Classical Chinese
for Everybody

by

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Introducing the Chinese Language and Writing System

Literary Chinese is a written language, used by the educated in China for approximately 2,500 years. It was also adopted as the literary language of Korea, Japan and Vietnam. In a way, Literary Chinese has played a role in East Asia similar to the role played by Latin in the West. Latin and Literary Chinese are similar in that each was originally the native spoken and written language of a large group of people. However, the ordinary vernacular language of people evolved, and Latin and Literary Chinese became the written languages of the educated elites. In the West, books were first printed using vernacular English, German, etc. during the Protestant Reformation (beginning in the 16th century), but educated people were expected to know Latin until well into the 20th century. In China, almost all texts were printed in Literary Chinese until the May Fourth Movement of 1919.

Classical Chinese is the particular dialect of Literary Chinese in which the "classics" of ancient China were written, in the period roughly between 500 and 221 BCE. This course is designed to introduce you to the basics of Classical Chinese grammar, some basic vocabulary, and skills in using a dictionary and classical commentaries. My hope is that, by the end of this course, you will know enough so that, with the help of Pulleyblank's *Outline of Classical Chinese Grammar* and a good dictionary (like Liang Shih-ch'iu's *Far East Chinese-English Dictionary*) you can, with perseverance, work your way through Classical Chinese texts on your own.

This introduction is divided into three parts. At the beginning of this course, it is most important for you to read and understand parts I and II. Later in the course, when we start to use a dictionary, it will be important to read and understand Part III.

I. The Five Types

Everyone knows that there is a distinctive Chinese writing system, but there is considerable ignorance and confusion about how that writing system works. Almost two thousand years ago, the Chinese scholar Xǔ Shēn 許慎 recognized that there are five kinds of Chinese characters: pictograms,

simple ideograms, compound ideograms, semantic-phonetic compounds and loan characters.[1] We can illustrate four of these fives types using symbols that are familiar to contemporary English readers who know no Chinese.

Pictograms were originally drawings of something:
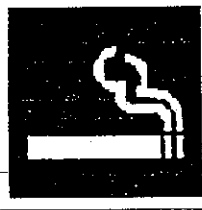
As these examples illustrate, the "pictures" are usually stylized, sometimes to the point of being purely conventional. The image on the far right actually looks nothing like a real human heart, but children are taught in kindergarten that it is a "picture" of a heart. In addition, the relationship between the picture's meaning and what is depicts has a large element of conventionality. Does the middle symbol *really* mean "smoking permitted here," or does it *really* mean "tobacco sold here," or does it *really* mean "warning: flammable materials present"? Would our culture have made a *mistake* if it decided to use the middle symbol for one of the latter two meanings? Presumably not. So pictograms were originally pictures of something, but their meaning is still determined to a great extent by social convention.

Simple ideograms are characters whose structure suggests their meaning, but which were never pictures of anything concrete:
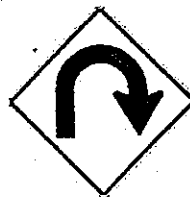
The simple ideogram on the far left means 5, but it is not a picture, because the number 5 is an abstract entity, so there could not be a picture of it. (We could have a picture of five things, but the symbol does not represent five things; it represents the number five, which is what all groups of five things have in common.) As with pictograms, there is an element of

[1] In Chinese, these are known as xiàng xíng zì 象形字 (pictograms), zhǐ shì zì 指事字 (simple ideograms), huì yì zì 會意字 (compound ideograms), xíng shēng zì 形聲字 (semantic-phonetic compounds, which are also referred to as xié shēng zì 諧聲字), and jiǎ jiè zì 假借字 (phonetic loans).

conventionality in the meanings of simple ideograms. The middle symbol is posted on roads and means "U-turn allowed," but we as a society could have decided that it means "watch out for falling balls," and posted it on golf courses or baseball parks. I stress the conventionality of meaning of Chinese characters so that you will understand: *even if you know exactly what the structure of a Chinese character is, you will not necessarily know what it means.* To know the meaning of a character, you must know how it is used.

Compound ideograms are characters with one or more meaningful components which, when brought into conjunction, suggest the meaning of the composite symbol:
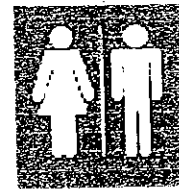
Notice that the components of the compound ideogram on the left are themselves ideograms. However, the compound ideogram in the middle has one component that is a pictogram, and one that is an ideogram. And the compound ideogram on the far right has two components that are pictograms. In general, the components of a compound ideogram do *not* have to be ideograms themselves. All that is necessary is that the conjunction of meaningful symbols suggests the meaning of the whole.

In order to understand **phonetic loan characters**, consider the following "sentence":
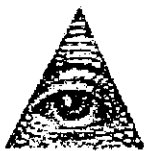
I assume that you can figure out that this sentence means "I love you." But how does it get this meaning? At the risk of explaining the obvious: The symbols are a pictogram of an eye (from the seal on the back of the dollar bill), a pictogram of a human heart, and a pictogram of a hand pointing at the reader. The eye pictogram does not stand for a human eye here, of course.

Instead, it sounds for a word that sounds the same as "eye" in English: "I."
This is how phonetic loans work: they borrow preexisting symbols that
already have a word associated with them, and use them to represent
different words that *sound* the same. The other four types categorize
characters according to the way in which they are *created*. Phonetic loans
are characters that already exist, but that are *recycled* to represent a new
meaning.

My guess is that most people, if they have any preconceptions about Chinese
characters, think that they all work like pictograms or ideograms. In fact,
only a small percentage of Chinese characters are either pictograms or
ideograms. Almost all Chinese characters (97%) are semantic-phonetic
compounds. As we have seen, there are examples of pictograms,
ideograms and phonetic loans that will be familiar to English readers.
However, semantic-phonetic compounds are a little harder to illustrate.
Consider the following "sentence":
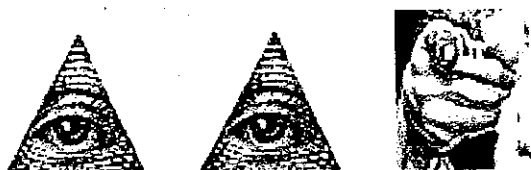
Try to figure out what this sentence means before proceeding to the next
paragraph.

The first symbol in the above sentence is a pictogram of an eye, being used
as a phonetic loan for "I." The third symbol is still a pictogram for "you." But
what is the eye pictogram doing in its second occurrence? It means "see."
So the sentence as a whole means "I see you." Perhaps you understood this
immediately, but if there were lots of pictograms in common use, and they
were sometimes used as pictograms, but other times recycled as phonetic
loans, you could easily get confused about what a given pictogram is doing in
a sentence. So we might start to distinguish one use of a pictogram from
another by providing an additional hint:
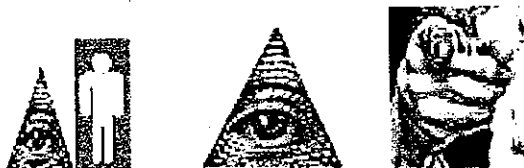
The first symbol is now a semantic-phonetic compound. In this semantic-phonetic compound, the eye pictogram is the phonetic component; it tells us what the pronunciation of the symbol is. The man pictogram is the semantic component; it gives us a hint about what the meaning of the symbol is. If we were properly trained in reading this written language, we would immediately read the above sentence as "I see you." Now, consider the following pictogram of a hand saw:
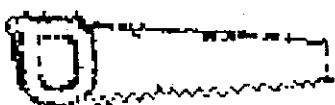
Suppose we combine this symbol with the eye symbol, producing the semantic-phonetic compound in the middle of the sentence below:
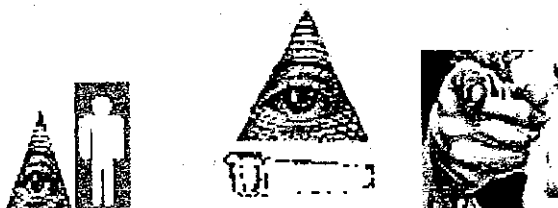
What would this sentence mean?[2]

Now that we understand the types of Chinese characters, let's see some actual examples:

Pictograms, once again, are stylized pictures that have a meaning that is conventionally connected to what they depict:

日　月　女　子

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[2] "I saw you": in the middle symbol, the pictogram of the eye is the semantic component, indicating that the symbol has something to do with the eye (i.e., seeing), while the saw is the phonetic component. Notice that the eye symbol functions as the phonetic component in the first compound, but as the semantic component in the second compound.

Try to guess what these four characters are pictures of, and then look at the footnote for the answers.[3] If you guessed even one of them correctly, you have done as well as any student has ever done in the many years I have been using this example. In all likelihood, you couldn't guess any of them. As I stressed before, pictograms are highly stylized.

Simple ideograms, as we have seen, are characters whose structure suggests their meaning, but which are not pictures of anything concrete. Simple ideograms are quite rare in Chinese:

一　二　三　上　下

You might be able to guess the meanings of the first three symbols, especially when you see them written side-by-side like this. The fourth and the fifth character are harder to guess, though.[4]

Compound ideograms are characters with parts that each has a meaning of its own, and which suggest the meaning of the whole character when they are brought into conjunction:

明　好

You now know the meanings of the components of each of these two compound ideograms. (Look back under the examples of "pictograms" if you've forgotten.) Try to guess the meaning of each of them before looking at the footnote.[5] If it is starting to seem futile to try and guess the meanings of Chinese characters -- good! I want to inoculate you against what has been called "the ideographic myth": the mistaken belief that most Chinese characters somehow directly represent ideas or meanings, without conventions of meaning or connections to the spoken language.

Semantic-phonetic compounds have one part that hints at the meaning of the character (the semantic component) and one part that hints at the

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[3] Believe it or not, these are (from left to right) pictograms of the sun, the moon, a woman and a child.
[4] From left to right, these are the simple ideograms for the numbers one, two and three, and for above and below.
[5] The compound ideogram on the left means *bright* (suggested by the brightness of the Sun, 日, and the Moon, 月), while the one on the right means (in Classical Chinese) *to be fond of* (suggested by a woman, 女, holding her child, 子). [Nerd Note: The original form of 明 may have shown a *window* and the *moon*, which would also be a compound ideogram, but with different components. In modern Chinese, the character 好 usually means *good*.]

pronunciation (the phonetic component). The pictogram 門 depicts a gate and is pronounced mén. It occurs as the phonetic component in the following semantic-phonetic compounds:

問　wèn　to ask (the semantic component is 口, mouth)

聞　wén　to hear (the semantic component is 耳, ear)

們　mén　(pluralizing suffix; the semantic component is 人, person)

悶　mèn　to be sad (the semantic component is 心, heart)

Not all phonetic components are as useful as these. The pronunciations of Chinese characters have changed greatly over time, so a phonetic element that was helpful when the character was first created two thousand or more years ago may be almost useless today.

Phonetic loan characters are originally created in one of the four previous ways: they are originally pictograms, ideograms or semantic-phonetic compounds. But they are recycled to represent *different* words that *sound the same* (or similar to) the words they originally represented.

For example, the character 來, pronounced lái, was originally a pictogram of wheat. It was borrowed to represent the homophone (same-sounding word) meaning *to come*. Similarly, the character 其, pronounced qí, was originally a pictogram of a basket, but it was borrowed to represent the homophone meaning *his, her, its* or *their*. One way to understand the process of phonetic borrowing is to imagine four steps:

1. The character 來 is created as a pictogram of wheat. The character is pronounced lái, because the spoken word for wheat is pronounced lái.[6]

2. There is no character for a different spoken word, also pronounced lái, that means *to come*.

3. Since it is pronounced the same, the character 來 is borrowed to represent the spoken word that means *to come.*

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[6] Nerd Note: This is technically a misrepresentation, because I am using the modern Mandarin pronunciation of this character. When the character was created, it was pronounced differently, because Chinese (like all languages) changes its pronunciation over time. However, the example is still accurate because 來 was originally a pictogram of wheat, and the original pronunciations of *wheat* and *to come* were, in fact, the same as each other.

4. The character 來 is so frequently used with the meaning of *to come* that it is no longer used in its old meaning of *wheat*. (This fourth step is not required in order for a character to be a phonetic loan, but it often happens.)

So almost all Chinese characters (about 97%) are semantic-phonetic compounds, in which part of the character gives a hint about the meaning, and the other part gives a hint about the pronunciation. In addition, a handful of characters are created as either pictograms, simple ideograms, or complex ideograms. Finally, a few characters that are created in one of the four preceding ways are "recycled," and used to represent different words that sound the same as the words they originally represented. If you want to know which of the five types a character belongs to, one of our textbooks, Rick Harbaugh's *Chinese Characters: A Genealogy and Dictionary*, analyzes each character into its components.

How many characters are there? First, the bad news. One of the most comprehensive dictionaries of Chinese characters is the Chinese-Japanese dictionary, Morohashi's *Dai kanwa jiten* (*Great Chinese-Japanese Dictionary*). It has entries for 48,902 characters. But don't despair. The 3,000 high-frequency characters in the *Far East 3000 Chinese Character Dictionary* include approximately 99% of all characters in use in contemporary Chinese documents. In addition, Liang Shih-ch'iu's *Far East Chinese-English Dictionary* has 7,331 characters. In my more than twenty years of reading modern and Classical Chinese, I can count on one hand the number of times I been unable to find a character I was looking for in this dictionary.

Because of its difficulties, there have been various proposals for reforming or simplifying the Chinese written language. In the 1950s, the Chinese Communists introduced a series of Simplified Characters.[7] These characters are largely based on the handwritten "cursive" style of characters that has been used by scholars for centuries when writing informally. So, for example, 習, *to practice*, was simplified to 习, and 門, *gate*, was simplified to 门. Outside of the People's Republic of China (PRC), the traditional Long Form characters are still in use. In addition, well educated people in the PRC also recognize the Long Form Characters. (The

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[7] Not all characters have a special simplified form; in those cases, people use the Long Form. In Chinese, Simplified Characters is jiǎntǐzì, and is written (with the short form in parentheses) 簡體字 (简体字), while Long Form Characters is fántǐzì 繁體字 (繁体字).

Far East 3000 Chinese Character Dictionary lists the Long Form first, and then the Simplified Form below that. Harbaugh's *Chinese Characters: A Genealogy and Dictionary* gives the Long Form first, and then the Simplified Form in brackets.) In the vocabulary lists for each lesson, I will provide the Simplified Characters in parentheses after the Long Form, but *you are only responsible for learning the traditional forms, and only the traditional forms will be accepted as answers on the tests.*

II. Spoken Chinese

Two aspects of spoken Chinese make it especially challenging: dialects and tones. The dialects of Chinese are as different from one another as French, Spanish and Italian are from one another. Fortunately, everyone in China who has graduated from high school can speak what we call the Mandarin dialect (even though they may have been raised speaking another dialect, and use that in their home village). We do not know how spoken Chinese sounded in the time of Confucius, so in this course we shall read the characters in the Mandarin dialect. Why learn how to say the characters in Chinese at all? Because saying things out loud helps you internalize the vocabulary and the grammar. In addition, when you want to discuss Chinese texts with others, you'll have to know how to cite words and phrases out loud.

A handful of characters have special literary pronunciations, which are used only when reading a classical text out loud, or citing it. For example, the character 白, *white*, is read bái in contemporary Chinese, but was traditionally pronounced bó when reading a text written in Classical Chinese. Many literate Chinese (especially in the People's Republic) no longer use these readings. However, we will use the traditional pronunciations in this course, and those are the ones provided in your vocabulary lists.

Because Chinese is a tonal language, the same set of phonemes (basic sounds) will be a different word depending on the tone they are read in. Mandarin has four tones (or five if you count the absence of a tone as a tone). Nowadays, tones are usually represented with accent marks over the vowels. So (to use the same example used by every teacher and textbook), the sounds represented by "ma" can have five meanings, depending on the tone:

mā 媽 Mom

má 麻 hemp
mǎ 馬 horse
mà 罵 to scold
ma 嗎 (question-marking grammatical particle)

(Incidentally, 馬 is a pictogram of a horse. Notice that it occurs as the phonetic element in three of the other characters.)

The best way to learn the tones is by hearing and copying someone who can say them correctly. This is part of what you'll do in your drill sessions with a native instructor. However, as a first approximation, the first tone is high and level, like the way you would say "g" if a music teacher said, "Give me a 'g.'" The second tone rises up, like if you were saying, "Huh?" The third tone dips down slightly, then rises up, like a pedantic old teacher answering a knock at the door by saying, "Yeeeeeeees?" The fourth tone goes down, like if you were disciplining a naughty dog: "No!"

III. Radicals and Dictionaries

Once students have mulled over the structure of Chinese characters, one question that naturally emerges is, How does one look up characters in a Chinese dictionary?

Most Chinese dictionaries nowadays follow the famous Kāngxī zìdiǎn 康熙字典 (published in CE 1716) in organizing characters according to 214 "radicals" (bù shǒu 部首). In principle, every character in Chinese has at least one of these radicals in it (or the character *is* a radical). So if you encounter a character that you do not recognize, you take a guess at what the radical of that character is. (Usually the radical is fairly easy to spot, but sometimes there is more than one radical, and other times the radical may be obscure.) Next you count the number of "strokes" in the character in addition to the radical. (There is a standard way of writing Chinese characters. With practice, you can almost always figure out how many strokes it takes to write a character, where a stroke is usually defined by when you would lift up the pen or brush in order to draw the next line.[8]) Finally, you go to the part of the dictionary or its index that lists all characters with that radical and that number of additional strokes. There will typically be several characters

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[8] One of our textbooks, the *Far East 3000 Chinese Character Dictionary*, shows you the strokes in the proper order for the 3,000 most common Chinese characters.

fitting this description, so you just go down the list until you find the character you are looking for.

Does this sound difficult and time-consuming? That's because it *is* difficult and time-consuming!

Let's illustrate this by looking up some characters in the *Far East Chinese-English Dictionary*, which organizes characters according to the 214 traditional radicals. (Although there are a lot of radicals, only about 150 or so are commonly used.) The radicals are listed (in order according to the number of strokes it takes to write them) at the beginning of the dictionary, along with the page number on which characters with that radical start. Not only is the main body of the dictionary organized according to radicals plus additional strokes, but there is also an index to characters organized by radicals on pp. 9-30. (Using this index is normally quicker than thumbing through the body of the dictionary.) When you find a character using this index, it will have beside it a unique number that identifies that character in the order it appears in the dictionary. Once you find the number, you can just flip through the dictionary until you find the character you want. (The unique character number is written to the right of the main entry for each character, and in the top middle of each page in the dictionary is a range of numbers telling you which character numbers are found on that page.)

This is all kind of abstract, so let's try to find the character 明 using the radical method. The left-hand side of this character is 日, rì, meaning *Sun*, which is a fairly common radical, and has four strokes in it. The right-hand side of this character is 月, yuè, meaning *Moon*, which is also a radical that has four strokes in it. Now, find the character 明 in the dictionary, using one (or both) of the following methods.

(1) Go to the radical list at the beginning of the dictionary. Find either 日 or 月 in that list. (Each character is only listed under one radical, but you don't know which one is the radical for 明 yet, so you have to guess. If you guess wrong, try the other one.) Go to the page in the dictionary indicated beside that radical. Find the characters that have that radical plus four strokes. ("Four" in Chinese looks like 四, but even if you didn't know that you could just count where every new heading starts under that radical till you got to four.) Now just look for the character 明. When you find it, write down the ninth definition given under the main character entry

here_____.

(2) Go to the radical index on pp. 9-30. Find either the character 日 or 月 in that list. (Notice that the radicals that occur on a page are listed in either the top right or the top left of that page.) When you find the radical, find the characters with that radical plus four strokes. (Again, if you didn't know that four was 四, you could just count the headings till you got to four.) Find the character 明, and identify the number beside it. Now look up that number in the body of the dictionary. When you find it, write down the ninth definition given under the main character entry here_____.

There is also an index on pp. 32-50 that organizes characters according to their total number of strokes, and then subdivides them according to the radicals that occur in the character. Let's find 好 using this method. This character has a total of six strokes in it, so look under the six-stroke characters in this index. Six looks like 六 in Chinese, but if you didn't know that you could just count the entries up to six. As you can see, there are a lot of characters with six strokes in them. (About 200, in fact.) So finding 好 in this list is going to be *very* tedious unless you have a guess about what the radical of the character is. If you want to show your dedication by "eating bitterness" (chī kǔ 吃苦), as they say in Chinese, you can look through the whole list. But if you want help, check out the footnote.[9]

Suppose you know the pronunciation of a character, but aren't sure of its meaning. This dictionary has several pronunciation indices to characters, each one using a different Romanization system. (A Romanization system is a method of writing a language using the letters of the Roman alphabet.) The phonetic system we will be using in this course is Pinyin, which is the standard Romanization system used by the People's Republic of China, the U.N., U.S. news organizations and almost all contemporary Chinese language textbooks. Find the character zhōng 中 in the dictionary using the Pinyin index on pp. 1799-1821, and write down the second definition under the main entry here_____. (As with the radical index, the number after the character is not a page number, but is instead a number that identifies that individual character.)

Prior to the development of Pinyin, Wade-Giles was the standard

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[9] The radical in 好 is either 女 or 子. Look under those radicals in the six strokes list.

Romanization system. Many older books, articles, reference works and library catalogues use Wade-Giles, so if you keep working with the Chinese language, you will eventually have to learn to read Wade-Giles, but we will not be using it in this course. (Many books have charts for converting between Wade-Giles and Pinyin.)

You'll notice that the *Far East 3000 Chinese Character Dictionary* is organized according to the Pinyin Romanizations of the pronunciations of characters. However, it also has a list of radicals on pp. 765-766, an index organized according to radicals plus additional strokes on pp. 768-779, and an index organized according to the total number of strokes in a character on pp. 781-789.

Harbaugh's *Chinese Characters: A Genealogy and Dictionary* has a distinctive organization: it presents how complex characters can be built up from pictograms and simple ideograms. As Harbaugh admits, this is *not* an accurate guide to the historical etymologies of the characters. However, it is very useful in presenting traditional etymologies, as well as giving you easy analyses that may help you memorize the characters. Perhaps the best feature of Harbaugh's dictionary is that you can find each of the 4,000 characters in it by *any* of the pictograms or ideograms that occur in it. In contrast, most dictionaries only list a character under its one official radical. For example, if you guessed the wrong radical for 明 or 好, you would have to start over in any standard dictionary. However, Harbaugh lists 明 under *both* 日 and 月, and he lists 好 under *both* 女 and 子. So if you recognize *any* part of a character, you can find it in Harbaugh's dictionary. In the back of his dictionary are indices of characters according to Pinyin Romanization, total number of strokes, and official radical plus additional strokes.

Writing Chinese Characters

When you learned to write the letters of the alphabet, your teachers didn't just show you what the letters look like and say, "Make something that looks like *that*, any way you can." Instead, they showed you *how* to write each letter, following a specific pattern. For example, in writing the letter "a," you (probably) learned to start writing it at the top of the curve, move your hand to the left and down until you finish the rounded part, then go straight up, and finally straight down (to finish forming the back of the letter). You practiced this again and again, until it became so automatic that now you don't even think about doing it. In addition, you learned that some people follow a different order of strokes in writing the letter (perhaps you were taught to write the curve first, but then lift up your pen and write the back of the letter as one separate, downward stroke), that the printed form of the letter, "a," is different from the handwritten form, "a," and that there is a cursive form for writing quickly, "*a*." Each of these features of writing the letters of our alphabet has analogues in writing Chinese characters.

At the beginning, the most important thing to learn is how to write the "strokes," the lines and curves, that make up a Chinese character, and what order to write them in. In the Character List for each lesson, I give you the Pinyin Romanization of each character. Use that to look up the character in the *Far East 3000 Chinese Character Dictionary*, which is organized alphabetically by Pinyin Romanizations. When you find the entry for a character, it will show you the official "stroke order" for writing that character.

The great Chinese calligrapher Wáng Xīzhī 王羲之 said that there are eight different kinds of strokes that make up all Chinese characters.[1] However, different teachers and texts give different lists. The following rules will guide you to draw the strokes in the correct way most of the time:

Horizontal strokes go from left to right.
Vertical strokes go from top to bottom.
Curved or angled strokes go downhill.
Dots are small downward strokes.

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[1] Nerd Note: These are the héng 橫 (horizontal stroke), shù 豎 (vertical stroke), piě 撇 (down and to the left), nà 捺 (down and to the right), gōu 鈎 (hook-shaped), zhé 折 (corner), 點 diǎn (dot) and tiǎo 挑 (lower left to upper right).

By "curved" I mean any stroke that is not approximately straight; by "angled" I mean lines that are neither horizontal nor vertical. The main exception to these rules is a kind of angled stroke found in some characters that runs from lower left to upper right. We'll warn you when you encounter a character with this stroke in it.

Learn to write each character using the correct stroke order, and with the strokes written in the right directions. Characters written correctly will look better, and it is hard to unlearn habits once you have ingrained them.

Introducing the Lessons

Other than the textbooks, there are four kinds of material in this course:
(1) the readings, (2) the character list, (3) the grammar notes and (4)
miscellaneous supplemental materials that may be handed out from time to
time.

(1) The readings are written in a traditional Chinese style: start in the
upper right-hand corner of the page and read down the column; when you get
to the bottom of the column, go to the top of the next column to the left
and read down again. The punctuation is also traditional, consisting only of a
dot, ◦ , which sometimes functions like a comma, sometimes like a period,
and sometimes like some other mark of Western punctuation. (Most texts
printed prior to the Qing Dynasty, CE 1644-1911, are not punctuated at all.)

(2) The character list gives the new characters introduced in each reading,
as well as any old characters that are being used with new meanings. If the
simplified form is significantly different from the long form, the simplified
form is supplied in parentheses. After the character is its pronunciation in
Pinyin romanization. (A handful of characters have more than one
pronunciation, but only the pronunciation relevant to the reading is given.)
Following the romanization is an abbreviation indicating the grammatical class
of the word (there is a complete list explaining these abbreviations
accompanying the character list for Lesson 1), and the meaning of the
character in this reading. (Sometimes more than one meaning is given if the
character is ambiguous, or if it helps to understand some related meanings
of the word.) For characters in the character list, you are responsible for
learning to recognize and write their long forms, pronounce them, and give
any meanings you have learned for them. (The weekly drill sessions with our
native instructor will provide practice in pronunciation and writing the
characters. One of our textbooks, *The Far East 3000 Chinese Character
Dictionary*, shows you how to write the characters in the character list.
Another, Harbaugh's *Chinese Characters: A Genealogy and Dictionary* gives
you traditional etymologies of the characters.[10]) A few characters are

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[10] Nerd note: Harbaugh's etymologies are generally traditional ones (usually following the famous 説文解
字 Shuōwén jiézì, *Explanation of Simple Characters and Analysis of Complex Characters*, by 許慎 Xū
Shèn, from about CE 100) . As such, they are interesting and often helpful in memorizing the characters.
However, we are learning more about the history of Chinese characters all the time, so the traditional
etymologies are often inaccurate, so you cannot rely on Harbaugh for historically accurate analyses of the
characters.

marked "low frequency; extra credit only." You are required to be able to recognize, pronounce and understand the meaning of these characters during regular lectures, but they are not very common in either Classical or Modern Chinese, so you will not be required to memorize how to write them or recognize them for tests. (They may be used for extra credit questions on tests, though.) Finally, you are not responsible for learning (for that lesson) characters that only show up in the grammar note for a lesson, but not in the character list, like the character 論 lùn, which occurs below in the note for the first lesson.

(3) The grammar notes for a reading introduce the text from which the reading is taken (the first time it is used). They then explain the new grammatical constructions that are found in this reading. In every lesson, I shall give you greatly simplified accounts of Chinese grammar. I will tell you what you need to know to understand the reading for the upcoming lesson (and maybe a *little* bit more). I do this because if I gave you a completely nuanced account of the use of every grammatical construction or particle at the moment I introduced it, you would almost certainly get lost in the details. (One of our textbooks, Pulleyblank's *Outline of Classical Chinese Grammar*, is an excellent reference book that can be used to supplement my notes. My "Nerd Notes" in footnotes also supply additional details and qualifications, but you are not responsible for anything in these notes or in Pulleyblank that is not in the body of the text.) The grammar notes will sometimes also contain supplementary information about how Classical Chinese differs from Modern Chinese, or about historical and philosophical aspects of the text.

(4) Supplemental handouts will not be used with every lesson, but may include examples of alternative translations of particular passages (to show you how translators handle problems in different ways).

My recommendation is that, for each lesson, you start with the character list, and learn to recognize and pronounce the characters. Next, glance over the grammar notes (ignoring the "Nerd Notes" and just trying to get the gist of the grammar). Then try to understand the reading, without having the character list or the grammar notes in front of you. After you think you have understood the reading (or if you become hopelessly confused while trying to do the reading), review the character list and the grammar notes, to make sure you haven't missed anything. You cannot re-read or review too many times! In traditional China, kids would start reading Classical Chinese

at age 5, and repeat every sentence out loud at least ~~15~~ 50 times *to begin with,* so you have a lot of catching up to do.

子曰。性相近也。習相遠也。

Abbreviations Used for Grammatical Classes

adv. = adverb
conj. = conjunction
exp. = expression or phrase
g.p. = grammatical particle
n. = noun
prep. = preposition
s.v. = stative verb (Pulleyblank calls these "adjectives")
t.v. = transitive verb
v. = verb (special use verb not easy to classify as stative or transitive)

Characters for Reading 1 (8 new characters)

子 zǐ n., Master (here refers to Kǒngzǐ, who is better known in the West as "Confucius")
曰 yuē v., to say (used to introduce a direct quotation)[11]
性 xìng n., nature (as in "human nature," or "the natures of humans")
相 xiāng adv., to each other
近 jìn s.v., to be close
也 yě g.p. (comes at end of sentences to mark nominal sentences; often indicates a generalization)
習 (习) xí n., practices
遠 or 遠 (远) yuǎn s.v., to be far

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[11] Nerd Note: In a later lesson we'll meet a different character 日 rì, which is narrower than 曰 yuē and means "Sun." For this lesson you are only responsible for learning 曰 yuē.

Grammar Notes for Reading 1:
Stative Verbs, Adverbs and Nominal Sentences

This reading is the complete text of *Analects* 17.2. The *Analects* (known in Chinese as the 論語 Lúnyǔ, which probably means "Categorized Sayings") is the collection of sayings and brief dialogues attributed to 孔子 Kǒngzǐ and his disciples. (Kǒngzǐ is better known in the West by the Latinization of his name: "Confucius." He lived from 552 or 551 to 479 BCE.) The *Analects* is divided into twenty "books" (each of which is about as long as a chapter), and the books are subdivided into "chapters" (some of which are as short as this one, and others of which are as long as a few paragraphs). So *Analects* 17.2 is Book 17, Chapter 2.

Stative Verbs

Look up the meanings of 近 jìn and 遠 yuǎn in the character list if you have not already done so.

Roughly speaking, we can divide Classical Chinese verbs into transitive verbs (which take a direct object) and stative verbs (which do not). Here, 近 jìn and 遠 yuǎn are stative verbs. Stative verbs function something like adjectives in English, because they tell you the "state," or characteristics of something.[12] A stative verb, "SV," following a noun, "N," can make a complete sentence.

Pattern:

N + SV.

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[12] Nerd note: Technically, we can divide intransitive verbs in Chinese into stative verbs (which Pulleyblank calls "adjectives") and intransitive "verbs proper." To form the complex expression "can V" or "may V," "verbs proper" can combine with the coverb 可以 kě yǐ, while a stative verb requires the construction 可以為 kě yǐ wéi. (See Pulleyblank, IV.1-8, especially pp. 23-24.) Why not just call stative verbs "adjectives"? Well, Pulleyblank does call them that. But many scholars prefer to call them stative verbs for the following reason. A noun followed by a stative verb in Chinese can be a complete sentence. But, in English, you can't just put an adjective after a noun and have a grammatical sentence. If you said, "Ball red," you would sound like Tarzan. In English, to make a complete sentence with an adjective, we use a form of the verb "to be" followed by the adjective: "The ball is red." But in Chinese there is no verb "to be," so they just use verbs that do the work of "to-be + adjective" in English. (See also the section on "Sino-Tibetan vs. Indo-European" below.)

The N is SV.

<u>Examples</u>:

子近。
The Master is near.

子遠。
The Master is far away.

Adverbs

Adverbs are words that modify verbs. "Quickly," "foolishly" and "carefully" are examples of adverbs in English. In this lesson, 相 xiāng, "to each other," is an adverb. In English, adverbs can usually go either before or after the verb they modify: "He *cautiously* opened the door" or "He opened the door *cautiously*." But, in general, adverbs in Chinese must *precede* the phrase they modify.

<u>Pattern</u>:

ADV. + V

to do V in an ADV way
to V ADV-ly

<u>Example</u>:

相近。 Xiāng jìn.
(They) are mutually close.
(They) are close to each other.

Nominal Sentences

One of the basic constructions in Classical Chinese is the nominal sentence, which involves a noun or a nominal phrase, N_1 (i.e., a phrase acting as a noun), another noun or nominal phrase, N_2, and the grammatical particle 也 yě.

<u>Pattern</u>:

N$_1$ N$_2$ 也

Typically, this construction means that

N$_1$ is an N$_2$

or

As for N1, it is an N2.

So, whereas we might say in English

The king is a thief.

in Classical Chinese they would say

King thief 也

Or, to replace N$_1$ and N$_2$ with nominal phrases, we would say in English

Whistling through your nose is irritating to your neighbors.

in Classical Chinese they might say

Whistling through your nose ◦ Irritating to your neighbors 也 ◦

punctuation

(Recall that ◦ is the traditional multi-purpose mark of ~~pronunciation~~.)

If you look at this sentence carefully, you'll notice that it is a bit different from our previous sample. In "King thief 也," both the N1 and the N2 are nouns. But in "Whistling through your nose ◦ Irritating to your neighbors 也," the N$_1$ and the N$_2$ are actually verbal phrases. (Intuitively, "irritating to your neighbors" does not refer to a *thing*, it describes something that your whistling *does*.) This is quite common in Classical Chinese: the N$_1$ or the N$_2$ (or both) can be verbal phrases that are acting as nouns. So the meaning of

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our second sample sentence above is really

> Whistling through your nose is a thing that is irritating to your neighbors.

A final point to notice about sentences with a final 也 in which the N2 is verbal is that they often express states that are ongoing (as opposed to states that have been completed) or are universal generalizations (as opposed to statements that are only true at a particular time).[13]

The Reading

So let's apply what we've learned to the first sentence from the reading:

性相近也 Xìng xiāng jìn yě

Look up the meaning of 性 xìng in the character list if you have not already done so. Now, the occurrence of 也 yě at the end of the phrase makes us suspect that we are dealing with a nominal sentence (and we are). So what are the N1 and the N2? As you become more accustomed to reading Classical Chinese, you will start to develop an "eye" for quickly spotting plausible nominal phrases (although, as in any language, there will be sentences that puzzle you at first glance). When in doubt, start at either the beginning or the end of the sentence and start moving in the opposite direction, and try various combinations of characters as candidates for N1 and N2, and see what makes the most sense. Let's try starting from the beginning of the sentence. Suppose 性 xìng is the N1. That would make 相近 xiāng jìn the N2. So the sentence would be saying

> As for 性, they are things that are 相近.

This is, in fact, the correct way to understand the grammar of this sentence. (If you tried 性相 as the N1, you would quickly realize your mistake: 相 is an adverb that has to come before the verb it modifies, so it would be "dangling" without anything to modify if it were part of N1.) You will

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[13] Nerd Note: To learn more about nominal sentences, see Pulleyblank, *Outline of Classical Chinese Grammar*, III.1, especially p. 16, and XII.2b, p. 118.

notice that 相近 is a verbal phrase, of the form ADV + SV. In addition, the 也 here marks a universal generalization. If you put all this together, you should be able to work out what Kongzi is saying. (You may be unsure *why* Kongzi is saying this, but you should have a hypothesis about the general sense of the sentence.)

Now, go on and do the same thing for the second sentence in this lesson, which has the same grammar. Once you have a hypothesis for what the second sentence means, see if you have a better idea why Kongzi is saying what he is saying, and what contrast he wishes to draw.

Philosophical Issues

Later followers of Kongzi (called 儒 Rú, "Confucians") debated whether human nature was good, bad, morally neutral, had good and bad elements in it, or was good in some and bad in others. Which of these views is Kongzi supporting in *Analects* 17.2? Which of these views is Kongzi ruling out in 17.2?

What does Kongzi mean by "practices" here? He might just mean "human activities" or "what people do." However, *Analects* 1.1 (the opening passage in the book) says "To study and to repeatedly practice (xí 習) it -- is this not a joy?" How would you read 17.2 if you were interpreting it in the light of 1.1?

Supplement: Sino-Tibetan vs. Indo-European

The Indo-European language family is the group to which all the "Western" and most of the South Asian languages belong: Latin and the Romance Languages that developed from it (such as Italian, Spanish and French), Greek, the Germanic languages (including the German dialects and English), Sanskrit and its descendants such as Hindi, etc. Classical and Modern Chinese are in a different and (in the opinion of most scholars) unrelated language family: the Sino-Tibetan languages. (Interestingly, Japanese, Korean and Vietnamese are not in the Sino-Tibetan language group, even though Chinese characters were adopted in all these cultures, at least for a while.) Unsurprisingly, there are lots of differences between the Indo-European and Sino-Tibetan language families.

One major difference is that all the Indo-European languages have forms of the verb "to be" (for example ειναι in Greek or *esse* in Latin). This verb expresses existence ("there *are* mice in the basement"), predication ("the mice *are* happy"), identity ("Clark Kent *is* Superman"), and truth ("Is not!" "Is so!"). There is no one verb or grammatical construction that performs all of these roles in Classical Chinese. As we have seen, 也 yě performs some of the roles of the verb "to be" in English, but it cannot express existence (for example).

This difference may have led to some of the characteristic differences between Chinese and Western philosophy. Plato is one of the fathers of Western philosophy, and one of his main concerns was the nature of Being. But there is no way to even say "Being" in Classical Chinese. Consequently, certain metaphysical issues became central to Western philosophy in a way that they almost couldn't have in Chinese philosophy.

If you have previously studied any Indo-European languages, you may notice some other things that seem to be "missing" from my vocabulary list for this reading. The nouns have no "number." Is it "nature" or "natures"? "Practice" or "practices"? Verbs also lack "number": depending on its context, 近 jìn could mean "am close," "are close," or "is close." Verbs do not have an intrinsic tense: depending on its context, 近 jìn could be "were close," "are close," or "will be close." They have no "mood": depending on its context, 近 jìn could be "let them be close" rather than "they are close."

This might seem to imply that Classical Chinese is vague. Classical Chinese can be vague, but so can any other language. Classical Chinese can also have a level of precision limited only by one's own mind. The key phrase in the previous paragraph is "depending on its context." Context disambiguates most expressions to a great extent. By providing context, a careful writer of Classical Chinese can be as precise as he wishes.

Supplement: Honorific Name Placement

I wrote the two sentences that Kongzi states side by side to illustrate the parallelism between them. (Parallelism is an important aspect of style in Classical Chinese.) However, as a result of doing so, I left Kongzi's name by itself at the top of page. This is a happy coincidence, since there is a convention that highly revered names should be written at the top of the

page. (In an official letter to the emperor, for example, you would be expected to write your sentences in such a way that, wherever it occurred, the name of the emperor appeared at the top of a line.) Since Kongzi has been referred to as China's "uncrowned king" (素王 sù wáng), I thought this was a fitting tribute.

齊景公問政於孔子。孔子對曰。君君。臣臣。父父。子子。公曰。君不君。臣不臣。父不父。子不子。

Characters for Reading 2 (9 new characters, 1 new meaning, 3 extra credit)

齊 (齐) Qí n., Qi (name of a state in what is now Shāndōng Province) (low frequency; extra credit only)

景 jǐng n., Jing (name) (low frequency; extra credit only)

公 gōng n., duke (highest hereditary title below the king)

問 (问) wèn t.v., to ask someone (indirect object) about something (direct object)

政 zhèng n., government, governing

於 (于) yú prep., from, of (in this passage, marks indirect object of verb)

孔 Kǒng n., Kong (the family name of Kǒngzǐ, Master Kong, better known in English as "Confucius")

子 zǐ n., master; n., Master (as a title after a family name); n., son; s.v., to be a son

對 (对) duì adv., respondingly, in response [You will not be tested on this character in this lesson.]

君 jūn n., ruler, lord; s.v., to be a ruler, to be a lord

臣 chén n., minister; s.v., to be a minister

父 fù n., father; s.v., to be a father

不 bù (tone changes to bú before a word in fourth tone) adv., not (negates verbs or verbal phrases)

Grammar Notes for Reading 2:
Titles, Verbal Sentences and Their Negation, Nouns as Stative Verbs and Mood

Reading 2 consists of two sentences from *Analects* 12.11. I'll give you the rest of the passage in Lesson 5.

Hints for Quick Reading

Look up the words 君 jūn and 不 bù in the vocabulary list for this reading. Now consider the following sentences:

君君 Jūn jūn.
君不君 Jūn bù jūn.

The first occurrence of 君 jūn in each of these sentences is a noun, and the second occurrence in each of these sentences is a verb. See if you can work out the meaning of each sentence above based on this grammar. Now look up the other words in the vocabulary list, and see if you can translate the rest of Reading 2, following the same grammatical patterns when you encounter the words 臣 chén, 父 fù and 子 zǐ.

In order to understand these sentences, imagine that the Master is recommending how people should act in order to have an ideal community, and the Duke is lamenting how people act in a dysfunctional community.

After trying to understand the reading, make sure to come back and finish or review these grammar notes.

Titles

A common way of identifying a hereditary ruler is by providing information in the following order: the state he ruled, his name, and his title ("duke" or "king"). In this case, 景 jǐng is this duke's 諡 shì, "posthumous title," an honorific name given to him after he died. The fact that this title is used suggests that this passage was recorded *after* this duke died (in 490 BCE), which helps us to date it.

公 gōng, "duke," is the highest hereditary rank below the 王 wáng, "king."

During Kongzi's lifetime, dukes reigned over the small states into which China was divided. In theory, they were all loyal to the king of the Zhou Dynasty, but, in actuality, each state acted independently. Sometimes the dukes themselves were mere figureheads, and the power in a state was usurped by powerful ministers. This was, in fact, the situation that Duke Jing was in when Kongzi talked with him.

Verbal Sentences

In the previous lesson, we read two nominal sentences. In this lesson, we shall read several verbal sentences. Nominal and verbal sentences are the two basic classes of sentences in Chinese.

At its simplest, a verbal sentence may consist of only one word: a verb. A verb should have a subject, but the subject will often be implicit in Chinese. (In other words, you may be able to guess it from context, so that you don't have to state it explicitly in the sentence.) A transitive verb must have a direct object, and direct objects are *usually* explicit.[14] Some verbs, but not all, also have an indirect object. In English, "the ball" is the direct object of the transitive verb "hit" in the sentence "He hit the ball." In the sentence, "He gave the letter to her," "letter" is the direct object of the verb "gave," and "her" is the indirect object. Sometimes the indirect object is marked with a preposition. In the previous sample sentence, "to" marks "her" as the indirect object. But other times there is no preposition: In "He gave her it," we just know from word order that "her" is the indirect object and "it" is the direct object.

In this lesson, 問 wèn, "to ask," is a transitive verb. In this case, it takes both a direct object (the topic that is asked about), and an indirect object (the person the question is asked of). In addition, a preposition, 於 yú, marks the indirect object.

The other verbs in this lesson are all stative verbs.[15]

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[14] Nerd note: Direct objects "disappear" in the presence of certain negative adverbs. See the Grammar Notes for Reading 3, under "Some Pronouns," for an example.
[15] Nerd note: You might think that 曰, yuē, is also a transitive verb, but technically it is not. 曰 does not function like a normal transitive verb in that its direct object cannot be replaced by the third-person pronoun 之 zhī, "it." (We shall encounter 之 as a pronoun in Lesson 4.) What follows 曰 is called its "complement," not its direct object.

Another Adverb

Recall that, in Classical Chinese, it is generally true that adverbs precede the word they modify. We saw one adverb in Lesson 1: 相 xiāng, "to each other." Similarly, in this reading, 對 duì, "respondingly, in response," comes before the word it modifies, 曰 yuē, "to say," describing the manner in which Kongzi spoke.

Nouns as Stative Verbs

This lesson illustrates a characteristic feature of Classical Chinese: nouns can sometimes act as verbs. When a noun in Chinese is used as a verb, it can be either transitive or stative. In this reading we see nouns acting as stative verbs. The stative verb corresponding to a given noun, N, means "to act as an N."

<u>Pattern</u>:

N --> to act as an N

<u>Example</u>:

臣臣 Chén chén.
Ministers act as ministers.

So the first 臣 in the example above is a noun, and the second is a stative verb.[16]

Verbal Negation

There are several different words in Classical Chinese that change a verb into a negative. (Words of this kind are called "negative adverbs.") In this reading we meet the most common of these negative adverbs: 不 bù, "not." Note that 不 can only come in front of a verb or a verbal expression. (We'll learn how to negate nouns and nominal expressions in Lesson 6.)

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[16] Nerd note: As we shall see in Lesson 3 and Lesson 6, if the verb were used transitively, it would mean "to treat as an N" or "to make into an N." So 臣之 Chén zhī means "(He) treated him as a minister," or "(He) made him into a minister."

Implicit "Mood"

Grammatical "mood" is difficult to define abstractly, but examples of sentences with different "moods" would be one stating something (declarative mood), one commanding something (imperative mood), or one expressing a wish (optative mood).

Kongzi's comment raises an interesting translation issue: what mood should it be translated into? Certainly, Kongzi is not describing how things actually are in his own society. So perhaps we should say that he is expressing a sort of ethical imperative: "Let rulers act as rulers ...." But he might be said to be describing what is the case in an ideal society. We might get at this by translating, "True rulers act as rulers ...."

Philosophical Issues

One characteristic of modern ethical thought is that it tends to abstract from a person's ethical roles. This has certain advantages, since it makes us think of humans as possessing intrinsic value or dignity. However, Kongzi emphasized following our ethical roles, which has at least two advantages. First, if we think of ourselves as occupying a role, we usually know what our ethical obligations are. It is not too hard to know that, as a student, I should complete my assignments, be prepared for class, etc. Second, as a matter of fact, we *do* occupy roles, and any ethic that ignores this risks being too abstract.

My six-year-old daughter, who reads a bit of Chinese, made an interesting observation about this passage: "He doesn't say anything about mommies and daughters, so they must already have been doing everything okay." Then she said, "Actually, he doesn't talk about lots of people." I replied, "Which of the things that Kongzi talks about are like mommies? Which are like teachers?"

In general, how would Kongzi apply what he says to other groups of people?

樊遲問仁。子曰。愛人。問知。子曰。知人。

子曰。仁者安仁。知者利仁。

子曰。知者樂水。仁者樂山。

Characters for Reading 3 (10 new characters, 2 extra credit)

樊 fán n., Fan (a family name) (low frequency; extra credit only; not in *Far East 3000*)

遲 (迟) chí n., Chi (a personal name) (low frequency; extra credit only)

仁 rén s.v., to be humane; s.v., to be benevolent; n., humaneness; n., benevolence

愛 (爱) ài t.v., to love

人 rén n., others, other people

知 zhī t.v., to know, to understand, to appreciate; zhì n., wisdom; s.v., to be wise (N.B.: When it is a noun or a stative verb 知 is pronounced zhì, but when it is a transitive verb 知 is pronounced zhī.)

者 zhě g.p. (follows a verbal phrase, transforming it into a nominal phrase describing the subject of the verbal phrase: "those who..." or "that which ...")

安 ān n., peace, safety; t.v., to regard as peaceful

利 lì n., profit, benefit; t.v., to treat as profitable, to treat as beneficial

樂 (乐) yào t.v., to delight in (look under lè in *Far East 3000*)

水 shuǐ n., water; n., river

山 shān n., mountains

Grammatical Notes for Reading 3:
Chinese Names, Alternative Readings of Characters, Nouns as Attributive Verbs, Nominalizing with 者 zhě

This reading combines comments on the Confucian virtues of 知 zhì and 仁 rén, taken from three different passages: portions of *Analects* 12.22, *Analects* 4.2, and *Analects* 6.23.

Chinese Names

In the first passage in this lesson, we have the full name of Kongzi's disciple 樊遲 Fán Chí. In Chinese, a family name is called a 姓 xìng. In English, we often call this a "surname" or "last name," but that is misleading here, since in Chinese and Japanese the family name comes first when giving someone's full name. In Chinese, one's personal or "given" name is called a 名 míng, and it comes second. Thus, this disciple's 姓 is 樊 and his 名 is 遲.[17]

Traditionally, educated Chinese also had another name, which is called a 字 zì in Chinese, or a "style" in English. A style is typically used to refer to someone when they do not have an official title (like 公 Gōng, "Duke"), and you are not on intimate terms with them. Fan Chi's style name is Zǐchí 子遲. (You do not need to memorize any of these specific details for the test; I just want you to be aware of the complexities of Chinese names.)

Transitive Verbs

To review: Classical Chinese has both stative verbs and transitive verbs. We saw stative verbs in both Lesson 1 (近, 遠) and Lesson 2 (君 in the sense of "to act as a ruler" etc.). Transitive verbs are verbs that take a direct object. (For example, "hit" in English takes a direct object: "hit the ball," "hit the other boxer," etc.) Some transitive verbs also can take an indirect object: "give the ball *to her*," "do my chores *for me*," etc.). We met one transitive verb in Lesson 2: 問, wèn, which we saw in the expression 問政於孔子 wèn zhèng yú Kǒngzǐ, where 政, zhèng, "governing," is the direct object,

[17] Nerd note: In Classical Chinese, both family names and personal names are usually one character long. However, there are exceptions: 公孫 Gōngsūn," Duke grandson," or "Dukeson," is a two-character family name. In modern Chinese, family names are usually one character long, while personal names are usually two characters long. (Again, there are exceptions.) Contemporary Chinese use the last-name first-name order when speaking Chinese, but when they speak English they may reverse them for the benefit of English speakers. Sometimes you may not be sure which they have done. So if you are unsure what a Chinese person's personal name is, guess that it is the two-syllable part of their name.

and 於, yú, "from," comes before the indirect object. In the first selection in this lesson we see 問 again, but this time only the direct object is explicit. (The indirect object, whom he is asking the question of, is understood from context.) We also meet two other transitive verbs in this selection: 知 zhī, *to know*, and 愛, *to love*. Notice that 知 and 愛 only take a direct object.

Alternative Pronunciations

We have seen that many characters can be used in different grammatical classes (as a noun, transitive verb, or intransitive verb). Usually, characters are pronounced the same way in every use. But sometimes a special use of a character has a special reading. For example, 知 is normally a transitive verb ("to know"). In this sense, it is read zhī. But if it is either a noun ("wisdom") or a stative verb ("to be wise"), it is read zhì.

Attributive Use of Nouns

We saw in Lesson 2 that a noun like 臣 chén, "minister," can also function as a stative verb, "to act as a minister." Nouns can also be used as transitive verbs. When a noun, N, is used transitively like this, it means either "to make it N" (the causative use) or "to treat it as N" (the attributive or denominative use). In the second selection in this lesson, we have two examples of the attributive or denominative use of a noun: 利 lì, which is typically a noun meaning "profit" or "benefit," is used attributively to mean "to regard as profitable" or "to regard as beneficial." Similarly, 安 ān typically a noun meaning "peace, safety," is used attributively to mean "to regard as peaceful." (In Lesson 6 we'll see a noun used as a verb causatively.)

Nominalizing with 者 zhě

The character 者 is one of several grammatical particles that takes one kind of expression and transforms it into an expression with a different meaning. (In a sense, all grammatical particles do this, but the transformation is more dramatic in some cases than others.) The character 者 takes a verbal expression and transforms it into a nominal expression that describes the subject or topic of the verb. Roughly, putting 者 after a verb takes you from the verb to the thing the verb is about.

<u>Pattern:</u>

V 者 zhě

that which V's
that which is V

<u>Example:</u>

善者 shàn zhě
those who are good

Philosophical Issues

The passages in this lesson discuss two key Ruist (Confucian) virtues: wisdom and benevolence.

Some ethical systems emphasize following rules ("Thou shalt not steal. Thou shalt not murder."). Other ethical systems emphasize producing the best consequences ("the greatest happiness for the greatest number of people"). But philosophers who emphasize cultivating virtues usually hold that being a good person and acting well go beyond any simple formula that can be put into rules or added up like an accountant's report.

like Ruist

In reading the first passage, your instinct might be to assume that Kongzi is *defining* benevolence and wisdom. But how would you read it differently if you thought he was simply giving examples of *aspects* of these virtues?

Do *only* the benevolent find benevolence peaceful? Do *only* the wise find it beneficial? Why?

What are some characteristics we associate with water flowing in rivers? What about characteristics of mountains? How might these characteristics appeal to a wise or benevolent person?

In your opinion, is there anything to being a good person other than being benevolent and wise?

子曰。由。誨汝知之乎。知之為知之。不知為不知。是知也。

知人者知也。自知者明也。勝人者有力也。自勝者強也。

Characters for Reading 4 (13 new characters)

由 Yóu n., You (personal name of one of Kongzi's disciples)

誨 huì t.v., to teach someone about something (look under huǐ in *Far East 3000*)

汝 rǔ n., you (second-person singular pronoun, used to address subordinates; not in *Far East 3000*; for left-hand part, look under 游 yóu; for right-hand part, look under 女 nǚ)

之 zhī n., him, her, them, it (third-person pronoun, must be the object of a verb or preposition)

乎 hū g.p. (comes at the end of a sentence, transforming it into a question; roughly like 嗎 ma in contemporary Chinese)

為 (为) wéi v., to act as

是 shì n., this

自 zì n., self, oneself (reflexive pronoun)

明 míng s.v., to be enlightened

勝 (胜) shèng t.v., to defeat, to conquer

有 yǒu t.v., to have

力 lì n., strength, power

強 qiáng s.v., to be strong, to be powerful

Grammar Notes for Reading 4:
Pronouns 汝 rǔ, 之 zhī and 是 shì, Questions with 乎 hū, 為 wéi
as Equational Verb, Reflexive Pronoun 自 zì

The first passage is the complete text of *Analects* 2.17. The second passage is part of 道德經 Dào dé jīng Chapter 33. (We'll read a longer selection from this work in Lesson 6.)

Hints for Quick Reading

Once you have learned the characters, you may be able to figure out the meanings of most of the sentences in this reading.

The character 誨 takes both a direct object (the person whom one teaches) and an indirect object (the thing that one teaches to that person). In this reading, the indirect object of 誨 is 知之. The phrase 知之 could occur by itself as a complete verbal sentence: "(She) knows it." But in the reading it is acting as a nominal phrase ("knowing it").

是知也 is a nominal sentence in which the pronoun 是 refers back to the previous two sentences.

Now, go to the reading and try to understand it (assuming you have already learned the characters), then come back and finish or review this grammar note.

Another Chinese Name

The first passage in this lesson quotes Kongzi addressing one of his disciples. Since the disciple is Kongzi's "subordinate," he addresses him using the disciple's míng 名, which in this case is 由 Yóu. (Confusingly, this term is Romanized with the same spelling as the English second-person pronoun, as in "Hey, you!" But here "Yóu" is a name, pronounced like the "yo" in "yo-yo.") This disciple's xìng 姓 happens to be 仲 Zhòng. This disciple's full name, then, is 仲由 Zhòng Yóu. Zhong You's zì 字 ("style") is Zǐlù 子路. (See the Grammar Notes for the previous lesson if you've forgotten these terms.)

Some Pronouns

This reading introduces three common pronouns: 汝 rǔ, 之 zhī and 是 shì. 汝 rǔ is a second-person singular pronoun. In other words, it means *you*. It is also a term used only to address social "subordinates" or possibly social equals with whom one is very intimate and casual. So Kongzi can use this term to address his disciple, but it would be considered offensive for his disciple to use the term to address Kongzi.

The character 之 zhī is a third-person singular or plural pronoun. But it can only be used when it is the object of a verb or preposition. So 之 zhī can mean *him, her* or *them*, but it cannot mean *he, she* or *they*. It can also mean *it*, but only when it is the object of a verb or preposition, and not when it is the subject of a verb. So you can say

汝知之 Rǔ zhī zhī. **You know it.**

But you cannot say

之知汝 **He knows you.** <-- No! No! No! Bad Chinese sentence!

Notice also that while we see 之 zhī in

知之 Zhī zhī. **(You) know it.**

the pronoun disappears when the negative is added:

不知 Bù zhī. **(You) do not know (it).**

It turns out that 之 generally drops out when 不 bù negates the verb.[18]

是 shì means *this*, as opposed to *that* (彼 bǐ). 是 shì often, as it does in the current reading, refers back to a complex phrase, which is "resumed" by 是 so that it can be commented on by the remainder of the sentence. That's obscure in the abstract, so imagine a sentence like this: "Blah, blah, blah, blah -- this (complicated thing I was just talking about) is-such-and-such." That is what is happening in the current reading: two complex phrases are "resumed" by 是 and then commented on.

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[18] Nerd note: Other pronouns in Classical Chinese also do unusual things in the presence of negatives. See Pulleyblank, IX.1.e, pp. 84-5 for more on this, if you're interested.

Forming Questions

There are ways of forming questions that exist in English but have no analogues in Classical Chinese; there are ways of forming questions that exist in both languages; and there are ways of forming questions in Classical Chinese that have no analogues in English.

In English, you can make a statement into a question by raising your tone at the end of a sentence. We express this in contemporary writing with a question mark. Compare "You're going to the store" and "You're going to the store?" Perhaps something like this was possible in casual spoken Chinese in the Classical period, but it is not permissible in the written language.

In both English and Chinese, there are special question-marking pronouns and adverbs, like "who," "what," "where," "when" and "why." In addition, in Chinese (but not English) there are particles found at the ends of sentences that transform a statement into a question. One of the most common of these is 乎 hū. So

汝知之 Rǔ zhī zhī. You know it.

can become

汝知之乎 Rǔ zhī zhī hū? Do you know it?

為 wéi as Equational Verb

The character 為 wéi has several uses in Classical Chinese. One of its basic functions is as a verb meaning *to be*. In this sense, its use is similar to the 也 yě construction we studied in Lesson 1. However, 為 seems to have connotations of being something for a limited duration, or being something only for a special purpose, or of becoming something. Consequently, the construction we see in this reading,

N1 為 N2

(where N1 and N2 are verbal phrases acting as nouns) probably has a sense like

to treat a case of N1 as N2.[19]

Reflexive Pronoun 自 zǐ

自 zǐ is a reflexive pronoun. In other words, it is a pronoun that refers back to the subject of the verb, like "himself, herself, itself" in English, or 自己 zǐjǐ in Modern Chinese. It can act as the object of a transitive verb, or it can emphasize the agent of the verb. It must come *before* the verb.[20]

Pattern:

自 TV
(She) TV herself.

自 SV
(She) herself SV.

Example:

自 知 Zǐ zhī.
(She) knows herself.

自問孔子 Zǐ wèn Kǒngzǐ.
(She) asked Kongzi herself.
(She) herself asked Kongzi.

Supplement: Modern Chinese Comparison

If you know Modern Chinese, you will recognize the character 是 shì as the "equational verb" in modern Chinese sentences like, 我是美國人, "I am an American." This use is distinct from the use of the character in Classical Chinese. One difference is that 是 in contemporary Chinese is negated by 不 bù, because it is a verb, but 是 in Classical Chinese cannot be negated by 不, because it is a pronoun, not a verb. So do NOT translate 是 in Classical Chinese as if it were being used as it is in contemporary Chinese. However, the contemporary usage did evolve out of the Classical use. Consider a sentence of the form "Blah, blah, blah, blah -- this (complicated thing I was

[19] Nerd Note: For more on 為 wéi, see Pulleyblank, III.2, pp. 20-21.
[20] Nerd Note: For more, see Pulleyblank XIII.4a, p. 136.

just talking about) is-such-and-such." If the "blah, blah, blah, blah" and the "is-such-and-such" are both noun phrases, and the "this" is 是, then we have a use that at least looks similar to the modern equational verb use.

Supplement: Characters with Multiple Pronunciations

I should confess that I have misrepresented the last *Analects* passage in one way. The text actually has 女 (which normally is pronounced nǚ and means *woman*) rather than 汝 rǔ. However, in the *Analects*, 汝 is always written as 女. Both 女 and 汝 are phonetic loans for the word meaning *you*. (汝 was originally a semantic-phonetic compound for the name of a river; 女 is its phonetic component, while the semantic component is the "water radical," the three dots on the left-hand side.) But 汝 later became the standard character for the pronoun.

齊景公問政於孔子。孔子對曰。君君。臣臣。父父。子子。公曰。善哉。信如君不君。臣不臣。父不父。子不子。雖有粟。吾得而食諸。

子曰。知之者不如好之者。好之者不如樂之者。

Characters for Reading 5 (13 new characters, 1 new use)

對 (对) duì adv., respondingly, in response

善 shàn s.v., to be good

哉 zāi g.p. (exclamatory particle, usually found at the end of sentences)

信 xìn adv., truly, genuinely

如 rú conj., if; t.v., to be like

雖 (虽) suī conj., although, even though

粟 sù n., grain

吾 wú n., I; n., my, mine

得而 dé ér exp., to succeed in V-ing (where V is a verb)

食 shí t.v., to eat

諸 zhū g.p. (equivalent here to 之乎 zhī hū, "...it?")

者 zhě g.p. (transforms verbal phrase, V, into a gerund, V-ing)

好 hào t.v., to be fond of (look under hào in *Far East 3000*)

Grammar Notes for Reading 5:
Exclamatory Particle 哉 zāi, Subordinate Clauses with 如 rú and 雖 suī, Fusion Word 諸 zhū, Gerunds with 者 zhě, Transitive Verb 如 rú

The first passage in this reading is the complete text of *Analects* 12.11, which we read part of in Lesson 2. The second passage is the complete text of *Analects* 6.20.

Exclamatory Particles

In Reading 4, we saw that there are interrogative particles in Classical Chinese: grammatical words that go (usually) at the end of a sentence, and change a declarative sentence into a question. In this lesson, we meet 哉 zāi, our first exclamatory particle: a grammatical word that goes (usually) at the end of a sentence, and indicates that the sentence is an exclamation (i.e., it is more emphatic than it would be without the exclamatory particle).

Another Adverb

So far, we have seen two adverbs, 相 xiāng, "to each other," and 對 duì, "in response," both of which modified verbs. In this lesson we meet another adverb, 信 xìn, but this one modifies the entire complex sentence that follows it: "Truly ...."

Subordinating Expressions

This lesson introduces two common characters that serve to subordinate one sentence to another: 如 rú, which functions like the English "if" (or the Modern Chinese 如果), and 雖 suī, which functions like the English "although" (or the Modern Chinese 雖然). (We also see a second use of 如 in the third passage; I'll discuss that below.)

Patterns:

如 S1 S2

If S1 then S2

雖 S1 S2.

Although S1, nonetheless S2

Since these words function so much like their English (and Modern Chinese) counterparts, you shouldn't have too much trouble with them. However, they are combined in a complex sentence in this passage, which makes it slightly more challenging. Just take Duke Jing's statement one part at a time, and apply the grammatical constructions to it. Since the 如 occurs first, figure out what the S1 is (the "if-clause") and what the S2 is (the "then-clause"). Now look at the 雖: is it part of the S1 governed by 如, or part of the S2 governed by 如? And what are the S1 and the S2 governed by the 雖 itself?

Fusion Words

A "fusion word" is a single character that is grammatically equivalent to two other characters. Often (but not always) these are contractions (like "don't" is a contraction of "do not," or 別 bié in modern Chinese is a contraction of 不要 bú yào). For example, 諸 zhū is equivalent grammatically to either 之於 zhī yú or 之乎 zhī hū (depending on the context). You have not encountered a context in which you might use 之於 yet, but in this lesson we see 諸 used as equivalent to 之乎. Try substituting those characters for 諸 and see what meaning you get.

Gerunds with 者 zhě

In the previous lesson, we saw that 者 zhě can follow a verbal phrase, V, transforming it into a nominal phrase describing the subject of the verb: the one who V. In a few cases, 者 can transform a verbal phrase into a nominal phrase that refers to the action or quality described by the verb. (In English, we do this with gerunds, verbal phrases ending in -ing.)[21]

Pattern:

V者
the state of V-ing
a case of V-ing

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[21] Nerd Note: For more, see Pulleyblank VII.2c, pp. 66-67.

In some cases, it is unclear which function 者 is performing. This is the case here in Lesson 5, where the construction is *probably* being used in the gerundive way, but might conceivably be used in the nominalizing way.

Example:

知之者 zhī zhī zhě
understanding it [gerundive use]
those who understand it [nominalizing use]

In contrast, in Lesson 4, the 者 is *probably* being used in a nominalizing way, but it might conceivably be used in a gerundive way. (Can you see how you would translate the relevant passage differently depending on which way you take it?)

Transitive Verb 如 rú

In addition to being a conjunction, 如 rú can also be a transitive verb, meaning *to be like*. It often (as in the second passage in this lesson) has the specific sense of *to be like in value*, or *to be as good as*.

Philosophical Issues

The first passage suggests that there are practical benefits to having people act in accordance with their social roles. Why might Kongzi believe this is true? Is it in fact true?

What is the "it" referred to in the second passage? Is Kongzi talking about knowing how to play Chinese chess? Knowing about astronomy? Knowing about the best way to live? Why is the distinction between knowing, being fond of, and delighting in it? Why is each stage better than the last?

Reading 6

道可道也。非恆道也。
名可名也。非恆名也。
無名。萬物之始也。
有名。萬物之母也。

子謂公冶長。可妻也。雖在縲絏之中。
非其罪也。以其子妻之。

Characters for Reading 6 (19 new characters; 1 new use; 3 extra credit)

道 dào n., a path; n., a way (of living); n., the Way; n., a linguistic account of a way; t.v., to give a linguistic account

可 kě v., can be ...-ed

非 fēi v., is-not

恆 (恒) héng s.v., to be constant

名 míng n., name; t.v., to give a name to

無 (无) wú t.v., to lack, to not have

萬 (万) wàn n., ten thousand, myriad

物 wù n., thing; n., kind of thing

之 zhī g.p. (subordinates one nominal phrase to another, showing possession or specifications)

始 shǐ n., beginning

母 mǔ n., mother

謂 wèi t.v., to say something of someone

公冶 Gōngyě n., Gongye (a family name, literally "Duke's Smelter" or "Dukesmith"; low frequency, extra credit only)

長 Cháng n., Chang (a personal name)

妻 qì t.v., to give a wife to

在 zài t.v., to be in

縲紲 léi xiè n., fetters, ropes for binding prisoners (low frequency; extra credit only)

中 zhōng n., middle, midst

其 qí n., his, her, its, their

罪 zuì n., crime, fault

以 yǐ v., using, taking, by means of

子 zǐ n., daughter

Grammar Notes for Reading 6:
Nouns as Causative Verbs, 可 kě before a Verb, Verbs as Adjectives, Nominal Negation, Subordination with 之 zhī, Coverbal 以 yǐ, Pronoun 其 qí, Textual Variants

The first reading in this lesson is from the 道德經 Dào dé jīng, *The Classic of the Way and Virtue*. This work has traditionally been attributed to 老子 Lǎozǐ, who was supposedly a contemporary of Kongzi (who lived around 500 BCE). However, many scholars today believe that Laozi is a mythical figure, and that the *Dao de jing* is a compilation of anonymous sayings that gradually accumulated over centuries. For almost two millennia, the standard text of the *Dao de jing* was the version that accompanies the commentary by 王弼 Wáng Bì (who died in 249 CE). However, earlier versions of the text were unearthed from tombs in 馬王堆 Mǎwángduī (Hunan Province, in 1973) and 郭店 Guōdiàn (Hubei Province, in 1993). These versions differ from each other, and from the Wang Bi version, sometimes in important ways. I selected the version of the passage in this lesson from one of the Mawangdui texts, because the grammar in the Mawangdui version is clearer than in the Wang Bi version.[22] (The corresponding version in the Wang Bi text is numbered Chapter 1.)

The second reading in this lesson is the complete text of *Analects* 5.1.

Nouns as Causative Verbs

This reading further illustrates the fact that "word classes" in Classical Chinese are fairly flexible. Specifically, in their first and third occurrences in this reading, 道 dào and 名 míng are nouns ("way" and "name," respectively), but in their second occurrences they are verbs ("to give an account of" and "to name"). Some words (like the nouns in this reading) *usually* appear as nouns, and are rare as verbs.

In Lesson 2, we saw nouns used as stative verbs. In Lesson 3, we saw that some nouns are used as transitive verbs. When a noun, N, is used as a transitive verb, it means either "to treat as an N" (the "attributive use") or "to make into an N" (the "causative use"). In Lesson 3, we saw nouns used as attributive verbs. Here in Lesson 6, the verbs are being used causatively.

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[22] Nerd note: There were two versions of the *Dao de jing* found at Mawangdui. Both in Lesson 6 and in Lesson 4, I used the "A" version from Mawangdui.

N --> to make into an N

Example:

道之 Dào zhī.
(She) put it into words.

可 kě before a Transitive Verb

The character 可 kě has a number of important uses. In Reading 6, we see that it can precede a transitive verb, "TV," and change its meaning into "can be TV-ed."

Pattern:

TV --> 可 TV
TV --> can be TV-ed

Example:

名 --> 可名 kě míng
to name (something) --> (something) can be named

Stative Verbs as Adjectives

As I explained in Lesson 1, stative verbs function something like adjectives in English, because they tell you the "state," or characteristics of something. In this reading, 恆 héng is a stative verb, meaning "is constant." Like an English adjective, a stative verb can come in front of a noun, describing it. If we let "SV" stand for "stative verb" and "N" stand for "noun," we have the following pattern.

Pattern:

SV+N

an N that is SV
an SV N

Example:

恆道 héng dào
a way that is constant
a constant way

Review: Notice the following contrast.

善道 shàn dào a good way
道善。Dào shàn. The way is good.

The former expression is of the form SV+N; it is a nominal phrase, not a complete sentence.[23]   The latter expression is of the form N+SV; it is a complete sentence. See the difference?

Negation in Nominal Sentences

We were introduced to nominal sentences in Lesson 1, and we had another example in Reading 4 (是知也). The first and third sentences in Lesson 6 are also affirmative nominal sentences. So we know to say in Classical Chinese that one thing is another thing. But how do we say that one thing is *not* another thing? The second and fourth sentences in Reading 6 introduce nominal negation.

Pattern:

N1 非 N2 也

N1 is not an N2.

As is the case with the affirmative version of a nominal sentence, N1 and N2 can be nouns, complex noun-phrases, or verbal phrases acting as nouns. In Reading 6, the second sentence is an example of this pattern.

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[23] Nerd Note: Okay, in the right context, 善道 *could* be a complete sentence, meaning "to regard the way as good" (if the 善 were being used attributively).

非恆道也 Fēi héng dào yě.

What word in this sentence is the N1? Trick question! There is no N1 stated explicitly in the sentence. It turns out that, in a nominal sentence in Chinese, the N1 can be implied by context. This is different from English, in which we must supply at least a pronoun as the subject of a sentence. In the sentence we're looking at, the only plausible subject is the subject of the previous sentence, which was 道 dào. So the sentence above is really equivalent to

道非恆道也 Dào fēi héng dào yě.

We now know what the N1 is. The N2 then has to be 恆道 héng dào. So the meaning of the sentence as a whole is

道 is not a 恆道.

The grammar of 非恆名也 is parallel to this.

Subordination with 之 zhī

We already met one use of 之 zhī, in Lesson 4: as a third-person, object pronoun. Here in Lesson 6 we meet another use: 之 as a grammatical particle that subordinates one nominal phrase to another. Specifically, 之 indicates that one thing belongs to another thing (kind of like the way the possessive 's functions in English) or specifies characteristics of a thing (kind of like a relative clause in English).

Pattern:

N1 之 N2

the N1's N2
the N2 of N1
the N2 that is N1

Examples:

子之知 zǐ zhī zhì
the Master's wisdom

齊之政 qí zhī zhèng
the government of Qi

知人之君 zhī rén zhī jūn
the ruler who understands others

君之知人 jūn zhī zhì rén
the ruler's understanding others
that the ruler understands others

Notice that, as the last two examples illustrate, the N1 and N2 can be verbal phrases acting as nouns.

Coverbal 以 yǐ

以 yǐ is one of the most common words in Classical Chinese. 以 is a transitive verb, meaning *to take*. However, some transitive verbs also function as coverbs. A coverb functions much like a preposition in English (and is often best translated as a preposition): it indicates the relationship between a noun and a verb, or one verb and another. Most frequently, 以 means *by means of* or *in order to*:

Pattern:

V1 以 V2
to V1 in order to V2

以 N V
N 以 V
to V with N
to V by means of N

Pronoun 其 qí

其 qí is a possessive pronoun, equivalent to the English *his, her, its* or *their*.

(其 has other grammatical use in Classical Chinese; we'll encounter these in later lessons.) Technically, in a subordinating nominal construction with 之 zhī, it replaces the first noun and the 之.

Pattern:

N1 之 N2 --> 其 N2

the N2 of N1 --> its/his/her/their N2

Examples:

子之知 zǐ zhī zhì --> 其知 qí zhì
the Master's wisdom --> his wisdom

齊之政 qí zhī zhèng --> 其政 qí zhèng
the government of Qi --> its government

君之知人 jūn zhī zhī rén --> 其知人 qí zhī rén
the ruler's understanding others --> his understanding others

Modern Chinese and Japanese Note: 之 is equivalent to the Modern Chinese 的 de, or the Modern Japanese の.

Textual Variants

Compare the following Wang Bi version of *Dao de jing* Chapter 1 to the Mawangdui version that we read:

道可道。非常道。
名可名。非常名。
無名天地之始。
有名萬物之母。

天地 tiāndì Heaven and Earth (the world)
常 cháng s.v., constant

Three differences are especially noteworthy. First, the Mawangdui version uses the expression 萬物 wàn wù twice, whereas the Wang Bi version uses

first the expression 天地 tiāndì and then the expression 萬物.

Second, notice that the Mawangdui version uses 恆 where the Wang Bi version uses 常. Why? There was a "taboo" in China against using characters that occur in the personal name of a reigning emperor. 劉恆 Liú Héng was emperor from BCE 179-157. During his reign, the text was recopied with 常 substituted for 恆 (texts had to be recopied on a regular basis, because the silk and bamboo they were written on decayed rapidly), and later copies perpetuated these changes. Consequently, we know that the Mawangdui version dates from before 179 BCE.[24] So small differences like that are often very informative.

Third, even in this brief passage, we can see that the Mawangdui version uses the grammatical particle 也 much more frequently. It is generally true that the Mawangdui version is less ambiguous and easier to understand because of its greater use of grammatical particles. Recall the line from the *Dao de jing* that we saw in Lesson 4. I used the Mawangdui version in the reading. The corresponding Wang Bi version lacks the 也 at the end of every sentence in that quotation.

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[24] Nerd Note: How do we know that the change didn't occur the other way? Maybe the text originally had 常 and copyists just substituted the synonymous 恆 in some versions? One reason is that there is evidence that the Mawangdui tomb was sealed in BCE 168. Another reason is the principle known as "lectio difficilior" ("harder reading"): if there are two alternative readings of a text, the one that involves a more obscure word or grammatical construction is more likely to be earlier. Why? A copyist is more likely to mistake or substitute a hard word that he doesn't recognize for an easier one that he does than the other way around. And 恆 is a less common word than 常.

Translations of *Analects* 4.5

"Wealth and honors are what men desire; but if they come undeserved, don't keep them. Poverty and low estate are what men dislike; but if they come undeserved, don't flee them." (James Ware)

The Master said, "Wealth and high station are what men desire but unless I got them in the right way I would not remain in them. Poverty and low station are what men dislike, but even if I did not get them in the right way I would not try to escape from them." (D.C. Lau; Lau has a footnote that reads, "This sentence is most likely to be corrupt. The negative is probably an interpolation and the sentence should read: 'Poverty and low station are what men dislike, but if I got them in the right way I would not try to escape from them.'")

The Master said, "Wealth and honor are what people want, but if they are the consequence of deviating from the way, I would have no part in them. Poverty and disgrace are what people deplore, but if they are the consequence of staying on the way, I would not avoid them." (Ames and Rosemont)

The Master said: "Riches and honours -- these are what men desire, but if this is not achieved in accordance with the appropriate principles, one does not cling to them. Poverty and obscurity -- these are what men hate, but if this is not achieved in accordance with the appropriate principles, one does not avoid them." (Raymond Dawson)

The Master said: "Wealth and rank are what men desire, but unless they be obtained in the right way they may not be possessed. Poverty and obscurity are what men detest; but unless prosperity be brought about in the right way, they are not to be abandoned." (William Soothill)

The Master said, "Wealth and social eminence are things that all people desire, and yet unless they are acquired in the proper way I will not abide them. Poverty and disgrace are things that all people hate, and yet unless they are avoided in the proper way I will not despise them." (Edward Slingerland)

The Master said, "Riches and honours are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be obtained in the proper way, they should not be avoided." (James Legge)

Wealth and rank are what every man desires; but if they can only be retained to the detriment of the Way he professes, he must relinquish them. Poverty and obscurity are what every man detests; but if they can only be avoided to the detriment of the Way he professes, he must accept them. (Arthur Waley)

曾子曰。士不可以不弘毅。任重而道遠。仁以為己任。不亦重乎。死而後已。不亦遠乎。

子曰。富與貴。是人之所欲也。不以其道得之。不處也。貧與賤。是人之所惡也。不以其道得之。不去也。

Characters for Reading 7 (20 new characters, 5 new meanings, 1 extra credit)

曾 Zēng n., Zeng (a family name)

士 shì n., knight, scholar, noble, literatus

可以 kěyǐ v., can, may

弘 hóng s.v., to be broad (low frequency, extra credit only)

毅 yì s.v., to be resolute

任 rèn n., responsibility

重 zhòng s.v., to be heavy

而 ér conj., and (joins verbal phrases)

以為 yǐwéi exp., to take it as, to regard it as

己 jǐ n., oneself, one's own

不亦。。。乎 bú yǐ...hū   exp., is it not ...?

死 sǐ s.v., to die

而後 érhòu conj., and only then

已 yǐ s.v., to stop (contrast 己 jǐ, oneself, with 已 yǐ, to stop)

富 fù n., wealth

與 (与) yǔ conj., and (joins nouns)

貴 guì n., esteem

人 rén n., people, persons

所 suǒ g.p. (transforms following transitive verb into a nominal phrase describing its object)

欲 yù t.v., to desire

其 qí n., the (as in "the Way," "the North")

得 dé t.v., to get, to obtain; v., to succeed in

處 (处) chǔ t.v., to dwell in, to remain in

貧 pín n., poverty

賤 (贱) jiàn n., low prestige

惡 (恶) wù t.v., to dislike, to hate (look under è in *Far East 3000*)

去 qù t.v., to forsake, to abandon

Grammar Notes for Reading 7:
Coverb 可以 kěyǐ, Conjunctions 而 ér and 與 yǔ, Expression 以 為 yǐwéi, Reflexive Pronoun 己 jǐ, Particle 亦 yì, Particle 所 suǒ

The first passage in this lesson is the complete text of *Analects* 8.6. It is a quotation from 曾子 Zēngzǐ, who was an influential younger disciple of Kongzi. (After the death of Kongzi, Zengzi came to be a Master with disciples of his own, which is why there is a 子 after his xìng 姓. Zengzi's míng 名, which we'll see in the next lesson, is Shēn 參.) The second passage is the first half of *Analects* 4.5.

Hints for Quick Reading

Analects 8.6:

The first sentence in the quotation from Zengzi features a characteristic feature of Classical Chinese: the use of double negatives to mean a positive.

Analects 4.5:

Remember from Lesson 4 that 是 shì means "this," and can be used in a nominal sentence to refer back to a complex expression introduced earlier in the sentence.

This quotation has puzzled some interpreters, because the seemingly obvious way to take the grammar results in the second half of Kongzi's comment not making a lot of sense. Can you see why? The key to understanding this quotation is correctly answering this question:

In the expression 得之 dé zhī in this lesson, what does the pronoun 之 refer to? (Normally it refers back to something earlier in the sentence. Is it possible that here it refers to something later in the sentence?)

Coverb 可以 kěyǐ

In Lesson 6, we encountered the coverb 可 kě, which comes before a transitive verb, TV, and transforms it into a passive construction: can be TV-ed. Here in Lesson 7, we see the expression 可以 kěyǐ, which comes

before either a stative verb, SV, or an active transitive verb, TV[25]:

Pattern:

可以 SV
can SV

可以 TV N
can TV N [where N is the object of the transitive verb]

Examples:

可以死。Kěyǐ sǐ.
(He) can die.

可以去之。Kěyǐ qù zhī.
(She) can abandon it.

Conjunctions 而 ér and 與 yǔ

而 ér and 與 yǔ are both conjunctions: they join two grammatical units that are of the same type. However, usually 而 joins two verbal expressions, while 與 joins two nominal expressions.[26] This may be a little confusing, because in English we use the same expression, "and," to join both kinds of clauses: "He *and* I jog *and* lift weights for exercise" (the first "and" joins two nouns while the second joins two verbal phrases). But in Chinese these are usually kept distinct. The exact connotations of 而 vary a great deal depending on context. Sometimes it functions like the English "but" to mark a contrast; other times it suggests temporal sequence, like "I opened the door and left the room" or "I opened the door, then left the room."

Pattern:

N1 與 N2
N1 and N2

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[25] Nerd Note: For more, see Pulleyblank V.4a, pp. 42-43.
[26] Nerd note: For more on 而, see Pulleyblank V.5.a-b, pp. 44-47; for more on 與, see Pulleyblank VII.1a, p. 61, and V.6a.iii, pp. 50-51. We'll also see another use of 與, as a sentence-final interrogative particle, in a Lesson 8.

V1 而 V2
V1 and V2

Examples:

汝與子 rǔ yǔ zǐ
you and the Master

有之而不利 yǒu zhī ér bú lì
(She) has it but does not profit from it.

A related expression is 而後 érhòu, an idiomatic phrase that means "and only then."

Expression 以為 yǐwéi

If you treat 以為 yǐ wéi as a two-character expression, its meaning is fairly easy to understand in most contexts:

Pattern:

N1 以為 N2
N1 以為 SV
(He) regards N1 as an N2
(He) regards N1 as SV

Examples:

安以為利。 Ān yǐ wéi lì.
(He) regards peace as profitable.

However, 以為 is actually two separate words: the 以, "to take" (from Lesson 6), and 為, "to act as" (from Lesson 4).[27] This is important because (as we shall see in the next lesson) the two words split up in many cases:

Pattern:

以 N1 為 N2

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[27] Nerd Note: For more, see Pulleyblank V.6a.i, pp. 49.

以 N 為 SV
(She) regards N1 as an N2.
(She) regards N as SV.

<u>Example:</u>

以安為利 yǐ ān wéi lì
(She) regards peace as profitable.

Which pattern one uses depends on the style of the writer, as well as upon whether the writer wants to emphasize the first noun: "*Peace* he regards as profitable" (安以為利) vs. "He regards peace as profitable" (以安為利).[28]

Reflexive Pronoun 己 jǐ

The pronoun 己 jǐ, modifies a noun and means "his own" in this lesson, but it can also be used as a reflexive pronoun that is the subject or object of a verb. 己 differs from 自 zì, another reflexive pronoun, which we saw in Lesson 4, in that 自 can only precede the verb, while 己 can precede or follow the verb.[29]

<u>Patterns:</u>

己 N
one's own N

TV 己
to TV herself

己 V
he himself V

<u>Examples:</u>

己子 jǐ zǐ

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[28] Nerd note: The reason the N1 以為 N2 construction is grammatically possible is that 以 can be equivalent to 以之 (which almost never occurs; see Pulleyblank V.6a.i, p. 48). So semantically N1 以為 N2 is equivalent to N1 以之為 N2, "As for N1, (he) takes it as N2," where the N1 is "preposed" for emphasis, and then "resumed" by the 之.

[29] Nerd Note: For more, see Pulleyblank IX.1d, p. 83.

one's own child

知己 zhī jǐ
he knows himself

己問孔子 Jǐ wèn Kǒngzǐ
He himself asked Kongzi.
He asked Kongzi himself.

As I note in the Character List, distinguish 己 jǐ, "oneself," from 已 yǐ, "to stop." The top of the third stroke of the latter character extends above the bottom of the second stroke.

Particle 亦 yì

The grammatical particle 亦 yì has several uses. It can be an adverb meaning "also," but it can also be a sort of emphatic particle, in which case it is often best translated as "surely" or "certainly." Its sense here in Lesson 7 is related to this emphatic use, but it occurs in an idiomatic expression:

Pattern:

不亦。。。乎
Is (that) not ...?

This is a rhetorical question assuming an affirmative answer: "Is it not such-and-such?" "Yes! It certainly is such-and-such!"

Example:

孔子不亦知乎。 Kǒngzǐ bú yì zhì hū.
Is not Kongzi wise?

Particle 所 suǒ

One helpful way to think about 所 suǒ is as contrasting with 者 zhě. Recall that 者 follows a verbal phrase, and transforms it into a nominal phrase that describes the subject of the verb. 欲之, "desire it," becomes 欲之者, "those who desire it." The particle 所, in contrast, precedes a transitive verbal

phrase, and transforms it into a nominal phrase that describes the *object* of the verb.[30]

Pattern:

TV N --> 所 TV
TV N --> that which is TV-ed

Examples:

欲之 --> 所欲
to desire it --> that which is desired

妻汝 --> 所妻
to give a wife to you --> whom (he) gave a wife to

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[30] Nerd Note: For more, see Pulleyblank VII.2d, p. 68.

子曰。賜也。汝以予為多學而識之者與。

對曰。然。非與。曰非也。予一以貫之。

子曰。有一言而可以終身行之者乎。

子貢問曰。其恕乎。己所不欲，勿施於人。

子曰。參乎。吾道一以貫之。曾子曰。唯。

子出。門人問曰。何謂也。曾子曰。夫子之道。

忠恕而已矣。

Characters for Reading 8 (20 new characters, 5 new uses, 4 low frequency, extra credit only)

賜 sì n., Si (the 名 of the disciple whose 字 is Zǐgòng; low frequency, extra credit only)

也 yě g.p. (vocative particle -- follows name of person addressed)

予 yú n., I

多 duō adv., much

學 (学) xué s.v., to study

識 (识) zhì t.v., to remember. (look under shì in *Far East 3000*)

與 (与) yú g.p. (sentence-final interrogative particle)

然 rán s.v., to be so

一 yī (changes to yí in front of a syllable with fourth tone) n., one

貫 guàn t.v., to bind together

子貢 Zǐgòng n., Zigong (the 字 of one of Kongzi's disciples; low frequency, extra credit only)

問 (问) wèn adv., questioningly, as a question

言 yán n., saying, maxim

終身 zhōngshēn exp., to the end of one's life

行 xíng t.v., to put into effect

其。。。乎 qí...hū exp., Is it not...? (expects answer "It is...!")

恕 shù n., reciprocity

勿 wù t.v., do not...it (imperative mood)

施 shī t.v., to bestow something on someone (usually done by a superior to a subordinate)

參 (参) Shēn n., Shen (the 名 of the disciple Zengzi; look under cān in *Far East 3000*; low frequency, extra credit)

乎 hū g.p. (vocative particle -- follows name of person addressed)

唯 wěi v., is-so, yes (look under wéi in *Far East 3000*; low frequency, extra credit only)

出 chū s.v., to go out, leave

門人 (门人) ménrén exp., disciples (literally, "gate people")

何 hé n., what (interrogative pronoun)

夫子 Fūzǐ n., the Master

忠 zhōng n., loyalty; n., dutifulness

而已矣 éryǐyǐ exp., and that is all

Grammar Notes for Reading 8

You now know enough Classical Chinese to read some more challenging passages. This reading consists of three passages: *Analects* 15.3, *Analects* 15.24 and *Analects* 4.15. These three passages are often interpreted in the light of each other as explaining the central teaching of Kongzi. They also present some subtleties of grammar.

Vocative Particles 也 yě and 乎 hū

In this lesson we see unusual uses of 也 yě and 乎 hū as vocative particles. In other words, they follow a name, indicating that the sentence addresses that person. (This is related to the use of 也 as a topic marker, which we shall see in a later lesson.[31])

Sentence-Final Interrogative 與 yú

Back in Lesson 4, we learned about the interrogative (question-making) particle 乎 hū. In this lesson, we find the interrogative particle 與 yú. Here it is written with the same character as the noun-conjunction 與 yǔ (but note that it is pronounced with a different tone); however, in some texts the same interrogative particle is written 歟. 與/歟 does not function exactly the same as 乎, though. The former is actually a contraction of 也乎 yě hū. Try replacing 與 with 也乎 in the reading.

A Note on 非 fēi

We know (from Lesson 6) that 非 fēi is used to form the negation of nominal sentences. It also came to be a verb meaning "is wrong." It often occurs in the idiom 非也, "That's wrong," which is how it is being used in *Analects* 15.3.[32]

Preposing an Object with 以 yǐ

ou might initially be puzzled by the phrase 一以貫之 yī yǐ guàn zhī. Simply
it is equivalent to 以一貫之, but with the 一 put out front to emphasize it.

Note: For more on the use of 也 as a topic-marker in the *Analects*, see Pulleyblank, VIII.5a, pp. 73-

e: If 非 is being used as a stative verb here, why is it followed by 也? Since 非 is normally
也 in the pattern N1 非 N2 也, the expression 非也 became idiomatic for "That's wrong."
an think of 非也 as a contraction of N1 非 N2 也.)

Written the second way, you should find it fairly easy to understand (as long as you know the meanings of the individual characters).

But why is the phrase written the way that it is, and how does it work grammatically? This is actually a little complicated, but you can learn a lot by following the explanation. One way of emphasizing a noun in Classical Chinese is to "prepose" it at the beginning of the phrase, and then "resume" it with a pronoun later. In the English sentence "My favorite book -- and he sold it for two dollars!" the nominal phrase "my favorite book" is preposed and resumed by the pronoun "it."[33] In *Analects* 15.3, Kongzi was essentially saying 以一貫之, but he wanted to emphasize the word 一, so he preposed it. Since that word was preposed, there should be a pronoun following the 以, resuming it. So we would expect to see 一以之貫之. Why don't we? It turns out we almost never see the phrase 以之 yǐ zhī in Classical Chinese, because the verb 以 usually "absorbs" a 之 that would follow it. This is what is happening in 15.3. So we can think of the following grammatical "transformations" as occurring:

以一貫之
一以之貫之
一以貫之

You may still be wondering what the final 之 refers to. In 15.3, it refers to the things that Kongzi 學而識 (referred to in his initial question). The same construction occurs again in 4.15 (the last passage in this lesson), but in the phrase 吾道一以貫之. Here we have a double preposing. 吾道 is a preposed noun phrase resumed by the final 之, and 一 is, as before, preposed before the 以.

A Grammatical Anomaly in 15.24

This passage actually contains what seems to be a grammatical error. However, the passage reads smoothly, so it succeeds stylistically even if it is in error formally. To see the grammatical error, try to answer the two following questions consistently: (1) What are the verbal phrases that are joined by the 而? (2) What verbal expression is nominalized by the 者 near the end of the sentence? Can you see the problem? Why is there no way to

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[33] Nerd Note: For more on preposing a term for emphasis, see Pulleyblank, VIII.1, pp. 69-71 (where he calls it "exposure").

consistently answer these two questions?[34]

Modal 其 qí and 其。。。乎 qí...hū

In Lesson 6, we saw that 其 qí can be a possessive pronoun, roughly equivalent to his, her, its or their. In Lesson 7, we saw that it also has a (rare) use that is roughly equivalent to the definite article "the" in English. Here in Lesson 8, we see the modal use of 其. By itself, modal 其 intensifies an affirmation: "It is *really* the case that ...." In this lesson, the modal use occurs in a fixed expression that indicates a rhetorical question expecting an affirmative answer.[35] Notice that, although 其。。。乎 is affirmative in grammatical form, it generally has to be translated into a phrase with a negative in English (simply because we don't use an affirmative to express this kind of rhetorical question in English).

Negative Imperative 勿 wǔ

Often (but not invariably) 勿 wǔ acts like a negative imperative that has absorbed the object of the following verb, so that it means "Do not...it."[36]

Pattern:

TV+N --> 勿 TV

Example:

食之。 --> 勿食。
(He) ate it. --> Do not eat it.

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[34] The conjunction 而 must join two verbal phrases, V1 and V2. The V1 must be 有一言 and the V2 must be 可以終身行之. So far so good. But now what verbal phrase does the 者 nominalize? If it nominalizes the immediately preceding verbal phrase, 可以終身行之, then the 而 is joining a verbal phrase to a nominal phrase -- which is ungrammatical. If the 者 nominalizes both preceding verbal phrases, V1 而 V2, then all we have is a nominalized verbal phrase instead of a complete sentence. Nonetheless, I think the sentence sounds fine in Classical Chinese. The grammar of the whole sentence is 有 V 者乎: Is there a thing that is V? And the V is a complex verbal phrase, the most basic form of which is 有言而行之: There is a saying and one puts it into effect. When you put this all together, the 有 gets away with double duty, as the main verb of the sentence AND as part of a subordinate verbal phrase.

[35] Nerd Note: For more, see Pulleyblank XII.4a, pp. 123-124.

[36] Nerd Note: There is a series of paired negatives in Chinese, in which the first member of each pair does not absorb the object of a following verb or may indicate an ongoing state, while the second member of the pair absorbs a following verb-object or indicates a perfective aspect: 不 bù/弗 fú, 毋 (無) wú/勿 wǔ. See Pulleyblank, XI.1-2, pp. 103-111.

In *Analects* 15.24 (the second passage in this lesson), we have 勿施於人. Write out what this phrase would transform into if there were no 勿, then read the following footnote.[37]

Interrogative Pronoun 何 hé

We have seen how to form questions using sentence-final interrogative particles (乎 hū and 與 yú). We can also form them by using an interrogative pronoun, such as 何 hé, "what." Sometimes 何 will be used in one sentence with 乎 or 與, and other times (as in this lesson) it will occur by itself.

Modal Particle 矣 yǐ and 而已矣 ér yǐ yǐ

The sentence-final phrase 而已矣 éryǐyǐ can be treated as an idiom, meaning "and that is all." However, analyzing the meaning of this expression gives us a good excuse to learn about the common modal particle 矣 yǐ.

The nuances of the meanings of 矣 yǐ are complex, but as a first approximation, we can say that 矣 is perfective. In other words, 矣 indicates that the action or state described by the verbal phrase is complete, either in time or in degree.[38] If the completion is temporal, it is often best translated by putting the verb in the past or perfect tense, and/or by using the word "already." If the quality described by the verbal phrase is complete in degree, it is often best translated by using italics or by using words like "truly," "really," etc.

Pattern:

V 矣

has already V-ed [action has been completed in time]

is V [quality is complete in degree]
is really V [quality is complete in degree]

Examples:

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[37] Without the 勿, the phrase would become 施之於人. In the context of 15.24, what does the 之 refer back to?
[38] Nerd Note: For more, see Pulleyblank XII.2a, pp. 116-118.

子死矣。 Zǐ sǐ yǐ.
The Master has died.

子仁矣。 Zǐ rén yǐ.
The Master is genuinely benevolent.

Now, in the expression 而已矣 éryǐyǐ, we know that 而 means *and,* 已 means *to stop* (again, don't confuse this character with 己 jǐ, *oneself*), and 矣 indicates completion of the action described by the verb. So the expression literally means *and stop completely.*

子貢曰。夫子之文章。可得而聞也。夫子之言性與天道。不可得而聞也。文章。德之見於外者。威儀文辭皆是也。性者人所受之天理。天道者。天理自然之本體。其實一理也。言夫子之文章。日見於外。固學者所共聞。至於性與天道則夫子罕言之而學者有不得聞者。

Characters for Reading 9 (24 new characters, 4 new uses)

文章 wénzhāng (see the Chinese commentary following the text)

聞 (闻) wén t.v., to hear

言 yán n., words, maxim; t.v., to put into words, to create maxims; t.v., to mean

天 tiān n., Heaven; s.v., Heavenly

德 dé n., Virtue

見 (见) xiàn s.v., to be visible (look under jiàn in *Far East 3000*)

外 wài n., the outside

威儀 (威仪) wēiyí n., august bearing

文辭 (文辞) wéncí n., eloquent words

皆 jiē adv., all

者 zhě g.p. (marks expression being defined or characterized)

受 shòu t.v., to receive

理 lǐ n., the Pattern, Principle (technical term in "Neo-Confucian" metaphysics; see *Confucius and the* Analects, pp. 8-9)

自然 zìrán s.v., to be natural (literally, "self-so"); n., naturalness

本 běn n., root, basis; s.v., fundamental

體 (体) tǐ n., substance (technical term in "Neo-Confucian" metaphysics)

實 (实) shí n., reality (as opposed to appearance or manifestation)

日 rì adv., daily (distinguish this character from 曰, yuē, *to say*, which is wider and flatter)

固 gù adv., definitely

共 gòng adv., publicly

至於 (至于) zhìyú exp., When it comes to ...

則 (则) zé g.p. (contrastive topic marker)

罕 hǎn adv., seldom

Reading 9

This lesson is the text of *Analects* 5:13 and the commentary on that passage by Zhū Xī 朱熹 (CE 1130-1200). The format you see in this lesson, classic text in large characters and commentary in small characters, is traditional. Recall that "Classical Chinese" refers to the dialect (really a group of dialects) of written Chinese prior to the unification of China under the Qín Dynasty (in 221 BCE), while "Literary Chinese" refers to the styles of written Chinese after that, up to the beginning of the widespread use of vernacular Chinese in the twentieth century. So the *Analects* is written in Classical Chinese, while Zhū Xī's commentary is written in Literary Chinese.

Zhū Xī is perhaps the third most influential Ruist (Confucian) philosopher (after Kǒngzǐ himself and Mèngzǐ 孟子). Part of the reason for his immense influence is that he devised a new educational curriculum grouped around the Sìshū 四書, *Four Books: The Greater Learning*, the *Analects*, the *Mengzi* and the *Mean*. In addition, he wrote commentaries on these books, called the Sìshū jízhù 四書集注, *Collected Commentaries on the Four Books*. In 1313, the *Four Books* along with Zhu Xi's commentary became the basis of the civil service examinations, which were one of the primary routes to prestige, political influence and wealth in China. Consequently, generations of scholars had to *literally* commit the books along with Zhu Xi's commentary on them to memory. Although the examinations were eliminated in 1905, Zhu Xi's interpretations continue to color the way many people read the *Analects*.

The grammar of this reading is not especially difficult. However, there are many difficult concepts involved. In order to help understand how Zhu Xi interprets what Kongzi says, you should re-read the discussion of "Neo-Confucianism" on pp. 8-9 of *Confucius and the* Analects: *New Essays*.

Nouns as Adjectives

A further illustration of the flexibility of grammatical classes in Classical Chinese is that one noun can sometimes precede another noun and act as an adjective. We can think of this construction as being elliptical for (short for) the subordinating construction using 之:

Pattern:

N1 之 N2 --> N1 N2
the N2 of N1

Example:

人之性 --> 人性
human nature

者 zhě as Topic Marker

We have seen 者 zhě used (1) to change a verbal phrase into a description of the subject of that phrase (*that which V's*), or (2) into a gerund (*V-ing*), which refers to the activity described by the verb. A third use of 者 is simply (3) to mark the topic of a sentence. A common instance of this use is to mark a word or phrase that is being defined or characterized. Zhū Xī often uses the word 者 like this to mark expressions from the classical text that he is explaining in his commentary.

In its first occurrence in this lesson, 者 is being used in the first way (*that which* 見於外 xiàn yú wài). In its next two occurrences, 者 is being used in the third way, marking the expression Zhū Xī is defining.

Pattern:

N1 者 N2 也。
N1 is N2.
The expression "N1" means N2.

Example:

仁者愛人也。
Benevolence is loving others.
"Benevolence" means loving others.

Dropping of Final 也 yě

We see several examples in Zhū Xī's commentary of the fact that the 也 yě can drop out of an N1 N2 也 construction. In some dialects of Classical or Literary Chinese this is quite rare (e.g., in the *Analects*), while in others it is more common (e.g., in the Wáng Bì version of the *Dào Dé Jīng*). The style of

Zhū Xī's commentary is very concise, so he tends to drop the 也 when he feels that the syntax of the sentence is clear without it.

則 zé as Contrastive Topic Marker

As a conjunction, 則 zé can mark the then-clause of an "if...then..." sentence. (It is sometimes found in combination with 如 rú, which we saw in Lesson 5: 如。。。則。。。, "if...then....") Here in Lesson 9, though, 則 marks a topic that is being commented on by the rest of the sentence. When used like this, 則 suggests that the topic is being contrasted with something else.[42]

Pattern:
N1 則 S
As for N1 [as opposed to N2], S.

Example:

性則善。習不然。
His *nature* is good, but his practices are not so.
As for his nature, *that* is good, but his practices are not.

The Expression 罕言 hǎn yán

There is nothing grammatically challenging about the expression 罕言 hǎn yán, "seldom spoke." However, Zhū Xī's original audience would have immediately recognized this as a phrase from *Analects* 9.1: "The Master seldom spoke of profit and fate and humaneness" (Dawson's translation). Zhū Xī is implicitly suggesting that 9.1 is evidence that there were some topics of which the Master "seldom spoke." Zhū Xī takes 9.1 as evidence that Kǒngzǐ had esoteric teachings that he only revealed to his most advanced disciples. (Notice how Zhū Xī presents a textual argument in a subtle way by just quoting a text in passing.) So Zhū Xī understands Zǐgòng's comments here in 5.13 as a reference to an esoteric teaching that he has finally grasped.

The Expression 學者有。。。 xuézhě yǒu...

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[42] Nerd Note: 則 was probably originally a demonstrative pronoun, "this," which had a resumptive use, like 是 often does. Can you see how both its use as a contrastive topic marker and as a conjunction derived from this pronominal use? (For more on 則 as a conjunction, see Pulleyblank XV.2.c.i, pp. 154-155; for more on 則 as a contrastive topic marker, see Pulleyblank VIII.2, p. 72-73.)

This phrase is easy to misinterpret. 學者 xuézhě, "those who study," is the *topic* of the sentence; it is *not* the *subject* of the following verb, 有 yǒu. The rest of the sentence is a *comment* on this topic. The verb 有 here means "there are." So, in effect, the initial 學者 tells you *where* or *among whom* there are the things described in the rest of the sentence.

得 dé + Verb

You can probably guess this one, but just in case you can't: 得 dé + verb is the same as 得而 + verb, which we encountered way back in Lesson 5 (*to succeed in V-ing*).
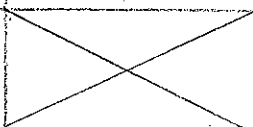
Now you are ready to read with appreciation Philip J. Ivanhoe's excellent article, "Whose Confucius? Which *Analects*?"

莊子與惠子遊於濠梁之上。莊子曰。儵魚出游

從容是魚樂也。惠子曰。子非魚。安知魚之樂。

莊子曰。子非我。安知我不知魚之樂。

莊子與惠子遊於濠梁之上。莊子曰。儵魚出游從容是魚樂也。惠子曰。子非魚。安知魚之樂。莊子曰。子非我。安知我不知魚之樂。惠子曰。我非子。固不知子矣。子固非魚也。子之不知魚之樂全矣。莊子曰。請循其本。子曰。汝安知魚樂云者。既已知吾知之而問我。我知之濠上也。

	Pronunciation	Meaning	Index No.	Hints
莊				Write his personal name _____ .
惠				This is a family name. Radical plus 8 strokes.
遊				Radical plus 9 strokes. Meaning #2.
濠				Radical plus 14 strokes. Place name. (Dictionary is wrong.)
梁				Radical plus 7 strokes. Meaning #1.
上	shàng	above	6	Radical is 一 yī.
儵	chóu	minnow	✕	Not in assigned dictionary.
魚				
游				Radical plus 9 strokes. Meaning #1.
從				Radical plus 8 strokes. First pronunciation. Meaning #3
容				Radical plus 7 strokes. Meaning #3.
樂				Radical plus 11 strokes. Second pronunciation.
安				Radical plus 3 strokes. Meaning #5.
我				Radical plus 3 strokes. Meaning #1. Give the literary pronunciation 讀音

Official Radical	Alternative Forms	English Nickname	Strokes in Official Radical
亠		lid	2
人	亻	person	2
入		to enter	2
冫		ice	2
土		earth	3
士		scholar	3
女		woman	3
子		child	3
宀		roof	3
廴		step	3
彳		two-headed man	3
心	忄 小	heart	4
戈		spear	4
日		sun	4
曰		to speak	4
月		moon	4
木		wood	4
水	氵	water	4
火	灬	fire	4
爿		plank	4
竹		bamboo	6
肉	月	meat	6
艸	艹 ⺿	grass	6
言		speech	7
辵	辶	motion	7
魚		fish	11

Grammar Notes for Reading 10

Reduplicative Binomes

Classical Chinese is, for the most part, a monosyllabic language. (In contrast, Modern Chinese is much more polysyllabic.) There are some binomes (two-character expressions) in Classical, though. One kind is the reduplicative binome, in which two words that rhyme are combined, usually used to describe the style of something, or the manner in which something is done. In this lesson, we find 從容, a stative verb that means "to be carefree."

Coordination of Verbs without Conjunctions

Verbs or nouns are sometimes written together yet function separately without being joined by a conjunction. In this lesson, we have a complex expression 出游從容 in which three distinct verbs are written together without the conjunction 而 ér. Each verb functions separately: *to go out and swim and be carefree.*

Dropping of 也 yě in a Negative Nominal Sentence

In Lesson 9, we saw that the final 也 yě can drop off in an affirmative N1 N2 也 construction. In this lesson, we see that the same thing can happen with a negative nominal sentence:

N1 非 N2 也 --> N1 非 N2

床前明月光。
疑是地上霜。
舉頭望明月。
低頭思故鄉。

Characters for Reading 11 (14 new characters, 1 new use)

床 chuáng n., bed
前 qián n., front
明 míng s.v., to be bright
月 yuè n., Moon
光 guāng s.v., to shine
疑 yí t.v., to regard something as something else
地 dì n., earth, ground
霜 shuāng n., frost
舉 (举) jǔ t.v., to raise
頭 (头) tóu n., head
望 wàng t.v., to look toward
低 dī t.v., to lower
思 sī t.v., to think about, to long for
故 gù n., ancient times ~~~~~~~~~ s.v., former, old
鄉 (乡) xiāng n., village
故鄉 (故乡) gùxiāng n., hometown

Grammar Notes for Reading 11

This lesson is 靜夜思 Jǐng yè sī, "Thoughts on a Still Night," by 李白 Lǐ Bó. It is the single most famous poem in all of Chinese history. Like any work that captures the collective imagination of a particular culture, outsiders may initially have trouble seeing what is so inspiring. However, "Thoughts on a Still Night" is extremely evocative for those steeped in traditional Chinese thought and literature. This poem conjures up an image of a person who is far from home, probably on a journey required by his obligations to his family or his ruler. We intensely feel his longing for his home, yet the emotions are as subtle and cool as the light of the moon on the ground.

Lǐ Bó is generally considered to be one of the two most greatest Chinese poets, along with Dù Fǔ 杜甫. Both lived during the Tang Dynasty (618-906 CE). Lǐ Bó's poems often deal with the joys of drinking wine and appreciating the beauty of nature, while Dù Fǔ's are more often lamentations on the sadness of his life or the state of the world. Some would say that Lǐ Bó is more Daoist, while Dù Fǔ is more Confucian, but as this poem shows (because it includes both "Daoist" and "Confucian" themes) this simplifies a great deal.

The particular style in which this poem is written has four lines of five syllables each, with a caesura (a pause that typically marks some syntactic break) after the first two characters in each line. The moon is an extremely common figure in poems in this style. Part of the test of a poet is whether he can invoke the moon in a way that seems fresh rather than trite. Lǐ Bó does so by simultaneously making use of different poetic associations of the moon: the moon as one's companion, the moon as what links one to loved ones far away (because we look on the same moon), the moon as austere and mysterious.

The grammar of this poem is not too difficult, as long as we keep in mind the role of the caesura, as well as some of the lessons that we have learned.

Nouns as Adjectives (Reminder)

Recall that one noun in front of another noun can sometimes function as an adjective. An alternative way of thinking of this is that a 之 can sometimes drop out between two nouns.

N1 之 N2 --> N1 N2
the N2 of N1
the N1's N2
the N1 N2

Use of Caesuras

The reading in this lesson illustrates the fact that a caesura (a pause in a line of verse) can perform various functions. In the first line, the caesura separates the "topic" of the sentence from its "comment." In the second line, the caesura simply marks the division between a pronoun and a following nominal phrase. In the third and fourth lines the caesura effectively replaces the verbal conjunction 而.