

A COURSE OF LESSONS
IN
SPOKEN MANDARIN

BASED ON THE COUIN METHOD.



BY

80691431

J. ENDICOTT

CHENTU:

CHENTU:

CANADIAN METHODIST MISSION PRESS.

1908.

PREFACE.

It is now over twelve years since the writer had his attention called in a casual way, to an English translation of a work by François Gouin entitled, "The art of teaching and studying languages." After a careful reading of this work, he became convinced that Gouin's method, whether it had the value the author set upon it or not—was based upon some important and greatly neglected pedagogical principles. He was also persuaded that the method so warmly advocated by Gouin, could be applied to the study of spoken Chinese with great advantage. He forthwith essayed the task of preparing some lessons, and was confirmed in his convictions. With the true missionary's enthusiasm, he began to seek "converts," and very soon a number of more experienced students of the language, most of whom were resident in Chentu and Kiating, took up the work of preparing lessons according to this method.

A very considerable number of lessons were prepared about that time, written in Chinese only, and copied by hand into clumsy Chinese copy-books. The constant re-copying of these lessons, entailed a great amount of labour on the part of Chinese scribes, and resulted, moreover, in the inevitable "corruption of the text" in many instances. Notwithstanding these disadvantages, the 課本 have had a very considerable circulation, and have been of marked service to many students of the language in West China.

In order to increase their usefulness, the writer, a few months ago, was instructed by his Mission to collect, revise, translate into English and publish such of these lessons as seemed most suitable for permanent use by students of the language, and to supplement the existing lessons by new ones, if in the writer's judgment this seemed advisable.

In view of the large number of the lessons already prepared, the expectation of the writer was that his work would be confined almost entirely to the collecting, revising and translating into English of the existing lessons; but as he proceeded in his work, the conviction deepened that the book would be greatly enhanced in value to the student, if a new class of lessons were prepared, but prepared on the same method. The result is, that of the one hundred lessons contained in the book, over seventy of them, beginning with the ones on Litigation to the end of the book, are entirely new.

Another feature introduced is that of giving a proverb, common saying or quotation in connection with each lesson.

The arrangement of the lessons is believed to be most convenient. Each lesson is complete on one page, and the page with the English translation faces the Chinese in each instance.

The author hopes that the book as now issued will be found to meet the expectations of the members of his own mission when they appointed him this task; and that it will also be considered worthy the careful attention of all students of Mandarin throughout West China.

The thanks of the author are due to Mr J. Vale of the China Inland Mission for warm encouragement, helpful suggestions and lucid criticism. The larger portion of the lessons were carefully examined by him before they went to press.

His thanks are also due to his Chinese assistant, Mr Ch'eng Chong Ho (陳中和). He entered upon the preparation of the lessons with the greatest enthusiasm, followed all suggestions given with utmost care, and has manifested in his work good literary taste and judgment.

Chentu, August 7th 1908.

A WORD TO THE STUDENT.

As to the Method : --

To explain the principles underlying the method that has governed the preparation of this book, would involve writing another book. The student who wishes to understand the philosophy of the method, is recommended to secure for himself F.Gouin's work mentioned in the preface.

The Way to Use the Lessons :

Read over the English translation, and thus get clearly in mind the first lesson as a whole. Then read the first few sentences again and fix them in the memory. Now give the book to your Chinese teacher and let him read slowly and clearly the first Chinese sentence. If you catch it, repeat it after him ; if not, get him to say it over and over until you hear it quite distinctly. Then repeat it over and over until you say it distinctly. Do not at this stage read the Chinese characters, but listen to the Chinese speech. It is quite sufficient at this juncture for you to hear distinctly and be able to imitate what you hear, without adding to your burden by attempting to recognize the Chinese characters which represent on paper what you hear. These lessons are prepared to help you to speak.

It is of the utmost importance that you learn each sentence as a whole, and speak it as a whole. Do not be surprised if you have difficulty in producing some of the sounds, or in catching and remembering the tones at first. The great matter at the first is to be able to hear distinctly. After you can repeat the first sentence freely, pass on to the next, and always without looking at the book. At first it will be difficult to learn more than a few sentences at a lesson, but after a few months it will be possible to take a whole lesson at a time.

After the whole lesson has been learned in this way thoroughly, you may then read it over with the teacher. Having mastered the tones and pronunciation in advance, you will find it much easier to learn to recognize the character. The reading will also refresh your memory. On no account reverse the order. By following this method, the student will acquire and develop the habit of listening to what he hears. He will learn to trust his ear more and more, and will find that the ear is an organ to be trusted in the acquisition of a language. He will, moreover, acquire the habit not merely of learning isolated words, but of seizing and retaining phrases and sentences. This is a matter of the very highest importance to one who wishes to attain to accuracy and facility in the use of the language.

On Acquiring Proverbs :

Contract early the habit of learning Chinese proverbs and ready-made expressions. Any Chinese teacher has his quiver full of them. Encourage him to share up with you. It is difficult to over-estimate the importance of this habit. Do not attempt to give the "gist" of a Chinese ready-made expression. It is useless, and it is useless torture. One can no more give the gist of a Chinese proverb, than he can give the gist of a passage of Shakespeare, or of the twenty third Psalm.

The Historical and Biographical Sketches :

This book is intended to supplement the existing text-books on the study of the language, and hence does not attempt to explain grammatical principles, illustrate idioms, give definitions or elucidate difficult constructions. It aims at telling in a natural way, step by step and in appropriate language what is going on in a given instance.

In the lessons under the head of "Street Preaching", the preacher is illustrating the importance of the "Eight Words" (八字) Filial Piety, Fraternal Duty, Loyalty-Faithfulness, Propriety, Righteousness, Official Honesty and the Sense of Shame. He follows with lessons on the vices of Fornication, Gambling, Excessive expenditures on Food, Extravagance in Dress and Opium Smoking. In these lessons, and in those on "Famous Women" we have presented to us the moral ideals that have held sway in China for several thousand years. Against these there is still no appeal. They express the national conscience on ethical questions. Moreover, the heroes of the Chinese people occupy their lofty position with the full consent of the whole people, and they will not easily be dethroned. The student in studying these lessons will be gaining both a knowledge of the language, and also an introduction to a most important realm of Chinese thought, ideals, history and biography. In this connection we may be allowed to quote the words of a distinguished modern writer. "If then, we conceive the languages, the literatures, the institutions, the laws, the societies and the beliefs of peoples as so much undesigned and spontaneous racial autobiography, it is evident that if these can be accurately interpreted they will enable us to live within the racial mind, and look at the world through its eyes."

This whole field of investigation has hitherto been the exclusive domain of the expert in the Chinese language, who has managed to maintain a precarious existence in the rank growths of the Chinese historical and mythological forests. If the general student of Chinese is to become familiar even with the outline of Chinese history the author believes that it will only be done by the student being introduced early to the great characters and the great epochs of that history; and the only reasonable way to secure a sustained interest, is to present the subject matter of study in a form which will enable the student to use the spoken language of the people when studying it.

The lessons on the "Three Kingdoms" give in outline the development of events in that romantic period of Chinese history, and bring before us the chief actors of those stirring and never-to-be-forgotten days when Chentu was the head of a kingdom, and aspired to be the Capital of a great Empire. They are written from the standpoint of a man of Sz Chuan, and with that amount of bias which seems to be inseparable from true and fervent patriotism. Yet it is true that, with the consent of all within the Empire, Liu Pei is considered a true Emperor of the Later Han dynasty.

The Character of the language used:

The style of the language used in the earlier lessons of the book is what a Chinese will term "T'u Hua" (土話), i. e. it is quite colloquial, but it is appropriate to the subject matter of the lessons. The later lessons are written in good Mandarin as befits the more elevated character of the subjects discussed.

CONTENTS.

A Word to the Student	iii
---------------------------------	-----

LESSONS.

Opening the Door	2
Getting up in the Morning	4
Filling the Lamp	6
Lighting the Fire	12
Breakfast	20
Travelling by Chair	40
Changing Money	52
Litigation	58
Street Preaching	74
Story Telling - The Three Kingdoms	110
Famous Women	160
Ancient Events in Sz Chuan	188

LESSONS IN SPOKEN MANDARIN.

成 集 類 分 珠 聯 英 華

OPENING THE DOOR.

I.—The Teacher Opens the Door.

1. The teacher is sitting in his study.
2. He hears someone knocking at the door.
3. Stands up.
4. Goes towards the door.
5. Draws near the back of the door.
6. Reaches the back of the door.
7. Stands at the back of the door.
8. Stretches out his hand.
9. Takes hold of the knob.
10. Gives the knob a turn.
11. Pulls the door open.
12. The door turns towards the inside (of the room).
13. The door turns on its hinges.
14. The teacher lets go the handle.

May we have good luck when we open our doors !

開門

先坐生開門 第一題

- | | | | | | | | | |
|---|---|---|---|---|---|---|-----|-----|
| 倒 | 坐 | 裏 | 房 | 書 | 在 | 生 | 先 | 1. |
| | | 門 | 敲 | 人 | 有 | 倒 | 聽 | 2. |
| | | 來 | 起 | 站 | 子 | 身 | 把 | 3. |
| | | | | 去 | 門 | 向 | 走 | 4. |
| | | | 後 | 背 | 門 | 攏 | 挨 | 5. |
| | | | 後 | 背 | 門 | 攏 | 走 | 6. |
| | | | 後 | 背 | 門 | 在 | 站 | 7. |
| | | | | 起 | 伸 | 手 | 把 | 8. |
| | | | 着 | 拿 | 轉 | 車 | 把 | 9. |
| | 下 | 一 | 扭 | 轉 | 車 | 把 | 10. | |
| | | | 開 | 扯 | 門 | 把 | 11. | |
| | | | 轉 | 頭 | 裏 | 向 | 門 | 12. |
| | | 轉 | 界 | 飾 | 着 | 靠 | 門 | 13. |
| | 開 | 丟 | 手 | 把 | 生 | 先 | 14. | |

開門大吉

MORNING.

Getting up in the Morning.

1. The teacher has just awaked.
2. He opens his mouth and yawns.
3. Gives his eyes a rub.
4. Turns his body over.
5. Lifts up his head.
6. Sees that it is six o'clock.
7. The teacher sits up.
8. Throws off the bed covering.
9. Takes hold of the bed curtain (or mosquito net)*.
10. Pulls the curtains apart.
11. Hangs the curtains on the curtain hooks.
12. Stretches down both his legs.
13. Places both feet on the floor.
14. Puts on his socks.
15. Stands up.
16. Stretches himself, *fit.*, "stretches a lazy waist."

To get up three mornings early is equal to a day.

*In the above lesson it must be understood that the Chinese bed curtain and the Chinese mosquito net are made to open on one side of the bed from the top to the bottom, and the pieces which lap over each other are called "doors."

晨早

來起晨早 題一第

- | | | | | | | | | |
|---|---|---|---|---|---|---|-----|-----|
| 了 | 醒 | 睡 | 纔 | 將 | 生 | 先 | 1. | |
| | 嚙 | 呵 | 打 | 口 | 開 | 吒 | 2. | |
| | 下 | 一 | 揉 | 睛 | 眼 | 把 | 3. | |
| | 來 | 過 | 翻 | 子 | 身 | 把 | 4. | |
| | | | 起 | 抬 | 頭 | 把 | 5. | |
| 了 | 點 | 六 | 到 | 走 | 鐘 | 看 | 6. | |
| 來 | 起 | 坐 | 子 | 身 | 把 | 生 | 先 | 7. |
| | | | 開 | 攏 | 蓋 | 鋪 | 把 | 8. |
| | | | 着 | 拿 | 門 | 罩 | 把 | 9. |
| | | | 開 | 分 | 門 | 罩 | 把 | 10. |
| 上 | 鉤 | 罩 | 在 | 掛 | 門 | 罩 | 把 | 11. |
| | 來 | 下 | 伸 | 足 | 雙 | 把 | 12. | |
| | 地 | 下 | 放 | 足 | 雙 | 把 | 13. | |
| | | | 起 | 穿 | 鞋 | 把 | 14. | |
| | | 起 | 立 | 子 | 身 | 把 | 15. | |
| | | | | 腰 | 懶 | 伸 | 16. | |

工一當朝三起早

FILLING THE LAMP.

I. The Coolie Pours Oil into the Oil Can.

1. On the lamp table there is an oil can.
2. On the wall there is hanging an oil funnel.
3. The coolie goes to the lamp table.
4. Takes down the funnel that hangs on the wall.
5. Takes off the cap of the oil can.
6. Takes the funnel and sticks it into the oil can.
7. Takes up the oil can.
8. Bends his body.
9. Places the oil can on the floor.

10. Beneath the table there is a tin of oil.
11. The coolie uses his left hand, and takes hold of the handle of the oil tin.
12. Takes the oil tin and lifts it over.
13. Places his right hand beneath the oil tin.
14. Takes the oil tin and tips it up.
15. Pours the oil into the funnel.
16. Fills the oil can with oil.

17. Takes the oil tin and brings it to an upright position.
18. Takes away his right hand.
19. Places the oil tin beneath the table.
20. Takes up the oil can and the funnel.
21. Stands upright.
22. Places the oil can and the funnel upon the table.

A spring rain is as valuable as oil.

油上

第一題 打雜的在油上鑽子裏

- | | | | | | | |
|---|---|---|---|---|---|-----|
| 燈 | 壁 | 打 | 取 | 把 | 把 | 1. |
| 掉 | 頭 | 雜 | 下 | 油 | 斂 | 2. |
| 子 | 上 | 的 | 壁 | 鑽 | 子 | 3. |
| 上 | 掛 | 走 | 頭 | 的 | 插 | 4. |
| 有 | 得 | 到 | 上 | 蓋 | 在 | 5. |
| 油 | 有 | 燈 | 掛 | 子 | 油 | 6. |
| 鑽 | 油 | 棹 | 的 | 揭 | 鑽 | 7. |
| 子 | 斂 | 子 | 斂 | 開 | 內 | 8. |
| 子 | 去 | 子 | 子 | 子 | 子 | 9. |
| 棹 | 子 | 雜 | 打 | 把 | 把 | 10. |
| 底 | 的 | 桶 | 手 | 右 | 油 | 11. |
| 下 | 用 | 子 | 放 | 子 | 桶 | 12. |
| 有 | 左 | 提 | 在 | 擱 | 敲 | 13. |
| 一 | 手 | 過 | 油 | 倒 | 子 | 14. |
| 桶 | 把 | 來 | 桶 | 內 | 油 | 15. |
| 子 | 油 | 子 | 油 | 滿 | 上 | 16. |
| 油 | 桶 | 正 | 端 | 提 | 開 | 17. |
| 子 | 桶 | 在 | 擱 | 敲 | 伸 | 18. |
| 子 | 油 | 子 | 子 | 子 | 立 | 19. |
| 子 | 油 | 子 | 子 | 子 | 鑽 | 20. |
| 子 | 油 | 子 | 子 | 子 | 鑽 | 21. |
| 子 | 油 | 子 | 子 | 子 | 鑽 | 22. |

春雨貴如油

FILLING THE LAMP.

2. - Taking the Oil and Filling the Lamp.

1. The coolie goes to the parlour.
2. Takes up the lamp.
3. Carries the lamp to the lamp table.
4. Places the lamp upon the lamp table.
5. Takes off the lamp shade.
6. Places the shade upon the table.
7. Takes off the glass chimney.
8. Places the chimney inside the lamp shade.
9. Unscrews the cap (or the burner).
10. Places the screw cap upon the table.
11. Takes up the oil funnel.
12. Sticks the funnel into the hole of the lamp bowl.
13. Takes up the oil can.
14. Places the spout of the oil can up on the side of the funnel.
15. Tips upwards the oil can.
16. Pours the oil into the funnel.
17. Fills the lamp with oil.
18. He places the oil can upon the table.
19. Takes out the funnel.
20. Places the spout of the funnel on the side of the lamp hole.
21. Waits until the oil has dripped off.
22. Hangs the funnel upon the wall.
23. Takes up the screw cap.
24. Places the screw cap on the hole of the lamp bowl.
25. Screws the cap on tightly.

Pull, but not running over.

油上

第二題 把油上燈裏頭

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|-----|
| | 去 | 堂 | 客 | 到 | 走 | 的 | 雞 | 打 | 1. |
| | | | | | 起 | 拿 | 燈 | 把 | 2. |
| | 去 | 子 | 掉 | 燈 | 到 | 端 | 燈 | 把 | 3. |
| | 上 | 子 | 掉 | 取 | 在 | 放 | 燈 | 把 | 4. |
| | | 上 | 子 | 在 | 筒 | 子 | 罩 | 把 | 5. |
| | | | 脫 | 筒 | 璃 | 筒 | 玻 | 把 | 6. |
| | 內 | | 罩 | 在 | 筒 | 筒 | 螺 | 把 | 7. |
| | | | | 脫 | 在 | 轉 | 螺 | 把 | 8. |
| | 上 | 子 | 掉 | 在 | 車 | 轉 | 螺 | 把 | 9. |
| | | | | 起 | 放 | 子 | 油 | 把 | 10. |
| | | | 燈 | 在 | 拿 | 子 | 油 | 把 | 11. |
| 頭 | 奧 | 眼 | | | 插 | 子 | 油 | 把 | 12. |
| | | | | | 起 | 子 | 鑽 | 把 | 13. |
| 邊 | 邊 | 子 | 敲 | 在 | 嘴 | 子 | 油 | 把 | 14. |
| | | | | | 起 | 子 | 油 | 把 | 15. |
| | | | | | 子 | 鑽 | 油 | 把 | 16. |
| | | | 去 | | 油 | 倒 | 油 | 把 | 17. |
| | | | | 油 | 滿 | 上 | 燈 | 把 | 18. |
| | 上 | 子 | 掉 | 在 | 子 | 鑽 | 油 | 他 | 19. |
| | | | 來 | 放 | 提 | 子 | 油 | 把 | 20. |
| | 上 | 眼 | 燈 | 在 | 子 | 筒 | 油 | 把 | 21. |
| | | | | | 乾 | 子 | 滴 | 等 | 22. |
| | | | 上 | 頭 | 壁 | 在 | 油 | 把 | 23. |
| | | | | | 起 | 掛 | 蠟 | 把 | 24. |
| | | | 上 | 眼 | 燈 | 拿 | 蠟 | 把 | 25. |
| | | | | | 在 | 安 | 螺 | 把 | |
| | | | | | 緊 | 車 | 螺 | 把 | |
- 溢 不 而 滿

Lesson V.

FILLING THE LAMP.

3. The Coolie Trims the Wick and Cleans the Lamp.

1. The coolie pulls open the drawer.
2. Takes out the utensils for cleaning the lamps.
3. Places the utensils upon the table.
4. Takes hold of the wick raiser.
5. Turns up the wick.
6. Takes hold of the scissors.
7. Trims evenly the wick with the scissors.
8. Puts down the scissors.
9. Takes up an old cloth.
10. Wipes off the oil and dirt that is on the lamp.
11. Puts down the old cloth.
12. Takes up a clean cloth.
13. Rubs the lamp bright.
14. Lifts over the lamp chimney.
15. Stuffs the cloth inside it.
16. Takes hold of the chopsticks.
17. Pushes the chopsticks against the cloth.
18. Cleans the inside of the chimney.
19. Pulls out the cloth and chopsticks.
20. Wipes the outside of the chimney.
21. Puts down the chimney.
22. Lifts over the lamp shade.
23. Cleans the lamp shade inside and out.
24. Puts down the lamp shade.
25. Places the utensils for cleaning the lamps into the drawer.
26. Closes the drawer.

*Making it clean and rubbing it smooth.**

*This saying is not as innocent as it looks. It is used against one who has got another to be a cat's-paw for him in doing wrong.

油上

燈擦子心剪的雜打 題三第

- | | | |
|--|---|-----|
| | 打 | 1. |
| | 把 | 2. |
| | 把 | 3. |
| | 把 | 4. |
| | 把 | 5. |
| | 把 | 6. |
| | 用 | 7. |
| | 把 | 8. |
| | 把 | 9. |
| | 把 | 10. |
| | 把 | 11. |
| | 把 | 12. |
| | 把 | 13. |
| | 把 | 14. |
| | 把 | 15. |
| | 把 | 16. |
| | 用 | 17. |
| | 把 | 18. |
| | 把 | 19. |
| | 把 | 20. |
| | 把 | 21. |
| | 把 | 22. |
| | 把 | 23. |
| | 把 | 24. |
| | 把 | 25. |
| | 把 | 26. |
-
- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|--|
| 來 | 開 | 抽 | 展 | 抽 | 把 | 的 | 雜 | 打 | |
| 出 | 上 | 拿 | 具 | 家 | 的 | 燈 | 家 | 燈 | |
| 着 | 看 | 拿 | 棹 | 在 | 燈 | 具 | 家 | 燈 | |
| 勻 | | 來 | 轉 | 骨 | 的 | 心 | 燈 | 燈 | |
| 剪 | | 來 | 上 | 車 | 心 | 刀 | 剪 | 剪 | |
| | | | 子 | 着 | 刀 | 刀 | 剪 | 剪 | |
| | | | 子 | 心 | 刀 | 刀 | 剪 | 剪 | |
| | | | 起 | 着 | 刀 | 刀 | 剪 | 剪 | |
| | | | 膩 | 心 | 刀 | 刀 | 剪 | 剪 | |
| | | | 下 | 放 | 刀 | 刀 | 剪 | 剪 | |
| | | | 起 | 拿 | 刀 | 刀 | 剪 | 剪 | |
| | | | | 油 | 刀 | 刀 | 剪 | 剪 | |
| | | | | 放 | 刀 | 刀 | 剪 | 剪 | |
| | | | | 拿 | 刀 | 刀 | 剪 | 剪 | |
| | | | | 生 | 刀 | 刀 | 剪 | 剪 | |
| | | | | 光 | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |
| | | | | | 刀 | 刀 | 剪 | 剪 | |

生光得抹淨乾得做

Lesson VI.

LIGHTING THE FIRE.

1. The Coolie Goes to the Wood Shed.

1. The key of the wood shed is hanging on the kitchen wall.
2. The coolie takes down the key.
3. Goes out of the kitchen.
4. Walks up to the door of the wood shed.
5. Sticks the key into the lock.
6. Loosens the bolt of the lock.
7. Opens the lock.
8. Unfastens the hasp of the door.
9. Pushes open the door.
10. Hangs the lock on the door hasp.
11. He goes into the wood shed.
12. Takes down a bundle of wood in his arms.
13. Carries the wood outside.
14. Pulls the door shut.
15. Takes up the lock.
16. Places on the door hasp.
17. Locks the door.
18. Pulls out the key.
19. Fastens the key to his girdle.
20. The coolie carries the wood to the chopping block.
21. Throws the wood down by the side of the chopping block.
22. Brings over the kitchen stool.
23. Sits on the kitchen stool.

When friends unite to have a common fire for cooking, the expenses of each for fuel are light.

Note:— In the above lesson a Chinese lock is in mind.

火 搭

去 房 柴 到 走 的 雜 打 題 一 第

- | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|-----|-----|
| 上 | 頭 | 壁 | 房 | 厨 | 在 | 掛 | 匙 | 鑰 | 房 | 柴 | 1. |
| | 來 | 下 | 取 | 匙 | 鑰 | 把 | 的 | 厨 | 雜 | 打 | 2. |
| | | | | | 去 | 房 | 厨 | 出 | 走 | 走 | 3. |
| | | | | | 門 | 房 | 柴 | 攏 | 走 | 走 | 4. |
| | | | | 內 | 鎖 | 在 | 插 | 匙 | 鑰 | 把 | 5. |
| | | | | | 了 | 鬆 | 頂 | 鬚 | 鎖 | 把 | 6. |
| | | | | | | 脫 | 開 | 打 | 鎖 | 把 | 7. |
| | | | | | | | 扯 | 子 | 釦 | 把 | 8. |
| | | | | | | | 開 | 撇 | 門 | 把 | 9. |
| | | | | 上 | 子 | 釦 | 在 | 掛 | 鎖 | 把 | 10. |
| | | | | | | 去 | 房 | 柴 | 進 | 走 | 11. |
| | | | | 來 | 下 | 抱 | 柴 | 捆 | 一 | 把 | 12. |
| | | | | | 外 | 門 | 出 | 抱 | 柴 | 把 | 13. |
| | | | | | | | 倒 | 扯 | 門 | 把 | 14. |
| | | | | | | | 起 | 拿 | 鎖 | 把 | 15. |
| | | | | | | | 起 | 扣 | 子 | 釦 | 16. |
| | | | | | | | 倒 | 鎖 | 鎖 | 把 | 17. |
| | | | | | | 來 | 出 | 抽 | 匙 | 鑰 | 18. |
| | | | | 上 | 帶 | 腰 | 在 | 拴 | 匙 | 鑰 | 19. |
| 去 | 顧 | 柴 | 到 | 抱 | 側 | 柴 | 把 | 的 | 雜 | 打 | 20. |
| | | | 邊 | 側 | 礙 | 在 | 丟 | 柴 | 燒 | 把 | 21. |
| | | | 來 | 過 | 拿 | 橙 | 火 | 燒 | 在 | 坐 | 22. |
| | | | | 上 | 橙 | 火 | 燒 | 在 | 坐 | 23. | |

輕 微 火 柴 朋

Lesson VII.

LIGHTING THE FIRE.

2. The Coolie Splits the Wood.

1. By the side of the chopping block is a hatchet.
2. The coolie takes up the hatchet.
3. Cuts the binding hoop.
4. The wood is scattered on the ground.

5. He takes up a stick of wood.
6. Stands the wood on the block.
7. Raises the hatchet.
8. Brings down the hatchet, *hit*, takes the hatchet and cuts down.
9. The hatchet comes down on the wood.
10. The hatchet enters the wood, *hit*, splits an open mouth.
11. He raises the hatchet and the wood.
12. He pounds the wood upon the block.
13. Splits the wood into two halves.

14. Takes up one of the halves.
15. Takes this half and splits it.
16. Takes the second half and splits it.
17. Takes the wood, piece by piece, and splits it.
18. He finishes splitting the wood.
19. Places the wood by the side of the chopping block.

— .
Putting big timber to unimportant uses .
— . —

**The above saying is in order when "a man of parts" is put in a position too narrow for the exercise of his gifts.*

火 搭

柴 割 的 雜 打 題 二 第

- | | | | | | | | |
|---|---|---|---|---|---|---|-----|
| | 刀 | 柴 | 有 | 邊 | 側 | 礮 | 1. |
| 起 | 拿 | 刀 | 把 | 的 | 雜 | 打 | 2. |
| | 斷 | 宰 | 籬 | 子 | 榻 | 把 | 3. |
| | | 上 | 地 | 在 | 散 | 柴 | 4. |
| | 起 | 拿 | 柴 | 塊 | 一 | 把 | 5. |
| | 上 | 礮 | 在 | 立 | 柴 | 把 | 6. |
| | | 起 | 摺 | 刀 | 柴 | 把 | 7. |
| | 來 | 下 | 砍 | 刀 | 柴 | 把 | 8. |
| | 上 | 柴 | 在 | 搭 | 刀 | 柴 | 9. |
| 口 | 開 | 割 | 柴 | 把 | 刀 | 柴 | 10. |
| 起 | 摺 | 柴 | 和 | 刀 | 柴 | 把 | 11. |
| 下 | 一 | 築 | 上 | 礮 | 在 | 柴 | 12. |
| | | 半 | 兩 | 成 | 放 | 柴 | 13. |
| | 來 | 起 | 拿 | 半 | 一 | 把 | 14. |
| | 開 | 割 | 半 | 一 | 這 | 把 | 15. |
| | 開 | 割 | 半 | 一 | 二 | 把 | 16. |
| 開 | 割 | 塊 | 一 | 塊 | 一 | 柴 | 17. |
| | | 了 | 完 | 一 | 割 | 柴 | 18. |
| 邊 | 側 | 礮 | 在 | 放 | 柴 | 把 | 19. |

用 小 材 大

Lesson VIII.

LIGHTING THE FIRE.

3. The Coolie Carries (in his arms) the Split Wood to the Kitchen.

1. The coolie takes up the split wood.
2. Places the wood on his arm, *lit.*, on the bend of the arm.
3. Takes a few more pieces and heaps them up on his arm.
4. He piles up his arm full.
5. Stands upright.
6. Goes to the kitchen.
7. Goes to the kitchen wood box.
8. Empties the wood into the wood box.
9. He returns to the chopping block.
10. Gathers up all the bits of wood.
11. Places them on his arm.
12. Carries them to the kitchen.
13. Empties them into the wood box.
14. Unfastens the key from his girdle.
15. Hangs it on the nail of the wall.

Though one has rice, yet he cannot have cooked rice without fire.

*The Chinese having one word for rice when in its natural state, and another for it when it is cooked, the proverb is more pointed than appears in the translation. It is as if one were to say, "Though one has iron, yet without fire he cannot turn it into steel." The applications of this proverb are various, but the thought is that there are circumstances that have more than one essential element.

火 搭

去房厨到抱柴把的雜打 題三第

- | | |
|-------------|-----|
| 來起拿柴的開劑把的雜打 | 1. |
| 上子彎手在放柴把 | 2. |
| 上彎手在堆塊幾拿又 | 3. |
| 滿堆彎手把 | 4. |
| 伸立子身把 | 5. |
| 去房厨到走 | 6. |
| 去子箱柴的房厨到走 | 7. |
| 內子箱柴在倒柴把 | 8. |
| 去礮柴回走 | 9. |
| 淨乾撿柴零把 | 10. |
| 上彎手在堆柴零把 | 11. |
| 去房厨到抱 | 12. |
| 內子箱柴在倒 | 13. |
| 開解匙鑰的上帶腰把 | 14. |
| 上釘釘頭壁在掛 | 15. |

飯成不柴無米有

LIGHTING THE FIRE.

4. The Coolie Prepares to Light the Fire.

1. The coolie takes up the dust pan.
2. Takes up kindling wood, shavings, and soiled paper.
3. Places the kindling wood, shavings and paper, in the dust pan.
4. Walks into the parlour.
5. Goes to the stove.
6. Places the dust pan by the side of the stove.

7. The coolie stoops down.
8. Opens the door of the stove.
9. Picks out the cinders.
10. Places the cinders to the side.
11. Takes up the poker.
12. Pokes out the ashes.

13. Takes up the shavings and paper.
14. Places the shavings and paper in the stove.
15. Takes up the wood.
16. Arranges the wood on the shavings.

17. Opens the coal scuttle.
18. Takes out a few pieces of coal.
19. Places them on the wood.
20. Stands upright.
21. Takes hold of a box of matches.
22. Picks out a match from the box.
23. Strikes the match.
24. Places the lit match in the midst of the shavings and paper.
25. The fire then begins to burn.

Will dry wood not burn when it comes in contact with fire ?

**The meaning of the proverb is, "Can old friends meet without manifesting warmth of emotion?"*

火 搭

火搭備預的雜打 題四第

		起	拿	箕	撮	把	的	雜	打	1.
		拿	紙	爛	花	飽	柴	零	把	2.
		裝	紙	爛	花	飽	柴	零	把	3.
內	箕	撮	在		去	房	客	進	走	4.
					前	跟	子	爐	到	5.
					在	放	箕	撮	把	6.
					身	把	的	雜	打	7.
					開	打	門	爐	把	8.
					出	枯	炭	二	把	9.
					在	攔	炭	火	把	10.
					起	拿	鈎	炭	把	11.
					出	透	灰	火	把	12.
							花	把	把	13.
							花	把	把	14.
頭	裏	子	爐	在	放	紙	拿	柴	把	15.
					上	花	架	柴	把	16.
						開	箱	炭	把	17.
					來	出	拿	在	把	18.
							幾	身	攔	19.
							上	一	把	20.
							立	匣	拿	21.
							火	內	在	22.
							取	草	把	23.
							擦	燃	拿	24.
							的	起	火	25.
							了			

燃不豈火見柴乾

BREAKFAST.

1. The Cook Makes the Oatmeal Porridge.

1. The cook goes into the kitchen.
2. Prepares to light the fire.
3. Lights the fire.
4. The fire in the stove burns well.
5. He takes up the saucepan.
6. Goes to the water jar.
7. Pours some water into the saucepan.
8. Puts down the dipper (or ladle).
9. Goes to the stove.
10. Puts the saucepan on the opening over the fire.
11. Waits until the water boils.
12. Lifts the saucepan to the side.
13. Brings the oatmeal.
14. Grasps a handful of oatmeal.
15. Dribbles the oatmeal into the saucepan.
16. Stirs it evenly with a spoon.
17. He puts in sufficient oatmeal.
18. He adds a little salt to the oatmeal.
19. Brings the saucepan near to the fire.
20. Allows the oatmeal to boil slowly.
21. Occasionally he stirs it a little.
22. Boils the oatmeal well.
23. Lifts aside the saucepan.
24. Places it on the side of the stove.

The success of the year depends upon (the use of) the spring-time.

The success of the day is determined by (the use of) the morning.

The prosperity of the family depends upon harmony.

The success of the life depends upon diligence.

The literal translation is, "The plans for the year depend upon the spring-time. The plans of the day depend upon the morning. The plans of the family depend upon harmony. The plans of the life depend upon diligence." But it is the carrying out of the plans that is in mind and hence we have given it simply as the "success," or "prosperity," and have left the word for "plans" untranslated.

BREAKFAST

2. The Cook Fries Ham and eggs.

1. The cook takes down the ham.
2. Takes up the vegetable knife and cuts off a piece of ham.
3. Cuts the piece of ham into several slices.
4. Hangs up the ham.
5. Takes down the frying pan.
6. Wipes the frying pan clean with a cloth.
7. Places the frying pan on the opening over the fire.
8. Places the slices of ham in the frying pan.
9. The fat of the ham melts.
10. Takes down the pan shovel (A Chinese utensil, something like an egg turner or a pancake turner).
11. Turns the ham over several times.
12. Waits until the ham is cooked.
13. Scoops up the ham.
14. Places the ham on the platter.
15. Brings a few eggs.
16. Breaks all the eggs into the frying pan.
17. Throws aside the egg shells.
18. Uses the pan shovel to baste the eggs with the fat.
19. Waits until the eggs are fried properly.
20. Scoops up the eggs.
21. Places the eggs on the slices of ham on the platter.

*For the making of all kinds of delicious flavours it is impossible to do without
salt.*

飯早

蛋鷄和腿火煎房火 題二第

來	下	取	腿	火	把	房	火	1.
塊	一	割	起	拿	刀	菜	把	2.
	片	幾	下	切	腿	火	把	3.
			起	掛	腿	火	把	4.
		來	下	取	鍋	平	把	5.
淨	乾	抹	鍋	平	把	子	帕	6.
上	眼	火	的	灶	在	放	鍋	7.
內	鍋	平	在	放	腿	火	的	8.
		了	化	煎	油	肥	的	9.
					下	取	鏟	10.
	道	幾	來	過	翻	腿	火	11.
			了	好	煎	腿	火	12.
			來	起	鏟	腿	火	13.
	上	盤	磁	在	放	腿	火	14.
			來	蛋	鷄	個	幾	15.
內	鍋	平	在	打	都	蛋	鷄	16.
		開	丟	壳	壳	蛋	鷄	17.
	蛋	鷄	淋	油	鏟	鏟	鍋	18.
				好	煎	蛋	鷄	19.
			來	起	鏟	蛋	鷄	20.
上	腿	火	的	內	盤	磁	在	21.

鹽得不離味美般百

BREAKFAST.

3. The Cook Infuses the Tea.

1. The cook boils a kettle of water.
2. Goes to the china cupboard.
3. Brings out the teapot.
4. Goes to the front of the stove.
5. Pulls off (or open) the lid of the teapot.
6. Takes hold of the kettle.
7. Pours a little water into the teapot.
8. Rinses the teapot a little.

9. He again goes to the cupboard.
10. Brings out the canister of tea.
11. Pulls off the cover.
12. Takes out a few tea leaves.
13. Puts the tea leaves into the teapot.
14. Puts on the lid of the tea canister.
15. Places the canister in the cupboard.

16. Again goes to the front of the stove.
17. Takes hold of the kettle.
18. Pours the boiling water into the teapot.
19. Puts down the kettle.
20. Allows the tea to steep a while.

It only requires that one be sparing of meals to be strong in body.

To write limpid poetry one must drink much tea.

飯早

茶泡房火 題三第

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|----|-----|
| 了 | 開 | 燒 | 水 | 壺 | 一 | 把 | 房 | 火 | 1. |
| | | | | 去 | 櫃 | 碗 | 到 | 走 | 2. |
| | | | 來 | 出 | 拿 | 壺 | 茶 | 把 | 3. |
| | | | | 前 | 跟 | 灶 | 到 | 走 | 4. |
| | 開 | 揭 | 蓋 | 蓋 | 壺 | 茶 | 把 | 5. | |
| | | 着 | 拿 | 在 | 水 | 點 | 開 | 把 | 6. |
| | 內 | 壺 | 茶 | 在 | 水 | 點 | 一 | 倒 | 7. |
| | | | 下 | 一 | 漏 | 壺 | 茶 | 把 | 8. |
| | | | 去 | 櫃 | 碗 | 到 | 走 | 又 | 9. |
| | 來 | 出 | 拿 | 子 | 盒 | 葉 | 茶 | 把 | 10. |
| | | | | 開 | 揭 | 蓋 | 蓋 | 把 | 11. |
| | | 來 | 出 | 葉 | 茶 | 點 | 一 | 抓 | 12. |
| | 內 | 壺 | 茶 | 在 | 放 | 集 | 茶 | 把 | 13. |
| | | | 倒 | 蓋 | 盒 | 葉 | 茶 | 把 | 14. |
| 頭 | 裏 | 櫃 | 碗 | 在 | 放 | 盒 | 葉 | 茶 | 15. |
| | | 去 | 前 | 跟 | 灶 | 到 | 走 | 又 | 16. |
| | | | 着 | 拿 | 壺 | 水 | 開 | 把 | 17. |
| | 內 | 壺 | 茶 | 在 | 沖 | 水 | 開 | 把 | 18. |
| | | | 下 | 放 | 壺 | 水 | 開 | 把 | 19. |
| | | | 下 | 一 | 泡 | 葉 | 茶 | 等 | 20. |

多茶飲爲都清詩 少飯餐緣只健身

BREAKFAST.

4. The Table Boy Sets the Table.

1. The table boy goes into the dining room.
2. Goes to the sideboard.
3. Pulls open the table cloth drawer.
4. Takes out the table cloth.
5. Shakes out the table cloth.
6. Spreads the table cloth on the table.

7. Takes out the serviettes.
8. Arranges the serviettes at the respective places where each will sit.
9. Brings out the tray cloths.
10. Arranges the tray cloths at the head and foot respectively of the table.
11. Closes the drawer.

12. Pulls open the knife and fork drawer.
13. Takes out the knives.
14. Places the knives at the right hand side of each person, i.e. where each will sit.
15. Brings out the forks.
16. Places the forks at the left hand.
17. Brings out the dessert spoons.
18. Places the dessert spoons before each person's place.
19. Closes the drawer.

*"The most important thing in the world is the study of books
The most difficult thing in the world is to get a living."*

Both these sayings are exhortations to diligence. What the second sentence of the proverb seems to say is, "There is nothing so difficult in the world as eating rice." The difficulty, however, is in the getting of the rice to eat.

飯早

子棹擺的椅擺 題四第

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|-----|
| | 去 | 房 | 餐 | 進 | 走 | 的 | 椅 | 擺 | 1. |
| | | 去 | 子 | 櫃 | 物 | 飯 | 到 | 走 | 2. |
| | 開 | 抽 | 屜 | 抽 | 布 | 椅 | 裝 | 把 | 3. |
| | | | 來 | 出 | 拿 | 布 | 椅 | 把 | 4. |
| | | | | 伸 | 抖 | 布 | 椅 | 把 | 5. |
| | 上 | 子 | 棹 | 在 | 鋪 | 布 | 椅 | 把 | 6. |
| | | | 來 | 出 | 拿 | 巾 | 手 | 把 | 7. |
| 上 | 位 | 人 | 各 | 在 | 擺 | 巾 | 手 | 把 | 8. |
| | | | 來 | 出 | 拿 | 墊 | 布 | 把 | 9. |
| | 位 | 下 | 上 | 在 | 擺 | 墊 | 布 | 把 | 10. |
| | | | | 擺 | 關 | 屜 | 抽 | 把 | 11. |
| | | 開 | 抽 | 屜 | 抽 | 叉 | 刀 | 把 | 12. |
| | | | 來 | 出 | 拿 | 子 | 刀 | 把 | 13. |
| 邊 | 右 | 人 | 各 | 在 | 擺 | 子 | 刀 | 把 | 14. |
| | | | 來 | 出 | 拿 | 子 | 叉 | 把 | 15. |
| 邊 | 左 | 人 | 各 | 在 | 擺 | 子 | 叉 | 把 | 16. |
| | | 來 | 出 | 拿 | 羹 | 調 | 號 | 把 | 17. |
| 前 | 面 | 人 | 各 | 在 | 擺 | 羹 | 調 | 號 | 18. |
| | | | | | 擺 | 關 | 屜 | 抽 | 19. |

天下惟有讀書好 世間無如吃飯難

BREAKFAST.

5. The Table Boy Sets the Table. (continued).

1. The table boy opens the door of the sideboard.
2. Takes out the salt cellars and salt spoons.
3. Places the salt cellars and salt spoons on the table.
4. Takes out the sugar bowl and the sugar spoon.
5. Places the sugar bowl and the sugar spoon on the table.

6. Takes out the cruet stand.
7. Places the cruet stand on the table.
8. Brings over the small plates.
9. Puts the small plates on the left side of each person's place.
10. Takes out the cups and saucers.
11. Places the cups and saucers at the right side of the foot of the table.

12. Takes out a jug of milk.
13. Sets the milk on the table.
14. Takes out the sliced bread.
15. Sets the bread on the table.
16. Takes out the table bell.
17. Sets the bell on the right side of the foot of the table.
18. Shuts the door of the sideboard.

*"If you are not wasteful of your food, you will have food to eat .
If you are careful of your clothes, you will have clothes to wear."*

* The first line may be taken as a fair equivalent for our "Waste not, Want not."

飯早

子棹擺的枱擺 題五第

- | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|-----|-----|
| | 開 | 打 | 門 | 櫃 | 物 | 飯 | 把 | 的 | 枱 | 擺 | 1. |
| | | 來 | 出 | 拿 | 羹 | 調 | 盞 | 杯 | 盞 | 把 | 2. |
| | 上 | 子 | 棹 | 在 | 擺 | 羹 | 調 | 盞 | 杯 | 把 | 3. |
| | 來 | 出 | 拿 | 羹 | 調 | 糖 | 白 | 和 | 碗 | 糖 | 4. |
| 上 | 子 | 棹 | 在 | 擺 | 羹 | 調 | 糖 | 白 | 和 | 碗 | 5. |
| | | | 來 | 出 | 拿 | 子 | 架 | 料 | 香 | 把 | 6. |
| | 上 | 子 | 棹 | 在 | 擺 | 子 | 架 | 料 | 香 | 把 | 7. |
| | | | 來 | 過 | 拿 | 子 | 子 | 盤 | 小 | 把 | 8. |
| 邊 | 左 | 的 | 人 | 各 | 在 | 擺 | 子 | 盤 | 小 | 把 | 9. |
| | 來 | 出 | 拿 | 子 | 在 | 茶 | 和 | 碗 | 茶 | 把 | 10. |
| 邊 | 右 | 位 | 下 | 在 | 擺 | 子 | 茶 | 碗 | 茶 | 把 | 11. |
| | | 來 | 出 | 拿 | 奶 | 牛 | 麵 | 一 | 把 | 12. | |
| | 上 | 子 | 棹 | 在 | 擺 | 奶 | 麵 | 牛 | 把 | 13. | |
| 來 | 出 | 拿 | 麵 | 在 | 擺 | 麵 | 麵 | 麵 | 把 | 14. | |
| | 上 | 子 | 棹 | 在 | 擺 | 麵 | 麵 | 麵 | 把 | 15. | |
| | | | 來 | 出 | 拿 | 麵 | 麵 | 麵 | 把 | 16. | |
| 邊 | 右 | 位 | 下 | 在 | 擺 | 麵 | 麵 | 麵 | 把 | 17. | |
| | | | 擺 | 關 | 門 | 櫃 | 物 | 飯 | 把 | 18. | |

穿衣有衣惜 吃飯有飯惜

BREAKFAST.

6. The Family Come to Breakfast.

1. The table boy beats the first gong.
2. The whole family make ready to come to the meal.
3. He beats the second gong.
4. The whole family go into the dining room.
5. Each person goes to his own seat.
6. The father and mother go to the head and foot of the table respectively

7. All stand at the backs of the chairs.
8. Each takes hold of his chair.
9. All lift aside the chairs.
10. All move to the front of the chairs.
11. All place their hands behind them.
12. All pull their chairs over.
13. All sit down on the chairs.

14. The father bows his head.
15. All bow their heads.
16. The father leads all in giving thanks.
17. Thanks being rendered,
18. All lift up their heads.

.....

*“The seats of the main hall come round in rotation,
The daughter-in-law will some day be the grandmother”.*

**This is an exhortation to juniors to remember that some day they will be seniors.*

飯早

飯吃來都家合 題六第

	羅	道	一	頭	打	的	給	擺	1.
		飯	吃	來	備	預	家	合	2.
				鑷	道	二	第	打	3.
去	房	餐	進	走	都	人	的	家	4.
		上	位	人	各	到	走	人	5.
		上	位	下	上	到	走	母	6.
			後	背	子	椅	在	站	7.
				着	拿	子	椅	把	8.
			開	提	子	椅	把	家	9.
	前	面	起	子	椅	到	走	家	10.
			來	過	反	手	把	家	11.
				上	子	椅	把	家	12.
					子	椅	在	坐	13.
				下	埋	頭	把	親	14.
			下	埋	頭	把	都	家	15.
主	謝	祝	家	台	領	畢	謝	親	16.
				了	畢	謝	親	視	17.
			起	抬	頭	把	家	大	18.

時 獲 做 有 也 姑 媳 轉 流 輪 子 椅 屋 堂

BREAKFAST.

7. The Table Boy Puts On the Oatmeal Porridge

1. The table boy returns to the kitchen.
2. Goes to the cupboard.
3. Takes out the porridge plates.
4. Carries the porridge plates to the kitchen table.
5. Sets the porridge plates on the kitchen table.

6. Goes to the front of the stove.
7. Lifts up the porridge pot.
8. Lifts over the porridge pot to the kitchen table.
9. Pours a little porridge into each plate.
10. Having poured all the porridge.
11. Places the porridge pot to the side.

12. Takes up two plates of porridge.
13. Carries the two plates of porridge into the dining room.
14. Places the porridge before two persons.
15. Again returns to the kitchen.
16. Again carries two plates of porridge into the dining room.
17. Again places before two persons.
18. Having brought in all the porridge.
19. He returns to the kitchen.

.....

"You cannot make congee without rice."

飯早

起擺飯滃麥油把的枱擺 題七第

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|-----|-----|
| | 去 | 枱 | 灶 | 回 | 走 | 的 | 枱 | 擺 | 1. |
| | | | | 去 | 櫃 | 碗 | 到 | 走 | 2. |
| | | 來 | 出 | 拿 | 子 | 盤 | 飯 | 把 | 3. |
| 上 | 板 | 案 | 到 | 端 | 子 | 盤 | 飯 | 把 | 4. |
| 上 | 板 | 案 | 在 | 擺 | 子 | 盤 | 飯 | 把 | 5. |
| | | | 前 | 面 | 子 | 爐 | 到 | 走 | 6. |
| | | 起 | 提 | 子 | 鑽 | 飯 | 滃 | 把 | 7. |
| 上 | 板 | 案 | 到 | 提 | 子 | 鑽 | 飯 | 把 | 8. |
| 點 | 一 | 倒 | 內 | 子 | 個 | 每 | 飯 | 把 | 9. |
| | | | | 完 | 倒 | 飯 | 滃 | 把 | 10. |
| | 邊 | 側 | 在 | 擱 | 子 | 鑽 | 飯 | 把 | 11. |
| | | 起 | 端 | 飯 | 滃 | 盤 | 兩 | 把 | 12. |
| 房 | 餐 | 進 | 端 | 飯 | 滃 | 盤 | 兩 | 把 | 13. |
| 前 | 面 | 人 | 兩 | 在 | 擺 | 飯 | 滃 | 把 | 14. |
| | | 去 | 房 | 灶 | 回 | 走 | 又 | 15. | |
| 去 | 房 | 餐 | 進 | 端 | 飯 | 滃 | 兩 | 把 | 16. |
| | | | 前 | 面 | 人 | 兩 | 在 | 擺 | 17. |
| | | | | 完 | 端 | 飯 | 滃 | 把 | 18. |
| | | | | 去 | 房 | 灶 | 回 | 走 | 19. |

漿成不米無

BREAKFAST.

8. The Family Eat the Porridge.

1. Someone lifts over the sugar bowl.
2. Takes hold of the sugar spoon.
3. Scoops up a little sugar.
4. Sprinkles a little sugar on the porridge.
5. Hands the sugar bowl to one sitting near him.
6. All sprinkle sugar on their porridge.
7. Then place down the sugar.

8. Someone lifts over the milk jug.
9. Pours milk on the porridge.
10. Hands the milk to one sitting near him.
11. All pour milk on their porridge.
12. Then place down the milk jug.

13. All take up their spoons.
14. Take up a little porridge.
15. Take (drink) a little porridge into the mouth.
16. Swallow the porridge.
17. They finish eating the porridge.
18. All put down their spoons.
19. The mother rings the bell.
20. The table boy hears the sound of the bell.
21. Then goes in to the dining room.
22. Gathers up the porridge plates and returns with them to the kitchen.

“Though one has a million acres of good land, he can eat no more than a pint of rice a day.

Though one has a great palace of a thousand rooms, he can only use eight feet of space when he sleeps at night.”

飯早

飯滄吃人的家合 題八第

來	過	端	碗	糖	白	把	位	一	有	1.
			着	拿	羹	調	糖	白	把	2.
		來	起	一	在	挖	糖	白	把	3.
			上	飯	給	撒	糖	白	把	4.
	人	的	近	側	糖	遞	糖	白	把	5.
	上	飯	在	側	碗	白	把	家	大	6.
			倒	攔	奶	糖	白	把	就	7.
來	過	端	子	罐	牛	把	位	一	有	8.
			上	飯	在	倒	奶	牛	把	9.
	人	的	近	側	給	遞	奶	牛	把	10.
	飯	滄	在	倒	奶	牛	把	家	大	11.
		倒	攔	子	罐	奶	牛	把	就	12.
			起	拿	羹	調	把	家	大	13.
	來		起	骨	飯	滄	点	一	把	14.
			內	口	在	喝	飯	滄	把	15.
				去	下	吞	飯	滄	把	16.
					完	吃	飯	滄	把	17.
				下	放	羹	調	把	都	18.
			下	一	搖	鈴	把	親	母	19.
			响	鈴	見	聽	的	榆	擺	20.
				去	房	餐	進	走	就	21.
去	房	灶	回	收	子	盤	飯	滄	把	22.

尺八眠夜間千厦大 升一食日頃萬田良

BREAKFAST.

9.—The Table Boy Places On the Ham and Eggs.

1. The table boy carries the ham and eggs into the dining room.
2. Goes to the head of the table.
3. Places the ham and eggs before the father.
4. Goes to the sideboard.
5. Brings over the plates.
6. Also sets these before the father.

7. The father takes up a spoon and fork.
8. Takes up eggs and ham.
9. Places the eggs and ham upon the plate.
10. The table boy takes up the plate.
11. Sets it before a person.
12. The father again takes up eggs and ham.
13. Again places eggs and ham on a plate.
14. The table boy again takes up the plate.
15. Again sets it before a person.
16. He sets eggs and ham before each person.
17. The table boy returns to the kitchen.

.....

*"By using plain food you may eat to repletion."
By using coarse clothing you may wear them long."*

—————

**The literal translation is "Curses ten and insipid rice may be eaten to the full", but an exhortation to economy is intended.*

飯早

起擺蛋鷄腿火把的枱擺 題九第

房	餐	進	端	蛋	鷄	和	腿	火	把	的	枱	擺	1.						
							前	跟	位	上	到	走	2.						
			前	面	親	父	在	蛋	和	腿	火	把	3.						
							去	櫃	物	飯	到	走	4.						
							來	過	拿	子	盤	把	5.						
							前	面	親	父	在	擺	6.						
													7.						
							起	拿	子	又	燙	調	把	親	父	7.			
									起	筍	腿	火	和	蛋	把	8.			
							上	子	盤	在	放	火	和	蛋	把	9.			
									起	端	子	盤	把	的	枱	擺	10.		
											前	面	位	一	在	擺	11.		
							起	筍	腿	火	和	蛋	把	又	親	父	12.		
							上	子	盤	在	放	火	和	蛋	把	又	13.		
									起	端	子	盤	把	又	的	枱	擺	14.	
											前	面	位	一	在	擺	又	15.	
							完	擺	的	位	一	位	一	腿	火	和	蛋	把	16.
											去	房	灶	回	走	的	枱	擺	17.

老得穿衣綿布粗 飽得吃飯淡茶粗

BREAKFAST.

10. The Family Eat Ham and Eggs.

1. Someone first takes the cruet stand and lifts it over.
2. Then takes up the mustard spoon.
3. Takes up a little mustard.
4. Puts the mustard on the side of the plate.
5. Sticks the spoon into the bottle.
6. Takes up the pepper bottle.
7. Shakes the pepper on the eggs.
8. Places the pepper bottle on the cruet stand.
9. Then lifts aside the cruet stand.

10. He takes up the salt spoon.
11. Scrapes up a little salt.
12. Puts the salt on the side of the plate.
13. Places the salt spoon into the salt cellar.
14. He takes up a slice of bread.
15. Places the bread on the plate.
16. He breaks the bread into small pieces.

17. Then takes up knife and fork.
18. Lays the fork on the egg.
19. Cuts the egg into several parts.
20. Sticks the fork into a piece.
21. Also forks a piece of ham.
22. Dips the ham and egg into the mustard.
23. Puts the ham and egg into his mouth.
24. Eats the ham and egg slowly.
25. Eats both bread and ham and eggs.
26. The ham and eggs being eaten.
27. They all put down the knives and forks.

"If the rice is not cooked, it is due to the steam being uneven."

"It is quite possible in cooking rice by Chinese methods, to have a part of the rice in the steamer cooked and a part to be only partly cooked. If the fire is not kept even under the whole of the boiler this will happen, more steam rising through the rice on one side than through the other. The application of the proverb is that if a piece of work is not thoroughly done there has been carelessness somewhere."

飯早

蛋鷄腿火吃家合 題十第

來	過	端	子	架	料	香	把	先	位	一	有	1.
					起	拿	羹	調	末	芥	把	2.
					起	撮	末	芥	末	一	把	3.
					起	盤	在	胡	椒	芥	把	4.
					起	插	羹	胡	胡	胡	把	5.
					起	拿	子	椒	椒	香	把	6.
					起	蛋	在	料	料	鹽	把	7.
					起	放	子	調	點	一	把	8.
					起	端	拿	羹	放	盞	把	9.
					起	起	撮	在	調	盞	把	10.
					起	子	盤	羹	片	一	把	11.
					起	在	攪	麵	糲	麵	把	12.
					起	拿	糲	放	糲	麵	把	13.
					起	盤	糲	糲	子	麵	把	14.
					起	在	在	又	子	刀	把	15.
					起	拿	碎	撕	子	又	把	16.
					起	蛋	子	又	子	蛋	把	17.
					起	塊	着	按	子	又	把	18.
					起	一	幾	開	子	又	把	19.
					起	火	倒	又	子	又	把	20.
					起	芥	塊	一	子	又	把	21.
					起	在	蘸	蛋	子	又	把	22.
					起	漫	放	蛋	子	又	把	23.
					起	吃	漫	糲	子	又	把	24.
					起	完	又	麵	子	又	把	25.
					起	又	吃	腿	子	又	把	26.
					起	子	完	麵	子	又	把	27.
					起	又	又	把	子	又	把	27.

勻不氣熟不飯

Lesson XX.

TRAVELLING BY CHAIR.

1. The Teacher Bargains for Men.

1. The teacher calls his head servant (usually the cook).
2. Says to his head servant,
3. "I want to go overland up to Chentu.
4. Go and call the manager of a chair shop."
5. The head servant goes out.
6. Before long, the head servant brings the chair shop manager.
7. The teacher says to the manager (or proprietor's assistant).
8. "I wish to go to Chentu.
9. I want threemen (for my own chair). literally,—"I want three hand swingers."
10. I want one two-man chair. lit. "two single chariot."
11. (I) also want two carriers.
12. Altogether (I) want seven men.
13. How much money do you ask? "
14. The manager says,
15. "There is a settled price for men, (I) do not want more."
16. (The price is) for each man, three hundred and fifty cash per day.
17. The extra meat on road is included." lit. "crossing mountain feast is included."
18. The price being agreed upon.
19. The teacher tells him that he must have good men.
20. Also advances him two strings of cash as earnest money.
21. The manager takes up the cash and returns (to his shop).

*By ten years of study one may become a Master of Arts,
But in ten years one will not have learned enough to be a well-informed man.*

**To be a "Chiang Hu," lit. "A River and Lake," means to be a traveller, but in the more usual use of the word it means a well-informed man, one who by travelling has picked up such various knowledge of men and things as the mere student of books never acquires.*

早起

價夫講生先 題一第

	來	傳	師	大	喊	生	先	1.
			說	傳	師	大	給	2.
	都	成	上	早	起	要	我	3.
來	橫	掌	二	轆	喊	去	你	4.
		了	鋪	出	傅	師	大	5.
來	橫	掌	二	傅	時	多	不	6.
		領	去	大	給	生	先	7.
		說	都	成	上	要	我	8.
		去	手	甩	個	三	要	9.
		輅	孤	二	乘	一	要	10.
		夫	挑	個	兩	要	又	11.
		人	個	七	要	共	一	12.
			錢	多	好	要	你	13.
				說	概	掌	二	14.
	要	多	不	數	定	有	名	15.
錢	個	十	五	百	三	是	夫	16.
				內	在	勞	講	17.
				了	好	要	定	18.
			人	給	錢	定	吊	19.
			他	回	就	錢	起	20.
			了	去	回	就	錢	21.

湖江個一到不學年十 子舉個得讀年十

TRAVELLING BY CHAIR.

2. Gathering up the Baggage and Preparing to go On the Road.

1. When the morning for starting arrives, the teacher gets up early.
2. Calls the coolie to gather up the things.
3. The coolie brings the things to the door of the room.
4. Ties the things up with ropes.
5. Arranges the things in good order.
6. The manager brings the chair coolies and carrying coolies.
7. The manager says "Let each of you attend to his own work."
8. He takes the loads on his shoulder, and tests them to see if they are even.
i.e. evenly balanced.
9. The (three man) chairmen tighten up the chair.
10. Call the cook to bring out the baggage.
11. The cook brings out the baggage.
12. Takes the baggage and gives it to the chairmen.
13. The chairmen take the bedding and place it on the back of the chair.
14. Fasten it securely with a rope.
15. Also take the "odds and ends" and place them under the seat.
16. They place the things in order.
17. The teacher brings out a few strings of cash.
18. Gives the cash to the manager.
19. The manager divides the cash.
20. The men count the cash.
21. (They) call the cook to make up the deficiency.
22. The cook makes up the deficiency, lit. "fills up the bottom".*
23. They take cash strings and string their cash.
24. Take the strings of cash and tie them around their waists.

Pack your things with care, and be in no hurry to get started on your journey.

* A "string" is supposed to have one thousand *cash* divided on the string into ten hundreds, but, as a matter of fact, there are always less than a thousand. In some places, there are nine hundred and ninety-four, six each being kept out of the lower hundred on the string. Hence the expression, "Fill up the bottom." In Chentu, the usual custom is to keep out one *cash* from each hundred. This is done ostensibly to pay for the string, but really to add to the profit of the cash shop. Chair coolies always demand the full number of *cash*, and, moreover, will not take one *cent* felt as bad *cash*.

路旱走

路上備預李行拾收 題二第

				早	得	來	起	生	先	子	日	的	走	臨	1.
				口	好	拾	收	西	東	把	的	雜	打	喊	2.
					門	房	到	拿	西	東	把	的	雜	打	3.
						了	起	捆	拾	收	把	子	繩	用	4.
							一	歸			都	西	東	把	5.
					了	來	夫	挑	夫	轎	領	橫	掌	二	6.
					事	各	做	各	們	你	說	櫃	掌	二	7.
平	不	平	下		一	試	上	勝	肩	在	挑	子	桃	把	8.
							來	好	紫	子	轎	房	手	甩	9.
							來	出	李	行	拿	把	火	喊	10.
						的	來	出	拿	李	行	把	房	火	11.
後	背	子	轎	在	放	捲	來	出	鋪	給	遞	李	行	把	12.
					海	在	來	轎	蓋	把	的	子	轎	拾	13.
					底	在	來	蓋	放	穩	盤	子	繩	用	14.
							來	放	西	東	碎	子	把	又	15.
									了	好	放	西	東	把	16.
							來	出	錢	吊	幾	拿	生	先	17.
							人	櫃	分	二	給	交	錢	把	18.
							衆	給	數	錢	把	櫃	掌	二	19.
								了	子	底	把	子	夫	衆	20.
								了	子	子	把	房	火	喊	21.
								把	串	錢	底	子	房	火	22.
起	穿	錢	把					子	腰	腰	拿	子	子	夫	23.
								上	桿	桿	在	圍	錢	把	24.

程行漫拾收謹

TRAVELLING BY CHAIR.

3. The Teacher Takes His Seat in His Chair and Starts On His Journey.

1. The teacher goes out to the guest hall i.e. the large covered open building between the gate and the main house.
2. The Chinese teacher also comes out.
3. The coolie calls out "Bring up the chairs."
4. The chairmen bring up the chairs.
5. The teacher walks close up to the chair.
6. The front man calls out "Lift up."
7. The back man then takes the chair poles and lifts them up, i.e. tips them up at the back.
8. The teacher steps between the chair poles.
9. The front man cries "Lift even" i.e. let down the chair at the back.
10. The back man then places the chair down level.
11. The teacher takes his seat in the chair.
12. The chairman hooks on the lower curtain.
13. The second chairman steps between the poles.
14. Stoops his back.
15. Takes hold of the carrying pole.
16. The two men place the pole upon their shoulders.
17. The front man cries "Call." i.e. "I call you to lift the chair-poles to your shoulder."
18. The back man then puts the poles on his shoulders.
19. The front man straightens his body and thus lifts up, i.e. the chair.
20. The second man takes hold of the rest prop.
21. Sets up the rest prop and sees if (the chair is) evenly balanced.
22. Seeing it is all right to carry (they) then say "Go".
23. The Chinese teacher also sits in his two-man chair.
24. The two-man chair (men) and carrying coolies all say "Go".

May a happy star light your way!

TRAVELLING BY CHAIR.

4 The Chair Being Carried On the Road.

1. They all go out of the main hall.
2. The chair reaches the main gate.
3. The front man cries "Look above" i.e. "See that you do not strike the top of the doorway or the lantern &c."
4. The back man cries "Stoop the back."
5. The front man cries "Close to both." i.e. "We are almost touching on both sides."
6. The back man replies "Gather both" i.e. "Seeing the place is narrow, don't spread out."

7. The chair is carried to the outside of the gate.
8. The front man says "Step to the left."
9. The back man says "Left."
10. The two-man chair and the loads all go on together.

11. The chair is carried to the middle of the street.
12. The front man says "Shift over" i.e. "remove the carrying pole from one shoulder to the other."
13. The second man then takes the rest prop down.
14. Sets up the rest prop.
15. They all change shoulders.
16. Then lift up and go.

17. The chair gets to the end of the street.
18. And travels on the main road.
19. The front man says, "There are many stars in heaven."
20. The back man replies, "There are many ruts on the earth."

Mounting the cloud on the level ground.

*A chair carrier is often called as a mark of extra courtesy 雲梯師 i.e. the cloud carrier.

Note. No matter what the special conditions of the road are, the front man who knows his business will have some brief sentence to indicate each one. Should the back man fail to respond with a fitting expression, he will be reminded so strong but extremely gently in polite language that he did not choose his ancestors with sufficient care.

早起

路上抬轎子 題四第

	外	廳	大	出	走	齊	一	1.
		門	大	擺	走	子	轎	2.
		高	呼	招	的	頭	抬	3.
腰	躬	應	答	的	把	後	抬	4.
		靠	兩	呼	的	頭	抬	5.
收	兩	應	答	的	子	把	後	6.
	外	門	大	了	出	子	轎	7.
		左	踈	說	的	頭	抬	8.
	左	應	答	的	把	後	抬	9.
走	倒	跟	也	子	挑	和	輅	10.
		問	中	街	到	抬	子	轎
			過	搬	說	的	頭	抬
來	下	取	皮	杵	把	就	子	把
						起	打	杵
		過	換	膀	肩	打	把	家
					走	起	抬	大
				口	街	了	出	子
				走	上	路	大	在
		多	星	上	天	說	的	頭
多	坑	下	地	應	答	的	子	把
								後
								抬
								20.

雲騰地平

TRAVELLING BY CHAIR.

5. The Chair Being Carried On the road. (Continued).

1. The two-man chair and the carriers all go on together.
2. The front man says "We are nearly touching on one side".
3. The back man replies "Don't tip the chair sideways".
4. The front man says, "Bright shimmering".
5. The back man replies, "Pools of water".
6. The front man says, "A variegated flat" i.e. a piece of ground wet in some parts and dry in others.
7. The back man replies, "Step on the dry."
8. The front man says, "Very slippery".
9. The back man replies, "Step firmly".
10. The front man says, "Hurry up".
11. The back man replies, "We won't delay".

12. Before long, they reach a market place.
13. The chairmen say "Place down".
14. The three men put the chair down.
15. Take the chair and lift it to the side of the road.
16. The two-man chair (men) together with the rest put down (the chair).
17. The carrying coolies also put down their loads, lit. "the loads also put down".
18. The chairmen and carrying coolies drink tea and smoke tobacco.
19. (After) resting a little (they) again lift up and go.

Though we have a Rukh's journey of ten thousand li, yet we shall arrive some day.

早起

上路在抬子轎

題五第

- | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|-----|
| 走 | 倒 | 跟 | 都 | 們 | 子 | 挑 | 和 | 輅 | 孤 | 二 | 那 | 1. |
| | | | | 邊 | 靠 | 說 | 的 | 頭 | 抬 | 子 | 轎 | 2. |
| | | | 偏 | 莫 | 應 | 答 | 的 | 子 | 把 | 後 | 抬 | 3. |
| | | | | 晃 | 晃 | 明 | 說 | 的 | 頭 | 抬 | | 4. |
| 蕩 | 蕩 | 水 | 應 | 答 | 的 | 子 | 把 | 後 | 抬 | | | 5. |
| | | | | 灘 | 花 | 說 | 的 | 頭 | 抬 | | | 6. |
| | | | 乾 | 蹶 | 應 | 答 | 的 | 子 | 把 | 後 | 抬 | 7. |
| | | | | 很 | 得 | 滑 | 說 | 的 | 頭 | 抬 | | 8. |
| | | 穩 | 得 | 蹶 | 應 | 答 | 的 | 子 | 把 | 後 | 抬 | 9. |
| | | | | | 緊 | 催 | 說 | 的 | 頭 | 抬 | | 10. |
| | | | 等 | 莫 | 應 | 答 | 的 | 子 | 把 | 後 | 抬 | 11. |
| | | | | 上 | 場 | 了 | 攏 | 就 | 時 | 多 | 不 | 12. |
| | | | | | 倒 | 提 | 說 | 的 | 子 | 轎 | 抬 | 13. |
| | | | 下 | 放 | 子 | 轎 | 把 | 就 | 人 | 個 | 三 | 14. |
| | | | | 上 | 邊 | 路 | 倒 | 提 | 子 | 轎 | 把 | 15. |
| | | | | 來 | 下 | 放 | 倒 | 跟 | 輅 | 孤 | 二 | 16. |
| | | | | | | 來 | 下 | 放 | 也 | 子 | 挑 | 17. |
| 煙 | 吃 | 茶 | 吃 | 們 | 夫 | 挑 | 和 | 夫 | 轎 | | | 18. |
| | | 走 | 起 | 抬 | 又 | 氣 | 下 | 一 | 歇 | | | 19. |

到可日指程鵬里萬

TRAVELLING BY CHAIR.

6.—Arriving At the Inn In the Evening.

1. The chair is carried to the end of the day's stage.
2. The chairmen then ask the teacher "At what inn will you rest?".
3. The teacher tells the chairmen (where he will rest).

4. The chair is carried to the entrance of the inn.
5. The front man says, "Turn the corner".
6. The back man replies, "Turn the corner".
7. The chair is carried within the inn (yard).
8. The chairmen say, "Put down".
9. The three men then place down the chair.
10. The teacher walks out of his chair.
11. The waiter opens up the best room.
12. The teacher goes into the room.
13. The chairmen gather up the things (and put them) into the room.
14. The second man gathers up the arm rest and the rain curtains for the sides and front.
15. They also hang the chair up by the poles.
16. The chairmen go down to have a meal.

17. The waiter pours out water for the teacher to wash his face with.
18. The waiter also brings oil.
19. Fills up the lamp.
20. Lights the lamp.
21. The waiter goes out of the room.
22. The cook opens up the bamboo baskets.
23. Prepares supper.

Seek your inn before the evening. As soon as the cook comes, see if it is light. lit. "look at the sky."

早起

房棧了攏上晚

題六第

				口	站	了	攏	拾	子	轎	1.
店	個	那	敬	先	間	就	的	子	轎	先	2.
			說	子	轎	抬	給	就	生		3.
				口	門	店	攏	拾	子	轎	4.
				倒	拐	倒	說	的	頭	抬	5.
			拐	應	答	的	子	把	後	抬	6.
					內	店	進	抬	子	轎	7.
				倒	提	說	的	子	個	抬	8.
			來	子	轎	把	就	人	三		9.
			下								
					來	子	轎	出	生	先	10.
			開	打	房	官	上	把	師	么	11.
					去	圈	房	進	生	先	12.
			進	檢	西	東	把	的	轎	抬	13.
好	檢	圈	雨	雨	板	手	覆	把	把	二	14.
					起	去	架	子	又	抬	15.
				飯	吃	去	下	的	轎	抬	16.
			來	水	臉	洗	倒	生	先	師	17.
							來	油	拿	師	18.
										燈	19.
								給	又	把	20.
								起	起	把	21.
								走	走	師	22.
				去	門	房	出	箱	把	房	23.
				開	打	子	箱	飯	晚	預	

天看早鳴鷄 宿投先晚未

CHANGING MONEY.

1. The Teacher Takes Silver Out Of the Money Box.

1. The teacher is sitting in his study.
2. Pulls open the drawer of his study table.
3. Takes his account book out of the drawer.
4. Opens up his account book.
5. Takes a pen (or pencil) and reckons his account.
6. Having reckoned up his account accurately.
7. He then knows how much silver he requires to use.

8. He stands up.
9. Goes to the front of the money box.
10. Takes out the key of his money box.
11. Places the key into the lock of the money box.
12. Gives the key a turn.
13. Loosens the bolt of the lock.
14. Opens up the lock.
15. Opens the money box.*
16. Takes out a package of silver.

17. Opens the package of silver.
18. Then takes up a few ingots.
19. Places these ingots on the side.
20. Gathers up the remaining pieces.
21. Shuts the money box.
22. Locks it. lit. "locks the lock".

~ *The currency of the country circulates like streams from the fountain head.* †

*An ordinary Chinese cash box is in mind in the above lesson, not a foreign safe.

†The four characters 國貨源流 are carved in wood in the shape of a cash outside of all cash shops.

錢換

先 生 在 櫃 裏 取 銀 子 第 一 題

- | | | | | | | | | |
|---|---|---|---|---|---|---|---|-----|
| | 裏 | 房 | 書 | 在 | 坐 | 生 | 先 | 1. |
| 開 | 抽 | 抽 | 子 | 在 | 坐 | 生 | 先 | 2. |
| 來 | 出 | 簿 | 的 | 棹 | 押 | 錢 | 把 | 3. |
| | 拿 | 賬 | 開 | 內 | 展 | 抽 | 把 | 4. |
| | | | 算 | 打 | 簿 | 賬 | 拿 | 5. |
| | 下 | 一 | 楚 | 賬 | 把 | 筆 | 把 | 6. |
| 子 | 銀 | 好 | 用 | 清 | 算 | 賬 | 纔 | 7. |
| | 多 | | 來 | 要 | 得 | 曉 | 就 | 8. |
| | | 去 | 身 | 起 | 站 | 站 | 走 | 9. |
| 來 | 出 | 前 | 面 | 櫃 | 到 | 到 | 把 | 10. |
| 內 | 鎖 | 拿 | 鑰 | 的 | 櫃 | 銀 | 把 | 11. |
| | | 櫃 | 在 | 安 | 匙 | 鑰 | 把 | 12. |
| | | 下 | 一 | 轉 | 匙 | 鑰 | 把 | 13. |
| | | 了 | 鬆 | 頂 | 鬚 | 鎖 | 把 | 14. |
| | | | 開 | 打 | 鎖 | 鎖 | 把 | 15. |
| 來 | 出 | 子 | 取 | 揭 | 櫃 | 銀 | 在 | 16. |
| | 銀 | 封 | 一 | 內 | 櫃 | 銀 | 把 | 17. |
| | | 開 | 改 | 子 | 封 | 銀 | 把 | 18. |
| | 來 | 起 | 錠 | 大 | 幾 | 提 | 就 | 19. |
| | 邊 | 在 | 擱 | 錠 | 大 | 幾 | 把 | 20. |
| | | 好 | 換 | 的 | 下 | 剩 | 把 | 21. |
| | | 好 | 關 | 櫃 | 櫃 | 銀 | 把 | 22. |
| | | | 倒 | 鎖 | 鎖 | 鎖 | 把 | |

CHANGING MONEY.

2. The Teacher Weighs the Silver.

1. The teacher takes up the silver.
2. Takes the silver to the table on which the scales are.
3. Places the silver in the right hand pan of the scales.
4. Places all the silver into the pan.
5. Pulls open the drawer of the scales.

6. Takes out the weights.
7. Places the fifty tael weight in the left hand pan of the scales.
8. Slides out the blocks (from under the scale pan).
9. Sees if the scales are evenly balanced or not.

10. Sees how heavy the silver is.
11. Takes out a small weight from the drawer.
12. Adds the small weight.
13. The silver being still too heavy.
14. Again adds a small weight.
15. Sees if the upper and lower pointers are opposite each other (as they are when the scales exactly balance).
16. He weighs the silver exactly.
17. He sees how heavy the silver is.
18. Takes out the silver from the scale pan.
19. Places the weights within the drawer.
20. Shuts the drawer.
21. Places the blocks beneath the scale pans.

By weighing, we know what things are light and what things are heavy.

**The upper pointer, pointing downward, is called the "Heaven needle," the lower one pointing upward, is called the "Earth needle."*

換錢

先平生銀子 第二題

1. 起拿子銀把生先
2. 去子棹平天到有好在放了
3. 內盤平手
4. 開抽
5. 來出拿碼銀把
6. 內盤平邊左在放碼
7. 來碼小出輕的內子銀看
8. 內盤平
9. 車輕的內子銀看
10. 來碼小出輕的內子銀看
11. 內盤平
12. 車輕的內子銀看
13. 內盤平
14. 車輕的內子銀看
15. 對不對針地針天
16. 子準平子銀把
17. 來出拿子好有的內子銀看
18. 內盤平
19. 來出拿子好有的內子銀看
20. 內盤平
21. 下底盤平

重輕知後然權

CHANGING MONEY.

3. The Cook Changes the Silver.

1. The teacher places the silver on the table.
2. Calls the cook to go and ask what the rate of exchange for silver is.
3. The cook goes to the cash shop.
4. And asks, "What is the rate of exchange for silver to-day?"

5. The proprietor of the cash shop says,
6. "The exchange to-day for pure silver is fifteen strings of cash, i.e. for ten ounces of silver.
7. If the silver is not of standard quality,
8. We shall discount it accordingly."

9. The cook having enquired clearly about the rate of exchange,
10. Returns and reports to the teacher.
11. The teacher then gives the silver to the cook,
12. And tells him to go quickly and exchange it.

13. The cook takes the silver and examines it a little.
14. Then takes it up and goes to the cash shop.
15. When the proprietor of the cash shop sees him come,
16. He stands up and says "Please be seated",
17. And hastens to give him tobacco and to pour tea.
18. The cook then gives the silver to the proprietor of the cash shop.

19. The proprietor examines the silver a little.
20. As the silver is standard quality he weighs it.
21. Takes his abacus and reckons a little to see how much cash it is worth.
22. Then takes out cash tickets and counts them accurately.

23. He gives the cash tickets to the cook.
24. Takes the odd cash that are due, strings them up and gives to him.
25. The cook forthwith counts them all, then takes them up and goes.
26. Returning home, he gives each to the teacher.

There is both profit to himself and advantage to others.

換錢

第三題 火房換銀子

上	子	棹	在	放	子	銀	把	生	先	1.
市	行	的	子	銀	問	去	房	火	喊	2.
行	甚	是	去	鋪	錢	到	房	就	火	3.
麼	吊	五	子	就	的	天	開	錢	就	4.
			說	換	櫃	掌	舖	今	如	5.
			十	色	水	銀	天	如	我	6.
			除	問	市	先	銀	火	回	7.
			歸	生	行	對	們	火	同	8.
房	了	一	說	子	把	拿	房	先	叫	9.
	火	明	交	換	纜	銀	來	火	就	10.
		給		看	快	到	生	就	錢	11.
		下		舖	把	掌	他	急	火	12.
		來		見	起	來	房	火	錢	13.
		茶		請	的	他	拿	就	就	14.
人	的	給		煙	起	把	舖	火	錢	15.
	下	子		子	與	掌	忙	錢	拿	16.
	錢	銀		把	纜	色	房	拿	拿	17.
	看	了		平	的	算	舖	纜	纜	18.
	多	該		下	足	飛	是	就	又	19.
	清	來		出	盤	飛	算	火	火	20.
	房	給		交	錢	頭	拿	同	同	21.
	給	起		穿	錢	時	把	就	就	22.
	起	生		清	容	一	房	就	就	23.
	生	先		交	當		來	又	又	24.
	生	給		纜	就		同	火	火	25.
	先	纜		給	纜		同	同	同	26.
	先	給		纜	纜		同	同	同	

人 利 己 利

LITIGATION.

t.—Ingratiating himself by friendly talk in order to obtain credit.

1. In the city there is a rice dealer named Chang.
2. His business is very flourishing.
3. And there is a man named Wang who at first makes a profession of friendship toward him.
4. And follows with talking to him about getting rice to eat on credit.
5. The man Chang says, "I want each month's account to be settled at the end of each month".
6. The man Wang says, "When the month is up I will settle the bill, and not carry over any debit."
7. When the month was up,
8. The man Wang had no money to give to Chang for his rice.
9. Chang presses him for payment.
10. He replies "Wait another month and I shall certainly be able to settle the bill."
11. Another month comes, and again he has no money to give.
12. The rice seller then goes after him in order to "discuss the rights of the matter".
13. And invites his neighbours and the headman to be present.
14. They all talk over the rights of the case.
15. All decide that Wang ought to pay his bill in full.
16. Wang keeps saying that he has no money.
17. Both men then commence to row.
18. The other men, having failed to restore order, all go off.
19. These two then row in a confused and disorderly fashion for a while.

*The man of wide experience has to be sparing in speech.
The man who sees through friendly advances, merely nods his head.*

事訟

賬賒纔情人講

題一第

	張	姓	的	舖	米	開	一	有	內	城	1.
				開	熟	很	意	生	的	他	2.
好	相	講	他	與	先	的	王	姓	一	有	3.
	話	的	吃	米	賒	說	他	向	就	倒	4.
賬	回	一	了	月	一	要	我	說	的	張	5.
欠	拖	能	不	清	了	月	滿	說	就	的	6.
				候	時	的	月	一	了	到	7.
	的	張	姓	給	錢	米	得	他	莫	的	8.
				問	催	他	一	緩	再	說	9.
	清	了	能	定	月	一	緩	再	說	他	10.
	給	錢	莫	又	他	月	一	了	到	又	11.
			理	講	他	找	就	的	米	賣	12.
		場	在	人	首	和	居	鄰	有	請	13.
					論	談	理	把	家	大	14.
	清	了	賬	把	該	應	姓	王	斷	都	15.
					錢	無	說	三	再	姓	16.
					來	起	鬧	吵	就	家	17.
了	走	都	就	住	不	勸	們	他	把	人	18.
				陣	一	鬧	混	就	家	兩	19.

頭点只情人破識 口緘須界世穿着

Lesson XXX.

LITIGATION.

2. **Because He Wants His Account Paid, He Goes To Law.**

1. Because the man Wang does not pay his debt,
2. Chang then thinks about going to the official to prosecute him.
3. He goes straight to the entrance of the District Magistrate's yamen.
4. And sees the sign of the magistrate's clerk hanging up.*
5. He then goes in and states his case to the clerk.
6. The clerk tells him to go to the Receiving and Despatching Office and get a large blank form.
7. The clerk then takes this affair of Wang's indebtedness and writes it on the blank form.
8. The form being written in, it must be stamped on the face with the clerk's seal.
9. The clerk says, "The price for affixing the seal is six hundred cash.
10. The fee for drawing up and for writing the charge is four hundred cash in all."
11. He there and then gives these amounts, each one, in full.
12. He takes hold of his plaint and goes with it to the Receiving and Despatching Office.
13. The clerk in charge of cases says on receiving the plaint,
14. "I want two hundred cash for the blank form you took.
15. For handing in your case, and for the seal indicating that you have come in person, I want altogether three hundred cash."
16. This also according to custom, he gives in full.
17. The clerk in charge of actions at law then says,
18. "Come back in a few days and see whether the magistrate will endorse your plaint or not."

*The Yamen doors open wide like the character PHH,
But you can't get in without cash though you are in the right.*

*Giles-No 10547-gives for 代書 'a clerk attached to a magistrate's staff and employed in drawing up petitions, etc. in due form at fixed prices.'

事訟

訟成就賬要因

題二第

					給	不	賬	欠	姓	王	因	1.
					在	意	起	就	的	張	姓	2.
					門	衙	縣	到	走	直	一	3.
					口	的	書	代	官	有	掛	4.
					牌	招	的					
					明	說	書	代	官	向	去	5.
					取	房	發	承	在	他	叫	6.
式	格	大	張	取	事	的	賬	欠	姓	王	把	7.
上	式	格	在	寫	書	代	蓋	要	上	面	了	8.
					文	百	錢	要	子	記	戳	9.
					文	百	四	錢	要	子	呈	10.
							了	清	給	一	一	11.
					遞	去	房	發	承	到	就	12.
					說	就	子	呈	到	收	生	13.
					文	百	二	錢	要	式	格	14.
文	百	三	錢	要	共	記	戳	到	親	規	照	15.
							了	清	給	矩	規	16.
								說	穩	生	先	17.
									批	看	來	18.

來進莫錢無理有開字八門衙

LITIGATION.

3. Endorsing the Petition And Issuing the Warrant.

1. After a few days, the official endorses the petition.
2. And sends the petition of the man Chang to the Receiving and Despatching Office.
3. The Receiving and Despatching Office then sends the petition to the Office of Rites.
4. The Office of Rites draws up a draft of the summons.
5. Appoints one of the men on duty for the day to take it to the chief gateman.*
6. And asks him to request the Magistrate to examine the draft and write on it the word "HSING" i.e. "To be carried out."
7. The chief gateman then takes the draft to the magistrate.
8. The Magistrate examines the draft, and writes the word HSING, and has it delivered to the chief gateman.
9. The chief gateman then takes this endorsed draft and delivers it to the Office of Rites.
10. The man on duty for the day at the Office of Rites receives the draft.
11. Then writes out the summons for the man according to the draft.
12. And again sends it to the chief gateman.
13. Saying, "Request the Magistrate to stamp it with his seal, and write with the vermilion pencil" i.e. in regular official style.
14. The chief gateman requests the Magistrate to affix his seal and to write with the vermilion pencil,
15. And to write on the warrant the names of the yamen runners who are to deliver it.
16. The chief gateman then gives this warrant to the yamen runners.
17. The yamen runners on receiving the warrant, then find the plaintiff CHANG.
18. And say, "We want one thousand cash for, 'delivery' money.
19. The man on duty for the day in the Office of Rites wants two hundred cash for writing the warrant.
20. The man in charge of cases in the Receiving and Despatching Office wants a hundred cash for sending the official endorsement."
21. The man CHANG pays up each sum in full.

Official business. -----a sheet of paper.

*This man is the chief subordinate official in a magistrate's establishment.

事訟

票出准批

題三第

			了	准	批	就	官	天	幾	隔	1.								
			承	發	子	呈	的	張	姓	把	2.								
			到	到	子	把	就	房	發	承	3.								
			寫	稿	的	人	叫	把	就	房	禮	4.							
			房	門	到	送	生	先	日	值	派	5.							
			行	行	行	稿	核	官	請	他	叫	6.							
			官	給	送	把	爺	爺	大	房	門	7.							
			字	行	一	就	看	稿	把	房	門	8.							
			給	交	稿	的	行	把	就	房	門	9.							
			倒	接	稿	把	生	先	日	值	的	房	禮	10.					
			好	寫	票	的	人	叫	把	到	送	又	就	11.					
			手	爺	大	的	房	印	賴	蓋	官	請	房	說	12.				
			筆	硃	過	又	官	請	就	爺	大	叫	房	門	13.				
			印	寫	名	姓	的	人	差	案	大	叫	房	門	14.				
			了	過	在	寫	名	姓	的	人	差	案	大	叫	房	門	15.		
			上	票	在	寫	名	姓	的	人	差	案	大	叫	房	門	15.		
			人	差	給	發	票	這	把	就	爺	大	房	門	16.				
			的	找	原	的	一	張	姓	那	發	先	案	一	爺	大	房	門	17.
			百	二	錢	禮	批	送	要	生	生	先	案	一	爺	大	房	門	18.
			百	一	錢	批	送	要	生	生	先	案	一	爺	大	房	門	19.	
																			20.
																			21.

紙張一事公

LITIGATION.

4. The Yamen Runners Take the Warrant and Summon the Man.

1. The yamen runners take the warrant and find Wang, the defendant.
2. And make him come to the yamen.
3. And shut him up in the runner's room.
4. And forthwith go to the chief gateman's office, return the warrant and get their discharge.

5. Before long, a good friend of Wang's comes to see him.
6. He enquires his way straight to the runner's room.
7. And appeals to the humane feelings of the runners who have the case,
8. As he wishes to get the man Wang out on bail.

9. The runners repeatedly refuse.
10. He then talks "runners' money" to the runners.
11. The runners say, "We must have over ten thousand cash before we can agree to private bail."
12. That friend keeps saying that he can only give eight or nine thousand cash.
13. The runners seeing that he cannot give more money than that then consent.
14. Telling him that they will hold him responsible for the runners' money,
15. They then give over to him the man Wang, who returns home on private bail.
16. They also charge him to appear whenever his case is called for hearing.

17. Wang, on returning home, gets together the runners' money.
18. And according to the amount agreed upon, delivers it to his friend.
19. The friend then takes the money and gives it to the runners.
20. The yamen runners get Wang to file a counter-plaint and thus better await the trial.

*Easy to face the official, hard to face his dogs.
i.e. Better fall into the hands of the official than into the hands of his underlings.*

事訟

人叫票執人差

題四第

告被的王姓倒找去就票着拿人差 1.
 他看來友朋好的王姓有就時多不一 2.
 情 人 說 人 差 的 案 叫 這 把 要 3.
 去 回 保 的 王 姓 這 把 要 4.
 允 應 不 三 再 人 差 9.
 錢 差 說 人 們 我 再 說 友 朋 人 那 差 他 差 10.
 保 私 准 繼 錢 吊 幾 十 要 說 能 錢 交 隨 要 他 附 的 所 友 就 11.
 吊 九 八 錢 出 只 多 能 錢 交 隨 要 他 附 的 所 友 就 12.
 允 應 繼 來 起 承 他 擔 給 傳 隨 要 他 附 的 所 友 就 13.
 去 回 保 到 隨 傳 隨 要 他 附 的 所 友 就 14.
 了 齊 辦 錢 差 把 就 家 的 回 說 就 叫 王 姓 照 那 差 15.
 友 朋 人 差 給 送 給 遞 的 王 姓 16.
 案 候 好 繼 呈 訴 個 遞 的 王 姓 17.
 18.
 19.
 20.

見難狗見好官

LITIGATION.

5. Writing Out the Names Of All Parties In the Case, and sending Them Together With the Plaint and Counter-plaint In To the Magistrate.

1. After a few days, Wang's counter-plaint is also endorsed by the Magistrate.
2. Who demands of him that he quickly collect his witnesses to await the call for investigation.
3. The runners who have charge of the case then urge the plaintiff and defendant to come quickly.
4. They both come inside the yamen and wait in the Office of Rites.
5. The man on duty in the Office of Rites says,
6. "I must write out for you a declaration,
7. And thus be able to send up the case and invite the Magistrate to call for the investigation.
8. You must both give a little 'pen and ink' money,
9. So that we can all of us divide up." i.e. all who are in his Office.
10. The plaintiff Chang then gives three thousand cash.
11. The defendant Wang gives six thousand cash.
12. Both of them pay the cash in full.
13. The man in the Office of Rites then writes out the declaration.*
14. The plaintiff's name is written in the first line.
15. The defendant's name is written in the second line.
16. The witnesses' names are written in the third line.
17. The headman's name is written in the fourth line.
18. No name can be written in that is not on either the plaint or counter-plaint.
19. The man in the Office of Rites says to them,
20. "In regard to the names of those written on the declaration,
21. Each must write the word 'arrived.'" i.e. each must indicate that he came in person.
22. They each write the word "arrived".
23. The man in the Office of Rites goes with the runners, and takes the papers of the case to the office of the chief gateman.

The Yamen is deep like the sea,
Its corrupt practices are great as the heavens.

* This contains the names of plaintiff, defendant, witnesses and headman

! In this sentence 呈 子 covers both plaint and counter-plaint

事 訟

案 送 單 開

題 五 第

了	准	批	也	呈	訴	的	王	姓	天	幾	過	1.
	問	傳	候	証	人	齊	邀	速	速	他	要	2.
		來	催	告	兩	被	原	把	就	差	原	3.
		倒	候	裏	房	禮	內	門	衙	到	都	4.
				說	生	先	日	值	的	房	禮	5.
			子	單	張	開	們	你	給	要	我	6.
			錢	問	傳	官	請	案	送	好	你	7.
				墨	筆	點	送	當	都	們	我	8.
					賬	分	好	衆	大	們		9.
		吊	三	錢	送	就	告	原	的	張	姓	10.
		吊	六	了	送	又	告	被	的	王	姓	11.
		單	的	案	清	給	錢	把	都	家	兩	12.
子					送	開	纔	生	先	房	禮	13.
					行	一	第	在	開	告	原	14.
					行	二	第	在	開	人	被	15.
					行	三	第	在	開	人	証	16.
					行	四	名	無	內	子	首	17.
		開	准	不	人	的				呈	禮	18.
				們	他	對	就	生	先	房	在	19.
		人	說	字	名	有	開	上	子	單	都	20.
			的	了	字	到	個	一	打	當	他	21.
				案	打	字	到	把	都	們	禮	22.
上	房	門	到	送	把	差	原	同	就	房		23.

天 如 大 病 癸 海 似 深 門 衙

LITIGATION.

6. Putting Out the Notice That the Case is to be Tried.

1. The chief gateman seeing that they have brought the papers of the case,
2. Then asks his chief assistant to examine carefully the papers,
3. He then calls the yamen runners to bring up the three thousand "Furnishing, the Court" cash.
4. The runners then go and find the plaintiff and demand the money for "Furnishing the Court".
5. The plaintiff then delivers to the runners three thousand cash as furnishing the court money.
6. The runners take the cash and deliver it to the second gateman.
7. The second gateman takes the cash and counts it.
8. And calls to the runners "Exchange the bad cash and make up the deficit".
9. The runners go and find the plaintiff and get him to make right the matter of the bad cash and the deficiency.
10. They then bring the cash and deliver them to the second gateman.
11. The chief assistant then requests the first gateman to send in the case to the Magistrate.
12. The chief gateman, having taken in the case, then says to the runners,
13. "Go quickly and call the plaintiff and defendant to await the putting out the notice of hearing the case."
14. The runners getting this word of awaiting the case.
15. Then find the plaintiff and defendant and demand the "Standing in the Court" cash.*
16. The plaintiff then gives five hundred cash.
17. The defendant gives one thousand cash.
18. The runners take the "Standing in the Court" money given by the plaintiff and defendant,
19. And order them to wait in the inn, i.e. for the calling of their case.

*Starve to death, but don't steal.
Die of rage, but don't go to law.*

* i.e. some cash for the underlings who stand on both sides at the court during the hearing of cases.

事訟

審聽牌掛

題六第

	來	送	案	把	們	他	見	爺	大	的	房	門	1.
	好	清	案	把	爺	三	的	案	管	他	叫	就	2.
來	上	送	吊	三	錢	堂	鋪	把	差	原	喊	纔	3.
		錢	堂	鋪	要	告	原	倒	找	去	就	差	4.
	差	原	給	交	吊	三	錢	堂	鋪	把	就	告	5.
	手	爺	三	的	房	門	給	交	錢	把	就	差	6.
						下	一	數	錢	把	爺	三	7.
			數	少	補	錢	毛	換	差	原	喊	就	8.
一	歸	亦	數	少	錢	毛	把	告	原	叫	去	差	9.
	手	的	爺	三	房	大	門	給	交	來	拿	纔	10.
官		送	案	把	爺	大	的	房	門	請	就	爺	11.
			說	差	原	對	就	了	送	案	把	爺	12.
		案	問	牌	掛	着	候	告	兩	彼	原	叫	13.
			信	的	案	問	着	候	了	得	差	原	14.
		錢	堂	站	要	倒	找	告	兩	彼	原	把	15.
							百	五	錢	給	就	告	16.
							吊	一	錢	給	又	告	17.
	錢	堂	站	的	告	兩	被	原	了	拿	差	原	18.
			倒	候	內	店	在	們	他	附	吩	就	19.

狀告莫死氣

賊做莫死餓

LITIGATION.

7. Investigating Clearly, Putting in Custody and Pressing for Payment.

1. The two, plaintiff and defendant, wait for a few days.
2. When the notice of cases to be heard is hung out in front of the great court.
3. "Chang versus Wang" comes third on the list of cases.
4. Altogether there are over ten cases hung out (on one board).
5. And on the notice board is written in vermilion ink the day on which the cases are to be heard.

6. When the morning of the day on which the cases are to be heard arrives.
7. The yamen runners hurry the plaintiff and defendant to the yamen.
8. The witnesses and the headman all have to be hurried together.
9. Each one in proper dress waits in the runner's room.

10. Before long, the man in charge of the court calls out "Stand in the court".
11. The clerk, the black clothed attendants and the runners on duty for the day all gather together and stand.
12. Someone in the chief gateman's Office cries out "Let all be in readiness."
13. They all respond together "We are all here."

14. Inside the inner doors the sounding board sounds once.
15. The black clothed attendants then give their cry.*
16. As soon as the middle door is opened, the Magistrate comes out in his official robes and sits down.
17. The runner in charge of the court cries out "Please ascend the judgment seat."
18. The drum in the great court sounds thrice in succession.
19. The black clothed attendants again give their cry in a loud voice.
20. The lictors also bring their various instruments of punishment and arrange them.

21. The magistrate puts a mark with vermilion ink against the name of the plaintiff.
22. The runners then call the plaintiff to come up and kneel down.
23. The Magistrate examines the plaintiff thoroughly and then marks the defendant's name.
24. The runners then call the defendant to come up and kneel down.
25. The Magistrate examines the defendant thoroughly and then marks the names of the witnesses and the headman.
26. The runners call them to come up and kneel down together.
27. The magistrate having examined the witnesses and headman, then fixes a certain limit of time within which the defendant must settle the account.
28. The defendant excuses himself saying "I can't pay."
29. The magistrate then orders the runners to keep him in custody and press for the money to settle the case.

*The living Pluto does not despise a thin ghost,
 He is able to scrape out fat from the drum stick of a chicken.*

*The above proverb indicates that all's fish that gets into the magistrate's net, and that he knows how to "strike oil" in unlikely places.
 i.e. indicating that the Magistrate is at hand and that all must stand at attention and everything be in order.

事認

追押明問

題七第

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.
- 11.
- 12.
- 13.
- 14.
- 15.
- 16.
- 17.
- 18.
- 19.
- 20.
- 21.
- 22.
- 23.
- 24.
- 25.
- 26.
- 27.
- 28.
- 29.

原大張一牌到原証各不房門大宅站中值大皂提官原官原官原官被官
 被堂姓連上了差人白多書房眾門堂門堂堂班刑拿差把差把差把告就
 兩上控掛硃問就首穿時皂上都內的一差上又差硃就原又被又証推吩
 告就王有銀案把人戴值班的答的皂開就的高又筆把告把告把人辭吩
 候掛姓十寫那原都衣堂同人應雲班官喊堂聲把把原問被問他首說原
 得有掛幾有天被要帽的他就一板就就稟鼓吹各原告明告明們人給差
 有問在案問的兩催同差日喊聲響吹公升連堂樣告喊就喊就喊問不把
 幾案第 案早告齊在就差伺齊一堂服公響 刑的上点上点上明起他
 天的三 的晨催 差喊人候了聲 出坐三 具名來被來証來就 押
 膠案 日 到 房站都齊 來 聲 擺点跪告跪人一斷 追
 子 衙 內堂站 坐 聲 擺点跪告跪人一斷 追
 內 門 衙 內堂站 坐 聲 擺点跪告跪人一斷 追
 倒 候 齊 倒 坐 聲 擺点跪告跪人一斷 追
 人 倒 告 案 繳 追

油出得刮桿腳鷄 瘦鬼嫌不王闊活

LITIGATION.

8. The Plaintiff and Defendant Agree To the Magistrate's Decision, and the case is Ended.

1. The runners shut up the defendant Wang in their room.
2. When the day for handing the money into court has come,
3. He still has no money to hand into court.
4. The magistrate orders the Office of Rites to write out a "Calling to Account" document.
5. The Office of Rites gets out the calling to account document and sends it to the chief gateman.
6. The chief gateman then invites the magistrate to hold court.
7. The magistrate on taking his seat, puts his mark against the name on the calling to account sheet.
8. The runners then call the defendant to come up and kneel down.
9. The magistrate asks him why he has gone over the time granted to bring the money into court.
10. He says that he cannot get it all at once, and prays for an extension of time.
11. The magistrate again sets a limit of half a month.
12. Saying, "If you don't bring the money into court the next time, you will certainly receive severe punishment."
13. The defendant hurriedly agrees to the arrangement.
14. The magistrate again orders the runners to keep him in custody.
15. After half a month, the defendant's limit of time has come.
16. He has now got together the money to be paid into court.
17. The runners tell the defendant to get a deposit form in order to pay the money into court.
18. Also tell the plaintiff to get a receipt form in order to receive the money.
19. The two having agreed to accept the decision of the magistrate as final and satisfactory, then invite the magistrate to have a re-hearing of the case.
20. The magistrate on taking his seat in court, receives the money given in settlement and delivers it to the plaintiff.
21. They then both admit in court that the case is settled and go down.
22. The runners approach them again for a little "congratulation" money.
23. They both give whatever they please and each goes home.

He has won the lawsuit, but has lost money.

**This signifies that vigorous measures are due in the case and that the defendant is liable to be bamboozled.*

事訟

案完結具 題八第

			內房	差單	在期案比	押日繳開	告的銀房	被案無禮	把繳是叫	差了還就	原到他官	1.
												2.
												3.
												4.
	去房	門	上	送	起	開	單	比	把	房	禮	5.
點	一	字	堂	坐	官	請	就	爺	大	房	門	6.
		倒	的	上	單	比	把	就	堂	坐	官	7.
			來	上	喊	告	被	把	就	差	原	8.
案	繳	錢	把	不	期	限	麼	怎	他	問	官	9.
		限	寬	再	請	齊	辦	時	一	說	他	10.
				期	的	月	半	他	限	又	官	11.
				責	重	要	案	繳	不	再	說	12.
			倒	押	他	承	忙	急	就	告	被	13.
						把	原	吩	又	又	官	14.
			到	又	期	限	被	月	半	了	過	15.
					了	齊	錢	的	案	繳	他	16.
	錢	繳	去	狀	狀	繳	被	叫	就	差	原	17.
			錢	領	請	去	具	了	原	叫	又	18.
			訊	覆	官	官	結	了	具	家	兩	19.
去	領	告	原	交	錢	的	案	就	堂	坐	官	20.
		錢	去	下	就	案	了	家	兩	們	他	21.
		去	喜	點	要	家	兩	向	又	差	他	22.
			回	自	各	了	給	就	家	兩		23.
								贏				
			錢	了	輸	司	官	了				

STREET PREACHING.

1. Talking Over the Matter Of Starting a Preaching Association.

1. In the city there are some streets,
2. Where a great many people live.
3. Having a little leisure time,
4. They all meet together to consult.
5. They all say, "We who live in this place,
6. Many (of us) do not understand right principles, do not know good from bad.
7. We ought to devise some good plan,
8. To give them constant teaching."
9. Then some say, "We can't do better than start a preaching association.
10. And invite some bright teacher,
11. Who by repeated preaching of moral precepts,
12. Will make them to understand right principles and know the good from the bad."
13. They all say, "Very good.
14. We ought to invite a preacher to come,
15. And he can preach either in the day time or in the evening."
16. The salary of the preacher is two hundred cash a day.
17. The matter being finally agreed upon by all,
18. They then open a subscription list exhorting to meritorious actions.
19. Chang* offers to subscribe two hundred cash.
20. Li offers to subscribe one hundred cash.
21. No matter what they each give, much or little, it is all entered on the book.
22. The matter of forming an association for preaching purposes is thus completed.
23. Sooner or later, they give to the man who started the association all the money subscribed.

Going with one heart toward the good.

*The names of Chang, Wang and Li have the same pre-eminence among Chinese names that Smith, Jones and Brown have among English ones, and in novels and similar writings they are used in exactly similar fashion.

宣講格言

第一題 商量設置宣講會

				道多	街很	些人	有的	內住	城居	1.
				時商	的會	間聚	的空	一家	有大	2.
				候量			就			3.
										4.
				的	這明	們不	我些	說有	都很	5.
惡	善	曉	人不	理子	明好	個常	些一	設他	當把	6.
				訓	常		們			7.
					教		們			8.
				個	如先	不的	說明	有一	就請	9.
會	講	宣	個	設生	講道	們明	他纔	多他	多使	10.
				格	道		纔			11.
惡	善	得	曉	些理			們			12.
				很	得講	好宣	說個	都一	大當	13.
				來	晚工	夜	或生	日先	或宣	14.
				生	錢			講		15.
百	二	講	來	可每				白		16.
				天				講		
				功	了子	定簿	量本	商一	眾立	17.
				出	錢	捐捐	願錢	的的	張李	18.
				百	論	不		的	家	19.
				少	多			的	大	20.
上	子	簿	在	都	就	事	的	會	講	21.
				了	辦	的		所	眾	22.
手	人	首	交	都	早				大	23.
				成						
				遲						
				一						
				善	向	心	同			

STREET PREACHING.

**2. Arranging the Pulpit and Performing the Ceremony Of the "Kotow"
Before the Sacred Edict Tablet.**

1. The people then select a day for the preaching.
2. And decide whether it shall be in the day time or the evening.
3. Two hours before the time of preaching.
4. They get ready the platform for preaching.
5. Chang brings a square table.
6. Wang brings four stools.
7. Li brings a chair.
8. They then set up the preaching platform.

9. Around the square table on the platform, they hang a red drapery.
10. The chair on the platform has a red back cloth and a thick cushion.
11. On the table is placed a pair of pewter candlesticks,
12. And one cinnabar incense burner.
13. They also place on the table a black-lacquered tablet with "Sacred Edict"
in gold characters.
14. They also place a vase in which are stuck some fresh flowers.
15. They also place a tea pot and teacup, one of each, on the table.
16. When the time for preaching comes, they light the large candles on the
candlesticks.
17. They also light the incense sticks that are stuck in the cinnabar incense
burner.
18. And they request the preacher to perform the ceremony of the "three
kneelings and nine knockings". i.e. the kotow.
19. The two men, one on each side, who are in charge of ceremonies, then read
the sixteen sections of the Sacred Edict.
20. When the Sacred Edict is read to the end, then the preacher rises up from
the ground.
21. And ascends the platform, sits down, and preaches to the people.

Transforming fares into good grain.

宣講格言

設宣講臺行跪叩禮 第二題

講宣子日一擇就衆大 1.
 了定議都晚夜或日白或 2.
 候時個一前講就白宣到 3.
 好備預臺講宣把就們他 4.
 來棹方張一拾的張姓 5.
 來棹板根四拾的王姓 6.
 來棹子椅把一拾的李姓 7.
 起搭臺講宣把就們他 8.
 裙棹紅張一掛就棹方酌的臺講 9.
 子墊厚披椅紅一用就子子錫的上的臺上講 10.
 對一臺蠟個漆黑一花擺擺方 11.
 牌諭聖的起字金個碗茶壺茶擺擺又 12.
 花鮮個一各碗茶壺茶擺擺又 13.
 上棹方在個一各碗茶壺茶擺擺又 14.
 燃点蜡大上臺蜡把就時講宣到 15.
 点燃也香條檀的插內爐宣砂 16.
 禮叩九跪三條檀的插內爐宣砂 17.
 條六起立論纒宣人衆向倒 18.
 來起講宣人衆向倒 19.
 登 20.
 就 21.

化莠爲良

STREET PREACHING.

3. The Good Reward of Filial Piety.

1. He says, "Kindly be all quietly seated,
2. And listen while I tell you a case of filial piety.
3. In ancient times, there was the great Shwen,
4. Who was in his very heart a Paragon of Filial Piety."

5. "His father and mother both greatly disliked him.
6. He had a young brother named Hsiang,
7. Who was extremely arrogant and scornful to him.
8. But he fulfilled to the utmost his duty as a son.
9. Every day, at Li Shan, he exerted his utmost strength in ploughing the fields.
10. And had not the slightest resentment in his heart."

11. "His fame for filial piety became very great;
12. All the people of the Empire knew of it.
13. At that time the Emperor Yao, knowing that Great Shwen was a filial son,
14. On this account, gave him both his daughters in marriage."

15. "He then exalted Great Shwen to be the Prime Minister of the Empire.
16. Afterwards, the Emperor Yao also yielded the throne to him.
17. He repeatedly refused to accept;
18. But all the people of the land were willingly submissive to him.
19. Then he became the Emperor of the country,
20. And by his influence changed the character of the whole people."

21. "Friends, this was the good reward of filial piety.
22. Of all who have lived from ancient times to the present,
23. Who has not known that he was supreme as a filial son? "

Filial Piety is the fountain of all (virtuous) conduct.

宣講格言

第三題 行孝的好報

- | | | |
|---|--------|-----|
| | 他聽古是 | 1. |
| | 說我時真 | 2. |
| | 請說有心 | 3. |
| | 各一盡 | 4. |
| | 位件個孝 | |
| | 靜行大的 | |
| | 坐孝舜人 | |
| 事 | 的 | |
| | 他象輕分田 | 5. |
| 慢 | 歡叫很本耕 | 6. |
| | 喜名傲的力 | 7. |
| | 不弟驕子竭恨 | 8. |
| | 很兄很兒山怨 | 9. |
| | 母個前為歷不 | 10. |
| | 父有面盡在辜 | |
| | 的又他就日中 | |
| | 他天那纔 | 11. |
| | 盡下時把 | 12. |
| | 孝的堯兩 | 13. |
| | 的人帝個 | 14. |
| | 名都就女 | |
| | 聲曉知兒 | |
| | 很得大嫁 | |
| | 大舜給 | |
| 子 | 孝 | |
| 調 | 是他 | |
| | 相位的 | 15. |
| | 宰的君 | 16. |
| | 的國允歸的感 | 17. |
| | 國國允歸的感 | 18. |
| | 一把應都國他 | 19. |
| | 做又肯人一被 | 20. |
| | 舜帝不的了都 | |
| | 大堯三下做們 | |
| | 舉來再大就姓 | |
| | 就後他但他百 | |
| | 位古個 | 21. |
| | 這時不 | 22. |
| | 就到知 | 23. |
| | 是今他 | |
| | 行時是 | |
| | 孝的大 | |
| | 的人孝 | |
| 報 | 好 | |
| | 子 | |

原行百為孝

STREET PREACHING.

4. In youth He Fulfilled His Fraternal Duties.

1. "In the H in Dynasty there was a "Worthy" named K'ung Yung.
2. While he was a small child, his father and mother greatly loved him.
3. He was like the precious pearl in the palm of the hand." i.e. the apple of the eye.
4. "When he was just four years old,
5. One day, his parents gave him two pears.
6. These pears, were one of them large and the other one small.
7. He then took the small pear,
8. And left the big pear."
9. "His father and mother seeing this,
10. marvelled greatly in their hearts,
11. And hurried after him to ask K'ung Yung
12. Why he had only taken the small pear."
13. "He said, 'I am the younger brother, and I ought only to take the smaller pear.
14. My brother is my senior and ought to take the larger pear.
15. I yield the large pear to my elder brother,
16. And thus fulfil my duty as a younger brother'."
17. "Then did his father and mother rejoice exceedingly in their hearts.
18. Even the people of the country side all gave him reverence.
19. And after wards he perfected himself into being a Worthy.
20. Friends, this is an example of the younger respecting the elder."

The younger brother must respect the elder.

*He was a lineal descendant of Confucius.

宣講格言

道弟盡就幼年

題四第

	融	孔	叫	名	人	賢	一	有	朝	漢	1.
他	惜	愛	母	父	的	他	時	孩	小	爲	2.
		樣	一	珠	的	上	掌	手	像	就	3.
				候	的	的	歲	四	纔	他	4.
子	梨	個	兩	他	給	母	父	的	日	一	5.
	小	個	個	一	大	個	一	是	原	子	6.
					了	拿	子	梨	小	把	7.
						子	梨	大	個	一	8.
					了	見	看	母	父	的	9.
					很	得	異	詮	就	中	10.
						融	孔	闕	追	忙	11.
			梨	小	個	一	取	只	麼	怎	12.
梨	小	取	該	只	弟	兄	是	我	說	他	13.
梨	大	取	該	應	長	是	哥	哥	的	我	14.
				哥	哥	讓	梨	大	以	我	15.
			分	本	的	弟	兄	爲	盡	是	16.
	歡	喜	很	中	心	母	父	的	他	時	17.
		敬	尊	都	人	的	鄉	一	那	是	18.
		人	賢	個	一	爲	成	就	他	來	19.
樣	榜	的	兄	敬	要	弟	是	就	這	位	20.

兄敬須者弟爲

STREET PREACHING.

5. The Outcome Of Perfect Loyalty.

1. He again says, "In the Sung Dynasty there was a General named Yo Fei,
2. Who was himself a filial son,
3. Inasmuch as at that time they had an enemy, namely the State of Chin,
4. Who was for ever invading the borders of the kingdom of the Sung,
5. The Emperor appointed Yo Fei to take soldiers and go to war,
6. He won several victories in succession, and was thinking of exterminating the enemy,
7. The enemy, with fear in his heart, worked a plot,
8. And took a vast amount of treasure for the purpose of private intrigue with Ch'ing K'uai the Prime Minister of the House of Sung,
9. Now Ch'ing K'uai was a traitor,
10. And getting the treasure, he then falsely (i.e. in the Emperor's name) used the golden tablet twelve times,*
11. To hasten the re-call of Yo Fei,
12. Yo Fei, obedient to his Sovereign's command, came back in great haste with his troops,
13. Ch'ing K'uai again worked a plot and had Yo Fei executed.‡
14. The enemy now, more than ever, made war on the Kingdom of Sung,
15. All the people of the Empire suffered through Ch'ing K'uai,
16. And the Sung Dynasty patrimony (i.e. the Empire) from this time, fell into very great ruin,
17. The men of later times, all knowing that Yo Fei was a loyal Minister of State,
18. Set up in his honour a temple, and offered constant worship,
19. All called him the Sacred One among the military heroes,
20. And said that he for his country was faithful to the utmost, and did not fear to die."

From of old, Loyal Ministers have not feared death.

*Under ordinary circumstances Yo Fei would have come on receiving it once but as he was on the point of dealing the enemy a crushing blow, he could not accept the recall until it was repeated several times.

‡By declaring that he had come back on his own initiative with designs on the throne.

Nota. Until the beginning of the present dynasty, Yo Fei was recognized as supreme among the military heroes of the land. The commonly accepted explanation of his eclipse in royal favour by the famous K'uan Yu, who is now the national god of our is as follows. Inasmuch as the Manchus were of the same race as the ancient enemies of his native land, Yo Fei refused to recognize them. The tree that had been planted by his grave, refused to send forth any leaves on the north side, i.e. the side that faced toward the home of the Manchus, and when the great Emperor K'ang Hsi went to offer the customary worship in Yo Fei's temple, the doors were shut in his face in a supernatural manner.

宣講格言

忠盡的結局

第五題

- | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|-----|-----|
| 飛 | 岳 | 叫 | 名 | 將 | 武 | 個 | 有 | 朝 | 宋 | 說 | 又 | 1. | |
| | | | | | 子 | 孝 | 個 | 一 | 是 | 本 | 他 | 2. | |
| 邦 | 金 | 是 | 就 | 敵 | 仇 | 一 | 有 | 時 | 當 | 爲 | 因 | 3. | |
| | | 界 | 邊 | 的 | 朝 | 宋 | 伐 | 侵 | 來 | 常 | 常 | 4. | |
| | | 仗 | 打 | 去 | 兵 | 帶 | 飛 | 岳 | 派 | 就 | 君 | 國 | 5. |
| | | 滅 | 誅 | 敵 | 仇 | 把 | 想 | 仗 | 勝 | 打 | 連 | 他 | 6. |
| | | 計 | 一 | 用 | 纜 | 怕 | 懼 | 中 | 心 | 敵 | 仇 | 那 | 7. |
| 檜 | 秦 | 叫 | 名 | 朝 | 宋 | 通 | 私 | 寶 | 財 | 拿 | 多 | 就 | 8. |
| | | | 臣 | 奸 | 個 | 一 | 是 | 來 | 原 | 檜 | 秦 | 那 | 9. |
| 道 | 二 | 十 | 牌 | 金 | 假 | 用 | 飛 | 就 | 寶 | 財 | 了 | 得 | 10. |
| | | | | 回 | 召 | 飛 | 命 | 岳 | 把 | 的 | 速 | 速 | 11. |
| 來 | 回 | 兵 | 帶 | 忙 | 急 | 命 | 君 | 遵 | 就 | 飛 | 岳 | 12. | |
| | | 了 | 殺 | 飛 | 岳 | 把 | 繼 | 計 | 用 | 又 | 檜 | 秦 | 13. |
| | | | 朝 | 宋 | 伐 | 攻 | 發 | 越 | 就 | 敵 | 仇 | 那 | 14. |
| | | | 了 | 害 | 檜 | 秦 | 被 | 都 | 人 | 的 | 下 | 天 | 15. |
| 很 | 得 | 壞 | 敗 | 就 | 此 | 從 | 業 | 基 | 的 | 朝 | 宋 | 16. | |
| 臣 | 忠 | 個 | 是 | 飛 | 岳 | 知 | 都 | 人 | 的 | 時 | 後 | 17. | |
| | | 拜 | 常 | 常 | 子 | 廟 | 一 | 立 | 他 | 爲 | 就 | 18. | |
| | | 人 | 的 | 中 | 將 | 武 | 爲 | 他 | 說 | 稱 | 都 | 19. | |
| 怕 | 不 | 都 | 死 | 忠 | 盡 | 國 | 爲 | 是 | 他 | 說 | 又 | 20. | |
- 死怕不臣忠古自

STREET PREACHING.

6.—Friends, In Death Or Life, Are Absolutely Faithful.

1. "In the days of the Chou dynasty, there were two men of the kingdom of CHIN.
2. One was named Kong Sen Ch'u Chiu, the other was named Ch'en Yin.
3. These two men were sincere friends in their mutual intercourse,
4. And both together received favours from a man of high position named Chao of the Chin kingdom.*"
5. "Afterwards, Chao was brought into trouble by T'u Ngan Ku and put to death.
6. Only one orphan son was left alive in hiding.‡
7. T'u Ngan Ku hearing of this then went to hunt him out.
8. Failing to get the orphan, he set men to be on the look out for him.
9. These two friends then secretly devised a plan to save the orphan.
10. Saying 'One must give his son, the other give his life.'
11. Ch'en Yin took his own little child and gave him to Kong Sen Ch'u Chiu,
12. And told him to acknowledge him as the orphan son of Chao who was in hiding."
13. "Ch'en Yin straightway then went to T'u Ngan Ku with the false report.
14. Saying, 'The orphan boy of Chao's is in hiding in the house of Kong Sen Ch'u Chiu.'
15. T'u Ngan Ku on finding the orphan then took Kong Sen Ch'u Chiu and killed him.
16. And the boy who personated the orphan and had been found was also killed."
17. "Ch'en Yin then acknowledged Chao's orphan as his own son.
18. And waited until the orphan had grown up, when he told him all about the matter.
19. The orphan, after he had got a position of power and authority, then killed T'u Ngan Ku.
20. Friends, this is a true story of 'giving up a son, and giving up a life' in the determination to be wholly faithful."

Friends in their intercourse take faithfulness without regard to consequences.

*They both were gentlemen retainers of the great man.

‡The boy's mother was alive, but being the daughter of the king could not be touched.

宣講格言

第六題 朋友以死生全信

周 一 他 又 後 只 屠 未 9. 他就程就 10. 他就程就 11. 他就程就 12. 程說屠連 13. 程說屠連 14. 程說屠連 15. 程說屠連 16. 程到那各 17. 程到那各 18. 程到那各 19. 程到那各 20.

朝 叫 兩 同 來 藏 岸 得 兩 說 嬰 叫 嬰 趙 岸 這 嬰 這 孤 兒 這

時 公 人 受 趙 留 賈 着 朋 一 把 他 跟 家 賈 找 就 孤 兒 這

晉 孫 是 晉 家 有 打 孤 友 人 自 認 倒 孤 找 倒 認 兒 已 就

國 杵 誠 國 被 一 聽 兒 就 捨 己 承 就 兒 倒 的 趙 成 得 是

有 白 實 尊 屠 個 倒 纒 暗 子 的 是 向 藏 孤 假 家 人 權 捨 是

兩 一 相 貴 岸 孤 就 派 設 一 小 藏 屠 在 兒 孤 孤 纒 柄 子

個 叫 交 人 賈 兒 去 人 一 人 孩 留 岸 公 就 兒 兒 把 就 捨

人 程 的 趙 人 陷 在 樓 查 全 捨 給 趙 賈 孫 把 也 爲 這 殺 死

嬰 朋 家 趙 害 世 尋 訪 孤 死 公 家 報 杵 公 都 已 事 屠 總

友 的 家 趙 害 世 尋 訪 孤 死 公 家 報 杵 公 都 已 事 屠 總

惠 恩 的 家 趙 害 世 尋 訪 孤 死 公 家 報 杵 公 都 已 事 屠 總

滅 殺 害 世 尋 訪 孤 死 公 家 報 杵 公 都 已 事 屠 總

子 殺 白 信 裏 杵 殺 子 明 賈 全

事 實 的 信 全 要 總 死 捨 子 捨 是 就 這 位

交 友 以 信 死 生 不 論

STREET PREACHING.

7. Master and Apprentice Have the Same Mutual Confidence From Beginning to End

1. "In Chentu there is a Shensi trader named Sung.
2. He does a business on the Great East street in carbonate of soda.
3. He took on an apprentice named Liu.
4. He was a Chentu man, and a very trustworthy one."
5. "His master seeing that he could be trusted in every matter,
6. Turned over to him all the affairs of his business,
7. And called upon Liu to take control.
8. This apprentice was true in everything, and was not in the slightest degree untrustworthy.
9. "The master in his very heart greatly believed in him,
10. And began to think of returning to Shensi to see how things were at home.
11. Then he took and gave to his apprentice full authority over his financial affairs.
12. The master thereupon started off for Shensi and lived there for some years."
13. "The apprentice after obtaining control, was more thorough than before.
14. His management of affairs was as if Sung was in the shop.
15. Every year therē was a balance of silver to forward back to Shensi,
16. (At which) all the family of the man Sung were pleased."
17. "After a few years, the man Sung again came to Chentu to look into the accounts.
18. Seeing that the affairs of the apprentice were in all respects straight,
19. He then without anxiety returned to Shensi,
20. And the apprentice did as before.
21. Friends, this is a case of master and apprentice having mutual confidence without change from beginning to end."

If the people be without faith, the kingdom cannot stand

Note, If it be kept in mind that the Shensi traders use the men of Sa Chuan whom they employ merely to fill unimportant positions in their large establishments, then the confidence reposed in the Chentu man Liu, is sufficiently notable to be worthy of mention by the preacher.

宣講格言

第七題 師徒有信始終如一

	宋	姓	人	商	西	陝	一	有	都	成	1.
	賣	舖	是	的	做	街	大	東	在	他	2.
	買	廳	劉	姓	徒	門	個	一	有	招	3.
			實	誠	頗	人	人	都	成	是	4.
			靠	事	事	徒	門	這	見	傅	5.
			可	交	務	事	的	內	舖	把	6.
			來	出	理	事	管	的	劉	姓	7.
誑	虛	不	臺	心	實	事	事	就	徒	門	8.
				服	信	很	中	心	的	傅	9.
	看	看	裏	家	西	陝	回	要	意	起	10.
	徒	門	給	柄	權	的	錢	銀	管	把	11.
年	幾	有	住	陝	回	身	起	創	跟	傅	12.
			真	認	後	柄	權	得	徒	門	13.
	樣	一	內	舖	的	宋	姓	如	就	事	14.
			西	陝	回	寄	銀	餘	有	都	15.
					喜	歡	都	家	全	的	16.
眼	查	來	都	成	到	又	的	宋	姓	年	17.
			假	虛	不	臺	事	的	徒	門	18.
						西	陝	回	心	放	19.
					做	常	照	是	還	徒	20.
子	樣	第	一	如	終	始	信	有	徒	師	21.

立不信無民

STREET PREACHING.

8. Propriety* is the Door, i.e. it is To Human Intercourse What a Door is To a House.

1. "In the Chou Dynasty there was in the kingdom of Lu a man named LIN FANG.
2. He was a Worthy of the kingdom of Lu.
3. Seeing that the officials at that time of the kingdom of Lu, both great and small,
4. A great many of them did not observe the proprieties.
5. He was greatly disturbed in mind.
6. And then went to interview Confucius.
7. He enquired concerning the first thing to be attended to in the matter of propriety.
8. So that he might change these presumptuous customs."
9. "Confucius praised him for his question,
10. And then explained to him the meaning of propriety,
11. Saying, 'It is better to be sparing than over extravagant in ceremonies.
12. In funeral observances sorrow is better than to go beyond what is appropriate in ceremony'."
13. "Confucius explained clearly the meaning of Propriety.
14. Afterwards, there was the matter of a high official‡ of the kingdom of Lu, named Chi, who worshipped the Ta'i mountain.
15. Confucius then asked his disciple Ran Yu, saying, 'Why did not you exhort and warn him against it?'
16. Because Ran Yu at that time served as an official under Chi."
17. "Ran Yu replied, 'I was not able to exhort and warn him.'
18. Confucius again then called to mind Lin Fang who had asked about propriety.
19. Friends, you ought to know that propriety is as a door for human intercourse.
20. If there be no propriety, how can a country be governed?"

The government of a State demands the rules of propriety.

* There is no one English word that is adequate to bring out the full meaning of the Chinese word 禮. In addition to all that is included by the word politeness, it has serious ethical content. Dr. Martin in a footnote to p. 171 of his book "The Chinese" says, "It is precisely what Malbranche makes the basis of his moral system and denominates 'the laws of universal order'."

‡ In ancient times the various grades of official ranks were not clearly indicated by definite titles. All officers of State of whatever rank were called 大夫 but there were three grades of these -- 上, 中, 下.

宣講格言

禮字是門

第八題

	放	林	叫	人	一	有	國	魯	時	朝	周	1.
				人	賢	個	一	中	國	魯	是	2.
	子	臣	小	大	的	時	常	國	魯	見	他	3.
					節	禮	守	不	些	有	很	4.
				很	得	安	不	也	中	心	他	5.
						子	就	訪	拜	去	纔	6.
						本	孔	禮	這	問	請	7.
		俗	風	的	妄	僭	這	變	改	好	以	8.
			讚	稱	就	問	一	他	因	子	孔	9.
			意	的	字	禮	明	講	他	給	纔	10.
			從	如	不	禮	越	華	奢	人	說	11.
			哀	悲	如	不	禮	違	事	喪	辦	12.
			了	明	講	字	禮	這	把	子	孔	13.
事	的	山	泰	祭	氏	季	夫	大	國	徒	門	14.
戒	勸	不	麼	怎	你	說	有	冉	向	有	冉	15.
				官	的	氏	季	做	現	有	冉	16.
				戒	勸	能	不	我	說	還	有	17.
				放	的	禮	問	念	道	纔	冉	18.
	門	的	由	必	人	是	字	禮	這	知	冉	19.
					治	能	能	怎	又	國	無	20.

禮以國爲

STREET PREACHING.

9. "Righteousness is the Way."

1. "In the days of the Yin Dynasty there were two Worthies."
2. One was named Beh I, the other Shu Ch'e.
3. There two men were the sons of the Prince of the State of Ku Chuh.
4. Ku Chuh was a dependancy of the House of Yin."

5. "At that time, King Chou of the Yin Dynasty was sadly lacking in moral principle.
6. Therefore all the people of the realm were resentful toward him.
7. King Wu then led his soldiers to go and fight Chou,
8. In order that he might deliver these suffering people."

9. "When the two men, Beh I and Shu Ch'e, knew of this,
10. They went and held fast the horse of King Wu.
11. They exhorted King Wu not to go and fight against King Chou,
12. Saying that if he fought against King Chou he would be a regicide."

13. "King Wu was unwilling to heed their advice,
14. And called his men to take these two men and lead them aside,
15. And went straight forward with his troops and destroyed King Chou.
16. King Wu then changed the dynasty from the Yin to the Chou."

17. "Beh I and Shu Ch'e knowing this, escaped to the mountain of Shou Yang.
18. These two fed daily on weeds which they plucked,
19. Until they died of starvation, refusing to eat the 'Chou Dynasty rice'.
20. Friends, who of all men, ancient and modern, does not extol these two as patriots?†"

The Superior man in everything considers righteousness to be essential.

* The Yin Dynasty is also known as the Shang (商) Dynasty.

† In the above lesson, as in the succeeding ones, righteousness and patriotism are practically synonymous terms. The righteous man in this connection, is the patriot.

STREET PREACHING.

10. When Men See Gain, They Should Think Of Righteousness.

1. "At the time of the founding of the Han Dynasty,
2. The Principality of Ch'e had a patriot by the name of T'ien Hwen.
3. And because he listened to the advice of Li Seng, a Han official, he went and proffered allegiance to Kao Tsu. (the founder of the Han dynasty).
4. Thereupon, the Han Commander-in-Chief, Han Hsin, again came and invaded the Principality of Ch'e.
5. T'ien Hwen then said that Li Seng had deceived him.
6. And straightway took Li Seng, (killed) and boiled him."
7. "Han Hsin led his troops and took the Principality of Ch'e.
8. T'ien Hwen then led five hundred braves and escaped to an island.
9. Kao Tsu sent men to call upon him to submit.
10. He then took two men to go with him to see Kao Tsu." i.e. with a view to submission.
11. "When he entered the Capital, he thought within himself 'I am a Minister of the State of Ch'e,
12. If I go now and serve Kao Tsu I shall be an unpatriotic man'.
13. He forthwith committed suicide.
14. The two men who came with him, after completing his burial, also committed suicide."
15. "Kao Tsu, on hearing of this, called them patriots.
16. And sent men to the island to summon the five hundred braves.
17. These braves, knowing what had happened, all leaped into the sea and were drowned.
18. There was not a single man of them who was willing to be a Minister under Kao Tsu of the Han dynasty."
19. "Friends, not only were T'ien Hwen and his two followers patriots,
20. But those five hundred braves who leaped into the sea were also patriots.
21. We ought to know that men should not covet temporary profit,
22. And thus forget the righteousness they should maintain throughout life."

Heroism abides forever in the Universe.

Li Seng had acted in perfectly good faith in promising protection to the State of Ch'e provided the latter accepted the supreme sovereignty of Kao Tsu. Li Seng lost his life owing to the ambition of Han Hsin, who did not believe in the bloodless victories of diplomacy, but desired, by a campaign, to enhance his own military reputation.

STREET PREACHING.

11. Men Should Not Allow Their Minds to be Disturbed by Money.

1. "In the Han Dynasty there was a worthy official named Yang Chen.
2. Throughout life, he was a man perfectly incorruptible.
3. At the time that he was Prefect of Tong Lai,
4. He went through the district of Ch'ang I."

5. "The District Magistrate of that place, named Wang Mi,
6. Had formerly been recommended by Yang Chen as a man of rare talents.
7. He was at that very time District Magistrate of Ch'ang I.
8. And was in his heart very thankful to Yang Chen."

9. "He then brought silver as a present to Yang Chen.
10. Yang Chen asked to be excused from receiving it.
11. Wang Mi said, "There is certainly no one who knows about this matter."
12. Yang Chen replied, "Heaven knows, Earth knows, you know, I know. How can you say no one knows*?"

13. "Afterwards, Yang Chen was Prefect of Cho Chou.
14. And some people exhorted him to lay by a good deal of money for the benefit of his descendants.
15. He said, "I desire that men may call my descendants the sons and grandsons of an unsullied man.
16. Though I were to leave them much money, it would be useless".
17. Friends, this Yang Chen refused (the wealth of) Wang Mi with his 'four knows'.
18. He also desired that his descendants should be known as the sons and grandsons of an unsullied man.
19. Truly he was a clean-handed and self-controlled man.
20. Who of all men, from ancient times to the present, has not extolled him?"

Leaving to his family an unsullied name as a patrimony.

"Because of this reply, Yang Chen is everywhere known as the 四知先生 the "four knows gentleman."

Note. Yang Chen was as famous for his learning as for his integrity, and is known as the "Confucius of the West" (關西孔子), the "West" referring to the modern Shanxi his native place.

He was the son of Yang Pao (楊寶) who was renowned for his extreme tenderness of heart.

STREET PREACHING.

12.--Being Susceptible to Shame and Thus Roused to Action.

1. "In the days of the Chou Dynasty, the kingdom of Yüeh had a king by the name of Kou Chien.
2. This kingdom bordered on the kingdom of Wu.
3. The king of Wu was named Fu Ch'a.
4. Throughout life, he was conversant with military matters and loved war."
5. "At that time seeing that the kingdom of Yüeh was exceedingly weak.
6. He gathered his troops and went to invade the kingdom of Yüeh.
7. The kingdom of Yüeh was overrun by him.
8. Kou Chien, the king of Yüeh, was also taken captive by him to the kingdom of Wu."
9. "After Kou Chien was captured, he used the greatest care in serving the king of Wu.
10. Though he slept on the firewood and tasted gall, yet he put up with it.
11. The king of Wu, seeing that he was thus weak and despicable did not take any precautions.
12. All he did every day was to have a good time.*"
13. "Kou Chien seeing that the king of Wu was not at all suspicious of him,
14. Then besought the king of Wu to let him return to Yüeh.
15. The king of Wu consenting, he then returned to his own country.
16. And with extra care set his kingdom in order.‡"
17. "Afterwards, Kou Chien's kingdom having become strong, he invaded the kingdom of Wu,
18. And the kingdom of Wu was also destroyed by Kou Chien.
19. Friends, this was how Kou Chien was roused to energy because of his sense of shame.
20. And his kingdom though weak, became strong."

To possess the feeling of shame is to be near to energy.

*He was at this time deeply enamoured of his beautiful concubine Si Shih with whom he spent the most of his time.

‡It was after his return to his native land that Kou Chien literally slept on the firewood and tasted gall before his meals in order to keep himself constantly in mind of the indignities he had suffered under Fu Ch'a, and to nerve himself for future conflicts.

宣講格言

有恥心纔有憤心 第二十二題

踐	句	叫	君	一	有	國	越	時	朝	周	1.
			界	連	國	吳	與	國	的	他	2.
				差	夫	叫	君	的	國	吳	3.
				戰	好	又	兵	知	生	平	4.
		很	得	弱	衰	國	越	見	他	時	5.
			國	越	攻	伐	去	兵	起	就	6.
				了	破	攻	他	被	國	越	7.
		國	吳	回	擒	他	被	也	踐	句	8.
		王	吳	事	服	心	小	就	後	擒	9.
			乘	小	卑	不	弱	軟	嘗	這	10.
備	防	不	就	小	樂	作	歡	貪	是	只	11.
					樂	作	歡	貪	是	只	12.
				他	疑	不	毫	王	吳	見	13.
				國	回	他	放	王	吳	求	14.
中	國	己	自	到	回	纔	他	了	允	己	15.
			頓	整	意	加	國	的	己	自	16.
		國	吳	伐	就	了	強	國	的	踐	17.
					滅	誅	踐	句	是	就	18.
憤	發	纔	恥	羞	因	踐	句	是	就	也	19.
				了	強	爲	變	就	也	弱	20.

勇乎近恥知

SECRET PREACHING.

13. The Young Lad yields to His Desires.

1. "In Chentu there was a man named Li,
2. Whose family possessions were very great.
3. In his youth he did not study with any thoroughness.
4. Every day he only knew enough to want to romp and play.
5. Because his father had only this one son,
6. He also let him have his own way, and did not give him the slightest instruction."

7. "In a few years, his father died.
8. He then associated with a set of licentious young men.
9. His mother not knowing of his conduct,
10. Said that he was merely lazy and fond of fun.
11. And she did not take any pains to give him constant instruction,
12. And so, with those licentious friends with whom he had become associated, he was constantly strolling around."

13. "There was a shameless woman named "Yao Nū Tzi" lit. "youngest daughter."
14. Who learning that Li was a rich man,
15. Commissioned a friend to induce him to come over.
16. He then strolled over with this friend to the house of Yao Nū Tzi."

17. "Yao Nū Tzi, seeing him to be a wealthy man,
18. Then used her cunning suares to detain him.
19. He also got greatly attached to Yao Nū Tzi.
20. Whatever Yao Nū Tzi wanted "spread out" (for her), he refused nothing."

Licentiousness is the chief of all wickednesses.

宣講格言

幼 年 人 縱 欲

第 十 三 題

	李	姓	人	個	一	有	都	成	1.
		足	富	很	業	家	的	他	2.
	成	讀	把	未	也	時	年	幼	3.
	娶	好	貪	得	曉	只	天	每	4.
子	這	玩	親	父	的	他	爲	因	5.
兒	訓	只	毫	他	容	縱	就	也	6.
個		不							
	了	就	親	父	的	他	年	不	7.
	人	死	好	些	一	交	結	他	8.
		的	的	他	知	不	親	母	9.
		爲	行	愛	是	只	他	說	10.
	訓	教	常	心	留	有	沒	就	11.
遊	友	標	些	那	交	結	與	就	12.
開									
天									
天									
	子	名	人	婦	的	臉	顧	不	13.
	女	叫	個	是	的	李	姓	得	14.
		財	他	引	友	朋	的	他	15.
	人	來	么	在	友	朋	這	同	16.
遊	一	家	子	女	么				
		人	財	發	個	是	他	見	17.
		住	留	他	把	套	圈	好	18.
允	應	都	他	排	鋪	樣	怎	子	20.

首 惡 萬 爲 淫

STREET PREACHING.

14. --Because of Debauchery, he Wastes his Family Possessions.

1. "He loafed at the house of Yao Nü Tzi for a long time.
2. His mother still was ignorant of it.
3. His money also became insufficient.
4. He then secretly commissioned some one to sell his lands and houses.
5. "His lands and houses were straightway sold.
6. The buyer then came to his house to pay the price.
7. His mother finding it out, had a row with him, i. e. with her son.
8. He then hid where he could not be seen."
9. "His mother received the price of the property.
10. And said 'I will only divide up and give him half the silver.'
11. He then returned home and interviewed his mother, asking for this half of the silver.
12. His mother gave the silver, but forbade him to return home again."
13. "From this time, he lived constantly at the house of Yao Nü Tzi
14. Daily (spending his time in) drinking and smoking opium.
15. His money gradually became used up.
16. Yao Nü Tzi then also got tired of him."
17. "He seeing that Yao Nü Tzi was treating him meanly, then raised a row.
18. Yao Nü Tzi thereupon turned him out of doors.
19. Outside he wandered homeless begging his food, not daring to return home.
20. Friends, this is the way in which the libertine lays waste his family possessions."

*Great kindness, yet at bottom truly no kindness.
What she always recognized was money, not the man.*

宣講格言

第四十題 因嫖就敗家

	久	很	得	要	家	子	女	么	在	他	1.
			得	曉	不	還	親	母	的	他	2.
			用	够	不	也	錢	銀	的	他	3.
賣	託	地	暗	房	田	的	己	自	把	就	4.
				了	成	賣	倒	跟	房	田	5.
	價	交	來	中	家	他	在	就	主	買	6.
鬧	吵	他	向	就	了	得	曉	親	母	他	7.
					見	不	藏	躲	就	他	8.
	倒	收	銀	價	業	把	纔	親	母	的	9.
			他	給	分	銀	半	一	拿	只	10.
銀	半	一	這	要	親	他	見	家	回	纔	11.
來	回	他	准	不	了	給	銀	把	親	母	12.
	住	長	家	子	女	么	在	就	此	從	13.
						煙	吃	酒	飲	天	14.
						了	完	用	漸	漸	15.
			棄	嫌	他	把	就	也	子	女	16.
來	起	鬧	就	薄	情	子	女	么	見	他	17.
	外	門	出	趕	他	把	就	子	女	么	18.
	家	回	敢	不	討	落	流	外	在	他	19.
子	樣	的	家	敢	客	嫖	是	就	這	位	20.

人認不錢認來原 情無總底到情多

STREET PREACHING.

15. The Man Who Loves to Gamble, Will Bring His House to Ruin.

1. "In Chentu there was a Graduate in Arts named Sheu,
2. Who as a lad was exceedingly clever in his studies.
3. He graduated in the Chentu prefectural examinations when he was nineteen years old.
4. His father and mother were now more than ever pleased with him."
5. "Because of the love his father and mother had to him, he became lax in his conduct.
6. And every day he associated, as a friend, with gamblers.
7. He was constantly in the homes of other people playing dominoes and shaking dice.
8. He became very notorious for his love of gambling."
9. "His father and mother being old, it was difficult for them to instruct and control him.
10. So they divided unto him his share of the property.
11. When he got hold of his property, he became worse in his love of gambling.
12. Before long, he lost a good deal of money and repudiated his debt.
13. And because of this he was accused by these men in the Magistrate's yamen."
14. "The magistrate then sent his runners to summon him to come for investigation.
15. And fined him one thousand taels towards building the Industrial School, and also deprived him of his Arts degree.
16. He also delivered over to the magistrate the whole amount of the stake he had lost to the other men;
17. And because the money had been won in gambling, the men could not get it."
18. "Inasmuch as he must deliver the silver to the magistrate,
19. He took his property and sold it.
20. What was left was not sufficient for the family, so he came to want.
21. Friends, these are the consequences of the gambling mania."

*If in gambling there were no losing, it would be first class business.
If one could thieve without being arrested, it would be a first class trade.*

言 格 講 宣

家 敗 必 賭 好 人 題 五 十 第

沈 姓 生 文 一 有 都 成 1.
 明 聰 很 書 讀 時 年 幼 2.
 府 都 入 就 歲 九 十 到 3.
 學 府 都 入 就 比 母 父 的 他 4.
 惜 愛 加 更 日 往 的 母 父 因 他 5.
 縱 放 就 愛 的 賭 那 與 日 每 6.
 支 朋 爲 人 的 錢 家 別 在 常 常 7.
 寶 搖 牌 打 大 很 名 聲 的 賭 好 他 8.
 管 教 雅 就 老 年 母 父 的 他 9.
 他 給 分 業 產 的 得 應 他 把 纔 10.
 賭 好 更 輸 銀 把 他 了 得 久 不 11.
 話 賴 耍 說 處 官 縣 在 人 被 就 此 因 12.
 明 問 來 叫 他 把 差 派 纔 官 13.
 功 革 又 局 工 勸 修 子 人 銀 千 一 輸 他 因 14.
 名 官 入 繳 能 不 都 人 些 那 了 贏 賭 他 子 銀 15.
 得 能 不 都 人 些 那 了 贏 賭 他 子 銀 16.
 官 入 賣 子 業 中 賭 好 17.
 官 了 用 所 的 18.
 薄 落 受 纔 落 下 19.
 薄 落 受 纔 落 下 20.
 薄 落 受 纔 落 下 21.

藝 手 等 頭 犯 不 賊 做 意 生 等 頭 輸 不 錢 賭

STREET PREACHING.

16. He Who is Extravagant in Food Shall Come to Poverty.

1. "Inside the East Gate of Chentu there was a man named Wang.
2. In his daily conduct as a man, he was exceedingly faithful in the duties of his station.
3. He was not in the least addicted to licentiousness or gambling.
4. He was merely persistently fond of good eating."
5. "His property was only worth two thousand odd taels.
6. The annual interest on which was not over three hundred taels.
7. His family, old and young, were eight or nine in all.
8. So that, if sparing in expenses, he would have had little left over."
9. "His family all wanted to drink wine and eat flesh each day.
10. Reckoning up his expenses, he certainly needed eighty or ninety tael cents per day.
11. After a few years, he also got a wife for his son and gave his daughter in marriage.
12. The money for these expenses was all raised by a loan."
13. "Before long, he was pressed by his creditor.
14. He was still unable to cut down his household expenses.
15. Therefore he took his property and sold it.
16. After paying all his debts he had little left."
17. "His whole family were extravagant in food, and lazy.
18. From this time, his income being insufficient, he got into distress.
19. Though he had relatives and friends, these all looked down upon him.
20. Friends, this is (an example of) the fixed principle, that those who are fond of good eating shall come to poverty and distress."

Extravagance in eating is equal to petty gambling, i. e. in its evil consequences.

*The two characters 娶 媳 literally mean "married a daughter-in-law," but as it is the father who decides upon the wife that his son shall have, and as, moreover, the new wife's position in the family is for a long time one of subordination to her husband's parents rather than that of companion to her husband, the expression is in order.

言 格 講 宣

苦 貧 受 必 吃 好 人 題 六 十 第

	的	王	姓	個	有	內	門	東	都	成	1.
			分	安	很	人	爲	日	平	他	2.
			情	的	賭	嫖	染	沽	不	毫	3.
					吃	好	味	一	是	只	4.
	子	銀	多	千	二	值	只	業	產	的	5.
	子	銀	兩	百	三	過	不	利	生	年	6.
飯	吃	人	個	九	八	有	共	幼	老	中	7.
			多	不	也	存	所	省	儉	是	8.
肉	吃	酒	欲	要	都	天	每	入	的	中	9.
子	銀	錢	九	八	要	總	天	每	費	用	10.
			來	借	人	向	娶	又	他	年	11.
							是	都	費	用	12.
				迫	逼	的	主	債	受	就	13.
				省	儉	能	不	又	費	用	14.
了	賣	業	多	產	的	剩	已	自	把	就	15.
							所	清	給	債	16.
			做	懶	吃	好	都	人	家	一	17.
			苦	困	受	就	够	不	用	此	18.
他	起	不	看	也	好	友	朋	賈	用	親	19.
理	定	的	苦	貧	受	必	吃	好	人	是	20.

賭 小 如 吃 大

STREET PREACHING.

17. It Is Difficult For the Spendthrift to Preserve His Property.

1. "In Chentu, there was a silver refiner named Teng.
2. Altogether he had three sons.
3. The elder and second sons were both in the business.
4. Only the younger son was all the time left at home to loaf and play."

5. "The man Teng centred his love on this younger son.
6. No matter what this younger son wanted to do he had to yield to him.
7. All this youngster knew was to wear good clothes and use expensive articles.
8. When these got a little soiled or injured, he then threw them away."

9. "His father and mother seeing that his ways were bad, became a little more severe in their control of him.
10. He then went out and dissipated, not returning home for several days at a time.
11. Because of this, his parents divided up and gave him his share of the money.
12. His share was not over a couple of thousand taels."

13. "On getting the money, he became more self-indulgent than before.
14. If he saw a handsome garment or a new article (such as a vase) he was determined to buy it.
15. Even though it was exceedingly expensive, there was still no refusal.
16. All he thought of was transient display for himself."

17. "Gradually his money got all used up, and he then suffered great poverty.
18. He took what clothes and articles he had left out to sell, but he could not get their value.
19. His parents and elder brothers knew of this, but none of them pitied him.
20. Friends, it is exceedingly difficult for a spendthrift to preserve his property."

*It is easy to go from parsimony to extravagance.
It is hard to go from extravagance to parsimony.*

言 格 講 宣

業 家 保 難 人 的 奢 好 題 七 十 第

	鄧	姓	人	的	舖	鋪	銀	開	個	有	都	成	1.
							子	兒	個	三	有	共	2.
							在	都	子	次	子	長	3.
							留	長	子	么	有	獨	4.
							這	愛	獨	又	的	鄧	5.
							麼	做	要	子	的	姓	6.
							衣	甚	知	只	么	任	7.
							棄	好	他	壞	有	這	8.
							丟	便	他	壞	有	稍	
							舉	他	見	母	父	他	9.
							遊	浪	外	出	就	他	10.
							把	就	此	因	母	父	11.
							一	過	不	的	分	所	12.
							二						
							往	比	錢	銀	了	得	13.
							新	服	衣	美	華	有	14.
							也	錢	價	貴	項	有	15.
							時	一	己	自	作	想	16.
							的						
							就	了	完	用	錢	銀	17.
							皿	器	服	衣	的	漸	18.
							不	都	得	長	兄	存	19.
							總	人	的	好	這	位	20.

難 儉 入 奢 從 易 奢 入 儉 從

STREET PREACHING.

18. Opium is Able to Cause Ruin Both to the Man and His Family.

1. "Outside the city of Chentu there was a man named Chiao.
2. His father had been a military officer.
3. His property also was worth two or three thousand taels.
4. His parents had only this one son."
5. "When he was a lad, he was the companion of some dissipated men.
6. His parents then used a plan to control him.
7. That is, they bought an opium smoker's outfit for him,
8. And told him to stay at home every day and smoke opium."
9. "From this time, he did not leave the house.
10. But he daily wanted over two ounces of prepared opium to smoke.
11. His parents merely thought of having him grow up to be a good man.
12. Who could have known that he would turn out to be a yellow-faced, emaciated, good for nothing?"
13. "Before many years his parents died, and he attended to the funeral ceremonies.
14. Although he had property, yet the annual interest was not much.
15. He needed over a hundred taels per year for himself, i.e. for opium.
16. After deducting household expenses, there was absolutely nothing left."
17. "After a few years, in order to give a daughter in marriage and to take a wife for his son, he sold some lands and houses.
18. When all the marriage celebrations were ended, he had little silver left.
19. From this time the whole family, great and small, suffered great stringency.
20. Friends, this is a picture of how the opium user brings ruin to himself and family."
21. The preacher having finished preaching, he then descends from the platform.
22. The chief man in soliciting subscriptions then hastens forward,
23. And gives two hundred cash to the preacher as his pay.‡
24. And says, "We are much obliged to day, please come early to-morrow."

Though the fire burns his eyebrows, he only cares for that which is immediately before him, i. e. the opium smoker will not run from his opium though he is in danger of being burned.

*This is by no means an infrequent method used by anxious rich parents in order to keep their sons at home, and away from bad companions.

‡lit. he delivers "suffering" money. It is put in this way to indicate that the money has been hardily earned.

宣講格言

第八十題 煙能使人敗壞身家

	焦	姓	人	一	有	外	門	東	都	成	1.
	子	銀	官	武	過	做	會	父	的	他	2.
	兒	個	千	三	二	值	要	也	業	產	3.
		人	一	這	他	有	只	母	父	他	4.
友	朋	為	的	浪	放	與	每	時	幼	他	5.
	他	東	子	法	一	用	纔	母	父	他	6.
		片	家	的	煙	燒	買	他	為	就	7.
	煙		鴉	中	家	在	天	每	他	叫	8.
			外	出	不	就	也	他	此	從	9.
			煙	多	兩	二	燒	要	天	每	10.
			人	為	成	他	想	只	母	父	11.
了	人	廢	肌	面	為	成	就	他	曉	那	12.
		的	瘦	死	母	父	他	年	幾	不	13.
		事	喪	出	年	每	業	產	有	雖	14.
		多	不	用	要	每	每	入	一	他	15.
		刺	百	清	除	費	用	中	家	把	16.
	房	田	纔	女	嫁	要	因	年	幾	過	17.
		賣	多	銀	存	畢	事	嫁	婚	把	18.
			苦	全	小	大	家	一	此	從	19.
象	現	的	壞	娶	吃	是	就	這	位	各	20.
		家	講	也	煙	講	生	先	講	宣	21.
		身	忙	受	了	錢	累	功	捐	勸	22.
		臺	先	人	首	二	錢	苦	辛	交	23.
		走	早	就	給	心	天	今	說	24.	
	來	生		人	天						

前眼顧只毛眉燒火

STORY TELLING.

1. The Tea Shop (Owner) Talks Over the Matter, and Invites a Story Teller.

1. In Chentu, a great many people keep tea shops.
2. Some of these tea shops have very little patronage.
3. They sell very little tea each day.
4. And they fear that the business will lose on the capital invested.

5. The owner of the shop becomes very concerned about it,
6. And hits on a scheme to increase his business,
7. Saying, "I cannot do better than to go and invite a story teller,
8. To help the shop to do a little more business."

9. The owner goes out and says to the story teller, (lit. the preacher of the running commentaries,
10. "Please come and tell stories every night in my tea shop,
11. (I want) each night three periods in all, (lit. three boards of the book), and at each period you will get one cash from each one present.
12. I will give you a cup of tea each night,
13. And I will entertain you to a meal of meat four times a month."

14. The story teller agrees to come,
15. The owner then returned, and instructed the waiter, saying,
16. "I have invited a story teller to come,
17. And it is settled that the platform be erected and the preaching begin to-morrow night."

18. The owner straightway writes out an invitation notice,
19. Saying, "All are invited to hear the story telling to-morrow night."
20. Red paper is used in writing out the invitation notice.
21. He then orders the waiter to take it out and stick it up on the front of the shop.

Business has a road, it is men who have no road. i. e. If business does not come your way, it is because you lack resources in directing it that way.

講評書

第一題 茶舖商量請講評書

	多	很	的	舖	茶	開	都	成	1.
	淡	多	冷	太	舖	茶	些	有	2.
			不	也	茶	賣	天	每	3.
			本	折	怕	恐	意	生	4.
	急	着	櫃	掌	的	舖	茶	開	5.
	意	添	好	主	個	一	打	就	6.
生	先	的	請	去	如	不	我	說	7.
	書	評	做	多	舖	茶	助	帮	8.
	意	個	一	點	對	去	走	櫃	9.
	生	講	點	評	講	我	每	你	10.
	的	意	生	書	我	在	夜	每	11.
錢	文	一	人	收	書	板	給	三	12.
			你	內	每	一	你	請	13.
			勞	碗	四	個	我	月	14.
			了	回	答	生	先	的	15.
			觀	堂	附	吩	來	個	16.
	來	生	先	的	書	講	開	臺	17.
			講	講	開	臺	設	一	18.
			張	講	一	聽	起	寫	19.
			講	講	講	講	講	講	20.
			了	在	在	在	在	在	21.
			在	在	在	在	在	在	

路無入路有意生

STORY TELLING.

2. Setting up the Platform for the Story Telling, and Opening Out to Sell Tea.

1. On the day of the story telling while it was daylight.
2. The owner says to the waiter,
3. "Bring quickly a square table,
4. And set up the platform for the story telling."
5. "Set a long narrow table on the platform.
6. You must also place a stool.
7. On the narrow table set a square lantern to be lit in the evening.
8. You must take some white paper and cover the square lantern neatly."
9. "On the paper of the lantern write four large characters,
10. The writing is 'Please hear commentary books,' i.e. story telling."
11. The waiter does it all according to the directions of the owner.
12. And gets ready to open up the tea selling in the evening.
13. When the evening arrives, the waiter then lights the lantern on the platform.
14. The listeners to the story telling all gather in the tea shop and occupy all the seats.
15. As the waiter sees each man, he pours a cup of tea on the square table, i.e. into the cups which are on the table.
16. At each table he pours altogether eight cups of tea.
17. He receives, then and there, four cash per cup and refuses to sell water alone."
18. Thereupon the story teller also arrives.
19. The waiter then pours a cup of tea for him.
20. He first invites him into the manager's room to sit down for a little, and brings tobacco.
21. The story teller having smoked, then ascends the platform.

When he speaks of things modern, and discusses things ancient, it is as though there were no others around, i. e. everyone listens in silence. This expression is also commonly used concerning a man who "talks big", and is almost equivalent to "Wisdom shall die with you."

**The phrase literally is, "not all except the bottom", i. e. Sometimes a great being, in order to leave, which are placed, of course, 'on the bottom' of the cup, and pays one, who for selling water with which to make his tea. On the night of the story telling, however, the owner chiefly makes his profit out of the tea leaves sold, as it is the regular custom on such occasions, to merely put in half the usual quantity of leaves into each cup.*

書評講

茶賣張開臺書評設 題二第

- | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|-----|
| | | | | 天 | 白 | 的 | 日 | 那 | 書 | 評 | 講 | 在 | 1. |
| | | | | | | 說 | 觀 | 堂 | 給 | 就 | 櫃 | 掌 | 2. |
| | | | | | | | 來 | 棹 | 方 | 張 | 一 | 抬 | 3. |
| | | | | | | | 起 | 搭 | 臺 | 講 | 的 | 書 | 4. |
| | | | | 張 | 一 | 棹 | 條 | 安 | 要 | 上 | 臺 | 講 | 5. |
| | | | | | | 根 | 一 | 燈 | 板 | 安 | 要 | 又 | 6. |
| 亮 | 点 | 好 | 上 | 晚 | 個 | 一 | 籠 | 燈 | 方 | 擱 | 要 | 上 | 7. |
| | | | | | 好 | 糊 | 紙 | 白 | 拿 | 要 | 籠 | 燈 | 8. |
| | | | | | 字 | 大 | 個 | 四 | 寫 | 要 | 上 | 紙 | 9. |
| | | | | | | | | 書 | 評 | 聽 | 請 | 的 | 10. |
| | | | | 了 | 一 | 歸 | 做 | 話 | 的 | 櫃 | 掌 | 照 | 11. |
| | | | | | | 茶 | 賣 | 張 | 開 | 好 | 上 | 晚 | 12. |
| 起 | 点 | 燈 | 的 | 上 | 臺 | 講 | 把 | 就 | 觀 | 堂 | 時 | 晚 | 13. |
| | | | 了 | 滿 | 坐 | 舖 | 茶 | 進 | 都 | 的 | 書 | 評 | 14. |
| | | | 上 | 棹 | 方 | 在 | 茶 | 碗 | 一 | 泡 | 就 | 人 | 15. |
| | | | | | | | | 茶 | 碗 | 八 | 泡 | 共 | 16. |
| | | | | | 底 | 免 | 賣 | 不 | 文 | 四 | 錢 | 收 | 17. |
| | | | | | | 了 | 來 | 也 | 生 | 先 | 的 | 書 | 18. |
| | | | | | | | | 茶 | 碗 | 的 | 泡 | 他 | 19. |
| | | | 煙 | 拿 | 就 | 下 | 一 | 坐 | 內 | 房 | 櫃 | 的 | 20. |
| | | | 臺 | 講 | 上 | 纔 | 了 | 吃 | 煙 | 把 | 的 | 書 | 21. |

人無若旁古論今談

STORY TELLING.

3.—The Story Teller Begins to Tell of the Three Kingdoms.

1. The story teller ascends the platform, sits down and drinks a mouthful of tea.
2. He then says, "Friends, please sit restfully and quietly,
3. And listen while I tell of an affair of ancient times.
4. Even should I make mistakes, you must still forgive me."
5. "The master of the tea shop has invited me to come this evening,
6. For nothing else than to give you a little relaxation from care.
7. Friends, seeing that you look upon me with favour, and have all forced yourselves to come to encourage me,
8. I am truly made exceedingly ashamed of myself.
9. Friends, don't be in a hurry to go, but listen attentively while I talk."
10. "What I talk about is not some affair of the 'marvellous' order.
11. Nor will I say a single word of fiction.
12. What I shall tell, is 'The Popular History of the Three Kingdoms' of the Later Han Dynasty.
13. This set of books, truly is able to enlarge men's ideas and increase their wisdom."
14. "If we discuss what was the origin of the term 'Three Kingdoms,'
15. It was because there were three kingdoms of Wei, Shuh and Wu, and thus they were called Three Kingdoms.
16. The kings of the Three Kingdoms were all Ministers of the Later Han dynasty,
17. And because they saw that the Emperor Hsien of the Later Han was weak and incompetent,
18. They then divided up and held the territory of the Later Han.
19. Each of them thought to establish for himself a kingdom."

Though the Empire hold together for long, yet it will surely be divided.

講 評 書

講 評 書 的 開 講 三 國 題 三 第

講 評 書 的 上 臺 坐 倒 喝 一 口 茶	1.
就 聽 我 說 各 位 請 從 容 靜 坐	2.
聽 我 說 一 件 古 時 的 事	3.
若 我 說 得 有 錯 處 還 要 原 諒	4.
茶 舖 掌 櫃 今 夜 請 我 來 坐 點 煩 悶	5.
不 過 是 爲 各 位 看 得 起 我 都 來 湊 趣	6.
各 位 實 在 是 抱 愧 得 聽 我 講	7.
我 請 各 位 久 坐 細 聽 我 的 話	8.
我 也 不 說 一 句 虛 話 的 怪 事	9.
所 說 的 就 是 後 漢 三 國 的 義 勇 人 長 思 心	10.
這 部 書 可 以 開 起 頭 來 那 在 纜 繞 的 漢 後 弱 無 地	11.
論 三 國 有 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	12.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	13.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	14.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	15.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	16.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	17.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	18.
因 爲 三 國 的 後 漢 後 魏 蜀 吳 三 個 是 後 漢 帝 國 的 一 爲	19.

天 下 事 合 久 必 分

STORY TELLING.

4. Discussing the Origin of the Establishment of the Three Kingdoms.

1. "Who were the founders of these three kingdoms of Wei, Shuh and Wu?"
2. Friends, we should know that (the founder of) the Wei kingdom was Ts'ao Ts'ao.
3. (The founder of) the Shuh kingdom was Liu Pei.
4. (The founder of) the Wu kingdom was Sen Ch'üan."

5. "They, seeing that the allotted days of the Later Han kingdom were nearly run out,
6. Each thought to establish himself as Emperor of the whole country.
7. Each man, therefore, collected soldiers and horses, lit. fed horses,
8. And waited a good opportunity to establish himself."

9. "Ts'ao Ts'ao, who founded the Wei kingdom,
10. Had been the Prime Minister of the Later Han, and had been elevated to the rank of the Duke of Wei.
11. His authority and power were very great.
12. He constantly domineered over the Emperor, and issued his orders to all the nobility."

13. "Liu Pei, of the Shuh kingdom, was an Imperial Clansman of the Later Han dynasty, i. e. he was distantly related to the Emperor.
14. In his youth he had been a seller of straw sandals.
15. In the Peach Orchard he became sworn brother to Kwan Yü and Chang Fei.
16. They considered plans for moving troops to exterminate the rebels of that period in the Later Han territory", i. e. the Yellow Turban rebels.

17. "Sen Ch'üan of the Wu kingdom, had already come into possession of the territory held by his father and elder brother."
18. He was at Kiangnan and styled himself Marquis of Wu.
19. He thought in his heart of going to fight Ts'ao Ts'ao but he was not sufficiently strong.
20. So he entered into negotiations with Liu Pei looking to an alliance."

Pretending to act for the public weal in order to accomplish private ends.

**Both of these brave and famous men were already dead.*

書評講

歷來的國三立論 題四第

誰	是	人	的	初	起	國	三	吳	蜀	魏	這	1.
		操	曹	是	就	國	魏	知	須	位	各	2.
						備	劉	是	就	國	蜀	3.
						權	孫	是	就	國	吳	4.
		盡	將	運	國	的	漢	後	見	們	他	5.
		君	的	國	一	爲	立	自	要	想	都	6.
					馬	養	兵	屯	就	人	各	7.
					立	自	好	會	機	候	等	8.
		操	曹	的	國	立	初	起	國	魏	那	9.
公	魏	封	加	大	相	丞	的	漢	後	爲	會	10.
		很	得	號	柄	子	權	勢	威	的	他	11.
		侯	諸	令	子	天	制	挾	常	常	常	12.
室	宗	的	漢	後	是	就	備	劉	的	國	蜀	13.
		兄	人	的	履	草	賈	作	會	時	幼	14.
		黨	爲	結	張	羽	關	與	園	桃	在	15.
		賊	的	時	當	漢	後	討	兵	起	量	16.
業	基	的	兄	父	他	受	承	是	權	孫	國	17.
			侯	吳	爲	爲	稱	自	南	江	在	18.
			足	不	又	力	操	曹	攻	去	他	19.
			合	連	量	商	備	劉	國	蜀	與	20.

私濟公假

STORY TELLING.

5. Chu Ko Liang Goes to the Kingdom of Wu to Talk Over the Plan of Campaign.

1. "Liu Pei had a Prime Minister named Chu Ko Liang.
2. This man was extraordinarily wise and fertile in stratagems.
3. He went to the kingdom of Wu to interview Sen Ch'üan,
4. And they took counsel together about going to attack Ts'ao Ts'ao."

5. "The kingdom of Wu had a great General named Cheo Yü.
6. This man was young, and also very able and sagacious.
7. Sen Ch'üan appointed him to lead his whole army,
8. To go and fight Ts'ao Ts'ao."

9. "At that time the prestige of Ts'ao Ts'ao was very great.
10. The army he led was eight hundred and thirty thousand strong.
11. It was constantly asserted that he was going straight down to Kiangnan,
12. To make a clean sweep of Sen Ch'üan's kingdom.

13. "Although Cheo Yü led the whole army, the number was not a hundred thousand.
14. He was in a constant state of anxiety thinking that the few could not fight the many.
15. One day, he inspected from a mountain top the appearance of Ts'ao's army.
16. Returning to his camp, he excused himself from getting up from his bed on the ground of sickness, i. e. he feigned sickness."

17. "Then Cheo Yü's officers all became greatly disturbed and anxious to get a doctor.
18. Chu Ko Liang then went to Cheo Yü's camp to see what was the matter with him,
19. And asked Cheo Yü what his illness was.
20. Cheo Yü replied, 'Heaven has unexpected winds and clouds,
21. Man has alternations of calamity and happiness.'"

22. "Chu Ko Liang said, 'I have a good remedy to cure you.'
23. Cheo Yü replied, 'I also have a good remedy.'
24. Neither man would declare what his remedy was,
25. But they agreed each to write one word on the palm of his hand and compare them."

It is for man to plan, but for God to execute.

書評講

兵用量商國吳過亮葛諸 題五第

亮	葛	諸	叫	相	承	個	有	備	劉	1.
	面	見	權	謀	多	智	足	人	此	2.
	事	的	操	孫	與	國	吳	過	他	3.
	瑜	周	叫	曹	攻	去	商	商	就	4.
		智	才	將	大	個	國	國	吳	5.
		兵	大	多	亦	幼	人	人	此	6.
			對	起	領	他	權	權	孫	7.
			威	對	抵	模	與	與	去	8.
			八	的	的	操	時	那	所	9.
多	之	六	下	有	直	兵	領	所	常	10.
		萬	國	的	的	要	他	說	掃	11.
			其	大	領	權	孫	平	瑜	12.
			敵	寡	慮	雖	每	中	一	13.
			頂	在	他	日	他	營	營	14.
			不	託	就	營	時	那	諸	15.
			官	將	瑜	周	葛	就	周	16.
			營	的	繼	亮	問	周	人	17.
			風	不	瑜	周	答	有	葛	18.
			雲	福	天	暫	暫	亮	亦	19.
				醫	時	說	答	亦	的	20.
				方	說	答	良	的	商	21.
				良	良	亦	的	商	諸	22.
				一	亦	的	病	人	周	23.
				醫	病	病	二	醫	二	24.
				說	良	掌				25.
				一	內					
對	來	字	個	寫	內					

天在事成人在事謀

STORY TELLING.

6.--Ts'ao Ts'ao Falls Into the Trap of the Links.

1. "Chu Ko Liang and Cheo Yü having each written a character on the palm of the hand,
2. Both men open out their hands at the same time and see what is written.
3. Each man had written on his palm the word Fire,
4. The two men then consulted and agreed to attack Ts'ao's army with fire."

5. "At that time a large number of Ts'ao's soldiers on the gunboats were ill,
6. And Ts'ao Ts'ao was in a chronic state of anxiety about it.
7. Opportunely, a famous scholar of the Later Han, P'ang T'ung, went to see Ts'ao Ts'ao.
8. When Ts'ao Ts'ao saw P'ang T'ung come to his camp, he treated him with the greatest respect."

9. "P'ang T'ung having seen Ts'ao Ts'ao,
10. He first asked about the matter of Ts'ao's soldiers being sick on the boats.
11. Because of his anxiety regarding this, Ts'ao Ts'ao besought his advice.
12. P'ang T'ung seized his opportunity, and offered his scheme of the links,
13. Saying, 'The boats must be fastened together with links and then they will be steady'."

14. "Ts'ao did according to this advice,
15. And fastened all his gunboats together with links.
16. He also had the decks of the boats covered with fine earth.
17. The gunboats were thus made perfectly level and steady."

18. "When Ts'ao Ts'ao saw that the gunboats were steady, he was very much pleased.
19. Ts'ao's soldiers jumped about on the boats as though they were on level ground.
20. P'ang T'ung saw his scheme of the links carried out,
21. He then said farewell to Ts'ao Ts'ao and returned home."

The schemer can settle the unsuspecting man.

書評講

計環連中悞操曹

題六第

起	寫	字	的	內	掌	手	把	瑜	周	和	亮	葛	諸	1.
			看	來	一	伸	掌	手	把	齊	一	人	二	2.
		字	火	攻	寫	是	火	都	內	掌	手	人	各	3.
		兵	曹	攻	去	火	用	定	商	纜	人	二	4.	
		病	思	多	上	船	戰	在	兵	曹	時	那	5.	
			心	多	心	在	慮	憂	常	時	操	曹	6.	
操	曹	見	去	統	龐	士	名	的	漢	後	有	恰	7.	
重	敬	敬	加	很	來	營	到	統	龐	見	操	曹	8.	
				面	的	操	曹	了	見	既	統	龐	9.	
		事	的	病	患	船	在	兵	曹	間	先	就	10.	
			教	求	就	慮	憂	事	這	因	操	曹	11.	
			計	環	連	釦	環	纜	機	乘	統	龐	12.	
		當	穩	纜	着	釦	環	連	用	要	船	說	13.	
						做	去	話	這	照	操	曹	14.	
				完	釦	環	連	用	都	船	戰	把	15.	
				土	細	有	鋪	又	上	面	船	戰	16.	
				穩	平	分	十	就	也	船	戰	這	17.	
			歡	喜	很	當	穩	船	戰	見	操	曹	18.	
		地	平	同	如	舞	跳	上	船	在	兵	曹	19.	
				了	成	計	環	連	這	見	統	龐	20.	
				去	回	操	操	曹	別	辭	纜	他	21.	

人心無頓安心有

STORY TELLING.

7. Availing Themselves of An East Wind, to Attack Ts'ao's Army with Fire.

1. "Cheo Yü knowing that Ts'ao Ts'ao had fallen into the snare of the links,
2. Then sent a man to go and feign allegiance to him.
3. This man, in the presence of Ts'ao Ts'ao, made an agreement,
4. Saying that when he met with a favourable opportunity, he would transport to him some grain as a present.*"
5. "Ts'ao Ts'ao gave the fullest credence to this man's promise of grain.
6. He had not the slightest thought of being on his guard.
7. He only awaited the good opportunity,
8. When the man would make him the offering of grain."
9. "At that time, Chu Ko Liang started back,
10. Consulted with Liu Pei, and settled on a plan,
11. They selected and appointed Kwan Yü, Chang Fei and Chao Yün, three great commanders,
12. To lead the army by different routes to attack Ts'ao Ts'ao."
13. "Cheo Yü also distributed his soldiers and officers,
14. Only awaiting the opportunity which the rising up of an East wind would give him.
15. One night, a strong East wind sprang up suddenly.
16. The pretended conveyers of grain then pulled out from the shore, to go to Ts'ao's camp."
17. "Those grain boats having reached Ts'ao's camp,
18. These men who were pretending allegiance, then threw out fire and burned their way into Ts'ao's camp.
19. This night the fire also availed itself of the power of the wind,
20. And burned completely up the linked together boats of Ts'ao's army."

Man has a thousand schemes, God has one.

* This man claimed to be in charge of all the rice used in Cheo Yu's army.

書評講

兵曹攻火風東着彪

題七第

- | | | |
|------------|------------|-----|
| | 計環連了中操曹知瑜周 | 1. |
| | | 2. |
| | 定約面當降假去人派纜 | 3. |
| | 獻來耨運便會機有遇說 | 4. |
| | 話的耨獻人這信深操曹 | 5. |
| | | 6. |
| | | 8. |
| | | 9. |
| | 去回身起纜亮葛諸時那 | 10. |
| | | 11. |
| 將大個三 | 雲趙飛張羽關派選 | 12. |
| | 操曹攻去路分兵領 | 7. |
| 好派將兵 | 的己自把也瑜周 | 13. |
| | 會機 | 14. |
| | 起的大風開纜 | 15. |
| 營曹到去 | 船開纜 | 16. |
| | 了營曹攬一船耨那 | 17. |
| 營曹進燒火放就的降假 | | 18. |
| | 威風着趁又的火夜這 | 19. |
| 盡燒船環連的兵曹把 | | 20. |

算一有天算千有人

STORY TELLING.

8. --Ts'ao P'ei Usurps the Throne of the Emperor Hsien.

1. "Ts'ao Ts'ao's boats and troops being all destroyed by fire,
2. He then got on a small boat with a few of his defeated officers and escaped.
3. He only had less than twenty routed soldiers to follow him.
4. Escaping home, he again levied troops and drilled his officers.
5. He was constantly at war with Liu Pei and Sen Ch'üan.
6. But he could not win a single victory."

7. "When Ts'ao Ts'ao had become old, he died,
8. And his eldest son Ts'ao P'ei took his place.
9. The Emperor Hsien then exalted Ts'ao P'ei to be king of Wei.
10. His prestige and authority were as great as Ts'ao Ts'ao's had been."

11. "Ts'ao P'ei seeing that the Emperor Hsien was indeed a weakling,
12. He began to consider the question of usurping the throne.
13. He then ordered Hua Hsin to make it clear to the Emperor Hsien,
14. That he must deliver over the seal and surrender the throne."

15. The Emperor Hsien on hearing Hua Hsin's demand, was unable to refuse,
16. The greater part of those in authority within the kingdom being partizans
of Ts'ao P'ei.
17. Hence he surrendered his throne to Ts'ao P'ei.
18. Ts'ao P'ei then changed the name of the Dynasty from that of the Later
Han to the Great Wei,
19. And styled himself Emperor of Wei."

20. "When it became noised abroad that Ts'ao P'ei had usurped the throne
of the Later Han,
21. Sen Ch'üan styled himself Emperor of Wu.
22. Thereupon Liu Pei took Chentu,
23. And the people proclaimed him Emperor of Shuh of the Later Han dynasty. "

If you do not wish men to know, the only way is not to do it.

*They claimed that he was the true successor of the Han Emperors, and that therefore the dynasty was still in existence.

講評書

曹丕獻皇帝的位

第八題

曹	他	隨	逃	常	每	1.
操	纔	身	回	常	戰	2.
的	同	只	去	與	總	3.
船	幾	剩	他	劉	未	4.
和	個	有	又	備	得	5.
兵	敗	十	招	孫	勝	6.
被	將	幾	兵	權		7.
火	駕	個	練	交		8.
燒	小	殘	將	戰		9.
盡	船	兵				10.
去	逃					11.
						12.
						13.
						14.
						15.
						16.
						17.
						18.
						19.
						20.
						21.
						22.
						23.

若 要 人 不 知 除 非 已 不 爲

STORY TELLING.

9. Sen Ch'uan Demands Chin Chou and Kwan Yu is slain.

1. "Before Liu Pei had got possession of Chentu,
2. He borrowed from Sen Ch'uan the district of Chin Chou,*
3. In order that he might conveniently collect his troops and secure fodder for his horses
4. But now, Liu Pei having got possession of Chentu,
5. Sen Ch'uan thought he ought to have Chin Chou restored to him."
6. "Inasmuch as Kwan Yu was holding Chin Chou with his troops,
7. Sen Ch'uan then ordered Lu Su to go and demand that Chin Chou be given back,
8. Lu Su then invited Kwan Yu to come across the river to a feast,
9. And at the feast he raised the question of giving back Chin Chou."
10. "Kwan Yu refused to agree to this, and took his departure.‡
11. When Sen Ch'uan heard of this, he became wrathful,
12. And appointed Lü Mung to lead his whole army,
13. And go to Chin Chou and fight Kwan Yu."
14. "Kwan Yu led his troops through the city of Mei,
15. And was captured by the troops of Lü Mung who were in ambush there.
16. Kwan Yu also refused to promise allegiance,
17. Wherefore Lü Mung had him put to death."
18. "Lü Mung having regained possession of Chin Chou,
19. He then returned to Wu, and reported to Sen Ch'uan what he had done.
20. Sen Ch'uan had a feast spread for Lü Mung,
21. But while he was at the feast, Lü Mung suddenly fell ill of a serious malady and died there."

If you borrow and pay again, it will make it easy to borrow again.

Note: To "demand Chin Chou" has passed into a proverb in China. If one sees another going to press for the repayment of a loan he will say he is going to "demand Chin Chou" (要荆州).

*The city of Chin Chou is not far from Shasi, in Hupeh, and is at present the headquarters of a Tartar-General.

‡Kwan Yu held that though this district had been originally loaned to Liu Pei, yet as the latter was now the rightful owner of the whole of the Empire, he could not agree to give it up to a rival.

書評講

殺被羽關州荆要權孫 題九第

	候	時	的	都	成	得	未	備	劉	1.
			州	荆	的	權	孫	借	就	2.
		馬	養	兵	屯	已	自	便	以	3.
	都	成	了	得	既	備	劉	時	這	4.
	回	要	州	荆	把	想	就	權	孫	5.
		州	荆	在	駐	羽	關	爲	因	6.
		要	去	肅	魯	叫	就	權	孫	7.
席	筵	赴	江	過	羽	關	纔	肅	魯	8.
事	的	州	荆	要	敘	提	上	席	在	9.
		去	辭	就	允	應	不	羽	關	10.
	心	恨	起	纔	了	得	晚	權	孫	11.
		兵	大	起	領	蒙	呂	派	就	12.
		戰	交	羽	關	與	州	荆	到	13.
		過	城	麥	走	兵	領	羽	關	14.
		着	擒	兵	伏	蒙	呂	被	就	15.
			服	降	能	不	又	羽	關	16.
		羽	關	殺	縱	此	因	蒙	呂	17.
			州	荆	回	取	既	蒙	呂	18.
	明	說	權	孫	與	國	吳	回	就	19.
		蒙	呂	待	席	筵	設	權	孫	20.
	了	死	病	急	患	忽	上	蒙	呂	21.

難不借再還有借有

STORY TELLING.

10. Chang Fei Being Impetuous to Take Vengeance, Comes to Grief.

1. "Chang Fei was at Lang Chong (i. e. Paoning) drilling his troops,
2. When suddenly he received the word of Kwan Yü's death.
3. He was exceedingly anxious to avenge him,
4. And issued a command to his army,
5. To make themselves mourning garments (lit. white clothes and white cuirasses) with all speed.
6. He set a limit of three days within which they were all to be made.
7. But the limit of time was too exacting,
8. A large number of the army objected to it."

9. "At that time, Chang Fei had two officers under him,
10. One named Fan Chiang, and one named Chang Tab.
11. These men went together to Chang Fei,
12. And told him the limit of time he had set was too exacting, and besought an extension of time.
13. Chang Fei got angry when he heard them,
14. Saying, 'How dare you two men disobey me in regard to the limit of time?'
15. He had them both tied to a tree, and gave them fifty lashes each.
16. And also said, 'If the things are not all made within the time set,
17. I will certainly take off the heads of both of you, and exhibit them for all to see!'"

18. "Because of this, the two men became stirred with hatred,
19. And agreed in private to assassinate Chang Fei.
20. That night, they went straight in to the tent of Chang Fei,
21. But saw that Chang Fei had not his eyes closed in his sleep.
22. The two men being in doubt, watched him closely.
23. But hearing Chang Fei snoring loudly, lit. 'the sound of his nose was like thunder'.
24. They then went forward, and with one thrust of the sword, pierced into his abdomen.
25. The two men having killed Chang Fei,
26. They then cut off his head, and went to offer submission to Eastern Wu."

A man in haste cannot accomplish his purpose."

講評書

第十題 張飛報仇急性遇害

		張	忽	他	在	叫	限	只	軍	那	一	二	說	張	說	就	又	定	二	就	那	只	二	但	就	二	纔	1.
		飛	得	就	軍	他	三	是	士	時	叫	人	限	飛	你	鄉	說	斬	人	暗	夜	見	人	聽	上	人	割	2.
		在	關	急	中	們	日	限	多	張	范	齊	期	聽	二	若	你	因	地	直	張	疑	得	前	把	張	3.	
		關	羽	欲	下	起	內	期	有	飛	疆	見	太	這	人	不	二	此	商	入	飛	感	張	一	張	飛	4.	
		中	被	報	一	辦	造	太	不	有	一	張	逼	話	敢	在	依	人	纔	定	張	睡	窺	飛	刀	飛	5.	
		練	殺	仇	命	白	齊	逼	願	兩	叫	飛	請	就	違	樹	限	的	起	行	飛	着	探	鼻	刺	頭	6.	
	兵	的	令	衣						個	張	再	發	我	各	造	頭	恨	刺	帳	眼	聲	入	死	去	7.		
	信									將	達	從	怒	限	鞭	齊	不	心	張	中	未	如	腹	降	8.			
										官		寬	期	五	眾	飛	會	雷	內	東	吳					9.		
																											10.	
																											11.	
																											12.	
																											13.	
																											14.	
																											15.	
																											16.	
																											17.	
																											18.	
																											19.	
																											20.	
																											21.	
																											22.	
																											23.	
																											24.	
																											25.	
																											26.	

人忙莫好事

STORY TELLING.

11.—Liu Pei Attacks Sen Ch'uan.

1. When Liu Pei got word that Kwan Yü had been slain,
2. He became filled with a deep hatred to Sen Ch'uan,
3. And forthwith started out from Chentu with his army,
4. To go to Kiangnan and avenge the death of Kwan Yü,
5. Sen Ch'uan hearing that Liu Pei had come in person to attack him,
6. Then appointed Lu Hsün, his Commander-in-Chief, to lead his troops to oppose him.
7. At that time it was known everywhere that Liu Pei was out for vengeance.*
8. Because Sen Ch'uan could not withstand him in battle, he sued for peace,
9. And offered to deliver up Chin Chou and to cut off three other Prefectures from his kingdom.
10. Liu Pei rejectedly refused,
11. And established a connected camp covering a distance of seven hundred li in length.
12. He kept saying that he would make a clean sweep of the kingdom of the Eastern Wu,
13. And avenge the death of Kwan Yü.
14. Chu Ko Liang had exhorted Liu Pei
15. Not to make himself an enemy of Sen Ch'uan,
16. But only to demand of Sen Ch'uan a confession of his wrong and a desire for peace,
17. And then cast away this hatred of him.
18. Liu Pei would not listen to this advice, but wanted vengeance on the enemy.
19. He established his camp seven hundred li in length on the side of the mountain,
20. Because of the heat, so that his troops might escape the heat and secure water,
21. Lu Hsün, seeing that the grass and underbrush on the mountain was dry, used fire to attack him.
22. In the night he set fire to and burnt up the whole seven hundred li camp.
23. Liu Pei, being defeated, returned to the city of Beh Ti and fell ill from grief and rage.†

They vow unchanging fidelity in life or death.

The oath taken in the peach garden.

"Imperial Heaven and Queen Earth, scrutinize these hearts of ours, and if any one of us fail in his duty, forgetful of his tie, may God and man alike destroy him."

**i.e.* It was understood that he had not come to recapture Chin Chou, but to avenge the death of his sworn brother Kwan Yu.

†Beh Ti is just opposite K'wei Fu.

書評講

權孫伐備劉 題一十第

信	的	殺	被	羽	關	了	得	備	劉	1.
		身	權	孫	恨	怨	很	就	他	2.
		報	起	兵	領	都	成	從	纔	3.
	仇	來	羽	關	爲	南	江	到	要	4.
	他	伐	親	備	劉	倒	聽	權	孫	5.
	對	抵	領	遜	陸	將	大	派	就	6.
大	很	聲	的	仇	報	備	劉	時	那	7.
地	和	請	勝	不	戰	交	因	權	孫	8.
	的	那	割	又	州	荆	交	願	他	9.
			允	應	不	三	再	備	劉	10.
			里	百	七	營	連	紮	就	11.
			吳	東	平	紮	要	說	常	12.
			恨	仇	這	報	羽	關	爲	13.
			備	劉	過	勸	亮	葛	諸	14.
			仇	成	權	孫	與	可	不	15.
	和	恨	請	罪	認	權	孫	要	只	16.
			仇	個	這	棄	丟	可	就	17.
		仇	報	要	勸	聽	不	備	劉	18.
	邊	山	在	里	百	七	營	連	就	19.
水	涼	納	好	士	軍	熱	天	爲	因	20.
取	火	用	就	枯	草	山	見	遜	陸	21.
攻	百	七	營	盡	燒	火	放	開	夜	22.
里	成	憤	憂	帝	白	回	敗	備	劉	23.
病										

誓 同 死 生

發 的 背 心 此 桃 園

實 上 后 天 皇 恩 忘 義 天 人 共 戮

STORY TELLING.

12. Liu Pei Entrusts Chu Ko Liang with a Great Responsibility.

1. "Chu Ko Liang on hearing of the illness of Liu Pei,
2. Then started out from Chentu,
3. And came in great haste to Beh Ti,
4. To see what his illness was."

5. "Chu Ko Liang, having arrived at Beh Ti,
6. Liu Pei summoned him to his presence.
7. Although Chu Ko Liang did his best to comfort him,
8. Liu Pei merely replied, 'I shall never get better!'"

9. "He then consulted with Chu Ko Liang
10. On all great matters of State.
11. He insisted that Chu Ko Liang should have full charge of all affairs,
12. Just as he had done in his lifetime."

13. "He then thought of his son Liu Shan,
14. Who was a man without any distinction or strength.
15. He said to Chu Ko Liang,
16. 'If you will do your utmost to help him,
17. Though I die, yet I shall be without resentment!'"

18. "Chu Ko Liang gave him his strongest assurance.
19. Liu Pei then sent a message to his son Liu Shan,
20. Telling him that he was to be guided by Chu Ko Liang in everything.
21. And he was not to treat him with pride and contempt.
22. He also commanded all his officers of State, saying,
23. That they must all be guided by what Chu Ko Liang said."

He could be entrusted with the charge of a young orphan prince, and be commissioned with authority over a State of a hundred li.

講評書

劉備重託諸葛亮 第二十二題

信	的	病	患	備	劉	得	亮	葛	諸	1.
		來	城	身	起	都	成	從	就	2.
				帝	白	到	趕	速	速	3.
				病	的	備	劉	看	要	4.
				城	白	攬	亮	葛	諸	5.
				帝	人	他	就	備	劉	6.
				宮	三	再	亮	葛	諸	7.
				安	病	言	只	備	劉	8.
				難	諸	向	他	時	當	9.
議	商	亮	葛	事	大	諸	一	內	國	10.
	理	料	亮	葛	時	一	都	件	如	11.
			樣	一	時	在	他	同	如	12.
禪	劉	子	的	己	自	着	想	又	他	13.
				人	的	懦	庸	一	是	14.
				說	亮	葛	諸	給	就	15.
				助	輔	心	盡	如	你	16.
				無	是	也	死	雖	我	17.
			恨							
				力	竭	就	亮	葛	諸	18.
				與	信	寄	驕	備	劉	19.
				從	依	事	事	他	叫	20.
				視	輕	驕	驕	可	不	21.
				說	臣	衆	衆	又	都	22.
				葛	諸	從	依	都		23.

命之里百寄以可 孤之尺六託以可

STORY TELLING

13. Chu Ko Liang Drives Back the Enemies' Troops by Strategy.

-
1. "As soon as Liu Pei had finished his instructions, he died.
 2. Chu Ko Liang then escorted the dead with care back to Chengtu,
 3. And had him buried outside the South Gate of the Capital.
 4. He gave him the honorary title of "The Illustrious and Meritorious Emperor."
(This is his posthumous title).
 5. And Liu Shan ascended the throne with the title of Hon Chu."

 6. "At that time, the enemies of the kingdom hearing of these things,
 7. All declared they would despatch troops to invade Sz Chuan.
 8. Altogether, the troops of the enemies came by five different routes,
 9. Desiring to divide up and occupy the territory of Liu Shan."

 10. "When Liu Shan got word that Sz Chuan was being invaded by five
different routes,
 11. He called together all his officers of State to consider means of defence.
 12. They were all greatly frightened and without any scheme,
 13. Chu Ko Liang also was feigning sickness and did not come out."

 14. "Liu Shan went in person to Chu Ko Liang's home to see what was the
matter with him,
 15. And saw Chu Ko Liang standing by the side of the pond watching the fish.
 16. Liu Shan then asked him about the question of opposing the enemy.
 17. He replied, "I am not looking at fish, but thinking out a stratagem."

 18. "Liu Shan again asked him how they were going to oppose the enemy.
 19. Chu Ko Liang said, 'I have already despatched troops to meet them.'
 20. Before long, word was brought to Liu Shan
 21. Saying that the enemies' troops, on each of the five routes, had all been
driven back."
-

Though a boat has a thousand catties of cargo, yet but one man controls the helm.

**The old statesman was not much concerned about the present invasion, which he rightly considered was a mere tentative attempt, to test the preparedness of the country for war. He was planning how he could secure peace once more with the kingdom of Wu so as to unite forces against the kingdom of Wei. He also had it in mind to march to the conquest of the present provinces of Yunnan as well as of Eastern Tibet.*

書評講

兵敵退計亮葛諸 題三十第

了	死	就	畢	說	話	把	備	劉	1.
都	成	樞	靈	扶	纔	亮	葛	諸	2.
	回	門	南	城	省	在	葬	安	3.
帝	皇	烈	為	備	劉	稱	尊	就	4.
主	後	為	位	登	禪	劉	立	又	5.
了	道	知	敵	的	處	各	時	那	6.
川	西	發	來	兵	派	要	說	都	7.
			兵	敵	路	五	有	共	8.
		土	的	禪	劉	佔	分	要	9.
信	的	川	發	路	五	了	得	劉	10.
	對	抵	量	商	臣	衆	會	就	11.
			計	無	慌	都	們	他	12.
		出	不	病	託	又	亮	諸	13.
病	看	家	亮	葛	諸	到	親	劉	14.
	魚	觀	邊	池	在	亮	葛	見	15.
事	的	敵	禦	問	他	向	就	劉	16.
計	用	是	乃	魚	觀	不	我	說	17.
敵	禦	能	纔	何	如	要	問	劉	18.
住	抵	兵	派	已	早	我	說	諸	19.
	信	報	禪	劉	向	人	有	不	20.
		盡	退	已	都	兵	敵	說	21.

人一舵掌斤千載船

STORY TELLING.

14. —Chu Ko Liang Makes Peace With Eastern Wu, and Subdues the Southern Barbarians.*

1. "When Chu Ko Liang had driven back the enemies' troops on the five routes,
2. He then requested Liu Shan to propose peace with Eastern Wu.
3. They appointed Teng Chi to go to Eastern Wu to interview Sen Ch'üan,
4. And lay before him the proposals of peace between Shuh and Wu.

5. "As soon as Sen Ch'üan heard the proposals of peace between the two countries,
6. He rejoiced exceedingly.
7. He sent Chang Wen to Western Shuh with a return present for Liu Shan.
8. From this time, the two countries were at peace as at first."

9. "The Southern Barbarians had a chieftain named Mung Ho.
10. At that time, he styled himself King of the barbarians.
11. The man was valiant and fond of war.
12. The barbarians on all sides were submissive to him."

13. "Mung Ho, knowing that Liu Shan was weak and incompetent,
14. Then led his barbarian troops from all quarters to invade the borders of Sz Chuan.
15. When Chu Ko Liang got word that the barbarians were in rebellion,
16. He led the army in person to bring them into submission."

17. "Chu Ko Liang fought his way straight into the heart of the territory of the Southern Barbarians,
18. And seven times brought Mung Ho a captive into his camp.
19. Each time, he feasted him and let him go.
20. After he had liberated him seven times in succession, Mung Ho and all the barbarians submitted."

He used both kindness and sternness.

**The Southern Barbarians occupied the territory mainly included within the modern provinces of Yunnan. Chu Ko Liang led his troops to their conquest by way of Sufu.*

書評講

諸葛亮和東吳征南蠻 第四十題

	了	退	兵	敵	路	五	把	亮	葛	諸	1.
	和	和	講	吳	東	與	禪	劉	請	纔	2.
權	孫	見	去	吳	東	到	芝	鄧	派	就	3.
	事	的	和	講	國	兩	吳	蜀	明	說	4.
	話	的	和	講	國	兩	說	聽	權	孫	5.
				很	得	歡	喜	就	中	心	6.
禪	劉	謝	答	蜀	西	到	溫	張	派	纔	7.
			初	如	好	和	此	從	國	兩	8.
	獲	孟	叫	的	首	為	個	有	蠻	南	9.
王	為	稱	自	中	蠻	衆	在	他	時	那	10.
					戰	好	勇	有	人	這	11.
		他	服	歸	都	夷	蠻	的	處	各	12.
		能	無	弱	軟	禪	劉	知	獲	孟	13.
	邊	川	犯	來	兵	蠻	處	各	領	諸	14.
信	的	叛	反	蠻	南	了	得	亮	領	就	15.
			征	去	兵	大	領	身	親	就	16.
	地	內	蠻	南	進	攻	直	亮	葛	諸	17.
			次	七	營	回	擒	獲	孟	把	18.
他	放	又	待	厚	食	酒	用	次	一	每	19.
服	纔	蠻	衆	和	獲	孟	次	七	放	連	20.

用並威恩

STORY TELLING.

15. Sze Ma I Gets Into Trouble, and Put up With An Insult.

1. "Chu Ko Liang having brought the Southern Barbarians into submission,
2. Then led his army to invade Wei.
3. At that time, Ts'ao P'ei was dead, and Ts'ao Rui had ascended the throne.
4. Everything was still peaceful within the kingdom.
5. Ts'ao Rui hearing that Chu Ko Liang had come to invade his kingdom,
6. Then despatched his troops to oppose him.
7. But in every battle they were defeated by Chu Ko Liang.
8. Ts'ao Rui then commanded Sze Ma I to go and fight the enemy.
9. Chu Ko Liang knew that Sze Ma I was an able commander,
10. So he commanded his troops that he sent out to fight, to retreat when the battle began, as though defeated.
11. And to entice Sze Ma I to come into the midst of the valley of Shang Fang.
12. As soon as Sze Ma I went in, he set it on fire all around him.
13. But this fire was extinguished by a big rain.
14. Sze Ma I returned defeated to his camp, held on to his position, but refused to leave his defences.
15. Chu Ko Liang sent his men to go and curse him, but he put up with it.
16. Chu Ko Liang again sent a man to present him with a woman's head-dress.*
17. Sze Ma I received the present, and treated the messenger well.
18. He did not say anything about the war going on between the two countries.
19. He only asked how Chu Ko Liang was eating, and how he spent his time.
20. The messenger replied that the Minister, in the management of the affairs of the army,
21. Had to attend personally to everything, and that he eat very little each day.†
22. Sze Ma I then said to his officers,
23. "Chu Ko Liang is eating little and is harassed with affairs, how can he live much longer?
24. We ought to be patient, and not stir."
25. He also gave the messenger a present and sent him back."

Want of forbearance in small matters, confounds great plans.

*This was his way of suggesting to Sze Ma I that the latter was better fitted to be one of the Court damsels than to be a warrior. Sze Ma I was famous for his Fabian tactics, while Chu Ko Liang, being far from his base of supplies, was anxious to settle matters by a pitched battle. This episode is known in Chinese writings as "the affront of the head-dress" (巾幗之辱)

†"not many pints" is equal here to "very little."

講評書

第五十題 司馬懿受困忍辱

諸	葛	亮	把	南	蠻	平	服	了	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.	25.				
就	領	兵	去	伐	魏	國	敵	登																													
那	時	曹	不	死	了	曹	叙	位																													
國	內	都	還	安	甯	亮	來	他																													
曹	派	兵	着	諸	葛	亮	戰	他																													
就	次	都	去	抵	對	懿	對	他																													
每	徵	纒	彼	諸	馬	懿	善	兵																													
曹	命	亮	命	司	司	懿	戰	兵																													
諸	就	出	知	的	馬	交	方	敗																													
就	把	馬	戰	誘	兵	上	燒	中																													
把	一	去	就	放	至	雨	淋	兵																													
但	司	火	又	被	火	中	堅	出																													
司	諸	懿	敗	回	營	罵	他	受																													
諸	司	亮	派	人	去	送	巾	他																													
司	他	懿	又	派	人	待	來	給																													
他	只	不	收	了	厚	戰	的	情																													
來	每	問	兩	國	交	飲	食	居																													
每	事	使	葛	亮	的	理	軍	升																													
司	諸	事	丞	相	辦	日	不	能																													
諸	我	馬	躬	親	每	將	說	久																													
我	們	懿	就	對	衆	煩	命	能																													
他	又	當	食	少	事	可	輕	豈																													
		厚	忍	造	來	回	去	動																													

小不忍則亂大謀

STORY TELLING.

16. Chu Ko Liang When Nearing His End Decides On a Scheme.

1. "The messenger returned to the camp, interviewed Chu Ko Liang,
2. And told him all that Sze Ma I had asked about.
3. Chu Ko Liang then sighed aloud,
4. Saying, 'Sze Ma I knows thoroughly how things are with me'."

5. "From this time, Chu Ko Liang's sickness increased.
6. Each day he was nervous and unsettled in mind.
7. All his officials, both civil and military, came to enquire after him.
8. Liu Shan also sent an officer to ask concerning his illness."

9. "All the officials consulted with Chu Ko Liang,
10. Regarding the preparations to be made for the future movements of the army.
11. Chu Ko Liang then directed Yang I to take charge of military matters,
12. And committed to Chiang Wei all his various methods of warfare.
13. Fearing that Sze Ma I would take advantage of his opportunity (presented by Chu Ko Liang's death) to attack them,
14. He also ordered each camp to slowly retreat.
15. He told them not to have any funeral ceremonies or wailing when he was dead,
16. But only to have a likeness of himself carved in wood,
17. In order that, after he was dead, they might be able to drive back the soldiers of the enemy."

18. "When Chu Ko Liang had finished speaking, he died,
19. And Yang I did according to his instructions.
20. Everything was kept as quiet in the camp as usual."

Unto death he requited the kindness of his country.

講評書

諸葛亮臨終定計 第六十題

- | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|-----|
| | 亮 | 葛 | 諸 | 見 | 來 | 營 | 回 | 者 | 使 | 1. |
| | 明 | 話 | 的 | 聞 | 所 | 懿 | 馬 | 司 | 把 | 2. |
| | 說 | 聲 | 一 | 息 | 歎 | 就 | 亮 | 葛 | 諸 | 3. |
| | | 我 | 知 | 深 | 是 | 懿 | 馬 | 司 | 說 | 4. |
| | 增 | 加 | 就 | 病 | 亮 | 葛 | 諸 | 此 | 從 | 5. |
| | | 安 | 問 | 亂 | 意 | 昏 | 神 | 天 | 每 | 6. |
| | | 病 | 問 | 來 | 都 | 官 | 各 | 武 | 文 | 7. |
| | | | | 來 | 官 | 遣 | 也 | 禪 | 劉 | 8. |
| | 量 | 商 | 亮 | 葛 | 諸 | 向 | 都 | 官 | 衆 | 9. |
| 事 | 軍 | 的 | 的 | 軍 | 行 | 來 | 將 | 備 | 預 | 10. |
| | 法 | 管 | 儀 | 楊 | 叫 | 纔 | 亮 | 葛 | 諸 | 11. |
| | 攻 | 兵 | 的 | 切 | 一 | 維 | 姜 | 授 | 又 | 12. |
| | 退 | 來 | 機 | 乘 | 懿 | 馬 | 司 | 怕 | 他 | 13. |
| | 舉 | 緩 | 緩 | 要 | 都 | 營 | 各 | 叫 | 又 | 14. |
| 哀 | 偶 | 木 | 辦 | 娶 | 不 | 後 | 死 | 他 | 說 | 15. |
| | 兵 | 敵 | 離 | 像 | 形 | 他 | 照 | 他 | 只 | 16. |
| | | | 退 | 好 | 後 | 死 | 他 | 便 | 以 | 17. |
| 了 | 死 | 就 | 畢 | 說 | 話 | 把 | 亮 | 葛 | 諸 | 18. |
| | 行 | 話 | 的 | 說 | 他 | 照 | 就 | 儀 | 楊 | 19. |
| | 樣 | 一 | 日 | 平 | 如 | 靜 | 安 | 中 | 軍 | 20. |

國報死以

STORY TELLING.

17. --The dead Chu Ko Frightens Back the Living Sze Ma.

1. "Yang I forthwith commanded each camp to retreat by stealth.
2. Saying, 'Do not let the enemy's troops know about it.'
3. Although Sze Ma I sent men in all directions to enquire,
4. They were absolutely unable to get any trustworthy report regarding Chu Ko Liang's death."

5. "Thereupon some one came to Sze Ma I and said,
6. 'Chu Ko Liang is certainly dead,
7. Let us take this opportunity to attack them,
8. And wipe out the insults received in the past!'"

9. "Sze Ma I was unwilling to give his consent,
10. Saying 'I fear lest we fall into Chu Ko Liang's trap.'
11. Afterwards he discovered that Chu Ko Liang was indeed dead,
12. He then sent his troops to march straight to the attack of the Shuh encampment."

13. "Yang I had already despatched troops to be in ambush ready for the attack.
14. When Sze Ma I's troops came they were then surrounded.
15. And they suddenly saw in the midst of his army a great cart pushed out,
16. And Chu Ko Liang sitting upright in the cart as usual."

17. "Sze Ma I was then more than ever terrified,
18. Saying, 'Chu Ko Liang is truly not dead.'
19. He led his defeated troops in retreat back to their original camp
20. The corpse of Chu Ko Liang was then taken back to Chentu.
21. Afterwards he was buried at the hill of Ting Chün."

His former fame dazzled men.

*Both these famous men had double surnames (雙姓).

講評書

馬司生退嚇葛諸死 題七十第

去	退	暗	暗	營	各	叫	時	當	儀	楊	1.
息	信	得	得	曉	兵	敵	使	可	不	說	2.
聽	探	處	處	四	人	派	雖	懿	馬	司	3.
信	實	的	的	死	亮	葛	諸	得	不	總	4.
	說	懿	懿	馬	司	向	人	有	倒	跟	5.
		了	了	去	死	是	真	亮	葛	諸	6.
		攻	攻	的	機	乘	以	可	們	我	7.
		辱	辱	的	受	所	日	前	除	好	8.
				允	應	肯	不	懿	馬	司	9.
	計	的	的	亮	葛	諸	中	怕	我	說	10.
	死	是	是	果	亮	葛	諸	聽	探	後	11.
	營	蜀	蜀	到	攻	直	一	兵	派	纔	12.
備	防	暗	暗	被	兵	就	已	早	儀	楊	13.
	困	圍	圍	大	一	端	兵	懿	馬	司	14.
出	推	車	車	坐	端	然	軍	眾	見	忽	15.
	上	嚇	嚇	驚	更	時	依	亮	葛	諸	16.
		死	死	未	然	果	當	懿	馬	司	17.
		回	回	退	兵	敗	亮	葛	諸	說	18.
營	本	回	回	纔	樞	靈	的	他	領	就	19.
都	成	安	安	山	軍	定	的	亮	葛	諸	20.
	葬						在	就	日	後	21.

人奪聲先

STORY TELLING.

18. Teng Ngai Goes by Stealth On the Small Road of Yin P'ing.

1. "It was not long after Sze Ma I returned to Wei before he died.
2. His son, Sze Ma Chao, succeeded him in his office.
3. (The Emperor) Ts'ao Hwan elevated him to the rank of Chief Minister of State, and also raised him to be Duke of Chin.
4. All matters of State in the Kingdom of Wei were under Sze Ma Chao's control."
5. "Sze Ma Chao, hearing of Chiang Wei's invasion,
6. Then appointed two generals to go and oppose him.
7. One was Teng Ngai, the other was Chong Hwei.
8. Both men were expert in military matters and able commanders on the field of battle.
9. Chong Hwei came into conflict with Chiang Wei at Chien Koku
10. Teng Ngai went from Chien Ko in order to steal a march by way of Yin P'ing.
11. He first sent his son Teng Chong ahead with picked troops.
12. In order that if along the road they met with mountains, they might clear a pathway; if they came to streams, they might make bridges."
13. "Teng Ngai stole along by the small road of Yin P'ing *with his troops*
14. And altogether in twenty days, he had only gone seven hundred odd li.
15. Along the road they did not meet with a single human habitation, lit. 'without the smoke of man.'
16. They came straight to Mo T'ien Ling where the road ended."
17. "Teng Ngai together with his officers then wrapped themselves in their rugs and rolled down (the mountain side).
18. The troops tied ropes around their waists and climbed down the trees.
19. They had first fastened together their arms and flung them down.
20. When they reached the level ground, all they saw was a deserted stockade.
21. His attendants said to Teng Ngai,
22. "This was built here by Chu Ko Liang,
23. And has now been thrown away by Liu Shan, i.e. the latter had withdrawn his troops from this strategic position.
24. Teng Ngai then, without fear, went forward and attacked the city of Chiang Yu,
25. And Ma Mt, the officer in charge of the city, came with all speed and surrendered."

He who would secure riches and honours, must be willing to do exhausting tasks.

書評講

路小平陰過偷艾鄧 題八十第

了職公管信	分	魏馬承盡	同司爲事	懿子封政	馬的英國	司他曹魏	1.
		姜大	聽個艾是	昭兩鄧都	馬派叫人	司就一兩	2.
		一知	劍劍鄧逢	在從子如	會艾派途	鍾鄧先沿	3.
		閣閣忠山	兵日無摩	領十並到	艾二途直	鄧共沿一	4.
		偷只人天	衆繫都見	纜用軍路	右是今艾油	鄧軍所到	5.
		衆繫都見	向亮劉心馬	的諸已纜守		左這現鄧江	6.
		將腰先有	鄧設礮直邈				7.
		鄧設礮直邈					8.
		就裏攀細一	艾的廢攻忙				9.
		無毡樹齊個	說				10.
		路滾下拋空	乘江來				11.
		路里	油降				12.
		走下來下寨	城順				13.
							14.
							15.
							16.
							17.
							18.
							19.
							20.
							21.
							22.
							23.
							24.
							25.

夫工死下須貴富生求欲

STORY TELLING.

19. His Two Commanders Are Killed in Battle, and Liu Shan Surrenders to Wei.

1. "When Liu Shan heard that Teng Ngai had got possession of Chiang Yu,
2. He held a consultation with his ministers to decide as to how they should oppose the enemy.
3. He then despatched Chu Ko Chan, the son of Chu Ko Liang,
4. To go with his son Chu Ko Shang and meet the enemy."

5. "Chu Ko Chan and his son (lit. father and son) led the troops to Mien Chuh,
6. And fought with the troops of Teng Ngai.
7. The Wei troops were beaten and driven back in several successive battles.
8. Teng Ngai then had his archers shoot Chu Ko Chan.
9. Chu Ko Shang going to rescue his father, was also killed in battle."

10. "Teng Ngai gave both father and son a worthy burial,
11. And sent troops to Chentu to reconnoitre.
12. When Liu Shan got word (of the death of his two generals) he determined on submission to Wei.
13. They set up on the city walls a flag of surrender, and sent an offer of submission.
14. Liu Ch'en bitterly expostulated with his father but to no avail,
15. So he, together with his whole family, committed suicide."

16. "Teng Ngai on seeing the offer of surrender, fixed the day of surrender.
17. When that day arrived, Liu Shan had himself bound and went out to submit.
18. Teng Ngai with his own hands unfastened his bonds.
19. They went into the city together.
20. Teng Ngai then issued a proclamation to quiet the people.
21. He also sent word of the taking of the city to Sze Ma Chao.

To build a family up is like picking up earth with a needle. i.e. it is very difficult to do.

To bring a family to ruin is like water washing away sand. i.e. an easy matter.

書評講

魏降禪劉死戰將二

題九十第

城	油	江	了	取	艾	鄧	聽	禪	劉	1.
		敵	禦	定	商	臣	眾	向	就	2.
贈	葛	諸	子	的	亮	葛	諸	派	纒	3.
對	抵	去	向	葛	諸	子	的	他	同	4.
	竹	綿	到	兵	子	父	贈	葛	諸	5.
		住	抵	兵	的	艾	鄧	與	就	6.
			退	敗	都	戰	連	兵	魏	7.
贈	葛	諸	死	射	箭	用	纒	艾	鄧	8.
	死	戰	亦	父	救	去	向	葛	諸	9.
葬	厚	子	父	贈	葛	諸	把	艾	鄧	10.
	探	窺	去	都	成	到	兵	派	就	11.
	魏	降	意	定	也	信	得	禪	劉	12.
書	降	下	又	旗	降	立	纒	上	城	13.
允	不	諫	苦	諱	劉	子	的	禪	劉	14.
	盡	自	都	人	的	家	全	和	他	15.
	期	降	約	就	書	降	見	艾	鄧	16.
	降	去	縛	白	禪	劉	日	那	到	17.
	鄉	的	禪	劉	解	手	親	艾	鄧	18.
					都	成	入	同	就	19.
			民	安	榜	出	纒	艾	鄧	20.
昭	馬	司	給	信	的	都	成	得	報	21.

沙推水如猶家敗 土挑針如猶家擗

兒虎生虎 子龍生龍

STORY TELLING.

20. Desiring to Restore the Royal House of Han, Chiang Wei Feigns submission.

1. "Chiang Wei was at Chien Ko opposing the advance of Chong Hwei,
2. When he suddenly received the news of Liu Shan's submission to Wei.
3. Then all the officers and soldiers in the army wept,
4. Saying, 'We are ready to give up our lives, but not willing to yield to Wei.'

5. "Chiang Wei seeing that they were truly desirous of upholding the Han Dynasty,
6. Determined on the scheme of a feigned allegiance.
7. He laid it before them in detail,
8. And they all agreed to follow his instructions."

9. "Chiang Wei then raised the flag of surrender at Chien Ko,
10. And led his army in submission to Chong Hwei.
11. As soon as Chong Hwei saw this he was delighted,
12. And made Chiang Wei his sworn brother."

13. "Chiang Wei seeing that Chong Hwei fully trusted him,
14. Then consulted with Chong Hwei over a secret scheme.
15. Saying, 'Teng Ngai has got great merit in taking Chentu,
16. I fear that he will raise a rebellion at Chentu some day.'

17. "Chong Hwei, on hearing this was very much frightened,
18. And then requested Chiang Wei to decide upon some good plan (of preventing this).
19. Chiang Wei told him to send a message to Sze Ma Chao,
20. That it would be well to appoint some one to go to Chentu and apprehend Teng Ngai."

His efforts were unrewarded with success.

Note. Chiang Wei's scheme was to get Chong Hwei to act against his rival Teng Ngai, and then to encourage Chong Hwei to proclaim himself King of Shuh and thus throw off allegiance to Wei. He then intended to kill Chong Hwei and re-instate Liu Shan, who was still at Chentu, upon the throne.

書評講

降假維姜室漢復要 題十二第

對	抵	會	鍾	與	閣	劍	在	維	姜	1.
		信	的	魏	降	禪	劉	得	忽	2.
		哭	都	兵	和	將	衆	時	那	3.
魏	降	願	不	命	捨	願	們	我	說	4.
		漢	扶	心	們	他	見	維	姜	5.
		定	立	計	降	投	假	把	就	6.
				明	一	一	們	他	向	7.
			命	遵	答	回	都	們	他	8.
旗	降	了	立	閣	劍	在	就	維	姜	9.
		會	鍾	降	去	將	兵	領	纔	10.
			歡	喜	很	見	一	會	鍾	11.
		兄	弟	爲	結	維	姜	與	就	12.
		他	信	很	會	鍾	見	維	姜	13.
		計	密	量	商	會	鍾	與	就	14.
功	大	有	是	都	成	取	艾	鄒	說	15.
	叛	要	來	將	都	成	在	他	怕	16.
		驚	大	就	話	這	聽	會	鍾	17.
		計	妙	一	定	維	姜	請	纔	18.
昭	馬	司	到	信	給	他	叫	維	姜	19.
艾	鄒	收	都	成	到	人	派	速	可	02.
功	無	勞	徒							

STORY TELLING.

21. The Three Generals Are Killed.

1. "Chong Hwei, acting according to this scheme, then sent word to Sze Ma Chao.
2. Sze Ma Chao on getting this message was thrown into a state of great apprehension,
3. And forthwith sent a message to Chong Hwei,
4. Ordering him to send someone to go and apprehend Teng Ngai."
5. "Chong Hwei sent and had Teng Ngai and his son both apprehended.
6. And sent them to Loh Yang in a cage cart, i.e. a cart with a cage upon it in which prisoners were confined.
7. Chong Hwei on reaching Chentu began to think of rebelling,
8. But he was afraid that his own officers would refuse to follow him."
9. "He then with Chiang Wei decided privately upon a scheme,
10. Of confining all the officers in the Imperial palace.
11. He then said to all his officers, 'You must all give me your allegiance.
12. Whoever refuses to submit to me shall be put to death!'"
13. "One of the officers confined there was named Hu Hsing.
14. He privately sent word to his son Hu Yuan.
15. Hu Yuan on getting the message then led his troops into Chentu,
16. And met with Chiang Wei just as he was going to kill these officers."
17. "Chiang Wei fell down suddenly attacked with a serious malady.
18. Chong Hwei was first killed by the soldiers of Hu Yuan.
19. Chiang Wei, on raising himself up, was also killed by the soldiers of Hu Yuan.
20. All the officers confined there were then liberated by Hu Yuan."
21. "Sze Ma Chao had already sent Chia Ch'ung to Chentu,
22. To secretly guard against rebellion on Chong Hwei's part.
23. He also set Teng Ngai and his son at liberty and sent them back to Chentu.
24. Teng Ngai and his son then got as far as Mien Chuh,
25. When they were suddenly taken by an enemy and slain."

The degrees of Heaven are irreversible.

* Teng Ngai and his son were killed by a man who had previously served under the former. This man was, he is but such, and had been condemned to death by Teng Ngai for disobedience in battle, but had been reprieved on account of the appeal of his fellow-officers. He apparently feared that Teng Ngai on coming to honour again would be likely to deal with him severely for his previous insubordination, so he assassinated both father and son. He also concluded that Teng Ngai's death would be the reverse of displacing Chia Ch'ung.

書評講

害殺遇都將三 題一廿第

照	馬	司	到	信	給	就	計	依	會	鍾	1.
			疑	驚	很	信	得	昭	馬	司	2.
			會	鍾	到	去	給	就	時	當	3.
			艾	鄧	收	人	人	派	他	叫	4.
了	收	子	艾	艾	鄧	把	人	會	會	鍾	5.
陽	洛	到	送	們	他	把	車	用	鍾	就	6.
	心	叛	起	就	都	成	到	會	鍾	又	7.
		服	不	將	衆	的	已	怕	又		8.
			計	一	定	暗	維	與	就	把	9.
	我	內	宮	漢	後	在	押	衆	他	有	10.
		降	嬰	都	說	將	衆	纔	有		11.
			死	處	要	就	者	不	暗	胡	12.
		與	胡	叫	將	的	押	一	有	正	13.
	都	淵	胡	子	的	他	與	給	暗	胡	14.
	將	衆	入	兵	領	就	信	淵	正		15.
			這	殺	去	要	維	遇	姜	鍾	16.
			地	倒	病	重	忽	維	鍾	姜	17.
	死	殺	兵	的	淵	胡	已	會	姜	被	18.
	出	放	淵	胡	被	又	將	維	被		19.
	都	成	來	胡	賈	纔	將	押	司	暗	20.
	事	的	叛	充	有	派	已	馬	暗	又	21.
	都	成	回	背	子	會	鍾	防	又	鄧	22.
		竹	綿	放	行	艾	艾	把	艾	遇	23.
死	殺	們	他	到	人	子	子	艾	忽		24.
				將		的	的				25.

易不命天

STORY TELLING.

22.--Liu Shan Submits to Wei and Has no Thought for Shuh.

1. "Before long, Chia Ch'ung by rapid travelling reaches Chentu.
2. He first issues a proclamation to quiet the people.
3. And straightway sends Liu Shan to Loh Yang, i. e. to the Capital of the kingdom of Wei,
4. To interview Sze Ma Chao.
5. Liu Shan on coming to Sze Ma Chao, had a personal interview.
6. Sze Ma Chao then made him Duke of Ngan Loh.*
7. The next day he went to the palace of Sze Ma Chao,
8. To thank him for his grace in bestowing the title.
9. Sze Ma Chao then treated him to a feast,
10. And had many representations in character of scenes of the Shuh kingdom for him to see.
11. Liu Shan was delighted to see these theatrical performances.
12. Sze Ma Chao then asked him, 'Are you thinking of Shuh?‡
13. Liu Shan at once replied, 'I am not thinking about it.'
14. Thereupon, he left the feast to change his clothes.†
15. Chi'oh Cheng (a minister who had accompanied Liu Shan to Loh Yang) then privately instructed him what answer he should make.
16. 'You ought to say,' 'The graves of my ancestors being now in Western Shuh
17. There is not a day but I think of it.'
18. 'And when you have said this, you should cry bitterly,
19. And Sze Ma Chao will certainly set you at liberty and let you return to Shuh.'
20. Liu Shan memorized these words, and again sat down to the feast.
21. Sze Ma Chao again put the same question to him,
22. And Liu Shan replied in the words of Chi'oh Cheng.
23. He wanted to cry but he had no tears, he could only shut his eyes.
24. Sze Ma Chao said, 'These words of yours are like Chi'oh Cheng's.'
25. Liu Shan in agitation replied saying, 'Precisely so.'
26. Then everyone at the feast roared with laughter.
27. From this time, Sze Ma Chao had no doubts about him."

*If the men on the boat do not exert their strength,
The men on shore may break their backs in their (unavailing) efforts.*

* This title was bestowed upon him in derision, and means literally "Duke of pleasure."

‡Sze Ma Chao's purpose in giving these performances was to discover what the real feelings of his prisoners were. He concluded that if Liu Shan were suffering from nostalgia, the sight of these representations would make him sad.

†This is a common practice among the officials at the present time also, as well as among the ladies of the upper classes when attending a feast.

講評書

劉禪降魏不思蜀 第二十二題

不	1.
先	2.
跟	3.
夫	4.
劉	5.
纔	6.
次	7.
謝	8.
司	9.
多	10.
劉	11.
司	12.
劉	13.
跟	14.
卻	15.
當	16.
無	17.
說	18.
司	19.
劉	20.
司	21.
劉	22.
想	23.
司	24.
劉	25.
那	26.
從	27.

久就倒見禪封日封馬盼禪馬禪倒正說一畢馬禪馬禪哭馬禪時此
 賈出纔司到他他賜昭蜀看昭當他就我日你昭記昭就無昭慌同司
 充榜送馬了爲又的就中這就時就暗祖不當必着又照淚說忙席馬
 趕安劉昭司安到恩設戲戲問回離地宗思痛放這照卻只你回的昭
 到民禪的馬樂司惠筵舞舞他答席教墳念哭你話前正把這答人就
 了到面昭公馬 席給很你我換他墓 回又話的眼話說都不
 成洛就 昭 待他喜思不衣對現 蜀坐問話目像正大疑
 都陽見府 他看歡蜀思 答在 席他回閉卻是他
 面 中 否 的兩 答着正

船上人不得力 坎上人不爭斷

STORY TELLING.

23.—Sze Ma Yen Usurps With Coercion the Throne of Wei.

1. "Sze Ma Chao having got possession of Shuh,
2. All the officials considered him worthy of great reward, and requested that he be raised to the rank of King of Chin."
3. Ts'ao Hwan gave him this rank according to the wishes of the officials.
4. Before long, Sze Ma Chao took sick and died."
5. "His son Sze Ma Yen was a man of exceptional abilities.
6. All the Ministers of State looked up to him as king of Chin.
7. Sze Ma Yen then consulted with Chia Ch'ung about usurping the throne of Wei.
8. Chia Ch'ung warmly recommended this course."
9. "In a few days Sze Ma Yen went into the Imperial palace.
10. Ts'ao Hwan received him with an agitated manner and had him seated.
11. Sze Ma Yen said, 'You are an incompetent Sovereign,
12. Why do you not yield to the man of virtue to come and occupy this throne?'"
13. "Ts'ao Hwan, greatly terrified, made no answer.
14. Chang Chieh who was standing by his side then reproved him (Sze Ma Yen) for acting contrary to right.
15. Sze Ma Yen said, 'I am avenging the House of Han.'
16. He then ordered his men to haul Chang Chieh out and beat him to death.
17. Ts'ao Hwan pleaded for him on his knees with tears, but he would not listen."
18. "When Sze Ma Yen saw that Chang Chieh was dead, he then went out of the palace.
19. Ts'ao Hwan consulted with Chia Ch'ung and settled on the day for yielding up the throne.
20. When that day arrived, Ts'ao Hwan in person respectfully presented the seal.
21. Sze Ma Yen received the seal, ascended the throne, and changed the dynasty from Wei to Chin."
22. "He at once, gave Ts'ao Hwan the title of king of Ch'en Liu. lit. the king who is kept in detention.
23. He ordered him to leave the capital and dwell in the city of Chin Yang.
24. He was to start immediately,
25. And unless he received an Imperial command to come, he was forbidden to enter the capital."

In paying back men in their own coin, you must certainly add interest.

講評書

第三十三題 司馬炎逼篡魏的主位

		司	1.
		眾	2.
		曹	3.
		不	4.
		他	5.
		眾	6.
		司	7.
		賈	8.
		不	9.
		曹	10.
		司	11.
		何	12.
		曹	13.
		張	14.
		司	15.
		就	16.
		曹	17.
		司	18.
		曹	19.
		到	20.
		司	21.
		當	22.
		叫	23.
		立	24.
		非	25.

馬臣免久的臣馬充幾免馬不免節馬叫免馬免那馬時他刻宣
 昭以依司子都炎就日梳炎議驚在炎人哭炎與日炎封出就召
 既他眾馬司尊纒竭司忙說有嚇旁說拉泣見賈曹接曹京要不
 得功臣昭馬司與力馬迎你德無纒我張跪張充免印免在起許
 了大的纒炎馬賈贊炎他是者言責是節告節商親登爲金身入
 蜀請意思頗炎充成就坐無來回備爲去他死定身位陳鑼京
 國封就病有爲商這入定能坐答他漢打也了擇棒改留城
 晉封死才晉量事魏的此無家死不纒期印魏王居
 王他 能王篡 宮 君位 理報 允 出讓來爲 住
 魏 仇 宮位 晉

報一還報一 總要加利錢

STORY TELLING.

24.--Sze Ma Yen Mobilises his army to invade Wu.

1. "Sze Ma Yen having changed the name of the kingdom from Wei to Chin,
2. He was now already in possession of two-thirds of the Empire.
3. He then commanded Tu Yü to lead his troops to the invasion of the kingdom of Wu,
4. So that he might make the Empire complete."

5. "When Sen Hao, the ruler of Wu, got word of this he sent his troops,
6. And commanded his Prime Minister Chang T'i to lead them against the enemy.
7. The soldiers were defeated and they all surrendered to Chin.
8. Chang T'i thereupon committed suicide."

9. "Sen Hao on hearing of this became very much alarmed,
10. All he could do was to send other troops to oppose them.
11. But the soldiers would not fight; they all deserted.
12. And the people from all quarters went and submitted to Chin."

13. "The kingdom of Chin had a great Admiral named Wang Rui,
14. Who went with a large fleet of gunboats straight to the city of Shih T'ou.*
15. The men on the city walls on seeing Wang Rui arrive,
16. With one accord set up flags of surrender."

17. "Wang Rui having come to the gates of the city of Shih T'ou,
18. The people of Wu then opened the city gates to him,
19. And received Wang Rui into the city,
20. Until Tu Yü came with his army and issued a proclamation to quiet the people."

When the lips are gone, the teeth feel cold.‡

‡The application of this old saying to the present circumstance is that when the kingdom of Shuh was captured by the Northern Power, the kingdom of Wu was left exposed.
 *The old name of Nanking was "The Stone City."

講評書

司馬炎起兵伐吳 第四十題

- 司馬炎既敗魏為晉國 1.
- 天就命把 2.
- 命把 3.
- 命把 4.
- 吳命張 5.
- 命張 6.
- 命張 7.
- 命張 8.
- 孫只軍各 9.
- 只軍各 10.
- 只軍各 11.
- 只軍各 12.
- 晉領那齊 13.
- 領那齊 14.
- 領那齊 15.
- 領那齊 16.
- 王吳把等 17.
- 吳把等 18.
- 吳把等 19.
- 吳把等 20.

寒齒亡唇

STORY TELLING.

25. Sen Hao submits to Chin and the Three Kingdoms are Brought under one Sway.

1. "When Sen Hao heard that Wang Rui had entered the city,
2. He took counsel with his ministers as to what was best to do.
3. His ministers all exhorted him to surrender to Chin,
4. And thus receive some standing of the Emperor's grace."

5. "Sen Hao then had himself bound and went to surrender to Wang Rui.
6. Wang Rui with his own hands unloosed Sen Hao's bonds.
7. As soon as Tu Yü arrived, he quieted the people and rewarded his troops.
8. And at once sent Sen Hao under escort to Loh Yang."

9. "When Sze Ma Yen saw that Sen Hao had come,
10. He gave him the rank of Marquis of Kwei Ming.*
11. The generals and ministers who had distinguished themselves in the invasion of Wu all received rewards,
12. And from this time, the Three Kingdoms became welded into one."

13. "Friends, if Liu Shan had had some little ability,
14. Such as Liu Pei his father had,
15. Although the extent of the Shuh kingdom was not great,
16. It would not have been a difficult matter to destroy Wei, subdue Wu, and to make of the Empire one connected whole."

17. "Moreover, all the historians
18. In dealing with the question of the Three Kingdoms, consider Shuh had rightful authority over the Later Han dynasty.
19. Although it be said that Shuh had only a brief period and but partial tranquility,
20. Yet this name of 'Later Han' shall never be taken from her, lit. shall by no means be changed."

21. "The main features of the Three Kingdoms were as I have said,
22. If I have made any blunders, you must forgive me.
23. To-night I have already discussed three chapters of the book.
24. Friends, come again to-morrow night early."

The moon wanes, but it invariably comes to the full again.

*The title of Marquis of Kwei Ming literally means "the Marquis who has returned to his allegiance in obedience to the will of Heaven."

講評書

孫皓降晉三國歸成一統 第二十五題

好	纒	城	進	溶	王	着	聽	皓	孫	1.
		樣	怎	議	商	臣	衆	與	就	2.
		晉	降	去	他	勸	都	臣	衆	3.
				賜	封	個	一	得	好	4.
										5.
鄉		溶	王	去	縛	自	就	皓	孫	6.
		的	皓	了	解	手	親	潛	王	7.
		軍	編	安	就	到	一	預	杜	8.
		洛	到	皓	孫	把	又	倒	跟	9.
			了	命	孫	見	炎	馬	司	10.
			賞	都	歸	爲	他	封	就	11.
			統	成	臣	功	的	吳	伐	12.
				一	就	國	三	此	從	13.
能	才	点	有	如	禪	劉	這	位	各	14.
		樣	一	備	劉	父	的	他	像	15.
		小	編	是	雖	土	地	國	蜀	16.
		爲	成	吳	平	魏	滅	難	不	17.
統	一	書	史	的	著	所	家	各	况	18.
正	後	爲	蜀	以	都	國	三	到	論	19.
	更	安	偏	時	一	是	蜀	說	雖	20.
		不	總	名	的	漢	後	這	但	21.
				此	如	大	的	國	三	22.
				要	還	錯	有	的	講	23.
				板	三	講	已	夜	今	24.
				早	請	夜	明	位	各	

時圓團有自缺月

FAMOUS WOMEN.

1. The Mother of Mencius Selects a Neighbourhood (Best Suited) to Instruct Her Son.

1. In the Chou Dynasty, at the time of the "Contending States", there was the mother of Mencius,
2. Who was a worthy, virtuous woman.
3. As her husband had died shortly after marriage,
4. She only had one son who was named Meng K'o.
5. After generations reverently called Meng K'o, Meng Tzi.
6. This Mencius while he was a lad,
7. Was very clever and fond of study.
8. The mother of Mencius first moved to live beside a pork-butcher as a neighbour.
9. Mencius then imitated the pork-butcher killing pigs. i.e. in his play with mud pigs which he made.
10. The mother of Mencius seeing that the pork-butcher was cruel,
11. Feared lest Mencius should contract evil habits.
12. She moved a second time and was neighbour to a carpenter.
13. Mencius then imitated carpentering.
14. The mother of Mencius seeing that he was clever and fond of study,
15. Moved a third time to be the neighbour of a scholar.
16. He then daily studied books with zeal,
17. And in his leisure time he practised all ceremonial observances.
18. From this time the mother of Mencius settled in this place,
19. And Mencius developed into a great Worthy.
20. Afterwards, he travelled throughout the various States proclaiming his doctrines,
21. And the Rulers and peoples of all the States treated him with reverence.
22. If the mother of Mencius had not at the first moved thrice in the selection of a neighbourhood,
23. How could she have trained up her son to be such a man?

There is a good way of training sons to be worthy men.

*So called because of the constant wars that were carried on by the rival States toward the close of the Chou Dynasty.

‡Meng Tzi (孟子) is the equivalent of Meng Fu Tzi (孟夫子) -- "Meng the Master," and Mencius is Meng Tzi latinized.

女 婦 名 著

子 教 鄰 擇 母 孟 題 一 第

母	孟	一	有	時	國	戰	朝	周	1.
		人	婦	的	淑	賢	一	是	2.
		最	世	去	夫	丈	他	因	3.
		早	孟	名	子	一	有	只	4.
子	孟	為	朝	稱	尊	就	世	後	5.
		候	時	幼	年	子	孟	這	6.
			學	好	又	聰	甚	人	7.
鄰	為	戶	屠	居	遷	初	母	孟	8.
			猪	戶	屠	學	子	孟	9.
				心	戶	屠	見	孟	10.
				惡	染	去	子	怕	11.
鄰	為	事	匠	木	與	居	遷	二	12.
			的	工	木	學	就	孟	13.
			好	明	聰	他	見	孟	14.
鄰	為	書	人	士	與	居	遷	三	15.
		禮	讀	憤	發	日	每	他	16.
儀			的	切	一	學	又	閒	17.
				居	定	此	從	孟	18.
			賢	為	成	造	就	孟	19.
			道	國	列	遊	週	後	20.
			敬	都	民	君	的	各	21.
他	三	鄰	擇	這	就	成	富	孟	22.
遷	人	的	樣				教	怎	23.

方 義 有 人 成 子 教

FAMOUS WOMEN.

2. A Smile From Pao Si Lost the Empire.

1. The Chou Dynasty had a king Yu.*
2. At the beginning (of his reign) he also had good principles.
3. Afterwards, he got Pao Si for a concubine,
4. He then became addicted to drink and maddened with lust.
5. This Pao Si, from the time that she became the king's concubine,
6. Never had a cheerful countenance.
7. King Yu, desiring to get a smile from Pao Si,
8. Then appointed men to go to the beacon light platforms and raise the beacon fires.
9. Pao Si went with king Yu to see the beacon fires.
10. As soon as the beacon fires blazed up, the soldiers came all from quarters to the rescue.
11. These soldiers collected in the presence of king Yu,
12. And asked where the enemy was.
13. King Yu said that it was because Pao Si was not happy,
14. That he had raised the beacon fires to make her smile.
15. When the soldiers who had come to the rescue from all parts heard this, they all returned home.
16. And Pao Si roared with laughter (at their chagrin).
17. From this time, king Yu lost the confidence of all his subjects.
18. Afterwards, being attacked by the barbarians, lit. "the dog tribes,"
19. King Yu raised the beacon fires to summon his troops to the rescue.
20. The soldiers in all parts looked upon the matter as a joke of king Yu's and refused to come.
21. King Yu then escaped with Pao Si to mount Li,
22. And both of them were slain by the barbarians.
23. We should know that king Yu, because of his great regard for Pao Si,
24. In order to get a smile he lost the Empire of the Chou Dynasty.

From of old it has been female soldiers who have ruined the State.

*The name Yu means dark or gloomy, and is the name given him by the Court historians to mark their contempt for his conduct.

女 婦 名 著

下 天 失 笑 一 嫫 褒 題 二 第

					王	幽	個	有	朝	周	1.
					道	有	還	都	初	起	2.
					妃	為	嫫	嫫	得	後	3.
					色	酒	迷	貪	就	他	4.
					王	為	自	嫫	褒	這	5.
					樂	歡	無	全	日	平	6.
					嫫	褒	得	想	王	幽	7.
					火	烽	到	人	派	就	8.
					王	幽	同	也	嫫	褒	9.
					處	各	舉	一	火	烽	10.
					寇	到	齊	兵	救	這	11.
						有	處	何	是	間	12.
					褒	為	因	說	王	幽	13.
					使	火	烽	這	舉	纒	14.
					了	聽	兵	救	處	各	15.
					大	哈	哈	也	嫫	褒	16.
					信	失	王	幽	此	從	17.
					攻	來	戎	犬	破	後	18.
					召	火	烽	舉	王	幽	19.
					以	都	兵	救	處	各	20.
					嫫	褒	同	縱	王	幽	21.
					我	犬	被	竟	人	三	22.
					為	因	王	幽	知	當	23.
					了	失	就	笑	一	要	24.

戎 女 是 國 亡 古 自

FAMOUS WOMEN.

3. The Mother of Wang Lays Down Her Life, and Instructs Her Son to Support the Han Dynasty.

1. At the beginning of the Han Dynasty there was a great General named Wang Lin,
2. Who at first collected a large number of people to go and proffer allegiance to Kao Tsu (the first Han Emperor).
3. When king Pa* of the State of Ts'u got word of Wang Lin's submission to the Han Dynasty,
4. He seized the mother of Wang Lin,
5. So that he might make Wang Lin come and give him his allegiance.

6. Wang Lin actually sent a messenger to see his mother.
7. His mother said to the messenger with tears,
8. "I will trouble you to inform my son, Wang Lin,
9. That he must certainly serve the Han king well.
10. The Han king is a *generous* man, *great*
11. And will get the Empire in the future.
12. He may not, because I have been seized by king Pa,
13. Thus become disloyal in his service to the house of Han."

14. After Wang Lin's messenger had gone,
15. Wang's mother fell on a sword and killed herself.
16. As soon as Wang Lin knew that his mother was dead,
17. He loyally served the Han Dynasty and destroyed the State of Ts'u.

18. Had Wang's mother at that time not died,
19. How could Wang Lin have been willing, thinking of his mother, to serve the Han Dynasty?
20. The mother of Wang Lin by her suicide, strengthened the heart of Wang Lin.
21. Afterwards, Wang Lin assisted Kao Tsu and established the Imperial patrimony.

*She did not seek to live at the expense of injuring her virtue,
She sacrificed her life to preserve her virtue complete.*

The name of Pa was given by the Court historians as a mark of condemnation. King Pa means "one who rules by force."

女 婦 名 著

漢 輔 子 教 命 捨 母 王 題 三 第

	陵	王	叫	將	大	一	有	初	漢	1.
	漢	降	去	人	多	集	聚	先	起	2.
祖	高	降	陵	王	了	得	王	霸	楚	3.
信	的	回	捉	母	的	陵	王	把	就	4.
			服	降	來	陵	王	叫	好	5.
母	的	他	看	來	遣	然	果	陵	王	6.
			說	哭	使	對	就	母	他	7.
			陵	王	者	知	告	你	煩	8.
					漢	事	善	要	定	9.
					長	一	是	王	漢	10.
					下	得	必	日	後	11.
					被	我	以	可	不	12.
回	批	王	霸	漢	事	心	忠	不	就	13.
					後	者	使	的	陵	14.
					了	死	伏	就	母	15.
					死	母	知	一	陵	16.
					已	他	事	心	忠	17.
					楚	滅	漢	當	母	18.
					死	不	是	時	陵	19.
漢	事	願	不	是	母	若	他	念	王	20.
心	的	陵	豈	母	堅	是	是	盡	母	21.
					祖	輔	就	陵	日	
業	帝	了	成	高	輔	就	陵	日	後	

仁 成 以 身 殺 有 仁 害 以 生 求 無

FAMOUS WOMEN.

4. The Mother of Wang Sen Chia Urges Her Son to Establish the Kingdom and Destroy the Enemy.

1. At the time of the Chou Dynasty, there was in the State of Ch'e the mother of Chia.
2. She was a worthy, virtuous woman.
3. She had a son named Wang Sen Chia,
4. Who was a Minister of ~~king Min~~ *king of Ch'e.*
5. At that time the State of Ch'e had enemies who were making disturbances,
6. So king Min ran away to escape trouble,
7. Wang Sen Chia not knowing in what direction king Min had gone,
8. Then came home to see his mother.
9. Chia's mother thereupon reproved him,
10. Saying, "When you go out each morning and return in the evening,
11. I lean against the door watching (for your return).
12. If you go out at night and do not return,
13. I then lean on the gate of the lane and watch.
14. But now that king Min has gone away to escape trouble,
15. And since you do not know in what direction the king has gone,
16. What right have you privately to return home,
17. And fail in your duty as a thoroughly loyal Minister?"
18. Wang Sen Chia, because of these words, then led his countrymen,
19. And exterminated the enemies of king Min.
20. He then set up king Min's son as king, †
21. And the State of Ch'e obtained peace and quiet.
22. At that time, had it not been for the reproof of Chia's mother,
23. How would Wang Sen Chia, on behalf of his Prince, have avenged the enemy and established the kingdom?

A kenchiefed great man. i.e. A great woman.

* In this instance the man is referred to by his Ming Tzu (名字). Wang Sen is a double surname, and one reason given for his being thus referred to as Chia, is that there were some other notable men at that period with the same double surname.

† King Min was never found, and hence his son was put on the throne in his stead.

女 婦 名 著

仇 滅 國 立 子 勉 母 賈

題 四 第

母 賈 一	有 國 齊 時 朝 周	1.
賈 孫	人 婦 的 淑 賢 是	2.
作 敵	王 叫 的 一 有 他	3.
亂 仇	臣 的 潛 齊 時 為	4.
仇 走 濟 母	仇 有 國 齊 時 當	5.
向 去 的 王	走 逃 難 避 王 潛	6.
他 備 晚	見 來 家 回 就	7.
他 回	責 去 就 時 當 母 賈	8.
	望 歸 望 難 的 家 忠 就 此 仇 的 安 賈 能	9.
外 出 去	望 難 的 家 忠 就 此 仇 的 安 賈 能	10.
義 的 率 誅 為 的 君	望 難 的 家 忠 就 此 仇 的 安 賈 能	11.
人 國 滅 君	望 難 的 家 忠 就 此 仇 的 安 賈 能	12.
備 資 報 的 君	望 難 的 家 忠 就 此 仇 的 安 賈 能	13.
國 立 仇	望 難 的 家 忠 就 此 仇 的 安 賈 能	14.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	15.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	16.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	17.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	18.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	19.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	20.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	21.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	22.
	望 難 的 家 忠 就 此 仇 的 安 賈 能	23.

夫 丈 幘 巾

FAMOUS WOMEN.

5. The Empress Feng Stands Before the Bear.

1. At the time of Yüan Ti of the Han Dynasty,
2. There were two ladies-in-waiting in the palace,*
3. One was named Fu and the other was named Feng.
4. Both of them were favourites of Yüan Ti.

5. One day, wishing to go into the tiger‡ enclosure to look (at the animals),
6. He took these two women with him.
7. Just as Yüan Ti came in front of the enclosure,
8. He suddenly saw a brown bear rush out.

9. Then all the men scattered in fear,
10. The lady Fu also ran and hid.
11. The lady Feng alone thrust herself forward and withstood the bear.

12. Because of this, the bear did not reach the Imperial presence.
13. As soon as Yüan Ti got over his fright,
14. He forthwith demanded of the lady Feng,
15. "How did you dare alone to withstand the bear?"

16. The lady Feng replied, "I feared lest the bear should reach the Imperial presence,
17. So I dared to prevent him with my body."
18. Yüan Ti, because the lady Feng alone was equal to the giving her life to withstand the bear,
19. From that time loaded her with favours.
20. The Empress Feng's fame in withstanding the bear, has been handed down to a thousand generations.

In serving the Prince she could devote her life.

* Giles-no 1484 gives for 婕妤 "A title usually conferred, under the Han dynasty, upon the Imperial concubine most distinguished for her literary abilities." The lady Feng, mentioned above, at a later period, was raised to the rank of Imperial Consort.

‡ The tiger enclosure appears to have been a sort of Zoological Gardens, and is called the tiger enclosure on account of the supreme position the tiger holds among wild animals in the Chinese view.

女 婦 名 著

立 而 熊 當 后 馮 題 五 第

	候	時	的	帝	元	朝	漢	1.		
	好	媿	個	兩	有	中	宮	2.		
馮	姓	人	一	傅	姓	人	一	3.		
		愛	所	帝	元	是	都	4.		
看	去	圈	虎	到	要	帝	元	5.		
				行	同	人	二	6.		
				前	圈	到	纔	7.		
				出	跑	熊	人	8.		
		散	驚	人	人	時	那	9.		
		避	逃	就	也	好	媿	10.		
住	擋	熊	把	身	挺	好	媿	11.		
						馮	有			
前	御	到	不	此	因	熊	那	12.		
		定	始	駭	驚	帝	元	13.		
		好	媿	馮	問	就	時	14.		
		熊	擋	人	一	敢	怎	15.		
							你			
	坐	御	至	熊	恐	妾	答	馮	16.	
			擋	阻	身	以	敢	纔	17.	
熊	阻	身	捨	能	獨	馮	因	帝	18.	
				寵	恩	施	大	此	19.	
古	千	垂	就	名	的	熊	當	后	馮	20.

身 其 致 能 君 事

FAMOUS WOMEN.

6.—The Mother of Chao Sacrifices Her Life and Instructs Her Son to be Wholly loyal.

1. In the Han Dynasty there was the mother of Chao.
2. Her son was named Chao Pao.
3. He being at that time Prefect of Liao Si,
4. He sent men to bring his mother to him that he might take care of her.

5. The road by which Chao's mother travelled, went through the city of Liu.
6. They suddenly fell in with the Hsüan Pei* brigands,
7. Who captured the mother of Chao,
8. In order that they might place Chao Pao in such a position that he would not dare to attack them.

9. Chao Pao went weeping toward his mother, and said,
10. "Alas ! that I am a Minister of the king.
11. I am forbidden by duty to regard personal affection.
12. If I am wholly loyal, how can I be wholly filial?"

13. The mother then replied to Chao Pao,
14. "For each one, 'death and life have their determined appointment.'
15. How can you regard personal affection,
16. And be wanting in your loyalty as a Minister?"

17. Because of these words, Chao Pao went into the battle and broke the power of the rebels.
18. The mother of Chao was also slain by the rebels.
19. After Chao Pao had broken the power of the rebels, he vomitted blood and died. i.e. his heart was broken with grief.
20. The name of Chao's mother, giving up her life and instructing her son, abides for ever.

An ideal woman.

*A Turkic tribe, known in later centuries as the Kit an Tartars. See Giles no 4457.

女 婦 名 著

忠 盡 子 教 命 捨 母 趙 題 六 第

	母 趙 一 有 朝 漢	1.
	苞 趙 叫 子 的 他	2.
	守 太 西 遼 爲 現	3.
養 奉	來 母 趙 迎 人 派	4.
	城 柳 過 路 母 趙	5.
	賊 寇 卑 鮮 遇 忽	6.
	去 槍 母 趙 把 就	7.
戰 交	敢 不 苞 趙 叫 好	8.
	說 母 向 哭 苞 趙	9.
	臣 王 爲 身 恨 自	10.
	恩 私 顧 得 不 義	11.
	孝 盡 能 何 忠 盡	12.
	苞 趙 答 就 母 趙	13.
	命 有 生 死 各 人	14.
	恩 私 顧 得 何 你	15.
義	忠 的 臣 爲 虧 有	16.
	賊 破 戰 進 此 因 苞 趙	17.
		18.
死 血 嚔 也 後 賊 破 苞 趙		19.
在 長 名 的 子 訓 命 捨 母 趙		20.

子 君 中 女

FAMOUS WOMEN.

7. The Mother of Ngou drew Characters With a Reed, and So Educated Her Son As to Make Him Famous.

1. In the Sung dynasty there was Ngou Yang Hsiu.
2. When he was just four years old, his father died.
3. His mother, who was of the Chen family, preserved her chastity, i.e. she did not marry again.
4. She gave her whole attention to the education of her orphan boy.

5. At that time, the family was extremely poor.
6. There was no money to buy books to give him to study.
7. The mother thereupon used a reed to draw characters on the ground.
8. And thus made a scholar of him.

9. After Ngou Yang Hsiu had grown to manhood,
10. He entered the examination and took the third degree, i.e. one degree above the M.A.
11. At the two examinations in the Imperial Academy, and in the examination before the Board of Rites, his name was first on the list.*
12. His literary reputation was supreme in the Empire.

13. Afterwards, his official position was that of Prime Minister.
14. He was famous in his day for his goodness.
15. The Emperor treated him with more than ordinary respect.
16. Among officials and people, there was none who did not respect and look up to him.

17. At the first, had not Ngou's mother taught him with all solicitude,
18. How would Ngou Yang Hsiu have been able to become a noted Minister?
19. If men desire to instruct their sons so that they can make a name for themselves,
20. They should take the mother of Ngou as their example.

Imperial Heaven is not indifferent to those who are deeply in earnest.

* i.e. he became Senior Wrangler of the Empire.

女 婦 名 著

歐 母 畫 荻 教 子 成 名 第 七 題

修	陽	歐	一	有	朝	宋	1.			
世	去	就	歲	四	纒	他	2.			
		節	氏	鄭	親	母	3.			
		子	孤	教	心	專	4.			
			寒	甚	家	時	5.			
			貧	書	買	錢	6.			
讀	他	給	荻	用	就	無	7.			
地	在	字	學	他	把	母	8.			
成	造	間	的			纒				
							9.			
後	人	成	長	修	陽	歐	10.			
		士	進	中	就	到				
一	第	試	一	學	國	應	11.			
第	列	下	天	冠	就	兩	12.			
						文				
							13.			
							14.			
							15.			
							16.			
							17.			
訓	教	心	苦	母	歐	非	若	初	當	17.
	臣	名	為	成	能	何	修	陽	歐	18.
		名	成	子	教	想	娶	人	世	19.
		樣	榜	為	母	歐	這	以	當	20.

人 心 苦 味 不 天 皇

FAMOUS WOMEN.

8. -The Mother of Liu made up Pills, and Taught Her Son so That He Became Famous.

1. In the T'ang dynasty there was the mother of Liu.
2. Her husband was named Liu Kong Choh.
3. The family discipline was very severe.
4. It was a model for all the "red girdles", i.e. officials.

5. She had a son named Chong Yin, i.e. this was his Ming tze.
6. In his youth when he studied at home,
7. The mother of Liu regularly made up pills of bear's gall,
8. And made him chew them at night to assist him to diligence and toil.

9. Afterwards, when Chong Yin became a man,
10. He rose by successive stages to be a Censor.
11. He was afterwards Governor of the Prefecture of the Capital.
12. And became the most noted Minister of his time in the T'ang dynasty.

13. In his leisure time he also loved to study.
14. Diligent and laborious, he made no difference between the day and the night.
15. The Nine Classics and the Three Histories, each book,
16. Were all written out in his own hand.

17. In calligraphy, Chong Yin excelled everyone.
18. At the present time many copy after him.
19. Had not the mother of Liu at the first taught him with all earnestness,
20. How could she have caused the name of Chong Yin to be handed down to after ages?

— . . .

Transmitting a good name to endless generations.

— . . .

**She gave him these bitter pills to chew while he was at his studies to remind him that success in study was the result of painstaking effort.*

著 名 婦 女

第 八 題 柳 母 和 丸 教 子 成 名

- | | | | | | | |
|---|---|---|---|---|---|-----|
| 母 | 柳 | 一 | 有 | 朝 | 唐 | 1. |
| 綽 | 公 | 叫 | 夫 | 丈 | 他 | 2. |
| | 肅 | 爲 | 最 | 法 | 家 | 3. |
| 範 | 模 | 的 | 人 | 紳 | 作 | 4. |
| | 郢 | 仲 | 叫 | 子 | 一 | 5. |
| | 書 | 讀 | 家 | 在 | 時 | 6. |
| 丸 | 爲 | 膽 | 熊 | 和 | 母 | 7. |
| 苦 | 勤 | 助 | 以 | 嚼 | 子 | 8. |
| | 人 | 成 | 郢 | 仲 | 日 | 9. |
| | 史 | 御 | 侍 | 至 | 官 | 10. |
| 尹 | 兆 | 京 | 爲 | 又 | 日 | 11. |
| 臣 | 名 | 的 | 時 | 一 | 朝 | 12. |
| | 書 | 讀 | 好 | 猶 | 時 | 13. |
| | 夜 | 晝 | 分 | 不 | 苦 | 14. |
| | 書 | 各 | 史 | 三 | 經 | 15. |
| | 就 | 寫 | 手 | 一 | 是 | 16. |
| | 人 | 絕 | 法 | 書 | 郢 | 17. |
| | 法 | 效 | 多 | 人 | 時 | 18. |
| 教 | 苦 | 初 | 當 | 母 | 柳 | 19. |
| 世 | 後 | 傳 | 名 | 郢 | 仲 | 20. |

流 芳 百 代

FAMOUS WOMEN.

9. Yang Kwei Fei, Relying on the Imperial Favour, Rained the Kingdom and Destroyed Herself.

1. In the Tang Dynasty, there was a beautiful girl
2. Whose surname was Yang, and whose personal name was Yü Hwan.
3. The Emperor Ming Huang took her for an Imperial concubine of the first rank.
4. No one could equal her in the Emperor's favour.
5. From this time, Ming Huang became bewildered with infatuation.
6. He devoted himself entirely to wine drinking and pleasure with Kwei Fei.
7. All matters of government within the kingdom,
8. He handed over to the control of Kwei Fei's brother, Yang Kwei Chong.
9. At a later time, Ming Huang was walking through the gardens with Kwei Fei,
10. And when his joy was at its highest, suddenly grief arose.
11. Ngan Lu Shan had rebelled, and was about to march straight on to the Capital.
12. All the commanders who were defending the passes and strategic points, had submitted (to Ngan Lu Shan).
13. As soon as Ming Huang received this information,
14. Although he appointed troops to withstand the enemy, yet he feared they would not be victorious.
15. On this account, he then with Kwei Fei started for Sz Chuan to escape calamity.
16. He led the Imperial forces, (lit. the six armies) with him in order that they might be protected.
17. When the soldiers arrived at Ma Wei P'o, they refused to proceed.
18. They all took Yang Kwei Chong and killed him.
19. They also demanded that Ming Huang should put Yang Kwei Fei to death.
20. Ming Huang, having no alternative, allowed her to strangle herself.*
21. Had Kwei Fei at the beginning not presumed on the Imperial favour to act unseemly,†
22. How would she have come to her own destruction and brought the State to ruin?
23. Although Ming Huang afterwards subdued the rebels and returned to the Capital,
24. Yet the reputation of Kwei Fei of bringing the State to ruin can never be changed.

She left a bad name to all ages.

* The expression 賜費妃縊死 is an ellipsis for 賜帛與費妃縊死. The idea is that Kwei Fei was given the opportunity of committing suicide rather than be given up to the troops who were clamouring for her blood.

† Yang Kwei Fei was a native of Sz Chuan, and a woman of the rarest beauty. The fond emperor, blind with resentment against her and other members of her family in account of the violent extravagance in which she indulged, and because of the feunthorniness of the Court. See Mayer's "Chinese Reader's Manual" no. 837.

FAMOUS WOMEN.

10. - Pan Chao Continued and Completed the History of the Han Dynasty.

1. In the Han Dynasty there was Pan Chao.
2. Now she was a younger sister of Pan Ku.*
3. In her youth she was well versed in literature.
4. When she grew up to womanhood, she was married to Ts'ao Shi Su.

5. Unexpectedly, her husband died very young.
6. Pan Chao then lived in widowhood,
7. And wrote the book "Rules for the conduct of Females" in seven chapters,
8. For the instruction of all females.

9. At the time of the Emperor Ho Ti of the Han Dynasty,
10. Her brother was writing the History of the Han Dynasty.
11. Before the book was finished, he died.
12. Pan Chao then continued the work and finished it.

13. Ho Ti several times summoned her to the palace.
14. The Empress and the Court ladies treated her with the respect due to a scholar.
15. And she was called, the lady Ts'ao.

16. It is evident that although Pan Chao was a woman,
17. Her literary reputation has been handed down to succeeding ages.
18. Who of all the literary men of the Empire
19. Does not consider the lady Ts'ao one to be respected and looked up to?

She left a good name to be transmitted to endless ages.

* There were two brothers and one sister in this remarkable family each of whom rose to great distinction. Pan Ku is looked upon as one of the great founders of the art of writing history, and was made Imperial historiographer, though he died in prison. His younger brother, Pan Ch'ao was a famous General and carried the Imperial arms to the borders of the Caspian, after having achieved great victories. See "Chinese Reader's Manual" pp. 554-556.

著 名 婦 女

班 昭 績 成 漢 史

第 十 題

- | | | | | | | | |
|---|---|---|---|---|---|---|-----|
| | 漢 | 朝 | 有 | 一 | 班 | 昭 | 1. |
| | 原 | 是 | 班 | 固 | 的 | 妹 | 2. |
| | 幼 | 時 | 即 | 文 | 學 | | 3. |
| 妻 | 成 | 人 | 嫁 | 曹 | 世 | 叔 | 4. |
| 為 | 不 | 料 | 丈 | 去 | 世 | 最 | 5. |
| 早 | 昭 | 也 | 就 | 寡 | 居 | | 6. |
| | 班 | 女 | 誠 | 七 | 章 | | 7. |
| | 會 | 家 | 中 | 諸 | 女 | | 8. |
| | 富 | 和 | 帝 | 的 | 時 | 候 | 9. |
| | 他 | 班 | 固 | 正 | 著 | 漢 | 10. |
| | 此 | 未 | 成 | 就 | 死 | | 11. |
| | 班 | 繼 | 把 | 書 | 續 | 成 | 12. |
| | 和 | 帝 | 數 | 次 | 召 | 入 | 13. |
| | 皇 | 后 | 貴 | 人 | 事 | 以 | 14. |
| | 人 | 稱 | 他 | 為 | 曹 | 大 | 15. |
| | 可 | 看 | 班 | 雖 | 是 | 女 | 16. |
| | 文 | 名 | 直 | 後 | 世 | | 17. |
| | 天 | 下 | 學 | 文 | 人 | | 18. |
| | 誰 | 不 | 以 | 大 | 家 | 為 | 19. |

留 得 芳 名 萬 古 傳

FAMOUS WOMEN.

11. Queen Chiang Removes Her Hair-pin and Awaits Punishment.

1. In the days of King Hsüan of the Chou Dynasty,
2. There was a worthy woman named Chiang.
3. From the time that she was made Queen Consort,
4. She was ever exhorting King Hsüan to give diligent attention to State affairs.
5. But King Hsüan was of a slothful disposition.
6. He never rose early in the morning.
7. All affairs of the kingdom,
8. He failed to manage, being altogether idle and careless.
9. Because of this, Queen Chiang one day removed her hair-pin,*
10. And, in the women's prison,† awaited in person punishment for wrongdoing.
11. She also sent a messenger to say to the King.
12. "I am a criminal,
13. Because from the time that I entered the Court as Queen Consort,
14. The King has always risen late.
15. This reputation of the King's for amorous dalliance and forgetfulness of virtue,
16. Has all been acquired on my account."
17. The King thereupon repented, and said, "This is my fault,
18. Queen Chiang is certainly not involved in it."
19. From this time, he set in order the affairs of State with all diligence.
20. In fine, he became a Ruler who restored the kingdom to prosperity.
21. Had not Queen Chiang at that time given the wise reproof,
22. How would King Hsüan have reformed and become a good man?

A Yao and a Shwen among women.

*The hair-pin referred to is the long flat article used on the back of the head by Chinese women. Women guilty of crime are not permitted by law to wear them.

†The 永巷 is a prison within the Palace enclosure for women who misbehave themselves.

女 婦 名 著

姜 后 脫 簪 待 罪 第 十 一 題

	候	時	的	王	宣	朝	周	1.
		姜	姓	女	賢	一	有	2.
		來	以	后	為	立	自	3.
事	政	理	勤	王	宣	勸	每	4.
逸	安	好	性	王	宣	是	只	5.
		來	起	早	未	日	每	6.
		事	政	切	一	家	國	7.
		理	不	忽	怠	至	竟	8.
簪	頭	去	摘	日	一	后	此	9.
			巷	承	向	罪	身	10.
			王	的	罪	人	遣	11.
			人	為	宮	有	是	12.
來	以	后	起	進	日	我	為	13.
			德	遲	色	每	就	14.
名	聲	的	得	纔	我	好	這	15.
			這	說	悟	因	是	16.
罪	的	我	是	干	后	悔	就	17.
				事	修	姜	與	18.
				主	的	勤	此	19.
				初	當	中	成	20.
諫	善	自	過	改	后	姜	非	21.
新	自	過	改	能	能	王	宣	22.

舜 堯 中 女

FAMOUS WOMEN.

12. The Mother of T'ao Cuts Off Her Hair in Order to Respectfully
Receive a Noted Man of Lofty Virtue.

1. In the Chin Dynasty there was T'ao K'an.
2. His mother, a member of the Tsau family, was a very worthy woman.
3. Before T'ao K'an had become renowned,
4. His family was exceedingly poor.

5. One day, Fan Kw'ei, in search of virtuous men,* came to see T'ao K'an.
6. This man was noted as a virtuous scholar.
7. The mother of T'ao desired to receive him with respect and to show him generous attention,
8. But unfortunately, there was no money in the house to go and provide food.

9. Because of this, she cut off her own hair,
10. And sold it to get money to provide food.
11. Fan Kw'ei saw that the mother was a most virtuous and good woman,
12. And ejaculated to himself, "Had there not been such a mother, there would never have been such a son."

13. He then recommended T'ao K'an as a filial son and an honest man.†
14. He afterwards became a meritorious official of the Chin Dynasty.
15. His fame eclipsed all the men of his time.
16. Men have praised him for countless years.

17. If at the first T'ao's mother had not treated the worthy one with respect,
18. How would T'ao K'an have secured the recommendation of Fan Kw'ei?
19. Had not Fan Kw'ei the intelligence to recognize men,
20. T'ao K'an and his mother would never have been known.

It is the man who knows men who is wise.

*In the old days before the establishment of competitive examinations, men of talent secured official recognition and promotion on the strength of some noted man's recommendation. In the present instance, Fan Kw'ei did not disclose his identity on entering T'ao's home. He had heard of the young man's attainments and character and wished to see him.

†In the present day a man who holds the M. A. degree is spoken of as a 孝廉.

女 婦 名 著

賢 名 待 敬 髮 截 母 陶 題 二 十 第

- | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|-----|
| | | | | 侃 | 陶 | 一 | 有 | 朝 | 晉 | 1. |
| | | | | 賢 | 最 | 氏 | 湛 | 母 | 他 | 2. |
| | | | | 時 | 揚 | 顯 | 未 | 侃 | 陶 | 3. |
| | | | | 很 | 得 | 寒 | 貧 | 又 | 家 | 4. |
| | | | | | | | | | | 5. |
| 侃 | 陶 | 見 | 來 | 賢 | 訪 | 因 | 達 | 范 | 日 | 一 |
| | | | 士 | 賢 | 的 | 名 | 有 | 是 | 人 | 此 |
| | | | 待 | 厚 | 敬 | 尊 | 想 | 心 | 母 | 陶 |
| | | | 物 | 食 | 辦 | 去 | 錢 | 無 | 家 | 奈 |
| | | | | | | | | | | 8. |
| | | | | | 髮 | 己 | 去 | 截 | 此 | 因 |
| | | | | | 物 | 食 | 辦 | 去 | 錢 | 賣 |
| | | | | | | | | | | 10. |
| | | | 淑 | 賢 | 甚 | 入 | 母 | 見 | 達 | 范 |
| | | | 子 | 有 | 難 | 母 | 此 | 有 | 非 | 歎 |
| | | | | | | | | | | 12. |
| | | | | 廉 | 孝 | 為 | 侃 | 陶 | 舉 | 就 |
| | | | | | | 臣 | 功 | 朝 | 晉 | 為 |
| | | | | | | | 時 | 當 | 冠 | 名 |
| | | | | | | | 讚 | 稱 | 都 | 人 |
| | | | | | | | | | | 16. |
| | | | | | 賢 | 敬 | 母 | 陶 | 非 | 若 |
| | | | | | 騰 | 保 | 達 | 范 | 得 | 怎 |
| | | | | | 明 | 之 | 人 | 知 | 無 | 若 |
| | | | | | 現 | 顯 | 亦 | 侃 | 陶 | 與 |
| | | | | | | | | | | 20. |
| | | | | | | | | | | |
| | | | | | 哲 | 則 | 人 | 知 | | |

FAMOUS WOMEN.

13. Pan Fei Declines to go With the Emperor In His Chariot.

1. At the time of Ch'eng Ti of the Han Dynasty,
2. There was a Pan Fei, who was at the time a lady-in-waiting.
3. Ch'eng Ti was greatly pleased with her.
4. No one could vie with her in the Imperial favour.

5. One day, Ch'eng Ti wishing to ramble through the court behind the palace,
6. Then commanded Pan Fei to go with him,
7. That they might sit together in the chariot,
8. And wander about for pleasure in the court behind the palace.

9. Pan Fei thereupon declined to go,
10. Saying, "I always see in ancient drawings,
11. That all good-principled monarchs,
12. Invariably have worthy Ministers by their side.
13. If I now go with the Emperor in his chariot,
14. Men will certainly say that the Emperor is lustful and forgetful of virtue.
15. I therefore excuse myself,
16. I am unwilling to accompany the Emperor."

17. Ch'eng Ti also thereupon repented,
18. And from this time attended to the affairs of State with diligence.
19. Had not Pan Fei at that time offered her noble reproof,
20. How would Ch'eng Ti have become the worthy Ruler of the Han Dynasty ?

*Faithful words are unpleasant to the ear, but profitable to conduct.
 Good medicine is bitter to the taste, but efficacious in curing the disease.*

Note. Pan Fei was deeply attached to the Empress, and when Ch'eng Ti in advanced life came under the
 malign influence of the diminutive but graceful beauty Chao Fei Yen (趙飛燕), Pan Fei shared with the
 Empress in the latter's downfall. Ch'eng Ti reigned from B. C. 32 to B. C. 6.

女 婦 名 著

班 姬 推 辭 同 輩 第 十 三 題

候	時	的	帝	成	朝	漢	1.
好	媿	為	姬	班	一	有	2.
	他	歡	喜	很	帝	成	3.
	比	可	人	無	寵	恩	4.
庭	後	遊	要	帝	成	日	5.
去	同	他	與	姬	班	叫	6.
		輩	一	坐	同	好	7.
			玩	遊	庭	後	8.
	辭	推	時	當	姬	班	9.
畫	圖	古	觀	常	我	說	10.
	君	的	道	有	為	凡	11.
	側	在	臣	賢	有	常	12.
	輩	同	君	與	若	我	13.
德	忘	色	好	君	說	必	14.
		辭	推	纒	我	此	15.
		去	同	君	與	願	16.
	悟	悔	就	也	帝	成	17.
	事	政	理	勤	此	從	18.
諫	善	的	當	如	班	非	19.
主	賢	朝	漢	為	能	何	20.

病 於 利 口 苦 藥 良 行 於 利 耳 逆 言 忠

Lesson XCIII.

FAMOUS WOMEN.

14. The Lady Li,* Angry at Her Husband Going Over to the Enemy,
Commits Suicide.

1. At the time of the Shuh kingdom of the Later Han,
2. Liu Shan had a garrison commander named Ma Mu.
3. He led troops to occupy the city of Chiang Yu.
4. To guard against the encroachments of the enemy.
5. At that time, the Wei general, Teng Ngai, had come by stealth over the Ma Ti'en Ling,
6. And was leading his troops to attack the city of Chiang Yu.
7. Ma Mu received word of it, but did not take the slightest precautions.
8. All he did was to drink wine and take pleasure with his wife, the lady Li.
9. The lady Li said, "I have just heard that the Wei troops are about to arrive,
10. You are acting as though you were not taking any precautions.
11. If by any chance the enemy's troops attack the city,
12. How are you going to protect the lives of the people of this place?"
13. Ma Mu replied, "Liu Shan is a stupid king.
14. Outside there is Chiang Wei to oppose the enemy.
15. If the Wei troops arrive, I shall go over to the enemy,
16. And my wealth and official status will still remain to me."
17. The lady Li then got angry and said,
18. "You are willing to be a rebel Minister; I am not willing to be a rebel's wife."
19. She forthwith went and found a way to commit suicide.
20. It is evident that though the lady Li was married to an unpatriotic husband,
21. She determined for herself to be wholly loyal.

She recognized her Emperor but disregarded herself.

*This loyal woman was named Li before her marriage, and she is always referred to as the lady Li, to indicate that she did not share in her disloyal husband's dishonour, even to the extent of being compelled to bear his name. It is said that Teng Ngai was so disgusted at Ma's infamous conduct in yielding to him without striking a blow, that he had him put to death at once as a warning to traitors.

女 婦 名 著

李 夫 人 憤 降 自 盡 題 四 十 第

				候	時	的	國	蜀	漢	後	1.
				遼	馬	叫	守	一	禪	劉	2.
					城	油	江	劄	兵	領	3.
						犯	侵	敵	備	防	4.
嶺	天	摩	過	倫	艾	鄧	將	魏	時	那	5.
		城	油	江	攻	要	兵	魏	起	領	6.
			備	防	不	臺	信	得	遼	馬	7.
樂	作	酒	飲	人	夫	李	妻	與	是	只	8.
	到	將	兵	魏	聞	現	說	人	夫	李	9.
					備	防	無	毫	像	你	10.
					城	攻	兵	敵	一	萬	11.
			命	民	處	這	全	保	能	怎	12.
	君	昏	一	是	禪	劉	答	遼	馬	13.	
		對	抵	維	姜	有	又	面	外	14.	
		降	投	去	我	到	如	兵	魏	15.	
				在	還	貴	富	的	我	16.	
				說	怒	發	就	人	夫	李	17.
妻	賊	爲	願	不	我	臣	賊	爲	願	你	18.
		盡	自	了	了	尋	去	就	時	當	19.
夫	丈	的	義	無	雖	人	夫	看	可	他	20.
		義	忠	全	自	人	一	總			21.
					身	有	知	不	君	有	知

ANCIENT AFFAIRS IN SZ CHUAN.

1. The Venerable Wen Introduces Schools to Instruct Scholars.

1. What is now Sz Chuan, was formerly called I Chou.
2. Chentu, the capital, was called the city of Fu Yung.
3. The river outside the city was called the river Chin.
4. Afterwards, the capital was also called the city of Chin.
5. At the time of Ching Ti of the Han Dynasty,
6. Chentu had a prefect named Wen Tang, who was afterwards called Wen Wêng, i.e. the Venerable Wen.
7. As soon as this man reached Chentu,
8. He first made the matter of establishing schools for the instruction of scholars, one of chief importance.
9. He then selected a large number of the brightest men in Sz Chuan,
10. And made them go to other provinces to study.
11. When they had completed their studies, they returned to Sz Chuan to teach.
12. From this time the government schools flourished greatly.
13. At that time, the people of Sz Chuan,
14. All got the idea of going in for study.
15. The spirit of the time was like that of the States of Ch'e and Lu.
16. And men of talent were seen to be greatly increased.
17. The Venerable Wen afterwards died in Sz Chuan.
18. And the men of Sz Chuan erected a temple to commemorate him.
19. The influences of learning were widespread.
20. This was on account of the Venerable Wen who was the pioneer.

—————

Literature will not lead men astray.

Note. The events recorded above took place about the middle of the second century B.C.

西蜀故事

文翁興學士

第一題

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|-----|
| | 州 | 益 | 稱 | 古 | 川 | 四 | 時 | 今 | 1. |
| | 城 | 蓉 | 芙 | 號 | 垣 | 省 | 都 | 成 | 2. |
| | | | 江 | 錦 | 稱 | 河 | 外 | 城 | 3. |
| | 城 | 錦 | 號 | 又 | 地 | 省 | 日 | 後 | 4. |
| | | 候 | 時 | 的 | 帝 | 景 | 朝 | 漢 | 5. |
| 翁 | 文 | 稱 | 文 | 守 | 太 | 一 | 有 | 都 | 6. |
| | | 後 | 叫 | 都 | 成 | 到 | 一 | 人 | 7. |
| | | 黨 | 爲 | 士 | 教 | 學 | 興 | 以 | 8. |
| | | 主 | 爲 | 士 | 中 | 蜀 | 選 | 就 | 9. |
| 人 | 多 | 士 | 俊 | 中 | 外 | 有 | 們 | 他 | 10. |
| | | | 學 | 就 | 教 | 出 | 回 | 叫 | 11. |
| | | | | 人 | 大 | 蜀 | 因 | 成 | 12. |
| | | | | 興 | 此 | 此 | 因 | 校 | 12. |
| | | | | 民 | 人 | 中 | 蜀 | 日 | 13. |
| | | | | 學 | 向 | 知 | 皆 | 個 | 14. |
| | | | | 魯 | 齊 | 同 | 風 | 時 | 15. |
| | | | | 出 | 倍 | 見 | 亦 | 材 | 16. |
| | | | | 蜀 | 於 | 終 | 後 | 翁 | 17. |
| | | | | 思 | 道 | 廟 | 立 | 人 | 18. |
| | | | | 行 | 大 | 化 | 教 | 中 | 19. |
| | | | | 爲 | 翁 | 文 | 爲 | 蜀 | 20. |
| | | | 首 | 倡 | 爲 | 文 | 爲 | 蜀 | 20. |

詩書不誤人

ANCIENT AFFAIRS IN SZ CHUAN.

2. -Li Teh Yü Builds a Tower in Order to Work Out a Plan for the Defence of the Borders.

1. In the T'ang Dynasty there was Li Teh Yü.
2. Before the time of which we speak he had been Prime Minister.
3. At that time because of some matter, he was dismissed from Office.
4. Before long, he was appointed Viceroys of Chien Lan.
5. As soon as Teh Yü reached Sz Chuan,
6. He examined the configuration of the whole province, i. e. by the study of the existing maps.
7. And thus knew that the boundaries of the South and West were contiguous to the territory of the barbarians.
8. So he considered the defence of the borders to be of the greatest importance.
9. He therefore erected a tower in Chentu.
10. The name of this tower was Ch'ou Pien.
11. He was daily on this tower,
12. Thinking out a good plan for the defence of the borders.
13. All the dangerous and important places on the mountains and streams of the West and South, i.e. strategic passes and fords,
14. He carefully marked in detail on the map.
15. Where the South joined on to the territory of the Man Tze, he marked on the left of the map.
16. Where the West joined on to the territory of the Tu Fan, he marked on the right.
17. He used both kindness and severity,
18. And the barbarians of the West and South all submitted to him.
19. The ground is still there on which the tower was built.
20. At the present time, it is in a temple by the side of the temple of Great Compassion.

— — — — —

When you think of calamity, prepare beforehand to meet it.

— — — — —

* At the time of the events of our lesson, the modern names for Viceroys and other great officials had not been invented. It is impossible to indicate how much territory was included within the borders of Chien Lan, but it was not less than the modern Sz Chuan, but rather more, at least towards the South.

西蜀故事

李德裕為邊建樓 第二題

- | | | |
|--|---|-----|
| | 唐 | 1. |
| | 先 | 2. |
| | 當 | 3. |
| | 不 | 4. |
| | 德 | 5. |
| | 察 | 6. |
| | 繼 | 7. |
| | 就 | 8. |
| | 因 | 9. |
| | 此 | 10. |
| | 他 | 11. |
| | 思 | 12. |
| | 凡 | 13. |
| | 他 | 14. |
| | 南 | 15. |
| | 西 | 16. |
| | 他 | 17. |
| | 南 | 18. |
| | 此 | 19. |
| | 在 | 20. |

思患預防

ANCIENT AFFAIRS IN SZ CHUAN.

2. -Li Teh Yü Builds a Tower in Order to Work Out a Plan for the Defence of the Borders.

1. In the T'ang Dynasty there was Li Teh Yü.
2. Before the time of which we speak he had been Prime Minister.
3. At that time because of some matter, he was dismissed from Office.
4. Before long, he was appointed Viceroy of Chien Lan.*
5. As soon as Teh Yü reached Sz Chuan,
6. He examined the configuration of the whole province, i. e. by the study of the existing maps.
7. And thus knew that the boundaries of the South and West were contiguous to the territory of the barbarians.
8. So he considered the defence of the borders to be of the greatest importance.
9. He therefore erected a tower in Chentu.
10. The name of this tower was Ch'ou Pien.
11. He was daily on this tower,
12. Thinking out a good plan for the defence of the borders.
13. All the dangerous and important places on the mountains and streams of the West and South, i.e. strategic passes and fords,
14. He carefully marked in detail on the map.
15. Where the South joined on to the territory of the Man Tze, he marked on the left of the map.
16. Where the West joined on to the territory of the Tu Fan, he marked on the right.
17. He used both kindness and severity,
18. And the barbarians of the West and South all submitted to him.
19. The ground is still there on which the tower was built.
20. At the present time, it is in a temple by the side of the temple of Great Compassion.

When you think of calamity, prepare beforehand to meet it.

*At the time of the events of our lesson, the modern names for Viceroy and other great officials, had not been invented. It is impossible to indicate how much territory was included within the borders of Chien Lan, but it was not less than the modern Sz Chuan, but rather more, at least towards the South.

事 故 蜀 西

樓 建 邊 籌 爲 裕 德 李 題 二 第

- | | | | | | | | | |
|---|---|---|---|---|---|---|---|-----|
| | 裕 | 德 | 李 | 一 | 有 | 朝 | 唐 | 1. |
| | | 相 | 宰 | 爲 | 會 | 時 | 先 | 2. |
| | | 職 | 罷 | 事 | 因 | 日 | 當 | 3. |
| 使 | 度 | 節 | 南 | 劍 | 爲 | 放 | 就 | 4. |
| | | | 中 | 蜀 | 到 | 一 | 裕 | 5. |
| | | | 勢 | 形 | 蜀 | 全 | 看 | 6. |
| 界 | 連 | 人 | 夷 | 與 | 南 | 西 | 知 | 7. |
| | | 着 | 要 | 爲 | 邊 | 防 | 以 | 8. |
| 樓 | 一 | 有 | 建 | 都 | 成 | 在 | 他 | 9. |
| | | | 邊 | 籌 | 在 | 叫 | 名 | 10. |
| | | | 上 | 樓 | 在 | 就 | 日 | 11. |
| | | | 計 | 妙 | 的 | 邊 | 防 | 12. |
| | | 要 | 險 | 川 | 山 | 的 | 南 | 13. |
| | | 中 | 圖 | 列 | 詳 | 一 | 一 | 14. |
| 左 | 在 | 畫 | 就 | 的 | 界 | 連 | 人 | 15. |
| 右 | 在 | 畫 | 就 | 的 | 界 | 連 | 番 | 16. |
| | | | | 用 | 並 | 威 | 恩 | 17. |
| 服 | 歸 | 都 | 盡 | 人 | 威 | 夷 | 的 | 18. |
| | | 存 | 尚 | 基 | 地 | 慈 | 的 | 19. |
| | | 內 | 廟 | 側 | 寺 | 慈 | 大 | 20. |

防 預 患 思

ANCIENT AFFAIRS IN SZ CHUAN.

3. Li Pin Introduces Water Facilities. i. e. He Establishes the Irrigation System.

1. In the Han Dynasty there was one Li Pin.
2. He was prefect of Chentu.
3. Because he saw that the irrigation system had not been introduced among the people,
4. He then applied good methods to direct the course of the water.
5. He first went in person to Kwan Hsien,
6. And examined the source of the water of the Chentu prefecture.
7. He saw that at the place whence the water issued (from the mountains) there was a standing mass,
8. Obstructing the source of the water.
9. He then applied some good methods,
10. To cut into this mass and make an opening.
11. From this time, the water facilities were greatly improved,
12. All the fields of the people were irrigated.
13. In Chentu, there was an ocean spring, (lit. a son of the sea), which at present is inside the temple of Great Compassion.
14. Every day, at noon and at midnight, the water would rush upwards.
15. He then cast a brass Buddha over twenty feet high,
16. To keep down the ocean spring at this place.
17. When he was nearing death, seeing that the water monsters at Kwan Hsien had not been got rid of,
18. He then ordered his second son to work some scheme and destroy these monsters.
19. At the present time there is still standing the Er Lang temple at Kwan Hsien.
20. This Er Lang is the second son of Li Pin.

When the source was opened up, the water ran freely.

**Note. This lesson affords an interesting example of the way in which fact and fiction mingled naturally when the Chinese record events of ancient times.*

西蜀故事

李冰興水利 第三題

- | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|-----|
| | | | | 冰 | 李 | 一 | 有 | 朝 | 漢 | 1. |
| | | | | 守 | 太 | 的 | 蜀 | 爲 | 他 | 2. |
| | | | | 未 | 利 | 水 | 中 | 見 | 因 | 3. |
| 興 | | | | 來 | 導 | 引 | 法 | 善 | 用 | 4. |
| | | | | | 縣 | 灌 | 到 | 親 | 先 | 5. |
| | | | | 源 | 水 | 的 | 都 | 成 | 看 | 6. |
| | | | | 堆 | 離 | 一 | 有 | 處 | 水 | 7. |
| | | | | | 擋 | 阻 | 源 | 來 | 的 | 8. |
| | | | | | 法 | 善 | 些 | 用 | 就 | 9. |
| | | | | | 開 | 鑿 | 唯 | 離 | 這 | 10. |
| | | | | | 興 | 大 | 此 | 從 | 利 | 11. |
| | | | | | 溉 | 灌 | 得 | 都 | 田 | 12. |
| | 內 | 慈 | 大 | 今 | 在 | 子 | 海 | 一 | 都 | 13. |
| | 寺 | 上 | 就 | 水 | 時 | 二 | 午 | 子 | 到 | 14. |
| | 湖 | 丈 | 數 | 有 | 佛 | 銅 | 一 | 鑄 | 纔 | 15. |
| | 高 | 住 | 歷 | 歷 | 子 | 海 | 的 | 處 | 這 | 16. |
| 除 | 未 | 怪 | 水 | 縣 | 灌 | 見 | 又 | 時 | 死 | 17. |
| | | 滅 | 除 | 把 | 法 | 建 | 用 | 子 | 次 | 18. |
| | | 廟 | 郎 | 二 | 有 | 冰 | 向 | 縣 | 灌 | 19. |
| | | 子 | 次 | 的 | 李 | 是 | 郎 | 郎 | 二 | 20. |

源開流暢

西蜀事故

李冰興水利 第三題

- 漢 朝 有 一 李 冰 守 興 來 1.
 他 爲 蜀 中 的 水 利 導 源 堆 2.
 因 見 民 善 法 引 縣 水 源 離 擋 3.
 織 用 善 法 到 親 先 他 4.
 5.
 他 察 見 把 6.
 7.
 8.
 9.
 10.
 11.
 12.
 成 每 他 把 13.
 14.
 15.
 16.
 他 就 今 這 17.
 18.
 19.
 20.

源開流暢

西蜀故事

趙雲洗馬池 第四題

- | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|-----|-----|-----|
| | | 雲 | 趙 | 一 | 有 | 漢 | 後 | 1. | | |
| | | 備 | 劉 | 國 | 蜀 | 爲 | 他 | 2. | | |
| 將 | 大 | 的 | 約 | 場 | 戰 | 經 | 身 | 3. | | |
| | 百 | 數 | 有 | 都 | 他 | 戰 | 每 | 4. | | |
| | | | 勝 | | | | | | | |
| | | 坡 | 坂 | 長 | 在 | 日 | 當 | 5. | | |
| | | 回 | 主 | 幼 | 會 | 騎 | 單 | 6. | | |
| | | 尋 | 處 | 把 | 曹 | 被 | 雖 | 7. | | |
| | | 困 | 無 | 兵 | 孤 | 却 | 他 | 8. | | |
| 境 | 之 | 人 | 入 | 如 | 身 | | | | | |
| | | 都 | 了 | 得 | 備 | 劉 | 日 | 9. | | |
| 池 | 馬 | 洗 | 一 | 內 | 城 | 在 | 雲 | 10. | | |
| | | 功 | 的 | 趙 | 稱 | 常 | 備 | 11. | | |
| | | 膽 | 是 | 都 | 身 | 龍 | 子 | 12. | | |
| | | | | 禪 | 劉 | 助 | 軸 | 又 | 13. | |
| | | | | 敵 | 仇 | 處 | 各 | 服 | 14. | |
| | | | | 戰 | 的 | 生 | 一 | 他 | 15. | |
| | | 功 | 平 | 人 | 二 | 張 | 關 | 與 | 16. | |
| | | 等 | | | | | | 直 | | |
| 內 | 祠 | 公 | 駱 | 今 | 在 | 池 | 馬 | 洗 | 這 | 17. |
| 像 | 遺 | 的 | 雲 | 趙 | 有 | 刻 | 尙 | 邊 | 池 | 18. |
| | | 邊 | 池 | 此 | 到 | 人 | 遊 | 有 | 每 | 19. |
| | | 拜 | 敬 | 不 | 莫 | 像 | 遊 | 見 | 一 | 20. |

地以人傳

Lesson XCVIII.

ANCIENT AFFAIRS IN SZ CHUAN.

5. The Literary Renown of the Three Su Eclipsed the Age.

1. In the Sung Dynasty there was one Su Hsün.
2. He was a Sz Chuan man of the city of Mei Chou.
3. When he had reached the age of twenty seven,
4. He then made up his mind to study with zeal.

5. He had two sons and one daughter.
6. Of the sons, one was called Su Shi and one was called Su Ch'e. The daughter was called Siao Mei.
7. The father, sons and daughter, the whole four, were all devoted to study.
8. Their literary fame entirely eclipsed that whole generation.

9. Although Su Hsün had reached advanced years,
10. He studied with the same diligence as he did in his prime.
11. His sons, Su Shi and Su Ch'e, together with the girl Siao Mei,
12. Were all able to intelligently adopt their father's aims.

13. The literary productions of the father and his sons,
14. Were collected in one set of volumes by the men of later times.
15. These works they called "The complete works of the three Su."
16. And they have been handed down from the Sung Dynasty to the present.

17. At the present day in the city of Mei Chou,
18. There is standing the Ancestral Hall of the three Su.
19. If officials or people go into this Hall,
20. There is not one who does not with all sincerity respectfully bow.

Father and sons contend for glory.

Note. It is of interest to remember that Su Hsün was greatly assisted in his career by the patronage of Neou Yang Hsün mentioned in lesson seven of "Famous Women." The most distinguished of the three Su was Su Shi, better known as Su Tung P'o. Great as statesman and commentator, he had poetic genius of a very high order. Reverenced by all scholars, he is still deprived of a place in the temple of literature because of his friendly intimacy with a noted Buddhist priest of literary tastes. Su Siao Mei was married to the distinguished statesman and poet T'ai'ao Ts'ao (秦少游).

西蜀故事

世冠名父蘇三

題五第

- | | | | | | |
|---|---|---|---|----------|-----|
| | | | | 海蘇一有朝宋 | 1. |
| | | | 人 | 的州眉川四 | 2. |
| | | | | 歲七十到年 | 3. |
| | | | 書 | 讀憤發志立 | 4. |
| | | | | 女一子兩有他 | 5. |
| 妹 | 小 | 媽 | 女 | 轍蘇叫一軾蘇兩有 | 6. |
| | | | 轍 | 好都人一四世 | 7. |
| | | | 蘇 | 都人一四世 | 8. |
| | | | 老 | 年壯到雖洵蘇 | 9. |
| | | | 時 | 如蘇軾承善能 | 10. |
| | 妹 | 小 | 女 | 同轍父承善能 | 11. |
| | | | 志 | 父承善能 | 12. |
| | | | 作 | 著的一成人三 | 13. |
| | | | 書 | 蘇三今到傳 | 14. |
| | | | 集 | 全蘇三今到傳 | 15. |
| | | | 時 | 今到傳 | 16. |
| | | | 內 | 城州眉今現 | 17. |
| | | | 堂 | 祠蘇三祠到誠 | 18. |
| | | | 中 | 祠到誠 | 19. |
| | | | 拜 | 敬誠竭不莫 | 20. |

榮爭梓喬

Lesson XCIX.

ANCIENT AFFAIRS IN SZ CHUAN.

6. The Honourable Ho and His Wife Commit Suicide at the Same Time.

1. At the time of the Emperor Ts'ung Chen of the Ming Dynasty,
2. There was a brigand named Chang Hsien Chong.
3. He led his rebel troops and captured Chentu,
4. And the officials and people escaped in all directions.
5. At that time, the Honourable Ho was Director of Studies in the prefecture.
6. Mrs Ho (lit. "Mother Ho") was also living with him in the Yamen.
7. They suddenly heard that the rebel troops of Hsien Chong had entered the city.
8. The Honourable Ho then hurriedly put on his official robes and came out.
9. He went directly to the Ming Lun Hall,
10. And struck the drum to call together all the students.
11. At this time not one of all the students came.
12. The Honourable Ho sighed to himself.
13. He at once consulted with Mrs Ho, and decided
14. That they would commit suicide together by hanging in the Ming Lun Hall.
15. The Honourable Ho hanged himself on the East side of the Hall in order to be wholly loyal.
16. Mrs Ho hanged herself on the West side in order to preserve her chastity.
17. Before long, the troops of the Ch'ing Dynasty came and subjugated the brigands.
18. They then buried the Honourable Ho and his wife by the side of the Yamen.
19. They also erected a temple and set up a stone to commemorate them.
20. In the spring and autumn the officials go and offer sacrifice to them.
21. The place where they are buried is called the Ho Kong lane.

Their loyalty and chastity are worthy of imitation.

事 故 蜀 西

盡 自 時 同 母 何 公 何

題 六 第

- | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|-----|
| 候 | 時 | 的 | 帝 | 皇 | 禎 | 崇 | 朝 | 明 | 1. |
| | 忠 | 獻 | 張 | 叫 | 寇 | 流 | 一 | 有 | 2. |
| | 都 | 成 | 破 | 來 | 兵 | 賊 | 起 | 領 | 3. |
| | | 散 | 逃 | 民 | 官 | 的 | 城 | 同 | 4. |
| | 授 | 教 | 府 | 爲 | 公 | 何 | 時 | 那 | 5. |
| | 中 | 衙 | 在 | 住 | 同 | 也 | 母 | 何 | 6. |
| | 城 | 入 | 兵 | 賊 | 忠 | 獻 | 聞 | 忽 | 7. |
| | 出 | 走 | 服 | 公 | 着 | 急 | 公 | 何 | 8. |
| | | | 上 | 堂 | 倫 | 明 | 到 | 直 | 9. |
| | | | 生 | 諸 | 集 | 傳 | 鼓 | 擊 | 10. |
| | 到 | 人 | 一 | 無 | 生 | 諸 | 時 | 此 | 11. |
| | | | 息 | 歎 | 自 | 獨 | 公 | 何 | 12. |
| | 定 | 商 | 母 | 何 | 向 | 就 | 刻 | 立 | 13. |
| 中 | 堂 | 倫 | 明 | 自 | 同 | 一 | 繩 | 用 | 14. |
| 忠 | 盡 | 要 | 是 | 東 | 堂 | 自 | 公 | 何 | 15. |
| 節 | 全 | 娶 | 是 | 西 | 堂 | 自 | 母 | 何 | 16. |
| 寇 | 流 | 了 | 平 | 來 | 兵 | 清 | 大 | 久 | 17. |
| 側 | 衙 | 在 | 理 | 母 | 何 | 公 | 何 | 把 | 18. |
| | | | 思 | 迫 | 碑 | 立 | 廟 | 建 | 19. |
| | | | 祭 | 致 | 地 | 就 | 官 | 秋 | 20. |
| 巷 | 公 | 何 | 叫 | 方 | 地 | 的 | 墳 | 這 | 21. |

風 可 節 忠

ANCIENT AFFAIRS IN SZ CHUAN.

7.—The "Seven Kill" Tablet of Chang Hsien Chong, and the Mound of the Scholars.

1. At the time that Chang Hsien Chong came to Chentu,
2. He massacred great numbers of the people and officials within the city.
3. At that time, whether male or female, old or young,
4. Not a single one escaped.

5. He, having occupied Chentu,
6. Then set up for himself a palace in the Imperial city.
7. His daily talk in consultation with his officers,
8. Was sure to be of massacres.

9. One day, he sighed to himself,
10. Saying, "God has produced the five grains in order to nourish men.
11. Men have not a single virtue with which to recompense God,"
12. And he followed by saying the word "kill" seven times.

13. He took the word "kill" and wrote seven of them on a tablet.
14. He then said, "Call the scholars from all quarters to be examined".
15. When the scholars had gathered, they were all killed by Hsien Chong.
16. Their dead bodies were all buried in one place, called the Mound of Scholars.

17. This mound is outside of the city, by the side of the Ts'ao Tang monastery.
18. This tablet is also within the yamen of the Chentu district magistrate.
19. The men of later times named this tablet the "Seven Kill" tablet.
20. At the present time if men look at this tablet it still begets fear.

When Chang Hsien Chong devastated Sz Chuan, he did not leave a chicken or a dog.

* This monster is not looked upon by the Chinese as an ordinary rebel or brigand, but somewhat as a scourge of the Almighty, raised up to work destruction on account of the astounding wickedness of the rulers and people of that time. He was a confederate of the famous 李自成 who did on a larger scale in the region of Peking, what Chang Hsien Chong did in Sz Chuan. It was for the suppression of Li Tze Cheng that the Manchus were called in, and it was easier for the Chinese to accept the rule of the Manchus in view of the reign of terror that had preceded their coming.

事 故 蜀 西

塚 文 斯 和 碑 殺 七 的 忠 獻 張 題 七 第

		時	都	成	到	忠	獻	張	1.
		民	官	的	內	城	殺	大	2.
		幼	老	女	論	無	時	那	3.
				悅	逃	人	一	有	4.
				都	成	了	佔	既	5.
				立	內	城	皇	在	6.
				商	將	他	與	日	7.
				事	的	人	殺	是	8.
				息	歎	自	獨	就	9.
				人	養	以	毅	他	10.
					天	報	以	德	11.
					七	了	說	連	12.
					了	寫	字	殺	13.
					的	方	四	召	14.
					被	都	齊	來	15.
					處	一	在	埋	16.
					外	城	省	在	17.
					都	成	在	又	18.
					為	碑	這	稱	19.
					碑	此	看	人	20.
					猶			時	

留 不 犬 鷄 川 四 勦 忠 獻 張

封 底