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CLASSICAL CHINESE:
SUPPLEMENTARY SELECTIONS FROM
PHILOSOPHICAL TEXTS

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GLOSSARIES

ANALYSES

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Foreword

Confucianism and Daoism are the two pillars of Chinese intellectual tradition. Both were deeply concerned about the well-being of common people, but they followed different approaches. The terms, *Dào* and *Dé* (the Way and Virtue) are commonly used by both schools of thought, yet their meanings differ.

For Confucians, *Dào* is the Way to bring about a benevolent government and a harmonious society, both of which in turn are based on the virtue (*Dé*) of every individual. The Daoists on the other hand take *Dào* to be the Absolute, Eternal Truth that preceded the creation of the universe, and *Dé* to be those intrinsic qualities and the nature of all things that comprise the *Dào*. As Confucians emphasize the pursuit of a moral education, Daoists advocate compliance with nature (to follow natural instinct). When they engaged in public service, Chinese scholars usually tried to embody the masculine, political, and assertive characteristics of Confucianism; yet, when they retired from public service to lead a life in seclusion, they tried to adopt the feminine, artistic, and flexible Daoist qualities. The wisdoms of both schools have benefited Chinese minds for more than two millennia, and their influence endures to this day and remains strong.

This volume consists of four sections: *Confucian Analects*, *Mencius*, *Lǎozǐ*, and *Zhuāngzǐ*. Criteria for text selection included:

1. representative key ideas expressed in the various modes and on different occasions;
2. passages showing stylistic characteristics and grammatical points;
3. items of interest and continued relevance to modern readers; and
4. passages about daily life that became common sayings and set-phrases.

Recognized as “a paragon for all generations” throughout Chinese dynastic history and even until this day, Confucius is considered the first and greatest private teacher in Chinese history. Mainly concerned with building a harmonious society composed of moral individuals, Confucius espoused a benevolent government, taught conscientiousness and altruism as basic human virtues, advocated virtue and rites as governing principles, and emphasized the importance of education and self-improvement. He left no written works to posterity, but his disciples collected his sayings into the “Confucian Analects.” The

selections presented here show the key facets of his teachings, his interaction with his disciples, his sense of humor, and his strong will in doing the right thing against all adversity.

The second great master in the Confucian school, Mencius further developed the Confucian doctrine by clearly delineating between that which was right and that which was profitable. He expounded a workable step-by-step program to achieve a benevolent government, calling it “The Kingly Way.” He opined that human nature is innately good; it needed only constant vigilance and nourishment. Mencius’ belief that ‘the people are more important than the ruler’ has often been cited as a rudimentary form of Chinese democracy. He also elevated the status of scholars as equals to those holding political power. His style, both eloquent and powerful, persuades almost all in any debate. The selections included here contain some of his famous speeches that demonstrate his unique speaking and writing style.

Lǎozǐ, founder of the Daoist school, pondered on metaphysics. He believed that everything originates from the Way (the Absolute Ontological Entity), which is governed by the function /virtue of the Way (Dé), a universal principle in Lǎozǐ. From this precept, he then developed a political philosophy in which one governs by inaction, that is, non-interference. Lǎozǐ emphasized such ideas as vacuity, tranquility, and non-contention in his philosophy of life; accentuating softness, weakness, and self-content. His linguistic style is laconic yet profound, affording much food for thought.

Zhuāngzǐ, the second grand master in the Daoist school, was a man of great wit, wisdom, and ingenuity; moreover, he was by far the most fascinating philosopher among the four introduced in this volume. He expanded Lǎozǐ’s naturalistic philosophy, further perfecting it by proclaiming, “Heaven and Earth and I coexist; the myriad things and I are one.” His wandering mind transcended the relativity and dichotomy of things, musing that life and death are but the continuation of a single process, and that right and wrong are indistinguishable. He exclaimed that only a vacuous mind can remain pure, and that one should not permit the tranquility of one’s mind to be disturbed by external matters and circumstances. He shook off worldly bonds and pursued complete spiritual freedom. His style is lively and sprightly, inscrutably novel and imaginative; it is at once serious, sarcastic, and humorous. His philosophical essays are imbued with extraordinary literary beauty. The selections here highlight the originality of his ideas and illustrate his marvelous means of expression.

We base our glossaries on traditional and modern scholarship on these texts; in some instances, we have made necessary changes to elucidate the meaning. The authors we have consulted include Hán Fēi (269-233 BCE), Zhèng Xuán (127-200 CE), Hé Yàn (d. 249 CE), Wáng Bì (226-249 CE), Guō Xiàng (d. 312 CE), Kǒng Yǐngdá (574-648 CE), Zhū Xī (1130-1200 CE), Hān Shān (1546-1623 CE), Jiāo Xún (1762-1820 CE), Liú Bǎonán (1791-1855 CE), Guō Qìngfán (1844-1896 CE) and contemporary scholars Jiǎng Bóqián, Yáng Bójùn, Láo Sīguāng, and Chén Gǔyìng. We have paid special attention to the use of grammatical particles and the variations of syntactic structures; we assume all responsibilities for any errors.

Students interested in Chinese philosophy or intellectual history may find this book useful, riveting, and inspiring. As they work through this book, students will gradually realize how well they have mastered the grammar of classical Chinese, and how far they have advanced in the general study of Chinese culture.

The Authors

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The Authors

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論語選讀

學而篇第一

1.1 學而時習之

子曰：“學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知，而不愠，不亦君子乎？”

Zǐ yuē: “Xué ér shí xí zhī, bú yì yuè hū? Yǒu péng zì yuǎn fāng lái, bú yì lè hū? Rén bù zhī ér bú yùn, bú yì jūnzǐ hū?”

注解

1. 學而
xué ér 【名詞】 篇名 heading of a chapter
古人著書皆先有文然後取首句中二三字為題。本章第一句為“子曰學而時習之”，故取“學而”二字為題，以下均同。
Ancient people wrote their texts first and then took the first few characters as the title or heading. Here the text begins with “Zǐ yuē xué ér shí xí zhī ...”, so “xué ér” was used as the heading. Likewise are all selections hereafter.
2. 子 zǐ 【名詞】 孔子；姓孔，名丘，字仲尼，儒家的始創者
Confucius; Surnamed Kǒng, named Qiū, courtesy name Zhōngní, he was the founder of the Confucian School.
《論語》中“子曰”的“子”都是指孔子而言
In the Analects, the “zǐ” in “zǐ yuē” always refers to Confucius.
3. 曰 yuē 【動詞】 說 to say
4. 學 xué 【動詞】 1. 學習 to learn
2. 模仿；效法 to imitate
5. 而 ér 【連詞】 連接兩個謂語，表示時間先後的關係，

“而”字可譯成白話的“就” then
It links two predicates in a temporal sequence, and can be rendered as “jiù” in modern Chinese.

6. 時 shí 【副詞】 1. 在適當的時候 timely
2. 時常 frequently
7. 習 xí 【動詞】 1. 溫習；復習〔功課〕 to review [a lesson]
2. 實習；練習〔技藝〕 to practice [an art]
3. 演習〔禮儀〕 to perform [a ceremony]
8. 之 zhī 【代詞】 代詞賓語，相當於白話中的“他”、“她”、“它”。“它”也可指上文提到的事、或下文將要談到的事。
The word “zhī” usually functions as a singular or plural third person pronoun in the objective case. It is equivalent to “him,” “her,” “it,” or “them.” It can also refer in general to something that has been mentioned in the foregoing text or that is about to be brought up in the text that follows.
9. 乎 hū 【語氣詞】 用於句末，表示疑問，可譯成“嗎”
an ending particle indicating a genuine question, it can be rendered as “mā” in modern Chinese
- 不亦…乎【固定句型】 不也…嗎？ Isn't it...?
bú yì ...hū 以反問表肯定
using rhetorical question to express an affirmative sense
——→真…啊 It's indeed....
10. 說 yuè 【形容詞】 同“悅”，喜悅；高興 joyous; delightful
11. 朋 péng 【名詞】 朋友 friends
——→弟子 disciples
——→志同道合的人
those who cherish the same ideals and follow the same path
12. 樂 lè 【形容詞】 快樂 happy
13. 知 zhī 【動詞】 了解 to understand
14. 而 ér 【連詞】 連接兩個謂語，表示相逆的關係，“而”字

可譯成白話的“卻”或“可是” but
It links two predicates that are mutually contrary, and can be
rendered as “què” or “kě shì” in modern Chinese.

15. 慍 yùn 【形容詞】慍怒 displeased

16. 君子 jūnzǐ 【名詞】有德的人；道德高尚的人 a man of virtue

※ “學而時習”是“學不厭”，“人不知而不慍”是
“教不倦”，二者為孔子一生精神，故列之首章。
“Learning and constantly reviewing” is “learning without satiety”, and
“Not being displeased if others don’t understand” is “teaching without
being wearied”; these two precepts dominated Confucius’ thinking
throughout his life, and were thus placed at the beginning of the
Analects.

1.2 孝弟為仁之本

有子曰：“其為人也孝弟，而好犯上者，鮮
矣；不好犯上，而好作亂者，未之有也。君子務
本，本立而道生。孝弟也者，其為仁之本與！”

Yǒuzǐ yuē: “Qì wéi rén yě xiào tì, ér hào fàn shàng zhě, xiǎn yǐ; bú hào fàn shàng, ér
hào zuò luàn zhě, wèi zhī yǒu yě. Jūnzǐ wù běn, běn lì ér dào shēng. Xiào tì yě zhě, qí wéi
rén zhī běn yú?”

注解

1. 有子 Yǒuzǐ 【名詞】人名。姓有，名若，字子若，孔子的弟子
Personal name. Surnamed Yǒu and named Ruò, courtesy
name Zǐruò, he was a disciple of Confucius.

2. 其 qí 【代詞】他的 his
領屬性代詞，用在名詞前作定語，可譯成他／她
／它〔們〕的
used as a possessive pronoun, meaning ‘his,’ ‘her,’ ‘its,’ or ‘their,’
preceding the noun it modifies

3. 為 rén 【名詞語】做人的態度；跟人相處的態度；對待別人的態度 the way that a person behaves
wéi rén
4. 也 yě 【語氣詞】用於句中，表示停頓，可譯成“啊”
a particle used within a sentence to indicate a pause, it
can be rendered as “ā” in modern Chinese
5. 孝 xiào 【動詞】孝順父母；盡心奉養父母 to show filial piety or
devotion toward one's parents.
6. 弟 dì 【動詞】同“悌”，敬愛兄長
to show brotherly love; to love like a brother
7. 犯 fàn 【動詞】冒(mào)犯；觸(chù)犯 to offend; to violate
8. 上 shàng 【名詞】上級 superiors
9. 者 zhě 【被飾代詞】…的人 the person who ...
“者”和動詞結合成名詞語，指代人、物、
事，可譯成“…的人”，“…的事”、“…
的情形”等
When “zhě” is modified by a verb, the combination becomes a
noun phrase standing for a person, a thing, a state, etc. It can
be rendered as “...dē rén,” “...dē shì,” “...dē qíng xíng,” etc. in
modern Chinese
10. 鮮 xiǎn 【形容詞】少 few; rare
11. 矣 yǐ 【語氣詞】用於句末，表示驚嘆的語氣，可譯成
“了”或“啦” indeed!
an ending particle carrying an exclamatory tone, it can be
rendered as “le” or “la” in modern Chinese
12. 作亂 【動詞語】造反 to rebel
zuò luàn
13. 也 yě 【語氣詞】用於句末，表示堅決的語氣，可譯成
“啊”
a particle used at the end of a sentence to indicate a tone
of resolution, and can be rendered as “ā” in modern
Chinese

未之有也【特殊語序】未有之也 There has never been such a case.

wèi zhī yǒu yě

在文言的否定句中，代詞性賓語通常倒置在動詞之前。

In classical Chinese, the pronominal object in a negative sentence should be transposed from its usual position in the sentence following the verb and placed immediately in front of the verb that governs it.

14. 務 wù 【動詞】致力；把力量都放在…
to devote or dedicate oneself to....

15. 本 běn 【名詞】根本；基礎(jīchǔ) the basis

16. 立 lì 【動詞】建立 to establish

17. 道 dào 【名詞】道路 the way
——→指仁道 the way of benevolence

18. 生 shēng 【動詞】生出來；產生出來 to be born

19. 也者 yě zhě 【語氣詞】用在主語後表示提頓，引出下面的解釋文字，可譯成“啊”
When the modal expression “yě zhě” follows a subject, it expresses a tone of reflective caesura which serves to focus attention on the subject or topic of the sentence while anticipating the explanatory remarks immediately following it. This tone can sometimes be expressed in English by such introductory phrases as, “as for...” or “as to...”. It can be rendered as “ā” in modern Chinese.

20. 其 qí 【語氣詞】表示推測的語氣，“大概”；“恐怕”
a particle indicating a speculative tone, used to say that sth. is likely to happen or to be true; probably

21. 為 wéi 【動詞】做；施行 to do; to enact; to practice

為仁 wéi rén 【動詞語】行仁；實行仁德
to practice benevolence

22. 與 yǔ 【語氣詞】同“歟”，表示疑問，通常用於句末，可譯成“吧”
an interrogative particle used at the end of a sentence to question what was said, it can be rendered as “bā” in

modern Chinese

其…與【固定句型】大概〔是〕…吧；恐怕〔是〕…吧
qí ... yú It is probably ...

古人喜歡用推測的語氣委婉地表示肯定的意思

Ancient people tended to use a speculative tone to express an affirmative sense more tactfully.

1.3 巧言令色

子曰：“巧言令色，鮮矣仁！”

Zi yuē: “Qiǎo yán lìng sè, xiǎn yǐ rén!”

注解

1. 巧 qiǎo 【形容詞】巧妙 ingenious; clever; artful

【使動用法】使…巧妙 to make...ingenious

2. 言 yán 【名詞】言語；話 speech; utterance

巧言 【動詞語】使言語巧妙 to make speech ingenious

qiǎo yán ———>說很巧妙的話 to speak artfully

————>說使人聽了很高興的話 to say pleasing words

3. 令 lìng 【形容詞】善；和善 gentle and affable; amiable

【使動用法】使…和善 to make...amiable

4. 色 sè 【名詞】臉色；表情 facial expression

令色 【動詞語】使臉色和善 to make countenance amiable

lìng sè ———>表現出和善悅人的臉色 to show a pleasing face

————>表現出和善使人高興的臉色
to show an amiable and pleasing face

※巧言令色【成語】用花言巧語和諂媚的態度來取悅他人
to please other with honeyed words and obsequious manner

5. 仁 rén 【名詞】仁德 benevolence

鮮矣仁 【倒裝句】仁鮮矣；仁德太少啦！

xiǎn yǐ rén

benevolence [will be] rare indeed!

這是一句典型的倒裝句。“鮮矣”是謂語“鮮”加上語氣詞“矣”，把它放在主語“仁”之前，表示強烈的感嘆語氣。

This sentence is a typical example of transposed sentence order. The predicate “xiǎn yǐ” has been transposed to the head of the sentence, in front of the subject “rén,” to accentuate the tone of exclamation.

1.4 三省吾身

曾子曰：“吾日三省吾身——為人謀而不忠乎？與朋友交而不信乎？傳不習乎？”

Zēngzǐ yuē: “Wú rì sān xǐng wú shēn--wèi rén móu ēr bù zhōng hū? yǔ péng yǒu jiāo ér bú xìng hū? chuán bù xí hū?”

注解

1. 曾子 【名詞】人名。姓曾，名參 (Shēn)，字子輿，孔子的弟子，比孔子小四十六歲 (505 - 435 B.C.)
Zēngzǐ personal name. Surnamed Zēng, named Shēn, and courtesy name Ziyú, he was a disciple of Confucius and 46 years his younger.

2. 日 rì 【名詞】天；每天 day; daily; each day

3. 三 sān 【數詞】多次 several times

古代在有動作性的動詞前加上數字，這數字一般表示動作的頻率。

In classical Chinese when a numeral precedes an action verb, the numeral means the frequency of the action. Three and nine were commonly used for plurality, meaning ‘many’ and ‘very many’ respectively; the number should not be taken literally.

4. 省 xǐng 【動詞】省察；〔做完一件事以後〕自己在內心省察自己；自己在內心裡仔細地看一看／想一想

自己的行為

to examine oneself through reflection; to introspect

5. 身 shēn 【名詞】自身；自己 self
6. 謀 móu 【動詞】謀劃〔一件事〕 to plan for; to counsel
7. 忠 zhōng 【形容詞】盡心竭(jié)力；盡心盡力；用盡了心思
跟力量去做
to do one's utmost; to devote full mental and physical energy; to be completely committed to
8. 與 yǔ 【介詞】跟 with
9. 交 jiāo 【動詞】結交；往來 to associate with; to have intercourse
10. 信 xìn 【形容詞】誠信；誠實 honest; faithful; trustworthy
11. 傳 chuan 【動詞】傳授 to transmit; to teach
【名詞】指老師所傳授的知識、道理等
referring to "what was transmitted/taught by the master".
12. 乎 hū 【語氣詞】用於句末，表示疑問，可譯成“嗎”
an ending particle indicating a genuine question

不…乎？【固定句型】沒有…嗎？不…嗎？
bù...hū Haven't I...? Didn't I...?

1.6 行有餘力，則以學文

子曰：“弟子，入則孝，出則悌，謹而信，汎愛眾，而親仁。行有餘力，則以學文。”

Zǐ yuē: "Dì zǐ, rù zé xiào, chū zé tì, jǐn ér xìn, fàn ài zhòng, ér qīn rén. Xíng yǒu yú lì, zé yǐ xué wén."

注解

- ### 1.7 賢賢易色

子夏曰：“賢賢易色；事父母，能竭其力；事君，能致其身；與朋友交，言而有信。雖曰未學，吾必謂之學矣。”

Zǐxià yuē: “Xián xián yì sè; shì fù mǔ, néng jié qí lì; shì jūn, néng zhì qí shēn; yǔ péng yǒu jiāo, yán ér yǒu xìn. Suī yuē wèi xué, wú bì wèi zhī xué yǐ.”

注解

1. 子夏 Zǐxià 【名詞】人名。姓卜 (Bǔ) 名商，字子夏，孔子的弟子。比孔子小四十四歲 (507 - ? B.C.)
personal name. Surnamed Bǔ, named Shāng, courtesy name Zǐxià, he was a disciple of Confucius and 44 years younger than his master.
2. 賢 xián 【形容詞】1. 多才→有才能→才能高 talented
有善行→有道德→品德好 virtuous
2. 用作動詞：以…為賢；尊敬；重視
to regard as talented and virtuous; to respect;
to esteem highly
3. 用作名詞：指“賢德”；“高尚的品德” talent and virtue; the talented and virtuous
3. 易 yì 【動詞】輕易；輕視；不重視 not to take seriously; to make light of
4. 色 sè 【名詞】美色；美麗的容貌 (mào) beauty
5. 事 shì 【動詞】1. 侍奉〔父母〕 to serve; to look after
2. 服事〔君主〕 to serve; to attend on
6. 竭 jié 【動詞】盡；使…盡 to exert to the full extent
——→用盡；用完 to exhaust
7. 致 zhì 【動詞】奉獻；獻上 to offer; to devote [oneself] to
8. 身 shēn 【名詞】自身；自己 self
——→自己的生命 one's own life

9. 言 yán 【動詞】說話 to speak
10. 有信 yǒu xìn 【動詞語】有信用；守信用
to keep promise; to honor one's words; trustworthy
11. 矣 yǐ 【語氣詞】用於句末，表示十分肯定的語氣，可譯成“了” a particle used at the end of a sentence to indicate a strongly affirmative tone

1.8 不重不威

子曰：“君子不重，則不威；學則不固。主忠信。無友不如己者。過，則勿憚改。”

Zǐ yuē: “Jūnzǐ bú zhòng, zé bù wēi; xué zé bú gù. Zhǔ zhōng xìn. Wú yǒu bù rú jǐ zhě. Guò, zé wù dàn gǎi.”

注解

1. 重 zhòng 【形容詞】莊重 grave
2. 威 wēi 【形容詞】威嚴；使人敬畏 dignified
3. 固 gù 【形容詞】固蔽；不明道理 to be obsessed; to be blocked up
4. 主 zhǔ 【名詞】1. 最重要的 the most important
2. 用作動詞：以…為主；
——→覺得…是最重要的；
——→把…當作是最重要的
to regard as the most important
5. 忠 zhōng 【形容詞】忠誠 faithful; loyal
【名詞】忠誠 loyalty; sincerity; faithfulness
6. 信 xìn 【形容詞】信實 honest; trustworthy
【名詞】信實 honesty; trustworthiness

7. 無 wú 【副詞】同“毋”；不要 do not; not to
8. 友 yǒu 【名詞】朋友 friends
【意動用法】以…為友 to take ... as friend
——> 跟…交朋友 to befriend
9. 不如 bù rú 【準繫詞語】不如；比不上 not equal to ...; inferior to...
不如己者 bù rú jǐ zhě 【名詞語】不如自己的人 a person who is inferior to oneself
10. 過 guò 【名詞】過錯；錯誤 faults; mistakes
【動詞】有過錯；犯錯誤 to commit mistakes
11. 勿 wù 【副詞】不要 do not; not to
12. 憚 dàn 【動詞】畏懼；怕 to fear; to be afraid...
13. 改 gǎi 【動詞】改正 to correct; to rectify

1.14 食無求飽

子曰：“君子食無求飽，居無求安，敏於事而慎於言，就有道而正焉，可謂好學也已。”

Zǐ yuē: “Jūnzǐ shí wú qiú bǎo, jū wú qiū ān, mǐn yú shì ér shèn yú yán, jiù yǒu dào ér zhèng yān, kě wèi hào xué yě yǐ.”

注解

1. 食 shí 【動詞】吃；吃〔飯〕 to eat; in eating
2. 無 wú 【副詞】不 not
3. 求 qiú 【動詞】追求；尋求 to seek

4. 飽 bǎo 【形容詞】飽足 sated; to be full
5. 居 jū 【動詞】居住 to dwell; in dwelling
6. 安 ān 【形容詞】安適；舒服 easy and comfortable
7. 敏 mǐn 【形容詞】勤快 diligent; industrious
8. 慎 shèn 【形容詞】謹慎 careful; cautious; scrupulous
9. 就 jiù 【動詞】到…去 to go to; to approach
10. 有道 yǒu dào 【名詞語】有道德的人 men of virtue
11. 正 zhèng 【動詞】正〔己〕；改正〔自己〕 to rectify [oneself]
12. 焉 yān 【兼詞】“於之”，此處“之”指“有道”
thereby; with whom (i.e., men of virtue)
13. 也已 yě yǐ 【語氣詞】用於句末，表示強烈的肯定、感嘆的語氣，可譯成“了啊”或“啦”
used at the end of a sentence to indicate an accentuated affirmative and exclamatory tone, it can be rendered as “lě ā” or “lǎ” in modern Chinese

1.15 貧而樂富而好禮

子貢曰：“貧而無諂，富而無驕，何如？”
子曰：“可也；未若貧而樂，富而好禮者也。”
子貢曰：“詩云：‘如切如磋，如琢如磨’，其斯之謂與？”

子曰：“賜也，始可與言詩已矣，告諸往而知來者。”

Zǐgòng yuē: “Pín ér wú chǎn, fù ér wú jiāo, hé rú?” Zǐ yuē: “Kě yě; wèi ruò pín ér lè, fù ér hào lǐ zhě yé.” Zǐgòng yuē: “Shī yún: ‘Rú qiē rú cuō, rú zhuó rú mó’ qí sī zhī wèi yú?”

Zǐ yuē: “Cì yě, shǐ kě yǔ yán shī yǐ yǐ, gào zhū wǎng ér zhī lái zhě.”

注解

1. 子貢 【名詞】 人名。姓端木，名賜，字子貢，孔子的弟子，長於言語。是著名的外交家與成功的商人
Zǐgòng Personal name. Surnamed Duānmù, named Cì, courtesy name Zǐgòng, was a disciple of Confucius. Eloquent and witty, he was a famous diplomat and a very successful businessman.
2. 貧 pín 【形容詞】 貧窮；沒有錢 poor; impoverished
3. 諂 chǎn 【動詞】 諂媚；奉承 to flatter
4. 富 fù 【形容詞】 富裕；有錢 rich; wealthy
5. 驕 jiāo 【形容詞】 驕傲 arrogant
6. 何如 【準繫詞語】 如何？像什麼 How does it look like?
hé rú ——> 怎麼樣？ How about it?
7. 可 kě 【形容詞】 可以 acceptable
8. 未若 【準繫詞語】 還不如；還比不上
wèi ruò not as good as
9. 樂 lè 【形容詞】 快樂 happy
10. 好 hào 【動詞】 愛好 to be fond of; to like
11. 禮 lǐ 【名詞】 表示尊敬的態度或動作；禮貌；禮節
propriety; courtesy; good manners
12. 詩 shī 【名詞】 《詩經》 *The Book of Odes* one of the Chinese classics traditionally said to have been compiled and edited by Confucius