“Biographies of the Assassin-Retainers” 刺客列傳 make up the whole of chapter 86 of the *Shiji* 史記, a monumental 130-chapter history of China composed by Sima Qian 司馬遷 (c. 145-86 B.C.E.), a court historian and astronomer serving under Han 漢 emperor Wudi 武帝 (r. 141-87 B.C.E.).

Sima Qian divided the chapters of his history into several categories: first, the "basic annals" 本紀, which are fairly straightforward accounts of the dynasties and emperors who ruled China; the "tables" 表, which give chronologies of the reigns of the rulers of the various states; then the "treatises" 書, which are essays on certain significant topics; the "Hereditary Houses" 世家, which gives accounts mostly of the ruling families of individual states; and finally, and most famously, the "ranked biographies" 列傳, which give distinctive and significant events in the lives of prominent people. In addition to chapters given over to a single figure, he also wrote a series of collective biographies, giving shorter accounts of a number of people with shared characteristics or occupations. 刺客列傳 is one of these.

Because Sima's subjects here are men who carried out assassinations for their masters or employers, later historians (especially those of the more Confucian variety) criticized him for including admiring descriptions of such morally questionable figures in his work. However, Sima was much more interested in the unspoken contract of patronage and loyalty that can exist between lord and retainer: if a lord recognizes and respects the skills of his men, then those men will feel honor bound to do anything for him, even if it results in their own deaths. This bond, of course, extended far beyond the relationship between masters and their assassins and embraced the whole ethos of ruler and ruled, king and minister. In the first account, that of Cao Mo 曹沫, an incompetent general repays his ruler's faith in him. In the second one, we see an assassin, Zhuan Zhu 專諸, participating in a plot that is merely one moment in a complicated game of international politics. The third, the story of Yu Rang 豫讓, is quite well-known; this tale is made more poignant by the assassin’s ultimate failure and the odd bond of sympathy that exists between him and his intended victim. Finally, the story of Nie Zheng 聶政 seems to emphasize in many different ways the problematic relationship between lord and retainer: Nie is placed in a situation where his need for posthumous fame is oddly undermined by his need to keep his assassination secret.
We will read the first four biographies; unfortunately, the last and most famous, that of Jing Ke 荆軻, is far too long to manage in an introductory class (it is somewhat longer than the other four combined).

Lesson 11

Assassin-Retainers: 曹沫

曹沫者，魯人也，以勇力事魯莊公。莊公好力，曹沫為魯將，與齊戰，三敗北。魯莊公懼，乃獻遂邑之地以和，猶復以爲將。齊桓公許與魯會于柯而盟。桓公與莊公既盟於壇上，曹沫執匕首劫齊桓公。桓公左右莫敢動，而問曰：「子將何欲？」曹沫曰：「齊強魯弱，而大國侵魯，亦已甚矣。今魯城壞，即壓齊境！君其圖之！」桓公乃許盡歸魯之侵地。既已言，曹沫投其匕首，下壇，北面就群臣之位，顏色不變，辭令如故。桓公怒，欲倍其約。管仲曰：「不可！夫貪小利以自快，棄信於諸侯，失天下之援。不如與之。」於是桓公乃遂割魯侵地。曹沫三戰所亡地，盡復予魯。

VOCABULARY (346-392)

346. 曹 M: cáo J: sō K: jo C: chòuh
   1. Cao. [a surname]*
   2. [An informal plural suffix, usually added to the second person.]

   Radical 73 (曰).

347. 沫 M: mò J: matsu K: mal C: mut
   Froth, foam.

   Here, this character is a personal name. Radical 85 (水).

346a. 曹沫 M: cáo mò J: sō matsu そうまつ K: jo mal C: chòuh mut
   Cao Mo (a general of the state of 魯).

348. 勇 M: yǒng J: yū K: yong C: yúhng
   Courage, bravery; courageous, brave.

   Radical 19 (力).
349. 力 M: lì  J: ryoku, chikara ちから  K: lyeok  C: lihk
Strength, power, ability.
Radical 19 (力).

1. Serious, grave.
2. Zhuang. [a surname]
Here, this character is used as a posthumous title. Radical 140 (艸).

Duke Zhuang (of Lu; r. 693-662 B.C.E.).

351. 好 M: hào (1); hǎo (2)  J: kō コウ, konomu このむ, suku すく  K: ho 호  C: hou (1); hóu (2)
1. To like, to be fond of.*
2. Good, fine, beautiful.
Radical 38 (女).

To fight; combat, war.
Differentiate this character from 攻(172) and 伐(202), which mean “to attack.”
Radical 62 (戈).

353. 敗 M: bài  J: hai ハイ, yaburu やぶる, yabureru やぶれる  K: pae 坏  C: baaih
To be defeated; to defeat.
The former use is intransitive, the latter transitive. Radical 66 (支).

353a. 敗北 M: bài běi  J: haiboku はいぼく  K: pae buk  패북  C: baaih bāk
To be defeated.
Notice the distinctive usage of 北; this function of the character is relatively rare and is most often found in this compound.

354. 地 M: dì  J: chi チ, ji ジ, tsuchi つち  K: ji  지  C: deih
Land, territory, ground.
Radical 32 (土).

355. 和 M: hé  J: ka  カ, wa ワ, wasuru わする  K: hwa  화  C: wóh
Harmony, peace; harmonious; to make peace, to harmonize with.
Radical 30 (口).

356. 猶 M: yóu  J: yū ユウ, yu ユ, nao なお  K: yu  유  C: yàuh
1. Still, persistently. *
2. To be like, to resemble.
This character is quite common in both meanings. Radical 94 (犬).

357. 許 M: xǔ  J: kyo キョ, ko コ, yurusu ゆるす  K: heo 허  C: héui
To assent to, to agree to, to permit.
Radical 149 (言).

358. 會 M: huì  J: kai カイ, e エ, au あう, awaseru あわせる, kaisuru かいする  K: hoe 회  C: wuih
To meet [with], to assemble; meeting, association.
Be careful not to confuse this character with 曾(13). Radical 73 (曰).
359. 柯  M: kē  J: ka    K: ga 가    C: ō
Handle, branch.
Here, this character functions as a place-name. Radical 75 (木).

360. 盟  M: méng    J: mei 메이, chikau ちかう    K: maeng 맹    C: màhng
To form an alliance, to swear an alliance; alliance.
Radical 108 (皿).

361. 既  M: jì    J: ki    K: gi 기    C: gei
Already; after having..., since ....
This character is frequently used in the first clause in multiclause sentences; this is how it appears in this lesson's text. Synonym: 已(247). Be careful to distinguish 既 from 即 (256, "right then," "immediately"). Radical 71 (无, “without”).

362. 坛  M: tán    J: dan ダン    K: dan 단    C: táahn
Altar, elevated platform.
When states in early China swore alliance, it was common to carry out the ceremony on an altar platform, accompanied by animal sacrifices. Radical 32 (土).

363. 上  M: shàng    J: jō ジョウ, shō ショウ, ue うえ, agaru あがる, noboru のぼる, etc.    K: sang 상    C: seuhng
On top of, above, at the front of; to go up, to offer up; superiors.
Antonym: 下(51). Radical 1 (一).

364. 執  M: zhí    J: shitsu シツ, shū シュウ, toru とる    K: jip 집    C: jāp
To grasp, to hold.
Radical 32 (土).
365. 匕  M: bǐ  J: hi 匕, saji さじ  K: bi 비  C: beih

Spoon, ladle.

Here, however, the meaning of the character is subordinated to the compound 365a. Radical 21 (匕).

366. 首  M: shǒu  J: shu シュ, kubi くび  K: su 수  C: sáu

Head, neck.

Here, however, the meaning of the character is subordinated to the compound 365a. Radical 185 (首).

365a. 匕首  M: bǐ shǒu  J: hishu ひしゅ, aikuchi あいくち  K: bi su 비수  C: beih sáu

Dagger.

This term is an idiomatic compound, with its component characters not explicitly connected to its meaning.

367. 劫  M: jié  J: kō コウ, gō ゴウ, kyō キョウ, obiyakasu おびやかす  K: geop 겁  C: gip

To attack, to seize, to pillage, to rob.

Radical 19 (力).

368. 莫  M: mò  J: baku パク, bo ボ, daremo...nai だれも...ない  K: mak 막  C: mohk

1. No one.*

2. Don 't....[imperative]

Be careful using this character! Technically it functions as an adverb, and it is often preceded by a defining group of people. For example, in this lesson's text we have:左右莫..., “Among the retainers, no one....” Other examples: 公莫伐齊, “Of the dukes, no one attacked Qi”; 兵莫欲殺之, “Of the soldiers, no one wanted to kill him.” In later imperial prose, the imperative usage becomes fairly common. Radical 140 (艸).
369. 動  
M: dòng    J: dō    ugoku うごく,  ugokasu うごかす  
K: dong 동   C: duhng

To move, to take action.
Radical 19 (力).

370. 問  
M: wèn    J: mon モン, tou とう, toi とい  
K: mun 문   C: mahn

To ask, to inquire.
Radical 30 (口).

371. 強  
M: qiáng    J: kyō キョウ, gō ゴウ, tsuyoi つよい  
K: gang 강   C: kèuhng

Strong, powerful, overbearing.
Radical 57 (弓).

372. 弱  
M: ruò    J: jaku ジャク, yowai よわい  
K: yak 약   C: yeuhk

Weak, unassertive, young.
This character and 強 form an antonym pair. Radical 57 (弓).

373. 侵  
M: qīn    J: shin シン, okasu おかす  
K: chim 침   C: chām

To invade, to attack, to assault.
Unlike 伐(202) or 攻(172), this character tends to emphasize the unprovoked  
or secret nature of the attack. Radical 9 (人).

374. 甚  
M: shèn    J: jin ジン, hanahada はなはだ,  hanahadashii はなはだしい,  
itaku いたく   K: sim 심   C: sahm

To a great extent, excessive, too much, extreme.
Radical 99 (甘).
375. 城  M: chéng  J: jō ジョウ, sei セイ, shiro しろ  K: seong 성  C: sihng
City, wall, city wall, fortress.

Unlike 郷(143), this character originally referred to the walls of the city itself. When this character is used, it is often because the writer wants to emphasize that a "fortified" city is meant; hence, the meaning of "castle" that occurs in Japanese. Radical 32 (土).

376. 壊  M: huài  J: e エ, kai ケイ, kowasu こわす, kowareru こわれる, yaburu やぶる  K: goe 괴  C: waaih
To collapse, to fall in ruins; to ruin, to destroy.
Radical 32 (土).

To crush, to cover; to put pressure on, to put weight on, to suppress.
Radical 32 (土).

378. 境  M: jìng  J: kyō キョウ, kei ケイ, sakai さかい  K: gyeong 경  C: gíng
Border, frontier; realm, sphere.
Radical 32 (土).

379. 圖  M: tú  J: to ト, zu ず, hakaru はかる  K: do 도  C: touh
To plan, to consider; map, drawing.
Partial synonyms: 計(128), 謀(70). Radical 31 (囗).

380. 投  M: tóu  J: tō トウ, tōjiru とうじる, nageru なげる  K: tu 투  C: tauh
To toss, to throw, to cast aside, to abandon.
Partial synonym: 棄 (119). Radical 64 (手).
381. 面  
M: miàn  J: men  
Rulers always face south 南面, whereas their retainers and ministers face north 北面. 
Radical 176 (面).

382. 群  
M: qún  J: gun  
This character is also written 羣. Like 諸(253), it often serves as a prefix to a noun and makes the noun plural. Radical 123 (羊).

383. 位  
M: wèi  J: i, kurai くらい  
Radical 9 (人).

384. 頜  
M: yán  J: gan  
Radical 181 (重).

384a. 颜色  
M: yán sè  J: ganshoku がんしょく, kaoiro かおりる  
Facial expression, facial color.

316a. 辞令  
M: cí lìng  J: jirei じれい  
Language, speech. 
This term is an idiomatic compound.
129a. 如故 M: rú gù J: moto no gotoshi K: yeo go C: yūh gu
As before, as previously.
This phrase is a very common idiom, and it always comes at the end of the sentence.

385. 倍 M: bèi J: bai バイ, somku そむく K: bae C: púih
1. Double.
2. To renege on, to reject. *
Meaning #2 (used here) is an uncommon meaning of this word; meaning #1 is the standard and should be learned as such. Radical 9 (人).

386. 約 M: yuē J: yaku ヤク, yakusuru やくする K: yak약 C: yeuk
Contract, agreement, pact; to agree, to form an agreement.
Radical 120 (糸).

387. 貪 M: tān J: tan タン, don ドン, musaboru むさぼる K: tam 탐 C: tāam
To covet, to be greedy.
Radical 154 (貝).

388. 利 M: lì J: ri リ, risuru りする, kiku きく K: li 리 C: leih
Profit, advantage; to profit, to enrich.
This word is often a pejorative in Chinese philosophy, representing monetary gain or enrichment at the expense of virtue. Radical 18 (刀).

389. 快 M: kuài J: kai カイ, kokoroyoi こころよい, tanoshimu たのしむ K: kwae 쾌 C: faai
To be happy, to be delighted.
Synonym: 喜(46). Radical 61 (心).
390. 侯  M: hóu  J: コウ  K: hu 후  C: hàuh
"Marquis"

253a. 諸侯  M: zhū hóu  J: shokō  K: je hu 제후  C: jyū hàuh
"The feudal lords. “
Literally, “the various marquises,” this became a standard term for describing all of the rulers of ancient China.

391. 援  M: yuán  J: エン, tasukeru たすける  K: won 원  C: wùhn
To pull, to aid, to assist; assistance, support.
Radical 64 (手).

392. 割  M: gē  J: katsu カツ, waru わる, wareru われる, saku さく  K: hal 할 C: got
To cut off, to sever, to separate, to exclude.
Radical 18 (刀).

**COMMENTARY**

11.1. Standard biography openings: The 史記 set the pattern for the opening of a biography—an XY 也 sentence giving a simple description of the person in question. X is usually marked by the particle 者, which here has no meaning save to emphasize. It is equivalent to saying in English “the Cao Mo in question” or “Cao Mo (the man I wish to talk about)...” It is best not to translate the particle.

11.2. Note that in line 2 遂邑 is a place-name, “Sui Town.” When the character 遂 reappears in line 8, however, it has gone back to its basic meaning of “then” (267-1). One of the most difficult skills in reading literary Chinese is recognizing when a character is being used in a place-name. Often a place suffix such as 邑 is attached, to aid the reader.
11.3. Sentences with 以為: In Lesson 7 (18a) we saw 以爲 used as a two-character verb meaning “to assume.” This usage actually grows out of a more complicated pattern, best described as 以 X 為 Y, “by means of X make Y” or “to take X and make it Y.” This pattern is used in two basic ways:

First, to represent an actual action:

民以聖人為王。The people made the wise man king.

公以彌子瑕為大臣。The duke appointed Mizi Xia high minister.

魚以水為家。The fish made the water its home. (Note that this last example can also be translated in the way we have seen before: “The fish took some water to make its home.”)

Second, to represent an assumption (often but not always incorrect):

楚王以齊人為盜。The King of Chu took the man of Qi for a thief.

魯君以曹沬為善將。The Lord of Lu thinks Cao Mo is a good general. This pattern is a way of expressing more clearly the "putative" usage of verbs mentioned in 9.4.

BEWARE: Note that a sentence using this pattern and suppressing the coverb-object (8.2) will result in 以為:

魯君以爲將。The Lord of Lu made [him] a general / assumed [he] was a general. This usage helped create the conception of 以爲 as a two-character verb (see 18a, Lesson 7). As is typical with classical sentence patterns, rely on the context for interpretation!

PRACTICE: Translate the following:

1. 晏子以楚王為貪利之君。
2. 父以其子為不孝。
3. 不以民為盜，則欲死君。
4. 今我賢管仲而以爲大臣。
5. 以兵爲力不如以爲無所利之物。

11.4. 而大國侵魯(ll. 4-5): Since 曹沫 is speaking to the 齊 ruler, he politely uses the term 大國 to describe 齊: “and your great state is invading Lu.”
11.5. 今魯城壞，壓齊境(l. 5): In early histories we often find statesmen coming out with particularly striking images or figures of speech to make a point; early Chinese literati especially took delight in the art of rhetoric and effective speech. Sometimes it's quite difficult to understand such expressions. In our lesson text, 曹沫 says to 齊桓公:今魯城壞，壓齊境. Character-by-character, we have “Now Lu city-walls collapse, cover Qi border.” 曹 is using a poetic exaggeration here to emphasize how much territory 齊 has already taken from 魯, so that the only thing left to 魯 is the actual capital city: "If now the city walls of Lu were to collapse, they would fall onto the Qi border."

11.6. Modal use of 其: In line 5, we have the first example of the "modal adverb" use of 其(73-2): 君其圖之. In this context, the character should probably be interpreted as a polite imperative: "My lord, you should consider it." In questions, it tends to be used when a positive response is expected: For example, 君其圖之乎, "The lord is considering it, isn't he?"

11.7. In line 7, we have a very common use of 夫(190-2): 夫貪小利以自快.... This is a sort of "finger-in-the-air"夫, used by speakers who are about to launch into a speech or persuasion. You should translate it as "Now then ...."

**Vocabulary Hints**

魯(139) 事(76-2) 將(309-3) 懼(255) 獻(154)

邑(143) 于(344) 敢(175) 子(29-3) 亦(230-2)

矣(266) 今(200) 即(256-1) 君(28-2) 其(73-2)

乃(185) 盡(235) 歸(80) 就(133-1) 變(304)

怒(49) 管仲(122, L4) 夫(190-2) 棄(119) 信(110-1)

失(52) 不如(4a, L4) 夫(191-3) 於是(11a, L6) 亡(244)

予(156-1)

**Character List**

i. 上位侯利力勇動和問圖地城執好弱強戰投敗既曹會猶甚約群莫許面顏首(31)

ii. 僥倍割境壇快援莊貪(9)

iii. 劫壓壞柯盟(5)
Lesson 12
Assassin-Retainers: 専諸 (1)

其後百六十有七年而吳有專諸之事。專諸者，吳堂邑人也。伍子胥之亡楚而如吳也，知專諸之能。伍子胥既見吳王僚，說以伐楚之利。吳公光曰：「彼伍員父兄皆死於楚，而員言伐楚。欲自爲報私讎也，非能爲吳。」吳王乃止。伍子胥知公子光之欲殺吳王僚，乃曰：「彼光將有內志，未可說以外事。」乃進專諸於公子光。光之父曰吳王諸樊。諸樊弟三人，次曰餘祭，次曰夷眛，次曰季子札。諸樊知季子札賢而不立太子，以次傳三弟，欲卒致國于季子札。諸樊既死，傳餘祭。餘祭死，傳夷眛。夷眛死，當傳季子札。季子札逃不肯立。吳人乃立夷眛之子僚爲王。公子光曰：「使以兄弟次邪，季子當立。必以子乎，則光真適嗣，當立。」故嘗陰養謀臣以求立。光既得專諸，善客待之。

VOCABULARY (393-429)
Note: A good many of the new characters in this lesson are merely components of personal names. Though you may want to learn the characters anyway, you will not have to know them thoroughly yet.

73a. 其後 M: qí hòu J: sono ato その他 K: gi hu 기후 C: kèih hauh
After this.
A fairly common time-sequence word.

393. 六 M: liù J: roku ロ K: yuk 육 luhk
Six.
Radical 12 (八).

394. 十 M: shí J: jū ジュウ K: sip 십 C: sahp
Ten.
Radical 24 (十).

395 七 M: qī J: shichi シチ K: chil 칠 C: chât
Seven.
Radical 1 (一).

396. 吳 M: wú  J: go  K: o  C: ngu
The state of Wu.
This state was located in the Yangtze delta region. Originally evolving from a society not connected to the cultures of the Yellow River plain, 吳 gradually entered into the mainstream of Chinese history during the sixth century B.C.E. The personal names of its inhabitants (and the kings' names) are different from common northern Chinese names, perhaps reflecting their non-Chinese origins. Radical 30 (口).

397. 専 M: zhuān  J: sen  K: jeon  C: jyun
To monopolize; to focus on, to act single-mindedly.
In this lesson's text, this character is used as a surname. Radical 41 (寸).

397a. 専諸 M: zhuān zhū  J: sen sho  K: jeon je  C: jyun jyu
Zhuan Zhu (name of a knight-assassin).

398. 堂 M: táng  J: dō  K: dang  C: töhung
Hall, reception hall.
Although this character commonly has this meaning (and will occur in later lessons), here it is a place-name. Radical 32 (土).

399. 伍 M: wǔ  J: go  K: o  C: ngu
A squadron or group of five men. This character is a military term; however, in our lesson, it is merely a surname. Radical 9 (人)

400. 胥 M: xū  J: sho  K: seo  C: sëui
To assist, to aid.
Here the character is part of a personal name. Radical 130 (肉).
399a. 伍子胥 M: wǔ zǐ xū J: go shisho ごしょ K: o ja seo 오자서 C: ńgh jí

Wu Zixu (name of a statesman and adviser).

See the historical note 12.1 below. Note that 子胥 is his 字, "polite name" (for naming habits, see 12.3 below). His 名, “personal name,” is 員 (and a prince of 吳 rudely refers to him by this name later in the lesson text).

401. 僚 M: liáo J: ryō リョウ K: lyo 루 C: liuh

Companion, colleague.

[Here, this character is the name of a king of 吳(r. 526-515 B.C.E.). Perhaps because the 吳 kings were considered slightly exotic or foreign, the 史記 refers to them in a different manner—吳王僚, "the king of Wu, Liao," rather than the more typical 吳僚王. Radical 9. (人)]

402. 說 M: shuì (1); yuè (2); shuō (3) J: toku トク, tanoshimu たのしむ K: seol 설 (1); yeol 열 (2); se 세 (3) C: seui (1); yuht (2); syut (3)

1. To persuade. *
2. To take pleasure in, to enjoy; to be happy.

The three major definitions of this character are all pronounced differently in modern Mandarin. Meaning #1 is used slightly differently in literary Chinese than in English, in that it represents an attempt being made to persuade, but not necessarily its success (in other words, it must often be translated as "tried to persuade," as in our lesson text here). In meaning #2, this character is being used for the more proper 悅 (748). Meaning #3 has occurred in the title of the text source for Unit 1, the Garden of Stories 說苑. Radical 149 (言).

104b. 公子 M: gōng zǐ J: kōshi こうし K: gong ja 공자 C: gùng jí

Prince.

Even though this term literally means "son of a duke," it came to apply to all princes in general.
403. 光  M: guāng    J: kō コウ    K: gwang 괉    C: gwōng
Light, brilliance.
Here, this character is the name of a prince of 吳. Radical 10 (々).

404. 彼  M: bǐ    J: hi, kare かれ, kano かの    K: pi 피    C: běi
That, those; that person, he, she; those people, they.
This character is sometimes used as a rude reference to others; other
pronouns can also be used in such a manner (compare use of 是 in Lesson 9).
Antonym: 比 Radical 60 (イ).

405. 員  M: yuán    J: in イン    K: won 원    C: yūhn
Personnel, member.
Here, this character is the personal name of 伍子胥; for naming habits, see
12.3. Radical 30(口).

406. 兄  M: xiōng    J: kyō キョウ, kei ケイ, ani あに    K: hyeong 형    C: hīng
Older brother. Radical 10 (々).

Private, secret, selfish.
Radical 115 (禾).

408. 貌  M: chóu    J: shū シュウ, ada あだ    K: su 수    C: chàuh
Enemy, rival; revenge, vengeance.
Note the expression 報讎, "to get revenge." Radical 149 (言).

409. 止  M: zhǐ    J: shì シ    K: ji 지    C: jí
To stop.
Radical 77 (止).

410. 内  M: nèi    J: dai ダイ, nai ナイ, uchi うち    K: nae 나에    C: noih
Inside, within, inner, private, domestic.
Radical 11 (入).

411. 外  M: wài    J: gai ガイ, soto そと    K: oe 외    C: ngoih
Outside, public, external foreign.
Note the expression 外事, "foreign affairs." Radical 36 (夕).

412. 進  M: jìn    J: shin シン, shinjiru しんじる, susumu すすむ, susumeru すすめる    K: jin 진    C: jeun
To present, to give [usually to social superior]; to move forward, to approach.
Partial synonym: 献(75-4). Radical 162 (定).

413. 樊  M: fán    J: han ハン    K: beon 번    C: fàahn
Bird cage; disorderly, messy.
Here, this character is part of a name. Radical 75 (木).

253b. 諸樊  M: zhū fán    J: shohan しょはん    K: je beon 제번    C: jyū fàahn
Zhuan Zhu (name of a knight-assasin).

414. 弟  M: dì    J: dai ダイ, tei テイ, otōto おとうと    K: je 제    C: daih
Little brother.
This character constrasts with 兄(406). Radical 57 (弓).

415. 祭  M: jì (1); zhài(2)    J: sai サイ, matsuru まつる, matsuri まつり    K: je 제    C: jai (1); jaai (2)
1. To worship, to offer sacrifices to; festival.
2. A surname
   Here, this character is part of a king's name. Radical 113 (示).

301a. 餘祭 M: yú zhài J: yosai よさい K: yeo je 여제 C: yüh jaai
   Yuzhai. [a personal name]
   Name of a king of 吳 (r. 547—531 b.c.e.).

416. 夷 M: yí J: iイ, ebisu えびす K: i 이 C: yih
   1. East, eastern direction; eastern barbarian tribes.
   2. To massacre, to level to the ground.
   Here, this character is part of a king's name. Radical 37 (大).

417. 昏 M: mèi J: mai マイ, batsu ばつ K: mae 매 C: muih
   Dim-sighted; poor vision.
   Here, this character is part of a king's name. Radical 109 (目).

416a. 夷昏 M: yí mèi J: ibatsu いばつ K: i mae 이매 C: yìh muih
   Yimei. [a personal name]
   Name of a king of 吳 (r. 530-527 b.c.e.).

418. 季 M: jì J: kiキ K: gye 계 C: gwai
   1. Season; last (third) month of a season.
   2. Youngest of three brothers (following 伯 [116] and 仲 [113]).
   Here, this character is part of a prince's name. Radical 39 (子).

419. 札 M: zhá J: satsu サツ K: chal 찰 C: jaat
Thin wooden tablet for writing; letter, correspondence.

Here, this character is part of a prince's name. Radical 75 (木).

418a. 季子札  M: jì zǐ zhá  J: kishi satsu  kisatsu  K: gye ja chal  C: gwai jí jaat
Jizi Zha. [a proper name]
Name of a prince of 吳.

1. To set up, to establish, to appoint, to place on the throne, to take the throne.*
2. To stand, to occupy.
3. Immediately.
Radical 117 (立).

214b. 太子  M: tài zǐ  J: taishi たいし  K: tae ja 태자  C: taai jí
Crown prince, heir apparent.
In this lesson's text, it says that 諸樊 refused to appoint one of his own sons as heir.

421. 傳  M: chuán (1); zhuàn (2)  J: ten テン, den デン, tsutaeru つたえる, tsutau つたう, etc.  K: jeon 전  C: chyùhn (1); jyuhn (2)
1. To pass along, to transmit.*
2. Transmission, tradition, biography.
Meaning #2 was used by the 史記 to designate biographical accounts (usually of individuals), and hence, this character became the standard term for “biography.” Radical 9 (人).

422. 肯  M: kěn  J: kō コウ, ukegau うけがう, gaenjiru がえんじる, gaenzuru がえんずる  K: geung  C: háng
To be willing, to wish.

Radical 130 (肉).

423. 邪 M: yé (1); xié (2)  J: sa, ja ジャ  K: ya 야 (1); sa 사 (2)  C: yèh (1); chèh (2)
1. [Question particle; variant for 耶(345).]*
2. Wicked, perverse.

Though often used to refer to wicked behavior, this character probably occurs even more often in meaning #1, where it is used instead of 耶. In the sentence of our lesson text, the prince uses 邪 in one clause and then 乎 in the next to refer to two hypothetical questions he is posing to himself: “Is X true? Then in that case.... Is Y true? Then in that case....” Radical 163 (邑).

424. 真 M: zhēn  J: shin シン, makoto まこと, honni ほんに  K: jeong 정  C: jān
True, authentic; truly, really.

Radical 109 (目).

425. 適 M: dí (1); shì (2-4)  J: chaku チャク, teki テキ, kanau かなう, kanaeru かなえる  K: jeok 적  C: dīk (1); sīk (2-4)
1. Legal wife, main wife. *
2. To satisfy, to please.
3. To happen, to fall in with, to be suitable for; coincidental.
4. To go to, to proceed to.

The proper character for meaning #1 is 嫡. We'll see the other, correct meanings used later on. Radical 162 (走).

426. 嗣 M: sì  J: shi シ, tsugu つぐ  K: sa 사  C: jih
To inherit; inheritance, heir.

Radical 30 (口).
427. 陰  M: yīn    J: in, on オン, an アン, kageru かげる, kage かげ, hisokani ひそかに  
K: eum 음  C: yām
Secret, secretly; dark; the “yin” principle.
Radical 170 (阜).

428. 養  M: yǎng    J: yō ヨウ, yashinau やしなう  K: yang 양  C: yéuhng
To look after, to raise, to harbor, to employ [in one’s private service].
This character usually refers to raising children, to raising animals, or to
looking after the aged; here, however, it refers to bringing retainers into one's
service. Radical 184 (食).

429. 客  M: kè    J: kyaku キャク  K: gaek 객  C: haak
Guest, retainer, employee.
Note that the expression 善客 is used here adverbially, to indicate the manner
in which 光 treated 専諸. Radical 40 (宀).

**COMMENTARY**

12.1. Historical background: 吳 and 楚. The early textual tradition of China
tends to center around the Yellow River valley; other parts of China, in
particular the Yangtze River valley, gradually entered into the cultural
awareness of the northerners. Though these regions beyond the Yellow River
adopted northern ways over time, they still retained many elements of their
own cultures.

The most powerful state in the south was Chu 楚(first mentioned in Lesson
10), which consisted mostly of the modern province of Hubei. Gifted with
great natural resources and an almost unlimited frontier into which to
expand, its wealth and ambitions often appeared threatening to its northern
neighbors. 楚 was particularly indifferent to the dynastic claims of the house
of Zhou 周. As I mentioned before, the rulers of 楚 were calling themselves
kings as early as 706 B.C.E.

楚 was soon faced with a rival, however, the Yangtze delta state of Wu 吳. It
entered the Chinese cultural sphere even later than 楚, and its "foreign"
nature can still be detected in the odd names of its rulers (which may be
northern sinicizations of non-Chinese words). The animosity between the two
states came to a head in the 520s, when the talented 楚 statesman Wu Zixu
子胥 fled to 吳 after his father and older brother were executed by the 楚 king during a struggle over the succession. 子胥 then attempted to convince 吳 to attack 楚—and, as Prince 光 of 吳 suggests in this lesson's text, 子胥’s motive was largely private revenge for his family.

For a translation of the 史記 biography of 伍子胥, see Stephen Owen, An Anthology of Chinese Literature, pp. 88-96. The account of 專諸 told here and in Lesson 13 gives some details mentioned only briefly in the 伍子胥 biography (see Owen, Anthology, p. 91); they tell of how 子胥 uses 專諸 to help 光 usurp the throne of 吳.

12.2. 其後百六十有七年而吳有專諸之事(l. 1): There was a habit of inserting the character 有 between the tens and ones places in numbers; in such cases it is pronounced in the fourth tone (you) and is believed to be a substitute for 又 (149); do not bother to translate. Note also the habit of occasionally inserting 而 between a time phrase and the following sentence.

12.3. Naming habits: In traditional China, most men had at least two names—a personal name 名 and a “polite” name 字. It was generally considered rude to refer to a living person by his 名, either to his face or in the third person. Although naming practices in pre-imperial China were somewhat irregular, it is likely that 子胥 was a polite name, whereas 員, later used rudely by the 吳 king, was a personal name (although the 史記 generally names people by their 名). Names could also be used as substitutes for first and second person pronouns; a 字 could be used as a polite substitution for “you,” and a 名 could be used as a rude form of address to someone below oneself socially. Most common, however, is the use of a 名 as a first person designation for oneself.

12.4. 欲自為報私讎也, 非能爲吳(ll. 3-4): Note the 自為 here. Since 自 is by nature an adverb, it technically cannot function as the object of the coverb 爲. Consequently, it is placed in the adverb position, but in terms of meaning it is the coverb's object: “for the sake of himself.” 相 (264-1) is used much the same way, for example, 鳥相與去, “The birds departed with each other.” Compare also Lesson 8: “往時食馬肉者相謂曰.”

In the second phrase, the coverb functions as the main verb and must be interpreted in translation: “It's not that he is able for the sake of Wu [to carry out his policies].”

12.5. 伍子胥知公子光之欲殺吳王僚(ll. 4): The use of 之 here introduces a new pattern, which we will call “nominalization with indirect statements.” In 10.2,
we saw how sentences could be nominalized in order to turn them into “when” clauses: 公來 (The duke came)→公之來也 (As for the duke's coming = When the duke comes) The mark of nominalization is thus often the insertion of 之 between the subject and the rest of the sentence, usually with an emphatic 也 at the end.

Another common use of nominalized sentences is in “indirect statements.” This is the grammatical term that describes "that" clauses after thinking, saying, feeling, fearing, and so forth: “I know that the ruler trusts Cao Mo”; “I fear that the Qin army is about to invade Chu”; “I doubt that she killed the king.” Literary Chinese expresses this type of sentence by imagining the that clause as the object of the verb, and then nominalizing the clause: “I know the ruler's trusting Cao Mo”; “I fear the Qin army's about to invade Chu”; “I doubt her killing the king.” The only verb we know so far that commonly uses this structure is 知:

君信曹沬。The ruler trusts Cao Mo.

我知君之信曹沬也。I know that the ruler trusts Cao Mo.

秦軍將侵楚。The Qin army is about to invade Chu.

我知秦軍之將侵楚也。I know that the Qin army is about to invade Chu.

殺王。She killed the king.

我知其殺王也。I know that she killed the king.

Note that in the last example the invisible pronoun "she" has merged with 之 to form 其 (just as it did in 10.2).

WARNING: Not all verbs will take this pattern (聞, “I hear that...,” usually does not), and sometimes even verbs that usually take it will ignore it. As is generally the case, all grammatical particles are optional!

12.6. 未可說以外事(l. 5): Apply the “passive” use of 可 described in 7.3: “He cannot be persuaded by means of external affairs.”

12.7. 季子札逃不肯立(l. 8): Although there are early legends that tell of princes who fled a country altogether rather than take its throne, “flee” here seems to mean that 季子札 simply refused rulership. In the next lesson text he is described as going on a diplomatic mission for the state. The entire account here—with the elaborate plan to hand rule off to a succession of brothers—may very well reflect folk-story origins rather than historical fact.
12.8. Note the new use of 使, "if, supposing," to introduce hypothetical situations. This usage is still found in the modern language term假使. The meaning is probably derived from the original meaning "to send, to make": in other words, "Making such-and-such true, the consequence would be...."

12.9. Adverbial manner phrases. Don't be surprised to see nouns used as adverbs, to express the manner of an action. This practice is in lieu of using an 以 coverb. In translation, the English "as" or "like" is implied in both versions:

以善客待之。He treated him as a good retainer (lit., “He treated him by means of good-retainer”).
善客待之。He treated him as a good retainer (lit., “He good-retainerly treated him”).

In other cases, an instrument is simply placed in adverb position, without an 以:
馬以足殺公。The horse killed the duke with its feet.
馬足殺公。The horse killed the duke with its feet (lit., "The horse footily killed the duke").

**Vocabulary Hints**

百(75) 年(261) 忘(244) 如(129-2) 能(162)
既(361) 見(183-3) 伐(202) 利(388) 皆(254)
報(26-2) 志(213) 未(302) 次(257) 賢(229)
卒(269-1) 致(142) 于(344) 逃(90) 當(187-3)
使(140-3) 必(303) 嘗(243-1) 謀(70) 求(152)
待(239)
Lesson 13
Assassin-Retainers: 専諸 (2)

九年而楚平王死。春，吳王僚欲因楚喪使其二弟公子蓋餘屬庸將兵圍楚之潛。使延陵季子於晉，以覲諸侯之變。楚發兵，絕吳將蓋餘屬庸路，吳兵不得還。於是公子光謂専諸曰：「此時不可失。不求，何獲？且光真王嗣，當立。季子雖來，不吾廢也。」専諸曰：「王僚可殺也！母老子弱，而兩弟將兵伐楚。楚絕其後。方今吳外困於楚，而內空無骨鲠之臣。是無如我何。」公子光頓首曰：「光之身，子之身也。」四月丙子，光伏甲士於窟室中，而具酒請王僚。王僚使兵陳自宮至光之家。門戶階陛左右，皆王僚之親戚也。夾立侍，皆持長鈹。酒既酣，公子光詳為足疾，入窟室中，使専諸置匕首魚炙之腹中而進之。既至王前，専諸擘魚，因以匕首剌王僚，王僚立死，左右亦殺専諸。王人擾亂，公子光出其伏甲以攻王僚之徒，盡滅之。遂自立為王，是為闔閭。闔閭乃封専諸之子以為上卿。

VOCABULARY (430-482)
430. 九 M: jiǔ J: kyū キュウ K: gu C: gáu
Nine.
Radical 5 (乙, “curved,” “hook”).

431. 平 M: píng J: hei ヘイ, hyō ヒョウ, hiratai ひらたい, tairakana たらかな K: pyeong 평 C: pìhng
Peaceful, calm, level, flat.
Radical 51 (干).

310a. 楚平王 M: chǔ píng wáng J: so hyō そひょうおう K: cho pyeong wang 초평왕 C: chó pìhng wòhng
King Ping of Chu (r. 528-516 B.C.E.).
432. 春  M: chūn    J: shun シュン, haru はる    K: chun춘    C: chēun
Spring (the season).
Radical 72(日).

433. 喪  M: sàng (1); sāng (2)    J: sō ソウ, moも    K: sang상    C: song (1); sōng (2)
1. To lose; to die; to destroy.
2. To mourn; mourning. *
Radical 30 (口).

434. 蓋  M: gài    J: gaiガイ    K: gae개    C: goi
1. Canopy, cover (usually for a carriage).
2. “No doubt,” “probably.” [particle introducing opinion]
Here, the character is part of a name. Meaning #1, though common, does not occur in our texts. Meaning #2 will occur later. Radical 140 (艸).

434a. 蓋餘  M: gài yú    J: gaiyoがいよ    K: gae yeo개여    C: goi yùh
Gaiyu. [a personal name]
The younger brother of 僖.

435. 屬  M: shǔ (i); zhǔ (2)    J: shokuショク    K: sok속 (1); chok촉 (2)    C: suhk (1); jük (2)
1. Kind, class, category; to belong to, to be subordinate to, to be governed by.
2. To instruct, to direct, to exhort.
Here, the character is part of a name. Radical 44 (尸).

436. 庸  M: yōng    J: yō ヨウ    K: yong용    C: yùhng
1. Mediocre, common; hired labor; to work for hire.

2. Yong (a mountain range in Fujian).

   Here, the character is part of a person's name. Meaning #1, though common, does not occur in our texts. Meaning #2 will occur in Lesson 31. Radical 53 (广).

435a. 属庸  M: shǔ yōng  J: shokuyō しょくよう  K: sok yong 속용  C: suhk yûhng

   Shuyong. [a personal name]
   The younger brother of 僚.

437. 潛  M: qián  J: sen セン, hisomu ひそむ, hisomeru ひそめる, hisokani ひそかに  K: jam 잠  C: chihm

   Sunken, hidden, secret; secretly; to sink.

   Here, this character is the name for a place in the state of 楚. Radical 85 (水).

438. 延  M: yán  J: en エン  K: yeon 연  C: yihn

   To extend, to stretch; to invite.

   Here, this character is part of a place-name. Although this character is fairly common in literary Chinese, it does not occur again in our texts. Radical 54 (廴).

439. 陵  M: líng  J: ryō リョウ  K: neung 능  C: lìhng

   Mound, ridge, tomb mound.

   Here, this character is part of a place-name (and it only occurs in place-names in our texts). Radical 170 (阜).

438a. 延陵  M: yán líng  J: enryō えんりょう  K: yeon neung 연능  C: yihn lîhng

   Yanling. [a place-name]
Name of the fief of 季子札 (418a). Sometimes people are referred to by their place of origin or their fiefdom: “Jizi of Yanling.”

440. 觀 M: guān J: kan カン, miru みる K: gwan 관 C: gūn
To observe, to watch, to contemplate. Radical 147 (見).

441. 發 M: fā J: hatsu ハツ K: bal 발 C: faat
To issue, to send forth, to arise, to manifest, to open.
Radical 105 (八).

442. 路 M: lù J: ro ロ, michi みち K: lo 로 C: louh
Path, road, route.
This character is used less often than 道(41) in abstract and philosophical contexts. Radical 157 (足).

443. 且 M: qiě J: sho ショ, katsu かつ K: cha 차 C: ché
1. Moreover, furthermore. *
2. About to, will.... [future marker]
3. Temporarily, for the time being.
This character is a very common adverb; only meaning #1 occurs in our texts. Radical 1 (一).

444. 廢 M: fèi J: hai ハイ, sutaru すたる K: pye 폐 C: fai
To abandon, to discard.
Here, this character is used in the sense of “to overthrow" or “to depose." Radical 53 (広).

445. 老 M: lǎo J: rō ロウ, oi おい, oiru おいる K: no 노 C: lóuh
Old; to grow old. Radical 125 (老).
446. 雙  M: liǎng    J: ryō リョウ   K: liyang 량   C: lèuhng
1. Both, pair*
2. An ounce of silver (tael).
Meaning #2, though common, does not occur in our texts. Radical 11 (入).

447. 困  M: kùn    J: kon コン, komaru こまる, komaraseru こまらせる   K: gon
곤    C: kwan
To be in hard straits, to be in difficulty, to cause difficulty.
Be careful not to confuse this character with 因 (196)! Radical 31 (囗).

448. 空  M: kōng    J: kū クウ, suku すく, aku あく, kara から, munashii むなしい
K: gong 공   C: hūng
Empty, vacant, futile.
Radical 116 (穴, “cave,” “hole”).

449. 骨  M: gǔ    J: kotsu コツ, hone ほね   K: gol 골   C: gwāt
Bone.
Radical 188 (骨).

450. 鰯  M: gěng    J: kō コウ   K: gyeong 경   C: gáng
Fish bone.
Radical 195 (魚).

449a. 骨鰯  M: gǔ gěng    J: kokkō こっこう   K: gol gyeong 골경   C: gwāt
gáng
Hard, unyielding, outspoken (descriptive of subordinates).
129b. 如何  M: rú hé  J: ikaga  いが, dō どう, ikani いかに  K: yeo ha  여하  C: yūh hōh

What do you think? What can we do? What’s going on? Nothing can be done about...!

The object of perplexity is often inserted between 如 and 何. 無如我何 thus means "there's nothing [they] can do about us" or "there's no one who can do anything about us."

1. To beat on the ground. *
2. Suddenly.
Meaning #2, though common, does not occur in our texts. Radical 181 (頁).

452. 四  M: sì  J: shi シ K: sa 사  C: sei
Four.
Radical 31 (口).

453. 月  M: yuè  J: getsu ゲツ, gatsu ガツ, tsuki つき  K: wol 월  C: yuht
Moon, month.
For the traditional calendar, see 13.1 below. 四月 should be translated as “the Fourth Month.”

454. 丙  M: bǐng  J: hei ヘイ  K: byeong 병  C: bīng
The third of the “celestial stems”; indicates the third item in a series. See 13.1 below for details on this character. Radical 1 (一).

454a. 丙子  M: bǐng zǐ  J: heishi へいし  K: byeong ja 병자  C: bīng jí
Thirteenth in the 60-item cycle of traditional Chinese dating (see 13.1 below).

455. 伏  M: fú  J: fuku ふく, fusu ふす, fuseru ふせる  K: bok 복  C: fuhk
1. To fall prostrate, to humble oneself, to submit to.

2. To lie in ambush, to place troops in ambush. *

Note the two radically different groups of meanings—but both of them suggest a person crouching down or lying flat. Radical 9 (人).

Cave, cavern.
Radical 116 (穴).

457 室 M: shì J: shitsu シツ, muro むろ K: sil 실 C: sāt
House, chamber, room. Radical 40 (宀).

456a. 窟室 M: kū shì J: kusshitsu くっしつ K: gul sil グル チル C: gwaht sāt
Cellar (?), empty room (?).
Commentators are unsure of the exact meaning of this phrase.

458. 陳 M: chén J: chin チン, tsuraneru つらねる K: jin 진 C: jahn
To deploy, to lay out, to take up positions.
This character is often used in a military sense. Radical 170 (阜).

459. 宮 M: gōng J: ku ク, kyū キュウ, gū グウ, miya みや K: gung 궁 C: gūng
Palace, ruler’s dwelling.
Radical 40 (宀).

460. 門 M: mén J: mon モン, kado かど K: mun 문 C: mùhn
Door, gate.
Radical 169 (門).
   Door.
   Radical 63 (戸).

462. 階 M: jiē J: kai カイ  K: gye 계 C: gāai
   Stairs.
   Radical 170 (阜).

463. 陛 M: bì J: hei ヘイ  K: pye 폐 C: baih
   Stairs [usually of the palace].
   Radical 170 (阜).

464. 親 M: qīn J: shin シン, oya おや, shitashimu したしむ  K: chin 친 C: chān
   1. Relatives, intimates, kin, parents. *
   2. To be intimate with, to be friendly or familiar with.
   3. Oneself, personally.
   Synonym (meaning #3): 自 (15). Radical 147 (見).

465. 戚 M: qī J: soku ソク, seki セキ  K: cheok 채 C: chīk
   Relatives, intimates.
   親戚 usually means “relations,” but the guests here were probably just people close to the king. Radical 62 (戈).

466. 夹 M: jiá J: kyō キョウ  K: hyeop 허 C: gaap
   To flank, to stand on either side of, to insert.
   Radical 37 (大).
侍  M: shì  J: ji ジ, haberu はべる, jisuru じする  K: si 시  C: sī
To attend upon, to serve.
Radical 9 (人).

持  M: chí  J: ji ジ, motsu もつ  K: ji 지  C: chī
To hold, to grasp.
Synonym: 執(364). Radical 64 (手).

鈹  M: pī  J: hi ヒ  K: pi 피  C: pēi
Double-bladed sword.
This character is very rare and is not the one most commonly used for “sword” (for that, see 劍 [560]). Radical 167 (金).

詳  M: yáng (1); xiáng (2)  J: yō ヨウ, itsuwaru いつわる  K: yang 양 (1); sang 상 (2)  C: yēuhng (1); chēuhng(2)
1. To feign, to pretend. *
2. Carefully, in detail.
This character, in meaning #1, is a common substitute for the character 佯. Meaning #2, though common, does not occur in our texts. Radical 149 (言).

置  M: zhì  J: chi チ, oku おく  K: chi 치  C: jī
To position, to place.
Radical 122 (网).

炙  M: zhì  J: sha シャ, aburu あぶる  K: ja 자, jeok 적  C: jek
To roast; roastedfood.
Radical 86 (火).
473. 腹  M: fù  J: fuku フク, onaka おなか, hara はら  K: bok 복  C: fūk
Belly, stomach.
Radical 130 (肉).

474. 撕  M: bò  J: haku ハク, tsunzaku つんざく  K: byeok 벽  C: maak
To tear apart’ to tear open, to rip open.
Radical 64 (手).

475 刺  M: cì  J: shi シ, sasu さす  K: ja 자  C: chi
To stab.
Radical 18 (刀).

476. 擾  M: rǎo  J: jō ジョウ  K: yo 요  C: yíuh
To throw into confusion, to run about in confusion.
Radical 64 (手).

477. 亂  M: luàn  J: ran ラン, midare みだれ, midaru みだる, midasu みだす  K: lan 난  C: lyuhn
To riot, to be thrown into confusion, to disorder, to misgovern; rebellion.
Radical 5 (乙).

478. 灭  M: miè  J: metsu メツ, horobiru ほろびる, horobosu ほろぼす  K: myeol멸  C: miht
To destroy, to annihilate, to be destroyed.
Partial synonym: 亡 (244). Radical 85 (水).

479. 閊  M: hé  J: kō コウ  K: hap 합  C: hahp
Leaf of a door; to shut, to close.

Here, this character is part of a king's name; it does not occur again in our texts. Radical 169 (門).

480. 門  M: lǘ  J: ryo  K: lyeo  C: lèuih
Neighborhood (technically, of 25 families); village or neighborhood gate.
Here, this character is part of a king's name; it only occurs in proper names in our texts.
Radical 169 (門).

479a. 門閭  M: hé lǘ  J: kōryo  K: hap lyeo  C: hahp lèuih
Helü. [a personal name]
Name of 光 upon taking the throne (r. 514-495 B.C.E.).

481. 封  M: fēng  J: fū, hō  K: bong  C: fǔng
To appoint, to grant a fief to; fiefdom.
Radical 41 (寸).

482. 卿  M: qīng  J: kei, kyō  K: gyeong  C: hīng
Minister of state.
Radical 26(卩).

**COMMENTARY**
13.1. Traditional dating: A common way of indicating days and years in traditional China was to assign each one a two-character designation. The first character would be one of a set of ten characters termed the "celestial stems"; the second would be one of a set of twelve termed the "terrestrial branches." The two groups and their Mandarin pronunciations are as follows:

The ten celestial stems (tiangan 天干):
甲乙丙丁戊己庚辛壬癸
The twelve terrestrial branches (dizhi 地支):

子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥

The system designates or counts years (or days) by matching the first stem with the first branch, the second stem with the second branch, and so forth. When the end of each group is reached, that group starts over again. This means that the eleventh designation of the cycle will consist of the first stem and the eleventh branch, the twelfth will consist of the second stem with the twelfth branch, the thirteenth will consist of the third stem and the first branch, and so forth. Sixty combinations occur before the cycle repeats itself.

Here is the full cycle, beginning with 甲子 (and reading left to right horizontally):

甲子 乙丑 丙寅 丁卯 戊辰 己巳 庚午 辛未 壬申 癸酉 甲戌 乙亥
丙子 丁丑 戊寅 己卯 庚辰 辛巳 壬午 癸未 甲申 乙酉 丙戌 丁亥
戊子 己丑 庚寅 辛卯 壬辰 癸巳 甲午 乙未 丙申 丁酉 戊戌 已亥
庚子 辛丑 壬寅 甲卯 乙辰 丙巳 戊午 己未 庚申 辛酉 壬戌 癸亥
壬子 癸丑 甲寅 乙卯 丙辰 丁巳 戊午 己未 庚申 辛酉 壬戌 癸亥

This system is easiest to deal with when years are being designated; since very early times, years have received stem-and-branch designations, which have repeated regularly and without interruption every 60 years (the present cycle began in 1984).

However—days also are designated by the stem-and-branch method, and this cycle also repeats without end. To calculate what the day is when faced with a stem-and-branch designation, the historian must resort to dating books.

In our particular text, we are told that the fatal banquet occurred on the bingzi 丙子 (i.e., the thirteenth designation of the cycle) day of the fourth month. The months were lunar in the traditional calendar (with each month beginning with the new moon, and the full moon occurring in the exact middle of the month, on the fifteenth). To keep the calendar roughly in sync with solar cycles, an "intercalary" month was added to the calendar once every several years. It is unclear which day of the fourth month bingzi would have been, however, because the stem-and-branch cycle did not sync with the months (i.e., they didn't start over every time the month changed). It is also doubtful that the different Chinese states of the pre-imperial period all synchronized their calendars to one another's, so there is no guarantee that any date book would give the right day in this particular case. With the establishment of the Han and Qin dynasties, however, date books were
standardized; those you consult after this period can give reliable data on when a particular day occurred.

13.2. Reminder: Grammatical function words are optional! As I have stated a number of times, always expect function words to disappear from sentences if the context would be clear without them. This is quite often the case with 於 when it marks location. In our lesson's text, we have (l. 9):

使專諸置匕首於魚炙之腹中。

**Vocabulary Hints**
因(196-2) 將(309-2) 兵(171) 伐(202) 圍(263-1)
晉(262) 諸侯(253a, L11) 變(304) 絕(225) 還(198)
於是(11a, L6) 此(145) 失(52) 求(152) 獲(271)
立(420-1, 2, 3) 真(424) 嗣(426) 雖(232) 來(317)
母(280) 弱(372) 今(200) 外(411) 來(317) 內(410)
是(203) 首(366) 身(32) 甲(179) 具(107-1)
自(15-2) 長(343-3) 皆(254) 酗(322-1) 足(166-2)
疾(281-1) 入(125) 匕首(365a, L11) 進(412) 前(306)
攻(172) 盡(235) 上(363)

**Character List**
i. 且九亂伏侍兩卿喪四室宮封屬平廢延戶持春月滅發空置老蓋親觀路陵陳骨(33)
ii. 刺困夾庸戚潛腹詳閭陛階頓(12)
iii. 炙闔(2)
iv. 丙擘擾窟鈹鲠(6)

**Lesson 14**

**Assassin-Retainers: 豫讓(1)**
其後七十餘年而晉有豫讓之事。豫讓者，晉人也。故嘗事范氏及中行氏，而無所知名。去而事智伯，智伯甚尊寵之。及智伯伐趙襄子，趙 襄子與韓魏合謀滅智伯，滅智伯之後而三分其地。趙襄子最怨智伯，漆其頭以爲飲器。豫讓遁逃山中，曰：「嘻乎！士爲知己者
死，女為說己者容。今智伯知我，我必為報讎而死，以報智伯，則吾魂魄不愧矣！」乃變名姓為刑人，入宮塗廁中，挾匕首，欲以剌襄子。襄子如廁，心動，執問塗廁之刑人，則豫讓。內持刀兵，曰：「欲為智伯報仇！」左右欲誅之，襄子曰：「彼義人也。吾謹避之耳。且智伯亡無後，而其臣欲為報仇，此天下之賢人也。」卒釋去之。居頃之，豫讓又漆身為厲，吞炭為啞，使形狀不可知。行乞於市，其妻不識也。行見其友，其友識之，曰：「汝非豫讓邪？」曰：「我是也。」其友為泣曰：「以子之才，委質而臣事襄子，襄子必近幸子。近幸子，乃為所欲，顧不昜邪？何乃殘身苦形，欲以求報襄子，不亦難乎？」豫讓曰：「既已委質臣事人，而求殺之，是懷二心以事其君也。且吾所為者極難耳。然所以為此者，將以愧天下後世之為人臣懷二心以事其君者也。」
486. 氏 M: shì J: shi シ, ujiうじ K: ssi 씨 C: sih
Clan, lineage.
Radical 83 (氏).

111a. 中行 M: zhōng háng J: chūkōちゅうこう K: jung haeng 중행 C: jūng hòhng
Zhonghang.
One of the ruling clans of 晋. Note the special pronunciation of 行.

487. 智 M: zhì J:chiチ K:ji지 C: ji
Wise, resourceful, clever.
Here, this character is the name of one of the clans of 晋. Radical 72 (日).

The Earl of Zhi.
Prominent general and leader of the 智 clan.

488. 尊 M: zūn J: son ソン, tattomuたっとむ K: jon 존 C: jyūn
To respect, to honor; respected, honored.
Partial synonym: 貴 (81). Radical 41 (寸).

489. 龍 M: chǒng J: chō チョウ K: chong 총 C: chúng
Favor, love, patronage; to favor. Radical 40 (栢).

490. 襄 M: xiāng J: jō ジョウ K: yang 양 C: sēung
To help, to assist; to achieve, to accomplish.
This character appears most often as a surname or as a posthumous title for rulers and feudal lords (as is the case here). Radical 145 (衣).

490a. 襄子 M: xiāng zǐ J: jō shi じょし K: yang ja 양자 C: sēung jí
Viscount Xiang.
Leader of the 趙 clan and grandson of 趙簡子 (from Lesson 6).

491. 韓 M: hán J: kanカン K: han한 C: hón
Han.
Name of a clan of 晉. Like 趙, this clan survived the partitioning of 晉 and became an independent state. Radical 178 (韋, “tanned leather”).

492. 魏 M: wèi J: giギ K: wi위 C: ngaih
Wei.
Name of a clan of 晉. 魏 also survived the partition and became an independent state. Radical 194 (鬼, “spirit”).

493. 合 M: hé J: gōゴウ, auあう, awasuあわす K: hap합 C: hahp
1. To bring together, to unite, to fuse.*
2. To close, to shut.
3. To be appropriate for, to fit in with.
Radical 30 (口).

494. 最 M: zuì J: saiサイ, mottomoもっとも K: choe최 C: jeui
Most, -est.
This character is usually used to indicate the superlative degree. Radical 73 (曰).

495. 漆 M: qī J: shitsu シツ, urushiうるし K: chil철 C: chāt
Paint, lacquer, varnish; to paint, to varnish.

Buildings and other objects were often painted for preservation purposes. Radical 85 (水).

496. 頭 M: tóu J: tō トウ, zu ズ, atama あたま, kōbe こうべ K: du 두 C: tàuh
1. Head. *
2. [Noun suffix, lacking set meaning.]

This character is commonly used as a noun suffix in more colloquial literary Chinese; it is used in a similar way in modern Mandarin. Synonym (meaning #1): 首(366). Radical 181 (頭).

497. 器 M: qì J: ki キ, うつわ うつわ K: gi 기 C: hei
1. Vessel, container, utensil. *
2. Capacity, ability.

The second meaning is an abstract derivation of the first: the usefulness or utility of an individual. Radical 30 (口).

498. 遁 M: dùn J: ton トン, nogareru のがれる K: dun 툴 C: deuhn
To flee, to avoid, to hide.

Synonym: 逃(go). Radical 162 (走).

499. 嗟 M: jiē J: sa サ, a あ K: cha 차 C: jē
To sigh; Alas!

Radical 30 (口).

1a. 知己 M: zhījǐ J: chiki ちき K: ji gi 지기 C: jǐ géi
An intimate friend (lit., “[a person] who knows oneself”).
Note that the usage of the phrase here is different from its usage in Lesson 1; the 己 is not reflexive but refers to the perspective of the person who has the friend.

500. 容  M: róng  J: yō ヨウ, katachi かたち  K: yong 용  C: yühng
Countenance, facey expression; to adorn [the face].
Radical 40 (宀).

501. 魂  M: hún  J: kon コン, tamashii たましい  K: hon 훼  C: wàhn
Soul, spirit.
One of the two "souls" every human possesses; this soul goes heavenward after death.
Radical 194 (鬼).

502. 魂  M: pò  J: taku タク, haku ハク  K: baek 백  C: paak
Soul, spirit.
This character refers to one of the two "souls" every human possesses; this soul goes into the earth after death.魂魄 is a synonym compound for "soul."
Radical 194 (鬼).

To feel ashamed; to shame.
Synonym: 慚(258). Radical 61 (心).

504. 姓  M: xìng  J: shō しょう, sei セイ  K: seong 성  C: sing
Surname, clan name.
Radical 38 (女).

505. 刑  M: xíng  J: kei ケイ  K: hyeong 형  C: yihng
1. Punishment, sentence; to punish. *

2. Model, image, ideal; to provide a model or example for (used for 型)

刑人 thus means “convict” or generally anyone carrying out mandatory labor as punishment for a crime. Radical 18 (刀).

506. 塗 M: tú J: ト, nuru ぬる K: do 도 C: tòuh
1. To paint, to coat in mud; paint, mud*
2. Road, path (used for 途).
   Radical 32 (土).

507. 廁 M: cè J: shi シ, kawaya かわや K: cheuk 씨 C: chi
Privy, outhouse, toilet.
This word is sometimes written 廁. Radical 53 (广).

508. 挟 M: xié J: kyō キョウ, hasamu はさむ K: hyeop 협 C: hihp
To insert, to clasp underneath the arm.
Radical 64 (手).

19a. 心動 M: xīn dòng J: kokoro ugoku こころうごく K: sim dong 심동 C: sām duhng
To be suspicious, to be uneasy.

509. 刀 M: dāo J: tō トウ, katana かたな K: do 도 C: dōu
Knife, blade, sword.
Radical 18 (刀).

510. 仇 M: chóu J: kyū キュウ, ada あだ, kataki かたき K: gu 구 C: sàuh
Enemy, foe; hatred, feud.
This character is used interchangeably with 韑 (408). Radical 9 (人).

511. 誅 M: zhū J: chū 韓 K: ju 주 C: jyǔ
To execute, to punish.
Radical 149 (言).

512. 謹 M: jǐn J: kin 韓 tsutsushimu つつしむ K: geun 균 C: gán
To be careful, to be conscientious.
Radical 149 (言).

513. 釋 M: shì J: shaku 韓 seki 萬 K: seok 석 C: sīk
To free, to release, to explain.
Because this character was used in the sinicization of the Buddha's name, Shakyamuni, it also comes to mean "Buddha" or "Buddhist." Radical 165 (采, "to distinguish").

514. 頃 M: qǐng J: kei 韓 koro ころ K: gyeong 경 C: kíng
Time, interval of time.
居 (259) is frequently used in the expression 居頃 to mean “shortly afterward,” “after a while.” The 之 here is a “dummy” character, inserted for the sake of the rhythm; this use is fairly typical in elapsed-time expressions (compare 久之 in Lesson 16). Radical 181 (頁).

515. 厲 M: lì J: rei 韓 lyeo 려 C: laih
1. Severe, harsh; severity, harshness.
2. Sores, ulcers, blisters. *
Meaning #2 (used in this lesson's text) substitutes for the "correct" character, 病. Exposure to the varnish destroys the skin. 豫讓 does this to give himself the appearance of a leper or similar diseased outcast. Radical 27 (ㄏ).
516. 吞 M: tūn  J: don ドン, nomu のむ  K: tan  C: tān  
To swallow.  
Radical 30 (口).

517. 炭 M: tàn  J: tan タン, sumi すみ  K: tan  C: taan  
Ashes, charcoal, lye.  
Radical 86 (火).

518. 呓 M: yǎ  J: a ア, oshi おし  K: a 아  C: á  
Mute, hoarse.  
Radical 30 (口).

519. 形 M: xíng  J: gyō ギョウ, kei ケイ, kata かた, katachi かたち  K: hyeong  
C: yīhng  
External form, shape.  
Radical 59 (爿, “feathered hair ornament”).

520. 状 M: zhuàng  J: jō ジョウ  K: sang  
C: johng  
Form, appearance, shape.  
Here, 状 forms a synonym compound with 形. Radical 90 (爿, “bed,” “couch”).

521. 乞 M: qǐ  J: kitsu キツ, kotsu コツ, kou こう  K: geol  
C: hāt  
To beg; beggar.  
Radical 5 (乙).

522. 市 M: shì  J: shi シ, いち  K: si 시  C: sīh  
Marketplace, city; to purchase in a marketplace.  
Radical 50 (巾, “cloth”).
To recognize, to know.
Radical 149 (言).

524. 友 M: yǒu J: yū ユウ, tomo とも K: u 우 C: yáuh
Friend.
Radical 29 (又).

525. 汝 M: rǔ J: jo ジョ, nanji なんじ, nare なれ K: yeo 여 C: yúh
You. [secondperson pronoun, often informal or rude]
Radical 85 (水).

526. 泣 M: qì J: kyū キュウ, naku なく K: eup 을 C: yāp
To weep.
Radical 85 (水).

527. 才 M: cái J: sai サイ K: jae 재 C: chòih
Talent, ability.
Radical 64 (手).

528. 委 M: wěi J: i イ, makasu まかす, makaseru まかせる K: wi 위 C: wái
To entrust, to give over to.
Radical 38 (女).

529. 質 M: zhì J: shitsu シツ K: jil 질 C: jāt
Substance, matter, essence; substitute, pawn, hostage,
委質 would mean something like 委身, that is, “to entrust oneself.” Radical 154

530. 近 M: jìn J: kin キン, chikai ちかい, chikazuku ちかずく, chikazukeru ちかずける K: geun 근 C: gahn

Close, near; to approach, to be intimate with, to treat as a friend.

In the last two meanings this character is synonymous with 親 (464-2). Radical 162 (定).

531. 幸 M: xìng J: kō コウ, sachi さち, saiwai さいわい K: haeng 行 C: hahng

Good fortune; luckily; to favor, to treat well.

In the last two meanings this character is synonymous with 養 (489). Radical 32 (土).

532. 顧 M: gù J: ko コ, kaerimiru かえりみる K: go 과 C: gu

1. To look back, to regard; to look after, to heed.
2. But, however, on the other hand.
3. How could... (used in rhetorical questions expecting the opposite). *

The concrete act of looking backward led to meaning #2—when one makes a counterstatement, has a reservation, or contradicts oneself, one is “looking back,” so to speak. Meaning #3, used in our lesson text here, is rather rare: 顧不易邪, “How could [that] not be easy?” Radical 181 (頁).

533. 殘 M: cán J: zan サン, nokoru のくる K: jan 잔 C: chàahn

To decimate; to linger, to be left behind; cruel.

Radical 78 (歹).

534. 苦 M: kǔ J: ku ク, kurushimu くるしむ, kurushii くるしい, nigai にがい K: go 과 C: fú

To suffer, to toil; bitter, toilsome; to find bitter or difficult, to suffer from.
Radical 140 (艸).

535. 懐 M: huái J: kai カイ, natsukashimu なつかしむ, futokoro ふところ K: hoe 회 C: wàaih
1. To cherish, to harbor, to long for. *
2. Chest/bosom; to store in the folds of the garment over the chest.

Radical 61 (心).

324a. 二心 M: èr xīn J: nishin にしん K: i sim이심 C: yih sām
Disloyal or traitorous intentions.

536. 極 M: jí J: kyoku キョク, goku ごく, kiwamaru きわまる, kiwameru きわめる K: geuk 극 C: gihk
Extremely, most; end, further extent; to get to the end of, to fathom. Radical 75 (木).

COMMENTARY
14.1. 而無所知 (l. 2): "but he had no way to become renowned"—literally, "he did not have fame that was known."

14-2. 滅智伯之後(l. 3): Though you might be tempted to read this as "After they destroyed The Earl of Zhi ...," most interpret 後 here to mean heirs/descendants (53-2). This interpretation fits in with the use of 後 in line 9.

14.3. 士為知己者死，女為説己者容(ll. 4-5): "A knight dies for one who understands him well, and a woman adorns herself for one who takes pleasure in her." This became a proverb in later literature. It is one of the earliest examples of the tendency in Chinese rhetoric to compare the relationship of a retainer and his lord to that of a woman and her lover or husband.

14.4. 吾謹避之耳(l. 8): Here is the first use in our texts of the final sentence particle 耳 (21-2), which is said to be a "fusion" of 而已. Literally meaning "and
that's the end," it is usually translated adverbially as "only" or "simply." Here, it would mean "I will simply be careful to avoid him."

14.5. 居頃之，豫讓又漆身爲厲，吞炭爲啞，使形狀不可知。行乞於市，其妻不識也。行見其友，其友識之 (ll. 9-11): The point here is that he is disfiguring himself in order to make himself unrecognizable, and then he tests the alteration with his wife and friends. Another version of the story, from the Zhanguo ce 戰國策 (in English Intrigues of the Warring States) tells it a little differently. In that version, 預讓 first disfigures himself, but when his wife recognizes him by the sound of his voice, he then drinks lye to disguise himself further. His friends, however, still know him.

14.6. 汝非豫讓邪(l. 11): We've already seen the rhetorically complex use of 非 in 5.3 ("It's not the case that..."). However, it is only in this lesson's text that we see the simplest use of this negative—inserted between X and Y in an XY 也 sentence, as follows:

汝非豫讓。 You are not Yu Rang.

Note that in our lesson text, this sentence ends with a question particle, turning it into a rhetorical question:

汝非豫讓邪? Aren't you Yu Rang?

14.7. 所以 explanation sentences: 所以 was introduced in 10.3, translated as "the means by which" (review typical sentences if you need to). Because 以 can often express reason as well as method or instrument, 所以 can also mean "the reason why," and it can be placed in the first phrase of two-phrase explanation sentences. This practice is often used to make 者也 explanation sentences (7.5) more clear. Moreover, the second clause often has a redundant coverb 以 (or sometimes 為) added, simply to emphasize the structure. In the following examples, see how the practice sentences from 7.5 can be changed:

趙簡子罷師者，聽公盧之言也。→ 趙簡子(之)所以罷師者，(以)聽公盧之言也。The reason why Viscount Jian of Zhao disbanded the army was because he listened to Gong Lu's words.

臣為君盡忠者，君愛之也。→ 臣(之)所以為君盡忠者，(以)君愛之也。The reason why the minister exhausted his loyalty to the fullest for his ruler was because the ruler loved him.
The reason why Gong Lu obtained a wife was because he didn't know how to select mulberry leaves.

The reason why Confucius wore tattered clothes and plowed was because he didn't accept a town from the duke.

The reason why Duke Huan raised troops and attacked Lu was because the ruler of Lu did not respect him. You should now be able to read the complex last sentence of the Lesson 14 text! But if you need some help, try to divide it like this:

然所以為此者，But the reason why I am doing this
將以愧 is because by means of this I will shame
天下後世之 the-in-the-world-later-generation-
為人臣 become-other-people's-subjects/ministers [and yet]
懷二心 harbor-disloyal-intentions-
以事其君者也。 and-by-means-(of that)-serve-their-rulers people.

**Vocabulary Hints**

- 餘(301) 年(261) 晉(262) 事(76-2) 及(296-2 & 296-3)
- 名(180) 伯(260-2) 甚(374) 伐(202)
- 滅(478) 分(631) 地(354) 怨(5) 飲(117)
- 逃(90) 說(402-2) 必(303) 謂(408) 矣(266)
- 變(304) 入(125) 宮(459) 匹首(365a, L11) 如(129-2)
- 執(364) 問(370) 內(410) 持(468) 兵(171)

**Character List**

i. 刀刑厲友合噎器塗容尊幸形懷才智極汝泣苦誅識質近韓頭顧 (27)
ii. 姓委寵市愧挾最氏殘狀范襄謹讓豫釋魂(17)
iii. 仇乞吞漆遁頃(6)
iv. 啞炭廁魄(4)
Lesson 15

Assassin-Retainers: 豫讓 (2)
既去，項之，襄子當出，豫讓伏於所當過之橋下。襄子至橋，馬驚。襄子曰：「此必是豫讓也！」使人問之，果豫讓也。於是襄子乃數豫讓曰：「子不嘗事范中行氏乎？智伯盡滅之，而子不為報讎，而反委質，臣於智伯。智伯亦已死矣，而子獨何以為之報讎之深也？」豫讓曰：「臣事范中行氏，范中行氏皆眾人遇我，我故眾人報之。至於智伯，國士遇我，我故國士報之。」襄子喟然歎息而泣曰：「嗟乎豫子！子之為智伯，名既成矣，而寡人赦子亦已足矣。子其自為計！寡人不復釋子。」使兵圍之。豫讓曰：「臣聞明主不掩人之美，而忠臣有死名之義。前君已寬赦臣，天下莫不稱君之賢。今日之事，臣固伏誅。然願請君之衣而擊之焉，以致報讎之意，則雖死不恨。非所敢望也。敢布腹心。」於是襄子大義之，乃使使持衣與豫讓。豫讓拔劍三躍而擊之，曰：「吾可以下報智伯矣！」遂伏劍自殺。

死之日，趙國志士聞之，皆為涕泣。

VOCABULARY (537—562)
537. 橋 M: qiáo  J: kyō キョウ, hashi はし  K: gyo 教  C: kiuh
Bridge.
Radical 75 (木).

538. 驚 M: jīng  J: kyō キョウ, kei ケイ, odoroku おどろく, odorokasu おどろかす  K: gyeong 경  C: ging
Startled, surprised; to startle.
Radical 187 (馬).

539. 數 M: shǔ (1); shù (2); shuò (3); cù (4)  J: sū スウ, shibashiba しばしば, semeru せるる  K: sak 삝, su 수, chok 쭇  C: sóu(1); sou(2); sok(3); chūk(4)
1. To number, to count; to berate, to scold. *
2. Several; number, quantity.
3. Several times.
4. Small-meshed (describes fishing nets).

Note the three different pronunciations in Mandarin for the different parts of speech: a verb (originally meaning “to count” but by extension meaning “to berate,” “to scold,”—the idea being that the scolder is "counting up" the wrongdoings of the person he is addressing); an adjective or noun; and an
adverb. Meaning #4 is a rare usage, but it will occur in Lesson 23. Radical 66 (支).

540. 深 M: shēn J: shin シン, fukui ふかい, fukameru ふかめる, fukamaru ふかまる K: sim 深 C: sâm
Deep, profound; deeply; to sink.
Radical 85 (水).

541. 眾 M: zhòng J: shū シュ, shū シュウ K: jung 眾 C: jung
Crowd, multitude, masses.
This character is written a number of ways, 眾 being the next most common. Radical 122 (网).

541a. 眾人 M: zhòng rén J: shūjin シュジュン K: jung in 眾人 C: jung yàhn
Mediocre person, ordinary person; commoners, the masses.

542. 遇 M: yù J: gū グウ, gu グ, ashirau あしらう, au あう K: u う C: yuh
1. To treaty to behave toward. *
2. To encounter, to meet.
Meaning #2, though quite common, does not occur in our texts. Radical 162 (定).

114a. 至於 M: zhì yú J: ni itari にいたり K: ji eo 지어 C: ji yū
As for..., when it comes to....

57a. 國士 M: guó shì J: kokushi 国士 K: guk sa 국사 C: gwok sih
A knight renowned throughout the state.

543. 嗬 M: kuì J: ki キ K: wi 위 C: wái
Deeply (used to describe sighing).

Radical 30 (口).

544. 歎  M: tàn  J: tan タン, nageku なげく  K: tan  C: taan
To sigh.
You may also find this character written 嘆. Radical 76 (欠, “lacking”).

545. 息  M: xī  J: soku ソク, iki いき, ikimu いきむ, ikou いこう  K: sik  C: sik
1. To sigh, to breathe; breath. *
2. To rest, to cease.
Here, the character forms a synonym compound with 歎. Radical 61 (心).

546. 寡  M: guǎ  J: ka カ  K: gwa 과  C: gwá
1. Rare, few, scarce.
2. Orphan, widow.
Radical 40 (宀).

546a. 寡人  M: guǎ rén  J: kajin かじん  K: gwaイン  C: gwá yàhn
[First person pronoun used only by rulers.]
Though early commentators disagree on this term’s origins, it probably
means “the orphaned one” (i.e., the ruler has a right to the throne because of
the death of his father). Others assert that it is an abbreviation of 寡德之人, “I,
of few virtues”—that is, that it is a polite, self-effacing term.

547. 赦  M: shè  J: sha シャ, yurusu ゆるす  K: sa 사  C: se
To pardon, to forgive.
Radical 66 (欠).
548. 明   M: míng    J: mei メイ, myō ミョウ, akarui あかるい, akiraka あきらか  
K: meyō 명    C: mìhng  
1. Bright, shining.  
2. To understand, to clarify.  
3. Wise, enlightened; to be enlightened.  
4. Clear; clear eyesight.  
5. Eminent, famous, high-quality.  
Although this character is used in a very broad range of meanings, all of the meanings are more or less related to a sense of brightness or brilliance. Radical 72 (日).

549. 主   M: zhǔ    J: shū シュ, shū シュウ, nushi シュし  
K: ju 주    C: jyú  
Ruler, master; host.  
Radical 3 (氵).

550. 掩   M: yǎn    J: en エン, ōu おおう  
K: eom 염    C: yím  
To cover, to conceal, to wipe.  
Radical 64 (手).

551. 美   M: měi    J: bī, utskushii うつくしい  
K: mi 미    C: méih  
Beauty; beautiful; good points, assets.  
Radical 123 (羊).

552. 宽   M: kuān    J: kan カン, hiroi ひろい  
K: gwan 관    C: fūn  
Magnanimous, tolerant.  
Radical 40 (宀).

368a. 莫不   M: mò bù    J: (no set rendering)  
K: mak bu 막부    C: mohk bāt
Everyone (lit., “no one not”).

This phrase is a double negative, somewhat more emphatic than 皆(254). Compare it also to 盡 (235).

553. 稱  M: chēng (1-2); chèn (3)  J: shō ショウ, tonaeru となえる, tataeru たたえる  K: ching 칭  C: chīng (1); ching (2-3)
1. To praise; to name, to term.*
2. To weigh.
3. Suitable, agreeable; to fit, to find [something] suitable, to please.
Radical 115 (禾).

554. 願  M: yuàn  J: gan ガン, negau ねがう, negai ねがい  K: won 원  C: yuhn
To be willing.
This character is used most often as a polite request word (“I am willing to do that” or “I am willing for you to do that”), similar to 請(144-1). (It is probably used with 請 in a synonym compound here.) Radical 181 (頁).

555. 撃  M: jī  J: geki ゲキ, うつ  K: gyeok 격  C: gīk
To hit, to strike, to beat.
Radical 64 (手).

556. 意  M: yì  J: i イ  K: ui 의  C: yi
Thoughts’ intentions, will; idea, significance.
Radical 61 (心).

557. 恨  M: hèn  J: kon コン, uramu うらむ, urami うらみ  K: han 한  C: hahn
Resentment, hatred; to hate, to resent.
558. 布  M: bù  J: ho ぶ, fu フ, nunoぬの, hikuひく  K: po 朴  C: bou
Cloth; to unroll, to spread; to relate, to tell
The meaning “to relate” derives figuratively from the image of a cloth being
spread out. Radical 50 (巾).

473a. 腹心  M: fù xīn  J: fokushin ふくしん  K: bok sim 朴심  C: fūk sām
Innermost feelings and thoughts (lit., “belly and heart”).

559. 拔  M: bá  J: batsu バツ, nukuぬく  K: bal 발  C: baht
To pull up or out, to rescue, to draw [a sword].
Radical 64 (手).

560. 剣  M: jiàn  J: ken ケン, tsurugiつるぎ  K: geom geom  C: gim
Two-edged sword.
This character is probably the most common word in literary Chinese for a
sword. Radical 18 (刀).

561. 蹴  M: yuè  J: yaku ヤク, odoruおどる  K: yak 야  C: yeuhk
To leap, to jump.
Radical 157 (足).

562. 涙  M: tì  J: iイ, tei テイ, hanashiruはなしる  K: che 체  C: tai
To weep; tears.
Technically, this character represents mucus flowing from the nose, but for
obvious reasons very few English translators render it literally. Radical 85 (水).
COMMENTARY
15.1. 所當過之橋下(l. 1): Note the fairly complicated modifiers here: "under the bridge that he [the viscount] should be crossing." 所 precedes both the verb 過 and the adverb 當.

15.2. 而子獨何以爲之報讎之深也(l. 4): This sentence is inverted for the sake of emphasis, much like those discussed in 7.2 (the less emphatic version would be 而子獨何以爲之報讎). Literally, it reads: “but you alone—why the depth of for his sake taking revenge on his enemy?”—that is, "why are you alone [trying to] take revenge for his sake so seriously?"

15.3. 范中行氏眾人遇我(l. 5): 眾人 is used adverbially here to describe the manner of treatment (遇; compare 12.9): “treated me as an ordinary person." In the next sentence, 國士 is used the same way.

15.4. 嗟然歎肩(l. 6): Note the distinctive use of 然(231-3) here. 然 often turns an adjective that precedes it into an adverb (“in an X manner," “X-ly”); however, sometimes it is merely added to expand the adjective to two syllables for the sake of rhythm—so don't make this usage into a universal rule.

15.5. 子之爲智伯, 名既成矣(l. 7): 為 is used here as a verb, "to act on behalf of" (compare 12.4); the first phrase is nominalized as a topic for the second half of the sentence: “[As for] your acting on behalf of the Earl of Zhi, your reputation was already complete”—in other words, "your earlier attempt to assassinate me should have been enough to guarantee you respect [and so I cannot continue to forgive you]."

15.6. 子其自爲計(l. 7): “You should make plans for yourself." Note the use of the adverb 自 here with the coverb (compare 12.4), and the mild imperative use of 其 (compare 11.6). The meaning here is "prepare to die."

15.7. 臣聞...(l. 8): As in Lesson 4, here the expression "I have heard...” introduces a general proverb or aphorism.
15-8. 然願請君之衣而擊之焉(l.10): It is a little unusual for a sentence to have 之 and 焉 consecutively; here, 之 refers to the robe, and 焉 mostly likely means "in this place."

15-9. 吾可以下報智伯矣(l. 12): Though the general meaning of this phrase is clear, the specifics may be open to interpretation. The 可以 is likely to be doing double duty here, as at the end of Lesson 8 (compare 8.4)—"I can by means of this ....." 下 poses some problems; in the version in the Zhanguo ce, this character is missing altogether, leaving 吾可以報智伯矣, which quite easily could be taken as "I can in this way avenge the Earl of Zhi." If we accept the 下, however, we may take it (as some have) to refer to going to the Underworld after death and then take 報 to mean "to report to"—this would render the phrase as "I can in this way report 'down below' to the Earl of Zhi." Such a reading must remain somewhat tentative.

Vocabulary Hints
當(187-2 and 187-3) 伏(455-1 and 455-2) 必(303) 問(370)
果(288)於是(11a, L6) 范(485) 中行(111a, L14)
氏(486) 反(68-3) 委(528) 資(529)
矣(266) 獨(228) 何以(184a, L10) 皆(520)
然(231-2 and 231-3) 泣(526) 名(180) 成(77)
其(73-2) 計(128) 釋(513) 兵(171)
忠(99)前(306)日(110)固(328-1)
誅(511)致(142)報(26-3)雖(232)
敢(175)望(182)志(213)

Vocabulary List
i. 主(劍)寡布息意擊數明歎深稱眾美遇願驚 (I7)
ii. 寬恨拔掩(橋)涕(躍) (7)
iii 敖(l)
iv 我(l)
Lesson 16

Assassin-Retainers: 聶政(1)

其後四十餘年而軹有聶政之事。聶政者，軹深井里人也。殺人避仇，與母姊如齊，以屠為事。久之，濮陽嚴仲子事韓哀侯，與韓相俠累有隙。嚴仲子恐誅，亡去游，求人可以報俠累者，至齊。齊人或言聶政勇敢士也，避仇隱於屠者之閒。嚴仲子至門請，數反，然後具酒自觴聶政母前。酒酣，嚴仲子奉黃金百鎰，前爲聶政母壽。聶政驚怪其厚，固謝嚴仲子。嚴仲子固進，而聶政謝曰：「臣幸有老母。家貧，客游以爲狗屠，可以旦夕得甘毳以養親。親供養備，不敢當仲子之賜。」嚴仲子辟人，因爲聶政言曰：「臣有仇，而行游諸侯衆矣。然至齊，竊聞足下義甚高，故進百金者，將用爲大人麤糲之費，得以交足下之驩。豈敢以有求望邪？」聶政曰：「臣所以降志辱身居市井屠者，徒幸以養老母。老母在，政身未敢以許人也。」嚴仲子固讓，聶政竟不肯受也。然嚴仲子卒備賓主之禮而去。

Vocabulary (563-605)

563. 軹  M: zhǐ  J: shi  K: ji  C: jí

Zhi.[a place-name]

Name of a town in 魏. Radical 159 (車).

564. 聶  M: niè  J: jō  K: seop  C: nihp

Nie. [a surname]

Radical 128 (耳).

565. 政  M: zhèng  J: sei セイ, shō ショウ, matsurigoto まつりごと  K: jeong

정  C: jing

Government, administration, management.

Here, this character is a personal name. Radical 66 (欠).

564a. 聶政  M: niè zhèng  J: jō sei じょうせい  K: seop jeong

Nie Zheng (name of an assassin-retainer).

566. 井  M: jǐng  J: shō ショウ, sei セイ, い  K: jeong

井  C: jéng

Well (for drawing water); village, village center.
Radical 7 (二).

54. 深井  M: shēn jǐng  J: shinsei しんせい  K: sim jeong 신정  C: sâm jéng
Deepwell (name of a town).

567. 姊  M: zǐ  J: shi シ, ane あね  K: jeo 저  C: jé, jí
Elder sister.
Radical 38 (女).

568. 屠  M: tú  J: to, hofuru ほふる  K: do 도  C: tòuh
Butcher; to kill, to butcher, to put to the sword.
Butchery was considered an "unclean" occupation in early China and hence, disgraceful. This attitude strengthened after the arrival of Buddhism. Radical 44 (尸).

569. 久  M: jiǔ  J: kyū キュウ, hisashii ひさしい, hisashiku ひさしく  K: gu 구  C: gáu
Long time, for a long time.
Note the use of a "dummy" 之 (compare 居頃之, Lesson 14, line 9). Radical 4 (丿).

570. 濮  M: pú  J: boku ボク  K: bak 복  C: buhk
The Pu River.
Located in modern Henan 河南. Radical 85 (水)

571. 陽  M: yáng  J: yō ヨウ  K: yang 양  C: yèuhng
The yang principle (as opposed to 陰[427]); sunlight, the sunlit side of something.
You will find that 陽 is often used with the name of a river to indicate the name of a town. Because China is located in the northern hemisphere,
sunlight falls from the south directly onto the northern banks of rivers, so 陽 is used to indicate the northern bank. (With mountains, the opposite is true: 陽 is used for the southern side of a mountain, 陰 for the northern). Consequently, a town name like 濃陽 means "the northern bank of the Pu River." Radical 170 (阜).

570a. 濟陽  M: pú yáng   J: bokuyō ぼくよう   K: bak yang  북양   C: buhk yéuhng
Puyang. [a place-name]
A town located in the state of 衛(274).

572. 嚴  M: yán   J: gon ゴン, gen ゲン, ikameshii いかめしい, kibishii きびしい
K: eom 엄   C: yihm
Strict, severe; solemn, majestic.
Here, this character is a surname. Radical 30 (口).

572a. 嚴仲子  M: yán zhòng zǐ   J: gen chūshi げんちゅし   K: eom jung ja 엽중자
Yan Zhongzi (a politician from 衛 who served the state of 韓)
仲子 was his “polite” name, and it may have indicated his kinship position within his clan; his personal name was 遂.

573. 哀  M: āi   J: ai アイ, aware あわれ, awaremu あわれむ, awareppoi あわれっぽい
K: ae 에   C: ōi
To grieve, to mourn, to lament, to pity; sorrowful, lamentable.
Radical 30 (口).

573a. 哀侯  M: āi hòu   J: ai kō あいこう   K: ae kō 애후   C: ōi hauh
Marquis Ai (of 韓)
Scholars agree that the 史記 has made a mistake here, and that the events described actually occurred during the reign of this ruler’s grandfather, Marquis Lie 列侯(r. 399-387 B.C.E.)
574. 俠  M: xiá      J: kyō    K: hyeop  C: hahp
  Heroic, chivalrous.
  Here, 俠 is a surname. This character (which does not occur in its regular
  meaning in our texts) usually describes a forceful, physically strong man
  trained in the use of weapons who goes above the law to right wrongs.
  Sometimes viewed favorably, such men were also often seen as vigilantes or
  bullies. The 史記 dedicates a collective biography to them. Radical 9 (人).

575. 累  M: lèi     J: rui   K: lu     C: leuih
  Trouble, involvement; to pile up, to accumulate; accumulated; to burden, to
  weary.
  Here, this character is a personal name. Radical 120 (糸).

574a. 俠累  M: xiá lèi  J: kyō rui  K: hyeop lu  C: haahp leuih
  Xia Lei (a minister of the state)
  累 was his “polite” name; his personal name was Guī 倖.

576. 隙  M: xì    J: geki  K: geuk  C: gwīk
  Crack, fissure; grudge, quarrel, enmity, feud.
  Radical 170 (阜).

577. 恐  M: kǒng   J: kyō  K: gong  C: húng
  To fear; fear.
  Radical 61 (心).

578. 游  M: yóu   J: yū  K: yu  C: yàuh
  To play, to stroll, to wander; to swim.
In all except the last meaning, this character is used interchangeably with 遊 {287}. Radical 85(水).

579. 或 M: huò J: aruある K: hok 혹 C: waahk
1. Someone, somebody, some people. *
2. Sometimes.

Like 莫(368-1), this character is used like an adverb; it is often preceded by a subject that expresses the larger group: 左右或知之, “Some of the retainers/someone among the retainers knew it”; 公或伐齊, “Some of the dukes/someone among the dukes attacked Qi”; 兵或欲殺之, “Some of the soldiers/someone among the soldiers wanted to kill him.” Radical 62 (戈).

580. 隱 M: yǐn J: in, on オン, kakusu かくす, kakureru かくれる, komoru こもる K: eun 은 C: yán
1. To hide, to conceal; hidden, obscure. *
2. To be pained by, to be upset by.

Do not confuse this character with 隠(427), though the meanings of the two characters do overlap. Meaning #2 (encountered in Lesson 25) is rare. Radical 170 (阜).

581. 閒 M: jiān (1); xián (2) J: kan カン, aida あいだ, maま K: gan 간 (1); han 한 (2) C: gāan(1), hàahn(2)
1. Middle, midst. *
2. Leisurely, calm, idle; on vacation.

In meaning #1, this character is a very common substitute for 間 (221). Radical 169 (門).

231a. 然後 M: rán hòu J: shikarunochi しかるのち K: yeon hu 연후 C: yìhn hauh

Only then.

Literally, “it being thus, afterward.” Synonym: 而後(35a).
582. 黃  M: huáng  J: kō コウ, ō オウ, ki き  K: hwang 황  C: wòhng
Yellow.
Radical 201 (黃).

583. 金  M: jīn  J: kin キン, kon コン, kane かね  K: geum 금  C: gām
1. Metal
2. Precious metal (usually gold or silver). *
Since this character's meanings can be very broad, 黃金, “yellow metal,” is sometimes used to specify “gold.” Sometimes the character is used with a number to represent some quantity of gold or silver (compare 百金, which appears later in this lesson's text). Radical 167 (金).

584. 鎔  M: yì  J: itsu イツ  K: il 일  C: yaht
Yi (measurement of monetary weight).
Generally considered to be equal to 20 or 24 両(446-2). Radical 167 (金).

585. 壽  M: shòu  J: su ス, ju ジュ, kotobuki ことぶく, kotobuki ことぶき  K: su 수  C: sauh
Long life; to toast [someone], to give a present to; a present.
Since this character is a general term for “long life,” the other meanings are related to it: one toasts someone in order to wish her or him long life; one gives a present in order to congratulate someone on her or his long life. 嚴仲子 is trying to make 聶政 feel obligated to him by evoking his filial feelings; a present given to his mother would have more impact on 政 than would a present given directly to him. Radical 33 (士).

586. 怪  M: guài  J: ke ケ, kai カイ, ayashimu あやしむ, ayashii あやしい  K: goe 괴  C: gwaai
Strange, weird; to find strange.
This character is often used in the same way as 異 (342), although 怪 frequently stress something unpleasant or unusually suspicious. Radical 61 (心).
587. 謝  M: xiè  J: sha シャ, ayamaru あやまる  K: sa 사  C:jeh
1. To apologize.
2. To refuse. *
3. To say farewell to; to fade, to wither (describes plants, especially flowers).
   Polite literary vocabulary often has overlapping meanings. This character's meanings probably derived from “to apologize”; thus, "refuse" means "I'm sorry I can't accept that" and "to say farewell" means "I'm sorry I have to go."
   There is a considerable overlap of this character and 辭(316). Radical 149 (言).

588. 貧  M: pín  J: hin ヒン, bin ビン, mazushii まずしい  K: bin 빈  C: pàhn
Poor, indigent.
Radical 154 (貝).

589. 犬  M: gǒu  J: ku ク, inu いぬ  K: gu 구  C: gáu
Dog.
   Although this character is the most common one in modern Mandarin for “dog,” literary Chinese also frequently uses 犬(755). Radical 94 (犬).

590. 旦  M: dàn  J: tan タン  K: dan 단  C: daan
Dawn.
   Notice the obvious visual content of this character the sun coming up over the horizon. Radical 72(日).

591. 夕  M: xī  J: seki セキ, yū ゆう, yūbe ゆうべ  K: seok 석  C: jihk
Evening.
Radical 36 (夕).

592. 毛  M: cuì  J: zei ゼイ  K: chwi 쯔  C: cheui
1. fuzz, fur.
2. Crisp; crispy. *

In meaning #2, 毳 is a substitute for the “proper” character, 脆. Radical 82 (毛, “hair”).

291a. 甘毳 M: gān cui J: kanzei かんぜい K: gam chwi 감취 C: gām cheui
Fine, delicious food.

Literary Chinese often takes adjectives that describe qualities of a thing and uses them as poetic substitutes for the thing itself. Hence, "sweet and crispy" means "good food."

593. 供 M: gòng J: kyō キョウ, ku ク, gu グ, sonaeru そなえる K: gong 공 C: gūng
To supply.
Radical 9 (人).

594. 備 M: bèi J: bi ビ, sonawaru そなわる, sonaeru そなえる K: bi 비 C: beih
To supply completely, to be prepared; thorough, complete.
Radical 9 (人).

595. 辟 M: bì (1); pì (2-4) J: hi ひ, heki ヘキ, yokeru よける, sakeru さける, hiraku ひらく K: byeok 병 C: beih(1); pīk(2-4)
1. To avoid, to shun, to send away, to dismiss. *
2. To open up; to expand.
3. Dissolute [behavior].
4. Eccentric, stubborn, one-sided, perverse.

This character is used with a wide variety of meanings, sometimes as a simplified version of characters with added radicals. In meaning #1 (used in our lesson text), 辟 is a simplification of 避(329). In this context, 嚴仲子 sends away his servants and others on the scene so that he can talk more privately with 聶政. Radical 160 (辛).
166a. 足下 M: zú xià J: sokuka そくか K: jok ha 족하 C: jūk hah
You (polite).

This phrase is more polite in flavor than 子 (29-3). It derives its sense from the idea that on is so humble in the presence of a superior that one cannot address the person oneself, but one can only address the place "under his feet."

596. 用 M: yòng J: yō ヨウ, mochiiru もちいる K: yong 응 C: yuhng
To use; to be useful; use, purpose.
Radical 101 (用).

105a. 大人 M: dà rén J: taijin たいじん K: dae in대인 C: daaih yàhn
1. Father, mother, parents (polite).*
2. A superior or great person; a person of great morality.

597. 糲 M: cū J: so ソ K: chu 씓 C: chōu
Coarse, rough (in manners), unpolished.
Consisting of three “deer,” characters, this character, at 33 strokes, has the most strokes of any commonly used Chinese character. 粟(1209) is often substituted for it. Radical 19 (鹿, "deer").

598. 糲 M: lì J:rei レイ K: lyeo 레 C: laih
Unpolished rice.

稲糲 is used here by 割仲子 to emphasize his humility; he is suggesting that his monetary gift is so insignificant that it can only purchase coarse food.
Radical 119 (米, "rice").

599. 費 M: fèi J: hi ひ, tsuiyasu ついうやす K: bi 비 C: fai
Expense, price, cost; to waste.
Radical 154 (貝).

6oo. 交 M: jiāo J: kō, majiwaru まじわる, majiru まじる K: gyo 교 C: gāau
1. Friendship, association; to join, to form [friendship], to interchange. *
2. Mutually.
3. To meet, to clash.
Synonym (meaning #2): 相(264-1). Radical 8

601. 驗 M: huān J: kan, yorokobi よろこび, yorokobu よろこぶ K: hwan 환 C: fūn
Delight, joy (obtained from friendship or sexual relations).
This character is a variant of the more commonly appearing 歡. Radical 187 (馬).

602. 堪 M: qǐ J: kai, gai K: gi 기 C: héi
How..., how could....
This character is used for rhetorical questions when a negative answer is expected. Note that this is opposite of the so-called modal 其 introduced in Lesson 11 (see 11.6), which anticipates a positive answer when used in a question. Radical 151 (豆, "bean").

603. 降 M: xiáng (1); jiàng (2) J: kō, furu ふる, oriru おりる K: hang 항 (1); gang 강 (2) C: hòhng (1); gong (2)
1. To surrender, to make surrender, to suppress. *
2. To descend, to fall.
Meaning #2, though common, does not occur in our texts. Radical 170 (阜).

522a. 市井 M: shì jǐng J: shisei しほい K: si jeong 시정 C: síh jéng
Market, village.
This compound can also appear as 井市.

604. 竟    M: jìng    J: kyō キョウ,  owaru おわる,  owari おわり    K: gyeong 경    C: ging

1. To end, to conclude; finally. *
2. Border, frontier, demarcation (used for 境[378]).

Synonyms (meaning #1): 終 (31), 卒 (269-1). Radical 117 (立).

605. 賓    M: bīn    J: hin ヒン    K: bin 빈    C: bān

Guest.

Radical 40 (貝).

**Commentary**

16.1. 人可以報俠累者(l. 3): An example of the partitive pattern (3.2), equivalent to 人之可以報俠累者. The use of 人 here may seem redundant, but 人之...partitives are fairly common in sentences where people with certain distinctive qualities are being sought or defined.

16.2. 不敢當仲子之賜(ll. 7-8): Note the verbal usage of 當 here; the context suggests it must be interpreted as "accept" or "consider oneself worthy of."

16.3. 而行游諸侯眾矣(l. 8): The use of 眾 here is peculiar, and it may have slipped into the text through a copying error. However, perhaps it is used here adverbially to mean "many times": "And I have traveled among the feudal lords many times."

16.4. 臣所以降志辱身居市井屠者, 徒幸以養老母(l. 8): A good example of the explanation sentence discussed in 14.7. 徒 is frequently used in such sentences at the beginning of the second clause, to stress the only reason for something. 幸 is employed, as it is throughout by 聶政, to express the filial sentiment that he is lucky to have a mother who is still living.
16.5. 政身未敢以許人也(l. 11): Notice 聶政 using his own as a personal term of address (consult 12.3). 聶政 is the first person in our texts to do so.

16.6. 備賓主之禮(1. 12): "Prepared thoroughly the rites of guest and host"—that is, prepared a polite banquet for 聶政.

**Vocabulary Hints**

餘(301) 里(238-2) 仇(510) 母(280) 如(129-2)
相(264-2) 勇(348) 敢(175) 避(329) 請(144-2)
數(539-3) 盜(116) 前(306) 奉(291-1) 百(75)
驚(538) 厚(95) 壽(328-2) 進(412) 奉(531)
客(429) 餞(428) 親(464-1) 竟(159) 竞(276-3)
甚(374) 高(92) 望(182) 至(213) 器(381)
居(259-1) 徒(337-1) 在(79) 未(302) 奉(357)
讓(484-1) 肯(422) 受(147) 禮(98)

**Vocabulary List**

i. 久井交備悲哀歲allocate 用于积蓄金會降陽隱黃(25)
ii. 旦狗竟累費(5)
iii. 供俠屠(3)
iv. 姊毳濮 кру絆酸臛(10)

**Lesson 17**

**Assassin-Retainers: 聶政(2)**

久之，聶政母死。既已葬，除服，聶政曰：「嗟乎！政乃市井之人，鼓刀以屠。而嚴仲子乃諸侯之卿相也，不遠千里，枉車騎而交臣。臣之所以待之，至淺鮮矣。未有大功可以稱者，而嚴仲子奉百金為親壽。我雖不受，然者是者知之政也。夫賢者以感忿睚眦之意而親信窮僻之人，而政獨安得默然而已乎！且前日要政，政徒以老母，老母今以天年終，政將為知己者用。」乃遂西至濮陽。見嚴仲子曰：「前日所以不許仲子者，徒以親在。今不幸而母以天年終。仲子所欲報仇者為誰？請得從事焉。」嚴仲子具告曰：「臣之仇韓相俠累。
侠累又韩君之季父也，宗族盛多，居处兵卫甚设。臣欲使人刺之，眾終莫能就。今足下幸而不棄，請益其車騎壯士，而為足下輔翼者。」聶政曰：「韓之與衞相去，中間不甚遠。今殺人之相，相又國君之親，此其勢不可以多人。多人，不能無生得失。生得失則語泄，語泄，是韓舉國而與仲子為讎。豈不殆哉！」遂謝車騎人徒。

**VOCABULARY (606-639)**

606. 葬  M: zàng  J: sō サン, hōmuru ほうむる, tomurai とむらい, tomurau とむらう  K: jang  장  C: jong

To bury, to mourn; burial, mourning.

Partial synonym:喪(433). Radical 140 (艸).

607. 除  M: chú  J: ji ジ, jo ジョ, nozoku のぞく  K: je  제  C: chèuih

To remove, to get rid of.

Radical 170 (阝).

608. 服  M: fú  J: fuku フク  K: bok 복  C: fuhk

1. Clothes, attire,
2. Covering, case, quiver (for arrows).
3. To submit to, to accept.

Radical 74 (月).

607a. 除服  M: chú fú  J: jofuku ジョフク, fuku wo nozoku ふくをのぞく  K: je bok 제복  C: chèuih fuhk

To remove mourning clothes; to end the mourning period.

Ritual texts prescribed the period of time for which one mourned for various family members.

609. 遠  M: yuǎn  J: en エン, on オン, tōi とおい, tōzakaru とおざかる, tōzakeru とおざける  K: won 원  C:yúhn

Distant, far way; to avoid, to keep at a distance, to consider a great distance.
610. 枹 M: wǎng    J: ombies, mageru まげる  K: wang 王  C: wóng
To go out of one's way.
This character is often used in polite language to describe a visit someone pays to you (he has "gone out of his way" to see you). Radical 75 (木).

611. 騎 M: jì (1); qí (2)    J: ki き, noru のる  K: gi 기  C: kei (1); kèh(2)
1. Horseman, cavalry. *
2. To ride [a horse].
Note the different Mandarin pronunciations for the noun and the verb. Radical 187 (馬).

278a. 車騎 M: jū jì    J: shaki しゃき  K: cha gi 차기  C: gēui kei
Entourage, mounted escort.

612. 鮮 M: xiǎn    J: sen せん  K: seon 선  C: sín
Rare, few, seldom; meager, scanty.
Radical 195 (魚).

613. 功 M: gōng    J: kō コウ, ku ク, isao いさお, isaoshi いさおし  K: gong 공  C: gūng
Merit, achievement, accomplishment.
Radical 19 (力).

614. 感 M: gǎn    J: kan カン, kanji かんじ, kanjiru かんじる  K: gam 감  C: gám
Emotion, feeling; to feel, to be moved by.
 Radical 61 (心).

615. 怨 M: fèn J: fun フン, ikaru いかる K: bun 분 C: fáhn
Anger, fury; to be angry.
Synonym: 怒 (49). Radical 61 (心).

616. 眼 M: yá J: gai ガイ K: ae 애 C: ngàaih
The corner of the eye; to stare.
Radical 109 (目).

617. 眼 M: zì K: sai サイ K: ja 자 C: jaaih
To stare in fury.
This character and 眼 (616) are relatively rare, and they occur mostly together. See the commentary for interpreting this phrase. Radical 109 (目).

618. 穷 M: qióng J: kyū キュウ, kiwameru きわめる, kiwamaru きわまる K: gung 궁 C: kùhng
1. End, exhaustion; to exhaust; impoverished. *
2. To fathom, to understandfully.
This character means "the very end [of something]" or "coming to the end [of something]"—for example, using up all of one's money, following a river back to its original source, and so forth. In this sense, it is used very much like 盡 (235). However, unlike that other character, 穷 can also mean "impoverished," that is, so poor that one has no alternatives left (compare "at the end of one's rope" in English). In this meaning, it is synonymous with 貧 (588) but it is much stronger and more desperate in tone. In the second meaning, the sense is to "exhaust" some area of knowledge. Radical 116 (穴).

619. 僖 M: pì J: heki ヘキ, higami ひがみ, higamu ひがむ K: byeok 벡 C: pīk
Out of the way, secluded; one-sided, biased.

This character can be substituted by 辟 (595). Radical 9 (人).

620. 安 M: ān   J: an アン, izukunzo いずくんぞ K: an 안 C: ön
1. How, where, [question word]*
2. Peace; peaceful
Meaning #1 is used often, but not exclusively, in rhetorical questions.
Synonym (meaning #2) 和 (355) Radical 40 (～).

621. 黙 M: mò    J: moku モク, modasu もだす, damaru だまる K: muk 薬 C: mahk
Silent, mute.
Radical 203 (黒, “black”).

35b. 而已 M: ér yǐ J: (no set rendering) K: 이이 C: yih jih
And that is all, and that s the end of it.
Idiomatic sentence-closing phrase. In fused form, it becomes 耳(21-2); see 14.4.

622. 要 M: yāo (1); yào (2) J: yō ヨウ K: yo 요 C: yīu (1); yiu (2)
1. To invite, to ask for.*
2. Essential; necessity, essential point.
In meaning #1, this character is a generally accepted substitute for the more “proper” character, 邀. Radical 146 (西, “west”).

6b. 天年 M: tiān nián   J: tennen てんえん K: cheon nyeon 천년 C: tīn nīhn
“Heaven-appointed years” (i.e., natural lifespan).

623. 西 M: xī    J: sai サイ, sei セイ K: seo 서 C: sāi
West.

Notice the frequent usage of directions as verbs (i.e., “to go east”) or as adverbs (i.e. "eastward"). Radical 146 (西).

624. 誰 M: shéi, shuí  J: sui スイ, dare だれ, tare たれ  K: su 수  C: sèuih
Who. [question word]
為誰, “is who,” is the most common way to ask about someone's identity. Radical 149 (言).

625. 從 M: cóng (1-3); zòng (4); zōng (5)  J: shō ショウ, ju ジュ, jū ジュウ, shitagaeru したがえる, shitagau したがう  K: jong 종  C: chühng (1-4); jūng(5)
1. To follow, to accompany, to be accompanied by.
2. To carry out, to undertake. *
3. From, by way of. [coverb, used the same way as 自(15-2)]
4. Attendant, entourage.
5. Tracks, traces, footprints (used for 蹤)
従事 would then mean “to undertake an affair.” Radical 60 (彳).

418b. 季父 M: jì fù  J: kifu  K: gye bu 계부  C: gwai fuh
Younger uncle.
Compare 仲父 (113a Lesson 4).

626. 宗 M: zōng  J: sō ソウ, shū シュウ  K: jong 종  C: jüng
Ancestor, clan (descended from a common ancestor); ancestral; kindred; school, sect. Notice that the character consists of the religious sacrifice radical (示) under a roof. Radical 40 (宀).

627. 族 M: zú  J: zoku ゾク  K: jok 족  C: juhk
Clan, tribe, family.
There is some debate among anthropologists regarding the full scope and significance of terms such as 宗, 族, and also 氏 (486). Radical 70 (方).

628. 盛  M: shèng  J: shōショウ, seiセイ, jōジョウ, sakaruさかる, sakannaさかんな  K: seong성  C: sihng
To prosper, to flourish; flourishing, abundant.
Radical 108 (皿).

629. 多  M: duō  J: taタ, ōiおおい  K: da다  C: dō
Many, much; to possess many or much.
Though this character is normally used as an adjective or adverb, it is not uncommon for writers to use it as a verbal abbreviation of 有多(compare the end of this lesson's text). For example:王多馬, "the king possesses many horses." Radical 36 (夕).

630. 虜  M: chǔ (1); chù (2)  J: shoショ, tokoroところ  K: cheo처  C: chyú (1); chyu (2)
1. To dwell [in a place]’ to manage, to deal with.
2. Place, location. *
Though the phrase in the lesson text is a little obscure, 居處 probably is the equivalent of 所居之處, "the place where he dwells." Partial synonym (meaning #1): 居 (259); partial synonym (meaning 2): 所 (78). Radical 141 (虍, "tiger").

631. 設  M: shè  J: setsuセツ, mōkeruもうける  K: seol설  C: chit
Prepare, provide, establish; to be complete, to be completely prepared.
Radical 149 (言).

632. 益  M: yì  J: ekiエキ, yakuヤク, masuます  K: ik익  C: yīk
To increase; increasingly; benefit, advantage.
Radical 108 (皿).
633. 壯 M: zhuāng J: sō ソウ K: jang 장 C: jong
Strong, robust; prime [of one's life].
Radical 33 (士).

633a. 壯士 M: zhuàng shì J: sōshi そうし K: jang sa 장사 C: jong shi
Stalwart man, strong fellow.
Notice that 士 (96) can sometimes be used as a suffix simply to mean "man" or "fellow," without the social class indications.

634. 輔 M: fǔ J: ho, tasukeru たすける K: bo 보 C: fuh
To assist, to help.
This meaning derives from the character's original use, to describe the protective sidebars on a carriage. Radical 159 (車).

635. 翼 M: yì J: yoku ヨク, tsubasa つばさ, tasukeru たすける K: ik 익 C: yihk
Wings; to assist, to help.
WM is a synonym compound. Radical 124 (羽).

636. 勢 M: shì J: se セ, sei セイ, ikioi いきおい K: se 세 C: sai
Strength, power, momentum, circumstances, conditions.
This character has a complex series of meanings largely determined by context, and it is difficult to summarize briefly its total range. Radical 19 (力).

73b. 其勢 M: qí shì J: sono ikioi そのいきおい K: gi se 기세 C: keih sai
[Under] these circumstances.
A stock opening phrase.
637. 語  M: yǔ (1); yù (2)  J: go ゴ, kataru かたる, katari かたり  K: eo 어  C: yúh (1); yuh(2)
1. Words, speech; to discuss, to talk about. *
2. To say to, to address.
   In meaning #2, 語 is used like 謂 (252-2). For example:臣語王曰, “the minister
   said to the king...”; or, with the object suppressed, 臣語曰, “the minister said
   to him....”

638. 泄  M: xiè  J: setsu セツ, ei エイ, moru もる  K: seol 설  C: sit
To leak.
Radical 85 (水).

639. 殆  M: dài  J: tai タイ, dai ダイ, hotondo ほとんど, ayau あやう  K: tae 태
C: tôiih
1. To be endangered. *
2. Probably’ no doubt.
Radical 78 (歹).

**COMMENTARY**
Many of the speeches in this lesson's text are obscure or use words in a
peculiar way. The following notes should clarify some of the knottier problems
of interpretation.

17.1. 臣之所以待之，至淺鮮矣 (ll. 2-3): This pattern is common with the verb 待:
   “The means by which I treated him were extremely shallow and meager.”
   Notice that the structure is meant to emphasize the manner of treatment; an
   unemphatic version would read 臣以至淺鮮待之矣.

17.2. 未有大功可以稱者(ll. 3): This phrase is quite clearly a “partitive” structure
   (3.2), with the implied structure 未有大功之可以稱者. The problem with a strict
   grammatical interpretation lies with the 可以稱, which implies an active verbal
   meaning for 稱 (see 7.3). However, the context quite clearly suggests that 稱
   should be read passively here: "I do not yet have any [deeds of] great merit
that can be praised”—in other words, the sentence, by ordinary rules, should read 大功可稱者. We more than likely simply have an example of casual grammar here; the author felt that the "utility" of the merit somehow deserved insertion of an 以，and he was twisting the sentence to mean something like “I do not yet have great merit, the means by which I may be praised"equally ungrammatical. This type of structural vagueness would be increasingly characteristic of classical syntax in the centuries to come.

17.3. 然是者徒深知政也(l. 4): 然是 is a little redundant: “to act thusly." Here, 者 is ambiguous, referring to either a person or a condition—either “one who acts thusly" or "the circumstances of acting thusly,” though the former is more likely. 徒 is used in a way that occurs occasionally but is awkward to translate; though the character means “only" (337-1), it refers more to the subject (the actor) than the action: "Only one who acts thusly understands me deeply."

174. 夫賢者以感忿睚眦之意而親信窮僻之人(ll. 4-5): The basic meaning here is fairly clear, but the character-by-character sense is more obscure. The phrase 以感忿睚眦之意 should be interpreted merely as a poetic equivalent of “in a state of exceeding fury" (lit., "by means of thoughts of being moved to anger and staring in fury"). The idea in general is that even though 嚴仲子 was preoccupied by his desire for revenge, he nonetheless took time out from his obsession to visit a lowly person like 聶政.

You might object that this interpretation makes no sense — of course he visited 聶政, because he was hoping to employ him to exact the very revenge that he desired! 聶政 must be rather dim if he thinks 嚴仲子 visited him out of a sheer altruistic desire to pay homage to a virtuous man. But, you must keep in mind that we are seeing a very subtle game of politeness and etiquette here—though 聶政 knows full well 嚴's true reasons, the appearance of altruism must be maintained. This is part of the ritual exchange between patron and client.

17.5. 政徒以老母(l. 5): 以, like 爲 in Lesson 12, line 3 (see 12.4), is a coverb with a missing verb. You must supply something like "I merely used my mother as an excuse."

17.6. 請得從事焉(l. 8): Remember that 焉 is usually interpreted as the equivalent of 於之; here, its use is somewhat abstract: “I request to be able to carry out the affair in regards to him.”
17.7. 請益其車騎壯士，而爲足下輔翼者: This is 嚴仲子's offer to give 聶政 some servants and/or troops to help him in his mission: “I request to increase your entourage and your courageous fellows, and [these] will act as your support for your sake.”

為 is probably functioning here as the verb “to be,” “to make”; sometimes it can take as an indirect object the person for whom one acts. In other words, 為 in such sentence does double duty as the verb and as the coverb “on behalf of.” This is basically analogous to English sentences such as “I will bake you a cake.” Other examples:

臣為王城。I am building a fortifying wall for Your Majesty.

我爲子道。I am finding a way for you.

It is often tempting with such sentences to read the direct object noun as exhibiting a special verbal use, and the 為 as a simple coverb (i.e., “I am 'walling' for Your Majesty! “I am ‘waying’ for you”). However, most traditional commentators have tended to read 為 as a verb, not as a coverb. Moreover, in our lesson text's sentence, such a possibility is unlikely, because the 者 suggests that 輔翼者 should be read as a noun.

Yet another possibility exists when interpreting this type of sentence—to assume a possessive relationship between the final words, that is, to read 臣 為王城 as 臣為王之城 “I am making Your Majesty's wall,” or even, metaphorically, “I am acting as Your Majesty's wall.” There is nothing preventing us from reading 為足下輔翼者 as 為足下之輔翼者, “they will act as your support.”

As is often the case, all of this ambiguity tends to result in the same basic meaning and certainly an early reader of literary Chinese did not find it necessary to think through! the syntax character by character to arrive at the sense. These issues should only concern you if different grammatical readings produce different interpretations.

17.8. 韓之與衛相去，中間不甚遠(l. 11): “As for Han's distance from Wei, it is not very far in between them.” 相去, "mutual departure/separation," is used to describe the distance between two places. The point here is that 嚴仲子 is a native of the state of 衛, and he currently living there, in the town of 濮陽. However, if he has someone assassinated in the state of 韓 (where he was previously employed), the two states are too close together for 嚴 to escape easily the consequences if the ruler of 韓 discovers the nature of the assassination.
If there are many people, then one cannot avoid giving rise to loss."

This is awkward to translate literally, though its function as a double negative is clear: "there cannot not exist the giving-rise-to ...." That is, certain developments will be inevitable. 得失 is also confusing here. By itself, it can be an 'antonym compound' meaning 'gain and loss," or "success and failure." However, the actual meaning of this phrase in this context is unclear. I have found three different views on the sentence: (1) It may be an example of an occasional habit in literary Chinese of taking an antonym compound (e.g., 福禍, 大小) and using it to mean only one of the two terms. This is, fortunately, a relatively rare habit. If this is the case here, 得失 means simply "loss," "failure." (2) It may mean "risk" or "risky people." That is, if there are too many people, then success becomes risky—one may have 得失 where previously one only had 得.(3) It may mean "[debates about] success and failure"—that is, if too many people are involved in the enterprise, they will fall to arguing over the best way to proceed (this might make sense in relation to 語泄 mentioned in the following phrase).

In summary then, we might posit one of the following three possible interpretations:

"If there are too many people, you will not avoid failure."

"If there are too many people, then a situation will arise that could go either way."

"If there are too many people, then there will be debates over the best way of doing things."

**Vocabulary Hints**

嗟(499) 鼓(208-2) 刀(509) 卿(482) 千(237)

車(278) 交(600-1) 待(239) 至(114-4) 深(88)

未(302) 稱(553-1) 金(583-2) 親(464-1, 464-3) 雖(232)

受(147) 獨(228) 日(110) 在(79) 終(31)

知己(1a, L14) 許(357) 具(107-3) 告(283) 衛(274-2)

刺(475) 就(133-2) 又(149) 聶(216) 謝(587-2)

**Vocabulary List**

i. 功壯多安宗從感服益盛窮處西要語誰遠除鮮(19)

ii. 勢族枉殆翼葬設輔騎默(10)
Lesson 18

Assassin-Retainers: 聶政 (3)

聶政乃辭，獨行，杖劍至韓。韓相俠累方坐府上，持兵戟而衛侍者甚眾。聶政直入上階，刺殺俠累。左右大亂，聶政大呼，所擊殺者數十人。因自皮面決眼，自屠出腸，遂以死。韓取聶政屍暴於市，購問。莫知誰子。於是韓購縣之，有能言殺相俠累者予千金。久之，莫知也。政姊榮聞人有刺殺韓相者，賊不得，國不知其名姓，暴其屍而縣之千金，乃於邑曰：「是軹深井里所謂聶政者也。」市行者諸眾人皆曰：「此人暴虐吾國相，王購縣其名姓千金。夫人不聞與？何敢來識之也！」榮應之曰：「聞之。然政所以蒙污辱，自棄於市販之閒者，為老母幸無恙，妾未嫁也。親既以天年下世，妾已嫁夫，嚴仲子乃察舉吾弟困污之中而交之。澤厚矣，可奈何？士固為知己者死，今乃以妾在在之故，重自刑以絕從。妾其奈何畏股身之誅，終滅賢弟之名？」大驚韓市人。乃大呼天者三，卒於邑悲哀而死政之旁。晋楚齊衛聞之，皆曰：「非獨政能也，乃其姊亦烈女也！鄉使政誠知其姊無濡忍之志，不重暴骸之難，必絕險千里以列其名，姊弟俱僇於韓市者，亦未必敢以身許嚴仲子也。嚴仲子亦可謂知人能得士矣！」
643. 直  M: zhí  J: jiki ジキ, choku チョク, massugu まっすぐ  K: jik  C: jihk
1. Straight, direct; directly. *
2. Only, merely.
   Radical 109 (目).

644. 呼  M: hū  J: ko コ, yobu よぶ  K: ho 호  C: fū
To cry out, to shout.
   Radical 30 (口).

645. 皮  M: pí  J: hi ヒ, kawa かわ, eguru えぐる  K: pi 피  C: pèih
Skin, hide; to skin, to strip.
   Radical 107 (皮).

646. 決  M: jué  J: ketsu チェツ, kimeru きめる, eguru えぐる  K: gyeol 결  C: kyut
To decide; decidedly; to cut through, to gouge out.
   Radical 85 (水).

647. 眼  M: yǎn  J: gan ガン, gen ゲン, me め, manako まなこ  K: an 안  C: ngáahn
Eye.
   Synonym: 目(22). Radical 109 (目).

648. 腸  M: cháng  J: chō チョウ, harawata はらわた  K: jang 장  C: chèuhng
Intestines, bowels.
   Radical 130 (肉).

649. 取  M: qū  J: shu シュ, toru とる  K: chwi 취  C: chéui
To take, to accept, to capture.

This character is an extremely common verb in literary Chinese. Radical 29 (又).

650. 尸 M: shī J: shi シ, shikabane しかばね K: sī C: sī
Corpse, dead body.

This word is often seen now in the more complex version 屍. Radical 44 (尸).

651. 暴 M: pù (1); bào (2) J: baku バク, sarasu さらす K: pok (1); po 포 (2) C: buhk (1); bouh (2)
1. To expose
2. Cruel, violent, savage. *

Note that both meanings of this character occur in this lesson's text. Meaning #1 is probably a simplification of 爆, which can also mean “to air,” “to dry in the sun.” Radical 72 (日).

652. 購 M: gòu J: kō コウ, aganau あがなう K: gu 구 C: kau
To buy, to purchase, to hire.
Radical 154 (貝)

652a. 購問 M: gòu wèn J: kōmon こうもん K: gu mun 구문 C: kau mahn
To offer a reward for information.

653. 縣 M: xiàn (1); xuán (2) J: ken カン, ke ケ, kakeru かける K: hyeon 현 C: yuhn (1); yúhn (2)
1. District, county.
2. To hang, to suspend. *

Meaning #2 (which occurs in this lesson's text) is actually a common substitute for the “correct” character,懸. For this character's specialized usage in this case, see the compound below. Radical 120 (糸).
To hang up a reward in order to obtain information.

The author means here that, after exposing the body in the marketplace and getting no results, the 韓 ruler hangs a bag of gold in a public place with a notice of reward. A number of early Chinese texts mention this custom.

1. Glory, prosperity; to prosper.
2. Ying (personal name of 聶政’s sister).*

Radical 75 (木).

1. Thief, bandit. *
2. To do injury to, to harm.

Radical 154 (貝).

To sigh; Alas!

These characters are employed onomatopoeically; note the different pronunciations of both.

To sob, to cry.

This character refers to noisy crying, as opposed to 泣(525), which is silent crying. Radical 30 (□).
So-called, known as ....

657. 虐 M: nüè J: gyaku ぎゃく, shietageru しえたげる, shiitageru したげる
K: hak 학 C: yeuhk
Cruel, oppressive; to be cruel to, to do violence to.
Radical 141 (慮).

190a. 夫人 M: fū rén J: fujin ふじん K: bu in 부인 C: fū yàhn
Lady, wife.
Here, this term is used as a polite form of address.

To answer.
Radical 61 (心).

659. 蒙 M: méng J: mō モウ, kōmurу こうむる K: mong 몹 C: múhng
To bear, to take, to suffer.
Radical 140 (艸).

660. 汚 M: wū J: o オ, kegasu けがす, yogosu よごす, kegare けがれ, kitanai きたない, etc. K: o 오 C: wū
1. To stain, to dirty; dirt, filth; dirty, filthy, corrupt. *
2. Pool, pond, water hole.
Radical 85 (水)

661. 販 M: fàn J: han ハン K: pan 판 C: faan (to buy, to sell); fáahn (merchat, peddler)
To buy, to sell; merchant, peddler.
Radical 154 (貝).

Illness, misfortune.
This character occurs most often in its negated form, "無恙," which is a standard way to say "in good health," "still alive." "無恙乎," "have you no illnesses?" is a standard way of saying "How are you?" Radical 61 (心).

1. Concubine.
2. [humble first person pronoun used by women]*

Radical 38 (女).

To marry (of women); to marry off [a daughter].

Radical 38 (女).

51a.下世  M: xià shì  J: kasei かせい  K: ha se  C: hah sai
To pass away, to leave the world.

To examine, to investigate, to inquire after.

Radical 40 (宀)

666.澤  M: zé  J: tako タク, *sawa* さわ  K: taek  C: jaahk
Swamp, marsh; moisture, blessing.
The meaning “blessing” derives from “moisture”—metaphorically the water that nourishes crops and growth. Radical 85 冰).

667. 奈 M: nài J: dai  K: nae 내 or na 나 C: noih
(Used only in the combination 奈何; see below.)
Radical 37 (大).

What to do about...?
The first character is also written 奈. 奈何 is thought by modern scholars to be a fusion of 如之何 (compare 如何[129b]). Even more than 如何, it is used to indicate perplexity or indecision. Literary Chinese writers soon forgot the fusion and often placed the object of perplexity either between the two characters or after them. For example: 奈我命何 or 奈何我命, “What can I do about my fate?”

668. 尚 M: shàng J: shō ショウ, nao なお K: sang C: seuhng
1. Still.*
2. To esteem, to honor.

Synonym (meaning #1): 猶(356). Radical 30 (口).

669. 重 M: zhòng (1); chóng (2)  J: chō チョウ, jū ジュウ, omoi おもい, kasanaru かさなる, etc.  K: jung 중  C: chúhng (heavy); juhng (important); chúhng (repeated)
1. Heavy, important; to consider important. *
2. Repeated, repeatedly.

Meaning #2, though common, does not occur in our texts. Radical 166 (里).

670. 歿 M: mò J: motsu モツ, botsu ボツ, bossuru ぱっする  K: mol 물  C: muht
To perish, to die.
This character is used interchangeably with 没, “to sink,” “to perish,” but only when death is involved. Radical 78 (歹).

671. 悲  M: bē    J: hi ひ, kanashimu かなしむ, kanashii かなしい  K: bi 비  C: bēi
Sad; sadness; to lament.
Radical 61 (心).

672. 旁  M: páng    J: bō ボウ, katawara かたわら  K: bang방  C: pòhng
Side; nearby.
Radical 70 (方).

673. 烈  M: liè    J: retsu レツ, hageshii はげしい  K: lyeol렬  C: liht
Vehement, intense, passionate; heroic, martyred.
Radical 86 (火).

674. 郷  M: xiàng (1); xiāng (2)    J: kō コウ, kyō キョウ, gō ゴウ, mukau むかう, mukeru むける  K: hyang향  C: heung (1); hēung(2)
1. Formerly, previously, in the recent past; to face, to be opposite to.*
2. Village, town.

The more “proper” usage for this character is meaning #2. However, there is a fairly complicated character—郷—which, because of its complexity, tended to be split into its two components for simplification purposes. Thus, you will find 郷, 郷 (the top part of the character) and 向 (1139) all used to mean “formerly,” “previously,” and so forth. Radical 163 (邑).

675. 誠  M: chéng    J: sei セイ, makoto まこと, makotoni まことのに  K: seong성  C: sìhng
Truly, really; honest, sincere.
Partial synonym: 實(339). Radical 149 (言).
676. 濡 M: rú J: ju ジュ, nureru ぬれる, nurasu ぬらす K: yu 유 C: yùh
To moisten (here, used with special meaning in compound; see 676a below).
Radical 85 (水).

677. 忍 M: rěn J: nin ニン, shinobu しのぶ K: in 인 C: yán
To bear, to endure.
Radical 61 (心).

676a. 濡忍 M: róu rěn J: junin じゅにん K: yu in 유인 C: yàuh yán
Compliant, gentle, willing to tolerate.
This usage of 濡 is found only in this compound. Note the different pronunciation of the first character in Mandarin.

678. 骸 M: hái J: gai ガイ, mukuro むくろ K: hae 해 C: hàaih
Skeleton, body, corpse.
Radical 188 (骨).

679. 險 M: xiǎn J: ken ケン K: heom 험 C: hím
Dangerous, obstructed; danger, obstruction.
Radical 170 (阜).

680. 列 M: lie J: retsu レツ, tsuranaru つらなる, tsuraneru つらねる K: lyeol 렘 C: liht
Row, rank; to line up, to rank.
列名 thus means “to place [someone's] name in the ranks”—that is, “to make someone's name known.” Radical 18 (刀).

681. 僖 M: lù J: riku リク K: lyuk 誉 C: luhk
To kill, to massacre; to disgrace, to shame.
The verb is read passively in this lesson's text. Radical 9 (人).

**COMMENTARY**

18.1. 獨行杖劍至韓(l. 1): Burton Watson, in his translation of this biography, has an interesting comment on this passage. He translates 杖劍 as "disguising his sword as a walking stick" then notes: "This phrase is customarily taken simply to mean ‘using his sword as a walking stick,’ but this makes little sense here, in addition to being a rather foolish and disrespectful way to handle a sword. Examination of other passages where the phrase occurs shows that in all cases the person is traveling incognito and I therefore suggest the above translation. Nieh Cheng [Nie Zheng] could hardly have approached the prime minister if his sword had been visible" (Watson, Records of the Historian: Chapters from the Shih Chi of Ssu-ma Ch’ien, p. 53). This should demonstrate to you the degree to which practically every Chinese text is open to issues of interpretation.

18.2. 莫知誰子(l. 4): "No one knew who it was." Here, 子 most likely is merely a vague suffix to 誰, included for the sake of the rhythm. It could also mean, literally, “whose son”—that is, from what family he came.

18.3. 政姊榮聞人有刺殺韓相者, 賊不得(l. 5): We might be puzzled by the phrase 賊不得, since 聶政 is already dead. It seems reasonable to take it as 賊之名姓不得— in other words, because 聶政 killed himself, they did not succeed in capturing him alive and ascertaining his identity. One might also argue that 賊 indicates the person behind the scheme, that is, the person who hired 聶政 (in this case, 嚴仲子).

18.4. 其是吾弟與(l. 6): "Could this be my little brother?" Note: (1) the “modal” use of 其 in a question, anticipating a positive answer (see 11.6), and (2) the use of 其 as a final question particle, substituting for the character 歪 (see 191-5).

18.5. 嚴仲子知吾弟(l. 6): Intuiting that the corpse is her brother, 聶榮 realizes that 嚴仲子 must have persuaded her brother to commit the assassination, knowing that he was capable not only of carrying it out but of concealing his identity afterward. Her comment here underlines the central obsessions of the story: How can one person recognize the essential qualities of another,
and how can one's own deeds become known to others so that one will be famous after death?

18.6. 市行者眾人(l. 8): This phrase seems largely redundant: “Those walking in the marketplace—all of the crowd.” 諸 here as a plural marker seems particularly redundant.

18.7. 然政所以蒙污辱, 自棄於市販之閒者, 爲老母幸無恙, 妾未嫁也 (ll. 9-10): Note that this is a long 所以 sentence, giving the “reason” behind 聶政’s behavior (see 14.3). Note also that the explanation clauses are introduced by 為 rather than 以. This change does not affect the meaning.

18.8. 嚴仲子乃察舉吾弟困污之中而交之 (l. 11): “Yan Zhongzi only then inquired after him and lifted my little brother from [implied 於 here] the midst of difficulty and filth and associated with him.”

18.9. 重自刑以絕從 (l. 12): “He heavily punished himself [i.e., disfigured himself] in order that he would sever all traces.” The point here is that 聶政 disfigured himself before committing suicide so that he would be unrecognizable—not merely to prevent his crime from being traced to 嚴仲子 but also to protect his family, who would be subject to punishment by association.

18.10. 妾其奈何畏殞身之誅，終滅賢弟之名(lI. 12-13): That is, in spite of her brother's efforts to remain anonymous, 聶榮 feels she cannot allow her brother's heroism and nobility to remain unrecognized. The 其 here seems unnecessary; it may serve as a mild emphasis. However, it is also quite possible that it is being used for 豈(602), which introduces a rhetorical question, anticipating a negative response (such a confusion is unfortunately commonunfortunate because 豈 and 其 normally have opposite meanings as rhetorical question indicators). In either way, 其 is redundant, because here 奈何 already conveys the feeling of a rhetorical question: "What could I do about fearing a punishment that would destroy myself, and so in the end destroy the fame of my worthy brother?"—in other words, "How could I in good conscience say nothing because I feared my own death, and thus prevent my brother from achieving the fame that he deserved?"
18.11. 聂政诚知其姊無濡忍之？志，不重暴骸之難，必絕險千里以列其名，姊弟俱僇方令韓市者…(ll. 15-16): This is the “if” clause of a very long, complex sentence: 鄉使 here means “Earlier [lit., “in the past], supposing that....” The basic logic is as follows: If 聂政 had realized (1) that his own sister would willingly die to make sure that his own reputation would live on (what she does not possess is either a will compliant with her brother's desires or one that could bear to see her brother's fame unrecognized), and (2) that she would not consider important 重 her own possible death and disgrace, and (3) that she would inevitably 必 risk the dangers 絕險 of a long journey in order to "rank his name" 列名 (i.e., make sure that his deed was recognized), with the result that (4) both ended up perishing.... Note that 者 here marks the final end of the “if” clause.

18.12. 嚴仲子亦可謂知人能得士矣(ll 16-17): Consequently, 嚴仲子 might be admired not merely for recognizing the courage and nobility of 聂政 but also for anticipating that he would not know his sister well enough to anticipate her actions. Some translators assume that these last sentences are the judgment of the historian himself, and not the words of the people of 晉楚齊衛.

**Vocabulary Hints**

辭(316-2) 獨(228) 劍(560) 上(363) 持(468)
侍(467) 忌人(541a, L15) 階(462) 亂(477) 擊(555)
數(539-2) 面(381) 市(522) 莫(368) 誰(624)
千(237) 姊(567) 弟(414) 名(180) 姓(504)
與(191-5) 立(420-3) 起(132) 果(288) 極(536)
哀(573) 諸(253-1) 識(523) 閒(581-1) 天年(6b, L17)
舉(115-1), 交(600-1), 厚(95) 知己(1a, L14) 刑(505-1)
絕(225) 從(625-5) 畏(83) 卒(269-3) 使(140-3)
俱(193) 謂(252-1)

**Vocabulary List**

i.列取呼哭察尙忍悲應暴榮澤直縣誠賊鄉重(18)
ii 奈妾府旁杖污決烈皮眼腸蒙憚(13)
iii 嫁戟處(3)
iv 僕尸ostringstream(8)