

文言文句

Classical Chinese

A Functional Approach

Traditional Characters

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This sample includes:

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關於《文言章句》

文言文與現代中文（白話文）有較大差別，卻是現代中文的源頭，與現代中文有著密切的源與流的關係。

文言文是以先秦口語為基礎而形成的古代書面語、以及後代仿照先秦作品寫成的書面語言。魏晉以後，特別是晚唐五代以後，文言文與當時的實際口語已有了相當大的差別。文言在中國行時久遠，它不反映方言，通行南北。經由歷代文人加工錘煉，將漢語及中國文字的特點，如聲韻、節奏、對仗、意蘊發揮到了極致。優美的古詩文，是中華傳統文化的瑰寶。

中國學生從小學一年級就開始接觸古文、古詩。中、小學十二年語文教學中，文言所占比例超過三分之一。這對學生提高語文理解、表述能力，提高語文欣賞水平有很重要的作用。

中文作為第二語言的教學，學生在學習一兩年以後，必須開始接觸書面語，文言文知識欠缺的問題便漸漸凸顯。現代中文的諸多詞彙來源於文言。就連初級中文中最基本的句型如“所以”、“其實”、“然而”等等都來自文言，而且意義上也無區別。更不用說大量的書面語，以及成語、典故、警策之句了。文言與現代中文語法的基本結構相同，文言句法在現代中文時有所見。像文言中較為特殊的“使動”、“意動”，以名詞形容詞為動詞使用，在現代中文中也時有所見。“驚人”是使人吃驚；“美容”是使容貌美麗。更有不少文章援引古詩古文。典範的現代規範美文融合了“文”、“白”各自的優勢，體現了古今並存的特點。現代中文，回避不了文言，隨著教育水平和文化水準的提高，文言對現代中文口語、書面語的影響更為明顯。

學習中文的外國學生，在高年級必須學習一些文言文。文言文教學應該成為中文教學的組成部分。以使學習者對現代中文的源流有所瞭解，知其所以然，加深理解。學習者在學習文言文的同時，會自然而有效地提高現代中文水平。

以詞彙語義為中心，是適應中文特點語言教學法。現代中文教學如此，文言教學更是如此。王力先生指出，“古漢語的問題，主要是詞彙問題”，只有理解詞義才能理解語意。特別是文言中的虛詞，人們用“之乎者也”稱代文言，足見其在文言文中的重要性。這些虛詞數量不多而使用頻繁，用法靈活，掌握這些虛詞是讀懂文言文的鑰匙。這些虛詞，幾乎保留著其原有的形態進入現代，活躍在現代語言中。

我們曾對美國學生教授文言文，而苦於沒有合宜的教材。一般現有教材，多用“文選”的方式。但是文言選文，並不能涵蓋文言詞義的不同用法，不易歸納其規律和特點。也不能顧及常用字、常用句型。篇什中還時有冷僻的詞語和不多見的句法。學習者或能記得這些成語故事，卻不記得文言詞語，更不能舉一反三，提高文言及現代中文的閱讀理解能力。

本教材則不再採用“文選”方式，而用語錄體。選取典型文言例句，將虛詞、固定格式、特殊語法歸納成組，綜合說解。此為經線。每個例句有詞語的註

釋，多為實詞，此為橫向擴展的緯線。我們希望以這些詞語構成經緯，使學習者由此而獲得初步的文言閱讀能力。並將古今用法加以比較，以知曉源流。以今釋古，以古例今，溝通古今。

和現代中文一樣，文言詞語也有字頻的問題，常用字遠比非常用字少。無論虛字還是實字，文言文中古代使用頻率較高和古今通用的，大約只有一千多字（現代中文的甲、乙級常用字有一千六百餘字）。相比之下，對於外國學生來說，文言文的學習和理解應該不比現代中文難。這和中國學生覺得文言文遠比現代中文難學是完全不同的。選擇例句時，盡量選用常用字構成的語句，避免冷僻的非常用字。文言詞語靈活多義，只能說明其主要的意義和用法，並未涵蓋全部。細緻而全面的詳解既無必要也無意義。

除了詞語的典型性，選擇例句還適當注意到歷史文化內容及意思的完整。摘自經史子集等各種文體，使學習者擴展眼界，引起興趣。一些警策之句則有記憶背誦的價值。

這些章句，已經不是一般意義上的、只為彰顯個別字詞的單句。除了有例釋字詞的功能，又可代替文選的作用。如引自《國策·觸龍說趙太后》中的“……‘老臣今者殊不欲食，乃自強步，日三四里，少益嗜食，和於身。’曰：‘老婦不能。’太后之色少解。”旨在例釋文言文中的“程度副詞”。句中出現了“殊”、“少”、“益”三個程度副詞，宜於說解和比較，提高再現率。而且章句段落的意義也比較清楚。

作為練習，另有若干例句，也都摘自古詩文，刊於正文之後。學習者在學習該課之後應能自行讀懂而無大的障礙。每課後，附有一兩篇文選，文字上略有改動，並加註釋。作為文選閱讀練習。

本書有二十二課。每課二十余段，總計語句有 436 段。總量超過一般文選式的課文。共有詞語將近 2000，包括了大部分文言常用詞語。

章句及詞語有中英文註釋，對應的白話文釋文。因此，本書既可作為文言文課程的教材，也作為自學的教材或文言讀物。

本教材建議用於學過三年以上中文的學習者。每課可用 3-4 學時。

北京師範大學中文系教授、國學及書法大師啟功先生為本書的編寫提出過很好的建議，並題寫了書名。書未編就而先生已逝，僅以此書作為對先生的紀念。

本書已於 2008 年 6 月出版簡體字本，現在再以繁體字本面世。

編者

2009, 03

FOREWORD

What Is Classical Chinese?

Classical Chinese is the language of works written prior to the Qin dynasty (221–206 BCE) and during the time extending through the Han dynasty (206 BCE – 220 CE), in other words, the period roughly from the eighth century BCE to the third century CE. Scholars generally agree that this written language was based on the spoken language of pre-Qin times. In general reference, the term *classical Chinese* also includes the literary language of later periods which was written in imitation of the language of pre-Qin works. An alternative term, *literary Chinese* is a more direct translation of the Chinese term *wenyan* or *wenyanwen*, and some scholars prefer this term because it avoids the question of just what is meant by “classical.” However, for most purposes, the two terms can be used interchangeably, referring to the style of language that was used in almost all written communication right up until the May Fourth Movement that began in 1919. The Chinese term *wenyan* is also often borrowed directly into English, especially in less formal contexts. A somewhat similar situation exists in Chinese language usage, in that the terms *wenyan* and *wenyanwen* are sometimes used more or less interchangeably with *guwen*, technically, “ancient writing.”

As the spoken language changed through the ages, it increasingly diverged from its pre-Qin form and indeed developed into many different local dialects. However, scholars and poets continued to imitate the forms and styles of the classical written language, and thus this classical, or literary language changed very slowly and in only minor ways while it underwent refinement and polishing from dynasty to dynasty.

“Selected Readings” vs a Functional “Excerpts” Approach

Those of us who teach classical Chinese to American students have often complained about the scarcity of appropriate teaching materials. Most existing textbooks follow the principle of “selected readings.” However, a selection of classical Chinese readings cannot easily encompass the variety of uses of important vocabulary items and provide a clear focus on their most pertinent characteristics. Nor can such a selection deal adequately with high-frequency vocabulary and sentence patterns. The selections are also likely to include rare or obscure terms and seldom seen sentence patterns. Students might remember the stories but fail to remember the important words and phrases and thus be unable to make appropriate deductions when reading other materials, so as to continually improve their ability to read and understand modern Chinese.

Therefore we have set aside the “selected readings” format in favor of what might be called an “excerpts style.” We select typical example sentences and somewhat longer excerpts, gathering function words, fixed phrases and special syntactic forms into groups for explanation. This becomes the warp that holds the fabric together, while individual sentences with glosses on their vocabulary—mostly content words—serve as the woof that completes the tapestry. Our hope is that this interwoven fabric will provide students with a basic ability to read classical Chinese. In addition, the comparisons of classical and contemporary usage should help students understand the transmission of the language forms from ancient to modern. Using the contemporary language to explain the

classical language, while the classical is reflected in the modern, should provide a connection between the classical and the contemporary forms of the language.

Classical Chinese in Contemporary Education in China

Beginning in the first grade Chinese children are introduced to classical prose and poetry, and through the twelve years of elementary and secondary school such works account for more than one-third of their educational curriculum. This is very important in improving their ability to understand and express themselves, as well as their overall appreciation for the language.

In Chinese Language Programs for Foreign Students

In a program in Chinese as a second language, after students have studied one or two years they must begin to learn written forms of the language, and from that point on, lack of knowledge of classical Chinese becomes an increasingly prominent problem. Much of the vocabulary of modern Chinese comes directly from the classical language. Even in an elementary Chinese course such basic sentence-forming elements as 所以, 其實 and 然而 come from classical Chinese, and indeed still carry the same meaning as in the literary language. Even more striking are the large amounts of modern written Chinese vocabulary, along with idioms, allusions, maxims and other figures of speech, that derive directly from the classical language. Basic grammatical patterns of modern and classical Chinese are also very similar, with classical constructions often appearing in the modern language. Such special grammatical features from classical Chinese as causative and putative verbs, with nouns and adjectives used as verbs, also occasionally appear in the modern language. Thus 驚人 means “to cause someone to feel startled,” and 美容 means “to cause someone to be beautiful.” And there are many contemporary writings that quote passages from classical poetry and prose. Exemplary contemporary writing merges the outstanding features of literary and vernacular language and exhibits the excellence of the two styles in combination. Modern Chinese cannot be detached from the classical language. As the educational and cultural levels among the Chinese rise, the influence of classical Chinese on the modern spoken and written language becomes ever more apparent.

Thus the teaching of classical Chinese should be an integral component of a Chinese language program for foreign students so that the students will understand the development of the language and have a deeper appreciation for it. As they study the classical language their level of competence in the modern language will naturally and concurrently improve.

The Importance of Vocabulary, Especially Function Words

Pedagogy that focuses on vocabulary and meaning takes advantage of the special characteristics of the Chinese language. This is true in the teaching of modern Chinese and even more important in classical Chinese instruction. The renowned linguist Wang Li 王力 said, “The problems of classical Chinese are primarily problems of vocabulary.” One can understand a passage only if one understands the vocabulary of that passage. This is especially true of the function words of classical Chinese. The frequent use of the phrase “之乎者也” (simply a recitation of four of the most prominent of these function words) to refer to the classical language reflects the importance of this category of terms

to the language. These function words are relatively few in number but occur with great frequency and are used very flexibly, and control of them is thus the key to understanding classical Chinese. Most of these terms survive today with very little change in their form and are very much alive in the modern language.

The Importance of Focus on High-Frequency Vocabulary

In classical just as in modern Chinese, frequency of occurrence of vocabulary items is an important aspect of language study. High-frequency words are much fewer in number than low-frequency words. With function words and content words taken together, there are probably not much more than a thousand characters that occur with high frequency in classical Chinese and still carry their original meaning in modern Chinese. (The 《漢語水平詞彙與漢字等級大綱》’s A and B lists of high-frequency characters in modern Chinese total just over 1,600.) Thus in relative terms the study of classical Chinese should not be more difficult for foreign students than modern Chinese. This contradicts the feeling of Chinese students that the classical language is much more difficult than the modern language. In selecting example sentences we have tried to choose sentences constructed from high-frequency vocabulary and avoid rare or obscure low-frequency characters. Given the flexibility and polysemy of much classical vocabulary, we have not tried to give complete explanations of all possible meanings of a term but have only explained each vocabulary item’s principal meaning and usage. Complete and detailed explanations are unnecessary and not really meaningful in the context of this material.

Careful Selection of Example Sentences and Excerpts

In selecting example sentences, in addition to focusing on typical vocabulary, we have tried to choose examples that have historical and cultural value and that express a complete thought. These examples have been taken from the traditional categories of Chinese writings—the classics, history, the philosophers and literary writings—in order to open new vistas for students and arouse their interest. (See “Sources” on pp. 215–216 for a list of our sources with the number of examples from each work or author.) Some of the especially pithy sentences are well worth memorizing.

Our selections are more than ordinary excerpts selected to display given vocabulary and sentence patterns. Aside from serving as examples of vocabulary usage, they also take the place of “selected readings.” For example, the brief dialogue from the *Intrigues of the Warring States* that stands as item no. 14 in Lesson 17 is introduced to exemplify classical Chinese adverbs of degree, and within this one short passage the three adverbs of degree 殊 ‘very’, 少 ‘slightly’ and 益 ‘increasingly’ all appear, enhancing explanation and comparison and improving the chances of recognition of these terms when they reappear in other writings. Furthermore, the segmentation and flow of meaning in the piece is quite clear.

To help students apply what they have learned in the main section of each lesson, we have included, in the Exercises sections, a number of additional practice sentences drawn from classical works of poetry and prose. And the final section of each lesson consists of one or two selected readings that have in some cases been slightly revised from the original and annotated. We hope that students can read and understand these practice sen-

tences and longer selected readings without great difficulty. Translations of these sentences and selections are provided in the Key to Exercises at the back of the book; however, students should not look at the “Key” until after they have written out their own translations.

The twenty-two lessons of the book include a total of 436 example sentences and longer excerpts. Glossed vocabulary totals approximately 2000 terms, most of which are high-frequency classical words.

Example sentences are accompanied by Chinese and English glosses, and key vocabulary and grammatical functions introduced in each lesson are explained in both Chinese and English. Therefore, this book is not only appropriate for classroom instruction but can also be used for self-instruction or as independent reading material in classical Chinese. (See pp. xi–xii for additional information on lesson structure and conventions.)

Recommended Prerequisite Study and Classroom Use

This textbook is recommended for use with students who have had at least three years of Chinese language instruction, but it can also be used by students with a strong foundation acquired through two years of prior study in a rigorous program. Each lesson can be completed in three to four hours of instruction.

Simplified and Traditional Character Editions

This traditional character edition of 《文言章句》 follows the simplified character version first published in June 2008. To facilitate classes that might use both editions of the textbook, lessons begin with the same page numbers in the two editions.

Authorship

The work of preparing this textbook was divided as follows: Kai Li is responsible for conception of the book, selection and arrangement of the example excerpts, writing the Chinese definitions and grammatical notes in each lesson, initial preparation of lesson glossaries, and writing the modern Chinese translations of the classical excerpts. James Dew wrote the English translations of definitions and grammatical notes, did a fair amount of editing of the lesson glossaries—especially as regards the English glosses—did the final editing and formatting of the book, and prepared the vocabulary index. We express our gratitude to Vivian Ling for corrections and useful suggestions and for her expertise in the initial formatting of the lessons.

Dedication

This book is dedicated to the late Professor 啟功 Qǐ Gōng of Beijing Normal University’s Chinese Department. Professor Qi, who was a renowned sinologist and calligrapher, offered excellent suggestions regarding the writing of this textbook, and the title that appears on the cover and title page of the book is in his hand.

The Authors
March 2009

LESSON STRUCTURE AND CONVENTIONS

1. Lesson Structure

Each lesson begins with an introduction of key vocabulary items and grammatical functions, explained in Chinese and English. This is followed by illustrative example sentences excerpted from classical—and a very few modern—sources. Each excerpt is followed by a brief glossary of vocabulary items that a student might not know from previous study of three years of modern Chinese, with the key term or terms for the lesson highlighted with the ► symbol. Following this small glossary, each sentence is translated into modern Chinese.

It should be noted that in many cases these translations are written in a rather formal style of modern Chinese, to some extent retaining the word order and diction of the classical excerpts rather than being phrased in the most colloquial variety of modern Chinese. We hope that this style of translation will help the student see the relationship between the classical and modern forms of the language.

A second section, designated 練習, or Exercises, provides additional example sentences illustrating the key vocabulary and grammatical structures of the lesson. These sentences are also glossed, but translations do not appear with them in the lesson. The authors hope that on the basis of what students have learned from the first part of the lesson, they can understand, explain and translate these examples without immediate reference to translations. However, translations are included in the Key to Exercises at the end of the book so that students can check their understanding *after* writing out their own translations.

A final 閱讀, or Readings, subsection of the Exercises is designed to function in a way similar to the preceding excerpts, though it consists of one or two somewhat longer pieces of connected text and thus is seen as providing more interesting reading than what has preceded. The text for each Reading selection actually appears twice, first as a complete, uninterrupted text, then broken into one or two-sentence segments for glossing. These reading selections are also translated in the Key at the end of the book.

The original source is given for all excerpts and reading selections. Occasionally, slight revisions have been made in the reading selections in order to avoid abstruse terminology that might distract students from the focus of the lesson material.

2. Glossing Conventions

In the lesson glossaries, words—and a few longer locutions—are given first in Chinese characters, followed by pinyin romanization, a modern Chinese gloss and an English gloss. Romanization is given even for relatively basic terms in order to facilitate convenient use of the alphabetical vocabulary index. Students should take note of the pronunciation of even seemingly familiar terms, as there are a few terms whose pronunciation in classical Chinese differs from modern Chinese, and some terms have varying readings for different meanings. In most cases the Chinese and English glosses are synonymous or supplementary to one another. However, the omission of a Chinese gloss usually means

that the glossed term is also used in modern Chinese and a “translation” from classical to modern Chinese is therefore unnecessary. English glosses are often omitted when the Chinese gloss is expressed in simple enough language that a typical post-third year student does not need a corresponding English gloss.

Generally a term is glossed only on its first occurrence. However, when a term that has been glossed appears in a new meaning, it is given a new gloss. And in a very few cases a gloss is repeated, as a reminder to the student, even though it is not new. For example, 去, followed by a place name and meaning ‘leave, go *away* from’ is glossed twice because this usage is quite the opposite of its usual modern Chinese meaning, ‘go *to*’. This procedure of providing a gloss only for the first occurrence of a term is likely to result in students occasionally encountering a term whose meaning they have forgotten since an earlier encounter. In such a case, a quick look at the vocabulary index will take them to the earlier lesson where the term was glossed.

As noted in the Foreword, we have not attempted to give complete explanations of all possible meanings of any given term but have tried to provide simple glosses appropriate to the given context. Perusal of dictionaries for additional information is always recommended.

SAMPLE

第十課：兼詞

兼詞，又稱兼性詞，即一個詞同時兼有兩種詞性。兼詞一般是合音字，是經常連用的兩個詞，快讀而形成的。這類兼詞在文言中並不多，主要有諸、盍、焉、耳、爾、叵等。

現代漢語中也有這類詞，如“倆”（兩個）、“仨”（三個）、“甬”（不用）等。

There are a few terms in classical Chinese that are contractions, or phonetic fusions, of two words. These terms, known in Chinese as 兼詞 (jiāncí), or “dual function words,” derive from two words which frequently spoken together in rapid speech have coalesced into one word. These fusions continue to carry the grammatical functions of both of the original words that coalesced to form them. There are a limited number of such terms in classical Chinese, such as 諸, 盍 (hé), 焉, 耳, 爾 and 叵 (pǐ).

Colloquial modern Mandarin also contains a few such fused words, for example, 倆 liǎ, 仨 sā and 甬 béng (from 兩個, 三個 and 不用 respectively).

一、“諸”是合音詞。

諸 (zhū), 是“之乎”、“之於”的合音詞，兼有這兩個詞的詞性。

諸 is a fusion of 之乎 or 之於, and it combines the functions of the parts of speech of its two component words.

甲、“之乎”：“之”是代詞，“乎”是語氣詞。一般用在句末。

之乎: 之 is a pronoun and 乎 is a sentence-final particle. It usually appears at the end of a sentence:

1) 一言而可以興邦，有諸？

《論語·子路》

1. 興 xīng 興盛、興旺 prosperous, flourishing; cause to flourish

► 諸：之乎。“之”代“這樣的事”。

一句話便可以使國家興盛，有這樣的事嗎？

2) 信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？

《論語·顏淵》

- | | | |
|------|-----|--|
| 2. 信 | xìn | 真的 true |
| 3. 粟 | sù | 糧食，這裏指糧餉 (liángxiǎng)、俸祿 (fènglù) an official's salary |

▶ 諸：之乎。“之”代“粟”。

要是真的君主不盡(jìn)君道，臣不盡臣道，父不盡父道，子不盡子道，雖然有糧餉俸祿，我能夠享用它嗎？

乙、“之於”：“之”是代詞，“於”是介詞。

之於：之 is a pronoun and 於 is a preposition:

3) 我不欲人之加諸我也，吾亦欲無加諸人。 《論語·公冶長》

▶ 諸：之於

我不願別人加在我身上的事，我也希望不要加在別人身上。

4) 今之所以知古，後之所以知今，不可口傳，必憑諸史。 唐·韓愈《進順宗皇帝實錄表狀》

- | | | |
|------|-------|-----------------------|
| 4. 傳 | chuán | 流傳 transmit, pass on |
| 5. 憑 | píng | 憑藉 rely on, depend on |

▶ 諸：之於

現在之所以了解古代，後世之所以了解現在，不可以靠口傳，一定要憑藉史書。

另：“諸”除了這種用法，還作“各位”、“眾多”、“所以”。

In addition to these uses of 諸, it also has the following meanings: each one, all (of persons), you all (in addressing a group); many; therefore.

5) 諸大夫皆曰賢，未可也；國人皆曰賢，然後察之，見賢焉，然後用之。 《孟子·梁惠王下》

- | | | |
|-------|------|---------------------------------|
| 6. 大夫 | dàfū | 官員 an official in ancient China |
| 7. 賢 | xián | 有道德、有能力 able and virtuous |

▶ 諸：所有的

所有的官員都說(他)有才有德，還不行；全國的人都說(他)有才有德，然後考查他，發現才德，然後任用他。

二、“盍”是“何不”的合音詞。

盍 (hé)，是“何不”的合音詞，意義為“為什麼不”。

盍 is a contraction of 何不. It means “why not?”

6) 子曰：“盍各言爾志？”

《論語·公冶長》

8. 爾 ěr 你，你們 you

▶ 盍：何不、為什麼不

孔子說：“為什麼不各自說說你們的志向？”

7) 今國病矣，君盍以名器請糴於齊？

《國語·魯語上》

9. 病 bìng 這裏指災害 calamity; disaster

10. 矣 yǐ 語氣詞，相當於現代漢語“了” already; similar to modern Chinese 了

11. 名器 míngqì 指鐘鼎 (-dǐng) 等名貴的器物 bronze vessels, artifacts

12. 糴 dí 買(專指糧食) purchase food grains

▶ 盍：何不

現在國家有了災害，您何不用鐘鼎等名貴的器物向齊國買糧食？

8) 我有情而來，彼不以情見待，盍去諸？

清·吳騫《扶風傳信錄》

13. 情 qíng 感情 feeling; sentiment; warmth

14. 彼 bǐ 他，對方 he; the other person

15. 見待 jiàn dài 看待、對待 treat; entertain

▶ 盍：何不

▶ 諸：之乎

我有情而來，對方不以友情對待，為什麼不離開那裏呢？

三、焉

焉相當於“於之”、“於此”。常用於句末，兼有語氣詞的作用。

焉 (yān) is equivalent to 於之 or 於此 and usually appears in sentence-final position. It includes the grammatical function of a sentence final particle.

9) 發鳩之山，山上多柘木，有鳥焉。

《山海經》

16. 發鳩 Fājiū 山名
 17. 柘 zhè 柘樹 three-bristle cudrania; silkworm thorn tree

► 焉：於之，在那裏

發鳩這座山，山上有很多柘樹，有鳥在那裏。

10) 三人行，必有我師焉。擇其善者而從之，其不善者則改之。

《論語·述而》

18. 擇 zé 選擇

► 焉：於之，在裏面

三個人行走，(其中)一定有我的老師在裏面。選擇那些好的地方來學習，那些不好的(自己)就改正過來。

11) 曰：“既富矣，又何加焉？”曰：“教之。”《論語·子路》

19. 既 jì 既然、已經 already
 20. 加 jiā 增加，進一步
 21. 教 jiào 教育，教化 teach, enlighten by education

► 焉：於此，在這裏

(孔子的學生冉有)說：“(人民)已經富有了，又在富有之上增加什麼？”(孔子)說：“教化他們。”

四、耳

耳，是“而已”的合音詞。

耳 is a contraction of 而已 (éryǐ: and no more; that's all).

12) 從此道至吾軍，不過二十里耳。

《史記·項羽本紀》

22. 道 dào 路
 23. 吾軍 wú jūn 我們的軍營

► 耳：而已

從這條路到我們軍營，不過二十里而已。

13) 虎因喜，計之曰：“技止此耳。” 唐·柳宗元《黔之驢》

24. 因	yīn	因此 because of this, therefore
25. 計	jì	考慮、合計 think over, consider
26. 技	jì	技能、本事 ability
27. 止	zhǐ	同只 only

▶ 耳：而已

(驢 (lú) 踢 (tī) 老虎)，老虎因而很高興，合計說：“(它的)本事只不過是這樣而已。”

14) 我亦無他，惟手熟耳。 宋·歐陽修《賣油翁》

28. 他	tā	別的，其他的 other
29. 惟	wéi	只是 only
30. 熟	shú	熟練 skill; proficient

▶ 耳：而已

我也沒有什麼別的(本事)，只是手熟而已。

五、爾

爾(ěr)相當於“如此”、“像這樣”。

爾 is equivalent to 如此, “this way, thus,” as in the following examples:

15) 同是被逼迫，君爾妾亦然。 古詩《孔雀東南飛》

31. 逼迫	bīpò	force, compel
32. 妾	qiè	妻子自稱 I (your humble wife)

▶ 爾：如此、這樣

同樣是被逼迫，你這樣，我也是這樣。

16) 結廬在人境，而無車馬喧。問君何能爾，心遠地自偏。 晉·陶淵明《飲酒》

33. 結廬	jié lú	蓋茅 (máo) 廬 (茅草房子) build a thatched cottage
34. 人境	rénjìng	有人的地方 place of human habitation
35. 喧	xuān	喧鬧 noise; noisy

36. 心遠 xīn yuǎn 心境遠離世間 in one's heart far from worldly cares
 37. 偏 piān 偏遠 remote; faraway

▶ 爾：如此、這樣

蓋一個草廬在人世間，而沒有車馬的喧鬧。問你怎麼能這樣呢？心境遠離人世，地方自然就偏遠。

六、“叵”是“不可”的合音詞。

叵 (pǒ) 是“不可”的合音詞。字形為“可”的反置。

叵 derives from 不可. The character resembles 可 reversed.

17) 布目備曰：“大耳兒最叵信。” 《後漢書·呂布傳》

38. 布 Bù 呂布，東漢末董卓 (Dǒng Zhuó) 部將
 39. 目 mù 用眼睛看
 40. 備 Bèi 劉備，三國時蜀漢建立者
 41. 大耳兒 Dà'ěr Ér 劉備耳朵大，呂布這樣稱他。“Big-ear Fellow,”
 Lǚ Bù's nickname for Liú Bèi

▶ 叵：不可

呂布看著劉備說：“大耳兒最不可相信。”

18) (馬岱諫曰)：“曹操心懷叵測，叔父若往，恐遭其害。” 《三國演義·五十七回》

42. 馬岱 Mǎ Dài 東漢末劉備部將
 43. 曹操 Cáo Cāo 東漢末政治家、軍事家、文學家
 44. 叵測 pǒcè 不可預測 unfathomable; unpredictable

▶ 叵：不可

(馬岱勸止說)，“曹操懷著不可測的心思，叔父如果去，恐怕會遭他殺害。”

19) 叵耐靈鵲多漫語，報喜何曾有憑據？幾度飛來活提取，鎖向金籠休共語。 唐·無名氏《鵲踏枝》

45. 叵耐 pǒnài 不可忍耐 unendurable
 46. 靈鵲 língquè 喜鵲 (-que) magpie
 47. 漫語 mànyǔ 空話 empty talk

48. 報喜	bàoxǐ	報告喜訊 announce good news; report success
49. 何曾	hécéng	何嘗、哪裏 when (in the past); how
50. 憑據	píngjù	evidence
51. 鎖	suǒ	lock up, lock away
52. 籠	lóng	a cage
53. 共語	gòngyǔ	一起說話

▶ 叵：不可

不可忍受的喜鵲有那麼多空話，報喜哪裏有什麼憑據？幾次飛來捉住你，鎖在金籠裏別再說話。

練習

一、將下面的句子譯成現代漢語：

- 1) 子曰：“君子求諸己，小人求諸人。” 《論語·衛靈公》
- 2) 皆所親歷，非托諸空言也。 魯迅《夏劍生雜記》
- | | | |
|-------|-----|---------------------------|
| 54. 皆 | jiē | 都 all; each and every one |
| 55. 親 | qīn | 親自 oneself, personally |
| 56. 歷 | lì | 經歷 to experience |
| 57. 托 | tuō | 借助 depend on |
- 3) 王曰：“…以羊易之。”有諸？ 《孟子·梁惠王上》
- 4) 聖人與眾同欲，是以濟事。子盍從眾？ 《左傳·成公六年》
- | | | |
|--------|-------|--------------------------|
| 58. 眾 | zhòng | 民眾，老百姓 the common people |
| 59. 濟事 | jìshì | 成功 |
| 60. 從 | cóng | 跟從、服從 follow; obey |
- 5) 富者不能至而貧者至焉。 清·彭端淑《為學》
- | | | |
|-------|-----|------------|
| 61. 至 | zhì | 到達 achieve |
|-------|-----|------------|
- 6) 口耳之間，則四寸耳。 《荀子·勸學》
- | | | |
|-------|-----|------|
| 62. 寸 | cùn | inch |
|-------|-----|------|
- 7) 何其相似乃爾 成語
- | | | |
|--------|------|----|
| 63. 何其 | héqí | 多麼 |
|--------|------|----|

64. 乃爾 nǎi'ěr 這樣，竟然這樣
- 8) 貴土風俗，何以乃爾乎？ 《三國志·蜀書·張裔傳》
65. 貴土 guìtǔ 你們這裏 your honorable locality
66. 風俗 fēngsú custom
- 9) 雖叵復見遠流，其詳可得略說也。 《說文解字·序》
67. 復 fù 再次 again
68. 遠流 yuǎnliú 最早的源流 original source
69. 詳 xiáng 詳細 details; detailed
70. 略 luè 大略 generally, roughly
- 10) 其居心叵測，反復靡常。 清·林則徐《使粵奏稿》
71. 居心 jūxīn harbor (evil) intentions (注：“居心叵測”是成語。)
72. 反復靡常 fǎnfù 即“反復無常” fickle; capricious
- mǐcháng
73. 靡 mǐ 無 not
- 11) 光說沒有用，最重要的是付諸實踐、見諸行動。
74. 實踐 shíjiàn practice, actual practice

二、閱讀

《賣油翁》

陳康肅公善射，當世無雙，公亦以此自矜。嘗射於家圃，有賣油翁釋擔而立，睨之，久而不去。見其發矢十中八九，但微頷之。康肅問曰：“汝亦知射乎？吾射不亦精乎？”翁曰：“無他，但手熟爾。”康肅忿然曰：“爾安敢輕吾射！”翁曰：“以我酌油知之。”乃取一葫蘆置於地，以錢覆其口，徐以杓酌油瀝之，自錢孔入，而錢不濕。因曰：“我亦無他，惟手熟爾。”康肅笑而遣之。 宋·歐陽修

- 1) 陳康肅公善射，當世無雙，公亦以此自矜。
75. 陳康肅公 Chén Kāngsù Gōng 宋代人，陳堯咨
76. 善射 shàn shè 善於射箭 good at archery
77. 無雙 wúshuāng 沒有第二個 unrivaled, peerless
78. 矜 jīn 驕傲、自得 proud; self-important

2) 嘗射於家圃，有賣油翁釋擔而立，睨之，久而不去。

- | | | | |
|-------|-----|--------|-----------------|
| 79. 圃 | pǔ | 菜圃、花圃等 | garden |
| 80. 釋 | shì | 放下（擔子） | |
| 81. 睨 | nì | 斜著眼睛看 | look askance at |

3) 見其發矢十中八九，但微頷之。

- | | | | |
|-------|-----|----|-------|
| 82. 矢 | shǐ | 箭 | arrow |
| 83. 頷 | hàn | 點頭 | nod |

4) 康肅問曰：“汝亦知射乎？吾射不亦精乎？”

- | | | | |
|-------|------|-------|-------------------|
| 84. 汝 | rǔ | 你 | |
| 85. 精 | jīng | 精彩、精通 | excellent; expert |

5) 翁曰：“無他，但手熟爾。”康肅忿然曰：“爾安敢輕吾射！”

- | | | | |
|--------|--------|---------|--|
| 86. 但 | dàn | 只是 | |
| 87. 忿然 | fènrán | angrily | |
| 88. 輕 | qīng | 輕視 | |

6) 翁曰：“以我酌油知之。”

7) 乃取一葫蘆置於地，以錢覆其口，徐以杓酌油瀝之，自錢孔入，而錢不濕。

- | | | | |
|--------|------|--|-------|
| 89. 葫蘆 | húlu | gourd | |
| 90. 錢 | qián | a coin (round, with a small square hole in the middle) | |
| 91. 覆 | fù | 覆蓋 | cover |
| 92. 徐 | xú | 慢慢地 | |
| 93. 杓 | sháo | 勺 | ladle |
| 94. 瀝 | lì | drip; trickle | |

8) 因曰：“我亦無他，惟手熟爾。”

9) 康肅笑而遣之。

- | | | | |
|-------|------|---------|-----------------|
| 95. 遣 | qiǎn | 打發（讓他走） | send on his way |
|-------|------|---------|-----------------|