無** wú in both its nominal and verbal uses.

8.

LESSON 7-狐假虎威

狐假虎威（《戰國策》）

hú jiǎ hǔ wēi (Zhànguó cè)

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。

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=345#audio-345-1

虎求百兽而食之，得狐。狐曰：﹁子无敢食我也。天帝使我长百兽。今子食我，是逆天帝命也。 子以我为不信，吾为子先行，子随我后，观百兽之见我而敢不走乎？﹂虎以为然，故遂与之行。兽见之皆走。虎不知兽畏己而走也，以为畏狐也。

Lesson 7 vocabulary

虎	hǔ	tiger
求	qiú	to seek
百	bǎi	hundred / all types of
獸(兽)	shòu	beast, animal
百獸(兽)	bǎi shòu	animals
食	shí	to eat
狐	hú	fox
敢	gǎn	to dare
帝	dì	emperor
天帝	tiān dì	Emperor of Heaven
長(长)	zhǎng	to lead, to preside over [c.f. cháng, long]
今	jīn	today, now
逆	nì	to go against
命	mìng	command, order
以為 (为)	yǐ wéi	to take as [or to take...as]
信	xìn	trustworthy; to trust
為 (为)	wèi	on behalf of
行	xíng	to go, to travel
隨(随)	suí	to follow
後 (后)	hòu	behind
觀(观)	guān	to observe
乎	hū	[an interrogative particle]
然	rán	thus
故	gù	therefore
與(与)	yǔ	to accompany; with
畏	wèi	to fear
己	jǐ	oneself [pronoun object]
假	jiǎ	to borrow, [cf. jià], false
威	wēi	prestige

Commentary on lesson 7:

1.1: For the use of 無 as negative imperative, see note to 1.2 in lesson 5.

1.2: This is a typical use of 也 to state equivalence between two noun phrases. 是 is the first phrase, meaning simply "this."

The phrase 以為 means "to take as," and often means "to consider," "to suppose." It is often implied that such assumptions are incorrect. The two characters can be separated and give two objects, which represent what thing is being speculated about and what is being speculated about it; thus, 以我為不信 "to consider me untrustworthy."

吾為子先行: 為 wèi (fourth tone) is a preposition (sometimes called a "coverb") meaning "for the benefit of"; thus, "I will for your benefit go in front." When 為 is used in this way, it almost always comes before the verb; also note that when the object of the preposition may be assumed, it will be left out. For example, 吾為子先行 "I went ahead for his sake;" but in the context of a narrative, you might see 虎以我為不信, 吾為子先 行 "The tiger thought I was untrustworthy, so I went ahead for [his] sake."

1.3: 觀百獸之見我而敢不走乎. This is a typical classical construction used with verbs of perception, thinking, etc. We use "that" to link such verbs to our observations, e.g., "I see that you are wearing blue today." Classical has no word of "that," so it uses the possessive 之. In such cases, the entire observation becomes a nominal phrase that functions as an object of the verb of observation. In English, the equivalent would be "I see your wearing of blue color today." In the sentence under discussion, there are two implied sentences: the first is 觀百獸 "[You] observe the various animals" ("observe" here is imperative); the second sentence is 百獸見我而敢不走 "The various animals see me and dare to not run" (in English, we would say "do not dare to run"). Since 乎 at the end of a sentence indicates a question, the second sentence really means "Do the various animals se me and do not dare to run?" Since all of this second sentence is basically the object of the verb 觀, we have here an indirect question: "Observe whether the various animals upon seeing me do not dare to run." (Literally, "Observe the various animals' seeing me and daring to not run or not".) Other examples:

耕者觀我之殺其兔The plowman saw me kill his rabbit.

(Lit. the plowman saw my killing his rabbit.)

無觀其人之先畫蛇乎 Do not observe whether that person drew the snake first or not. (Lit. do not observe that person's first drawing the snake or not.)

Unfortunately, if the meaning is clear enough, the classical writer will often simply drop the 之; so don't depend on this construction for all cases of indirect statements and questions.

與 is often used as a preposition (or coverb) meaning "with"; like : 為 wèi (fourth tone), it almost always comes before the verb.

Grammar Note 6

1. The character 為 has two readings and meanings, both of which occur in lesson 7.

a. **為 wèi** "for, on behalf of" occurs in 為子 wèi zǐ "for you, on your behalf". Functionally equivalent in this usage to an English preposition, it might better be described as a coverb, which, with its object 子 zǐ, forms a secondary verb phrase preceding and modifying the primary verb phrase 先行 xiān xíng. Thus, "on behalf of X, do Y."

b. **為wéi** can be a transitive verb "do, make, regard as." This usage we see in lesson 16: 乃夜為狗 nǎi yè wèi gǒu "then, in the night, acted like a dog." From "do, make" the meaning of 為 wéi extends to senses such as "make like, serve as, play the role of": 為君 wéi jūn, "serve as ruler" 為臣 wéi chén "serve as a minister" which is close to saying "be a ruler, be a minister." Thus為 wéi approaches being a copular verb like English "to be", although A.C. Graham, the great philosopher and logican of Classical Chinese, denies that this or any other Classical Chinese verb quite means "to be" (more on this later). 為 wéi in this sense often occurs with 以 yǐ "take" as in 以 X 為 Y "take X to be Y" or "take it to be [the case that]…" 以為然 yǐ wéi rán means "take it to be thus" (然 rán "thus, so" appears to be a contraction of 如rú or 若 ruò "like" plus an element meaning "it", just as 焉 yān contracts 於 yú "in, at…" with an element 之 zhī, "it". Thus, 以為然 yǐ wéi rán "take it to be like that, take it to be so")

2. Lesson 6 included several constructions that in sense resemble Indo-European passives, such as 一人之蛇成 yī rén zhī shé chéng, "another man's snake was completed." The corresponding "active" form would be 一人成其蛇 yī rén chéng qí shé. Shadick thus states the rule for these constructions:

A transitive verb becomes intransitive when it is preceded by a form that was its object in a previous sentence, or that, in the light of the context, might well have been its object in a

previous sentence. In such cases the verb is naturally translated by an English passive voice construction (pp. 771-772).

Consider these pairs of constructions:

不能更鳴 bù néng gèng míng [if] you can not change your cry.

鳴不能更 míng bù néng gēng the cry can't be changed.

兔折其頸tù zhé qí jǐng the hare breaks its neck.

兔頸折矣tù jǐng zhé yǐ the hare's neck has been broken.

Lesson 2 contained a "passive" with the added idea of *agency:*

身為宋國笑 shēn wéi sòng guó xiào   he himself was laughed at by the [whole] State of Song

9.

LESSON 8- 兩頭蛇

兩頭蛇　（《新序》）

liǎng tóu shé (xīn xù)

孫叔敖為嬰兒之時，出遊，見兩頭蛇，殺而埋之，歸而泣。其母問其故，叔敖
對曰：“聞見兩頭之蛇者死。嚮者吾見之，恐去母而死也。”其母曰：“蛇今安
在？”曰：“恐他人又見，殺而埋之矣。”其母曰：“吾聞有陰德者，天報以
福，汝不死也。”及長為楚令尹，未治而國人信其仁也。

♬ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=346#audio-346-1*

孙叔敖为婴儿之时，出游，见两头蛇，杀而埋之，归而泣。其母问其故，叔敖对曰：
“闻见两头之蛇者死。向者吾见之，恐去母而死也。”其母曰：“蛇今安在？”曰：“恐他
人又见，杀而埋之矣。”其母曰：“吾闻有阴德者，天报以福，汝不死也。”及长为楚令
尹，未治而国人信其仁也。

Lesson 8 vocabulary

孫(孙)叔敖	Sūn Shūáo	[A prime minster of Chu during the warring states period.]
為 (为)	wéi	to be
嬰 (婴)	yīng	baby, infant
嬰兒	yīng ér	child
遊 (游)	yóu	to play
兩 (两)	liǎng	two
頭 (头)	tóu	head
埋	mái	to bury
泣	qì	to weep
母	mǔ	mother
聞 (闻)	wén	to hear
恐	kǒng	to fear
去	qù	to leave [transitive]
他	tuō	other [c.f. modern pron. tā]
又	yòu	again, also, too
陰 (阴)	yīn	secret, hidden
德	dé	virtue
報(报)	bào	to repay
福	fú	good fortune
及	jí	when (the time came that)
長(长)	zhǎng	to grow up
令尹	lìng yǐn	Chief Minister
信	xìn	to believe, to trust in
新	xīn	new
《新序》	Xīn Xù	(a Han Dynasty collection of historical anecdotes)

Commentary to lesson 8

1.1: **為** here has the meaning of "to be," but is always used in cases of temporary condition; thus, since **孫叔敖** was only a boy for a limited time, **為** is appropriate here.

1.2: **聞** often introduces sentences that indicate a general knowledge of rumor or folk-belief. We can translate it as "I have heard that…"

1.3: By far the most common use of **以** is as a preposition (or coverb) meaning "by means of." Like **與** yǔ and **為** wèi (fourth tone), it almost always comes before the verb, unless it is being emphasized. **天以福報** "Heaven repays with good fortune" is the more common structure, but Sun's mother is emphasizing what Heaven repays with. If the object of**以** is clear from the context, it will often be omitted. For example, **其人以株畫蛇** "That person drew a snake with a tree stump" but observe: **其人持株**, **以畫蛇** "That person took a tree stump and drew a snake with it." In such cases, **以** can be confused with its other use as a connective meaning "for the purpose of" thus, this last sentence could also mean, "That person took a tree stump in order to draw a snake."

Grammar Note 7

In Grammar Note 4 we glanced at the question of sentences that end in **也** yě. The readings through Lesson 7 contain five of these sentences, and there are three more in lesson 8. Let's review the first five:

1. **子無敢食我也**	You lack the daring to eat me. (lesson 7)
zǐ wú gǎn shí wǒ yě	

2. **虎不知畏己而走也**	The tiger didn't understand that the animals ran away because they feared [him]self. (lesson 7)
hǔ bùzhī wèi jǐ ér zǒu yě	

3. 以為畏狐也   He took it to be [the case that] they feared the fox (lesson 7)

yǐ wéi wèi hú yě

4. 子亦猶是也   You too are like this (lesson 5).

zǐ yì yóu shì yě

5. 今子食我，是逆天帝命也   Now if you were to eat me, this would be to defy the command of Heaven's emperor (not: this defies...) (lesson 7).

jīn zǐ shí wǒ, shì nì tiān dì mìng yě

A Chinese term for sentences that end in 也 yě is 判斷句 pàn duàn jù "judgmental (or conclusion-drawing) sentence". We may distinguish between such judgmental sentences and the more numerous narrative sentences which cannot take a final也 yě (although, unlike judgmental sentences, they can take a final 矣 yǐ). As Shadick observed, what we are calling judgmental sentences "are always concerned with judgments, opinions and attitudes regarding facts," in contrast to narrative sentences, which concern the succession of events in time (cited in Grammar Note 4). In the judgmental sentences above, numbers 1-4 seem to judge character or motive while number 5 morally judges an act.

Another distinction can be drawn between verbal and nominal sentences. Verbal sentences – most of the sentences we've seen so far in Classical Chinese, and all full English sentences – have a nominal subject and verbal predicate, that is, a predicate with a verb as its irreducible core. Nominal sentences have a nominal subject and nominal predicate; any underlying verbal construction in the predicate is nominalized, either by an " empty word," such as 無 wú 其 qí 之 zhī 者 zhě, or implicitly.

All narrative and some judgmental sentences (such as 1-3 above) are verbal. Many judgmental sentences state equations, either as an identity, like "Cilantro is coriander," or a class membership, like "Cilantro is an herb." But while English sentences rely on the verb "to be" as a link or "copula" between the noun subject and noun complement, the equational or nominal sentences in Classical Chinese simply juxtapose two noun phrases, one subject and one predicate, often (not always) followed by也 yě (but never by 矣 yǐ).

Sentences 4 and 5 are not the most obvious examples of nominal sentences, but we'll have to work with them since they are our only examples so far, and sentence 5 belongs to an important type. The nominal character of the predicates in sentences 4-5 is not obvious because

the verbs in them are not explicitly nominalized, but we can still demonstrate the nominal character of these predicates and show how the nominalization of verbs in them could be made explicit.

Verbal and nominal sentences differ not only in the declarative but also in the interrogative particles which may terminate them, and in the verb for' like' which they may contain, this in verbal sentences being 如 rú or 若 ruò and in nominal sentences 猶 yóu. Sentence 4 is nominal because it contains 猶 yóu. We can make its nominal character explicit by the following expansion:

Subject	Nominal Predicate
子	亦猶是也
zǐ	yì yóu shì yě
You [are]	also *one who is* like this

Sentence 5, or rather the latter part of it, identifies itself as nominal because it belongs to a well-recognized type in which an initial element, which can be itself a verbal sentence, is resumed by a word of nominal value meaning "this" (usually 是 shì or 此 cǐ), which stands as subject taking a nominal predicate (compare "To be or not to be, that is a question"). Sentence 5 can be expanded thus to make clear the nominalization:

Subject	Nominal Predicate
是	逆天帝命也
shì	nì tiān dì mìng yě
this [would be]	defiance of heaven's emperor

A well known passage of parallel construction is:

知	之	為	知	之,	不	知	為	不	知,	是	知	也。
zhī	zhī	wéi	zhī	zhī,	bù	zhī	wéi	bù	zhī,	shì	zhī	yě。

[When you] know it, to recognize that [you] know it [and] [when you] don't know to recognize that [you] don't know, *this* is knowledge / wisdom. (*Analects*, 2.17)

Definitions and other identifications naturally take the form of an equational (nominal) sentence, and will be much more in evidence when you take up philosophical texts or start reading footnotes and dictionary entries in Classical Chinese. You'll find that the subject in these sentences often terminates in the particle 者 zhě followed by a pause less marked than the pause between sentences.

Some examples:

南 冥者天 池 也	The Southern Ocean [is] the pool of heaven (*Zhuangzi*)
Nán míng zhě tiān chí yě	

齊協者, 志怪者也	The *Jest of Qi* is a record of wonders
Qí xié zhě, zhì guài zhě yě	(a Borgesian fanciful learned reference) (*Zhuangzi*)

政者, 正也	To govern is to rectify (*Analects*)
zhèng zhě, zhèng yě	

理娃, 長安昌女也	Li Wa was a courtesan of Chang-an
Lǐ Wá, Chángān chāng nǔ yě	

10.

LESSON 9 -燕人

燕人 （《列子》）

Yānrén （Lièzǐ）

燕人生於燕，長於楚，及老而還本國。過晉國，同行者誑之，指城曰："此燕國之城。"其人愀然變容。指社曰："此若里之社。"乃喟然而嘆。指舍曰："此若先人之廬。"乃涓然而泣。指壟曰："此若先人之冢。"其人哭不自禁。同行者啞然大笑曰："予昔紿若。此晉國耳!"其人大慚。及至燕，真見燕國之城社，真見先人之廬冢，悲心更微。

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=347#audio-347-1*

燕人生于燕，长于楚，及老而还本国。过晋国，同行者诳之，指城曰："此燕国之城。"其人愀然变容。指社曰："此若里之社。"乃喟然而叹。指舍曰："此若先人之庐。"乃涓然而泣。指垄曰："此若先人之冢。"其人哭不自禁。同行者哑然大笑曰："予昔绐若。此晋国耳!"其人大惭。及至燕，真见燕国之城社，真见先人之庐冢，悲心更微。

Lesson 9 vocabulary

燕	Yān	(name of a state)
生	shēng	to be born
老	lǎo	old
還 (还)	huán	to return
本	běn	original
過 (过)	guò	to pass through
晉	Jìn	(name of a state)
誆 (诓)	kuáng	to deceive
指	zhǐ	to point to
城	chéng	city wall
此	cǐ	this, these
愀然	qiǎo rán	sad; sadly
變 (变)	biàn	to change
容	róng	facial expression
社	shè	alter to god of soil
若	ruò	you; your
里	lǐ	village
喟然	kuì rán	deeply (of sigh)
歎(叹)	tàn	to sigh
舍	shè	house, dwelling
先人	xiān rén	ancestors
廬 (庐)	lú	hut
涓然	juān rán	in a stream
壠	lǒng	grave mound
冢	zhǒng	grave mound
哭	kū	to wail, to sob
自	zì	oneself
禁	jìn	to stop (cannot) help
啞(哑)然	è rán	loudly (of laughter); hoarse [c.f. yā mute]
予	yú	I

紿(绐)	dài	to cheat
耳	ěr	simply, only [fusion of the following]
而已	ěr yǐ	simply, only
大	dà	great
慚	cán	to be ashamed
至	zhì	to arrive at, to reach
真	zhēn	really
悲	bēi	sad; sadness
心	xīn	heart; feelings
更	gēng	change; comparatively; instead
微	wēi	small, slight

Commentary on lesson 9:

It may be easier to understand this text if you keep in mind that revisiting one's homeland – especially the burial ground of one's ancestors would be an extremely emotional event for a traditional Chinese person.

1.1: 然 is often used as a suffix to an adjective and means "in an X-manner."

1.2: 耳 is a "fusion word" – a word that replaces two words that appeared together so frequently that they eventually fused in speech and formed a single syllable. Here, 耳 is a fusion of 而已, which means "and that is all" or "and that's that." Translate as the adverb "only."

This text is a good example of how the subject of a verb may change without any explicit indication. Pay careful attention to who says what.

Grammar Note 8

Some caveats (courtesy of Prof. Zeitlin)

1. To the Western student, what is most interesting about Chinese word formation is not

so much what there is of it, since there is so little, but instead what is not there. For example, unlike nouns in English and other European languages, a Chinese noun is not required to carry an overt mark to show whether it is singular or plural, or whether it is the subject or object of a verb. Nor does a Chinese verb indicate person, tense, mood, etc. The meanings expressed by obligatory endings on nouns and verbs in the extraordinary complicated morphological systems of such languages as Latin and Greek are in Chinese optionally, indeed rarely, expressed by an occasional pronoun, adjective, or an adverb. When it is said that Chinese has no grammar, what is meant is that Chinese lacks this sort of noun or verb morphology. This lack of a developed morphology is one of the reasons why the definition of parts of speech is difficult in Chinese ... .Instead, Chinese grammar is easier to describe in terms of the meaning of words and in terms of their syntax.[1]

2. [One might] assume that having first studied some textbooks and then having read around in Ancient Chinese literature one has simply learned Classical Chinese just as one might learn Classical Greek by studying standard Greek or Latin grammars, assuming that dictionaries equip one quite adequately to read ordinary Greek or Latin texts. Anyone who, for example, is constantly forced to look things up in cribs and commentaries when he reads De bello gallico [Caesar's Gallic Wars] in Latin will be taken for a raw beginner. Likewise, it is not much of an exaggeration to say that our knowledge of Ancient Chinese is in many respects still at the stage that corresponds to that of the student of Latin who reads De bello gallico with a crib hidden under his desk. It is not just that we do not have an adequate theory of Ancient Chinese grammar (that we could live with). No, half of the time we do not really know for sure what exactly Ancient Chinese sentences mean , even when we feel sure what an Ancient Chinese sentences mean, we are still often uncertain how it comes to mean what apparently it does mean .[2]

3. [The fondness for brevity has remained one of the outstanding characteristics of Classical Chinese.] Words that could presumably be supplied by a thoughtful reader on the basis of context were often left unexpressed, so that the student of Classical Chinese is sometimes led to conclude, despairingly, that even in the later centuries of the language, he is still dealing not with a medium for communication of new ideas but a mnemonic

device for calling to mind old ones. Is it too much to ask that the writer indicate at least the subject of the sentence? he may ask. In the case of Classical Chinese the answer is usually, yes.[3]

[1] H. Stimpson, *55 Tang Poems*, p. 55

[2] C Harbsmeier, *Aspects of Classical Chinese Syntax*, p. 6

[3] B. Watson, *Early Chinese Literature*, p. 12

11.

LESSON 10 -趙簡子舉兵而攻齊

趙簡子舉兵而攻齊 （《説苑》）

Zhàojiǎnzi jǔbīng ér gōngqí （Shuō yuàn)

趙簡子舉兵而攻齊。令軍中有敢諫者罪至死。被甲之士名曰公盧，望見簡子大笑。簡子曰：「子何笑？」對曰：「臣有夙笑。」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。

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赵简子举兵而攻齐。令军中有敢谏者罪至死。被甲之士名曰公卢，望见简子大笑。简子曰：「子何笑？」对曰：「臣有夙笑。」简子曰：「有以解之则可，无以解之则死。」对曰：「当桑之时，臣邻家夫与妻俱之田。见桑中女，因往追之，不能得；还反，其妻怒而去之。臣笑其旷也。」简子曰：「今吾伐国失国。是吾旷也。」于是罢师而归。

Lesson 10 vocabulary

趙(赵)簡(简)子	Zhào Jiǎnzǐ	[Name of a person]
舉 (举)	jǔ	to raise, to mobilize
兵	bīng	troops
攻	gōng	to attack
令	lìng	to command
軍 (军)	jūn	army
諫(谏)	jiàn	to remonstrate, to object
罪	zuì	crime, guilt, punishment
被	pī	to wear
甲	jiǎ	armor
士	shì	officer
公盧(卢)	Gōng Lú	(name of a person)
望	wàng	to view, to gaze at from a distance
臣	chén	I (your servant, first person pronoun, humble)
夙	sù	old, of long standing
笑	xiào	joke
有以	yǒu yǐ	to have the capacity to
解	jiě	to explain
則(则)	zé	[a conjunction]
當 (当)	dāng	at (time)
桑	sāng	the mulberry tree; to harvest mulberry leaves
鄰 (邻)	lín	neighbor; neighboring
家	jiā	family
夫	fū	husband, man
婦(妇)	fù	wife, woman
俱	jù	together
女	nǚ	woman
往	wǎng	to go
追	zhuī	to pursue
妻	qī	wife

曠(旷)	kuàng	single (of man); to be desolate, absent
伐	fá	to attack
失	shī	to lose
於是	yú shì	thereupon
罷 (罢)	bà	to disband; to stop; to give up
師 (师)	shī	army

Commentary to lesson 10:

1.1: **令** takes an indirect statement: "He commanded that..."

1.2: **有以** is best understood as "the means"; "if you have the means to explain it..." It is negated by **無**. The meaning of **無以** is: "if you do not have the means".

Grammar Note 9

1. More about **於** yú: **於** yú: is variably described as a "coverb" and as "to, in, from, than", and this is its common use as an empty word. (It can also be a full verb "to take a position", nominalized to mean "position", as in **王之於國** wáng zhī yú guó "the king's position toward his country").

As an empty word, followed by its noun object, **於** yú commonly forms a coverbal or prepositional phrase which comes *after* the verb: **生於燕，長於楚** shēng yú Yān, zhǎng yú Chǔ "born *in* Yan, grew up *in* Chu" (lesson 9). If you are familiar with Mandarin you may be thinking of **於** yú as equivalent to Mandarin **在** zài "at, on, in". When you are writing in Classical Chinese you must remember that Classical Chinese **於** yú and Mandarin**在** zài, while similar in meaning, are used differently with respect to word order, for **於** yú phrases, as noted *follow* the verb and do not generally precede it, while **在** zài phrases may do either: **他們在家裡玩兒呢** tāmen zài jiā lǐ wánr ne "they are playing at home" (preceding the verb) **住在家裡** zhù zài jiā lǐ (following the verb).

The rule in Classical Chinese that **於** yú phrases following the verb is not, however, without

exception. The exception you will most often see is the expression 於是 yúshì "at this, thereupon", which often begins a sentence, as in the last sentence of lesson 10.

2. Verb of manner. In lesson 9 the expression 愀然 qiǎo rán "sad(ly)", 喟然 kuì rán "deep(ly)", 涓然 juān rán "streaming(ly), and 啞然 è rán "loud(ly)" are all verbs of manner (Shadick, pp. 721-22), a set of verbs especially restricted in function – for example, they can't be negated. Often, as here, they modify another verb to which they may be joined by而 ér, as in 喟然而嘆 "deeply sigh" etc. 然 rán is a common suffix of verbs of manner.

3. As we have seen (Grammar Notes 1, 4), " 而 ér is a conjunction which joins verbs or verb phrases, meaning "and, and thus, and therefore, but". The most common conjunction "and" which joins nouns or noun phrases is 與 yǔ as in 夫與婦 (Lesson 10).

4. Another contraction. A common sentence-final phrase in Classical Chinese is 而已 ér yǐ, literally "and stop" meaning "and there's the end of it, that's all (there is to it), that's it, that's the whole story." The expression而已 ěr yǐ is sometimes contracted to 耳 ěr as in 此晉國耳 cǐ Jìn guó ěr "This is the State of Jin and no other – this is only the State of Jin." Compare the Mandarin sentence-final phrases 罷了 bà le and 就是了 jiù shì le.

Both而已 ér yǐ and its contraction can be followed by 矣 yǐ (cf. the 了 le in the Mandarin expressions just cited). Thus the Classical Chinese expression can take four forms:

而已 *ér yǐ*　　　　　**耳** *ěr*

而已矣 *ér yǐ yǐ*　　　**耳矣** *ěr yǐ*

The verb 已 yǐ "stop" which (in full or contracted form) occurs in all these variants, should potentially be the main verb of the sentence, since it follows the (full or contracted) conjunction. But in fact this phrase had been reduced to an idiomatic tag ending of sentence.

而已 ér yǐ /耳 ěr is an interesting example of an expression which coexisted in uncontracted and contracted forms (just like English will not, won't). The other Classical Chinese contractions we have seen had supplanted the contracted forms they derived from: 耶 yē from 也乎, 焉 yān from 於 yú plus ? an (meaning 之 zhī), 然 rán from 如 rú or 若 ruò, plus the same final; 耶 yē seldom occurs uncontracted, 焉 yān and 然 rán never.

12.

LESSON 11-國有三不祥

國有三不祥

（《晏子春秋》）

guóyǒu sānbù xiáng　Yàn Zǐ chūnqiū

景公出獵，上山見虎，下澤見蛇 。 歸，召晏子而問之曰：「今日 寡人出獵，上山則見虎，下澤則見蛇，殆所謂不祥也?」晏子曰：「國有三不祥，是不與焉。夫有賢而不知，一不祥；知而不用，二不祥；用而不任，三不祥也。 所謂不祥，乃若此者。今上山見虎，虎之室也；下澤見蛇，蛇之穴也。如虎之室，如蛇之穴，而見之，曷為不祥也!」

🎵 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=349#audio-349-1*

景公出猎，上山见虎，下泽见蛇 。 归，召晏子而问之曰：「今日寡人出猎，上山则见虎，下泽则见蛇，殆所谓不祥也?」晏子曰：「国有三不祥，是不与焉。夫有贤而不知，一不祥；知而不用，二不祥；用而不任，三不祥也。 所谓不祥，乃若此者。今上山见虎，虎之室也；下泽见蛇，蛇之穴也。如虎之室，如蛇之穴，而见之，曷为不祥也!」

Lesson 11 vocabulary

齊(齐)景公	Qí Jǐng gōng	Duke Jing of Qi (ruled 547 BC-490 BCE)
獵 (猎)	liè	to hunt
上	shàng	to go up
山	shān	mountain
下	xià	to go down
澤 (泽)	zé	marsh
召	zhào	to summon
晏子	Yàn Zǐ	The Master Yan (Yan Ying 晏嬰)
日	rì	day
今日	jin rì	today
寡	guǎ	few
寡人	guǎ rén	I (of feudal lords)
殆	dài	perhaps, probably, might (not)...
所	suǒ	[a relative pronoun object]
謂 (谓)	wèi	to call
祥	xiáng	lucky
與 (与)	yǔ	to participate; to be among
焉	yān	[a generalized pronoun, indirect object]
夫	fú	Now... [introducing general statement] [c.f. fū]
賢 (贤)	xián	good; worthy ones
一	yī	the first, No. 1
用	yòng	to employ
任	rèn	to give responsibility or trust to
乃	nǎi	only, just
二	èr	two; the second
室	shì	chamber; house
穴	xuè	cave
如	rú	to go to
曷為(为)	hé wéi	why?

《晏子春秋》 Yàn Zǐ chūnqiū

　　晏子 was a political advisor of early China; several centuries after his death, a compilation of his supposed deeds and sayings were collected into the晏子春秋 (*The Annals of Master Yan*). 春秋 means "spring and autumn" and was used as a comprehensive term to mean "the whole year" (much the same way that 昆弟 means "brothers"). By extension, it came to mean "annals," "historical record" (i.e., that which took place throughout the year).

Commentary to lesson 11:

Often political philosophers, especially Confucians, attempted to persuade the rulers they served that the world operated on rational principles and that there was no such thing as magic or occult behavior. This passage is typical in showing Yanzi's attempt to get his ruler focused on matters of statecraft and virtuous administration.

1.1: 公 was one of five titles of feudal nobility used during the Zhou Dynasty it is conventionally translated as "Duke." The others are : 侯 (marquis), 伯 (earl), 子 (viscount), and 男 (baron). However, most titled lords were called "duke" after their deaths as a term of respect.

1.2: 寡人 is a special first-person pronoun used only by rulers.

所 is an important grammatical particle that refers to an undefined object of the verb to which it is attached; it is generally translated as "that which", and the verb that follows it is made passive. Thus, 所謂 means "that which is called". (Other examples: 所畫 "that which is drawn", 所持"that which is taken". The 所 construction often occurs in an XY 也 sentence and is used to emphasize: i.e., 我畫蛇 "I drew a snake," but 我所畫者, 蛇也. "That which I drew was a snake."

1.3: The negative 不 is often used as a prefix to an adjective and has the function of "un-". Thus, 不祥, "unlucky, inauspicious." This can be nominalized, as occurs later in this text: 三不祥 "three unlucky [things]."

We've already seen 焉 as a generalized place-word pronoun meaning "there" (lesson three). It can also replace a general indirect object; in such situations it stands for 於之 and is generally translated as "with it (him, her, them)." Since 與 here is used as a verb, "to be among," leave the "with" out when translating.

Grammar Note 10

1. Conditional sentences and 則 zé. In earlier lessons we saw a number of passages in which one sentence or independent clause followed another, apparently with some connection in meaning, although that connection was inexplicit, i.e. not specified by any conjunction: a typical example of Classical Chinese laconism. Mostly these sentences had to be read as conditional in expositive discourse, with the sense if X, then Y, and as temporal or conditional in narrative discourse:

conditional	consequence
子能更鳴，	**可矣**
zǐ néng gēng míng,	kě yǐ
[IF] you can change your cry	[THEN] it will be okay
數人飲之	**不足**
shù rén yǐn zhī	bùzú
[IF] several people drink it	[THEN] it won't be enough
子以我為不信，	**吾為子先行**
zǐ yǐ wǒ wéi bú xìn,	wú wèi zǐ xiān xíng
[IF] you take me for insincere	[THEN] I'll go first for you
軍中有敢諫者	**罪至死**
jūn zhōng yǒu gǎn jiàn zhě	zuì zhì sǐ

[IF] any one in the army dares remonstrate [THEN] his punishment will go (as far as) death.

In Classical Chinese the conditional relationship isn't *necessarily* inexplicit. It can, for example, be specified by placing the conjunction 則 zé "then" at the beginning of the second clause:

有以解之	**則可**
yǒu yǐ jiě zhī	zé kě
[IF] you've got a way to explain it	**THEN** it will do
無以解之	**則死**
wú yǐ jiě zhī	zé sǐ
[IF] you haven't got a way to explain it,	**THEN** you die

It would be possible to specify the relationship even more strongly with a conjunction opening the first clause, or both clauses:

使汝無以解之   則死

shǐ rǔ wú yǐ jiě zhī   zé sǐ

IF (supposing) you haven't got a way to explain it,   **THEN** you die

Note that where paired conjunctions or like expressions can be used, with senses such as' if ... then', ' when ... then', ' because ... therefore', ' not only ... but also', English rarely omits both expressions except in aphorisms, or catch-phrase such as "waste not". want not. If one of the expressions is to be omitted in English it is normally the second: if at first you don't succeed, try. try again (omitting then). In Classical Chinese one normally omits both, or at least the first; to omit the second, or neither, is more unusual, and, therefore emphatic. Thus in 使汝狗白而往， 黑而來... shǐ rǔ gǒu bái ér wǎng, hēi ér lái... "**IF** your dog were white when it went, black when it returned, [**THEN**]..." 使shǐ draws attention to this unusual condition.

Note also that in narrative discourse, 則 zé is more likely meant temporal rather than conditional:

上山   則見虎

shàng shān   zé jiàn hǔ

[**WHEN**] I went up the mountain   **THEN** I saw the tiger

2. The pronoun 所 suǒ. Classical Chinese has two pronouns used only as objects. These are 之 zhī "him, her, it, them" and 所 suǒ "which, that, whom". Of course, 之 zhī appears in regular object position following the verb,[6] but 所 suǒ always *precedes* the verbs to which it is object. Thus, 謂之不詳 wèi zhī bù xiáng "call it unlucky" becomes 所謂不詳 suǒ wèi bù xiáng "what is called unlucky".

6 except where a negative, or an interrogative pronoun, shift it before the verb.

13.

LESSON 12- 吳王欲伐荊

吳王欲伐荊（《説苑》）

Wú Wáng yù fá jīng (shuō yuàn)

吳王欲伐荊，告其左右曰：" 有敢諫者死。" 舍人有少孺子 者，欲諫不敢，則懷丸操彈，遊於後園，露沾其衣，如是者三旦，吳王曰："子來！何苦沾衣如此？" 對曰：" 園中有樹，其上有蟬，蟬高居悲鳴飲露，不知螳螂在其後也；螳螂委身曲附取蟬，而不知黃雀在其傍也；黃雀延頸欲啄螳螂，而不知彈丸在其下也！此三者皆務欲得其前利，而不顧其後之有患也。" 吳王曰："善哉！" 乃罷其兵。

🎵 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=350#audio-350-1*

吳王欲伐荆，告其左右曰：" 有敢谏者死。" 舍人有少孺子 者，欲谏不敢，则怀丸操弹，游于后园，露沾其衣，如是者三旦，吳王曰："子来！何苦沾衣如此？" 对曰："园中有树，其上有蝉，蝉高居悲鸣饮露，不知螳螂在其后也；螳螂委身曲附取蝉，而不知黄雀在其傍也；黄雀延颈欲啄螳螂，而不知弹丸在其下也！此三者皆务欲得其前利，而不顾其后之有患也。" 吳王曰："善哉！" 乃罢其兵。

Lesson 12 vocabulary

吴	Wú	(name of a state)
王	wáng	King
荆	jīng	(place, here stands for the state of Chu)
告	gào	to tell
左右	zuǒ yòu	courtiers; attendants
少	shào	young [c.f. shao3, few]
孺子	rú zǐ	boy
懷 (怀)	huái	bosom, to put in pocket
丸	wán	pellet
操	cāo	to take; to take in hand
彈(弹)	dàn	slingshot
園 (园)	yuán	garden; park
露	lù	dew
沾	zhān	to wet
如	rú	to be like
何苦	hé kǔ	Why bother, Why trouble?
樹 (树)	shù	tree
上	shàng	top
蟬(蝉)	chán	cicada
高	gāo	high
居	jū	to live, to stay
螳螂	táng láng	mentis
委	wěi	to twist
曲附	qū fù	to crouch
黃	huáng	yellow
黃雀	huáng què	sparrow
傍	páng	side ("傍"通"旁")
延	yán	to stretch
啄	zhuó	to peck
下	xià	below
務 (务)	wù	to concentrate on

前	qián	front
利	lì	profit, advantage
顧(顾)	gù	to look back at; to regard
患	huàn	worry, trouble
善	shàn	good

Commentary on lesson 12:

1.1: **左右**, like **舍人**, is a term for "retainer"; it gets its name from the idea that retainers were stationed to the right and left of their lord. "Courtier" is another typical translation, especially with kings or emperors.

者 is used often to emphasize or point out for singular consideration an action, thing, or person. **舍人有少孺子者** translates as "among his retainers there was a certain boy". In the following line, **者** in the phrase **如是者三旦**, serves to isolate the boy's actions as exceptional.

l.2: Note the use of **也** at the end of each of the boy's sentences; this is a good example of **也** as an explanatory particle.

Grammar Note 11

Topic (**主題** zhǔ tí) and comment (**解釋** jiě shì)

As the linguist (and philosopher) Christoph Harbsmeier observed (see Grammar Note 8), we know a lot less about Classical Chinese grammar than we do, for example, about Latin grammar; and our construing of Classical Chinese sentences is correspondingly shaky.

Traditionally, grammar is the study of language in units of a sentence or less. Some obvious primary questions are: What are the main parts of a sentence? How do they work together? What is it most informative to call them?

In Classical Chinese as in other languages we usually divide the sentence into a *subject* (zhǔ yǔ) and *predicate* (wèi yǔ), and we will continue to use these terms. The trouble (for us) is that

Classical Chinese just does not seem to employ its subject and predicates as we do in Western languages. First, as we've seen (Grammar Note 4) there's an astonishing freedom in Classical Chinese to omit the subject altogether. Second, the subject (if any) and predicate, as such, don't seem to mean what they do in Western languages.

In English we take "actor-action" as the grammatical meaning of subject-predicate (*dog bites man*). Most sentences narrate an action by an actor; those that don't logically reduce to actor-action are nevertheless phrased as if they did:

the man was bitten by the dog

the dog was a mutt

the mutt was rabid

– with the verb "to be", in such sentences, giving a quasi actor-action form to the passive, to expressions that categorize or equate, and to those that impute a quality by means of a predicative adjective. In English, every sentence (excepting those that provide casual answers to questions, etc.) has a subject; if necessary, in the absence of a logical subject, a dummy subject is provided, as in "it's raining" or "it' s an odd fact". Grammatically if not logically, every subject acts, i.e. is the source, not the receiver of an action. It is this grammatical, as distinct from logical or psychological, uniformity that allows us in English to define subject-predicate as ' actor-action'.

In Classical Chinese it is of course possible too that a subject and predicate carry the meaning , actor-action':

梟 逢 鳩	owl meet dove
xiāo féng jiū	
虎 求 百 獸	tiger seek all kinds of animals
hǔ qiú bǎi shòu	

and in simple narratives such as we have been reading, many sentences are of this type. Others, however, are not. Certainly sentences which aren't logically the narration of an action are under constraint to appear as if they were, adopting the form of a merely " grammatical action";[1] nor does Classical Chinese possess a true copula (like English "to be" or Mandarin 是 shì) that would help realize this. The subject may be either the actor or receiver of an action, if indeed it is involved in an action at all. It may be the first term of an equation, stated by mere juxtaposition, without a verb *to be*:

南冥者天池也	The Southern Ocean [is] the pool of heaven.
Nán míng zhě tiān chí yě	

noun, the subject may be a verb, or an entire independent clause, equivalent to a sentence, incorporating its own subject and predicate. As for predicates, they exhibit the same variety of forms as do subjects. Subjects and predicates are nevertheless definable entities in Classical Chinese. We define them as meaning, not actor and action, but TOPIC and COMMENT. The topic (if any) supplies us, for orientation, with some bit of old information or context; when this starting-point is unneeded it may be omitted. To this old information the comment adds new information.Let's look at some of variety of topics and comments we've seen so far:

	SUBJECT	PREDICATE
	(semantically, the topic)	(semantically, the comment)
actor-action:		
	其狗	**吠之** (lesson 5)
	qí gǒu	fèi zhī
	His dog	barked [at] him
	actor	*action (verb-object)*
acted-upon-action:		
	杨朱之弟	**日布**
	Yáng Zhū zhī dì	yuē Bù
	Yang Zhu's younger brother	was called Bu
	receiver of action	*action (verb-object)*
equation:		
	子攫人之金	**何** (lesson 3)
	Zǐ jué rén zhī jīn	hé
	Your snatching people's gold IS	what (= why)
	sentence	*interrogative pronoun*
temporal subject:		
	清旦	**衣冠而之市** (lesson 4)
	Qīng dàn	yì guàn ěr zhī shì
	At dawn	[he] clothed and capped himself and went to market
	time expression	
	天雨,	**解素衣** (lesson 4)
	Tiān yù	jiě sù yī
	[When] sky rained	[he] took off his plain silk clothes
	time expression (sentence)	

NOTE: in the above two sentences the predicate is itself a sentence including subject (unnamed) and predicate.

We'll look at more kinds of topic-comment relations in the next Grammar Note.

[1] Chao, *A Grammar of Spoken Chinese*, p. 70

14.

LESSON 13 - 晏子

晏子 （《晏子春秋》）

Yàn Zǐ (Yàn Zǐ chūnqiū)

景公問太卜曰："汝之道何能？"對曰："臣能動地。"公召晏子而告之曰："寡人問太卜曰：'汝之道何能？'對曰：'能動地'。 地可動乎？"晏子默然不對，出，見太卜曰："昔吾見鉤星在四心之閒，地其動乎？"太卜曰："然。"晏子曰："吾言之，恐子之死也；默然不對，恐君之惶也。子言，君臣俱得焉。忠于君者，豈必傷人哉！"晏子出，太卜走入見公，曰："臣非能動地，地固將動也。"陳子陽聞之，曰："晏子默而不對者，不欲太卜之死也；往見太卜者，恐君之惑也。晏子，仁人也，可謂忠上而惠下也。"

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=351#audio-351-1*

景公问太卜曰："汝之道何能？"对曰："臣能动地。"公召晏子而告之曰："寡人问太卜曰：'汝之道何能？'对曰：'能动地'。 地可动乎？"晏子默然不对，出，见太卜曰："昔吾见钩星在四心之间，地其动乎？"太卜曰："然。"晏子曰："吾言之，恐子之死也；默然不对，恐君之惶也。子言，君臣俱得焉。忠于君者，岂必伤人哉！"晏子出，太卜走入见公，曰："臣非能动地，地固将动也。"陈子阳闻之，曰："晏子默而不对者，不欲太卜之死也；往见太卜者，恐君之惑也。晏子，仁人也，可谓忠上而惠下也。"

Lesson 13 Vocabulary

太卜	tài bǔ	Grand Diviner
動(动)	dòng	to move, to shake
默	mò	silent
默然	mò rán	to be silent，silently
昔	xī	last night
鉤 (钩)	gōu	Sickle (star)
星	xīng	star
四心	sì xīn	Four Hearts (a constellation) ancient belief that confluence of stars causes earthquakes
其	qí	[a modal particle]
然	rán	to be thus; it is so, yes
言	yán	to say
君	jūn	lord, ruler
惶	huáng	to be terrified, to be frightened
臣	chén	official, minister
得	dé	to be satisfied
忠	zhōng	loyal
于	yú	in, at, to [equivalent to 於]
必	bì	must, necessarily, definitely
傷(伤)	shāng	to hurt, to harm
入	rù	to enter
見	jiàn	to have audience with, to give audience to
陳(陈)子陽 (阳)	Chén Zǐyáng	
惠	huì	to be kind, gracious to
惑	huò	to be deluded, confused
上	shàng	superiors; the ruler
下	xià	inferiors

Commentary to lesson 13:

This passage may seem confusing without some knowledge of the nature of Confucian rationalism. In lesson 11, we saw that a minister was trying to persuade his lord to ignore folk-beliefs and superstitions. Here again, Yanzi is concerned over the harm that may come to the state through the ruler's gullibility. Confucians attributed natural disasters – earthquakes, floods, etc. – to the rational operations of the cosmos, in particular the influence of the conjunction of stars and other astrological phenomena. Thought this may seem superstitious to us, it was actually an attempt to find an explanation for the way the world works and to discount the influence of personal agents (demons or sorcerers) over the natural order. The Diviner in this passage knows from the stars that an earthquake will occur; he uses this knowledge to persuade the ruler that he can cause the earthquake himself through his 道 (here, something like "magical arts").

1.1: This use of 其 here is hard to define; linguists differ in explaining it. Dawson translates it simply as an auxiliary verb meaning "should" or "will"; Shadick explains it as follows: "Giving an imperative or optative mood to the sentence: 'May you…'; intensifying an exclamatory sentence: 'doubtless, in fact, indeed, simply, only, almost'; adding to the rhetorical force of a question to which now answer is possible, and calling for an English auxiliary verb 'could', 'should', etc. in the translation; giving a presumptive force to a question that calls for a 'yes' or 'no' answer." As you can see, it can mean practically anything. Most probably its use here falls in with Shadick's last suggestion; 地其動乎 means something like "the earth will move, won't it?"

1.2: Keep in mind that 人 can often be translated as "others."

1.3: Another use of 者. Here it is part of a construction: "…者…也", in which the second phrase explains the first. The translation is usually "the reason why…is because…" There is a more explicit version of this pattern as well: "所以…者, 以…也."

Grammar Note 12

1. In Grammar Note 11 we look at some uses of subjects (semantically: topics) and predicates (semantically: comments). These included topic-comment as actor-action. Note that we're treating actor-action simply as one type, although a frequent type, of

topic-comment, and not as a category distinct from topic-comment. We also look at a sentence in which the topic and comment formed two sides of an equation; and sentences in which the' old information' supplied by the topic was simply a setting in time.

Another topic-comment use makes the topic condition, the comment a consequence of the condition (' if-then'). We reviewed several such constructions in Grammar Note 10, for example:

數人飲之	不足
shù rén yǐn zhī	bùzú
[IF] several people drink it	[THEN] it won't be enough

One reason for grouping these various sentences together under the broad headings of' topic' and' comment' is that if we think of all these uses we have encountered- actor and action, condition and consequence, etc. — as variants of major categories topic and comment, it should help us to deal less stressfully with the ambiguities of Classical Chinese structure. What we need to grasp is the character of actor-action, etc. as variably distinct, and sometimes instinct types of topic and comment.

Take for instance the sentence:

有陰德者，	天報之以福 (lesson 8)
yǒu yīn dé zhě	tiān bào zhī yǐ fú

which we can translate as:

[If] there is one of hidden virtue [then] heaven will reward him with good fortune.

but couldn't we equally well have translated the conditional part of this sentence as a temporal part? e.g.:

[When] there is one of hidden virtue..

In fact, our choice between the conditional and temporal interpretation of this sentence depends on (a) our arbitrary choice of English translation-' if or' when'; or (b) upon our equally arbitrary expansion of Chinese text:

若有陰德者   *if* there is one...

ruò yǒu yīn dé zhě

有陰德者之時 *when* there is one...

yǒu yīn dé zhě zhī shí

In other words, the way we categorize Classical Chinese sentences may be an artifact of the English-speaker's translation process. Choices compulsory in English, such as between, "if" and "when," may not be compulsory in Classical Chinese; for while possible in Classical Chinese, as in the expansions proposed above, to write an unambiguously conditional or an unambiguously temporal topic (involving a choice between and 若 ruò and 之時 zhī shí), it is also possible to write a sort of generic topic (as in the original sentence from Lesson 8) in which the ambiguity remains perfectly happily unresolved. Learning Classical Chinese, like learning about life, means learning to live with ambiguity, at least from time to time. All languages are ambiguous in some degree. If it were not, communication would be hopelessly constricted. At the end of the day and in the aggregate, Classical Chinese may or may not be more ambiguous than English. But it does possess something English (relatively speaking) lacks: the freedom of variable ambiguity, seen also in the lack of compulsory singular or plural number, etc. Compared to English, Classical Chinese is relatively at liberty to be *only* as unambiguous as the occasion demands. Where it isn't logically necessary to choose between conditional and temporal reference, Classical Chinese doesn't make it grammatically necessary. Often the relation between topic and comment is extremely sketchy, as in:

如是者   三旦

rú shì zhě sān dàn

[its being] like that [was for] three dawns (lesson 12)

An interesting case is presented by a kind of judgmental sentence in (see Grammar Note 7) which as a whole is made a comment related often in an extremely loose way to preceding topic, such as:

1. 今[公]上山見虎,   虎之室也

 jīn [gōng] shàng shān jiàn hǔ,   hǔ zhī shì yě

 now [as for] your climbing the mountain and seeing a tiger, [that was a case of its being] the tiger's home

Lesson 13 presents two similar sentences:

2. **吾言之，恐子之死也**

    wú yán zhī,   kǒng zǐ sǐ zhī yě

3. **默然不對，恐君之惶也**

    mè rán bú duì,   kǒng jūn zhī huáng yě.

In sentences 1 and 3 the topic accords with fact, as the Duke did climb the mountain and **晏子** yànzǐ did keep silent. This suggests the English translations, "*When* you climb the mountain," and "*When* I kept silent".   In sentence 2, the topic states (in English terms) a contrary-to-fact condition: "If I had spoken about it." But the Classical Chinese wording in no way reflects this distinction between "if" and "when".

Some writers restrict the term" topic" to the relatively uncommon case of initial element in the sentence which appear to be predicates, or parts of predicates, transposed to initial position for emphasis. We'll deal with instances of such constructions as they come up, treating them as just one among the several (more or less ill defined) kinds of topic.

Note again that many topics, and many comments, are units (" independent clauses") which could stand themselves as sentences. As such, each topic or comment is itself divisible into a comment and, preceding it, an explicit or implicit topic.

2. Note that Lesson 13 contains, in its last two lines, four particularly clear instances of the equational sentence, the first three using the most explicit form X **者** zhě Y **也** yě. Apparently of the same kind is this sentence of Lesson 12:

此三者皆務欲得其前利,	而不顧其後之有患也
cǐ sān zhě jié wù yù dé qí qián lì,	ér bú gù qí hòu zhī yǒu huàn yě
These three are all [instances of] concentrating upon the desire for a profit immediately before one,	and disregarding troubles [that are coming] after

3. **其** qí in the construction **地其動乎** dì qí dòng hū is not the same word as the homophonous **其** qí "his, her, its their". Rather, it is the so-called "modal" qí related to **豈** qǐ，with which it is sometimes interchangeable. Modal qí gives a sentence some sense other than declarative, exclamation, or (as here) makes a question rhetorical.

4. 非 fēi, as we have seen in lesson 4, can mean "wrong" as opposed to 是 shì "right". The most common use of 非 fēi is quite different, as a negative before nouns or noun phrases which denies an equation (we haven't seen examples of this yet). Here we have a third kind of 非 fēi which comes before verbs and negates a verb phrase in a special sense: "it's not that…" or "it isn't as if…". [1]

[1] On this construction see Christoph Harbsmeier, Aspects of Classical Chinese Syntax (London and Malmo, 1981), pp. 19-24.

15.

LESSON 14 - 魏節乳母

魏節乳母（《列女傳》）

Wèi Jié rǔmǔ （liè nǚ zhuàn ）

魏節乳母者，魏公子之乳母也。秦攻魏破之，殺魏王瑕，誅諸公子，而一公子不得，令魏國曰：“得公子者，賜金千鎰，匿之者罪至夷。”節乳母與公子俱逃，魏之故臣見乳母而識之曰：“乳母無恙乎？”乳母曰：“嗟乎，吾奈公子何!” 故臣 曰：“今公子安在？ 吾聞秦令曰：有能得公子者賜金千鎰，匿之者罪至夷。乳母倘言之，則可以得千金，知而不言，則昆弟無類矣。”乳母曰：“吁！吾不 知公子之處。”故臣曰：“我聞公子與乳母俱逃。”母曰：“吾雖知之，亦終不可以言。”故臣曰：“今魏國已破亡，族已滅，子匿之尚誰為乎？”母吁而言曰：“夫見利而反上者, 逆也；畏死而棄義者，亂也。今持逆亂而以求利，吾不為也。且夫為人養子者，務生之，非為殺之也。豈可以賞而畏誅之故，廢正義而行逆節哉！ 妾不能生而令公子禽也。”遂抱公子逃於深澤之中。故臣以告秦軍。秦軍追見，爭射之。乳母以身為公子蔽，矢著身者數十，與公子俱死。秦王聞之，貴其守忠死義，乃以卿禮葬之，祠以太牢。寵其兄為五大夫，賜金百鎰。

♬ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=352#audio-352-1*

魏节乳母者，魏公子之乳母也。秦攻魏破之，杀魏王瑕，诛诸公子，而一公子不得，令魏国曰：“得公子者，赐金千镒，匿之者罪至夷。”节乳母与公子俱逃，魏之故臣见乳母而识之曰：“乳母无恙乎？”乳母曰：“嗟乎，吾奈公子何!”故臣 曰：“今公子安在？ 吾闻秦令曰：有能得

公子者賜金千鎰，匿之者罪至夷。乳母倘言之，则可以得千金，知而不言，则昆弟无类矣。"
乳母曰："吁！吾不知公子之处。"故臣曰："我闻公子与乳母俱逃。"母曰："吾虽知之，亦终
不可以言。"故臣曰："今魏国已破亡，族已灭，子匿之尚谁为乎？"母吁而言曰："夫见利而
反上者，逆也；畏死而弃义者，乱也。今持逆乱而以求利，吾不为也。且夫为人养子者，务生
之，非为杀之也。岂可以赏而畏诛之故，废正义而行逆节哉！妾不能生而令公子禽也。"遂
抱公子逃于深泽之中。故臣以告秦军。秦军追见，争射之。乳母以身为公子蔽，矢着身者数
十，与公子俱死。秦王闻之，贵其守忠死义，乃以卿礼葬之，祠以太牢。宠其兄为五大夫，赐
金百鎰。

Lesson 14 vocabulary

魏	Wèi	(name of a state)
節(节)	jié	virtuous
乳母	rǔ mǔ	wet nurse
公子	gōng zǐ	prince
秦	Qín	(name of a state)
破	pò	to defeat
魏王瑕	Wèi Wáng Xiá	King Xia of Wei (r. BCE 227-225)
誅	zhū	to execute
諸	zhū	[a noun prefix indicating plural]
千	qiān	thousand
鎰	yì	(measure of weight for gold, 24 ounces)
匿	nì	to conceal, to hide
夷	yí	to eliminate; to put to death along with relatives
逃	táo	to flee
故臣	gù chén	former minister
識	shí	to recognize
恙	yàng	ill health
無恙乎	wú yang hū	How are you?
嗟乎	jiē hū	alas!
奈...何	nài... hé	What to do about...
倘	tǎng	if
類(类)	lèi	kind, species
無類	wú lèi	without kin
吁	xū	alas! to sigh
處	chù	place, whereabouts
雖	suī	even if
雖...亦	suī yì	even if...still
已	yǐ	already
終	zhōng	[to the] end
終不	zhōng bù	never

可以	ké yǐ	possible [with active verb], can
亡	wáng	to be destroyed, to destroy
族	zú	clan
滅	miè	to wipe out
尚	shàng	still
誰	shuí	who?
夫	fú	this, that, these, those [to introduce argument] [c.f. fū]
反	fǎn	to turn against
上	shàng	one's superiors
子	zǐ	child, son
逆	nì	treasonous, rebellious, contrary
棄(弃)	qì	to discard, to abandon
亂	luàn	chaos, disorder
以	yǐ	by means of
且夫	qiě fú	moreover
養	yǎng	to raise, to nourish
生	shēng	to be alive, to keep alive, to live
為	wèi	for the purpose of, for, on behalf of
利	lì	benefit, advantage
賞(赏)	shǎng	reward, approval
以...之故	yǐ...zhī gù	because of, for the sake of
廢 (废)	fèi	to neglect
正	zhèng	upright, proper
行	xíng	to practice
逆節	nì jié	dishonorable conduct, perverse conduct
妾	qiè	(concubine) I (humble, of women
禽	qín	= **擒**, to capture
抱	bào	to hold in arms
深	shēn	deep
以	yǐ	with

爭(争)	zhēng	to compete
射	shè	to shoot at
蔽(芘)	bì	cover
矢	shǐ	arrow
著	zhuó	to hit; to pierce
十	shí	ten
貴(贵)	guì	respected, honored; to respect, to honor, to consider something or someone honorable
守	shǒu	to maintain
卿	qīng	minister
禮(礼)	lǐ	rites
葬	zàng	to bury
太牢	tài láo	Great Offering (pig, sheep and ox)
寵(宠)	chǒng	to favor
兄	xiōng	elder brother
五大夫	wǔ dà fū	(rank)

《列女傳》　　Liè nǚ zhuàn

The 列女傳 (Biographies of Noted Women) is a Han Dynasty collection of biographies of famous women written in simple classical for the moral instruction of young girls. Often girls of wealthy families were allowed to read only insofar as they could read works such as this. Needless to say, the paragons of virtue upheld in these texts are not to modern taste.

Commentary on lesson 14:

1.1: 諸 is a noun prefix indicating a plural; sometimes it has the sense of "the various" as here, "the various princes."

1.2: 奈何 is an emotional phrase that generally is translated as "what to do about..." It generally indicates a quandary, a sense of hopelessness, or an implied failure (i.e., "there's noting that can be done about....") You will have to fiddle a bit usually to come up with a decent translation.

1.3:   Earlier we noted that 可 as an auxiliary verb turned its verb into the passive and was often the equivalent of the "-able" suffix in English. 可以 is active in meaning and is equivalent to the English auxiliary verbs "may" or "can". It can be contrasted with 能, 可以 means that the circumstances are such that a certain action is possible, 能 means that a person is physically capable of performing an action. For example, you may be able to (能) shoot a deer from a thousand paces; but if there are no deer in your forest, you can't (不可以). 可以 is somewhat different from its modern usage in that the modern usage usually indicates permission – (i.e., if the gaming laws permit, you my 可以 shoot deer).

1.4:   雖...亦... is a sentence pattern meaning "Even if...indeed..." 亦 usually means "also", but is often a simple adverb of emphasis.

1.5:   Occasionally classical Chinese inverts two characters for no good reason. Fortunately, the characters almost always invert under the same circumstances. One is in the case of question words. Here, 為誰 "for whose benefit" in inverted to 誰為. Another is the standard question 何以 "why", "how" which, technically speaking, ought to be 以何, "for the purpose of what," "by means of what". In sentences with negatives you will also occasionally see the direct object come before the verb – e.g., 不之殺 "I didn't kill him."

1.6:   Verbs of telling take two objects: the thing told and the person to whom it was told. In such cases, the thing told is often placed before the verb as an object of 以 – literally, "I told him by means of this." Naturally, if the thing told is already know, it will be omitted leaving only the 以. Here we have a very typical phrase 以告秦軍 "he told it to the Qin army."

1.7:   死義 is a typical abbreviated way of saying "die for rightness". A similar abbreviation occurs right after, 卿禮 means "rites (or ceremonies) befitting a person of the rank of minister." Similar verb+object compounds are 死節、死義、and 守忠. The classical reader must be ready to interpret such abbreviated turns of phrase.

Grammar Note 13

More about 以 yǐ. In lesson 4 we saw 以 yǐ as a conjunction "in order to" in the format X 以 Y, X *in order to* Y:

殺 身 以 成 名   kill the self in order to achieve fame

shā shēn yǐ chéng míng

We have also seen**以** yǐ as a coverb "with, using, by means of, because of." Probably most often the phrase introduced by this kind of **以** yǐ comes before the main verb, in what is called the "adjunct" position:

COVERB			MAIN VERB
以	故	東	徙
yǐ	gù	dōng	xǐ
because of	[this] reason	eastward	moved

There are also occasions when **以** yǐ appears after the main verb and the object:

	MAIN VERB		COVERB	
天	報	之	以	福
tiān	bào	zhī	yǐ	fú
heaven	[will] reward	[him]	*with*	good fortune

Although the coverb**以** yǐ is basically transitive, if its object is **之**zhī, then **之**zhī is generally dropped. In lesson 14 we see two examples of this. In both cases the coverb phrase precedes the main verb:

1	而	以	[之]	求
	ér	yǐ	zhī	qiú
	and	*by means of*	[them]	seek...
2	以	[之]	告	
	yǐ	zhī	gào	
	took	[it]	and reported [it to...]	

As we have noted, since **之** zhī usually drops out of such constructions the combination **以之** yǐ zhī is rarely seen. Although understanding this particular kind of ellipsis of **之**zhī is important if we are to read Classical Chinese texts correctly, Shadick's grammar apparently

makes no mention of it. Shadick's work is often useful, but has Harbsmeier reminds us, in the present state of the art there can be no thoroughly reliable work on Classical Chinese grammar. As it happens, Y. R. Chao's book (A Grammar of Spoken Chinese, Berkeley, 1968), which contains much on Classical Chinese as well as Mandarin, is more helpful here. He shows (pp. 333-335) that there are five Classical Chinese coverbs which often drop their objects. Besides **以**yǐ, these are, **為** wèi **因** yīn **從** cóng and **將** jiāng.

Other points about lesson 14:

吾奈公子何? wú nài gōngzǐ hé? Here **奈**nài means "to do something about something". It commonly occurs, as here, in rhetorical questions which imply and answer that nothing very effective *can* be done.

16.

LESSON 15- 漢高祖

漢高祖（《史記》）

Hàn Gāozǔ （shǐ jì）

高祖以亭長，為縣送徒酈山，徒多道亡，自度比至皆亡之。到豐西澤中，止飲。 夜乃解縱所送徒曰：“公等皆去，吾亦從此逝矣！”徒中壯士願從者十餘人。高祖被酒，夜徑澤中，令一人行前。行前者還報曰：“前有大蛇當徑，願還。”高祖醉曰：“壯士行，何畏！”乃前，拔劍擊斬蛇，蛇遂分為兩，徑開。行數里，醉因臥。後人來至蛇所，有一老嫗夜哭。人問何哭，嫗曰：“人殺吾子，故哭之。”人曰：“嫗子何為見殺？”嫗曰：“吾子白帝子也，化為蛇，當道，今為赤帝子斬之，故 哭。”人乃以嫗為不誠，欲笞之。嫗因忽不見。後人至，高祖覺。後人告高祖，高祖乃心獨喜自負。諸從者日益畏之。

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=353#audio-353-1*

高祖以亭长，为县送徒郦山，徒多道亡，自度比至皆亡之。到丰西泽中，止饮。 夜乃解纵所送徒曰：“公等皆去，吾亦从此逝矣！”徒中壮士愿从者十余人。高祖被酒，夜径泽中，令一人行前。行前者还报曰：“前有大蛇当径，愿还。”高祖醉曰：“壮士行，何畏！”乃前，拔剑击斩蛇，蛇遂分为两，径开。行数里，醉因卧。后人来至蛇所，有一老妪夜哭。人问何哭，妪曰：“人杀吾子，故哭之。”人曰：“妪子何为见杀？”妪曰：“吾子白帝子也，化为蛇，当道，今为赤帝子斩之，故 哭。”人乃以妪为不诚，欲笞之。妪因忽不见。后人至，高祖觉。后人告高祖，高祖乃心独喜自负。诸从者日益畏之。

Lesson 15 vocabulary

漢高祖	Hàn Gāozǔ	(Liu Bang, the first Han Emperor, r. BCE 206-195. Gaozu is his posthumous title)
以	yǐ	as, in the capacity of
亭	tíng	(administrative unit of 10 square li, villages)
亭長	tíng zhǎng	head of a ting
縣	xiàn	district
送	sòng	to escort
徒	tú	prisoner, the convict(s)
酈山	lì shān	Mt. Li
多	duō	many
道	dào	road
亡	wáng	to escape
度	duó	to calculate [c.f. dù, to measure]
比	bǐ	by the time that; compare
到	dào	to arrive at
豐 (丰)	Fēng	(name of a place)
西	xī	west
止	zhǐ	to stop
夜	yè	night
解縱	jiě zòng	to release
公	gōng	you (polite)
等	děng	[pronoun and noun suffix indicating plural]
從 (从)	cóng	from
從此	cóng cǐ	from now on, at this point
逝	shì	to depart
壯 (壮)	zhuàng	strong
壯士	zhuàng shì	able-bodied men
願 (愿)	yuàn	to be willing to
從 (从)	cóng	to follow
被酒	bèi jiǔ	under the influence of drink

徑 (径)	jìng	to take a short cut; footpath
前	qián	ahead; to go ahead
報 (报)	bào	to report
當 (当)	dāng	to occupy
願	yuàn	I suggest
醉	zuì	drunk
拔	bá	to draw out
劍 (剑)	jiàn	sword
擊	jī	to strike
斬 (斩)	zhǎn	to behead
分	fēn	to divide
為	wéi	to become
開 (开)	kāi	open
里	lǐ	(measure of distance)
臥 (卧)	wò	to lie down
嫗 (妪)	yù	old woman
見 (见)	jiàn	[verb prefix indicating passive]
化	huà	to change, to transform
赤	chì	red
誠 (诚)	chéng	honest, sincere
欲	yù	to be about to
笞	chī	to flog
忽	hū	suddenly
覺 (觉)	jué	to wake up
獨 (独)	dú	alone
喜	xǐ	happy
負 (负)	fù	to rely on
自負	zì fù	self-confident; self assured; self-possessed
從者	cóng zhě	follower
日	rì	daily, by the day

益	yì	increasingly

《**史記**》　shǐ jì

The **史記** *Historical Records* (aka *Records of the Grand Historian*) is the first comprehensive history of China, written during the second century BCE by Sima Qian **司馬遷**. This passage is taken from the biography of the first emperor of the Han Dynasty; at the time he was a lowly commoner serving in a series of minor posts.

Commentary on lesson 15:

1.1: **以** here means "acting as" and occurs often in giving a person's bureaucratic position. The **為** in this sentence is fourth tone, "for the sake of."

1.2: **酈山** was a hill east of present-day Xian; it was the supposed site of the tomb of the first Qin emperor. Convicts and peasants were frequently conscripted to work on the building of the tomb long before the emperor died.

1.3: **等** is a noun suffix indicating plural; it also occasionally has the meaning of "etc." (as in modern).

1.4: This **為** is redundant because of the **故** of the next phrase: "Now because the son of the red emperor has beheaded him, for that reason I cry."

Grammar Note 14

More but not all about **所** suǒ.

In lesson 3 occurred a noun meaning "place":

鬻金者之所	the gold-seller's place
yù jīn zhě zhī suǒ	

Also in lesson 15 we have　**後人 來至蛇所** hòu rén lái zhì shé suǒ in this sense (cf. Mandarin usage in **廁所** cè suǒ, **研究所** yán jiū suǒ).

Quite different from this – and not identical to any Mandarin usage such as **所以** suǒ yǐ

"therefore" – is 所 suǒ in its more frequent and important function as relative pronoun object, basically meaning "that which, what, (she/he) whom".

This 所 suǒ was implied (but not used overtly) in lesson 2:

而身為宋國 [所] 笑   and he himself was [what] the State of Song laughed at

ér shēn wéi Sòng guó suǒ xiào

In lesson 11 we had:

殆所謂之不祥也   ...perhaps are what are called unlucky and/or what are called unlucky are precisely things like these

dài suǒ wèi zhī bù xiáng yě

We can regard each instance of this construction as a transformation of an underlying sentence:

---

1. 宋 國 笑 之   the State of Song laughed at him

     Sòng guó xiào zhī

     (身為) 宋國 所 笑   (he was) *what* the State of Song laughed at

     shēn wéi Sòng guó suǒ xiào

---

2. [子] 謂 之 不祥   (you) call them unlucky

     zǐ wèi zhī bù xiáng

From simple sentences we can easily fashion further examples of the same kind:

3. **梟 逢 鳩**   owl meets dove

   xiāo féng jiū

  梟 所 逢   *what* the owl meets

   jiū suǒ féng

4. **宋人釋其耒**   the man of Song abandoned his plow

 Sòng rén shì qí lěi

  宋人所 釋   *what* the man of Song abandoned

 Sòng rén suǒ shì

5. **虎求百獸**   the tiger sought the hundred beasts

  hǔ qiú bǎi shòu

  虎所求   *what* the tiger sought

  hǔ suǒ qiú

If you have difficulty with **所** suǒ construction at first, that will be because**所** suǒ DOES SEVERAL THINGS AT ONCE to the sentences in which it appears, and this (for a while) may be confusing:

1. **所** suǒ being itself a pronoun, REPLACES the noun or pronoun object. As in other pronominalization, noun object, being replaced, lose their reference to a particular kind of thing: owl meets dove becomes what the owl meets.
2. **所**suǒ as object-substitute DISPLACES the object from its nominal position after the verb to an typical position before it.
3. **所** suǒ NOM1NALIZES the sentence into which it has introduced, turning it from a sentence into a noun phrase. Owl meets dove is a sentence. What the owl meets is a noun phrase, requiring the addition of a subject or predicate to make it a sentence again.

For example, subjects or predicates can be added as follows:

1. predicate added:

梟 所 逢 鳩 也   what the owl met *was a dove*

 xiāo suǒ féng jiū yě

2. subject added:

虎食其所求之百獸	*the tiger ate* the hundred beasts he sought
hǔ shí qí suǒ qiú zhī bǎi shòu	

17.

LESSON 16 - 雞鳴狗盜

雞鳴狗盜（《史記》）

jī míng gǒu dào （shǐ jì）

齊湣王二十五年復卒使孟嘗君入秦，昭王即以孟嘗君為秦相。 人或說秦昭王日："孟嘗君賢而又齊族也。今相秦，必先齊而後秦，秦其危矣! " 於是秦昭王乃止，囚孟嘗君，謀欲殺之。孟嘗君使人抵昭王幸姬求解。幸姬日："妾願得君狐白裘。" 此時孟嘗君有一狐白裘，直千金，天下無雙，入秦獻之昭王，更無他裘。孟嘗君患之，遍問客，莫能對。最下坐有能為狗盜者，日："臣能得 狐白裘。" 乃夜為狗以入秦宮臧中，取所獻狐白裘至，以獻秦王幸姬。幸姬為言昭王，昭王釋孟嘗君。孟嘗君得出，即馳去，更封傳，變名姓以出關。夜半至函谷 關。秦昭王後悔出孟嘗君，求之已去，即使人馳傳逐之。孟嘗君至關。關法雞鳴而出客，孟嘗君恐追至，客之居下坐者，有能為雞鳴，而雞盡鳴，遂發傳出。出如食 頃，秦追果至關，已後孟嘗君出，乃還。始孟嘗君列此二人於賓客，賓客盡羞之，及孟嘗君有秦難，卒此二人拔之；自是之後，客皆服。

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=354#audio-354-1*

齐愍王二十五年复卒使孟尝君入秦，昭王即以孟尝君为秦相。 人或说秦昭王日："孟尝君贤而又齐族也。今相秦，必先齐而后秦，秦其危矣! " 于是秦昭王乃止，囚孟尝君，谋欲杀之。孟尝君使人抵昭王幸姬求解。幸姬日："妾愿得君狐白裘。" 此时孟尝君有一狐白裘，直千金，

天下无双，入秦献之昭王，更无他裘。孟尝君患之，遍问客，莫能对。最下坐有能为狗盗者，曰："臣能得 狐白裘。"乃夜为狗以入秦宫臧中，取所献狐白裘至，以献秦王幸姬。幸姬为言昭王，昭王释孟尝君。孟尝君得出，即驰去，更封传，变名姓以出关。夜半至函谷 关。秦昭王后悔出孟尝君，求之已去，即使人驰传逐之。孟尝君至关。关法鸡鸣而出客，孟尝君恐追至，客之居下坐者，有能为鸡鸣，而鸡尽鸣，遂发传出。出如食 顷，秦追果至关，已后孟尝君出，乃还。始孟尝君列此二人于宾客，宾客尽羞之，及孟尝君有秦难，卒此二人拔之；自是之后，客皆服。

Lesson 16 vocabulary

齊湣王	Qí Mǐnwáng	King Min of Qi (r. BCE 313-284)
卒	zú	finally
孟嘗君	Mèng Cháng Jūn	Lord of Mengchang (Tian Wen)
入	rù	to enter
昭王	Zhāo Wáng	King Zhao of Qin (r. BCE 306-251)
即	jí	immediately
相	xiàng	minister [c.f. xiang: mutually, to each other]
或	huò	someone
説 (说)	shuì	to persuade [c.f. shuō, theory, explanation]
必	bì	certainly
危	wēi	to be in danger
囚	qiú	to imprison
謀 (谋)	móu	to plan
欲	yù	to intend to
抵	dǐ	to go to
幸	xìng	favorite
姬	jī	concubine
解	jiě	to release
君	jūn	you (respectful)
裘	qiú	fur robe
願	yuàn	to wish
直	zhí	to be worth [c.f. zhi zhí 值]
天下	tiān xià	the world, China
雙 (双)	shuāng	a pair
獻	xiàn	to present
更	gèng	in addition; to change
患	huàn	to worry, to be concerned
遍 (徧)	biàn	everywhere
客	kè	traveler, retainer, protégé
莫	mò	no one
坐	zuò	seat

盜	dào	thief; to steal
為	wéi	to act as, to imitate
宮	gōng	palace
臧	zàng	treasury [c.f. cáng: to hide]
言	yán	to speak to
釋 (释)	shì	to release
馳 (驰)	chí	to hasten
封	fēng	seal
封傳	fēng zhuàn	passport
姓	xìng	surname
關 (关)	guān	customs barrier, pass
夜半	yè bàn	midnight
函谷關	Hán Gǔ Guān	Han Gu Pass
悔	huǐ	to regret
後悔	hòu huǐ	to regret
出	chū	to get out; to let out
馳	chí	to ride
傳	zhuàn	post horse
逐	zhú	to pursue
法	fǎ	rule, law
雞 (鸡)	jī	rooster
客	kè	traveler
居	jū	to occupy
盡	jìn	without exception, exhaustively
發 (发)	fǎ	to open
如	rú	as it were
食頃	shí qǐng	the duration of time it takes to eat a meal
果	guǒ	indeed
始	shǐ	previously
列	liè	to rank
賓客	bīn kè	retainer, protégé

羞	xiū	to be ashamed; to humiliate
難 (难)	nàn	trouble, difficulty
拔	bá	to pull out, to rescue
自	zì	from [c.f. 從]
服	fú	to submit, to accept

Commentary on lesson 16:

Younger sons of feudal rulers were often prominent ministers in their own right, often taking the title of 君 "lord". During the early third century BCE, a number of these lords were particularly famous for their acts of daring-do and their generosity in rewarding their warrior-retainers (the atmosphere was not unlike that found in Japanese samurai movies). The Lord of Mengchang was one such lord; though the younger son of the king of 齊, he travelled through other kingdoms, often hiring out his services. This excerpt comes from the lord's biography in the 史記

1.1: This is a standard way of indicating chronology of events in historical writing: "In the twenty-fifth year of the reign of King Min..." The Lord of Mengchang had previously visited Qin, hence the phrase "again finally." Who sent him is unclear in the narrative.

The verb 以...為 can also refer to making somebody something, literally, "he took the Lord of Mengchang and made him a minister." Probably best translated as "he appointed the Lord of Mengchang minister."

1.2: Another "modal" use of 其' see note to 1.4 in lesson 13 above.

This text is an excellent review of all of the various functions of 以; you might make a list of its appearances and pay careful attention to how it is used in each case.

Grammar Note 15

In Grammar Note 14 we saw, by inserting 所 suǒ we can turn a simple sentence, such as 梟逢 鳩 xiāo féng jiū "owl meets a dove," into a noun parse 梟所逢 xiāo suǒ féng "what owl met." In

Grammar Note 15 we look a little more systematically at some ways of augmenting such phrases and then making them components of new, more elaborate sentences.

1. First, let's note that**梟所逢** xiāo suǒ féng , **虎所求**hǔ suǒ qiú etc. aren't themselves minimal noun phrases. The minimal noun phrase capable of functioning as such in the sentence would be **所逢** suǒ féng "what was met," **所求** suǒ qiú "what was sought." These minimal forms *are always translatable as passive.* An example we've seen was **所謂** suǒ wèi "what is called" in Lesson 11 (twice). It follows that**梟**xiāo placed before **所逢** suǒ féng isn't exactly the actor of an action (as in the underlying sentence**梟逢 鳩** xiāo féng jiū, but something more like the agent of a passive. In other words, we might better translate**梟所逢** xiāo suǒ féng as "what was met *by the owl*" and **虎所求** hǔ suǒ qiú as "what was sought *by the tiger.*"

What we need to catch, here, is a difference of form, not meaning. In meaning , " what the owl met" hardly differs from "what was met by the owl." But the form – the syntax, the way words combine with and replace each other – is different, and the same is true of as actor in the sentence **梟逢 鳩** xiāo féng jiū compared to its use as agent of the passive in the phrase**梟所逢** xiāo suǒ féng. For now you need to recognize and grasp two formal peculiarities of the agent before**所** suǒ:

(1) It is frequently followed by **之** zhī. Thus:

梟之所逢 xiāo zhī suǒ féng	The owl's that-which-was-met (= what was met by the owl)
虎之所求 hǔ zhī suǒ qiú	The tiger's that-which-was-sought (= what was sought by the tiger)

In each case, the meaning is no different from that of the same phrase without the **之** zhī.

(2) In each of the above sentences the agent (and, if present, the **之** zhī which follows it) can be replaced by the *possessive or attributive* pronoun **其** qí "his, her its, their":

其所逢 qí suǒ féng	*his* that-which-was-met (= what was met by him)

and likewise in **其所求** qí suǒ qiú, **其所釋**   qí suǒ shì, etc.

Note that **其** qí can never stand by itself as actor but in these uses is always and only an agent followed by **所** suǒ. The use of attributive**其** qí as agent consists with the use of a noun as agent followed by attributive**之** zhī .

Note also that what precedes**所** suǒ need not be an agent but may be some other sort of subject (topic), for example setting the scene in time or place. Thus besides

秦軍所射之乳母	the wet-nurse who was shot by the Qin army
Qín jūn suǒ shè zhī rǔ mǔ	

we may have

澤中所射之乳母	the wet-nurse who was shot in the marsh
zé zhōng suǒ shè zhī rǔ mǔ	

2. Noun phrases of the kinds mentioned, *followed* by**之** zhī , can in their entirety serve as modifiers. The resulting construction, including the element modified, is still a noun phrase (as it must be, because of the nominalizing **之** zhī). Examples are:

梟所逢之鳩	*the dove* that was met by the owl
xiāo suǒ féng zhī jiū	
其所逢之鳩	*the dove* that was met by it
qí suǒ féng zhī jiū	
虎所求之狐	*the fox* that was sought by the tiger
hǔ suǒ qiú zhī hú	
其所求之狐	*the fox* that was sought by it
qí suǒ qiú zhī hú	

As in any other case, construction like **之鳩**zhī jiū are replaceable with **者** zhě. Thus:

虎所求之狐 becomes **虎所求者** and

其所求之狐 becomes **其所求者**

(Note that there is no meaningful difference between **虎所求者** hǔ suǒ qiú zhě and **虎所求** hǔ suǒ qiú.)

3. Noun phrases with 所 suǒ of the kinds we have considered, preceded or not by an agent or other subject, and followed or not by an element which they modify, can as a whole enter sentence as subject or predicate.

subject:

虎所求之獸, **狐也**   the animal sought by the tiger was the fox

hǔ suǒ qiú zhī shòu, hú yě

predicate:

虎食其所求之獸   the tiger ate *the animals sought by him*

hǔ shí qí suǒ qiú zhī shòu

The above are augmented forms; the minimal forms would be:

所求, **狐也**   what was sought was the fox

suǒ qiú, hú yě

虎食所求   the tiger ate what was sought

hǔ shí suǒ qiú

Grammar Note 16

1. **所以** suǒ yǐ

In modern Chinese**所以** suǒ yǐ means "therefore". This is not a classical usage and it doesn't appear until the Han dynasty or thereafter. The classical equivalents are **是以**shì yǐ or **故** gù.

所以 suǒ yǐ as used in classical texts has quite a different sense, and is best thought of as a

variant of 所 suǒ. The meaning of 所suǒ is "that which". The meaning of 所以 suǒ yǐ is "that *with* which" (the way in which), or "that *for* which" (the reason why).

While 所 suǒ and所以 suǒ yǐ are related, they are not interchangeable, as can be seen from the following pairs:

a. 王 之 所 王, 國 也 wáng zhī suǒ wàng, guó yě	what the king rules is a state
b. 王 之 所以 王, 道 也 wáng zhī suǒ yǐ wàng, dào yě	what the king rules *with* is the Dao
c. 臣所去, 親戚也 chén suǒ qù, qīn qì yě	what we left was our relatives
d. 臣所以去親戚而事君者, 徒慕君之高義也 chén suǒ yǐ qù qīn qì ér shì jūn zhě, tú mù jūn zhī gào yì yě	*the reason why we left our relatives and served you was just that we admired your exalted righteousness*

2. 且 qiě

且庸人尚羞之,況於將相乎 qiě yōng rén shàng xiū zhī, kuàng yú jiàng xiàng hū	Even a common person would find it shameful; how much more [shameful it is]

且 qiě here has the relatively uncommon meaning "even" (cf. modern Chinese 尚且 shàng qiě.)

A parallel sentence occurs in *Mencius* 2B.2:

管仲且不可召, 而況不為管仲者乎? Guǎn Zhòng qiě bú kě zhāo, ěr kuàng bù wéi Guān Zhǒng zhě hū	Even Guan Zhong could not be summoned; how much less someone

18.

SHIJI 81 《史記》-廉頗藺相如列傳

<div align="center">

《廉頗藺相如列傳》

</div>

1. 廉頗者，趙之良將也。趙惠文王十六年，廉頗為趙將伐齊，大破之，取陽晉，拜為上卿，以勇氣聞於諸侯。 藺相如者，趙人也，為趙宦者令繆賢舍人.

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1. 廉颇者，赵之良将也。赵惠文王十六年，廉颇为赵将伐齐，大破之，取阳晋，拜为上卿，以勇气闻于诸侯。 蔺相如者，赵人也，为赵宦者令缪贤舍人。

(81.1)

廉頗	Lián Pō	(name of a person)
趙	Zhào	(name of a state)
良	liáng	good
將	jiàng	general
惠文王	huì wén wáng	King Hui Wen of Zhao (r. from BCE 299 to 266)
年	nián	year
破	pò	to defeat, to destroy
陽晉	yáng jìn	(name of a place)
拜	bài	to ceremoniously appoint
上卿	shàng qīng	high minister
勇氣 (气)	yǒng qì	bravery, brave spirit
聞(闻)	wén	to hear of, to know by reputation
藺相如	Lìn Xiàngrú	
宦	huàn	eunuch
宦者令	huàn zhě lìng	Head of the Eunuchs
繆賢	Miào Xián	
諸侯	zhū hóu	the feudal lords

2. 趙惠文王時，得楚和氏璧。秦昭王聞之，使人遺趙王書，願以十五城請易璧。趙王與大將軍廉頗諸大臣謀： 欲予秦，秦城恐不可得，徒見欺；欲勿予，即患秦兵之來。計未定，求人可使報秦者，未得。宦者令繆賢曰："臣舍人藺相如可使。"王問："何以知之？"對曰： "臣嘗有罪，竊計欲亡走燕，臣舍人相如止臣，曰：'君何以知燕王？'臣語曰：'臣嘗從大王與燕王會境上，燕王私握臣手，曰 "願結友"。以此知之，故欲 往。'相如謂臣曰：'夫趙彊而燕弱，而君幸於趙王，故燕王欲結於君。今君乃亡趙走燕，燕畏趙，其勢必不敢留君，而束君歸趙矣。君不如肉袒伏斧質請罪，則幸 得脫矣。'臣從其計，大王亦幸赦臣。臣竊以為其人勇士，有智謀，宜可使。"於是王召見，問藺相如曰："秦王以十五城請易寡人之璧，可予不？"相如曰： "秦 彊而趙弱，不可不許。"王曰："取吾璧，不予我城，柰何？"相如曰："秦以城求璧而趙不許，曲在趙。趙予璧而秦不予趙城，曲在秦。均之二策，寧許以負秦 曲。"王曰："誰可使者？"相如曰："王必無人，臣願奉璧往使。城入趙而璧留秦；城不入，臣請完璧歸趙。"趙王於是遂遣相如奉璧西入秦。

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2. 赵惠文王时，得楚和氏璧。秦昭王闻之，使人遗赵王书，愿以十五城请易璧。赵王与大将军廉颇诸大臣谋：欲予秦，秦城恐不可得，徒见欺；欲勿予，即患秦兵之来。计未定，求人可使报秦者，未得。宦者令缪贤曰："臣舍人蔺相如可使。"王问："何以知之？"对曰："臣尝有罪，窃计欲亡走燕，臣舍人相如止臣，曰：'君何以知燕王？'臣语曰：'臣尝从大王与燕王会境上，燕王私握臣手，曰"愿结友"。以此知之，故欲 往。'相如谓臣曰：'夫赵强而燕弱，而君幸于赵王，故燕王欲结于君。今君乃亡赵走燕，燕畏赵，其势必不敢留君，而束君归赵矣。君不如肉袒伏斧质请罪，则幸 得脱矣。'臣从其计，大王亦幸赦臣。臣窃以为其人勇士，有智谋，宜可使。"于是王召见，问蔺相如曰："秦王以十五城请易寡人之璧，可予不？"相如曰："秦 强而赵弱，不可不许。"王曰："取吾璧，不予我城，奈何？"相如曰："秦以城求璧而赵不许，曲在赵。赵予璧而秦不予赵城，曲在秦。均之二策，宁许以负秦 曲。"王曰："谁可使者？"相如曰："王必无人，臣愿奉璧往使。城入赵而璧留秦；城不入，臣请完璧归赵。"赵王于是遂遣相如奉璧西入秦。

(81.2)

和氏	Hé Shì	Master He (discoverer of the famous jade)
璧	bì	jade disk
使	shǐ	to send (someone) on a mission / To serve as a messenger
遺	wèi	to present [c.f. yí, to lose]
書	shū	letter
請	qǐng	to beg
易	yì	to exchange
大將軍	dà jiāng jūn	supreme commander
大臣	dà chén	senior minister
予	yǔ	to give
欺	qī	to cheat
勿	wù	don't; not
即 (即)	jí	then [equivalent of 則]
定	dìng	to decide
報 (报)	bào	to reply, to respond, to repay
何以	hé yǐ	how?
嘗 (尝)	cháng	once (in the past)
竊	qiè	I (humble); personally, private
計	jì	to plan
語	yǔ	to tell; to speak
從	zòng cóng	to attend on [c.f. cóng: to follow]
會	huì	to meet (by arrangement)
境	jìng	border, frontier
私	sī	secret; secretly
握	wò	to grasp, to squeeze
結	jié	to join, to tie
友	yǒu	friend
交	jiāo	intercourse
彊	qiáng	strong [alternative form of 強]
弱	ruò	weak

幸	xìng	to favor
乃	nǎi	however
勢	shì	circumstances
其勢	qí shì	under these circumstances
留	liú	to keep
束	shù	to bind
不如	bù rú	it is better to
肉袒	ròu tǎn	with upper body stripped bare
伏斧質	fú fǔ zhì	to submit to executioner's axe
請罪	qǐng zuì	to beg forgiveness for crime
幸	xìng	with luck
脫	tuō	to get off
赦	shè	to pardon
從	cóng	to follow, to carry out
亦	yì	also, indeed [emphatic usage]
智	zhì	wisdom, intelligence
(謀) 谋	móu	resourcefulness
宜	yí	suitable
不	fǒu	or not [u.f. 否]
(許) 许	xǔ	to agree, to permit
奈何	nài hé	what to do about it? [柰nài is alt. form of 奈]
曲	qū	wrongdoing; to blame
均	jūn	to weigh
之	zhī	these; this; it
策	cè	plan
寧 (宁)	nìng	rather
(負) 负	fù	to bear; to cause to bear
必	bì	definitely,
奉	fèng	to take up
完	wán	complete; intact

(歸) 归	guī	to restore
遣	qiǎn	to send

3. 秦王坐章臺見相如，相如奉璧奏秦王。秦王大喜，傳以示美人及左右，左右皆呼萬歲。相如視秦王無意償趙 城，乃前日："璧有瑕，請指示王。"王授璧，相如因持璧卻立，倚柱，怒髮上衝冠，謂秦王日："大王欲得璧，使人發書至趙王，趙王悉召群臣議，皆日ʼ秦貪， 負其彊，以空言求璧，償城恐不可得ʼ。議不欲予秦璧。臣以為布衣之交尚不相欺，況大國乎！且以一璧之故逆彊秦之驩，不可。於是趙王乃齋戒五日，使臣奉璧， 拜送書於庭。何者？ 嚴大國之威以修敬也。今臣至，大王見臣列觀，禮節甚倨；得璧，傳之美人，以戲弄臣。臣觀大王無意償趙王城邑，故臣復取璧。大王必欲急 臣，臣頭今與璧俱碎於柱矣！" 相如持其璧睨柱，欲以擊柱。秦王恐其破璧，乃辭謝固請，召有司案圖，指從此以往十五都予趙。相如度秦王特以詐詳為予趙城，實 不可得，乃謂秦王日："和氏璧，天下所共傳寶也，趙王恐，不敢不獻。趙王送璧時，齋戒五日，今大王亦宜齋戒五日，設九賓於廷，臣乃敢上璧。"秦王度之，終 不可彊奪，遂許齋五日，舍相如廣成傳。相如度秦王雖齋，決負約不償城，乃使其從者衣褐，懷其璧，從徑道亡，歸璧于趙。

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3.秦王坐章台见相如，相如奉璧奏秦王。秦王大喜，传以示美人及左右，左右皆呼万岁。相如视秦王无意偿赵 城，乃前日："璧有瑕，请指示王。"王授璧，相如因持璧却立，倚柱，怒髮上冲冠，谓秦王日："大王欲得璧，使人发书至赵王，赵王悉召群臣议，皆日ʼ秦贪， 负其强，以空言求璧，偿城恐不可得ʼ。议不欲予秦璧。臣以为布衣之交尚不相欺，况大国乎！且以一璧之故逆强秦之欢，不可。于是赵王乃斋戒五日，使臣奉璧， 拜送书于庭。何者？ 严大国之威以修敬也。今臣至，大王见臣列观，礼节甚倨；得璧，传之美人，以戏弄臣。臣观大王无意

偿赵王城邑，故臣复取璧。大王必欲急 臣，臣头今与璧俱碎于柱矣！"相如持其璧睨柱，欲
以击柱。秦王恐其破璧，乃辞谢固请，召有司案图，指从此以往十五都予赵。相如度秦王特以
诈详为予赵城，实 不可得，乃谓秦王曰："和氏璧，天下所共传宝也，赵王恐，不敢不献。赵
王送璧时，斋戒五日，今大王亦宜斋戒五日，设九宾于廷，臣乃敢上璧。"秦王度之，终 不可
强夺，遂许斋五日，舍相如广成传。相如度秦王虽斋，决负约不偿城，乃使其从者衣褐，怀其
璧，从径道亡，归璧于赵。

(81.3)

章臺	Zhāng Tái	(name of pleasure palace)
奏	zòu	to offer to a superior
傳	chuán	to pass on
示	shì	to show
美	měi	beautiful
美人	měi rén	(title of royal concubine)
及	jí	and [between nouns]
呼	hū	to shout
萬	wàn	ten thousand
歲	suì	year of life; year
視	shì	to see
意	yì	intention
償 (偿)	cháng	to give something in exchange; to indemnify
瑕	xiá	flaw
授	shòu	to hand
卻	què	to withdraw
立	lì	to stand, to stop
倚	yǐ	to lean against
柱	zhù	pillar
髮	fà	hair
衝	chōng	to strike against
發書	fā shū	to send a letter
悉	xī	all
群	qún	[noun prefix indicating number]
議	yì	to deliberate
貪	tān	greedy
負	fù	to rely on
空	kōng	empty
言	yán	words
以為	yǐ wéi	to take to be, to consider

章臺　Zhāng Tái　(name of pleasure palace)

布	bù	cloth
布衣	bù yī	commoner
況	kuàng	how much the less (or more)
國	guó	state
且	qiě	moreover; to be about to; and
驩	huān	goodwill, friendship [alt. form of 歡]
齋	zhāi	to fast
戒	jiè	to observe prohibitions
拜	bài	to bow
送	sòng	to offer; to see off
庭	tíng	court
嚴	yán	to solemnify
威	wēi	dignity, majesty
修	xiū	to cultivate, to enhance
敬	jìng	respect
觀	guàn	palace
禮節	lǐ jié	manners, ceremonial forms
甚	shèn	very; extreme
倨	jù	overbearing
戲	xì	to play
戲弄	xì nòng	to make fun of
城邑	chéng yì	towns
急	jí	to press
碎	suì	to smash to bits
睨	nì	to look sideways at
破	pò	to break
辭謝	cí xiè	to apologize
固	gù	earnestly
有司	yǒu sī	the responsible officers
案	àn	desk; to consult
圖	tú	map

以往	yǐ wǎng	(from)…onward
都	dū	city
特	tè	only
詐	zhà	to cheat
詐	zhà	false words
詳為	yáng wéi	to pretend [c.f. *yáng* with *xiáng* details. *yáng*, to pretend, is also written 佯]
實	shí	really
共	gòng	together, commonly
傳	chuán	
寶	bǎo	jewel, treasure
九賓	jiǔ bīn	
上	shàng	to offer to a superior
彊	qiáng	by force
舍	shè	to lodge
廣成	Guǎng chéng	(name of a hostel)
傳舍	chuán shè	(hostel for officials)
決	jué	definitely
負	fù	to repudiate
約	yuē	agreement
褐	hè	coarse clothing
徑道	jìng dào	bypath

4. 秦王齋五日後，乃設九賓禮於廷，引趙使者藺相如。相如至，謂秦王曰："秦自繆公以來二十餘君，未嘗有 堅明約束者也。臣誠恐見欺於王而負趙，故令人持璧歸，閒至趙矣。且秦彊而趙弱，大王遣一介之使至趙，趙立奉璧來。今以秦之彊而先割十五都予趙，趙豈敢留璧而得罪於大王乎？臣知欺大王之罪當誅，臣請就湯鑊，唯大王與群臣孰計議之。"秦王與群臣相視而嘻。左右或欲引相如去，秦王因曰："今殺相如，終不能得璧也，而絕秦趙之驩，不如因而厚遇之，使歸趙，趙王豈以一璧之故欺秦邪！" 卒廷見相如，畢禮而歸之。

> One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=355#audio-355-4

4. 秦王斋五日后，乃设九宾礼于廷，引赵使者蔺相如。相如至，谓秦王曰："秦自缪公以来二十余君，未尝有 坚明约束者也。臣诚恐见欺于王而负赵，故令人持璧归，间至赵矣。且秦强而赵弱，大王遣一介之使至赵，赵立奉璧来。今以秦之强而先割十五都予赵，赵岂敢留璧而得罪于大王乎？臣知欺大王之罪当诛，臣请就汤镬，唯大王与群臣孰计议之。"秦王与群臣相视而嘻。左右或欲引相如去，秦王因曰："今杀相如，终不能得璧也，而绝秦赵之欢，不如因而厚遇之，使归赵，赵王岂以一璧之故欺秦邪！"卒廷见相如，毕礼而归之。

(81.4)

後	hòu	after
設	shè	to set up
引	yǐn	to bring up
繆公	Mù Gōng	Duke Mu of Qin (r. BCE 659-621)
以來	yǐ lái	(from)...up to the present
未嘗	wèi cháng	never in the past, not once
堅	jiān	firm
堅明	jiān míng	to observe strictly
約束	yuē shù	covenant
負	fù	to let down, to betray
間（间）	jiàn	secretly [c.f. xian, idle]
一介	yī jiè	single
立	lì	immediately
以...而		
割	gē	to cut off
得罪於	dé zuì yú	to offend
當	dāng	to deserve
就	jiù	to go to
湯	tāng	boiling water
鑊	huò	pot, cauldron
唯	wéi	(I) suggest, (I) wish
孰	shú	maturely [u.f. 熱]
計議	jì yì	to deliberate
嘻	xī	to grimace (in annoyance or surprise)
絕	jué	to sever
因	yīn	to use (the occasion)
厚	hòu	generously
遇	yù	to treat
畢	bì	to finish, to complete

5. 相如既歸，趙王以為賢大夫使不辱於諸侯，拜相如為上大夫。秦亦不以城予趙，趙亦終不予秦璧。

♬ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=355#audio-355-5*

5. 相如既归，赵王以为贤大夫使不辱于诸侯，拜相如为上大夫。秦亦不以城予赵，赵亦终不予秦璧。

(81.5)

既	jì	after [conjunction]; already
辱	rǔ	to disgrace, to shame
諸侯	zhū hóu	the feudal lords
上大夫	shàng dà fū	high officer

6. 其後秦伐趙，拔石城。明年，復攻趙，殺二萬人。

♬ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=355#audio-355-6*

6. **其后秦伐赵，拔石城。明年，复攻赵，杀二万人。**

(81.6)

拔	bá	to take by force
石城	shíchéng	(name of a place)
明	míng	next
明年	míng nián	the following year

7. **秦王使使者告趙王，欲與王為好會於西河外澠池。趙王畏秦，欲毋行。廉頗、藺相如計曰：“王不行，示趙 弱且怯也。”趙王遂行，相如從。廉頗送至境，與王訣曰：“王行，度道里會遇之禮畢，還，不過三十日。三十日不還，則請立太子為王。以絕秦望。”王許之，遂 與秦王會澠池。秦王飲酒酣，曰：“寡人竊聞趙王好音，請奏瑟。”趙王鼓瑟。秦御史前書曰 “某年月日，秦王與趙王會飲，令趙王鼓瑟”。藺相如前曰：“趙王竊 聞秦王善為秦聲，請奏盆瓴秦王，以相娛樂。”秦王怒，不許。於是相如前進瓴，因跪請秦王。秦王不肯擊瓴。相如曰：“五步之內，相如請得以頸血濺大王矣！”左右欲刃相如，相如張目叱之，左右皆靡。於是秦王不懌，為一擊瓴。相如顧召趙御史書曰 “某年月日，秦王為趙王擊瓴”。 秦之群臣曰：“請以趙十五城為秦王 壽”。 藺相如亦曰：“請以秦之咸陽為趙王壽。”秦王竟酒，終不能加勝於趙。趙亦盛設兵以待秦，秦不敢動。**

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=355#audio-355-7*

7. 秦王使使者告赵王，欲与王为好会于西河外渑池。赵王畏秦，欲毋行。廉颇、蔺相如计曰："王不行，示赵 弱且怯也。"赵王遂行，相如从。廉颇送至境，与王诀曰："王行，度道里会遇之礼毕，还，不过三十日。三十日不还，则请立太子为王。以绝秦望。"王许之，遂 与秦王会渑池。秦王饮酒酣，曰："寡人窃闻赵王好音，请奏瑟。"赵王鼓瑟。秦御史前书曰"某年月日，秦王与赵王会饮，令赵王鼓瑟"。蔺相如前曰："赵王窃 闻秦王善为秦声，请奏盆缻秦王，以相娱乐。"秦王怒，不许。于是相如前进缻，因跪请秦王。秦王不肯击缻。相如曰："五步之内，相如请得以颈血溅大王矣！"左右欲刃相如，相如张目叱之，左右皆靡。于是秦王不怿，为一击缻。相如顾召赵御史书曰"某年月日，秦王为赵王击缻"。 秦之群臣曰："请以赵十五城为秦王 寿"。 蔺相如亦曰："请以秦之咸阳为赵王寿。"秦王竟酒，终不能加胜于赵。赵亦盛设兵以待秦，秦不敢动。

(81.7)

使	shì	emissary [c.f. shǐ]
為好	wéi hào	to establish friendly relations
西河	Xī Hé	West River, i.e. Yellow River
外	wài	outside, beyond
澠池	Miǎn Chí	(name of a place)
毋	wú	don't; not
且	qiě	and [connecting adjectives]
怯	qiè	cowardly
訣	jué	to say farewell
道里	dào lǐ	journey
會遇	huì yù	to meet
過	guò	to exceed
立	lì	to set up, to establish
太子	tài zǐ	Crown Prince
望	wàng	hopes, ambitions
酣	hān	flushed with wine
好	hào	to like, to be fond of, good
音	yīn	music
奏	zòu	to play
瑟	sè	(ancient stringed instrument)
鼓	gǔ	to strum, to play
御史	yù shǐ	official recorder
書	shū	to write
某	mǒu	such-and-such (omitting precise details)
月	yuè	month
善	shàn	to be good at; good
聲	shēng	tunes
奏	zòu	(read as 奉 fèng)
盆	pén	basin, pot
缶	fǒu	earthenware, wine pot

娛樂	yú lè	divert, give pleasure
進	jìn	to present
跪	guì	to kneel
肯	kěn	willing
擊	jī	to strike, to play
步	bù	pace
內	nèi	inside
得	dé	to be able
濺	jiàn	to splash
刃	rèn	to cut down
張	zhāng	(to open wide)
目	mù	eyes
張目	zhāng mù	to glare
叱	chì	to berate; to roar at
靡	mí	to fall back
懌	yì	pleased
一	yī	once; one; the first
壽	shòu	birthday gift; longevity
咸陽	Xián Yang	(Qin Capital)
竟	jìng	to finish
加	jiā	to gain
勝	shèng	victory
盛	shèng	plentiful

8. **既罷歸國，以相如功大，拜為上卿，位在廉頗之右。廉頗曰："我為趙將，有攻城野戰之大功，而藺相如徒以口舌為勞，而位居我上，且相如素賤人，吾羞，不忍為 之下。" 宣言曰：**

"我見相如，必辱之。"相如聞，不肯與會。相如每朝時，常稱病，不欲與廉頗爭列。已而相如出，望見廉頗，相如引車避匿。於是舍人相與諫 曰："臣所以去親戚而事君者，徒慕君之高義也。今君與廉頗同列，廉君宣惡言而君畏匿之，恐懼殊甚，且庸人尚羞之，況於將相乎！臣等不肖，請辭去。"藺相如固止之，曰："公之視廉將軍孰與秦王？"曰："不若也。"相如曰："夫以秦王之威，而相如廷叱之，辱其群臣，相如雖駑，獨畏廉將軍哉？顧吾念之，彊秦之所 以不敢加兵於趙者，徒以吾兩人在也。今兩虎共鬬 ，其勢不俱生。吾所以為此者，以先國家之急而後私讎也。"廉頗聞之，肉袒負荊，因賓客至藺相如門謝罪。曰："鄙賤之人，不知將軍寬之至此也。"卒相與驩，為刎頸之交。

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8. 既罷歸國，以相如功大，拜為上卿，位在廉頗之右。廉頗曰："我为赵将，有攻城野战之大功，而藺相如徒以口舌为劳，而位居我上，且相如素贱人，吾羞，不忍为 之下。"宣言曰："我见相如，必辱之。"相如闻，不肯与会。相如每朝时，常称病，不欲与廉颇争列。已而相如出，望见廉颇，相如引车避匿。于是舍人相与谏 曰："臣所以去亲戚而事君者，徒慕君之高义也。今君与廉颇同列，廉君宣恶言而君畏匿之，恐惧殊甚，且庸人尚羞之，况于将相乎！臣等不肖，请辞去。"藺相如固止之，曰："公之视廉将军孰与秦王？"曰："不若也。"相如曰："夫以秦王之威，而相如廷叱之，辱其群臣，相如虽驽，独畏廉将军哉？顾吾念之，强秦之所 以不敢加兵于赵者，徒以吾两人在也。今两虎共斗 ，其势不俱生。吾所以为此者，以先国家之急而后私仇也。"廉颇闻之，肉袒负荆，因宾客至藺相如门谢罪。曰："鄙贱之人，不知将军宽之至此也。"卒相与欢，为刎颈之交。

(81.8)

罷	bà	to finish
功	gōng	merit
位	wèi	position
野	yě	countryside
戰	zhàn	to fight
口	kǒu	mouth
舌	shé	tongue
勞	láo	achievement; labor
賤	jiàn	base, low
忍	rěn	to bear
宣	xuān	to announce; to put out
每	měi	each; each time
朝	cháo	to go to court
常	cháng	regularly, always
稱	chēng	to claim, to declare
病	bìng	sick
已而	yǐ ér	before long
引	yǐn	to withdraw
避	bì	to avoid
親戚	qīn qi	relatives
事	shì	to serve; affairs
慕	mù	to admire
惡	è	evil [c.f. wù: to hate]
懼（懼）	jù	to fear
殊	shū	very, really; especially
殊甚	shū shèn	extreme
庸	yōng	common, ordinary
尚	shàng	even
不肖	bù xiào	unworthy, unfilial;lit: "unlike [one's forefathers]
辭	cí	to take leave of
孰與	shú yǔ	how does (one) compare with?

不若	bù ruò	not as good as
駑	nú	weak, feeble
獨	dú	how? (rhetorical) alone
顧	gù	but, however
念	niàn	to consider, to be concerned about
以	yǐ	because, on account of
加	jiā	to apply
鬬 (斗)	dòu	to fight
急	jí	urgent; crisis
私	sī	private
讎 （仇）	chóu	vengeance [c.f. 仇 chóu]
負荊	fù jīng	to bear a thornwood rod on one's back (a symbol of contrition)
因	yīn	to go through (by the introduction of)
謝	xiè	to apologize
鄙	bǐ	low, base
寬	kuān	magnanimous
刎	wěn	to cut (throat)

19.

SHIJI 77 - 《史記》-魏公子列傳

魏公子列傳

1. 魏公子無忌者，魏昭王子少子而魏安釐王異母弟也。昭王薨，安釐王即位，封公子為信陵君。是時范睢亡魏 相秦，以怨魏齊故，秦兵圍大梁，破魏華陽下軍，走芒卯。魏王及公子患之。

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1. 魏公子无忌者，魏昭王子少子而魏安厘王异母弟也。昭王薨，安厘王即位，封公子为信陵君。是时范睢亡魏 相秦，以怨魏齐故，秦兵围大梁，破魏华阳下军，走芒卯。魏王及公子患之。

(77.1)

魏無忌	Wèi Wújì	youngest son of King Zhao and step-brother of King An Xi
昭王	Zhāo Wáng	King Zhao (r. 296-277 BCE)
少	shào	youngest
安釐王	Ān Xǐ Wáng	King An Xi (r. 277-243 BCE)
異	yì	different
薨	hōng	to die (of feudal lords)
即位	jí wèi	to ascend the throne
封	fēng	to enfeoff
信陵君	Xìn Líng Jūn	Lord of Xin Ling (in Wei)
范睢	Fàn Jǔ	(see biography in *Shiji* 79)
相	xiàng	to serve as minister
怨	yuàn	to hold a grudge against, to hate
魏齊	Wèi Qí	(minister of Wei. He suspected Fan Ju of spying for Qi, and tortured him. Fan escaped to Qin).
圍	wéi	to besiege
大梁	Dà Liáng	(Capital of Wei. On site of modern Kaifeng. The campaign was in 275 BCE. See *Shiji* 72 for details).
華陽	Huá Yáng	name of a place
下	xià	encamped
走	zǒu	to run, to put to flight
芒卯	Máng Mǎo	(commander of the Wei forces)

2. 公子為人仁而下士，士無賢不肖皆謙而禮交之，不敢以其富貴驕士。 士以此方數千里爭往歸之，致食客三千人。當是時，諸侯以公子賢，多客，不敢加兵謀魏十餘年。

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2. 公子为人仁而下士，士无贤不肖皆谦而礼交之，不敢以其富贵骄士。 士以此方数千里争往归之，致食客三千人。当是时，诸侯以公子贤，多客，不敢加兵谋魏十余年。

(77.2)

為人	wéi rén	as a man, in behavior
下	xià	to humble oneself before
士	shì	the *shi*
無	wú	without (distinguishing between); no matter whether
謙	qiān	modest, humble
交	jiāo	to deal with (people)
富	fù	wealthy
貴	guì	noble
驕	jiāo	proud; to treat arrogantly
方	fāng	square
歸	guī	to give allegiance to
致	zhì	to gather
食客	shí kè	retainer
謀	móu	to scheme against

3. **公子與魏王博，而北境傳舉烽，言 "趙寇至，且入界"。 魏王釋博，欲召大臣謀。公子止王曰："趙王田獵 耳，非為寇也。" 復博如故。王恐，心不在博。居頃，復從北方來傳言曰："趙王獵耳，非為寇也。" 魏王大驚，曰："公子何以知之？" 公子曰："臣之客有能深 得趙王陰事者，趙王所為，客輒以報臣，臣以此知之。" 是後魏王畏公子之賢能，不敢任公子以國政。**

3. **公子与魏王博，而北境传举烽，言 "赵寇至，且入界"。 魏王释博，欲召大臣谋。公子止王曰："赵王田猎 耳，非为寇也。" 复博如故。王恐，心不在博。居顷，复从北方来传言曰："赵王猎耳，非为寇也。" 魏王大惊，曰："公子何以知之？" 公子曰："臣之客有能深 得赵王阴事者，赵王所为，客辄以报臣，臣以此知之。" 是后魏王畏公子之贤能，不敢任公子以国政。**

(77.3)

博	bó	to play chess
北	běi	north
傳	chuán	to send word
烽	fēng	beacon
寇	kòu	raider; enemy; to raid
界	jiè	border, frontier
田獵	tián liè	to hunt
故	gù	previously
居	jū	after (lapse of time)
頃	qǐng	short time
方	fāng	direction
驚	jīng	to be surprised
能	néng	ability
輒	zhé	invariably
政	zhèng	administration

4. 魏有隱士曰侯嬴，年七十，家貧，為大梁夷門監者。公子聞之，往請，欲厚遺之。不肯受，曰：“臣脩身絜 行數十年，終不以監門困故而受公子財。” 公子於是乃置酒大會賓客。坐定，公子從車騎，虛左，自迎夷門侯生。侯生攝敝衣冠，直上載公子上坐，不讓，欲以觀公子。公子執轡愈恭。侯生又謂公子曰：“臣有客在市屠中，願枉車騎過之。” 公子引車入市，侯生下見其客朱亥，俾倪，故久立與其客語，微察公子。公子顏色愈 和。當是時，魏將相宗室賓客滿堂，待公子舉酒。市人皆觀公子執轡。從騎皆竊罵侯生。侯生視公子色終不變，乃謝客就車。至家，公子引侯生坐上坐，遍贊賓客， 賓客皆驚。酒酣，公子起，為壽侯生前。侯生因謂公子曰：“今日嬴之為公子亦足矣。嬴乃夷門抱關者也，而公子親枉車騎，自迎嬴於眾人廣坐之中，不宜有所過， 今公子故過之。 然嬴欲就公子之名，故久立公子車騎市中，過客以觀公子，公子愈恭。市人皆以嬴為小人，而以公子為長者能下士也。” 於是罷酒，侯生遂為上客。

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4. 魏有隐士日侯嬴，年七十，家贫，为大梁夷门监者。公子闻之，往请，欲厚遗之。不肯受，日："臣修身絜 行数十年，终不以监门困故而受公子财。" 公子于是乃置酒大会宾客。坐定，公子从车骑，虚左，自迎夷门侯生。侯生摄敝衣冠，直上载公子上坐，不让，欲以观公子。公子执辔愈恭。侯生又谓公子日："臣有客在市屠中，愿枉车骑过之。" 公子引车入市，侯生下见其客朱亥，俾倪，故久立与其客语，微察公子。公子颜色愈 和。当是时，魏将相宗室宾客满堂，待公子举酒。市人皆观公子执辔。从骑皆窃骂侯生。侯生视公子色终不变，乃谢客就车。至家，公子引侯生坐上坐，遍赞宾客， 宾客皆惊。酒酣，公子起，为寿侯生前。侯生因谓公子日："今日嬴之为公子亦足矣。嬴乃夷门抱关者也，而公子亲枉车骑，自迎嬴于众人广坐之中，不宜有所过， 今公子故过之。 然嬴欲就公子之名，故久立公子车骑市中，过客以观公子，公子愈恭。市人皆以嬴为小人，而以公子为长者能下士也。" 于是罢酒，侯生遂为上客。

(77.4)

隱	yǐn	hidden
隱士	yǐnshì	(*shi* without office, in retirement; recluse)
侯嬴	Hóu Yíng	an advisor to the Lord of Xinling 信陵君
貧	pín	poor
夷門	Yí Mén	Yi Gate
監	jiān	to supervise
請	qǐng	to visit
遺	wèi	to make presents to
受	shòu	to accept
脩	xiū	to cultivate (alt. form of 修)
絜	jié	to cleanse (u.f. 潔 jié)
行	xíng	conduct
困	kùn	poor
財	cái	riches
置	zhì	to arrange
會	huì	to assemble
坐	zuò	to sit
定	dìng	settled
從	cóng	to take along (as escort)
車	jū	carriage (cf. Modern chē)
車騎	jū jì	(escort of) horses and carriages
騎	jì	horseman (cf. qí to ride)
虛	xū	empty; to leave empty
生	shēng	Master
攝	shè	to straighten
敝	bì	tattered
直	zhí	direct; directly
載	zài	to take (seat)
讓	ràng	to demur，to decline, to yield
執	zhí	to grasp, to hold
轡	pèi	reins

愈	yù	even more
恭	gōng	respectful
屠	tú	butcher
枉	wǎng	to cause to deviate, take you out of your way
過	guò	to visit, to stop by
引	yǐn	to lead, to direct
朱亥	Zhū Hài	
俾倪	bì nì	to look sideways at, to look arrogantly
故	gù	deliberately
久	jiǔ	for a long time
語	yǔ	to speak
微	wēi	covertly
察	chá	to inspect
顏	yán	face
色	sè	expression
和	hé	amiable
宗	zōng	(ancestor)
宗室	zōng shì	royal house
滿	mǎn	to fill, full
堂	táng	hall
舉酒	jǔ jiǔ	to begin the banquet
從騎	zòng jì	mounted escorts
罵	mà	to curse
謝	xiè	to take leave
贊	zàn	to praise (in introducing)
起	qǐ	to arise
壽	shòu	toast
為	wéi	to embarrass, to trouble
關	guān	bolt of gate
抱關者	gatekeeper	bào guān zhě

親	qīn	in person, parents, relatives
眾	zhòng	numerous; multitude
廣	guǎng	broad, large
故	gù	indeed
然	rán	but
就	jiù	to complete, to enhance
立	lì	to cause to stop, to keep waiting
小	xiǎo	small
小人	xiǎorén	the small-minded man
長者	zhǎngzhě	magnanimous man

5. 侯生謂公子曰：“臣所過屠者朱亥，此子賢者，世莫能知，故隱屠閒耳。” 公子往數請之，朱亥故不復謝， 公子怪之。

🎵 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=356#audio-356-5*

5. 侯生谓公子曰：“臣所过屠者朱亥，此子贤者，世莫能知，故隐屠间耳。” 公子往数请之，朱亥故不复谢， 公子怪之。

(77.5)

世	shì	generation; world
數	shuò	often (cf shù: number; many times)
閒（间）	jiān	among (cf. jiàn: secretly)
謝	xiè	to thank
怪	guài	strange; to consider remarkable

6. 魏安釐王二十年，秦昭王已破趙長平軍，又進兵圍邯鄲。公子姊為趙惠文王弟平原君夫人，數遺魏王及公子 書，請救於魏。魏王使將軍晉鄙將十萬眾救趙。秦王使使者告魏王曰："吾攻趙旦暮且下，而諸侯敢救者，已拔趙，必移兵先擊之。"魏王恐，使人止晉鄙，留軍壁鄴，名為救趙，實持兩端以觀望。平原君使者冠蓋相屬於魏，讓魏公子曰："勝所以自附為婚姻者，以公子之高義，為能急人之困。今邯鄲旦暮降秦而魏救不至，安在公子能急人之困也！且公子縱輕勝，棄之降秦，獨不憐公子姊邪？"公子患之，數請魏王，及賓客辯士說王萬端。魏王畏秦，終不聽公子。公子自度終不能得之於王，計不獨生而令趙亡，乃請賓客，約車騎百餘乘，欲以客往赴秦軍，與趙俱死。

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6. 魏安厘王二十年，秦昭王已破赵长平军，又进兵围邯郸。公子姊为赵惠文王弟平原君夫人，数遗魏王及公子 书，请救于魏。魏王使将军晋鄙将十万众救赵。秦王使使者告魏王曰："吾攻赵旦暮且下，而诸侯敢救者，已拔赵，必移兵先击之。"魏王恐，使人止晋鄙，留军壁 邺，名为救赵，实持两端以观望。平原君使者冠盖相属于魏，让魏公子曰："胜所以自附为婚姻者，以公子之高义，为能急人之困。今邯郸旦暮降秦而魏救不至，安在公子能急人之困也！且公子纵轻胜，弃之降秦，独不怜公子姊邪？"公子患之，数请魏王，及宾客辩士说王万端。魏王畏秦，终不听公子。公子自度终不能得之于王，计不独生而令赵亡，乃请宾客，约车骑百余乘，欲以客往赴秦军，与赵俱死。

(77.6)

二十年	èr shí nián	i.e. 257 BCE
已	yǐ	to finish; after having
長平	Chángpíng	(name of a place)
進	jìn	to advance; to cause to advance
邯鄲	Hán Dān	(capital of Zhao)
姊	zǐ	elder sister
平原君	Píng Yuán Jūn	Lord of Ping Yuan (Zhao Sheng)
夫人	fū rén	wife, lady
遺	wèi	to send
請	qǐng	to plead for
救	jiù	to rescue
將軍	jiāng jūn	general
晉鄙	Jìn Bǐ	a general in the state of Wei
將	jiàng	to command; general
眾	zhòng	multitude
暮	mù	evening
旦暮	dàn mù	at any moment
而	ér	if
移	yí	to move, to transfer
壁	bì	to encamp
鄴	Yè	(a city in Wei near Zhao border, in modern-day Hebei)
實	shí	real; really; in reality
端	duān	head; end
蓋(盖)	gài	canopy of a carriage
屬	zhǔ	to join
相屬	xiāng zhǔ	in continuous succession
讓	ràng	to berate
勝	Shèng	(personal name of Lord of Ping Yuan)
附	fù	to attach to
婚姻	hūn yīn	marriage; relative by marriage

為	wèi	because
急	jí	to be concerned about
困	kùn	difficulty, distress
降	xiáng	to surrender
縱	zòng	even if
輕	qīng	to look down on
棄（弃）	qì	to abandon, to forsake
憐	lián	to pity
邪	yē	[interrogative particle] [alt. form of耶]
請	qǐng	to appeal to
辯	biàn	to argue
辯士	biàn shì	expert debater
端	duān	reason; way
聽	tīng	to heed; to obey (cf. ting, to listen)
計	jì	to decide on a play
約	yuē	to assemble
乘	shèng	(measure for chariots, carriages, etc.)
以	yǐ	(take as 與)
赴	fù	to rush to or against

7. 行過夷門，見侯生，具告所以欲死秦軍狀。辭決而行，侯生曰：“公子勉之矣，老臣不能從。”公子行數里，心不快，曰：“吾所以待侯生者備矣，天下莫不聞，今吾且死而侯生曾無一言半辭送我，我豈有所失哉？”復引車還，問侯生。侯生笑曰：“臣固知公子之還也。”曰：“公子喜士，名聞天下。今有難，無他端而欲赴秦軍，譬若以肉投餒虎，何功之有哉？尚安事客？然公子遇臣厚，公子往而臣不送，以是知公子恨之復返也。”公子再拜，因問。侯生乃屏人間語，曰：“嬴聞晉鄙之兵符常在王臥內，而如姬最幸，出入王臥內，力能竊之。嬴聞如姬父為人所殺，如姬資之三年，自王以下欲求報其父仇，莫能得。如姬為公子泣，公子使客斬其仇頭，敬進如姬。如姬之欲為公子死，無所辭，顧未有路耳。公子誠一開口請如姬，如姬必許諾，則得虎符奪晉鄙軍，北救趙而西卻秦，此五霸之伐也。”公子從其計，請如姬。如姬果

盗晉鄙兵符與公子。

7. 行过夷门，见侯生，具告所以欲死秦军状。辞决而行，侯生曰："公子勉之矣，老臣不能从。"公子行数里，心不快，曰："吾所以待侯生者备矣，天下莫不闻，今吾且死而侯生曾无一言半辞送我，我岂有所失哉？"复引车还，问侯生。侯生笑曰："臣固知公子之还也。"曰："公子喜士，名闻天下。今有难，无他端而欲赴秦军，譬若以肉投馁虎，何功之有哉？尚安事客？然公子遇臣厚，公子往而臣不送，以是知公子恨之复返也。"公子再拜，因问。侯生乃屏人间语，曰："嬴闻晋鄙之兵符常在王卧内，而如姬最幸，出入王卧内，力能窃之。嬴闻如姬父为人所杀，如姬资之三年，自王以下欲求报其父仇，莫能得。如姬为公子泣，公子使客斩其仇头，敬进如姬。如姬之欲为公子死，无所辞，顾未有路耳。公子诚一开口请如姬，如姬必许诺，则得虎符夺晋鄙军，北救赵而西却秦，此五霸之伐也。"公子从其计，请如姬。如姬果盗晋鄙兵符与公子。

(77.7)

具	jù	all, in detail
狀	zhuàng	situation, circumstances
決	jué	to say farewell to (u.f . 訣)
勉	miàn	to do one's best
待	dài	to treat
快	kuài	happy
備	bèi	complete, thorough
曾	céng	actually (to speaker's surprise)
辭	cí	words, phrase
送	sòng	to see off; to say in parting
失	shī	to make a mistake
固	gù	all along
喜	xǐ	to like, to cherish
譬	pì	analogy
譬若	pì ruò	it is as if
肉	ròu	meat
投	tóu	to throw
餒	něi	to starve
尚	shàng	still; any more
事	shì	to use, to need
厚	hòu	generous
恨	hèn	to resent, to regret
之	zhī	may be read as (而)
返	fǎn	to return
再	zài	a second time, twice
屏	bǐng	to send away
間	jiàn	privately, secretly
符	fú	tally
兵符	bīng fú	general's warrant (part is held by the general, part by the ruler, a change of orders must be accompanied by the ruler's part)
臥內	wò nèi	bed chamber

如姬	Rú Jī	(the King of Wei's concubine)
幸	xìng	favored
力	lì	ability, to be able to
竊	qiè	to steal
資	zī	to offer a reward
以下	yǐxià	(from)...downward
報	bào	to avenge
仇	chóu	enemy
為	wèi	with, in company of
辭	cí	to refuse
顧	gù	but
路	lù	road; opportunity
誠	chéng	if...really; sincerely
開	kāi	to open
諾	nuò	to assent; yes
虎符	hǔ fú	(a bīng fú in the shape of a tiger)
奪	duó	to seize
卻	què	to force to retreat
五霸	Wǔ Bà	the Five Hegemons (Dukes Huan of Qi, Wen of Qin, etc.)
伐	fá	achievement; stroke
盜	dào	to steal
與	yǔ	to give (= 予)

8. 公子行，侯生曰：〝將在外，主令有所不受，以便國家。公子即合符，而晉鄙不授公子兵而復請之，事必危矣。臣客屠者朱亥可與俱，此人力士。晉鄙聽，大善；不聽，可使擊之。〞於是公子泣。侯生曰：〝公子畏死邪？何泣也？〞公子曰：〝晉鄙嚄唶宿將，往恐不聽，必當殺之，是以泣耳，豈畏死哉？〞於是公子請朱亥。朱亥笑曰：〝臣乃市井鼓刀屠者，而公子親數存之，所以不報謝者，以為小禮無所用。今公子有急，此乃臣效命之秋也。〞遂與公子俱。公子

過謝侯生。侯生曰："臣宜從，老不能。請數公子行日，以至晉鄙軍之日，北鄉自剄，以送公子。" 公子遂行。

8. 公子行，侯生曰："将在外，主令有所不受，以便国家。公子即合符，而晋鄙不授公子兵而复请之，事必危 矣。臣客屠者朱亥可与俱，此人力士。晋鄙听，大善；不听，可使击之。" 于是公子泣。侯生曰："公子畏死邪？何泣也？" 公子曰："晋鄙嚄唶宿将，往恐不听，必当杀之，是以泣耳，岂畏死哉？" 于是公子请朱亥。朱亥笑曰："臣乃市井鼓刀屠者，而公子亲数存之，所以不报谢者，以为小礼无所用。今公子有急，此乃臣效 命之秋也。" 遂与公子俱。公子过谢侯生。侯生曰："臣宜从，老不能。请数公子行日，以至晋鄙军之日，北向自到，以送公子。" 公子遂行。

(77.8)

外	wài	away from the capital; in the field
主令	zhǔ lìng	the ruler's orders
便	biàn	to benefit
國家	guó jiā	state
即	jí	if
合	hé	to fit together; to match
力士	lì shì	man of great strength
俱	jù	to go together
嚄唶	huò zè	fiery; impressive
宿將	sù jiàng	veteran commander
當	dāng	must
是以	shì yǐ	for this reason
迺	nǎi	(alt. form of 乃)
市井	shì jǐng	marketplace
鼓	gǔ	to beat; to wield
刀	dāo	knife
鼓刀	gǔ dāo	to slaughter (animals)
存	cún	to visit
效命	xiào mìng	to risk one's life
秋	qiū	autumn; time
數	shǔ	to count
以	yǐ	on, at (a time)
鄉	xiàng	to face (alt. form of 向, 嚮)
剄	jǐng	to cut one's throat
送	sòng	to thank; to see off

9. 至鄴，矯魏王令代晉鄙。晉鄙合符，疑之，舉手視公子曰："今吾擁十萬之衆，屯於境上，國之重任，今單 車來代之，何如哉？" 欲無聽。朱亥袖四十斤鐵椎，椎殺晉鄙，公子遂將晉鄙

軍。勒兵下令軍中曰：“父子俱在軍中，父歸；兄弟俱在軍中，兄歸；獨子無兄弟，歸 養。” 得選兵八萬人，進兵擊秦軍。秦軍解去，遂救邯鄲，存趙。趙王及平原君自迎公子於界，平原 君負韊矢為公子先引。趙王再拜曰：“自古賢人未有及公子者 也。” 當此之時，平原君不敢自 比於人。公子與侯生決，至軍，侯生果北鄉自剄。

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9. 至邺，矫魏王令代晋鄙。晋鄙合符，疑之，举手视公子曰：“今吾拥十万之众，屯于境上， 国之重任，今单 车来代之，何如哉？” 欲无听。朱亥袖四十斤铁椎，椎杀晋鄙，公子遂将晋 鄙军。勒兵下令军中曰：“父子俱在军中，父归；兄弟俱在军中，兄归；独子无兄弟，归养。” 得选兵八万人，进兵击秦军。秦军解去，遂救邯郸，存赵。赵王及平原君自迎公子于界，平原 君负韊矢为公子先引。赵王再拜曰：“自古贤人未有及公子者 也。” 当此之时，平原君不敢自 比于人。公子与侯生决，至军，侯生果北乡自剄。

(77.9)

矯	jiǎo	to forge, fake
代	dài	to take the place of
疑	yí	to be suspicious of
舉	jǔ	to raise
擁	yōng	to possess
屯	tún	camp
重	zhòng	important
任	rèn	responsibility
單	dān	single
何如	hé rú	what about...? what's going on?
無	wú	not
袖	xiù	sleeve; to hide in sleeve
斤	jīn	catty
鐵	tiě	iron
椎	chuí	truncheon
勒	lè	to take command of
下令	xià ling	to issue order
子	zǐ	son
獨	dú	only [adj.]
養	yǎng	to look after
選	xuǎn	to select; selected
解	jiě	to raise (siege)
存	cún	to preserve
負	fù	to carry on the back
韊	lán	quiver (of arrows)
古	gǔ	old; antiquity
及	jí	to reach, to match
比	bǐ	to compare
決	jué	to part

10. 魏王怒公子之盜其兵符，矯殺晉鄙，公子亦自知也。已卻秦存趙，使將將其軍歸魏，而公子獨與客留趙。趙 孝成王德公子之矯奪晉鄙兵而存趙，乃與平原君計，以五城封公子。公子聞之，意驕矜而有自功之色。客有説公子曰："物有不可忘，或有不可不忘。夫人有德於公子，公子不可忘也；公子有德於人，願公子忘之也。且矯魏王令，奪晉鄙兵以救趙，於趙則有功矣，於魏則未為忠臣也。公子乃自驕而功之，竊為公子不取也。" 於 是公子立自責，似若無所容者。趙王埽除自迎，執主人之禮，引公子就西階。公子側行辭讓，從東階上。自言罪過，以負於魏，無功於趙。趙王侍酒至暮，口不忍獻 五城，以公子退讓也。公子竟留趙。趙王以鄗為公子湯沐邑，魏亦復以信陵奉公子。公子留趙。

♬ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=356#audio-356-10*

10. 魏王怒公子之盗其兵符，矫杀晋鄙，公子亦自知也。已却秦存赵，使将将其军归魏，而公子独与客留赵。赵 孝成王德公子之矫夺晋鄙兵而存赵，乃与平原君计，以五城封公子。公子闻之，意骄矜而有自功之色。客有说公子曰："物有不可忘，或有不可不忘。夫人有德于公子，公子不可忘也；公子有德于人，愿公子忘之也。且矫魏王令，夺晋鄙兵以救赵，于赵则有功矣，于魏则未为忠臣也。公子乃自骄而功之，窃为公子不取也。" 于 是公子立自责，似若无所容者。赵王埽除自迎，执主人之礼，引公子就西阶。公子侧行辞让，从东阶上。自言罪过，以负于魏，无功于赵。赵王侍酒至暮，口不忍献 五城，以公子退让也。公子竟留赵。赵王以鄗为公子汤沐邑，魏亦复以信陵奉公子。公子留赵。

(77.10)

孝成王	Xiào Chéng Wáng	King Xiao Cheng
德	dé	to be grateful for; virtue; moral power
城	chéng	walled town
意	yì	thoughts
矜	jīn	proud
功	gōng	to consider meritorious
物	wù	thing, matter
忘	wàng	to forget
或	huò	some; others; in some cases
德	dé	kindness
取	qǔ	to accept, to concur in opinion
責	zé	to criticize
似	sì	to seem
容	róng	to contain; to hide
埽	sǎo	to sweep (alt. form of sǎo 掃)
除	chú	to get rid of
埽除	sǎo chú	to sweep the roads (in welcome)
執	zhí	to carry out
主	zhǔ	ruler; host
主人	zhǔ rén	host
階	jiē	steps
側	cè	inclined
側行	cè xìng	to walk bent over (humbly)
辭讓	cí ràng	to demur
辠	zuì	(alt. form of 罪)
過	guò	offense, sin
侍	shì	to accompany, to attend to
退	tuì	to withdraw, to decline
竟	jìng	finally
鄗	Hào	(a place in Zhao)

湯沐邑	tāng mù yì	temporary fief (originally for ritual fasting and purification)
奉	fèng	to offer
留	liú	to stay

11. **公子聞趙有處士毛公藏於博徒，薛公藏於賣漿家，公子欲見兩人，兩人自匿不肯見公子。公子聞所在，乃閒 步往從此兩人游，甚歡。平原君聞之，謂其夫人曰：「始吾聞夫人弟公子天下無雙，今吾聞之，乃妄從博徒賣漿者游，公子妄人耳。」夫人以告公子。公子乃謝夫人 去，曰：「始吾聞平原君賢，故負魏王而救趙，以稱平原君。平原君之游，徒豪舉耳，不求士也。無忌自在大梁時，常聞此兩人賢，至趙，恐不得見。以無忌從之 游，尚恐其不我欲也，今平原君乃以為羞，其不足從游。」乃裝為去。夫人具以語平原君。平原君乃免冠謝，固留公子。平原君門下聞之，半去平原君歸公子，天下士復往歸公子，公子傾平原君客。**

> 🎵 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=356#audio-356-11*

11. **公子闻赵有处士毛公藏于博徒，薛公藏于卖浆家，公子欲见两人，两人自匿不肯见公子。公子闻所在，乃间步往从此两人游，甚欢。平原君闻之，谓其夫人曰：「始吾闻夫人弟公子天下无双，今吾闻之，乃妄从博徒卖浆者游，公子妄人耳。」夫人以告公子。公子乃谢夫人 去，曰：「始吾闻平原君贤，故负魏王而救赵，以称平原君。平原君之游，徒豪举耳，不求士也。无忌自在大梁时，常闻此两人贤，至赵，恐不得见。以无忌从之 游，尚恐其不我欲也，今平原君乃以为羞，其不足从游。」乃装为去。夫人具以语平原君。平原君乃免冠谢，固留公子。平原君门下闻之，半去平原君归公子，天下士复往归公子，公子倾平原君客。**

(77.11)

處士	chǔ shì	a *shi* out of office, in retirement, recluse
毛	Máo	(a surname)
公	gōng	Master
藏	cáng	to hide
博徒	bó tú	gambler
薛	Xuē	(a surname)
賣	mài	to sell
賣漿家	mài jiāng jiā	wine seller
步	bù	to walk
乃	nǎi	actually
從	cóng	in company with
游	yóu	to associate
歡	huān	joyful
妄	wàng	wild, reckless
稱	chèn	to satisfy, to please
豪	háo	(heroic)
豪舉	háo jǔ	grand or heroic act; grand display
自	zì	from the time that
羞	xiū	shameful
其	qí	[modal particle]
足	zú	worthy of
裝	zhuāng	to pack up
為	wéi	to prepare
免	miǎn	to take off
留	liú	to press (someone) to stay; to retain
門下	mén xià	retainers; door-keeper
傾	qīng	to surpass; to exhaust

12. 公子留趙十年不歸。秦聞公子在趙，日夜出兵東伐魏。魏王患之，使使往請公子。公子恐其怒之，乃誡門 下：“有敢為魏王使通者，死。”賓客皆背魏之趙，莫敢勸公子歸。毛公、薛公兩人往見公子曰：“公子所以重於趙，名聞諸侯者，徒以有魏也。今秦攻魏，魏急而 公子不恤，使秦破大梁而夷先王之宗廟，公子當何面目立天下乎？”語未及卒，公子立變色，告車趣駕歸救魏。

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(77.12)

誡	jiè	to warn
通	tōng	to transmit a message
背	bèi	to turn back on
勸	quàn	to urge
重	zhòng	respected; heavy
急	jí	state of crisis
恤	xù	to care
使	shǐ	to allow; if
夷	yí	to level, to raze
先王	xiān wáng	the former kings
宗廟	zōng miào	ancestral temple
面目	miàn mù	face
立	lì	to exist
語	yǔ	speech
卒	zú	to finish
告	gào	to ask for
車	jū	carriage (men)
趣	qū	to urge
駕	jià	to harness up

13. 魏王見公子，相與泣，而以上將軍印授公子，公子遂將。魏安釐王三十年，公子使使遍告諸侯。諸侯聞公子 將，各遣將將兵救魏。公子率五國之兵破秦軍於河外，走蒙驁。遂乘勝逐秦軍至函谷關，抑秦兵，秦兵不敢出。當是時，公子威振天下，諸侯之客進兵法，公子皆名之，故世俗稱《魏公子兵法》。

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13. **魏王见公子，相与泣，而以上将军印授公子，公子遂将。魏安厘王三十年，公子使使遍告诸侯。诸侯闻公子 将，各遣将将兵救魏。公子率五国之兵破秦军于河外，走蒙骜。遂乘胜逐秦军至函谷关，抑秦兵，秦兵不敢出。当是时，公子威振天下，诸侯之客进兵法，公子皆名之，故世俗称《魏公子兵法》。**

(77.13)

上將軍	shàng jiāng jūn	commander in chief
印	yìn	seal
遍	biàn	everywhere
各	gè	each
率	shuài	to lead
河	Hé	the Yellow River
上將軍	shàng jiāng jūn	commander in chief
印	yìn	seal
遍	biàn	everywhere
各	gè	each
率	shuài	to lead
河	Hé	the Yellow River
河外	Hé Wài	(area south of the Yellow River of that time)
蒙驁	Méng Áo	(the Qin's commander)
乘	chéng	to take advantage of (c.f. shèng)
抑	yì	to pin down
振	zhèn	to shake
進	jìn	to offer
法	fǎ	strategy, plan
名	míng	to name
俗	sú	custom; vulgar
世俗	shì sú	the ordinary people
稱	chēng	to name

14. **秦王患之，乃行金萬斤於魏，求晉鄙客，令毀公子於魏王曰："公子亡在外十年矣，今為魏將，諸侯將皆屬，諸侯徒聞魏公子，不聞魏王。公子亦欲因此時定南面而王，諸侯畏公子之威，方欲共立之。" 秦數使反間，偽賀公子得立為魏王未也。魏王日聞其毀，不能不 信，後果使人代公子將。公子自知再以毀廢，乃謝病不朝，與賓客為長夜飲，飲醇酒，多近婦女。日夜**

為樂飲者四歲，竟病酒而卒。其歲，魏安釐王亦薨。

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14. **秦王患之，乃行金万斤于魏，求晋鄙客，令毁公子于魏王曰："公子亡在外十年矣，今为魏将，诸侯将皆属，诸侯徒闻魏公子，不闻魏王。公子亦欲因此时定南面而王，诸侯畏公子之威，方欲共立之。" 秦数使反间，伪贺公子得立为魏王未也。魏王日闻其毁，不能不 信，后果使人代公子将。公子自知再以毁废，乃谢病不朝，与宾客为长夜饮，饮醇酒，多近妇女。日夜为乐饮者四岁，竟病酒而卒。其岁，魏安厘王亦薨。**

(77.14)

行	xíng	to issue, to circulate
毀	huǐ	slander
屬	shǔ	to give allegiance to (cf. zhǔ)
因此時	yīn cǐ shí	to take this opportunity
南	nán	south
王	wàng	to rule as king (cf. wáng: king)
南面而王	nán miàn ér wàng	to be king (to face south and rule as king)
定	dìng	definitely
方	fāng	on the point of
反閒	fǎn jiàn	agitator, instigator
偽	wěi	false
賀	hè	to congratulate
未也	wèi yě	(take as 否耶)
否	fǒu	or not (in questions)
廢	fèi	to depose
謝病	xiè bìng	to excuse oneself on account of illness
朝	cháo	to go to court
長	cháng	long
長夜	cháng yè	nightlong
醇	chún	strong (of wine)
近	jìn	to be intimate with
樂	lè	pleasure, merriment
病酒	bìng jiǔ	to get ill from drinking
卒	zú	to die

15. **秦聞公子死，使蒙驁攻魏，拔二十城，初置東郡。其後秦稍蠶食魏，十八歲而虜魏王，屠大梁。**

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15. 秦闻公子死，使蒙骜攻魏，拔二十城，初置东郡。其后秦稍蚕食魏，十八岁而虏魏王，屠大梁。

(77.15)

初	chū	at first, for the first time
置	zhì	to set up
東郡	Dōng Jùn	Eastern Commandery
稍	shāo	little by little, gradually
蠶	cán	silkworm
蠶食	cán shí	to nibble away at
虜	lǔ	to capture, to take prisoner
屠	tú	to put to the sword

16. 高祖始微少時，數聞公子賢。及即天子位，每過大梁，常祠公子。高祖十二年，從擊黥布還，為公子置守冢五家，世世歲以四時奉祠公子。

🎵

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16. **高祖始微少时，数闻公子贤。及即天子位，每过大梁，常祠公子。高祖十二年，从击黥布还，为公子置守冢五家，世世岁以四时奉祠公子。**

(77.16)

始	shǐ	at first
微少	wéi shào	poor, obscure
每	měi	each time
祠	cí	to sacrifice; shrine
黥布	Qíng Bù	(i.e. Yīng 英布, see *Shiji 91*. Qíng: branded)
世	shì	generation
世世	shì shì	every generation
四時	sì shí	four seasons
冢	zhǒng	tomb

17. **太史公曰：吾過大梁之墟，求問其所謂夷門。夷門者，城之東門也。天下諸公子亦有喜士者矣，然信陵君之 接巖穴隱者，不恥下交，有以也。名冠諸侯，不虛耳。高祖每過之而令民奉祠不絕也。**

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17. **太史公日：吾过大梁之墟，求问其所谓夷门。夷门者，城之东门也。天下诸公子亦有喜士者矣，然信陵君之 接岩穴隐者，不耻下交，有以也。名冠诸侯，不虚耳。高祖每过之而令民奉祠不绝也。**

(77.17)

太史公	Tài Shǐ Gōng	The Grand Historian (i.e. Sima Qian)
墟	xū	ruins
接	jiē	to befriend
嚴	yán	mountain, rock
嚴穴	yán xuè	mountain cave
恥	chǐ	to be ashamed
以	yǐ	reason, principle, grounds
冠	guān	to surpass, to excel
虛	xū	empty, vain
民	mín	the people
絕	jué	to stop

20.

SHIJI 79-《史記》-范睢蔡澤列傳

《范睢蔡澤列傳》

1. 范睢者，魏人也，字叔。游說諸侯，欲事魏王，家貧無以自資，乃先事魏中大夫須賈。

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1. 范睢者，魏人也，字叔。游说诸侯，欲事魏王，家贫无以自资，乃先事魏中大夫须贾。

(79.1)

范睢	Fàn Jū	
資	zī	to provide expenses
中大夫	Zhōng Dà Fū	(rank)
須賈	Xū Gǔ	
字	zì	style, courtesy name

2. 須賈為魏昭王使於齊，范睢從。留數月，未得報。齊襄王聞睢辯口，乃使人賜睢金十斤及

牛酒，睢辭謝不敢受。須賈知之，大怒，以為睢持魏國陰事告齊，故得此饋，令睢受其牛酒，還其金。既歸，心怒睢，以告魏相。魏相，魏之諸公子，曰魏齊。魏齊大怒，使舍人笞擊睢，折脅摺齒。睢詳死，即卷以簀，置廁中。賓客飲者醉，更溺睢，故僇辱以懲後，令無妄言者。睢從簀中謂守者曰："公能出我，我必厚謝公。"守者乃請出棄簀 中死人。魏齊醉，曰："可矣。"范睢得出。後魏齊悔，復召求之。魏人鄭安平聞之，乃遂操范睢亡，伏匿，更名姓曰張祿。

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3. 须贾为魏昭王使于齐，范睢从。留数月，未得报。齐襄王闻睢辩口，乃使人赐睢金十斤及牛酒，睢辞谢不敢受。须贾知之，大怒，以为睢持魏国阴事告齐，故得此馈，令睢受其牛酒，还其金。既归，心怒睢，以告魏相。魏相，魏之诸公子，曰魏齐。魏齐大怒，使舍人笞击 睢，折胁折齿。睢详死，即卷以簀，置厕中。宾客饮者醉，更溺睢，故僇辱以惩后，令无妄言者。睢从簀中谓守者曰："公能出我，我必厚谢公。"守者乃请出弃簀 中死人。魏齐醉，曰："可矣。"范睢得出。后魏齐悔，复召求之。魏人郑安平闻之，乃遂操范睢亡，伏匿，更名姓曰张禄。

(79.2)

使	shǐ	to go on a mission
報	bào	response, reply; to repay
襄	Xiāng	
牛	niú	(cow, ox) beef
饋	kuì	present
還	huán	to give back
心	xīn	heart
諸公子	zhū gōngzǐ	the princes
笞	chī	rod, cane
脅	xié	sides of chest, ribs
摺	zhé	to break
齒	chǐ	teeth
詳	yáng	to pretend (佯)
卷	juǎn	to roll up (u.f. 捲)
簀	zé	sleeping mat
廁	cè	toilet, restroom
更	gēng	in turns
溺	niào	to urinate (also pronounced nì)
僇	lù	to disgrace
懲	chéng	to warn, to be a warning to
鄭安平	Zhèng Ānpíng	
操	cāo	to hold in arms, to carry
伏	fú	(to lie face down; to hide)
伏匿	fú nì	to hide out
祿	Lù	

3. 當此時，秦昭王使謁者王稽於魏。鄭安平詐為卒，侍王稽。王稽問：“魏有賢人可與俱西游者乎？”鄭安平 曰：“臣里中有張祿先生，欲見君，言天下事。其人有仇，不敢畫見。”王稽曰：“夜與俱來。”鄭安平夜與張祿見王稽。語未究，王稽知范睢賢，謂曰：“先生待 我於三亭

之南。"與私約而去。

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-3*

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3. 当此时，秦昭王使谒者王稽于魏。郑安平诈为卒，侍王稽。王稽问："魏有贤人可与俱西游者乎？"郑安平 曰："臣里中有张禄先生，欲见君，言天下事。其人有仇，不敢昼见。" 王稽曰："夜与俱来。"郑安平夜与张禄见王稽。语未究，王稽知范睢贤，谓曰："先生待 我于三亭之南。"与私约而去。

(79.3)

謁者	yè zhě	(title of office, in charge of access to ruler)
稽	Jī	
卒	zú	soldier
先生	xiān shēng	Master
晝	zhòu	daytime
究	jiù or jiū	to end
三亭	Sān Tíng	(place near Wei border)
約	yuē	to make an arrangement

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4. **王稽辭魏去，過載范睢入秦。至湖，望見車騎從西來。范睢曰："彼來者為誰？"王稽曰："秦相穰侯東行 縣邑。"范睢曰："吾聞穰侯專秦權，惡內諸侯客，此恐辱我，我寧且匿車中。"有頃，穰侯果至，勞王稽，因立車而語曰："關東有何變？"曰："無有。"又謂 王稽曰："謁君**

得無與諸侯客子俱來乎？無益，徒亂人國耳。"王稽曰："不敢。"即別去。范睢曰："吾聞穰侯智士也，其見事遲，鄉者疑車中有人，忘索之。"於是范睢下車走，曰："此必悔之。"行十餘里，果使騎還索車中，無客，乃已。王稽遂與范睢入咸陽。

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-4*

4. 王稽辞魏去，过载范睢入秦。至湖，望见车骑从西来。范睢曰："彼来者为谁？"王稽曰："秦相穰侯东行 县邑。"范睢曰："吾闻穰侯专秦权，恶内诸侯客，此恐辱我，我宁且匿车中。"有顷，穰侯果至，劳王稽，因立车而语曰："关东有何变？"曰："无有。"又谓 王稽曰："谒君得无与诸侯客子俱来乎？无益，徒乱人国耳。"王稽曰："不敢。"即别去。范睢曰："吾闻穰侯智士也，其见事迟，向者疑车中有人，忘索之。" 于是范睢下车走，曰："此必悔之。"行十余里，果使骑还索车中，无客，乃已。王稽遂与范睢入咸阳。

(79.4)

過	guò	to pass by
載	zài	to take in carriage
湖	Hú	(name of a place)
穰	Ráng	
侯	hóu	marquis
行	xìng	to make a tour of inspection of (cf. xíng)
專	zhuān	to monopolize
權	quán	authority
內	nà	to take in, to bring in (u.f. 納) (c.f. nèi)
且	qiě	for the time being
勞	lào	to greet, to welcome (c.f. láo)
關東	Guān Dōng	East of the Passes
變	biàn	change; disaster
得無	dé wú	I do not suppose, perhaps not (in questions)
客子	kè zǐ	retainer, advisor
益	yì	advantage
亂	luàn	to throw into disaster
別	bié	to part
智	zhì	wise
遲	chí	slow, tardy
鄉者	xiàng zhě	just now, (u.f. 嚮者, 向者)
索	suǒ	to search
騎	jì	horseman (c.f. qí, to ride)
已	yǐ	to stop

5. 已報使，因言日：" 魏有張祿先生，天下辯士也。日'秦王之國危於累卵，得臣則安。然不可以書傳也'。 臣故載來。" 秦王弗信，使舍食草具。待命歲餘。

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5. 已报使，因言曰："魏有张禄先生，天下辩士也。曰'秦王之国危于累卵，得臣则安。然不可以书传也'。臣故载来。" 秦王弗信，使舍食草具。待命岁余。

(79.5)

累	lěi	piled-up, stacked
卵	luǎn	eggs
弗	fú	fusion word 不 + 之
草具	cǎo jù	rough provender (cf. **具** utensil)

6.(19） 范雎既相秦，秦號曰張祿，而魏不知，以為范雎已死久矣。魏聞秦且東伐韓、魏，魏使須賈於秦。范雎聞 之，為微行，敝衣閒步之邸，見須賈。須賈見之而驚曰："范叔固無恙乎！" 范雎曰："然。" 須賈笑曰："范叔有説於秦邪？" 曰："不也。雎前日得過於魏相，故亡逃至此，安敢説乎！" 須賈曰："今叔何事？" 范雎曰："臣為人庸賃。" 須賈意哀之，留與坐飲食，曰："范叔一寒如此哉！" 乃取其一綈袍以賜之。須賈因問 曰："秦相張君，公知之乎？吾聞幸於王，天下之事皆決於相君。今吾事之去留在張君。孺子豈有客習於相君者哉？" 范雎曰："主人翁習知之。唯雎亦得謁，雎請 為見君於張君。" 須賈曰："吾馬病，車軸折，非大車駟馬，吾固不出。" 范雎曰："願為君借大車駟馬於主人翁。"

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-6

6.(19）范雎既相秦，秦号曰张禄，而魏不知，以为范雎已死久矣。魏闻秦且东伐韩、魏，魏使须贾于秦。范雎闻 之，为微行，敝衣间步之邸，见须贾。须贾见之而惊曰："范叔固无恙乎！"范雎曰："然。"须贾笑曰："范叔有说于秦邪？"曰："不也。雎前日得过于魏相，故亡逃至此，安敢说乎！"须贾曰："今叔何事？"范雎曰："臣为人庸赁。"须贾意哀之，留与坐饮食，曰："范叔一寒如此哉！"乃取其一绨袍以赐之。须贾因问 曰："秦相张君，公知之乎？吾闻幸于王，天下之事皆决于相君。今吾事之去留在张君。孺子岂有客习于相君者哉？"范雎曰："主人翁习知之。唯雎亦得谒，雎请 为见君于张君。"须贾曰："吾马病，车轴折，非大车驷马，吾固不出。"范雎曰："愿为君借大车驷马于主人翁。"

(79.6 [19])

號	hào	to name
韓	Hán	(name of a state)
微行	wéi xíng	private sortie (in disguise) (by emperor or high official)
邸	dǐ	mansion, residence of foreign envoys
説	shuì	advice
不	fǒu	or not? (questions); it is not so (answer to such questions) (u.f. 否)
得過	dé guò	to offend, to incur offense
庸賃	yōng lìn	to work for hire
哀	āi	a pity
一	yī	actually (to speaker's surprise)
寒	hán	(cold), poor
綈	tí	(a thick, smooth cloth)
袍	páo	gown
事	shì	affair, business
決	jué	to decide
豈	qǐ	[modal particle] (cf. qí 其)
孺子	rú zǐ	boy, son
習	xí	familiar
翁	wēng	old man
主人翁	zhǔ rén wēng	master
唯	wéi	even (cf. suī 雖)
謁	yè	to visit
軸	zhóu	axle (also pronounced zhú)
駟	sì	four-horse team
馬	mǎ	horse
借	jiè	to borrow

7. (20)　范睢歸取大車駟馬，為須賈御之，入秦相府。府中望見，有識者皆避匿。須賈怪之。
至相舍門，謂須賈曰：〝待我，我為君先入通於相君。〞須賈待門下，持車良久，問門下曰：

"范叔不出，何也？"門下曰："無范叔。"須賈曰："鄉者與我載而入者。"門下曰："乃 吾相張君也。"須賈大驚，自知見賣，乃肉袒劂行，因門下人謝罪。於是范睢盛帷帳，待者甚眾，見之。須賈頓首言死罪，曰："賈不意君能自致於青雲之上，賈不 敢復讀天下之書，不敢復與天下之事。賈有湯鑊之罪，請自屏於胡貉之地，唯君死生之！"范睢曰："汝罪有幾？"曰："擢賈之髮以續賈之罪，尚未足。"范睢 曰："汝罪有三耳。昔者楚昭王時而申包胥為楚卻吳軍，楚王封之以荊五千戶，包胥辭不受，為丘墓之寄於荊也。今睢之先人丘墓亦在魏，公前以睢為有外心於齊而 惡睢於魏齊，公之罪一也。當魏齊辱我於廁中，公不止，罪二也。更醉而溺我，公其何忍乎？ 罪三矣。然公之所以得無死者，以綈袍戀戀，有故人之意，故釋公。"乃謝罷。入言之昭王，罷歸須賈。

♫ *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-7*

7. (20) 范睢归取大车驷马，为须贾御之，入秦相府。府中望见，有识者皆避匿。须贾怪之。至相舍门，谓须贾曰："待我，我为君先入通于相君。"须贾待门下，持车良久，问门下曰："范叔不出，何也？"门下曰："无范叔。"须贾曰："乡者与我载而入者。"门下曰："乃 吾相张君也。"须贾大惊，自知见卖，乃肉袒劂行，因门下人谢罪。于是范睢盛帷帐，待者甚众，见之。须贾顿首言死罪，曰："贾不意君能自致于青云之上，贾不 敢复读天下之书，不敢复与天下之事。贾有汤镬之罪，请自屏于胡貉之地，唯君死生之！"范睢曰："汝罪有几？"曰："擢贾之发以续贾之罪，尚未足。"范睢 曰："汝罪有三耳。昔者楚昭王时而申包胥为楚却吴军，楚王封之以荆五千户，包胥辞不受，为丘墓之寄于荆也。今睢之先人丘墓亦在魏，公前以睢为有外心于齐而 恶睢于魏齐，公之罪一也。当魏齐辱我于厕中，公不止，罪二也。更醉而溺我，公其何忍乎？ 罪三矣。然公之所以得无死者，以绨袍恋恋，有故人之意，故释公。"乃谢罢。入言之昭王，罢归须贾。

(79.7 [20])

御	yù	to drive
府	fǔ	official residence
良	liáng	very
賣	mài	to betray, to deceive
卻	xī	knee (u.f. 膝)
盛	shèng	numerous, plentiful
帷	wéi	curtains
帳	zhàng	curtains
頓	dùn	to beat (head) on ground; to kowtow
首	shǒu	head
意	yì	to expect
致	zhì	to bring
青	qīng	green, blue, etc.
青雲	qīng yún	(blue clouds, symbolizing) eminent position
讀	dú	to read, to study
書	shū	book
與	yǔ	to participate (equiv. 預) (c.f. yu)
屏	bǐng	to withdraw
胡	Hú	(Western tribes)
貉	Mò	(Northern tribes)
唯	wéi	only
幾	jǐ	how many?
擢	zhuó	to pull out
續	xù	to continue (here used for 贖 shú, to redeem)
申包胥	Shēn Bāo Xù	(who is not from 楚)
戶	hù	household
丘	qiū	mound, grave mound
丘墓	qiū mù	ancestral mound
寄	jì	to be located in, to relocate, to move
前	qián	before (in time)
外心	wài xīn	disloyal attachment

惡	wù	to malign
戀	liàn	fond
戀戀	liàn liàn	affectionate, mindful
故人	gùrén	old friend
歸	guī	to send home
罷	bà	to terminate (embassy)

8. (21) 須賈辭於范睢，范睢大供具，盡請諸侯使，與坐堂上，食飲甚設。而坐須賈於堂下，置莝豆其前，令兩黥徒 夾而馬食之。數曰：“為我告魏王，急持魏齊頭來！不然者，我且屠大梁。”須賈歸，以告魏齊。魏齊恐，亡走趙。匿平原君所。

🎵 *One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-8*

8. (21) 须贾辞于范睢，范睢大供具，尽请诸侯使，与坐堂上，食饮甚设。而坐须贾于堂下，置莝豆其前，令两黥徒 夹而马食之。数曰：“为我告魏王，急持魏齐头来！不然者，我且屠大梁。”须贾归，以告魏齐。魏齐恐，亡走赵。匿平原君所。

(79.8[21])

供	gòng	(to provide)
供具	gòng jù	to hold a banquet
莝	cuò	chopped grass, hay
豆	duò	bean
黥	qíng	branded (of convicts)
夾	jiā	to flank (on both sides)
數	shǔ	to berate, to accuse
急	jí	urgently

9. (22) 范睢既相，王稽謂范睢曰：“事有不可知者三，有不柰何者亦三。宮車一日晏駕，是事之不可知者一也。君 卒然捐館舍，是事之不可知者二也。使臣卒然填溝壑，是事之不可知者三也。宮車一日晏駕，君雖恨於臣，無可柰何。君卒然捐館舍，君雖恨於臣，亦無可柰何。使臣卒然填溝壑，君雖恨於臣，亦無可柰何。” 范睢不懌，乃入言於王曰：“非王稽之忠，莫能內臣於函谷關；非大王之賢圣，莫能貴臣。今臣官至於相，爵在列侯， 王稽之官尚止於謁者，非其內臣之意也。”昭王召王稽，拜為河東守，三歲不上計。又任鄭安平，昭王以為將軍。范睢於是散家財物，盡以報所嘗困戹者。一飯之德 必償，睚眦之怨必報。

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-9

9. (22) 范睢既相，王稽谓范睢曰：“事有不可知者三，有不柰何者亦三。宫车一日晏驾，是事之不可知者一也。君 卒然捐馆舍，是事之不可知者二也。使臣卒然填沟壑，是事之不可知者三也。宫车一日晏驾，君虽恨于臣，无可柰何。君卒然捐馆舍，君虽恨于臣，亦无可柰何。使臣卒然填沟壑，君虽恨于臣，亦无可柰何。” 范睢不怿，乃入言于王曰：“非王稽之忠，莫能内臣于函谷关；非大王之贤圣，莫能贵臣。今臣官至于相，爵在列侯， 王稽之官尚止于谒

者，非其内臣之意也。"昭王召王稽，拜为河东守，三岁不上计。又任郑安平，昭王以为将军。范雎于是散家财物，尽以报所尝困厄者。一饭之德 必偿，睚眦之怨必报。

(79.9[22])

晏	yàn	late
宮車晏駕	kōng jū yàn jià	euphemism for an emperor's death
卒然	zú rán	hurriedly, urgently (read 卒 as 猝 or 促)
捐	juān	to lose
捐館舍	juān guǎn shè	euphemism for death
填	tián	to fill
溝壑	gōu hè	ravines and valleys
填溝壑	tián gōu hè	euphemism for death
非	fēi	introduces negative conditional (unless, if not)
守	shǒu	governor
上計	shàng jì	to present a report (on affairs under one's jurisdiction)
任	rèn	to recommend for office
散	sàn	to scatter, to distribute
財物	cái wù	riches; worldly possessions
厄	è	also written 厄: adversity, difficulty
償	cháng	to repay, reward
睚眦	yái zì	to glare in anger

10. (23) 范雎相秦二年，秦昭王之四十二年，東伐韓少曲、高平，拔之。

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://press.rebus.community/guwen/?p=357#audio-357-10

10. (23) 范睢相秦二年，秦昭王之四十二年，东伐韩少曲、高平，拔之。

(79.10[23])

韓	Hán	(name of a state) In 403 BCE the state of Qi was divided into three by its ruling ministerial families, Han, Zhao and Wei.
少曲	Shào Qǔ	
高平	Gāo Píng	

11. (24) **秦昭王聞魏齊在平原君所，欲為范睢必報其仇，乃詳為好書遺平原君曰：「寡人聞君之高義，願與君為布衣之友，君幸過寡人，寡人願與君為十日之飲。」平原君畏秦，且以為然，而入秦見昭王。昭王與平原君飲數日，昭王謂平原君曰：「昔周文王得呂尚以為太公，齊桓公得管夷吾以為仲父，今范君亦寡人之叔父也。范君之仇在君之家，願使人歸取其頭來；不然，吾不出君於關。」平原君曰：「貴而為交者，為賤也；富而為交者，為貧也。夫魏齊者，勝之友也，在，固不出也，今又不在臣所。」昭王乃遺趙王書曰：「王之弟在秦，范君之仇魏齊在平原君之家。王使人疾持其頭來；不然，吾舉兵而伐趙，又不出王之弟於關。」趙孝成王乃發卒圍平原君家，急，魏齊夜亡出，見趙相虞卿。虞卿度趙王終不可說，乃解其相印，與魏齊亡，閒行，念諸侯莫可以急抵者，乃復走大梁，欲因信陵君以走楚。信陵君聞之，畏秦，猶豫未肯見，曰：「虞卿何如人也？」時侯嬴在旁，曰：「人固未易知，知人亦未易也。夫虞卿躡屩檐簦，一見趙王，賜白璧一雙，黃金百鎰；再見，拜為上卿；三見，卒受相印，封萬戶侯。當此之時，天下爭知之。夫魏齊窮困過虞卿，虞卿不敢重爵祿之尊，解相印，捐萬戶侯而閒行。急士之窮而歸公子，公子曰'何如人'。人固不易知，知人亦未易也！」信陵君大慚，駕如野迎之。魏齊聞信陵君之初難見之，怒而自剄。趙王聞之，卒取其頭予秦。秦昭王乃出平原君歸趙。**

11. (24) 秦昭王闻魏齐在平原君所，欲为范雎必报其仇，乃详为好书遗平原君曰："寡人闻君之高义，愿与君为布衣之友，君幸过寡人，寡人愿与君为十日之饮。"平原君畏秦，且以为然，而入秦见昭王。昭王与平原君饮数日，昭王谓平原君曰："昔周文王得吕尚以为太公，齐桓公得管夷吾以为仲父，今范君亦寡人之叔父也。范君之仇在君之家，愿使人归取其头来；不然，吾不出君于关。"平原君曰："贵而为交者，为贱也；富而为交者，为贫也。夫魏齐者，胜之友也，在，固不出也，今又不在臣所。"昭王乃遗赵王书曰："王之弟在秦，范君之仇魏齐在平原君之家。王使人疾持其头来；不然，吾举兵而伐赵，又不出王之弟于关。"赵孝成王乃发卒围平原君家，急，魏齐夜亡出，见赵相虞卿。虞卿度赵王终不可说，乃解其相印，与魏齐亡，间行，念诸侯莫可以急抵者，乃复走大梁，欲因信陵君以走楚。信陵君闻之，畏秦，犹豫未肯见，曰："虞卿何如人也？"时侯嬴在旁，曰："人固未易知，知人亦未易也。夫虞卿蹑屩檐簦，一见赵王，赐白璧一双，黄金百镒；再见，拜为上卿；三见，卒受相印，封万户侯。当此之时，天下争知之。夫魏齐穷困过虞卿，虞卿不敢重爵禄之尊，解相印，捐万户侯而间行。急士之穷而归公子，公子曰'何如人'。人固不易知，知人亦未易也！"信陵君大惭，驾如野迎之。魏齐闻信陵君之初难见之，怒而自刭。赵王闻之，卒取其头予秦。秦昭王乃出平原君归赵。

(79.11[24])

幸	Xìng	I hope; favor
周文王	Zhōu Wén Wáng	King Wen of Zhou
呂尚	Lǚ Shàng	
太公	Tài Gōng	(title usually applied to grandfathers, given to Lu Shang by the Zhou founders)
桓	Huán	
管夷吾	Guǎn Yíwú	(i.e. Guàn Zhòng 管仲)
仲父	zhòng fù	uncle
為	wèi	for the purpose of
又	yòu	furthermore, also
疾	jí	quick
發	fā	to send out
虞卿	Yú Qīng	
因	yīn	to enlist the help of
猶豫	yóu yù	to hesitate
何如	hé rú	what sort of...?
易	yì	easy
躡	niè	to tread, to wear on feet
屩	qué	straw sandals
檐	dān	read as 擔: to carry on shoulder
簦	dēng	umbrella
窮	qióng	in distress
重	zhòng	to value
爵	jué	high rank
祿	lù	emolument
尊	zūn	honor
捐	juān	to abandon
慙	cán	to be ashamed (alt. form of 慚)
駕	jià	to go by carriage
野	yě	countryside
難	nán	difficult

21.

GLOSSARY OF SELECTED GRAMMATICAL TERMS FOR CLASSICAL CHINESE

Glossary of Selected Grammatical Terms for Classical Chinese

Note that words in Classical Chinese are traditionally divided into two primary categories: 實詞 shící ("full" or "content" words) that are the main carriers of meaning in the discourse in contrast to 虛詞 xū cí ("empty" or "function" words), whose role is purely grammatical: specifying, modifying, joining, etc.

adversative – but, rather, however, instead – a conjunction that indicates that information is being given that goes against what has just been said. 然 rán 而 ér etc.

adverb – precedes and modifies the verb. Note that words can be used more freely as adverbs in Classical Chinese than English. When a noun precedes the verb, and if it does not function as the subject, then it must be taken as an adverb. For example: 馬食之 mǎ sì zhī ("fed him in the manner one would feed a horse") , 徒多道亡 tú duō dào wáng ("the convicts mostly escaped along the road").

adverb of aspect – adverbs that indicate when actions take place – in the future, in the past etc . One of main ways to indicate tense explicitly in Classical Chinese. 將 jiāng (about to), 且 qiě (about to), 已 yǐ (already), 未 wèi (not yet), etc. For example: 子將安之 zǐ jiāng ān zhī, (where are you going)?

adverb of scope – an adverb in that it precedes the verb, but rather than describing the verb it gives the information about the quantity or number of scope of the subject or the object of the verb depending on context. 皆 jié (all), 莫 mò (in no case or no one), 或 huò (in some   case or someone). eg.

左右皆笑之	Those present all laughed at him (refers to the subject)
zuǒ yòu jié xiào zhī	
漢皆已得楚乎?	Has Han already won over all of Chu's army? (refers to the object)
hàn jié yǐ dé chǔ hū?	

causative verb – an intransitive verb or some word belonging to another word class that is used as a transitive verb and means" to cause the object to verb. Eg. 坐 zuò is an intransitive verb, but in a sentence such as zuò Xū Gǔ yú tang xià 坐須賈於堂下 (to sit Xu Gu somewhere below the hall) this intransitive verb takes a proper noun as its object and has a clear causative reading.

clause – part of a complex sentence that has a verb (or an implied verb in the case of the equational nominal

usage of 也 yě) but can't stand independently on its own as a sentence. Eg. in a 如...則 rú...zé construction, we can speak of an "if" clause and a "then" clause.

conjunction – words that serve to link two words or two clauses or two sentences together, such as 則 zé, 而 ér, 及 jí, etc. These can be temporal (indicating a sequence in time) or logical (indicating a sequence in reasoning).

coverb – basically the English prepositions. This category covers such words as 以 yǐ, 於 yú, 從 cóng, etc. Like regular verbs, coverbs take objects and thus are transitive. The 0S-iect of a coverb usually drops out if it is the object pronoun 之 zhī. Eg. 以(之)告 yǐ (zhī) gào (told about it). In fact, the combination 以之 yǐ zhī virtually never occurs in an actual usage. The function of coverb phrase is to indicate in what manner, with what means, on whose behalf, for what purpose an action is taken.

demonstrative – the equivalent of" this", " that" in English. 其 qí, 之 zhī, 此 cǐ, 彼 bǐ etc.

double negative– a double negative, of which Classical Chinese is inordinately fond, equals an emphatic positive. Eg. 物有不可不忘 wù yǒu bù kě bú wàng (there are things which *must* be forgotten).

equational nominal predicate – in the X, Y (X is Y) construction, it refers to the "is Y." Eg. 雀, 鳥也 Què, niǎo yě. In general, we use this to describe the function of 也yě in such sentences, which we call "equational sentences."

explicit particle of subordination– one of the map functions of 之 zhī is to show that one term is modifying another. Eg. 廉頗者，趙之良將也 Lián Pō zhě, Zhāo zhī liáng jiàng yě. Note that之 zhī can be used in this way to modify verbs as well as nouns: eg. 既患秦兵之來 jì huàn Qín bīng zhī lái (fear the arrival of Qin's army). IN this case之 zhī functions like a nominalizer which changes a verb phrase or a clause into a nominal element.

fusion word– when two characters fuse together to form a new character that is a contraction of the original two characters. They are rather limited in number, the main ones being: 耳 ěr (而 +已) 焉 yān (於 + 之) and 諸 zhū (之 + 於).

imperative– a verb that gives a command or order. " Do this!" In Classical Chinese positive imperatives are structurally indistinguishable from other kinds of verbs. Only negative imperatives make use of distinct characters.

interrogative – question words, such as 孰 shú, 何 hé, etc.

kernal sentence – the basic, minimal skeleton of a sentence which remains after you've gotten rid of modifiers, time words, and other phrases – generally either topic/comment or subject-verb-(object) construction.

locative – indicating location or place

measure word – a counter or classifier for nouns or verbs. Note that when nouns are counted with a number the order is usually: Noun + Number + Measure word. Eg. 馬三匹 mǎ sān pí.

modal particles – 1) introduces a rhetorical question or 2) changes a declarative sentence into one expressing desire, exhortation, doubt or 3) adds emotion by turning a sentence into an exclamation. Eg. 豈 qǐ, 其 qí.

negative imperative– A negative command or order – "Don't!" Rather than using 不 bù, which negates ordinary verbs, negative imperatives are formed with the characters 勿, 無, 毋 wù. Eg. 無扑之 wù pū zhī (Don't hit him!). In clauses following certain verbs such as 令 lìng (to order), 使 shǐ (to cause), 欲 yù (to want), 恐 kǒng (to fear), a negative imperative (i.e. any of the 3 possible characters for "wu") will be used to negate the second verb. Eg. 欲勿予 yù wù yǔ (if we want not to give it to them).

nominalizer– a word that turns a verb or a clause into a nominal (noun) phrase- such as 者 zhě for verbs and 之 zhī for clauses.

object pronoun– a pronoun that is the object of a verb, such as 之 zhī (it, that, them, her, him, etc.), 己 jǐ (oneself), 我 wǒ (me), etc.

oblique object– used to describe the nouns or noun phrases following the coverb 於 yú. A sentence can have a regular object and a oblique object. The order would be: [Subject] + Verb + Object + yu + oblique object. Eg. 王殺臣於院 wáng shā chén yú yuàn (The king killed the vassal in the courtyard). There are some linguists who consider oblique object a type of complement rather than object.

particles – words without a real meaning of their own, but that play a rhythmic emphatic or grammatical role in the sentence, such as final particles like 也 yě, 矣 yǐ, etc., and initial particles like 夫 fú. Important in punctuation.

partitive – a construction that singles out or defines and individual or a sub-group out of a larger group using 之 zhī and 者 zhě . "One of", "those of," "someone who", etc. Eg. 事之不可知者一 shì zhī bù kě zhī zhě yī (One of the (three) things that cannot be known). Remember that 之 zhī frequently drops out in this construction. Eg. 求人可 使 報 秦者 (I seek someone who can be sent to report to Qin).

passive – a verb that is not active. Passive may be explicitly indicated as follows:

1) by inverting verb and its object Eg. 一人蛇先成 yī rén shé xiān chéng (one person's snake was completed first)

2) by explicit markers like 見 jiàn, 被 bèi, or 為 wéi. Eg. 殺 shā (to kill) vs. 見殺 jiàn shā (to be killed)

3) by the presence of a passive agent marker 於 yú (see below)

4) verbs coming after the following words are taken in the passive: 可 kě (be able to be verbed), 易 yì (easy to be verbed) 難 nán (difficult to be verbed) 足 zú (worthy of being verbed or sufficient to be verbed). An 以 yǐ can be inserted after any of these four words to make the verb coming after it active. E.g. 可以救趙 kě yǐ jiù Zhào (be able to save Zhao).

passive agent – indicated by:

1) following a 於 yú that follows a verb. Eg. 軍幸於趙王 jūn xìng yú Zhāo Wáng (you are favored by the kind of Zhao) where 趙王 is the passive agent.

2) preceding 所 suǒ in the pattern X 為 Y 所 verb where Y is the passive agent. Eg. 父為人所殺 fù wèi rén suǒ shā (her father was killed by someone). Note that the 所 can drop out sometimes as in: 身為宋國笑 shēn wéi song guó xiào (he was laughed at by the whole state of Song).

phrase – a mini-unit or building block within a sentence that is incomplete on its own and does not on its own add up' to a full independent sentence because it lacks a full pledged verb. Eg. 天下之事 tiān xià

zhī shì or 軍之來 jūn zhī lái (In the last example, the clause 軍來jūn lái is turned into a noun phrase by the nominalizer 之 zhī.)

place word – indicates a place and may be a proper noun. It can come at the beginning of the sentence after a time word (if there is one). Eg. 邯鄲 Hándān, 咸陽 Xiányáng or it can come at the end of a sentence as a locative complement of 於 yú, 死於關中sǐ yú Guān Zhōng [(he) died in Guanzhong]. It can of course also be the complement of other verbs such as 至 zhì (to reach).

predicate – the part of the sentence containing the verb or the verb-object that comes after the subject. Note that while the subject frequently drops out in Classical Chinese, the   minimal sentence requires some sort of predicate.

pronoun – substitutes or stand in for some other noun or noun phrase, such as 者 zhě or 其 qí. Remember that pronoun objects and verbs are usually inverted following a negative. Eg. 恐其不我於也kǒng qí bù wǒ yú yě (I was afraid that they would not want me!).

putative verb – works exactly like a causative verb, except that it means to treat or consider something like the verb. Eg. 其夫美之 qí fū měi zhī (her husband considers her to be beautiful).

rhetorical question – distinguished from a real question in which the questioner really wants to know the answer. A rhetorical question is used for polemical, emphatic, oratorical, or emotional reasons and need not always be translated as a question in English. Interrogative words such as 安能ān néng, 豈能qǐ néng,豈敢qǐ gǎn are often found in rhetorical questions.

stative verb – an adjective, but stative verb is preferable because in Chinese adjectives can function as intransitive verbs if they come after a noun, and they can take aspect marker. Eg. 月明yuè míng (the moon is bright). They act like English adjectives when they precede and modify a noun – eg. 明月 míng yuè (the bright moon).

time word – indicates a specific time such as 今 jīn   (now) or 趙文王二十四年Zhāo Wénwáng èrshísì nián   (the 24th year of the reign of King Wen of Zhao). In a narrative the time word will precedes the place word at the head of the sentence. To be distinguished from "adverbs of aspects."

topic/comment – A topic is a subject of discussion that being introduced. A comment is some statement or remark or information regarding the topic. Note that topic can be the object as well as the subject of the verb in the comment- this is one of the advantages of the topic/comment explanation over plain subject/predicate. Eg, 然而不王者，未之有也 rán ér bù wáng zhě, wèi zhī yǒu yě (it has never happened that in such circumstances true kingship was not obtained). Here the topic 不王者 is actually the object of the verb 有in the comment.

transitive verb – a verb that requires an object. Eg. 人殺吾子 rén shā wú zǐ (someone killed my son)

word class – the grammatical function or" class" of a word, such as " verb," " adverb," " noun," etc. Note that Chinese shift class with much greater ease and frequency English, a phenomenon that our grammar notes call" class spread" – shifting from one word class to another.

22.

MAP OF THE WARRING STATES PERIOD:
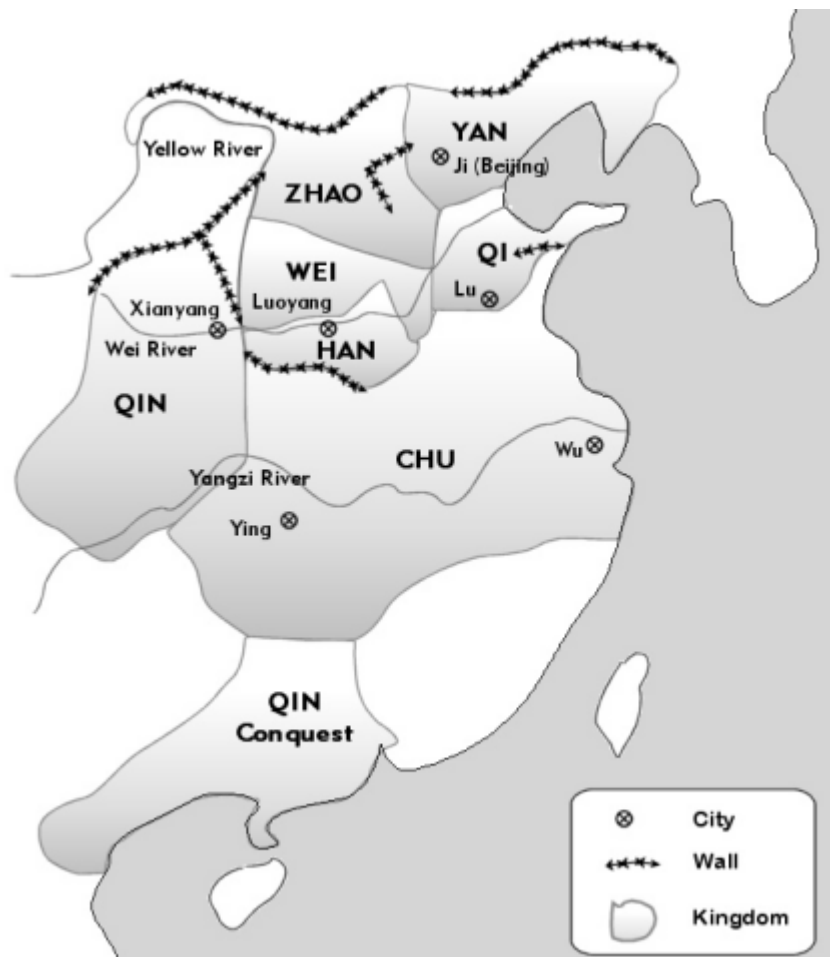
Chu (楚), Han (韓), Qi (齊), Qin (秦), Wei (魏), Yan (燕), Zhao (趙)

1 "Being in Classical Chinese," in John W. M. Verhaar, ed., The verb 'Be' and its Synonyms: Philosophical and Grammatical Studies, Vol. 1 (Dordrecht 1967), p.39.

2 Shadick, Harold. *A First Course in Literary Chinese*, Vol. 3. Ithaca: Cornell University Press, 1968. p. 846

3 **H. Stimpson, 55 Tang Poems, p. 55**

4 C Harbsmeier, *Aspects of Classical Chinese Syntax*, p. 6

5 B. Watson, *Early Chinese Literature*, p. 12

6 except where a negative, or an interrogative pronoun, shift it before the verb.

7 Chao, *A Grammar of Spoken Chinese*, p. 70

8 On this construction see Christoph Harbsmeier, Aspects of Classical Chinese Syntax (London and Malmo, 1981), pp. 19-24.

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1. Feedback and suggestions
2. Adoption for
3. Licensing and attribution information
4. Glossary
5. Appendix/templates

Headings	Content is organized under headings and subheadings that are used sequentially.	Yes
Images	Images that convey information include alternative text descriptions. These descriptions are provided in the alt text field, in the surrounding text, or linked to as a long description.	Yes
Images	Images and text do not rely on color to convey information.	Yes
Images	Images that are purely decorative or are already described in the surrounding text contain empty alternative text descriptions. (Descriptive text is unnecessary if the image doesn't convey contextual content information.)	N/A
Tables	Tables include row and/or column headers that have the correct scope assigned.	N/A
Tables	Tables include a title or caption.	N/A
Tables	Tables do not have merged or split cells.	Yes
Tables	Tables have adequate cell padding.	Yes
Links	The link text describes the destination of the link.	Yes
Links	Links do not open new windows or tabs. If they do, a textual reference is included in the link text.	N/A
Links	Links to files include the file type in the link text.	N/A
Audio	All audio content includes a transcript that includes all speech content and relevant descriptions of non-speech audio and speaker names/headings where necessary.	N/A
Video	All videos include high-quality (i.e., not machine generated) captions of all speech content and relevant non-speech content.	N/A
Video	All videos with contextual visuals (graphs, charts, etc.) are described audibly in the video.	N/A
H5P	All H5P activities have been tested for accessibility by the H5P team and have passed their testing.	N/A
H5P	All H5P activities that include images, videos, and/or audio content meet the accessibility requirements for those media types.	N/A
Formulas	Formulas have been created using LaTeX and are rendered with MathJax.	N/A
Formulas	If LaTeX is not an option, formulas are images with alternative text descriptions.	N/A

Font	Font size is 12 point or higher for body text.	Yes
Font	Font size is 9 point for footnotes or endnotes.	Yes
Font	Font size can be zoomed to 200% in the webbook or eBook formats.	Yes

Accessibility standards

The web version of this resource has been designed to meet Web Content Accessibility Guidelines 2.0, level AA.

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    - e.g., Windows 10, Google Chrome (Version 65.0.3325.181), NVDA screenreader

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REVIEW STATEMENT

Introduction to Classical Chinese was produced with support from the Rebus Community, a non-profit organization building a new, collaborative model for publishing open textbooks. Critical to the success of this approach is including mechanisms to ensure that open textbooks produced with the Community are high quality, and meet the needs of all students who will one day use them. Rebus books undergo both peer review from faculty subject matter experts and beta testing in classrooms, where student and instructor feedback is collected.

This book has been peer reviewed by the contributors, the book editors, and their students in the classroom.

The review was structured around considerations of the intended audience of the book, and examined the comprehensiveness, accuracy, and relevance of content, as well as longevity and cultural relevance. Further review by the book editors focused on clarity, consistency, organization structure flow, and grammatical errors. We welcome further suggestions, comments, and additions from users.