



Undergraduate assignment feedback form

(to be completed by marker)

<i>Student Name: ZHUANG PEILIN</i>	
<i>Module Code: SICH4005</i>	<i>Student number: 1804391</i>
<i>Module title: Philology</i>	
<i>For completion by marker:</i> <i>Comments:</i> 	
<i>Marker's signature:</i>	<i>Date:</i>
<i>Provisional mark:</i> NB. All marks are provisional until confirmed by the final examination board.	

Explore the Meaning of the Character *Hua* 畫 in The Analects of Confucius Chapter 6

Word count: 1350

Respected provost and my dear teachers, hello everyone, Today I would like to discuss the topic, ‘Explore the meaning of the Character *Hua* 畫 in *The Analects of Confucius* Chapter 6.’

This is my outline.

1. Introduction
2. Original Meanings
3. Extended Meanings
4. Self-Reflection

Introduction

Today, the content that I share with everyone is selected from *The Analects of Confucius*, Ran Qiu said, ‘It is not that I do not like your doctrines, but that I am not capable enough.’ ‘The incapable may give up halfway only after they have tried. Now you have simply drawn a circle to confine yourself.’ the Master rebutted.¹ Ran Qiu as the seventy two sages of Confucianism said, “He was not capable enough.” So I am very interested in what Confucius means drawing circles (今汝畫). Both of us are Confucius’ students, if we understand the meaning of this sentence in advance, we could be able to avoid mistakes.

Original means

In *Shuo weng jie zi*, Xu Sheng said, “*Hua* originally refers to boundaries. The component of character *Tian* 田 symbolises that a field with four boundaries, and the component of

¹ Wu Guozhen 吳國珍, *A New Annotated English Version Of The Analects* 最新英文全译全注本 (Fuzhou Education Publishing House, 2015), p.163.

character *Yu* 聿 represents that the boundaries are drawn with a pen.”² Because I do not know what *Yu*’s mean, and then I looked up the meaning of *Yu* in *Shuo wen jie zi*, Duan Yucai said it is a painting tool, different places have different name for it, for example, the State of Chu called Yu, the State of Wu called Bulv and the State of Yan called Fu. The *Shi Qi* stated that it means technique of writing.³ *Zhong hua dictionary* stated, “ After Qin Dynasty people uniformly named it as pen.”⁴ It can be seen that these two Chinese character have a relationship for a long time, the ancients also used pen painting. The character has a lot of meaning and is now simply listed below:

- (1) Division and distinguish, divide an overall distinction into several different parts and different units.
- (2) Design and planning, try to find out how to solve the problem.
- (3) Drawing and painting, use pen and other tools, ink, pigments and other materials, on the surface of paper, fabric, wall or other visible image.
- (4) Sign, signing on a document contract indicates responsibility and approval.
- (5) Pictures, portraits, for example, traditional Chinese painting, landscape painting.
- (6) The end and stop, the matter is now closed and no further discussion is required
- (7) Wisdom, *Shi ji* stated that the decrees were liberal and fair made by Xiao He.
- (8) Clear and neat, describe very polite, very orderly.
- (9) Xiang Xing, it means that in the Yao and shun period, the monarch relies on the law of heaven and earth to make people's code of conduct. Another explanation is that in ancient times, the people were simple, and the monarch used symbolic methods rather than actually punishing prisoners, such as drawing special patterns on criminals. Educate people through shame.

In general, the evolution of it is very interesting. Its original meaning is to distinguish, how to distinguish well, that requires careful design, design needs to draw patterns on the draft paper, the design needs to have enough wisdom to achieve justice and clarity.

² Duan Yucai Xu Shen 段玉裁 許慎, *Shuo wen jie zi zhu* 說文解字注(National Library Publishing House, 2016) p.468.

³ Duan Yucai Xu Shen, 段玉裁 許慎, *Shuo wen jie zi zhu* 說文解字注, p.466.

⁴ Ji Shui 吉水, *zhong hua dictionary* 中華大字典(Publishing House of China, 1995) p.2150.

Extended means

Furthermore, I will explain the meaning of the character according to the works of some famous scholars.

- (1) In *Lun yu zhu shu*, Kong Anguo said, *Hua* means stop. Ran Qiu limited himself rather than work very hard.⁵
- (2) In *Lun yu zheng yi*, Liu Baonan expressed his interpretation with Kong Anguo and he said, "As long as there is a limit and no progress, it can be called *Hua*."⁶
- (3) In *Si shu zhang ju ji zhu*, Zhu Xi said, " Not capable enough means trying but do not make progress, *Hua* means being able to make progress through hard work but not willing to work hard. If Ran Qiu really went to Confucius' benevolence , he would try his best to fight for it. How could he worry that his ability was not enough."⁷
- (4) In *Lun yu xin jie*, Qian Mu said, " *Hua* 畫 is as same as *Hua* 劃. Mencius once said that one is really unable to do it, the other is unwilling to do it because of heart or other reasons. " Ran Qiu was like the latter."⁸
- (5) In *Lun yu jie*, Zhang Shi said, " people who want to become sage and cannot say they are not capable enough, unless they die. "⁹

Most scholars believed that *Hua* 畫 means stop, and is unwilling to move forward. Except, few scholars have interpreted other meanings, for example, Cheng Shiquan think, "*Hua* means representative, he believed that the performance of Ran Qiu did not conform to the teachings of Confucius and was typical of giving up halfway."¹⁰ Weng Xuande think it has two explanations, the first it is a modal particles, another is drawing boundaries.¹¹

Self-Reflection

And then, I would share some personal feelings. It can be seen from the conversation

⁵ He Yan 何晏, *Lun yu zhu shu* 論語註疏 (China Zhi Gong Press, 2016) p.85.

⁶ Liu Baonan 劉寶楠, *Lun yu zheng yi* 論語正義 (Publishing House of China, 1990) p.227.

⁷ Zhu Xi 朱熹, *Si shu zhang ju ji zhu* 四書章句集註(Yuelu Press, 1990) p.99.

⁸ Qian Mu 錢穆, *Lun yu xin jie* 論語新解(Ba Shu Press, 1990) p.140.

⁹ Cheng Shude 程樹德, *Lun yu ji shi* 論語集釋(Publishing House of China, 1990) P.388.

¹⁰ Gao Shangju 高尚榘, *Lun yu qi jie* 論語歧解(Publishing House of China, 2011) p.277.

¹¹ Gao Shangju 高尚榘, *Lun yu qi jie* 論語歧解, p.277.

between Confucius and Ran Qiu that Ran Qiu was afraid of the moral knowledge and the benevolence of Confucianism taught by Confucius. He felt that he was not capable enough, and he set up obstacles for himself, however, Confucius helped Ran Qiu to rebuild confidence, and let the students break obstacles. On the way to study, it is difficult to improve as long as there are obstacles. When it comes to breaking through difficulties, I think of one thing that touch me a lot. I think learning cannot be done in one or two days, it needs to take a long time to accumulate, and teachers often told us “the order of learning should not be disordered.” When I practiced calligraphy, I also thought that no one can practice well in a short time, so I am casual. It will get better in the future, but now I am not capable enough. Soon, the teacher gave me feedback and criticized me that, “ My attitude in writing calligraphy is not right, do not practise without any progress.” I felt very ashamed, so I corrected my attitude and practiced again, this time I am very seriously, very respectfully. My teacher and classmates praised me for writing better than before. This makes me feel that before facing many things, I cannot easily say that I am not competent enough. Whether I can make progress or how much I can make progress depends on my attitude towards everything, this thing makes me feel that before facing many things, I can not easily say that I am not competent enough. Whether I can make progress or how much I can make progress depends on my attitude towards everything. Teacher always teacher us that respect for teachers and respect for everything is in direct proportion to the progress of learning. Follow the teachings of Confucius and teachers. Break all obstacles on the way to study, do not shrink back when you encounter difficulties, do not draw a circle to limit myself. The Master said, “Is benevolence so far away from us? I wish to benevolent, and then benevolence is here in hand.”Benevolence is human nature, as long as we can be independent and sincere to recover our pure heart, anyone can become sage just like Confucius. It is my greatest goal as a disciple of the sages not to draw a circle to limit myself, nor to be tied by worldly desires.

Bibliography

Books (Chinese)

Duan Yucai Xu Shen 段玉裁 許慎, *Shuo wen jie zi* 說文解字(National Library Publishing House, 2016)

Ji Shui 吉水, *Zhong hua dictionary* 中華大字典(Publishing House of China, 1995)

He Yan 何晏, *Lun yu zhu shu* 論語註疏 (China Zhi Gong Press, 2016)

Liu Baonan 劉寶楠, *Lun yu zheng yi* 論語正義 (Publishing House of China, 1990)

Zhu Xi 朱熹, *Si shu zhang ju ji zhu* 四書章句集註(Yuelu Press, 1990)

Qian Mu 錢穆, *Lun yu xin jie* 論語新解(Ba Shu Press, 1990)

Cheng Shude 程樹德, *Lun yu ji shi* 論語集釋(Publishing House of China, 1990)

Gao Shangju 高尚榘, *Lun yu qi jie* 論語歧解

Books (English)

Wu Guozhen 吳國珍, *A New Annotated English Version Of The Analects* 最新英文全译全注本 (Fuzhou Education Publishing House, 2015)