

臨河修禊
Lin He Xiuxi
Riverside Purification Ceremony

羽音 Yu mode : 5 6 1 2 3 5 6

琴學心聲諧譜 Qinxue Xinsheng Xiepu (1664)

1. freely

The musical score consists of eight staves of music, each with lyrics in Chinese and English. The lyrics describe the historical context of the event at Lanting, the natural beauty of the scene, and the social gathering. The music is in Yu mode (5 6 1 2 3 5 6) and includes various musical techniques like slurs, grace notes, and dynamic markings. Traditional Chinese musical notation is provided below each staff.

Staff 1: 永和九年，歲在癸丑，暮春之初，永和九年，歲在癸丑，暮春之初，
Yong He jiu nian, sui zai gui chou, mu chun zhi chu,
The Eternal Peace ninth year (353 CE), (i.e.) the 60 year cycle's 50th year, "Spring End"'s beginning,

Staff 2: 會於會稽山陰之蘭亭，修禊事也。
hui yu Kuai Ji Shan yin zhi Lan Ting, xiu xi shi ye.
We met by Kuai Ji mountain's south side at Lanting, for a Xiuxi event it was.

Staff 3: 群賢畢至，少長咸集，此地有崇山峻嶺。
Qun xian bi zhi, shao zhang xian ji, ci di you chong shan jun ling.
All the worthies finally arrived, young and old all gathered, in this place lofty mountains and steep peaks.

Staff 4: 茂林修竹，又有清流激湍，
Mao lin xiu zhu, you qing liu ji tuan,
(with) luxuriant woods having slim bamboo, and also having clear flowing strong currents.

Staff 5: 映帶左右，引以爲流觴曲水，列坐其此。
ying dai zuo you, yin yi wei liu shang qu lie zuo qi ci.
Shiny ribbons (of water twisting) left and right, drawing along floating wine cups in a winding stream, while in order we were seated along here.

Staff 6: 雖無絲竹，管絃之聲，
Sui wu si zhu, guan xian zhi sheng.
Although there was no silk and bamboo (music) or wind and strings, grandeur.

Staff 7: 一觞一咏，亦足以暢敘幽情。
yi shang yi yong, yi zu yi chang su you qing.
One winecup (meant) one poem, and this was sufficient for cheerful talk and profound feelings.

2.

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時 Shi 日 ri 也 ye, 天 tian 郎 lang 氣 qi 清 qing,
This This day, actually, the sky was bright, the air clear,

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

50

惠 hui 風 feng 和 he 暢 chang, 仰 yang 觀 guan 宇 yu 宙 zhou 之 zhi 大 da.
Pleasant breezes harmonized our joy, looking up we saw the world's vastness.

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

54

俯 fu 察 cha 品 pin 類 lei 之 zhi 盛 sheng, 所 suo 以 yi 遊 you 目 mu 騞 cheng 懷 huai.
Looking down we examined all types of abundance, allowing our wandering eyes to open our hearts.

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

58

足 zu 以 yi 極 ji 視 shi 聽 ting 之 zhi 娛 yu, 信 xin 可 ke 樂 le 也 ye.
And this was enough to cause great viewing and listening pleasure; trusting this we could really enjoy it.

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

3.

65

夫 fu 人 ren 之 zhi 相 xiang 與 yu, 俯 fu 仰 yang 一 yi 世 shi. 或 huo 取 qu.
In all people's relationships, if you look through an entire generation, Some choose

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

73

諸 zhu 懷 huai 抱 bao, 悟 wu 言 yan 一 yi 室 shi 之 zhi 內 nei, 或 ho 因 yin 寄 ji 所 suo 託 tuo 放 fang 浪 lang 形 xing 骸 hai 之 zhi 外 wai.
Various emotional connections, getting meaning within just private conversation Some give over to inclinations, going way beyond wildness and objective existence.

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

81

雖 sui 取 qu 舍 she 萬 wan 殊 shu, 靜 jing 躁 zao 不 bu 同 tong.
But although (our) interests house myriad differences, (our degrees of) calmness or impatience are not the same.

夕 外 多 句 卡 **天 外 多 句 幸** **氣 外 多 句 荷**

3. (cont.)

86

當其欣於所遇，
Dang qi xin yu suo yu,

當 **其** **欣** **於** **所** **遇**, **大** **四** **五** **六** **七** **八** **九** **十** **十一** **十二**

暫得於己，快然自足，不知老之將至。
zan de yu ji, yang ran zi zu, bu zhi lao zhi jiang zhi.

at that moment we gain within ourselves
arrogance about our own self-sufficiency,
And we have no awareness of old age
about to arrive.

90

及其所之既倦，情隨事遷，感慨係之矣。
ji qi suo zhi ji quan, qing sui shi qian, gan kai xi zhi yi.

As for what we have been so earnest about,
our emotions in accord with our affairs change,
and then feelings of regret tie us down.

98

向之所欣，俛仰之間，
Xiang suo xin, fu yang zhi jian,

As for what was appreciated in the past,
within the blink of an eye,

109

以爲陳跡，猶不能不以之興懷。
yi wei chen ji, you bu neng bu yi zhi xing huai.

(although) already it is just a (past) vestige,
even now it cannot but arouse feelings of regret.

113

況脩短隨化，終期於盡，
Kuang xiu duan sui hua, zhong qi yu jin,

Moreover, the rising and cutting off (of life)
always changes, but finally it always ends
(in death).

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古云：死生亦大矣，豈不痛哉。
gu ren yun: si sheng yi da yi, qui bu tong zai.

The ancients say:
"Death and life are both momentous". How is that not agony!

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當 **其** **欣** **於** **所** **遇**, **大** **四** **五** **六** **七** **八** **九** **十** **十一** **十二**

當 **其** **欣** **於** **所** **遇**, **大** **四** **五** **六** **七** **八** **九** **十** **十一** **十二**

5.

130 *somewhat faster*

每攔昔人興感之由，若合一契，
 Mei lan xi ren xing gan zhi you, ruo he yi qi,
 If one considers past people's deep sad feelings's sources, it accords with all their writings.

楚辭卷之二 李正定管五
兮晉楚辭卷之二 管五

137

未嘗不臨文嗟悼，不能喻之於懷。
 wei chang bu lin wen jie dao, bu neng yu zhi yu huai.
 It is not that I do not share their writings' laments: I cannot explain them in terms of (my own) feelings.

兮晉楚辭卷之二 管五

144

固知一死生爲虛誕，齊彭殤爲妄作。
 Gu zhi yi si sheng wei xu dan, qi peng shang wei wang zuo.
 I certainly know that (the idea of) the oneness of life and death is empty and absurd; similarly, premature death seems like going against nature.

兮晉楚辭卷之二 管五

152 *slower*

後之視今，亦由今之視昔，悲夫。
 Hou zhi shi jin, yi you jin zhi shi xi, bei fu.
 When later (generations) look back on today, it will still be as today's looking at its own past: How tragic!

兮晉楚辭卷之二 管五

158

故列敘時人，錄其所述。
 Gu lie xu shi ren, lu suo shu.
 Therefore I am setting down this account by contemporaries, recording what (poems?) we have written.

兮晉楚辭卷之二 管五

166

雖世殊事異，所以興懷，其致一也，
 sui shi shu shi yi, suo yi xing huai, qi zhi yi ye,
 Although generations change and matters differ, the things that move us (with emotion): they remain the same.

兮晉楚辭卷之二 管五

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後之覽者，亦將有感於斯文。
 hou zhi lan zhe, yi jiang you gan yu si wen.
 (As for) people who later seize upon (them): (may they) also in future also be moved by these writings.

兮晉楚辭卷之二 管五

(1) **兮晉楚辭卷之二** 管五 曲終 piece ends