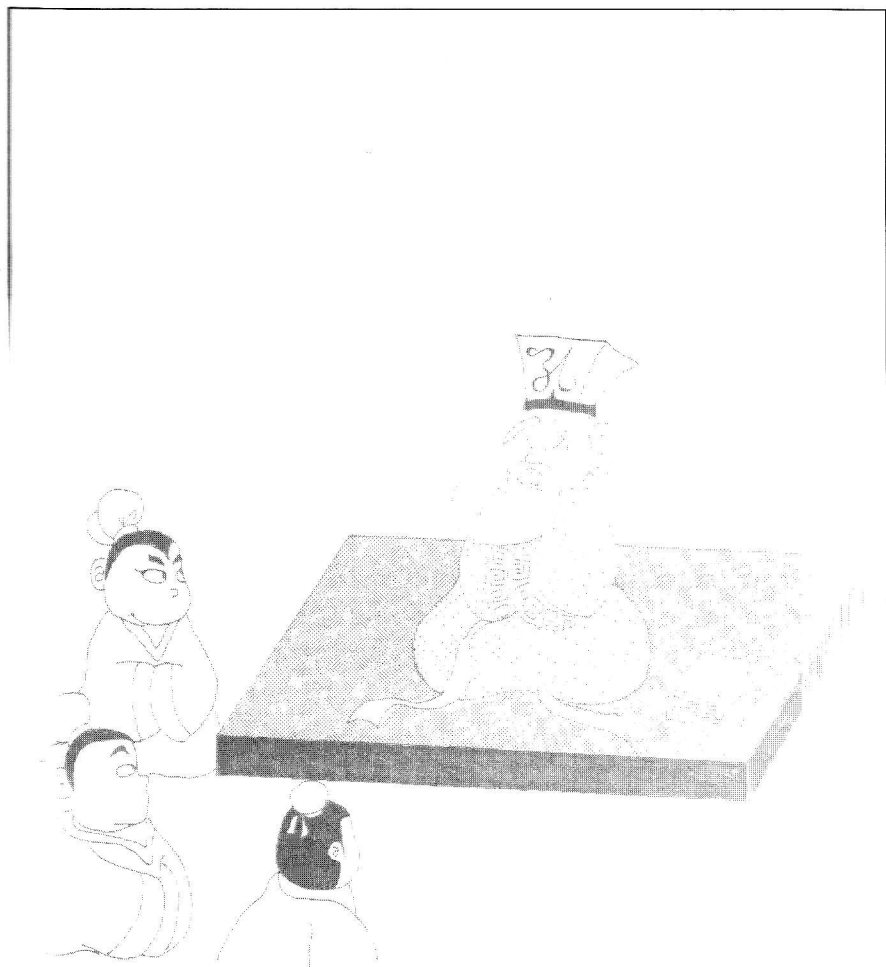


三.《論語》選(上)



三. 《論語》選 (上)

(甲) 學而¹

課文 (Text)

子曰²：「學而時習之，³ 不亦說乎？有朋自遠方來，⁴ 不亦樂乎？⁵ 人不知而不愠，⁶ 不亦君子乎？⁷」

〈學而〉⁸

註釋 (Annotations)

- | | | |
|-------|-----------|--|
| 1. 論語 | Lúnyǔ | the (<i>Confucian</i>) <i>Analects</i> , a collection of the sayings and activities of Confucius (孔子 Kǒngzǐ) and his disciples. Confucius (551–479 B.C.) was a great thinker and teacher in ancient China. |
| 2. 子 | zǐ | an honorific form of address meaning “The Master”. In the <i>Lunyu</i> , it always refers to Confucius. |
| 3. 時 | shí | on time; from time to time. (An adverb.) |
| 習 | xí | to review and practice. |
| 4. 朋 | péng | a friend. |
| 遠方 | yuǎn fāng | a distant place. |
| 5. 樂 | lè | happy; delightful. |

6 人	rén	people; others (in contrast to 己 “oneself”).
知	zhī	to know; to acknowledge.
愠	yùn	to be irritated; to be angry.
7 君子	jūn zǐ	a noble-minded man. (See 文法闡釋 II.)
8 學而	Xué ér	a chapter title. Chapter titles in the <i>Lunyu</i> consist typically of two or three characters taken from the beginning of the main text that may or may not make semantic sense.

文法闡釋 (Grammar Notes)

I. 學而時習之

This is a clause without an overt subject. The implied subject is understood to be “anybody”. The clause then serves as the subject of the sentence with 不亦說乎 as its predicate. The whole sentence means, therefore, “Isn’t it delightful that one, after learning something, practices it from time to time?” Note that the pronoun 之 does not have an overt reference, but since Confucius was speaking to his disciples, we can assume it refers to the Master’s teaching.

II. 人不知而不愠

Syntactically, this expression consists of two clauses with different subjects. The conjunction 而 indicates that 不愠, the second clause with an understood subject (“you; we; anyone”), is the semantic focus. The first clause 人不知 has an overt subject 人 “any other people”. The verb 知 “to know” was frequently used in Classical Chinese to mean “to recognize (somebody’s) talents”. So the sentence means: “you do not become unhappy (or bitter) when others do not understand you (i.e., when your talents are not recognized)”. This sentence then becomes a clause serving as the subject of a larger sentence with 不亦君子乎 as its predicate. Note that the noun 君子 is adjectival here (“gentlemanly”), as it is determined by the formula 不亦…乎?

三. 《論語》選 (上)

(乙) 學而

課文 (Text)

曾子曰：¹「吾日三省吾身：²為人謀而不忠乎？³與朋友交而不信乎？⁴傳不習乎？⁵」

〈學而〉

註釋 (Annotations)

- | | | |
|-------|--------|--|
| 1. 曾子 | Zēngzǐ | a well-known disciple of Confucius named Zēng Shēn 曾參. |
| 2. 日 | rì | day; used here adverbially to mean "daily" or "every day". |
| 三 | sān | three. (In Classical Chinese, 三 often means "several times" in a general sense.) |
| 省 | xǐng | to examine; to reflect upon. |
| 身 | shēn | oneself. |
| 3. 為 | wèi | for. (A preposition.) |
| 謀 | móu | to plan. |

- 忠 zhōng devoted. (Note that in Classical Chinese, the primary meaning of 忠 is “devoted” or “assiduous”, not “loyal”.)
4. 交 jiāo to associate; to have mutual contacts.
- 信 xìn faithful; trustworthy.
5. 傳 chuán to pass on; here used as a noun, meaning “teachings passed down by one’s teacher”.

三. 《論語》選 (上)

(丙) 公冶長

四 課文 (Text)

子貢曰：¹「孔文子，何以謂之文也？」²子曰：「敏而好學，³不恥下問，⁴是以謂之文也。」⁵

〈公冶長〉⁶

五 註釋 (Annotations)

- | | | |
|--------|------------|--|
| 1. 子貢 | Zǐgòng | a disciple of Confucius, particularly known for his business talents. |
| 2. 孔文子 | Kǒng Wénzǐ | a lord of the Wèi 衛 state. 文 is his posthumous epithet (諡號 shì hào). (In ancient China, when a king or a lord died, he was given a posthumous epithet in accordance with his character.) |
| 何以 | hé yǐ | what for; why? |
| 謂 | wèi | to call. |
| 3. 敏 | mǐn | intelligent. |
| 4. 恥 | chǐ | shame; disgrace. Here used as a transitive verb, meaning "to feel ashamed of". |

下問

xià wèn

to ask for advice or instruction from subordinates.
(In this phrase, 下 is used as an adverb for the verb 問, indicating the direction of the action.)

5. 是以

shì yǐ

therefore. (The normal word order for this phrase is 以是 “for this (reason)”, which is reversed to give greater emphasis to 是.)

6. 公冶長

Gōngyě Cháng

name of a disciple of Confucius. Here, it also functions as a chapter title.



文法闡釋 (Grammar Notes)

I. 孔文子，何以謂之文也？

This is a good example of the topic-comment type of sentence. 孔文子 is first mentioned as the topic, and a specific question is then raised about him. As a general rule in standard Classical Chinese grammar, when an interrogative noun serves as the object of a verb or co-verb, it is always put before the verb or co-verb, as 何 is here before 以. The main verb is 謂 which has two objects, 之 “him” and 文 “civility”. Note that 謂 does not have a subject but has 之 as its object referring to 孔文子. Since Classical Chinese does not have a specific formula for the “passive voice”, subject-omission is actually one way to express passivity. The sentence can thus be translated as: “As to Kong Wenzi, why do (people) call him (i.e., why is he called) Mr. Civility?”

II. 不恥下問

Most nouns in Classical Chinese can also function as transitive verbs, in the sense of “to regard (or assume) [the object] as the noun itself”. Thus, the present phrase means literally “not to regard [下問] as a shame”. A noun functioning in this way is called a “putative verb”.

三. 《論語》選 (上)

(丁) 述而

四 課文 (Text)

子曰：「若聖與仁，¹則吾豈敢？²抑為之不厭，³誨人不倦，⁴則可謂云爾已矣！⁵」公西華曰：⁶「正唯弟子不能學也。⁷」

〈述而〉⁸

五 註釋 (Annotations)

- | | | |
|------|-------|---|
| 1. 若 | ruò | as to. |
| 聖 | shèng | sageliness; the ultimate level of personal cultivation. |
| 與 | yǔ | and. (A conjunction.) |
| 仁 | rén | perfect virtue (of which the main feature is humanity). |
| 2. 則 | zé | then. (A conjunction.) (See 文法闡釋 I.) |
| 豈 | qǐ | how could it be that ... ? (An adverb.) (This is a particle for rhetorical questions, with an emphatic negative implication.) |
| 敢 | gǎn | to dare; to be daring. |

3. 抑 yì or; rather. (This is a particle to express possible alternatives to what was just mentioned.)
- 為 wéi to do (something).
- 厭 yàn satisfied; tired (of something).
- 為之不厭 wéi zhī bú yàn to practice them (referring to 聖 and 仁) without being tired.
4. 誨 huì to teach.
- 倦 juàn tired; weary.
- 誨人不倦 huì rén bú juàn to teach other people without weariness.
5. 云爾 yún ěr to say that; to call it such. (An idiomatic form.)
- 已 yǐ just this and nothing more. (A particle of limitation.)
6. 公西華 GōngxīHuá a disciple of Confucius. Gongxi is his family name (姓 xìng).
7. 正 zhèng exactly. (An adverb.)
- 唯 wéi always placed between the subject and the nominal predicate. (A particle.)
- 弟子 dì zǐ disciple. (The term here means “this disciple of yours”, i.e., “I”.)
8. 述而 Shù ér chapter title.

文法闡釋 (Grammar Notes)

I. 若聖與仁，則吾豈敢？

若 and 則 are two conjunctions often used in coordination to form what is generally called a conditional sentence, and can thus be translated as “If ... , then ...”, though sometimes one of them (more often 若) is omitted. Sometimes what comes after

若 may seem to be nothing but a noun, rather than a clause, but syntactically it should be understood as the predicate of a clause without a subject. 豈 is an adverb for a rhetorical question, strongly implying the negative answer to the question. It can, therefore, be conveniently translated as "how could it be that ... ?" The present sentence can thus be translated literally as: "If it were 聖 and 仁 (that you would call me), then how could it be that I would dare (to accept it)?" But in a more idiomatic way, it can be translated simply as: "As to 聖 and 仁, how could I possibly dare accept such honor?"

II. 正唯弟子不能學也

This is an equational sentence without a subject which must be restated as "that" in the English translation. (English grammar requires that a sentence must normally have a subject, but Chinese grammar does not.) It refers to the description or image that Confucius accepted for himself. So the sentence means: "That is exactly what I, your student, cannot imitate".