INTRODUCTION TO LITERARY CHINESE

BY

J. BRANDT

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Hardly does there exist another language in which the spoken style differs so much from the written style as in the Chinese language. And it would not be an exaggeration to say that in reality there are two Chinese languages, —the spoken and the written.

It is quite natural that every foreigner coming to China who wishes to study Chinese begins with the spoken language. Many fundamental manuals existing on this subject make the student's work very easy and interesting. But as soon as he has mastered to some extent the spoken Chinese and tries to read the texts of the written style he at once encounters difficulties very hard to overcome. His knowledge of the spoken language is of little use to him because he meets new expressions and unfamiliar forms of sentence structure. It is true that explanations given by his Chinese teacher assist him in getting the meaning of an expression or particle in a given case. Seldom however is his teacher able to explain to him how a particle is used or a sentence formed. Furthermore for this analysis of the written style there is no systematic work which may solve his perplexities and answer his numerous questions. The result is that many people who earnestly wish to study the written Chinese very soon lose their enthusiasm and stop mid-way.

The aim of the present book is to help the students of the Chinese written style in their difficult task by guiding their first steps in its mastery. The book is composed of 40 lessons. The texts which comprise various styles of literary writing are, in the beginning, very simple. For every new character used, explanations are given so that a person who does not know Chinese at all can start studying this book. For those who know the spoken Chinese it may be of no little value in the analysis of the written constructions to have the spoken versions which accompany the written texts in the first ten lessons. The particles of the written style are grouped in separate classes according to their grammatical use.
The author is very far from the thought that this book will be able to satisfy completely the acute need of a systematic manual on the Chinese written style. On the contrary, being quite aware of the hard task which he has assumed, he foresees serious defects and oversights in his work and only consoles himself with the thought that he is on the right path, that the studying of the written Chinese according to his method will not be a waste of time and that in the future some other sinologues will develop and complete his work in those points in which he has not had sufficient ability or time.

The works which have been consulted and made use of in the preparation of this manual and to which the author is greatly indebted are enumerated in the Bibliography.

It is recommended before beginning the study of this book that necessary corrections be made in accordance with the list of the errata.

The material of these lessons has been used for lectures given by the author in the North China Union Language School during a period of 18 months to three successive groups of students. It gave him a good opportunity to verify by experiment the practicability of his method, to regroup the material and make necessary alterations. The author is especially grateful to the North China Union Language School for this privilege granted to him.

The author also takes this opportunity to express his heartfelt thanks to Dr. C. K. Searles for his valuable help and many useful suggestions in the composition of this work.

J. BRANDT.
LESSON I.

In the first ten lessons all literary (Wen-li—文理) articles are accompanied by translations into the spoken language.

1.

有鴉集庭樹。聞人言鴉鳴吉。吉凶。凶之智識遠勝於鳥。尚不能預知吉凶。而況鳥乎。
Vocabulary.

The explanation of words is given only for the Wen texts. With each new character there will be indicated the number of the phonetic character (according to Soothill's list of phonetics), if the phonetic more or less coincides with the reading of the character.

In case there are several different meanings for a character, the particular meaning used in the text is given in italics.

In combinations of two and more characters the character on which the tone is indicated is emphasized.

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
<th>Phonetic</th>
<th>Tone</th>
</tr>
</thead>
<tbody>
<tr>
<td>chi²</td>
<td>fortunate; prosperous; auspicious.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hsiung¹</td>
<td>unfortunate; unlucky; cruel.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yu²</td>
<td>to have; to exist; to be.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ya¹ (165)</td>
<td>a crow; a raven.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chi²</td>
<td>to flock together; to collect; to compile.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t'ing² (70)</td>
<td>the audience hall. A court-yard; a room; a house.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>shu¹</td>
<td>a tree. To set up; to erect.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yin³</td>
<td>to draw out; to stretch; to prolong; to lead, to quote.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ching³ (4-7)</td>
<td>the neck; the throat; an isthmus.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>erh²</td>
<td>a conjunctive particle; an adversative particle. And; yet; but; Like. You; your.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ming²</td>
<td>the cry of a bird or animal; a sound. To sing; to cry.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>erh²</td>
<td>a child; a son; male.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ch'ih⁴</td>
<td>to hoot at.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chih¹</td>
<td>a particle having various uses; very often it is used as a pronoun of the third person in the objective case also as a sign of the possessive case. To go; to proceed. An expletive.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fu¹</td>
<td>a father.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yüeh¹</td>
<td>to speak.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>shih¹</td>
<td>to be. Right. That.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hai¹</td>
<td>to injure; harm.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ch'ang²</td>
<td>constant; usual; frequent.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wen²</td>
<td>to hear. To smell. Read wen⁴—to make known; to state.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>jen²</td>
<td>a man.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
I - words; language. To speak; to express.

ch’iao (ch’io) - the magpie; the jay.

chin - now; the present time.

che - a particle of many uses imparting various shades of meaning, - adjectival, participial etc. to words to which it is joined (vid. not a).

yeh - a final particle (vid. note e).

ku (702) - a consequential particle. Cause; reason; therefore; a causal particle.

chih (475) - wisdom; knowledge.

shih (93) - to know; to be acquainted with.

chih-shih - knowledge and experience.

yuan (370) - far off; distant; remote.

sheng - to conquer; to excel. Read sheng - to be adequate to; to be worthy of.

yu - in; at; on; for; among; by. Than (vid. note g).

niao - a bird.

shang - to wish. To esteem. To add. Still.

pu - not.

neng - to be able; to be competent; ability.

yu (114) - pleased; satisfied. To be ready; beforehand.

chih - to know; to perceive; to be aware of.

yii-chih - to foreknow; to foresee.

k’uang - moreover; still more; how much more.

erh-k’uang - still more; how much more.

hu - an interrogative and exclamatory particle. An expletive.

Notes.

集庭樹 - “Flocked together (upon a) tree (in a) courtyard”.

The use of the prepositions “upon” and “in” can be easily deduced from the connection; while in the spoken version of the story the prepositions are clearly indicated:

聚在院內樹上
This simple example demonstrates to what extent the written style differs from the spoken language. The latter created for hearing and having comparatively poor phonetic reserve, must inevitably have recourse to more complicated combinations. The written style, which takes into account the eyesight of the reader, can express any conception in a much shorter and laconical way leaving the reader to deduce the meaning from the connection or by the aid of various particles which play a very important part in the written language.

b. 引頸而鳴 —— The characters 引頸 with the aid of 而 (whose literary meaning here is “and”) form a complement to the verb 鳴, answering to the question: “how?” “in what way?”

In what way did the crows caw? “Stretching their necks,” or—“with stretched necks”.

Similar examples.

背理而行 —— to act contrary to right.
(背 pei⁴—behind; contrary; 理 li³—right; 行 hsing²—to act; to do)

不思而得 —— to get without thinking (of it).
(思 ssu¹—to think; 得 te²—to get; to receive).

不嚴而治 —— to govern without severity.
(嚴 yen²—severe; 治 chih⁴—to govern).

c. 兒叱之 —— here 之 is a pronoun; “them”.

d. 鳴者 —— in this case 者 gives a participial force to the preceding verb: “singing”, or, “those who sing”.

Similar examples.

知者不言. 言者不知也 —— those who know do not speak; those who speak do not know.

知之者. 不如好之者 —— those who know it (之 (the virtue) are not equal to those who love it.
(如 $ju^2$—like; as; 不如 $pu\cdot ju^2$—not equal, worse; 好 $hao^4$—to love; to like).

有德者，必有言。有言者，不必有德
—those who have virtue are certain to be able to speak; those who can speak are not certain to have virtue.

(德 $te^2$—virtue; 必 $pi^4$—certainly; must.)

e. 鴉也·············(those who sing) are the crows’”. In this case the final particle 也 marks the end of the sentence as it usually does.

Similar examples.

不知其仁也 ····· I do not know that he is benevolent
(其 $chi^2$—he; it; 仁 $jen^2$—benevolent).

我不信也 ····· I do not believe (it).
(我 $wo^2$—I; me; 信 $hsin^4$—to believe).

Sometimes 也 makes a pause in a sentence, and so gives emphasis to the preceding words, like:

學也祿在其中矣 ····· as to learning, (one’s) salary may be found therein.
(學 $hsu\check{e}h^2$—to learn; 祜 $lu^4$—salary; 在 $tsai^4$—at; in; 中 $chung^1$—middle; within; 矣 $i^3$—a final particle).

耕也餓在其中矣— as to ploughing, hunger is to be found therein.
(耕 $keng^1$ to plough; 餓 $nei^3$—hunger).

f. 人之智識 ····· here 之 is used to express the possessive case: “man’s knowledge and experience”.


There were (some) crows (who) flocked together (in a) court-yard (upon a) tree and cawed (lit. sang) stretching (their) necks. (A) boy hooted at them (之). (His) father asked (lit. said), "What (is) the harm (in) this (之)?" (The) boy said, "(I have often heard people say (that when a) magpie chatters, (it brings) good luck, (and when a) crow crows, (it brings) bad luck. Today the crows have been cawing, therefore (之) I have hooted at them.' The father said, "Man’s knowledge and experience (are) much higher (those of birds) than (those of) birds, yet (之) he cannot foresee good luck and ill luck. Still more the birds are not able to do it."
Vocabulary.

**ying**³—a shadow.

**hsin**¹—new; recent.

**yueh**¹—the moon. A lunar month.

**ch'ü**¹—to begin; at first; just.

**shang**⁴—up; top; to go up; summit; high; best.

**hsing**²—to walk; to do; to act; to carry out.

**lang**² (362)—a veranda; a corridor.

**ssu**⁴—like; similar; to seem.

**i**¹—one; the first. All; throughout.

**sui**² (180)—to follow; to accompany; together.

**ch'i**²—he; she; it; they. This; that.

**hou**¹—behind; after; posterity.

**hsia**¹—down; beneath; inferior. To come down. To take off.

**kan**³—to dare; to venture.
### Notes.

a. **汝身之影** —— here is a sign of the possessive case: "the shadow of your body".

b. **皆有影** —— here is used as an equalizing particle (vid. lesson IV) which indicates that a quality, an action or an action relates to two or several objects to the same extent.

### Similar examples.

人人皆知 —— all men know that.

老少皆在 —— old and young all are there.

(老 *lao* — old; 少 *shao* — few; little; young; 有 *yǒu* — present; alive).
四海之内皆兄弟也 —— all within the four seas are brothers.

四 ssu¹ — four; 海 hai³ — the sea; 内 nei⁴ — inside; 內 nei⁴ — within; 兄 hsiung¹ — an elder brother; 弟 ti⁴ — a younger brother; 兄弟 hsiung¹-ti — brothers).

乃乃悟 —— here乃 is used as a consequential particle (vid. lesson XVII).

Similar examples.

乃可 —— it will then do (可 k'o³ — can; may).

百事乃遂 —— everything then has gone right.

(百 pai³, po² — hundred; all; 事 shih⁴ — affair; matter; 遂 sui¹ — comply; follow).

TRANSLATION.

Man’s Shadow.

The new moon had just (初 chū) risen. A boy was passing under a veranda, (and) it seemed (to him) that somebody (lit. one man) was following him (其 qí). The boy did not dare to look back. Hurriedly (急 jí) he entered (the house), (and) told (his) elder sister. (His) sister said, “It (is) the shadow of your body. (When) you are standing before a lamp, (or) going under the sun, there always (皆 jí) is a shadow. How is it that you forget it (之 zhī)? The boy then (乃 nài) understood.
Vocabulary.

*to*¹—many; *much*; mostly; often.
*wu*²—not; nothing; without.
*i*²—to increase; to benefit; advantage; still more.
*huo*⁴—some; someone; or; perhaps.
*wen*⁴—to ask; to inquire. To hold responsible.
*tsu*³—a child; a son. A gentleman. You; Sir. A philosopher.

*mo*⁴—ink; black; obscure.

*ti*² *(chait)*—the tartar pheasant.

*mo-tsu*³ *(moltiz)*—a philosopher (4th and 5th century B.C.) of the Sung state, who propounded a doctrine of "universal love." He was vigorously opposed by Mencius, who exhibited the unpractical side of that doctrine.
以

$i^3$ to take; to cause; to use. A particle of many uses (vid. note a).

為

$wei^2$—to do; to make; to cause. Read $wei^4$—because of; for; by; on behalf of.

貴

$kuei^4$—honorable; esteemed; dear; expensive.

蝦

$hsia^1$ (639)—a shrimp, a prawn. Read $ha^2$—a frog.

$m^a$ (mo$^1$) (453)—a frog.

蝦蟆

$ha^2$—ma—a common toad; a frog.

夜

$yen^4$—to dislike; to hate; to loathe.

壓

$hsiung^2$—the male of birds. Brave; martial.

雄

$chi^1$ (881) the fowl; the chicken. The cock.

$hsiung-chi^1$—a cock

天

$t'ien^1$—the sky; heaven. God.

天下

$t'ien-hsia^4$—under the sky; the empire; the world. China.

振

$chen^4$ (355)—to move; to shake; to excite.

動

$tung^4$ (27)—to move; to rouse.

chen$^4$-tung—to excite to action; to come into motion.

在

$tsai^1$—to be; to exist; to be alive. At; in; on (vid. note d).

當

$tang^1$—ought; suitable. To act as. To happen.

時

$shih^2$ (46)—time; season; opportunity.

$tang^1$-shih—proper time; due time.

時

$i^8$—to cease; to come to an end; finished; already.

而已

$erh-i^5$—a final particle (vid. note e).

Notes.

a. 以多為貴

here indicates an instrument,—"with," "by." In these cases it sometimes follows the object.

Similar examples.

力

$li^4$—force; strength; 服

$fu^3$—to submit to; subdue).

惠

$hui^4$—kindness; grace; 待

$tai^4$—to treat
以德報怨 —— to recompense injury with kindness.

(報 pao⁴ — to reward; 命 yian⁴ — wrong; injury).

b. 爲貴乎 —— 平 is here an interrogative particle.

Similar examples.

可乎 —— can it be (so)?

知乎不知 —— do you know or not?

不亦難乎 —— is it not also difficult?

(亦 i¹ — also; 難 nan² — hard; difficult).

c. 而人厭之 —— 而 here is an adversative particle

(vid. lesson VIII). — “and yet”, “but”.

Similar examples.

國大而弱 —— the state is big but weak.

(國 kuo² — nation; state; 弱 jo⁴ — weak).

刃短而利 —— the blade is short but sharp.

(刃 jen⁴ — a blade; 短 uan³ — short; 利 li¹ — sharp; keen).

貧而無詖 畝而無驕 —— poor and yet not flattering; rich and yet not proud.

(貧 p‘in² — poor; 詖 ch’an³ — to flatter; 畝 fu⁴ — wealthy; 驕 ch’iao¹ — arrogant; proud).

d. 在當時 —— 在 means here: “it is important”; “it is essential”.

Similar examples.

將在謀而不不在勇 —— for a general strategy

is (more) important than bravery.
Uselessness of Many Words.

Someone asked Mo-tzu, “Is it from quantity that words become precious?”

Mo-tzu said, “Frogs croak day and night, yet men loathe them. (But when) the cock crows (only) once, everything comes into motion. It is important to speak at the proper time, and that is all. What is the good of talking much?”
LESSON II.

1.

山上有虎。人害人，畜。獵人謀捕虎。設阱以伺之。大書「阱」。

日下有虎。阱行。人止。步。鄉人不識字者過阱下。誤蹈阱阱傷足。大呼求援。既出人指阱「阱」，書告之。乃曰：吾苟知書豈至此哉。

 Vocabulary

<table>
<thead>
<tr>
<th>shan¹—a hill; a mountain.</th>
<th>lieh² (690)—to hunt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hu²—the tiger.</td>
<td>lieh²—jen—a hunter.</td>
</tr>
<tr>
<td>ch'u¹—to rear; to feed.</td>
<td>mou² (509)—to plot; to scheme.</td>
</tr>
</tbody>
</table>
It
pu³ (597)—to seize; to catch; to arrest.
she⁴ (399)—to set up; to establish. If; supposing.
ching³ (415)—a hole; a pitfall; a snare.
ssu⁴ (ts'u⁴) (701)—to wait upon; to spy; to way-lay.
ta⁴—great; big; tall. Very; much.
shu¹—a book; to write; written characters.
ch'i'ang²—a wall.
hsing³-jen—a passer-by.
chih³—to stop; to cease.
pu⁴—a pace.
chih-pu⁴—to stop; to be careful.
hsiang¹—a village; country; one's native place.
hsiang¹-jen—a villager.
tzu⁴ (112)—a written character; a word.
kuo⁴ (581)—to pass; to go by; past. To commit a fault.
wu⁴ (701)—to make a mistake.
ts'w⁴—to tread on; to kick.

chui³ (288)—to fall down; to slide; to sink.
shang¹ (238)—to wound; to injure.
tsu²—the foot; the leg. Enough; sufficient.
hu¹ (29)—to expell the breath; to call out to.
ch'iu²—to beg; to entreat; to aim at.
yüan² (187)—to lay hold of; to clinging to; to pull out; to assist; to rescue.
ch¹—to finish; since; when; A particle of completed action (vid. lesson XV).
ch'u¹—to go out; to drag out; to produce.
chih⁸ (323)—a finger; to point at.
l'an⁴—to sigh.
wu²—I; me.
kou³—if. To be of less importance.
ch'i³—an exclamatory particle (vid. note d).
chih⁴—to go at; to reach. The end. Utmost; best.
ts'ai¹—an exclamatory particle (vid. note e).

Notes.
a. 以伺之  以 to way-lay him."

Similar examples.
以安良民  — in order to bring tranquillity to law-abiding people.
(安 an¹—peace; to tranquillize; 良 liang²—good; 虚 virtuous; 民 min²—the people).

以清欠款 in order to clear off indebtedness.

(b) 不識字者 compare lesson I, 1, note d.

(c) 乃嘆日 compare lesson I, 2, note c.

d. 壹至此哉 壹 is an exclamatory particle implying a negative of the proposition conveyed.

Similar examples.

壹不知 ———— how do you not know? (you must know).

壹可如此 ———— how can it be so? (it cannot).

壹不思爾 ———— do I not think of you? (I do).

爾 erh³—you; 思 ssu¹—to think).

壹有此理 ———— how can there be such a principle?

鳥擇木.木壹能擇鳥 ———— the bird selects the tree. How can the tree select the bird?

(擇 tse²—to select; 木 mu⁴—wood, tree).

(e) 哉 ———— is an exclamatory particle. Sometimes 赞 is used in the middle of a sentence after individual words giving a strong emphasis to them.

Examples.

壹不可惜哉 ———— is it not a pity!

(惜 hsi¹—pity; 可惜 k' o-hsi¹—pitiable).
is it not excellent!

善—good; excellent.)

a great question indeed!

capital! capital!

—admirable; excellent).

TRANSLATION.

Illiterateness.

There was a tiger in the mountains who devoured men and cattle. Hunters planned to catch him, (and) laid a pit-fall in order to waylay him (之). Upon a wall (near by) they wrote in big characters (大書) as follows (日) "Here (lit. below) a pit-fall for a tiger is laid (lit. is). (Let) passers-by be careful".

A villager who was an illiterate man (不識字者) was passing under that wall. By mistake he trod on the pit-fall (之), fell into it (and) hurt his leg. (He) shouted loudly for help. When (既) he was dragged out, somebody (人) pointed to the inscription on the wall (and) told him (之) (about it). The villager then (乃) said with a sigh, "If I had been able to read (lit. if I knew characters), how could this have happened (至此) (to me)!"
Vocabulary.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>老渴</td>
<td>lao³</td>
<td>aged; old.</td>
</tr>
<tr>
<td>見水壺</td>
<td>k'o³ (239)</td>
<td>thirst.</td>
</tr>
<tr>
<td>深</td>
<td>shen⁴</td>
<td>extreme; very; a superlative particle (vid. lesson V).</td>
</tr>
<tr>
<td>淺</td>
<td>shen¹ (487)</td>
<td>deep; profound; very; extremely.</td>
</tr>
<tr>
<td>欲飲</td>
<td>yin³</td>
<td>to drink; to swallow.</td>
</tr>
<tr>
<td>力</td>
<td>chien⁴</td>
<td>to see; to apprehend.</td>
</tr>
<tr>
<td>殊淺</td>
<td>ch'ien³ (332)</td>
<td>superficial; vulgar.</td>
</tr>
<tr>
<td>辭</td>
<td>chin²</td>
<td>to exhaust; utmost.</td>
</tr>
<tr>
<td>力</td>
<td>li⁴</td>
<td>strength; force; power.</td>
</tr>
</tbody>
</table>
ch'ien "to exhaust one's full strength.
shen¹ (824) —to stretch; to extend.
hui¹— a beak; a mouth.
tsu²—a servant; a soldier. To finish; to die. Finally.
te²—to get; to acquire; to attain
yang³ (308)—to look up; face upwards; to raise.
shou³—the head; chief; first; leader.
jo⁴—as; as if; if. Like.
ssu¹—to think; to consider.
hu¹—careless; indifferent. Suddenly; instantly.
fei¹—to fly.
ch'ü—to go away; to depart.
fei¹-chiu—to fly away.
hsien² (5)—to carry in the mouth. Rank; official title.

shih²—stone; rock; mineral.
t'ou²—to throw at or into; to hand over.
chung¹—the middle; within.
Read chung⁴—to hit the center; to succeed.
wang³ (71)—to go; past; gone; formerly.
fan³ (215)—to return; on the contrary.
wang-fan³—to go and come back.
shih²—ten.
yü² (31)—remainder; surplus; balance
 tz'u⁴—second; next in order. A time; a turn.
chi² (83)—to accumulate; to pile up.
sheng¹—to ascend; to rise.
sui⁴—then; thereupon; a consequential particle (vid. lesson XVII).
ch'ieh³—to loosen; to undo. To explain To get rid of; to get free from.

Notes.

a. 甚 here is a superlative particle which indicates the highest degree of a quality, state, or action.

Similar examples.

甚如 — very much like.
甚是 — quite right.
甚不相宜 — very unsuitable.
(相 $hsiang^1$—mutual; together; 宜 $i^2$—fit; proper).

賤莫甚 —— there is nothing viler.
(賤 $chien^4$—mean; vile; 莫 $mo^4$—not; there is not).

b. 欲飲之 —— here 之 is a pronoun: “it” (water).

c. 若有思 —— here 若 is an assimilative particle,—“like,” “as if” (vid. lesson XI).

**Similar examples.**

與海相若 —— just like the sea.
(與 $yu^3$—with; to give; 海 $hai^2$—sea).

病未若死 —— the disease is not mortal.
(病 $ping^4$—disease; 未 $wei^4$—not; 死 $ssu^3$—to die).

虛若無物 —— empty as if there was nothing.
(虛 $hsu^3$—empty; unreal; 物 $wu^4$—matter; thing).

d. 遂解 —— 遂 here is a consequential particle, —“then”, “thereupon” (vid. lesson XVII).

**Similar examples.**

遂至如此 —— and so it came to this.
遂欲動身 —— he thereupon prepared to start.
(動身 tung-shen$^1$—to start).

歸念遂息 —— he then thought no more of returning home.
(歸 $kuei^1$—to return; 念 $nien^4$—to think; 息 $hsi^2$—to stop).
A crow (was) very thirsty. She saw in front of a house a pot containing some water (lit. water pot) (and) wished to drink it (之). (But) the pot was deep, (and) the water (in it) was hallow. The crow tried to stretch her beak as much as she could, but still could not get the water. (Then) she raised her head as if (若) she were thinking. Suddenly she flew away (and) came back (至) carrying a stone in her beak (which) she dropped into the pot. (Thus) she went and came back more than ten times. (When) the stones were piled up, the water had risen and) then (遂) the crow quenched (her) thirst.
Vocabulary.

tell, to divine; to foretell.

tell, to divine; to foretell.

fortune-teller, a diviner.

sit, to sit down, to rest.

face, to face.

talk, words, lan.

pass, through; to penetrate; a thoroughfare.

to apprehend.

paths, roads meet; a thoroughfare.
Prosperity.

Fault; crime. Calamity.

The family; home; house. People. A class; a school.

A particle of many uses (vid. lesson XXIX).

To rob; to plunder.

To prepare; to arrange. All every. Implements; utensils.

Exhausted; finished. The utmost; all; wholly; entirely; a superlative particle (vid lesson V).

To mourn. Read

To lose; to destroy.

A granary. Read

Flurried; hasty. 

(to be afraid; nervous.

Notes:

a. indicates the possessive case: “the cross-way of four roads”.

b. means here “for”.

Similar examples

(To die for one’s country.

-State; country; to give; life).
to act on behalf of others.

a plan for the present juncture.

(今 chin¹—now; the present; 計 chi⁴—scheme).

c. 吾家為人所剽 所 joined with 爲 or 被 forms a passive construction: “our house has been robbed by somebody”.

Similar examples

known by others.

destroyed by fire.

(huo³—fire; 燃 hui³—to burn; to destroy).

robbed by brigands.

(被 pei⁴—by; a sign of passive; 盗 tao⁴—brigand; 搶 ch’iang³—to rob).

“the household effects are all gone”.

Similar examples.

worn out with service.

(ts’ui⁴—to be worn out 仕 shih⁴—to hold office).

his patrimony is all squandered.

(ch’an³—patrimony; 散 san⁴—scatter; disperse).

d. 家具盡喪 “the household effects are all gone”.

e. 者 here gives a participial force to 調.

f. 喜而家中 here is an adversative particle.

Compare lesson I, 3, note c.

g. 家中有之兆不之省 here 之 indicates the preceeding object
Similar examples

常用之紙以竹為之 ordinary paper is made of bamboo.

(用 yung⁴—to use; 紙 chīh³—paper; 竹 chu²—bamboo; the first 之 is a sign of the participle; the second indicates the preceding object—紙).

古今大事未之聞知 about ancient and modern great events (they) have heard nothing.

(古 ku³—ancient; 大 ta¹—big; great; 事 shīh⁴—affair);

老者安之.朋友信之 (in regard to) the aged give them rest; (in regard to) friends show them sincerity.

(朋 p'eng²—friend; 友 yu³—friend; 信 hsin⁴—believe; faith; 安 an¹—quiet; peace).

h. 何也  Why? How is that?

TRANSLATION

Fortune-telling

A diviner was sitting at the cross-ways of four roads and was telling fortunes (lit. good luck, bad luck) for (為) the passers-by. Suddenly his son ran up in haste and cried (lit. said), 'Our house has been robbed by somebody, (and) the household effects are all (盡) gone!'

The fortune-teller was quite taken aback (by the news). There was (someone) who wished to tease him (lit. teasing him—之) and said, 'Every day you tell fortunes for others (為人), and yet (顧) you could not perceive an ill omen in (your own) house. How is that (何也)?

The fortune-teller could not reply.
LESSON III.

1.

五德
田饒謂魯哀公曰，君不見夫鶏乎？頭戴冠。五德謂文者文也，足據距者武也，敵在前而敢鬬者勇也，見食相呼義也，司晨不失時信也。今之人能具此五德者實不多覩。田饒對魯哀公說道，大王沒見過鶏嗎？他頭上戴冠子是文，腳下伸大指是武，敵人畏他。五德是義，叫早兒不差，時候是信，現在的伴兒是義叫早兒不差，時候是信，現在的伴兒是義叫早兒不差，時候是信，現在的伴兒是義叫早兒不差，時候是信。

Vocabulary.

wu³—five.

le²—moral excellence; virtue.

t'ien²—fields; arable land.

jao² (사연) —abundance; indulgent.

田饒 t'ien-jao² the name of a minister to duke Ai of the Lu state.

謂 wei⁴ (617)—to speak; to say. To be called.

lu³—vulgar; simple. The name of a feudal state.

ai¹—to grieve; to mourn. Here: the name of a duke of the Lu state.

kung¹—public; just; equitable. Duke. A gentleman. Sir; Mr.
夫
fu¹—a man; a husband.
Read fu²—an initial particle; a final particle.
A demonstrative pronoun.

頭
t'ou² (731)—the head; the top; the chief; the best.
tai¹ (334)—to wear on the head. To sustain.

戴
kuan¹—a conical cap. The comb or crest of bird.

冠
wen²—elegant. The written language; literary; civil.

冠
ch'eng¹—to prop up; to stretch out.

距
chii¹ (641)—a bird’s spur; distant.

武
wu²—military; war-like.

敵
ti² (590)—to oppose; enemy.

勇
yung² (594) — courage; brave.

食
shih²—to eat; to drink; food.

相
hsiang¹—mutual; reciprocal.

呼
hsiang-hu¹—to call; to convoke.

義
i¹—duty; loyal; faithful; heroic.

司
ssu¹—to control; to manage.

信
ch'en² (355)—dawn; morning,

實
hsin¹—to believe; truth; confidence.

觀
shih²—real; genuine; true; truly.

観
kou¹ (601)—to meet with; to see.

Notes.

a. 不見夫鶏乎 ······ 夫 being joined to a noun gives an emphasis to it, and therefore in such cases is explained as a demonstrative pronoun.

Similar examples.

小子何莫學夫詩 ······ my children, why do you not study (that) Book of Poetry?

(小 hsiao³—small; 學 hsüeh²—to learn; to study; 詩 shih¹—poetry; the Book of Poetry).

夫人不言.言必有中 ······ that man seldom speaks; when he does, he is sure to hit the point.

(必 pi¹—to be certain; surely; 中 chung¹—to hit the center).
if I am not to mourn for that man, for whom then should I mourn?

(非 *fei*—not; 而 *erh*—here: “then’’).

b. 1. 头戴冠者 In these three cases is used to form gerunds:
2. 足撑距者
3. 敢鬬者

1. “Wearing the comb upon his head.’’
2. “Stretching out spurs on his feet.’’
3. “Daring to fight.’’

Similar examples.

耕種者農夫之事也 ploughing and sowing are the business of farmers.

(耕 *keng*—to plough; 種 *chung*—to sow; 農夫 *nung-fu*—farmer; 農事 *shih*—affair).

其難辦者一也 this is the first difficult point in the matter.

(難 *nan*—difficult; 辦 *pan*—transact).

以足民者裕國 to benefit the state by satisfying the people.

(裕 *yu*—to benefit; 足 *tsu*—enough; to satisfy; 國 *kuo*—a country; a state; 民 *min*—the people).

c. 敵在前而敢鬬 而 here is a consequential particle,—“‘and then', ‘and therefore’.”
Similar examples.

上老老·而民興孝 ... if the ruler (上) treats the aged folk as he ought to treat them, the people then will become filial.

(老 is used as a verb: "to treat as old; 興 hsing¹—here: to become; 孝 hsiao⁴—filial).

其身正,而天下歸之 ... as his character is upright, therefore the whole empire turns to him (之).

(正 cheng⁴—right; correct).

c. 今之人 ... here 之 forms an adjective from 今.

c. 能具此五德者 ... here 者 gives the participial force to 能

TRANSLATION.

Five Virtues

(One day) Tien-jao said to duke Ai of Lu, "Have you not noticed the cock, sir? Upon his head he wears the comb (lit. wearing the comb upon the head), (that is) civic virtue. On his feet are stretched spurs, (that is) chivalry. (When) an enemy is in front (of him), (he) (then-而) dares to fight, (that is) valor. (When) he finds (lit. sees) some food, he calls (his hens), (that is) loyalty. He observes without delay the morning, (that is) trustworthiness. (Among) present men those who possess (lit. to prepare) these five virtues are very few indeed (lit. not many to be seen).
齊有居士田仲。齊王養以厚祿。而不責以事。田仲安之。屈穀往見而
謂之曰。吾有匏壇。若石厚而無竅。願獻之。仲曰。所貴夫匏者。為其可以
盛也。今厚而無竅。則不能剖以盛物。吾無所用之。屈穀曰。今君仰人而
食。亦無益於人。國殆堅匏之類也。
Vocabulary.

chung⁴ (784) — younger; second.

t'ien-chung⁴—the name of a philosopher.

ch'i²—even; level; equal.

shih¹—an officer; a soldier; a scholar; a gentleman.

ch'i¹— to dwell; to occupy.

ch'i¹-shih—a retired scholar.

wang³—a king; a prince; a ruler.

yang³ (151)—to nourish; to rear; to support.

hou¹—thick; substantial; generous. To care.

lu⁴ (525)—prosperity; salary; official pay.

tse²—to reprove. Duty; to be responsible. To lay a charge on.

shih¹—an affair; a matter. To serve.

an¹—still; quiet; peace: at case. To place; to lay down. An interrogative particle.

ch'ü¹—to bend; crouch.

ku³—grain; cereals.

ch'ü-ku³—a proper name.

p'ao² (225)—the bottle-gourd.

chien¹—hard; solid; firm; obstinate.

ju²—if; as; like.

ch'iao¹—an opening; a cavity. Intelligence.

yuan⁴ (194)—to wish; to desire.

hsien¹—to present; to offer up.

k'o³—can; may; possible.

k'o²-i—possible; may.

ch'eng² (347)—to hold; to contain. Read sheng⁴ flourishing.

tse²—then; and so; in that case. A pattern; a rule. A consequential particle.

p'ou¹—to split; to cut in two.

wu¹ (233)—matter; substance; thing.

yung⁴—to use; to employ; useful. With; by.

yang³—here: to rely upon; to depend.

i¹—also; and; even; indeed.

kuo² (333)—a nation; a state; a country.

tai⁴ (718)—to endanger. Only; merely; nearly.

lei¹—a class; a kind; a sort.
Notes.

田仲者 · · · 者 is often joined to the individual words in a sentence, even to proper names, in order to emphasize them.

Similar examples.

有顔回者好学 · · · there was Yen-hui,—he loved to learn.

（顔回 yen-hui²—a proper name）.

心者生之本也 · · · the heart is the source of life.

（心 hsin¹—heart; 生 sheng¹—life; 之 chih¹—here is a sign of the possessive case; 本 pen³—root; origin）.

王者舟也.民者水也 · · · the king is a boat; the people are the water.

（舟 chou¹—a boat）.

始者不如今 · · · the beginning was not like the present.

（始 shih³—a beginning）.

古者天子親耕 · · · in antiquity the emperor himself ploughed.

（古 ku³—ancient; 天 t'ien¹—heaven; 天子 tien-tzu³—emperor; 親 ch'in¹—personal）.

彼妹者子 · · · that lovely girl!

（彼 pi³—that; 妹 shu¹ (ch'u¹)—a pretty woman）.
b. 養以厚祿 - - - - here 以 means: "by" "with" "supported (him) with a liberal salary".
   Compare lesson I, 3, note a.

c. 而不責以事 - - - - here 而 is an adversative particle:
   "but did not charge (him) with (以) any affair".
   Compare lesson I, 3, note c.

d. 往見而謂之 - - - - here 而 is a conjunctive particle
   (vid. lesson XII):
   "came to see (him) and said (to him)"

   Similar examples.

舉善而教不能 - - - - to raise the virtuous and to teach
   the incapable.
   (舉 chū³—to raise; 善 shàn⁴—good; virtuous, 教
   chūào¹—to teach; 能 neng²—here, an adjective:
   "capable").

從今而後可知其非孝也 - - - - from now on after-
   wards one may know that he is not filial.
   (從 ts'ung²—from; 後 hou¹—after; 非 fei¹—not; 孝
   hsiao⁴—filial).

c. 堅如石 - - - - 如 here is an assimilative particle,—"as’’,
   "as if", "like" (vid. lesson XI).

   Similar examples.

愛民如子 - - - - to love the people as one’s children.
   (愛 ai¹—to love).

視死如歸 - - - - to look upon death as returning home.
   (視 shíh⁴—to look).

一日不見·如三月矣 - - - - one day without seeing
   (her) is like three months.
   (矣 i³—a final particle).
f. 厚而無竅...而 here is an adversative particle: "thick but has no cavity"

g. 所貴夫匏者，為其所可以盛也... the combination of 所 and 者 forms here a verbal noun from the verb 貴: "the value 所貴...者 in their aptitude to contain (things)"

From this structure must be distinguished a similar one where 所 joined with 者 forms an adjective "That which 所...者"; "those who 所...者":

我所慮者，惟此事耳... I am anxious only about this question (lit. that about which I am anxious is only this question).

(慮 lü⁴—anxious; 惟 wei²—only; 耳 erh³—a final particle).

我所愛者，惟書而已... Books are the only things I love (lit. that which I love are only books).

所能為者，必為之... what I can do, I certainly will do.

所謂大臣者，以道事君... those who are called great ministers serve their prince in accordance with (以)

(臣 ch'en²—minister; 事 shih⁴—to serve. 道 tao¹—righteousness; virtue; a way).

h. 夫匏... Compare the present lesson, I, note a.

i. 以盛物... Compare lesson II, 1, note a.

j. 吾無所用之... here 所 with the verb 用 forms an adjective clause:

"There is nothing needful to me in it", — "I have no need of it".
Similar examples.

雖聖人亦有所不能—though, he is a sage, he, too, has that which he cannot do.

{雖 sui²—though; 聖 sheng⁴—sage; holy}.

必有所不知—there surely is something of which you are not aware.

凡其所有—all that he has.

凡 fun²—all).

今君仰人而食—“you live now at other people’s expense”.

Compare lesson 1, r, note b.

TRANSLATION.

T’ien-chung.

There was in the Ch’i state a retired scholar T’ien-chung (by name). The ruler of Ch’i paid (lit. supported) (him) a liberal salary, but (而) did not entrust (him) with (以) (any) work, and on account of that (之) T’ien-chung felt himself quite at his ease.

Ch’ü-ku came to see (him) and (而) said to him (之), “I have a bottle-gourd which is hard as (如) a stone, and thick but (而) has no cavity. (I) wish to present it to you”.

T’ien-chung said, “One values the bottle-gourd for its use as a receptacle (lit. because it can contain things). Now (that gourd of yours) is thick but has no cavity; therefore (則) it can not be made to (以) hold things. I have no need of it (之)”.

Ch’ü-ku replied, “Living now at other people’s expense you are also (亦) of no use to their state (人國), and (therefore) closely resemble the hard bottle-gourd (lit. nearly of the hard bottle-gourd class).
3. Grammatical section.

PARTICLES OF THE WENLI STYLE.

Even in the perusal of the first three lessons of the present course the reader could hardly have failed to notice the variety of so called "empty words" (虚字; let us call them "particles") and the important part they play in the structure of the written style.

The Chinese themselves pay no little attention to these particles, and there are many manuals on this subject in use in Chinese schools.

In the present course the particles are distributed in separate categories in accordance with their particular grammatical use.

1. Particles of qualification (lit. of weight)

分量字—fen⁴-liang-tzu.

These particles indicate the degree of quality, state, or action, and are divided into the following four categories:

a. 加等 chia¹-teng—The intensifying particles.

b. 平等 p'ing²-teng—The equalizing particles.

c. 高等 kao¹-teng—The superlative particles.

d. 低等 li¹-teng—The limiting particles.

A. 加等 chia¹-teng—The intensifying particles.

Intensifying particles indicate the increase of the degree of quality, state, or action.

These particles are:

愈 yu⁴, 更 keng¹, 益 yi⁴ 尤 yu².
Examples of using the intensifying particles

Vocabulary.

chia¹—to add; to affix.

teng²—to wait. A class; a rank.
yū (619)—more; further
To be superior. To exceed.

chiu³—for a long time; a long while.

su² (501)—quickly; in a hurry.
miao⁴—excellent; admirable.

keng¹—more; further. Read keng⁴—to change; to alter.

yao⁴—to want; to need; important.

chien⁴—to divide. An article; an item; a subject.

shan⁴—good; virtuous.

yu²—an evil; a fault.
More; still more.

i⁴—different; strange.

kuai⁴—strange; supernatural. To blame.

chin⁵—to bind tight. Urgent; important.

chin-yao⁴—important.

kuan¹ (60)—to gaze at; to look; to inspect.

TRANSLATION.

1. Still longer.
2. Still more; further.
3. The sooner, the better.
4. The more he has, the more dissatisfied he is.
5. Still more important.
6. There is still one more point.
7. Still more.
8. The more the better.
10. Still more extraordinary.
11. Still more important.
12. Still more unworthy to be looked at.
LESSON IV.

1.

靖郭君為齊相封於薛將城而居之客諫曰君不聞海大魚乎？

於齊猶之無益也靖郭君曰善乃不城薛。

靖郭君作齊國的宰相封在薛地打算建築一個城住在裏面有個門客勸他道先生沒聽說過海裏的大魚嗎用網也攔不住用釣也拉不上來不幸若是離開水魚再不能在齊國就如魚在水裏似的先生倘若能好好的治理齊國齊國強了先生又有什麼可憂慮的呢假如有一天齊國亡了雖然在薛地建築一座城築得比天還高仍然是沒有益處靖郭君道對於是乎就不在薛地築城了。
<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>hai³</td>
<td>—the sea.</td>
<td></td>
</tr>
<tr>
<td>yu²</td>
<td>—the fish.</td>
<td></td>
</tr>
<tr>
<td>ching¹</td>
<td>—quiet.</td>
<td></td>
</tr>
<tr>
<td>kuo¹</td>
<td>—an outer wall; an edge; a rim.</td>
<td></td>
</tr>
<tr>
<td>ching-kuo-chün¹</td>
<td>—a proper name.</td>
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<tr>
<td>hsiang¹</td>
<td>—here: a minister of state.</td>
<td></td>
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<tr>
<td>feng¹</td>
<td>—a fief or principality held under the feudal system. To appoint to territory or office.</td>
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<tr>
<td>ch'eng²</td>
<td>—a wall of a city; to build a city wall.</td>
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<tr>
<td>k'o¹</td>
<td>—a guest; a visitor; a stranger. Here: a friend, an adviser. (to ancient rulers).</td>
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<tr>
<td>ch'ien¹</td>
<td>—to pull; to haul.</td>
<td></td>
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<tr>
<td>hsing¹</td>
<td>—lucky; fortunate.</td>
<td></td>
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<tr>
<td>lou²</td>
<td>—the mole-cricket.</td>
<td></td>
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<tr>
<td>i³</td>
<td>—ants.</td>
<td></td>
</tr>
<tr>
<td>chih¹</td>
<td>—to restrain; to govern. Laws; regulations.</td>
<td></td>
</tr>
<tr>
<td>yen³</td>
<td>—a final particle. Read yen¹—an interrogative particle,—how? who? where?</td>
<td></td>
</tr>
<tr>
<td>yu²</td>
<td>—still; yet; even. As; as though; like; similar.</td>
<td></td>
</tr>
<tr>
<td>chih¹</td>
<td>—to govern; to manage. To cure; to treat.</td>
<td></td>
</tr>
<tr>
<td>ch'iang²</td>
<td>—strong; violent. Read ch'iang³—to compel; to force.</td>
<td></td>
</tr>
<tr>
<td>yu¹</td>
<td>—further; also; again; then.</td>
<td></td>
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<tr>
<td>yu¹</td>
<td>—said; grieved; anxious.</td>
<td></td>
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<tr>
<td>tan¹</td>
<td>—morning; dawn; day.</td>
<td></td>
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<tr>
<td>wang²</td>
<td>—to go away; to perish; to die. Read wu²—not; without.</td>
<td></td>
</tr>
<tr>
<td>sui²</td>
<td>—although; even if;</td>
<td></td>
</tr>
<tr>
<td>chu²</td>
<td>—to beat down; to build.</td>
<td></td>
</tr>
<tr>
<td>shih³</td>
<td>—to use; to send; to cause. If.</td>
<td></td>
</tr>
<tr>
<td>kao¹</td>
<td>—high; tall; lofty. eminent.</td>
<td></td>
</tr>
</tbody>
</table>
Notes.

a. 爲齊相  為 here means: to be.

b. 將城  將 here is a particle of approaching action (vid. lesson XIV).

Similar examples.

天將雨  it is going to rain.

我將去之  I will go there (之)

吾將問之  I will ask him.

不知老之將至  he does not perceive the approach of old age.

c. 而居之  而 here is a conjunctive particle.

Compare lesson III, 2 note d.

d. 則蝮螭制焉  焉 here is a final particle (vid. lesson XXI).

e. 君之在齊  之 here is a sign of the possessive case.

f. 惟魚之在水也  猶 here is an assimilative particle,— "like", "as".

Similar examples.

視人事猶己事  to regard others' interests as one's own.

(視 shih⁴—to regard; 己 chi³—self; personal).
he regarded me as his father.

(to go beyond is as wrong (lit. is like) as not to attain.

(g— to pass; to go beyond, and — to reach to).

here is a final particle.

higher than the sky.”

Compare lesson I, r, note g.

“still (yet) it would not be of any use.”

Here is used as an expletive lending rhythmic force to the sentence (vid lesson XXVII).

Examples of using 之 as an expletive.

a son serves his father.

die; its song is sad.

(to mourn; to grieve).

I cannot believe it.

(I; this).

how (如之何) should a minister serve his prince?
均之死— - in either case (equally) he will die.

(均 chūn¹—equal; all)

一之為甚— - once is enough (lit. much).

何之不可— - why is it impossible?

乃不城薛— -乃 here is a consequential particle.

Compare lesson I, 2, note c.

TRANSLATION.

The Sea-monster.

Ching Kuo-chūn was (為) a minister of the Ch‘i state. He was appointed to the fief of Hsüeh. There he intended (將) to build walls and (而) to live in that place (之). (One of his) advisers said, admonishing him, “Have you not heard about the sea-monster (lit. sea huge fish), sir? A net cannot stop it, and it is impossible to haul it with a hook. (But if) unfortunately (不幸) it is out of the water (lit. loses water), mole-cricketets and ants would then (則) (easily) master (it). Your (君之) presence (在) in Ch‘i is similar (善) to the abode (善) of the sea-monster in water. If you govern Ch‘i in the proper way (善), Ch‘i will become strong, and what sorrow could you have? (But) if (若) one day Ch‘i perishes, (then) even if you should build (lit. cause) the walls of Hsüeh higher than (高) the sky, still (乃) it would not be of any use to you.”

“Good” said Ching Kuo-chūn, and (乃) he did not build the walls in Hsüeh.
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Meaning</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>爭 (chēng)</td>
<td>to wrangle; to contest</td>
<td><strong>cheng</strong>—to wrangle; to contest.</td>
</tr>
<tr>
<td>行人 (hsing-jen)</td>
<td>a traveller</td>
<td><strong>hsing-jen</strong>—a traveller.</td>
</tr>
<tr>
<td>貨 (lū)</td>
<td>a donkey</td>
<td><strong>lū</strong>—the donkey-boy.</td>
</tr>
<tr>
<td>方 (fang)</td>
<td>square. A place; a region. A recipe. Still; then; just</td>
<td><strong>fang</strong>—square. A place; a region. A recipe. Still; then; just.</td>
</tr>
<tr>
<td>暑 (shù)</td>
<td>the heat of summer; hot</td>
<td><strong>shù</strong>—the heat of summer; hot.</td>
</tr>
<tr>
<td>覆 (mì)</td>
<td>to seek; to hunt for</td>
<td><strong>mì</strong>—to seek; to hunt for.</td>
</tr>
<tr>
<td>葬 (yīn)</td>
<td>shade; shelter; to protect</td>
<td><strong>yīn</strong>—shade; shelter; to protect.</td>
</tr>
<tr>
<td>莫 (mò)</td>
<td>not; there is not; nothing</td>
<td><strong>mò</strong>—not; there is not; nothing.</td>
</tr>
<tr>
<td>服 (fú)</td>
<td>to fall prostrate; to lie in ambush. To suffer. A summer decade.</td>
<td><strong>fú</strong>—to fall prostrate; to lie in ambush. To suffer. A summer decade.</td>
</tr>
<tr>
<td>腹 (fù)</td>
<td>the belly</td>
<td><strong>fù</strong>—the belly.</td>
</tr>
<tr>
<td>避 (pí)</td>
<td>to avoid; to flee from</td>
<td><strong>pí</strong>—to avoid; to flee from.</td>
</tr>
<tr>
<td>然 (jūn)</td>
<td>to be right; thus; so. However; but</td>
<td><strong>jūn</strong>—to be right; thus; so. However; but.</td>
</tr>
<tr>
<td>僅 (chín)</td>
<td>only; hardly; scarcely</td>
<td><strong>chín</strong>—only; hardly; scarcely.</td>
</tr>
<tr>
<td>蔽 (pí)</td>
<td>to conceal; to shade</td>
<td><strong>pí</strong>—to conceal; to shade.</td>
</tr>
<tr>
<td>貴 (yīu)</td>
<td>to give to. To be with. And; with. By Read yīu— an interrogative particle.</td>
<td><strong>yīu</strong>—to give to. To be with. And; with. By Read yīu—an interrogative particle.</td>
</tr>
<tr>
<td>錢 (ch'ien)</td>
<td>copper coin; money</td>
<td><strong>ch'ien</strong>—copper coin; money.</td>
</tr>
<tr>
<td>屬 (shū)</td>
<td>to belong to; connected with; subordinate to</td>
<td><strong>shū</strong>—to belong to; connected with; subordinate to.</td>
</tr>
<tr>
<td>我 (wǒ)</td>
<td>I; me; my</td>
<td><strong>wǒ</strong>—I; me; my.</td>
</tr>
<tr>
<td>讓 (jang)</td>
<td>to yield; to give way</td>
<td><strong>jang</strong>—to yield; to give way.</td>
</tr>
<tr>
<td>障 (ching)</td>
<td>to be frightened; to cause alarm</td>
<td><strong>ching</strong>—to be frightened; to cause alarm.</td>
</tr>
<tr>
<td>避 (i)</td>
<td>to run away; to go to excess. Ease.</td>
<td><strong>i</strong>—to run away; to go to excess. Ease.</td>
</tr>
<tr>
<td>虚 (kung)</td>
<td>all; altogether; collectively</td>
<td><strong>kung</strong>—all; altogether; collectively.</td>
</tr>
<tr>
<td>追 (chúi)</td>
<td>to follow; to pursue</td>
<td><strong>chúi</strong>—to follow; to pursue.</td>
</tr>
<tr>
<td>捕 (huo)</td>
<td>to catch; to seize</td>
<td><strong>huo</strong>—to catch; to seize.</td>
</tr>
<tr>
<td>患 (ao)</td>
<td>vexed; angry; to regret</td>
<td><strong>ao</strong>—vexed; angry; to regret.</td>
</tr>
<tr>
<td>患 (ao-sang)</td>
<td>vexed; low-spirited</td>
<td><strong>ao-sang</strong>—vexed; low-spirited.</td>
</tr>
<tr>
<td>归 (kuci)</td>
<td>to return; to go back. To restore. To belong to</td>
<td><strong>kuci</strong>—to return; to go back. To restore. To belong to.</td>
</tr>
<tr>
<td>虚 (hsū)</td>
<td>empty; vacant; vague; abstract</td>
<td><strong>hsū</strong>—empty; vacant; vague; abstract.</td>
</tr>
</tbody>
</table>
Notes.

a. 行人賃驢而行遠 - - Compare lesson III, 2, note a.
b. 乃伏於驢腹之下 - - Compare lesson I, 2, note c.
c. 驢腹之下 之 here is a sign of the possessive case.
d. 以避日 - - Compare lesson II, 1, note a.
e. 以錢賃驢 - - Compare lesson I, 3, note a.
f. 則影亦屬我 - - Compare lesson III, 2.
g. 懶喪而歸 - - Compare lesson I, 1, note b.
h. 爭虜者 - - Compare lesson I, 1, note d.

TRANSLATION.

Quarrel about a Shadow

A traveller hired a donkey and went on a long journey. The day just happened to be (very) hot. (The traveller and the donkey-boy) looked for shade, (but) could not find (it). Then (乃) they crept under the donkey's belly in order to (以) get shelter from the sun. But the donkey's belly could shelter only one man, and (therefore) the donkey-boy and the traveller (began to) quarrel about it (之). The donkey-boy said, "I have hired out my donkey to you, but did not hire his shadow".

The traveller said, "I have hired your donkey with (以) money, and therefore (則) his shadow also belongs to me".

(They both) quarreled (lit. spoke) without yielding to each other, and came to blows under the donkey. The donkey took fright and ran away. The traveller and the donkey-boy rushed after him but could not catch him, and returned in low spirits.

For this reason (故) it is said: "He who quarrels about nothing (lit. empty things) may lose something substantial."
B. 平等 p’ing-teng^3—Equalizing particles.

The equalizing particles indicate that a quality, state, or action relate to two or several objects in the same degree.

These particles are:

皆 chieh^1, 均 chün^1, 俱 chü^4, 等 teng^3, 並 ping^4, 概 kai^4, 咸 hsien^2, 悉 hsi^2.

Examples of using the equalizing particles.
### Vocabulary

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<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nei²</td>
<td>within</td>
<td>inside; inner; native.</td>
</tr>
<tr>
<td>chih¹</td>
<td>-</td>
<td>here: a sign of the possessive case.</td>
</tr>
<tr>
<td>hsiung¹</td>
<td>-</td>
<td>an elder brother.</td>
</tr>
<tr>
<td>ti¹</td>
<td>-</td>
<td>a younger brother.</td>
</tr>
<tr>
<td>hsiung¹-ti</td>
<td>-</td>
<td>brothers</td>
</tr>
<tr>
<td>ts'un⁴</td>
<td>-</td>
<td>an inch; a little; small.</td>
</tr>
<tr>
<td>t'w³</td>
<td>-</td>
<td>earth; territory; land dust.</td>
</tr>
<tr>
<td>shao⁵</td>
<td>-</td>
<td>few; little; seldom.</td>
</tr>
<tr>
<td>Read shao⁴</td>
<td>-</td>
<td>young.</td>
</tr>
<tr>
<td>tzu⁴</td>
<td>-</td>
<td>from. Self; oneself.</td>
</tr>
<tr>
<td>Naturally</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ku³</td>
<td>-</td>
<td>ancient; old.</td>
</tr>
<tr>
<td>ko⁴</td>
<td>-</td>
<td>each; all; various.</td>
</tr>
<tr>
<td>shang¹</td>
<td>-</td>
<td>to deliberate. To trade; a merchant.</td>
</tr>
<tr>
<td>chün¹ (232)</td>
<td>-</td>
<td>even; level; equal. All; every.</td>
</tr>
<tr>
<td>ho²</td>
<td>-</td>
<td>growing grain.</td>
</tr>
<tr>
<td>ts'a o¹ (820)</td>
<td>-</td>
<td>To meet with: A turn; a time. Sign of passive.</td>
</tr>
<tr>
<td>yen¹ (810)</td>
<td>-</td>
<td>to soak; to overflow.</td>
</tr>
<tr>
<td>mo⁴ (536)</td>
<td>-</td>
<td>sunk; gone; dead.</td>
</tr>
<tr>
<td>yen-mo⁴</td>
<td>-</td>
<td>to flood; to drown.</td>
</tr>
<tr>
<td>sheng¹</td>
<td>-</td>
<td>to bear; to produce. Living; life. Raw; fresh; unfamiliar.</td>
</tr>
<tr>
<td>i⁴</td>
<td>-</td>
<td>an idea; an opinion; meaning; wish.</td>
</tr>
<tr>
<td>sheng-i⁴</td>
<td>-</td>
<td>business; trade.</td>
</tr>
<tr>
<td>chih¹</td>
<td>-</td>
<td>here: a sign of the possessive case.</td>
</tr>
<tr>
<td>lai²</td>
<td>-</td>
<td>to come. In the future.</td>
</tr>
<tr>
<td>mai³</td>
<td>-</td>
<td>to buy.</td>
</tr>
<tr>
<td>mai⁴</td>
<td>-</td>
<td>to sell.</td>
</tr>
<tr>
<td>mai³-mai⁴</td>
<td>-</td>
<td>trade; commerce.</td>
</tr>
<tr>
<td>t'ai⁴</td>
<td>-</td>
<td>prosperous; eminent; liberal.</td>
</tr>
<tr>
<td>hsi¹</td>
<td>-</td>
<td>the west; foreign.</td>
</tr>
<tr>
<td>t'ai-hsi-kuo²</td>
<td>-</td>
<td>western or European nations.</td>
</tr>
<tr>
<td>chü¹ (625)</td>
<td>-</td>
<td>all; every; altogether.</td>
</tr>
<tr>
<td>li⁴ (279)</td>
<td>-</td>
<td>a law; a rule; a custom.</td>
</tr>
<tr>
<td>min²</td>
<td>-</td>
<td>people; subjects; citizens.</td>
</tr>
<tr>
<td>chiao⁴ (191)</td>
<td>-</td>
<td>to teach. Doctrines Sects. To cause. Chinese converts to Christianity</td>
</tr>
<tr>
<td>min-chiao⁴</td>
<td>-</td>
<td>the ordinary people and converts.</td>
</tr>
</tbody>
</table>
相安 *hsiang-an* — to be mutually on friendly terms; the "entente cordiale.  

苗 miao² — sprouts; shoots.  

禾 ho - miao² — sprouting rice-crops.  

畫長 chou⁴ — day-light; daytime.  

長 ch'ang² — long. Read chang³ — cld; senior; to grow; to increase.  

等 teng³ — a class; a sort; equal; equally. A sign of the plural.  

並 ping⁴ — two together; united; all; equally. Also; really.  

重 chung⁴ — heavy; important; severe. Read ch'ung² — a fold; to repeat.  

案 an¹ (555) — a table. A case at law.  

教案 chiao-an⁴ — a religious case.  

同 t'ung² — together; with; alike.  

同時 t'ung-shih² — at the same time.  

起 ch'i³ (311) — to rise up. To raise; to start.  

切 ch'ieh⁴ (326) — to cut. Urgent; pressing. Very:  

一切 i-ch'ieh⁴ — the entire lot; altogether.  

兵 ping¹ — a soldier, a weapon; military.  

器 ch'i⁴ — a vessel. Implements. Capacity.  

兵器 ping¹ ch'i¹ — weapons.  

概 kai⁴ — to level: to adjust. All.  

違 wei¹ (764) — to oppose; to disobey.  

禁 chin⁴ — to forbid; to prohibit.  

違禁 wei-chin⁴ — to offend against a prohibition; contraband goods.  

准 wei-chin⁴ — to authorise; to grant; to permit.  

販 fan⁴ (215) — to buy; to trade; to deal in.  

運 yin⁴ (838) — to turn round. To transport.  

販運 fan-yun⁴ — to convey for sale; to trade.  

萬 wan⁴ — ten thousand; many; all.  

邦 pang¹ — a state; a country.  

咸 hsien² — all; entirely.  

寧 ning² — peace; tranquility. How? Why? It is better.  

幼 yu⁴ — young; tender.  

悉 hsi² — all; fully; minutely.  

聽 t'ing¹ — to hear; to listen.  

肤 chen⁴ — I; we (the emperor).
TRANSLATION.

1. All within the four seas are brothers.
2. Every inch of ground is the emperor's.
3. Old and young, all are there.
4. From of old, death has been the lot of all men.
5. All the merchants will profit.
6. Fields and grain, all were drowned.
7. All the men of commerce (merchants) do not dare to come to the city to trade.
8. No western nations have this law.
9. The common people and the converts were all on friendly terms.
10. The sprouts of grain are covered by the flood (lit. all are in water).
11. Day and night are of equal length.
12. Not of the same kind.
13. Equally heavy.
14. Both head and feet.
15. Missionary cases occurred in all the provinces at the same time.
16. Weapons of war of every kind (—切) are contraband, and trade in them is not allowed.
17. All nations are at peace.
18. Old and young, all assembled together.
19. Listen all to our words!
西域商人有大珠求售於尚文者，索價六十萬，識者曰此所謂押忽大珠也。六十萬顆之不為過矣。一坐傳觀，爭以奇文問曰：此寶作何用？其人曰：含之可不渴文曰：一人含之十萬人不渴，則誠寶也，若一珠只濟一人為用，已微矣。吾之所謂寶者米粟是也。日不食則飢三日不食則疾七日不食則死有則百姓安無則天下亂，以功用較之豈不愈於彼乎？

有個西域的商人，拿着顆珠子到尚文那裏去賣，要六十萬銀子。一個行家說：這就叫押忽大珠，花六十萬不算多在座的人大家輪流着看，全以為希奇。尚文問道：這件寶物有什麼用處？那人道：含着他可以不渴，尚文道：一個人含着十萬人不渴，那可就真是希奇了。
 Vocabulary.

押 ya¹—to press down. To deposit; to mortgage; To sign. To detain in custody.

珠 chu¹ (499)—a pearl; a bead. The pupil of the eye.

押忽大珠 ya-hu-ta-chu¹—name of a pearl.

域 yu⁴—a frontier; a limit; a country.

西域 'hsi-yu'—western regions.

貿 ku³—a trader; a merchant. Read chia³—the price.

貿人 ku³-jen-a trader.

奉 feng¹—to receive respectfully with both hands. To have the honor.

售 shou¹—to sell.

尚文 shang-wen²—a proper name.

索 so⁵—rope; cord; to bind. To demand.

chia⁴—price; value.

六 lu⁴ (leu⁴)—six.

不為過 pu-wei-kuo⁴—not excessive; not too much.

奕一坐 i-tso⁴—the whole company.

傳奇寶作含誠只

shang-wo²—sincere; verily; indeed.

chih³—only; merely; yet; but.
Notes.

a. 有奉珠求售於尚文者... here 者 forms an adjective clause dependent from 賈人:

(There was) a trader “who brought a pearl and endeavoured to sell (it) to Shang-wen”.

b. 識者... here 者 gives s participial force to 識.

c. 酬之... Compare lesson I, 1, note c.

d. 爭以爲奇... here the combination of 以 with 爲 means: “to consider”. “to think”:

“(They) one after another (爭) recognized (lit, considered) that it was a wonderful (pearl)”.
Similar examples.

不以爲恥... not to regard as shameful.

(恥 ch’ih — shame).

不以爲然... not to regard as right; not to agree.

(然 jan — so; right; but).

以國事爲重... to consider affairs of the state as important.

(重 chung — heavy; important).

子曰，吾以女爲死矣... —— the Master said, "I thought you had died."

(女 nü — is in place of 汝 ju — you).

From this structure must be distinguished a similar one where 以 is a sign of the objective case; and 爲 means: "to make":

以此爲例... —— to make this as a rule.

(例 li — law; rule).

以四個月爲期... —— to make four months as limit.

(個 ko — a piece; one; this; 期 ch’i — limit; date).

e. 吾之所謂寶者... —— here the combination 所...者 forms an adjective clause:

"That which I call gem."

(之 is an expletive; compare lesson IV, 1, note 1).

f. 以功用較之... —— here 以 means: "in accordance with," according to":

“(If) compare them (之) in accordance with (their) utility..."
Similar examples.

使民以时... to employ the people in accordance with the seasons (at the proper seasons).

臣不敢不以正对... I did not dare not to answer according to the truth.

(臣 ch’en²—minister; I,—a minister of himself; 正 cheng⁴—right; 對 tui⁴—to reply).

愈於彼... Compare lesson I, 1, note g.

TRANSLATION.

A Ya-hu Pearl.

A trader from western regions brought (有) a pearl (which) he endeavoured (求) to sell to Shang-wen asking (for it) 600,000 (ounces of silver). A connoisseur (識者) said, “It is the so-called Ya-hu great pearl. To pay 600,000 (for it) would not be too much.”

The whole company (坐) looked at the pearl passing it round (傳) and one after another recognized (lit. considered) (that it) was a wonderful (pearl).

“What is the use of this gem?” asked Shang-wen. The other man said, “By keeping it in the mouth one can have no thirst.”

Shang-wen said, “If one man kept it (之) in the month, (so that) a hundred thousand men would not thirst, it would have been a gem indeed. (But) if one pearl (can) help only one man its utility then (己) is insignificant. What I call a gem is rice. One day without it makes one hungry; three days without it makes one ill; seven days without it makes one die. If there is rice, the people are quiet; if there is no rice, the country (lit. under the sky) revolts. If we compare (較) them (之) in accordance with (以) (their) utility, is it not better than (於) the pearl?”
秋日烈日暑熱未退忽陰霾四布大風驟至空中冰塊相擊墜地有

雲屋瓦檐鐵砰礴耳一兒驚問曰天方熱何以有雪父曰非雪也

是名為雹兒曰雹何自來父曰空中水汽成雨點忽為高處冷風

所吹驟結冰塊錯雜下降小者如豆大者如雞卵害田禾傷人畜

盧舍往往成非常之災也

有一天秋天很熱太陽很毒忽然四下裏起了黑雲彩啞然起了大

風空中氷塊兒相撞落在地下有聲兒房上的瓦房檐的鐵砰磅響

得震耳有個小孩兒納悶兒問道天正熱怎會下了雪他父親說不

是雪這叫雹子那孩子說雹子是由那裏來的他父親說空中的水

汽將要成雨點兒忽然被高處的冷風一吹立刻結成氷塊兒亂七
### Vocabulary

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<tbody>
<tr>
<td>霆</td>
<td>pao² (205)</td>
<td>hail</td>
</tr>
<tr>
<td>秋</td>
<td>chi’iu¹</td>
<td>autumn. A time.</td>
</tr>
<tr>
<td>烈</td>
<td>lieh³ (279)</td>
<td>burning; ardent; fiery. Virtuous; chaste.</td>
</tr>
<tr>
<td>熱,熱</td>
<td>jo⁴</td>
<td>hot</td>
</tr>
<tr>
<td>暑</td>
<td>shu-jo⁴</td>
<td>heat; very hot.</td>
</tr>
<tr>
<td>未退</td>
<td>wei¹</td>
<td>not; not yet.</td>
</tr>
<tr>
<td>陰</td>
<td>t’ui¹</td>
<td>to retire; to retreat; to abate.</td>
</tr>
<tr>
<td>陰霾</td>
<td>yin¹</td>
<td>the female principle in nature. Shadow; dark; cloudy.</td>
</tr>
<tr>
<td>布</td>
<td>mai⁴</td>
<td>a sandstorm; misty.</td>
</tr>
<tr>
<td>四布</td>
<td>yin-mai¹</td>
<td>darkness.</td>
</tr>
<tr>
<td>風</td>
<td>pu¹</td>
<td>cotton or linen cloth. To spread out; to publish.</td>
</tr>
<tr>
<td>風</td>
<td>su-su-’pu⁴</td>
<td>on all sides.</td>
</tr>
<tr>
<td>風</td>
<td>feng¹</td>
<td>the wind. Rumor. Reputation. Custom; habit.</td>
</tr>
<tr>
<td>驟空</td>
<td>tsou</td>
<td>quickly; suddenly.</td>
</tr>
<tr>
<td>空中</td>
<td>k’ung-chi’ng¹</td>
<td>the sky space; in the air.</td>
</tr>
<tr>
<td>冰,冰</td>
<td>ping¹</td>
<td>ice; cold.</td>
</tr>
<tr>
<td>塊</td>
<td>k’uai¹ (808)</td>
<td>a clod; a lump; a piece.</td>
</tr>
<tr>
<td>擊</td>
<td>chi¹ (405)</td>
<td>to beat; to rout.</td>
</tr>
<tr>
<td>相擊</td>
<td>hsiang-chi¹</td>
<td>to jostle and hit each other.</td>
</tr>
<tr>
<td>墜</td>
<td>to⁴</td>
<td>to fall down. To destroy.</td>
</tr>
<tr>
<td>聲</td>
<td>sheng¹</td>
<td>voice; sound; accent; tone. To declare.</td>
</tr>
<tr>
<td>屋</td>
<td>wu¹</td>
<td>a room; a house</td>
</tr>
<tr>
<td>瓦</td>
<td>wa³</td>
<td>a tile; earthenware.</td>
</tr>
<tr>
<td>椽</td>
<td>yen²</td>
<td>the eaves of a house.</td>
</tr>
<tr>
<td>鉄,鐵</td>
<td>t’ieh³</td>
<td>iron.</td>
</tr>
<tr>
<td>椽鐵</td>
<td>yen-t’ieh³</td>
<td>a bell with metal ornaments suspended round it hung at the eaves to tinkle in the wind.</td>
</tr>
<tr>
<td>砰</td>
<td>p’eng¹ (30)</td>
<td>the crash of falling rocks.</td>
</tr>
<tr>
<td>磅</td>
<td>p’ang¹ (262)</td>
<td>the noise of stones crashing.</td>
</tr>
</tbody>
</table>
P'eng-p'ang—the noise of stones crashing.

Kua1—noise of talking; clamor.

Erh3—the ear.

Kua-erh3—to stun; to deafen.

Ho-i3—how? by what means?

Hsüeh4—snow; ice.

Fei1—not; wrong.

Ming2—a name. Fame.

Ho-tzu4—where from?

Ch'i4—steam.

Ch'eng2—to finish; to complete. Perfect; full. To become.

Yu3—rain.

Tien3—a spot; a dot; a point; a particle; a little. To light.

Ch'u1—a place; a position. Read ch'u3—to dwell. To decide.

Leng3 (438)—cold.

Ch'ui1—to blow. To praise; to brag.

Chieh2 (729)—to knot; to tie; to form.

Ts'o4—a mistake; to err; to be wrong. Confused; in disorder.

Ts'a2—mixed; confused.

Ts'o-tsa2—in disorder.

Chiang4—to descend; to fall down.

Hsiao3—small; mean.

Tou4—beans.

Luan3—an egg.

Hui3—to break; to injure; to destroy.

Lu2—(207)—a hut; a hovel.

She4—a cottage; a shed. To reside.

Lu-she4—a hut; a hovel.

Wang-wang3—frequently.

Fei-ch'ang2-chih—unusual.

Tsai1—calamity; evil.

Notes.

a. 非雨也 ——— Compare lesson I, 1 note e.

b. 將成雨點 ——— Compare lesson IV, 1, note b.

c. 為高處冷風所吹 ——— Compare lesson II, 3, note c.
Hail.

An autumn day was very sultry, and the heat did not abate. Suddenly (the sky) darkened on all sides, and a strong wind blew. Small pieces of ice, jostling each other in the air, poured down upon the earth with noise. The rattle (of hail) again: the roof tiles and eaves bells was deafening (聾耳) A boy was startled (by it) and asked (his father), "The day was just (方) (so) hot, how (then) (can we) have snow?"

His father said, "(It is) not snow; it is called hail.'

"Where does hail come from?" asked the boy.

The father said, "When water vapors, about (將) to be transformed into rain drops, are suddenly exposed (所吹) to a cold wind in the high zones (高處) (of the atmosphere), they instantly congeal into pieces of ice (which) fall down in disorder. The smaller ones are as big as peas, the large ones are of the size of a hen's egg. (Hail) injures crops, hurts men and cattle, destroys huts and hovels, and very often causes enormous (lit. unusual) calamities."
3. Grammatical section

C. 高等 kao¹-teng—Superlative particles.

The superlative particles indicate the highest degree of a quality, state, or action.

These particles are:

甚  迥  絕  甚  殊  絕
shen⁴,  tsui⁴,  p’o¹,  chi²,  chih⁴,
ch’iung⁴,  shu¹,  ch’i²,  ch’ieh⁴,  chin⁴,
chüeh²,  chin⁴.

Examples of using the superlative particles.
Vocabulary.

親  ch’in⁴ — to love; to be attached. Relatives; parents. Personal.

相親  hsiang-ch’in¹ — related.

宜  i² — fit; proper; reasonable

相宜  hsiang-i² — suitable.

費  fei¹ (252) — to spend; to waste.

凌辱  ling-ju¹ — to disgrace; to insult.

凌辱  ling-ju¹ — to disgrace; to insult.

最優禮  tsui⁴ — very; extremely.

禮  li³ (735) — ceremony; etiquette; politeness. Presents; offerings.

暹羅  hsiën¹ — the sun rising.

暹羅南  lo² — a net; gauze; a thin kind of silk. To spread; to arrange.

暹羅南  hsiën-lo² = Siam.

頗覺  p’o¹ (537) — quite; very.

異殊  ch‘ing² — feelings; passions. Circumstances.

情  ch‘ing² (82) — sympathy.

樂  lo⁴ — pleasure; joy. Read yüeh⁴ — music.

悲  pei¹ (418) — to grieve; to be sad.

關  kuan⁴ — a frontier gate; a pass. To shut. To connect; to concern.

緊要  chin-yao⁴ — urgent; important.

迥  ch‘iung² — distant. Very; extremely.

相同  hsiang-t‘ung² — alike.

i⁴ — different; strange; rare. Foreign.

殊  shu¹ (499) — to kill. Different. Very; extremely.

軍  chün¹ — an army; military.
律 - a rule; a law; to regulate.

ch'i  (102) — very; the utmost

yen  — majestic; severe.

ming — the will of God; fate; destiny. An order. Life.

kuan-hsi—to involve; to concern.

hsi  (887)—to connect; to involve; to be.

wu—to do not; not.

tz'u-teng—such; of this kind.

o—wicked; vicious. Read wu—to hate; to dislike. Read wu—how? where? an interrogative particle.

hsi—to practise; a custom

hsi—to breathe. To stop; to rest. Interest on money.

chin  (607) — utmost; extreme; totally; entirely; a superlative particle.

hsien — before; former; past.

pu  (597)—to patch; to repair; to fill up; to help.

pu yung—a candidate.

tung—the east.

chi'eh—to break off; to interrupt. Decidedly. Very; extremely.

se—color; looks; beauty. Lust.

hsieh—to startled; frightened.

**TRANSLATION.**

1. The very best.
2. Closely related to.
3. Extremely unsuitable.
4. These expenses are very large.
5. Already (已) very much disgraced.
6. The most courteous treatment.
7. The extreme west.
8. Siam is in the most extreme south-west.
9. For a long time.
10. Very anxious.
11. To be very much distressed.
12. Extremely clear.
13. A very great obstacle.
14. To consider (以為) as perfectly right (是).
15. To completely sympathise with.
16. Too great joy will bring about (生) sadness.
17. This may be called perfect virtue.
18. To be the father of the emperor is the greatest honor.
19. This is most important.
20. Of the highest importance.
22. Very different from former days.
23. It is quite inexplicable.
24. Not at all so.
25. Truly lamentable.
26. The military discipline is very strict.
27. The murder of a man is a question of the gravest importance.
28. Cannot on any account.
29. Do not by any means.
30. Very important.
31. Very urgent.
32. These kinds (此等) of evil practices have not yet entirely ceased.
33. First (on the list) of the candidates.
34. On the extreme east.
35. Very good !
36. Very beautiful.
37. Greatly surprised.
 LESSON VI.

周幽王惑於褒姒，出入必與之同乘。駭驅戈獵，以適褒姒之意。褒姒性不喜笑，王欲其笑，萬端故不笑。王嘗為烽燧，與諸侯約曰有寇至，則舉之。諸侯皆悉來援。幽王患之，欲悅褒姒。為舉烽火，諸侯至而無寇，褒姒乃大笑。其後戎人攻幽王，烽燧徵兵，諸侯不信。乃殺王於骊山下，虜褒姒而去。遂殺王於骊山下，虜褒姒而去。
Vocabulary

周 chou¹—to surround. Name of a dynasty.
幽 yu⁴ (876)—dark; secret. 

周幽王 chou-yu-wang²—the name of a ruler of the Chou dynasty.
惑 huo⁴ (333)—doubt; suspicion. To charm. To fascinate.
亵 pao¹ (758)—long robes conferred by the emperor.
姒 ssu⁴—an elder sister.
亵姒 pao-ssu⁴—a proper name.

必 pi⁴—necessary; must; certainly; surely.
乘 ch‘eng²—to mount on; to ride.
趨 ch‘ih²—to run fast; to chase.
駆 ch‘i¹ (596)—to drive away; to urge on.
騈 ch‘ih - ch‘i¹—to ride fast.
弋 i⁴—to shoot with bow and arrow.

适 shih⁴—to go to; to reach. To happen. To suit; just now.
適意 shih-i⁴—to please; to humor.
性 xing⁴—nature; temper.
喜 xiao⁴ (463)—to laugh; to smile.
端 tuan¹ (614)—a beginning; an extremity; way; means.
萬 wan-tuan¹—by all possible means.
嘗 chang² (584)—to taste; to try. Past; formerly; a particle of completed action.
烽 feng¹ (148)—a conical brick structure in which to light a beacon fire.
燧 sui⁴ (288)—flame; fire.
烽燧 feng - sui⁴—beacons; beacon fires.
諸 chu¹ (192)—all; every. At; on; to; about. An interrogative particle.
**Notes.**

1. 惑於褒姒 - - - here 項 means: "by", "with".

**Similar examples.**

殺於其父 - - - he was killed by his father.

死之於刀 - - - killed him with a sword.

治人者·食於人·天下之通義也 - - - those who govern men should be supported (食) by men,—it is the universal principle of the world.

治 - chih⁴—to govern; 通 - t'ung¹—through; general; all; 義 - i⁴—righteous; principle).

與之同乘 - - - 與 here means: "with".
Similar examples.

與民同樂 ———— to enjoy with the people.
約與國 ———— to make treaties with states.

c. 以適 ———— Compare lesson II, 1, note a.

d. 褒姒之意 ———— Compare lesson I, 1, note f.

e. 故不笑 ———— 故 here is an adversative particle,—

“yet”, “still”.

Similar examples.

明知故問 ———— to know perfectly well and yet to put questions.
明知故犯 ———— to be quite aware (of what one is doing) and yet to commit the crime.
(犯 fan⁴—a crime; to transgress).

f. 王嘗為烽燧 ———— 嘗 here is a particle of completed action (vid. lesson XV).

Similar examples.

嘗聞 ———— I have heard.

子食於有喪者之側，未嘗飽也 ———— when the Master was eating by the side of a mourner he never ate to the full.
(喪 sang¹—to mourn; 側 ts’ê⁴—side; 飽 pao³—full; replete).

g. 諸侯常悉來 ———— Compare lesson IV, 3.

h. 諸侯至而無寇 ———— Compare lesson I, 3, note c.
Prince Yu of the Chou dynasty.

Prince Yu of the Chou dynasty was fascinated by (his favorite) Pao-ssu. He used to ride (出入) with her (之) always in the same chariot. In order to please her he often made excursions (馳騁) and went hunting (with her).

Pao-ssu by nature did not like to laugh. The prince tried by many ways to make her laugh, yet (故) she did not laugh. Earlier he had put up beacons, having agreed (約日) with the feudal princes that in case of invasion of enemies (lit. robbers) he would light (lit. raise) the beacon fires (之), and the feudal princes should all come to the rescue. Wishing to give pleasure to Pao-ssu, prince Yu sent an order (爲) to light the beacon fires. The feudal princes (all) arrived, but (而) there were no enemies, and Pao-ssu laughed outright.

After that the western wild tribes attacked prince Yu, and he lighted the beacon fires to call together the troops. (But) the feudal princes did not give it credence, and not one of them came (to the rescue). Thereupon (遂) the barbarians slew the prince at the foot of the mountain Li and having taken Pao-ssu (with them) went back.
有一次，春天連陰雨一下十天不下，有個小孩子問他母親說：「雨是由

那裏來的？他母親說：地下的水叫日光蒸騰的。那裏有新鮮，有一處變成雲彩一遇冷氣就成露，這叫日光蒸騰的變成気，起到上頭聚到一處，變成雲彩一遇冷氣就成了露水。天家以為，水熱了變成気了的。打開蓋児一看，水結成小

那裏來的他母親說：地下的水叫日光蒸騰的。那裏有新鮮，有一處變成雲彩一遇冷氣就成露，這叫日光蒸騰的變成気，起到上頭聚到一處，變成雲彩一遇冷氣就成露，這叫日光蒸騰的。
Vocabulary.

ch'un¹—spring.
lien²—to connect; to continue.
mien²—soft; spreading; continuous.
lien-mien²—without interruption.
chieh¹(455)—moist; damp.
A complete circuit.
hsü²—a period of ten days. A period of 10 years.
chieh-hsü²—a period of ten days.
mu³—a mother.
ts'ung²—to follow. To agree; to obey. From; by; through; since.
kuang¹—light; brightness. Glory; honour.
hsün¹—vapor; fog; smoke.
cheng¹ (522)—twigs of hemp. To steam.
hsüin-cheng¹—to evaporate; to heat.
ch'i¹—steam.
hsüin² (875)—clouds.
yü¹ (575)—to meet; to happen.
t'a¹—he; she; it. Other; another.
ch'u² (738)—a kitchen.
chu¹ (81)—to pour. To fix the mind on.
fu³ (530)—a coldron; a boiler; a kettle.
hsü¹—to expect. Necessary; must. A moment.
yü²—a moment; a little while.
hsü-yü²—a little while.
fei¹ (252)—to bubble up; to boil.
t'eng² (468)—to mount; to ascend.
chieh¹—to lift up. To make known.
kai¹—to cover. To build. To seal. A lid.
Because. An initial particle.
Rain.

It rained in spring for ten days without interruption. A boy asked his mother, "Where does rain come from?" His mother said, "Water upon the earth under influence of the
sun-shine changes into vapor and rises (in the air). (There) the vapor thickens and forms clouds. When exposed to the cold it produces rain."

Another day the boy went with his mother down to the kitchen. The mother poured some water into (入) a kettle. Soon the water boiled, and the vapor rose. The mother told her son, "This water became hot, and therefore changed into vapor." She raised the lid of the kettle and looked at it (之). Inside the lid the water condensed (into small drops) like small globes which dripped down. The mother again said to her son, "This vapor is chilled, and therefore changed into water."

The boy exclaimed (lit. said) suddenly, "Now then I know all about rain (lit. the principle of the rainfalling)!

3. Grammatical section.

D. 低等 ti¹-teng—Limiting particles.

The limiting particles imply to a quality, a state or an action a character of exclusiveness, and correspond very nearly to the expressions: "only", solely", "exclusively" etc.

These particles are:

僅 chin³, 但 tan⁴, 第 ti⁴, 惟 wei², 只 chih³, 徒 t'ǔ².
Examples of using the limiting particles.

Vocabulary.

ch'i^2—to come up; to reach to.
mien^3—to avoid, to escape; to spare.
ch'i^2—to give; to provide.
t'an^4 (793)—only; merely.
Yet; still.
sai^4 (se^4) (100)—to close; to block; to cork.
sai-t'se^2—to evade responsibility.
t'o (373)—to entrust with; to engage; to request.
t'o yen^2—to make excuses.

hao^3—good; right; well; very. Read hao^4—to like; to love.
yii^2—I; we.
fou^4—not; on the contrary.
erh^3—a final particle.
wei^2—only; but. To think; to care for.
li^4—sharp; clever. Profit; advantage. Interest on money.
ch'i^3—self; personal.
tz'u-ch'i^3—self.

ji^4 (249)—order; sequence; a class; a grade. Only; yet.

f'a^4 (804)—to fear; to dread.
**TRANSLATION**

1. A year has barely elapsed.
2. I have only luckily escaped.
3. Barely enough to support oneself.
4. I only wish it to be so.
5. Seeking only to evade responsibility.
6. Only to make excuses.
7. It is not only thus.
8. All like him, only I do not.
9. Only do not know.
10. It must only be thus.
11. How is it only one person?
12. You alone are responsible.
13. To care solely for profit.
14. To care only for oneself.
15. Death is the only alternative (lit. only to die and that is all).
16. Only this and nothing more.
17. Only I fear that these goods will still have no market.
18. Mere weeping is of no avail.
19. Kindness alone is not a sufficient (qualification) for government (lit. for making government).
齊景公之時，雨雪三日而大霧。公被狐白之裘，坐堂中，晏子入見立。

齊景公的堂上，有間公曰：怪哉，雨雪三日而天不寒。晏子對曰：北風甚烈，民苦幘瘞。君居深宮故不覺耳。晏子聞古之賢君飽而知人之飢，溫而知人之寒，君不知也。失君道矣！公曰：善。寡人聞命矣。乃令出裘發粟與飢寒者。
Vocabulary.

chimp (747) - bright; beautiful. Scenery. Here: a proper name.

齐景公 ch'i-ch'ing-kung (71) - duke Ching of the Ch'i State.

雨雪被 pei (421) - rain ceasing and sky clearing.

狐白 pai (po) - white; bright; pure. hu-po - fox breast (this part of the fox skin is white).

f'ang (524) - fur garments.

t'ang (555) - a hall, an ancestral hall.

yen (555) - bright; quiet. yen-tzu - a proper name.

chien (566) - a space between; during; in. A while.

yu-chien (747) - a little while.

han (242) - cold; poor.
In the time of duke Ching of Ch'i it snowed once for three days without interruption. The duke, clothed in a fox fur garment was sitting in (his) palace. Yen-tzu came to see him. After (Yen-tzu) stood by him for a while, the duke said, "What a strange thing! It snowed for three days, and yet it is not cold." Yen-tzu replied, "The north wind is violent; the people are in grief and are starving from cold. You are sitting inside the palace and therefore do not feel cold. I have heard that the ancient virtuous princes being filled still knew about the people's hunger, being warm still knew about people's cold, being at ease still knew about people's hardships. And you know nothing about it. (It is evident that) you have lost the ruler's virtue".

"Good," said the duke.—"be it so (lit. I obey)", and then he ordered warm garments and rice to be distributed to the hungry and frost-bitten people.
Vocabulary

chih⁴—matter; substance; stuff.
chu³ (192)—to boil; to cook; to heat.
pien¹—to change; to alter; to transform.
t'î³—the limbs; the body.
chien-ning²—hard.
ning—chih—solid state of matter; solid substance.
lin² (871)—to flow; to move about. A kind; a class.
lun²-tung—to flow; to stream; liquid.
lun²-chih—fluid state of matter; fluid substance.
ch'i⁴—breath; air. Temper.
ch'i⁴-chih—gaseous state of matter; gaseous substance.
wei²—here: “and”
yu² (818)—oil; fat.
i-jan²—also thus.
shao¹ (124)—slightly; somewhat.
chi²—to come to. Now; immediately. Even; if; then. A consequential particle.
ning-chih—solid substance.
jan³ (459)—to burn; to heat.
fen²—to burn.
yao¹-chih—to sum up; in a word.
fan²—all; every; generally
shih⁴—an age; one’s life. The world.
shih-chien¹—upon the earth.
wu-sheng¹-chih-wu—inanimate objects.
chu¹ (192)—to make manifest; to display; to excel; conspicuous.
Notes.

a. 以火煮之 —— Compare lesson I, 3, note a.

b. 更煮之 —— 更

here is an intensifying particle.

Compare lesson III, 3.

c. 即凝結 —— 即

here is a consequential particle,—

“then”, “therefore” (vid. lesson XVII).

Similar examples.

非此即彼 —— if not this then that.

生人不能一日無用. 即不可一日無財 ——

living men cannot for a single day be without using

things and therefore cannot for a single day be without

funds.

(財 ts’ai²—wealth; funds).

作錯肯認錯. 頗為好人 —— after committing a

fault, to be willing to acknowledge one’s fault; this

(then) is a good man.

(作 isö¹—to make; to do; 錯 ts‘ö¹—mistake; 肯 k’en¹

—to wish; 認 jen¹—to recognize).

d. 焚而成氣質矣 —— Compare lesson III, 1, note c.

e. 水與油 —— 與

here is a conjunctive particle

(vid. lesson XII).

Similar examples.

二與一為三 —— two and one make three.

道二·仁與不仁 —— there are two paths,—kindness

and unkindness.
富貴與人之所欲也... riches and honor are what men desire.

富 fu—wealth; 之 chih—here is an expletive).

**TRANSLATION**

**Substances of Matter.**

If we take (lit. there is) a piece of ice and heat it upon (lit, by—in) the fire, it will change into water. (If we) heat it (之) more (更), it will change into vapor. They are the three states

ice (冰) is hard, therefore (故) it is a solid substance. The composition of water is liquid, therefore it is a liquid (fluid) substance. The vapor rises in the air; sometimes it is visible to us, sometimes not. It is a gaseous substance. And (with) oil it is exactly the same. Being slightly (稍) cooled it condenses and becomes (為) a solid substance. (If we) heat it upon the fire, it burns and changes into a gaseous substance. To sum up (要之), under the influence of cold (遇冷) gaseous substances change into fluids, and fluids change into solids. Under the influence of heat solids change into fluids, and fluids change into gaseous substances. All inanimate objects upon the earth (世間) for the most part (多) have those three changes, but water and oil are particularly conspicuous (in that respect) (lit. water and oil those which are particularly curious).
3.

Grammatical section

THE COMPARATIVE PARTICLES.

The following are the particles which are used in comparative constructions.

A. Single particles:

比較 chiao④, 於 yu②, 乎 ku②

The single particles are used when two or many objects are compared and when one object is represented as more preferable to another or many others. The meaning of these particles corresponds to the English "than".

B. Compound particles:

寧 ning②... 不 pu① (or 莫 mo④), 寧可 ning-k'ō③... 不可 pu-k'ō③, 與其 yū-ch'i②... 不如 pu-ju② (or 莫如 mo-ju②, 不若 pu-jo④, 何如 ko-ju②, 寧 ning②)

The compound particles are used when two actions or states are compared and when one of them is represented as more preferable.

The combinations:

寧 ning②... 不 pu①, or 寧可 ning-k'ō③... 不可 pu-k'ō③—mean:

"it is better... than"

The combinations:

與其 yū-ch'i②... 不如 pu-ju② (or 莫如 mo-ju②, 不若 pu-jo④, 何如 ko-ju②, 寧 ning②) mean:

"as compared with... it is better (or "there is nothing equal" etc.)"
When it is only stated that an object, state or action is more preferable without comparing it with any other, the particles: 不如 pu-ju², 不若 pu-jo⁴, 宁 ning², are used. These particles correspond to the English expressions: — "better", "it is better".

**Examples of using the comparative particles**

1. 番人造船比中國更固
2. 番山材木比內地更堅
<table>
<thead>
<tr>
<th>Vocabulary.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>番</strong> fan² — a time; a turn; Aborigines; savages.</td>
</tr>
<tr>
<td><strong>番人</strong> fan¹-jen — a foreigner (an old term; now— <strong>外國人</strong> wai⁴-kuo-jen): <strong>番人</strong> hsi¹-yang-jen).</td>
</tr>
<tr>
<td><strong>造</strong> tsao⁴— to make; to create; to build.</td>
</tr>
<tr>
<td><strong>船</strong> ch'uan²—a boat; a ship.</td>
</tr>
<tr>
<td><strong>比</strong> pi³ (317)— to compare; a comparative particle. Read pi¹— to follow; to meet; to arrive. When; as soon.</td>
</tr>
<tr>
<td><strong>中國</strong> chung-kuo²—the Middle Kingdom; China.</td>
</tr>
<tr>
<td><strong>固</strong> ku⁴ (702)— strong; firm. Assuredly. Constant. Obstinate.</td>
</tr>
<tr>
<td><strong>材</strong> ts'ai² (22)— stuff; materials.</td>
</tr>
<tr>
<td><strong>材木</strong> ts'ai²-mu— timber.</td>
</tr>
<tr>
<td><strong>內地</strong> nei-ti¹—the interior.</td>
</tr>
<tr>
<td><strong>漢</strong> han⁴ (107)— the large branch of the river Yang-tzu (JhK.^H^) which joins it at Hankow.</td>
</tr>
<tr>
<td><strong>患</strong> huan⁴— evil; calamity; to suffer.</td>
</tr>
<tr>
<td><strong>江</strong> chiang¹—a river. Here: the Yang-tzu.</td>
</tr>
<tr>
<td><strong>進</strong> chin⁴— to advance; to enter.</td>
</tr>
<tr>
<td><strong>口</strong> k'ou³— the mouth; a mouth; a port; a pass.</td>
</tr>
<tr>
<td><strong>岸</strong> an⁴—a shore; beach; river-bank.</td>
</tr>
<tr>
<td><strong>邊</strong> pien¹—a side; an edge; a margin; a bank; a border.</td>
</tr>
<tr>
<td><strong>房</strong> fang² (261)— a house; a room.</td>
</tr>
<tr>
<td><strong>屋</strong> fang²-wu— houses; buildings.</td>
</tr>
<tr>
<td><strong>銀</strong> yin²— silver; wealth.</td>
</tr>
<tr>
<td><strong>貢</strong> kung⁴ (8)— to present tribute. To levy a tax. Revenue.</td>
</tr>
<tr>
<td><strong>子</strong> tzu-kung⁴— a proper name.</td>
</tr>
<tr>
<td><strong>貢</strong> ni²— to stop. Near.</td>
</tr>
<tr>
<td><strong>仲尼</strong> chung-ni²— the common name of Confucius.</td>
</tr>
<tr>
<td><strong>州</strong> chou¹—an islet. A department or political division; a sub-prefecture. A region.</td>
</tr>
<tr>
<td><strong>縣</strong> hsien⁴— to hang; to be suspended. District (a political division).</td>
</tr>
<tr>
<td><strong>吏</strong> li¹—a government servant; an official.</td>
</tr>
<tr>
<td><strong>書吏</strong> shu¹-li— a clerk.</td>
</tr>
</tbody>
</table>
差 ch'ai^1—to send on official business. Read ch'a^1—
to err; difference; unlike.

役 i^4—to serve; to employ as servant.

差役 ch'ai-i^4—official servants; runners.

乎 hu^2—here: than; a comparative particle.

爾 erh^3—you. A final particle.

寧 ning^2—peace; rest

正 fu^4—to carry on the back.

邪 To turn the back on; to be ungrateful.

減 cheng^4—lawful; upright; straight. Genuine.

年 hsieh^2—deflected; corrupt; vicious.

壽 chien^3 (344)—to diminish; to lessen.

nien^2—a year.

秀 show^4—old age; longevity; the length of life.

秀 show^4—to receive; to accept; to suffer.

p'in^2 (395)—poor.

t'ai^4—excessive; extreme; too.

p'ing^2—even; level; peaceful.

犬 t'ai-p'ing^2—great peace.

ch'iuan^3—the dog.

離 li^2 (547)—to separate; to depart.

亂 li-kuang^2—exhausted; poor.

o^4—to break; to destroy.

i^1—clothes.

fu^4—wealth; wealthy.

ch'ieh^4—a concubine.

ch'ih^2 (726)—slow; late; to delay.

tao^4 (219)—to arrive; to reach.

悔 hui^3—to repent; to regret.

終 chung^1 (541)—the end; final; extreme.

不如 pu-ju^2—it is better.

始 shen^4 (843)—to be careful; to be cautious.

王 shih^3—to begin; the beginning.

伊 i^1—he; she; it. This; that.

老 nien-lao^3—old.

無用 wu-yung^4—useless; of no use.

毒服 tu^2—poison; poisonous.

fu^2—clothes. To submit to; to serve. To subdue.

To swallow.

chi'ueh^1—a want; a deficiency; a vacancy.

wu^4—not; do not.
1. The ships built by foreigners are more solid than the Chinese ships (lit. China).
2. The timber from the foreign hills is more substantial than (the timber) from the interior.
3. The trouble caused by the Han is still greater (尤甚) than (較) (that caused by) the Yang-tzu (之 is an expletive).
4. At this time the vessels that enter the port are higher than the houses on the banks. (之 is a sign of the participle).
5. I dislike death indeed, but there is that which I dislike more than death.
6. More valuable than silver.
7. Tzu-kung is superior to Chung-ni.
8. Of the things in the world which hurt the people at the present time, there is nothing worse than the clerks and official servants of the sub-prefectures and districts.
9. I am a day older than you are.
10. Different from what I heard.
11. I would rather die than go.
12. Better to be the victim of ingratitude than to be ungrateful.
13. Better to be straightforward and wanting in ability (不足) than unprincipled and clever (有餘).
14. I would rather have my life shortened ten years than suffer poverty in my old age.
15. Better be a dog in times of general peace than a man in the midst of civil wars.
16. Better mend the torn clothes of a pauper than be the concubine of a rich man.
17. Better not come at all than come late.
18. Repentance at the end is not so good as caution in the beginning.
19. Being old and useless, she had better poison herself.
20. It is better to keep the post vacant and not employ any one.
LESSON VIII.

1.

人有四肢缺之則廢傷之則病廢病之人生之所憐也故有戕人之肢體者衆必斥之法必刑之惡其不仁耳父母愛子無所不至乃以足之虐施於女子使之終身病廢豈不愛其女哉亦狃於世俗之故耳衛生之道運動為上纏足則於操作其為害之大非難知也乃世之有女者猶必求之雖身體日弱家事日廢曾不少恤亦可謂之世之取妻者猶必求之雖

纏足之害

人皆有四肢短了他就成廢人傷了他就得病凡是損害人家四肢的人大家必都責備

他法律必要懲治他不過是恨他沒有仁慈心父母愛子女無所不
Vocabulary.

ch'an² (830)—to bind up; to bandage.

chih¹ (539)—the limbs.

fei⁴—ruined; useless; a cripple state.

ping⁴ (445)—illness. Vice; defect.

min³ (635 A)—to mourn; to grieve; to sympathize with.

ch'iang¹—a spear; to wound; to hurt.

chung⁴—a crowd; all.

ch'ih⁴—to scold; to blame.

fa³—the law; rules; means; plan.

hsing²—a pattern. Punishment; to punish.

jen² (429)—humanity; benevolence; virtue.

ai⁴—to love; to like.

nio⁴ (niuch⁴)—to be cruel; cruelty; to oppress.

shih¹—to give; to bestow; to apply.
終身 chung-shen¹—the whole life.

niu²—perverse; accustomed to.

su²—common; vulgar. A custom.

shih-su²—the manners of the times.

wei⁴ (764)—to escort; to guard.

wei-sheng¹—to take care of one's life; hygiene.

yiin⁴-tung—to move about; to exercise; to use one's power.

chien¹—difficult; hard.

hsing-pu⁴—to walk.

chih-chia¹—to manage a family; house-keeping.

ch'in² (106)—diligent; toil.

ch'in-lao²—very diligent; very active.

tan⁴ (826)—to dread; to dislike.

ts'ao¹ (697)—to grasp; to manage; to drill.

ts'ao-tso⁴—to do manual work; to be active.

nan²—difficult; hard.

jen² (222)—to endure; to bear.

ch'i²—to take; to take a wife.

ch'i¹—a wife.

shen-t'i²—the body.

jo⁴—weak; to weaken.

ts'eng²—past; done; a particle of completed action. But; still; an adverative particle.

hsu⁴ (611)—to sympathise with; to pity.

yü² (575)—simple; rude; stupid.

Notes.

a. 廢病之人世之所懽——here 所 forms an adjective clause dependent from 廢病之人:

“Crippled and sick men are those whom all (世之) sympathise with” (the first 之 is a sign of the adjective; the second 之 is an expletive).

Similar examples.

富貴人之所欲也——riches and honor are what men desire.
b. 故有戕人之肢體者——here 者 gives a participial force to戕:

“Therefore (if) there are (men) hurting men’s limbs”.

c. 無所不至 ——— 所 forms here an adjective clause dependent from無:

“There is not that to which (they, —parents) do not reach,”—they will proceed (in their love) to any extreme.

**Similar examples.**

無所不能.無所不知 ——— (he is) omnipotent, omniscient (lit. there is not that which he cannot; there is not that which he knows not).

貪財者.無所不為 ——— those who covet wealth will do anything.

(貪 t’an—to covet; 財 ts’ai—wealth).

d. 以纏足之虐施於女子 ——— 以 is here a sign of the objective case:

“They inflict (施) the cruelty (虐) of foot binding upon (their) daughters”.

**Similar examples.**

分人以財 ——— to divide the money among the men.

以仁存心 ——— to cherish charity in one’s heart.

(存 ts’un—to keep; to maintain).

e. 艱於行步 ——— 於 here means: “for”, “to”.
Similar examples.

於商人有便 ------- convenient for the merchant.

(便 pien⁴—convenient; 商人 shang¹-jen—a merchant)

易於上岸 ---------- easy to land.

(易 i⁴—easy; 岸 an⁴—shore; 上岸 shang-an¹—land).

f. 其為害之大 ---- 之 here is an expletive:

"This is a great evil".

Compare lesson IV, 1, note i.

g. 乃世之有 ------ 乃 is here an adversative particle,

"and yet", "but". 之 is an expletive.

h. 猶忍為之 ------ 猶 is here an adversative particle,

"yet", "still".

i. 曾不少恤 ------ 曾 here means: "but", "and yet".

j. 至愚 ------------ Compare lesson V, 3.

TRANSLATION

Evil of Foot-binding.

Man has four limbs. Those who are deficient in this respect are cripples. If the limbs (之) are hurt, (the man) gets sick.

Crippled and sick men inspire general compassion. There
fore (故) those who hurt the limbs of men must be blamed by everybody (衆必斥之) and punished by the law for (lit. loathing—惡) their cruelty.

Parents love their children without limit, yet (乃) they inflict upon (their) daughters the cruelty of foot-binding, and make them sick and crippled for life (終身). Do they not love their daughters? It is because they stick to the old custom.

(According to) the principles of hygiene, motion is a most important thing. (But) if the feet are bound up, walking is difficult. In house-keeping the activity (of the house-wife) is the most precious (quality). (But a woman whose) feet are bound up dislikes to be active.

This is a great evil, and it is not difficult to see (lit. to know) it. And yet (乃) parents (lit. those who have daughters) permit (lit. bear) it to be done (to their daughters), and the men who marry insist upon it (求之).

Even though the health (lit. body) (of the wife) gets weak from day to day, and the house affairs go from bad to worse, still (the husband) has not a bit of compassion.

This can be called an extreme stupidity.
楚白公作亂，莊善辭其母，將往死之。其母曰：「棄母而死，可乎？」對曰：聞之，為臣者內其祿而外其身。今所以養母者國之祿也，食其祿而不死其事。可乃命駕往比至三，嘆於車中。其僕曰：「曰念母私也死國公也，君子不以私害公。」論而死。楚國白公叛反，莊善別他母親，要去戰死他母親，變拋下母親就死。今拿著奉養母親的原是國家的俸祿，吃國家的俸祿就不得顧自己的身子。他下人說你有甚麼捨不得他，道：悼念母親就是了，他下人道，既然...
<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>楚</td>
<td>sharp; painful.</td>
</tr>
<tr>
<td>莊</td>
<td>Clear; distinct. Name of a feudal state (740-300 B.C.)</td>
</tr>
<tr>
<td>chuang</td>
<td>serious; grave; correct.</td>
</tr>
<tr>
<td>chuán-shán*</td>
<td>a proper name.</td>
</tr>
<tr>
<td>tz'u*</td>
<td>words; expression. To resign; to take leave.</td>
</tr>
<tr>
<td>chi*</td>
<td>to throw aside; to abandon.</td>
</tr>
<tr>
<td>wai*</td>
<td>outside. Provincial; foreign. Extra; above.</td>
</tr>
<tr>
<td>chia*</td>
<td>to yoke. A chariot. To ride in. Used as a polite or respectful term of address.</td>
</tr>
<tr>
<td>pi*</td>
<td>here: &quot;when&quot;.</td>
</tr>
<tr>
<td>傻</td>
<td>a servant; a subject.</td>
</tr>
<tr>
<td>懒</td>
<td>to long for; to dote on.</td>
</tr>
<tr>
<td>ch'ê* (chih*)</td>
<td>a carriage; a cart.</td>
</tr>
<tr>
<td>nien*</td>
<td>to think; to remember. To read aloud. Twenty.</td>
</tr>
<tr>
<td>然則</td>
<td>that being the case; then.</td>
</tr>
<tr>
<td>私</td>
<td>private; personal; selfish. Secret. Confidential.</td>
</tr>
<tr>
<td>君子</td>
<td>a superior man; a perfect man (opposed to 小人—a mean man).</td>
</tr>
</tbody>
</table>

**Notes.**

a. 將往死之 —— Compare lesson IV, 1, note b.

b. 聞之 —— 之 here is an expletive.

c. 所以養母者，國之祿也 —— The combination 所以者 or only 所以 means: “that by which”, “that in which”. “That with which I support mother is the salary (I get) from the State.”
Similar examples

此天地之所以為大也 "this is that by which heaven and earth are great."

聖人之所以同於衆者。性也 "that wherein the sage is similar to mankind is (his) nature."

(聖人 sheng⁴-jen—a sage; a holy man; 衆 chung⁴—all; the many; 同 t'ung²—together; alike )

敢問其所以異 "I venture to ask in what it differs."

知所以修身 則知所以治人 "if he knows how to cultivate his nature, he then will know how to govern men."

(修 hsiu¹—to mend; to cultivate; 修身 hsiu-shen¹—to cultivate personal virtue)."

From this combination must be distinguished a similar one which belongs to the group of the particles of consequence (vid. lesson XVII) and means: "therefore", "thence":—

有大才能 所以能成大事 "he who is endowed with great abilities is therefore able to achieve great deeds."

(才 ts'ai²—talent; ability).
It is necessary to mention also one more combination which is much less used and where 以 means: "to do; to follow"; "a reason":

觀察其所以. 觀其所由 ---- observe that which he does and mark his motives.

(由 jun²—cause; origin; way).

問其所由 ....... asked him what was the matter.

d. 食其祿而不死其事 ....... 而 here is an adversative particle:

Compare lesson I, 3, note c.

e. 乃命駕往 ....... 乃 here is a particle of consequence.

Compare lesson I, 2, note c.

f. 以私害公 ....... 以 here means: "because", "on account."

Similar examples.

君子不以言舉人. 不以人廢言 ....... the superior man does not promote a man (simply) on account of (his) words, nor does he put aside (good) words because of the man.

(舉 chü³ to raise; 廢 fei⁴—to cast aside).
TRANSLATION

Death for the Father-land.

(When) Duke Po of the Ch’u State raised a rebellion. Chuang-shan bade farewell to his mother intending (去) to go (to the place of the rebellion) and to die because of it (之).

His mother said, “How can you leave your mother and die!”

“I have heard,” replied (her son), “that the servants of the State (為臣者) enjoy (lit. within) their salary, and give away (lit. outside) (in exchange) their life (lit. body). (The money) with which I support you (lit. mother) is the salary (I get) from the State. It is impossible to use its salary, and not to die for its cause”.

And he ordered the chariot (to be ready) and went away. When (they) arrived, he sighed three times in his chariot.

His servant asked, “Does master long for anybody?”

“I remembered my mother”, he replied.

“Why then not turn back?” said the servant.

“To remember my mother is a private (matter),” he replied, “and to die for the father-land is a public (affair). The superior man will never on account of a private (matter) ruin a public (affair).”

Finally he fought with duke Po and fell (lit. died).
3.

Grammatical section

转折字 *chuan-che-tzu*—The adversative particles.

（转折 *chuan-che*—to turn round; to change).

The adversative particles connect individual words or sentences one of which is contrasted with, or set against, another. This kind of structure is very similar to so called adversative coordinate conjunctions, and the adversative particles very much correspond to the expressions: *but, still, yet, however* etc.

These particles are:

而 *erh*², 乃 *nai*⁸, 猶 *yu*², 故 *ku*⁴, 曾 *ts'eng*²
然 *jan*², 然而 *jan-erh*², 顧 *ku*⁴, 夫 *fu*².

Examples of using the adversative particles.

1. 刃短而利 2. 欲滅跡而走雪中
3. 萬川歸海而不盈 4. 子曰貧而
6. 無怨難富而無驕易 5. 我乃不願
7. 忘之 8. 經目之事猶
9. 未嘗信今乃知之 10. 天作孽猶可違
11. 以子為異之問曾由
12. 故
13. 有酒食先生饗曾是以
14. 我以子為異之問曾由
15. 事雖小然不作不而成

與求之問
### Vocabulary

<table>
<thead>
<tr>
<th>Character</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jen⁴</td>
<td>a blade; a knife. To kill.</td>
</tr>
<tr>
<td>tsou³</td>
<td>to walk; to go; to travel.</td>
</tr>
<tr>
<td>ch'uan¹</td>
<td>a mountain stream; to flow.</td>
</tr>
<tr>
<td>ying²</td>
<td>to fill; to be full; abundant.</td>
</tr>
<tr>
<td>chia⁰ (583)</td>
<td>proud; arrogant; boastful.</td>
</tr>
<tr>
<td>i⁴</td>
<td>easy; to change.</td>
</tr>
<tr>
<td>hsiêh²</td>
<td>to learn; to study.</td>
</tr>
<tr>
<td>k'ung⁸</td>
<td>a hole. Great. The surname of Confucius.</td>
</tr>
<tr>
<td>ching¹ (427)</td>
<td>to pass; the past; already: a particle of completed action. The “Canon” of Confucianism.</td>
</tr>
<tr>
<td>mu⁴</td>
<td>the eye; to regard. An index.</td>
</tr>
<tr>
<td>k'ung⁸ (8)</td>
<td>to fear.</td>
</tr>
<tr>
<td>chen¹</td>
<td>real; true; genuine.</td>
</tr>
<tr>
<td>yu³ (184)</td>
<td>a park. To inclose.</td>
</tr>
<tr>
<td>li³</td>
<td>a village. A measure of length, about ½ kilometer.</td>
</tr>
<tr>
<td>nieh⁴</td>
<td>punishment for sin; misfortune.</td>
</tr>
<tr>
<td>wei¹ (764)</td>
<td>to oppose; to disobey; to escape.</td>
</tr>
<tr>
<td>huo²</td>
<td>to live; a livelihood; active.</td>
</tr>
<tr>
<td>fan⁴</td>
<td>to transgress; to commit a crime.</td>
</tr>
<tr>
<td>tao³ (682)</td>
<td>to tread on; to trample on.</td>
</tr>
</tbody>
</table>

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(jen⁴ — to kill.

(tsou³ — short; deficient.

(mieh⁴ — to destroy by fire; to exterminate. To extinguish fire.

(chi⁴ — foot-prints; traces. To follow up.

(ch'uan¹ — a mountain stream; to flow.

(ying² — to fill; to be full; abundant.

(yüan⁴ (271) — to murmur against; resentment; grievance.

(chiao¹ (583) — proud; arrogant; boastful.

(i⁴ — easy; to change.

(hsiêh² — to learn; to study.

(k'ung⁸ — a hole. Great. The surname of Confucius.

(k'ung²-tzu — K'ung the Master; — Confucius.)
99

ch’ê (che²) (873)—a rut; the track of a wheel; a precedent.

chuan⁴—victuals; dainties; to feed.

hsiao⁴—filial piety.

yu²—cause; motive; origin. From; by; because. To follow. Here:—a proper name.

ch’iu²—here: a proper name.

jann-erh²—however; but.

k’en³—to be willing; to assent.

tse²—a marsh; moist. To fertilize; to show kindness.

hui⁴—kind; gracious; favour.

ku⁴—here: but; still; yet.

ch’ing¹—a high official; a noble. Sir; you.

tz’u⁴ (500)—a thorn. To prick; to stab.

tz’u⁴-k’o—an assassin.

shuo¹—to speak; to talk.

shuo¹-k’o—one with the gift of talk.

ku³—a drum; to drum; to beat; to excite.

yüeh¹ (yo⁴)—music.

hu-yüeh⁴—instrumental music.

**TRANSLATION**

1. The knife is short but sharp.

2. He wishes to hide his foot-steps, and yet he walks in the snow.

3. Myriad streams run into the sea, and yet it does not overflow.

4. The Master said, “To be poor and yet not murmur is difficult. To be rich and yet not be proud is easy”.

5. However I am not willing to forget it.

6. But what I wish is to learn (to be like) Confucius.

7. At first I did not believe but now I know it.

8. Things which have passed before the eyes, one still fears that they are not true.
9. My park contains (only) forty square "li", and people still look on it as large. How is this? (我 kua-jen—my, my, a sovereign of himself).

10. When Heaven sends down calamities, it it still possible to escape them. When we occasion the calamities ourselves, it is not possible any longer to live.

11. To be quite aware (of what one is doing) and yet to commit crime.

12. Still to walk in the old ways (of wickedness).

13. When (the young) have wine and food, they set (.imp.) before their elders (先生). But is this (是) to be considered (以為) filial piety?

14. I thought you (子) would ask about some extraordinary individuals. But you only ask about Yu and Ch’iu (在 in both cases is expletive.)

15. Though a matter be small, yet if one does not do it, it will not be accomplished.

16. Although I did not see it with my eyes, I heard it with my ears.

17. Though he says he does not wish to spend money, yet he must have other reasons.

18. If above there be a big source of benevolence, then favor certainly will flow down. But first it will reach those who are above, and then those who are below.

19. Sir, you are not a killer of men, but only a good talker!

20. Our king likes (好) music. But (夫) why does he reduce (使) us to this extremity (of distress)?
物類之生也，植物先於動物，故上古之時，森林獨多。後經陵谷變遷，物類益繁， breve

大焉煤色黑有光質脆易碎性耐久燃非柴薪所可比故凡用汽機

然之美利我不自開而待人為我開之遂使絕大利源為外國所壟

煤

物類之發生植物比動物在先所以上古的時候惟有樹木多後來

山一變動全埋沒在裏頭壓的日子多了於乎就成了煤和沙子

泥土一層一層的雜在一處現在人挖出他來用利益再沒有那麼

大的了煤的顏色是黑的有光澤體質是脆的容易碎性質耐久燃

斷誠可痛也。
Vocabulary.

mei² (509) — coal.

wu-lei⁴ — classes of things; categories.

chih² (842) — to plant; the plants.

chih²—wu — the plants.

tung⁴—wu — movable beings.

sen¹ — luxuriant vegetation; dark.

lin² — a forest.

sen—lin² — thick forest.

tu² — solitary; single; only.

ling² (543) — a high mound; a tomb.

ku⁸ — a valley; a ravine.

ch’ien¹ (779) — to move; to remove.
碎 sui\(^4\) (14)—fragments; to break.
耐 nai\(^4\)—to bear; to endure.
柴 ch'ai\(^2\)—firewood; fuel.
薪 hsin\(^1\) (86)—fuel.
機 chi\(^1\) (346)—the moving power. A machine. Chance; opportunity.
汽機 ch'i-chi\(^1\)—a steam-engine.
賴 lai\(^4\)—to rely upon; to trust to.
產 ch'ang\(^2\)—to produce. An estate; a patrimony.
礦 kung\(^3\) (823)—the ore of metals; a mine.
礦學 kung\(^3\)-hsieh—mining; the mining science.
興 hsing\(^1\)—to rise; to raise; to develop; to prosper.
開 k'ai\(^1\)—to open; to explain; to begin.
探 ts'ai\(^2\) (488)—to pick; to gather; to choose.

開採 k'ai-ts'ai\(^3\)—to work (as mines).
天然 t'ien-juan\(^2\)—natural.
美 mei\(^3\)—admirable; beautiful; to praise.
待 tai\(^4\)—to wait for; to await; to treat.
源 yuan\(^2\) (194)—a spring of water; a source.
外國 wei-kuo\(^2\)—foreign countries.
壟 lung\(^3\) (315)—a mound of earth; a tumulus.
壟斷 lung\(^3\)-tuan—a mound of vantage from which in ancient times a certain dealer tried to get the better of his fellow-traders in the market place.—hence—to monopolize.
痛 t'ung\(^4\) (594)—pain; sore; lamentable.
可痛 k'o-t'ung\(^4\)—lamentable.

Notes.

a. 先於動物 ———— Compare lesson I, 1, note g.

b. 上古之時 ———— Compare lesson III, 1, note a.

c. 經陵谷變遷 ———— 經 here is a particle of completed action (vid. lesson XV).
Similar examples.

they have not yet begun work (工 kung — work).

events that one has been through.

here is a particle of cause (vid. lesson XVI), "as," "since".

as there is this wind, there will certainly be heavy rain.

since you do not wish, I do not insist.

Con pare lesson II, 2, note a.

Compare lesson I, 1, note a.

Note the two negatives by which a strong affirmation is expressed.

here 之 is a sign the participle.

a man of virtue (lit. having virtue).
the king loves his people (lit. has a loving the people heart).

here is an initial particle (vid. lesson XX).

filial piety is the law (經) of Heaven, the principle of earth and the course of men.

the three years' mourning is universally observed throughout the empire.

(通 t'ung——to go through; to circulate)

Compare lesson I, 3, note c.

Compare lesson V, 3.

Coal.

Plants appeared upon the earth earlier than movable beings. Hence (故) in remotest antiquity there were only thick forests everywhere. In the course of time (後) after (經) transformations of the surface of the earth (陵谷), (those forests) were
submerged and buried within the earth (其中), and there, under the continuous pressure (lit. as they had been accumulated and pressed for a long time) they changed into coal, lying between layers (相間) of sand, mud and earth. At the present time men dig out the coal and use it reaping enormous (莫大) profits from it.

The colour of coal is black with a lustre. It is brittle, easily splits and possesses the quality (性) of durable combustion out of comparison with fire-wood. On account of that (故) all use of machinery (lit. all who use machinery) is dependent on coal.

In our country there are many coal fields (產煤之地). But our mining is not yet developed, and therefore coal is still worked but little.

Magnificent natural resources we do not exploit ourselves, but wait till others do it for us, and thus we allow (使) the source of immense profit to be monopolized by foreigners.

It is deplorable indeed!
宋之野人耕而得玉獻之司城子罕不受野人曰以示玉人玉人以爲寶也故敢獻之子罕曰以玉取金吾不受若各有所寶故宋國之長者曰子罕非不知寶也所寶者異也今以百金與搏黍以示小兒小兒必取搏黍矣。以玉取金吾不識之璧與百金以示鄙人鄙人必取玉矣。玉取金吾不知其知彌精其所取彌粗。德矣。其知彌精其所取彌粗。下人說拿這玉給玉匠看玉匠認爲寶物所以纔敢獻給子罕不要那鄉人全沒了寶貝了倒不如各人有各人的寶貝罷所以宋國的老人說。
Vocabulary.

宋 sung⁴—name of a feudal State.  Name of a dynasty.

野 yeh²—wilderness; prairie; rustic; wild; savage.

玉 yu⁴—a gem; jade. Precious. Your.

司城 ssu-ch'eng²—name of an ancient office, — “the protector of the town”.

罕 han³ (32)—a net; a snare. Few; rare.

子罕 tzu-han⁸—a proper name.

示 shih⁴—to declare. To exhibit; to show.

玉人 yu⁴-jen—a jeweller.

不若 pu-jo⁴—better

金 chin¹—metal; gold; money; silver.

百金 pai-chin¹—a hundred ounces of silver.

搏 t'uan²—round; to roll round.

縑 shu³—millet.

縱 t'uan-shu³—a millet cake.

氏 ho² (516)—same as 和 ho²—harmony; peace.

氏 shih⁴—a family; a clan.

氏 ho-shih⁴—name of a famous jeweller of the Ch'u State.

璧 pi⁴ (158)—a piece of jade; a jewel.

鄙 pi³ (767)—rustic; low; mean.
Notes.

d. 野人曰·以示玉人 —— here 以 is a pronoun indicating the object found by the peasant.

Similar examples.

不敢以告人 ——— I do not dare to tell others about that.

公以告臧孫·臧孫以難 ——— the duke informed Tsang-sun about this, and Tsang-sun considered (it) difficult.

(臧孫 tsang-sun —a proper name. The second 以 means: “to consider”.)

b. 子以玉為寶 ——— Compare lesson V, 1, note d.

c. 皆喪寶也 ——— Compare lesson IV, 3.

d. 非不知寶 ——— Compare the present lesson, 1, note g.

e. 所寶者異也 ——— here the combination 所 者 forms an adjective clause: “that which . . .” (here is a verb).

Compare lesson III, 2, note g.

f. 以百金與博黍 —— here 以 means: “to take”.

An Unusual Gem.

A peasant of the Sung State when ploughing found a piece of jade. He offered it to protector of the town Tzu-han. But Tzu-han refused to accept it. The peasant said, "I showed it to a jeweller and he acknowledged it a gem. Therefore (故) I dared to offer it (to you)."

"You take jade for a gem," replied Tzu-han, "but I take integrity (不貪) for a gem. If you give (與) (this jade) to me, we both would lose our gems. Better if each (of us) keeps his gem (for himself)."

Therefore the elders of the Sung State (used) to say, "Tzu-han knows what thing the gem is: only his gem is different (lit. that what he values is different). If we take a hundred ounces of silver and a millet cake and offer (lit. show) to a child, he certainly will take the cake. If we offer a Ho-shih jade and a hundred ounces of silver to an uncultured man, he will surely take silver. If we offer a Ho-shih jade and the virtue to a sage, he certainly will prefer the virtue. Those whose tastes (lit. knowledge) are coarse ask for primitive things, and those whose tastes are refined ask for refined things."

TRANSLATION

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3.

Grammatical section.

禁止字 chin-chih-tzu
—The prohibitive particles.

禁止 chin—chih—to forbid)

The structures formed with the aid of the prohibitive particles are similar to the imperative mood from negative verbs.

These particles are:

不 pu¹, 勿 wu⁴, 母 wu², 無 wu², 莫 mo⁴, 休 hsiu¹,

Examples of using the prohibitive particles.

1. 不筆遠物即遠人格
2. 無名草木
3. 勿言人
4. 已所不欲勿施於人
5. 過則
6. 勿憚改
7. 勿恃富而欺窮
8. 母令一名漏網
9. 母違此
10. 母贻後悔
11. 子曰無欲速無見
12. 大利
13. 小利
14. 調無好小勇
15. 莫笑他人老
16. 誰能永少年
17. 對於師友休傲慢
18. 無錢休入眾
19. 君如不不肯
20. 休想活命

休想活命
Vocabulary.

格 ko² (712)—to come to; to reach. To correct. A rule; a pattern.
草 ts'ao³ (795 A)—plants; grass. Mean; careless.
男 nan²—man; male.
男儿 nan-erh²—a boy; a man.
欺 kai³—to change; to correct;
信 shih⁴ (46)—to rely upon; to trust to.
污 iou³—to cheat. To insult.
友 yu³—a friend; to befriend.
漏 lou⁴—to drop; to leak. To let out. To escape.
漏网 lou-wang³—to escape.
贻 i²—to hand down; to leave behind.
悔 hou⁴-hui—to repent.
速 su² (501)—quickly; in a hurry.
恩 en¹ (771)—favour; grace; mercy.
望 wang⁴ (646)—to gaze at; to expect; to hope.
報 pao⁴—to recompense; to requite. To report; to inform.
閒 hsien²—leisure; quiet; vacant.
談 t'ian²—to talk; to chat.
論 lun⁴ (439)—to discourse; to discuss; to reason.
永 shui²—who? any one.
長 shao-nien²—young; a youth.
師 shih¹—a multitude; an army. A teacher; a model; to imitate.
傲 ao² (264)—proud; haughty.
慢 man⁴ (849)—spreading; diffused. Reckless.
傲慢 ao-man⁴—to treat with scorn.
速 hsiu¹—here used imperatively: “do not”.
提 t'ie²—the forehead. A theme; a thesis. To raise.
題 t'ie² ch'i— to raise the question; to mention.
活命 huo-ming¹—the life; to be alive.

TRANSLATION

1. Prize not far-fetched commodities (lit. far-off things) and people from remote parts will come (and submit).
2. Unnamed grass comes forth every year. Do not believe that a man will be poor for ever (一世).

3. Do not speak of other people’s shortcomings.

4. Do not do to others that which you would not wish for yourself.

5. When you have faults do not fear to correct them.

6. Do not trust in your wealth and ill-treat the poor.

7. Have no friends not equal to yourself.

8. Do not let (令) a single man (一名) escape.

9. Do not disobey this proclamation.

10. Do not leave cause for regret.

11. The Master said, "Do not be desirous to have things done quickly, do not look at small advantages.

12. I beg your Majesty not to have small valour.

13. When you do a kindness, do not look for repayment.

14. When talking at your leisure, do not discuss other men’s wrong-doings (非).

15. Laugh not at others’ old age; who can remain a youth for ever?

16. Do not treat scornfully (your) teacher and (your) friends.

17. Without money do not enter a crowd.

18. Do not bring the matter up.

19. If you won’t agree, do not expect to save your life.
古者以人之知覺皆本於心，心實則心為發血之器。而知覺之源蓋屬

於腦體充塞頭顱上部，有無數之神經達於全體，猶電線之分布

全国以相通息消息吾人有所動作則自腦傳令於神經以指揮百

體，猶總局傳電於分局也。痛楚癢觸於肌膚，聲色臭味接於耳目

口鼻則神經傳其感覺以達於腦體。分局傳電於總局日間作事則

脳力消耗夜必睡眠以補之。童子腦體未充眠時宜，長之人夜

眠以八小時為度。
Vocabulary.

脑

知觉

血液器

脑体

充塞

充塞

头颅

数

无数

神

神经

电

线

分

分布

互通

nao³ (428)—the brain.

chih¹-chüeh—perception

hsieh³—blood.

ch'i⁴—a vessel; a dish; an apparatus. Capacity; ability.

nao-t'î³—the brain substance.

ch'ung¹—to fill; to satisfy; to fulfill.

sai¹ (se¹)—to stop up; to block.

ch'ung-sai¹—to fill.

lu² (207)—the skull; the forehead.

t'ou-lu²—the head.

shu⁴—a number; some.

wu-shu'—innumerable.

shen² (824)—spirits; gods. The soul; the mind. Force; expression.

shen²-ching—nerves.

ch'üan²—all; the whole; complete; perfect.

tien⁴—lightning; electricity.

hsien⁴—a thread; a wire.

tien-hsien⁴ — telegraph wires.

fen¹—to divide; to distribute.

fen-pu¹—to distribute.

hu⁴—mutual; together.

t'ung¹—to go through; to circulate. General; wholly; complete.
消 hsiao (124)—to melt; to consume; to disperse.
hsiao1-hsi — rumors; news.

wu-jen2—we.
tung-tso4—to move; a move.
ch'uan-ling1—to issue orders.
hui1—to move; to direct; to shake.
chih3-hui—to direct.
pot'i3—the whole body; the mechanism of the body.
tsung3 (380)—to unite: to sum up. To control.
chü2—position; circumstances A board; an office.
tzung-chü—a head of office.
fen-chü—a branch-office.
t'ung-ch'ü3—pain; sore.
k'o1 (699)—sickness; pain.

yang3 (151)—to itch.
k'o-yang3—itching.
ch'n4 (788)—to butt; to strike against.

肌肉 chi1 (396)—the flesh.

肌膚 fu3—the skin; the flesh.

chi-fu3—the flesh; the skin.

hsin—to smell. Read ch'ou4—strong smelling; stinking.
wei4 (495)—test; flavor.

ch'ien1 (85)—to receive; to take.

pi2—the nose.

kan3—to touch; to influence; to excite.

kan3-chüeh—sensation.

hao4—to waste; to destroy.

A rat.
hsiao-hao4—to spend; to waste.

shui3—to sleep.
mien2 (358)—to close the eyes; to sleep.

shui-mien2—to sleep.
t'ung2—a boy under 15 years of age. A girl.

hsiao-shih2—an hour.

tu4—a measure; a limit.

To cross over.

Notes.

a. 古者以 (here) 以 means: "to think."

b. 無數之神經 (here) 之 is a sign of the adjective.
c. 緒電線之分布全國 - Compare lesson IV, i, note f. 之 is an expletive.

d. 以互通其消息 - Compare lesson II, i, note a.

e. 以指揮百體 - Compare lesson IX, 2, notes a and g.

f. 神經傳其感覺以達於腦 - here 以 indicate the preceding object 感覺. Compare lesson IX, 2, notes a and g.

g. 以八小時為度 - here 以 means: “to take”; 爲 - “to make.” Compare lesson V, I note d.

TRANSLATION

The Brain.

The ancients thought that man's perceptions originate in the heart. (But) in reality (實) the heart is (only) an apparatus for distributing the blood, and the source of perceptions is in the brain.

The brain substance fills the upper part of the head, and contains innumerable nerves which penetrate throughout the whole body as (猶) telegraph wires pass throughout the whole country for (以) the (mutual) transmission of news. (If) we have to make a move, then an order is given from the brain to the nerves for the direction of the mechanism of the body, the same as the head-office sends telegrams to the branch-offices. (Or) when our skin has a sensation (觸) of pain or itching or when our ears, eyes, mouth or nose receive (接) a sound, color, taste or smell, our nerves transmit those sensations to the brain, the same as the branch-offices telegraph to the head-office.

During the day's work we exhaust our brain's energy; therefore we must sleep at night in order to (以) restore it. The child's brain is not completely formed, and (therefore) the period of sleep needs to be long. For the adults (年長之人) the night rest can be limited to eight hours.
秦攻魏破之，魏公子亡大索不得，乃下令魏国曰：有得公子者，赏千金。公子处盖言之，乳母应之曰：‘不知其处，虽知之死则死，不可以言也。’凡养人者生之，非务杀之也。岂可以见利畏诛之故，废义而行诈哉？吾不能生而使公子独死矣。遂与公子俱逃。泽中，秦军见而射之。乳母以身翼蔽之，十二矢遂不中公子。
Vocabulary.

魏

wei² (512)—name of a feudal State (403-241 B.C.)

乳

ju³—milk; to suckle.

乳母

ju-mu³—a wet nurse.

秦

ch'in²—name of a feudal State (897-221 B.C.)

公子

kung-tzu³—a son of a prince; a heir-apparent.

赏

shang³—to bestow; to reward.

畏

ni⁴—to hide; to abscond.

罪

tsu¹—a crime; a sin. Punishment.

族

tsu²—a tribe; a clan; a family.

蓋

do²—an interrogative particle,—why not? would it not be better to....?

應

ying¹ (202)—proper; suitable. Ought; must. Read ying⁴—to answer; to correspond; to fulfil.

務

wu⁴—to be necessary; must. Business; duty; function.

詭

wei³—to fear; to be dreaded.

詐

chu¹ (499)—to punish; to put to death.

費

fei-i³—to neglect the duty.

詐

cha⁴ (150)—to deceive; artful; false.
行詐 hsing-cha^{4}—to commit a treachery.

逃 t'ao^{2} (383)—to flee; to escape.

澤 tse^{2}—a marsh; a pool.

射 she^{4}—to shoot.

翼 i^{4} (98)—the wings of a bird; to shelter; to assist.

翼蔽 i-pi^{1}—to cover; to protect.

著 chu^{1}—here: “to hit”; “to strike”

矢 shih^{1}—a dart; an arrow.

To take an oath.

Notes.

a. 乃下令 乃 here is a consequential particle.

Compare lesson I, 2, note c.

b. 盖言之 盖 is an interrogative particle,—“why not?” (vid. lesson XXIII).

Similar examples.

子盖為我言之 had you (子) not better tell him this for me?

或曰寇至盖去諸 someone said, “The robbers are coming. Why not leave?”

(寇 k'ou^{4}—robber; 諸 chu^{1}—an interrogative particle.)

盖往觀乎 why not go and have a look?

c. 不可以言也 盖 here 以 indicates the preceding object.

Compare lesson IX, 2, notes a and g.

d. 以見利畏誅之故 the combination 以 ... 故 is a causal particle—“because”, “on account of” (vid. lesson XVI).
In both cases 而 is a conjunctive particle (vid. lesson XII).

遂與公子俱逃澤中 遂 here is a consequential particle.

Compare lesson II, 2, note a.

以身翼蔽 以 here means: "with", "by"

Compare lesson I, 3, note a.

TRANSLATION

The Nurse from the Wei State

The Ch'in State attacked the Wei State and destroyed it (之). The heir-apparent of the prince of Wei disappeared, and in spite of all efforts (lit. big searches) could not be found. Then (乃) the following (曰) order was issued throughout the Wei State:

"He who will find the heir-apparent will be rewarded with one thousand ounces of silver. He who hides him will be punished with all his clan (lit. punishment reaches the clan)."

The nurse of the young prince had fled (together) with him. Someone told her, "There is a big reward for finding the prince. You must know the place (of his refuge). Why not tell it?"

"I do not know it," replied the nurse,—"should I know it, even if I had to die (死則死) I could not tell it (以). One who nurses another person's child takes care of his life (生之), and by no means must let him die. How could I for
cupidity and for dread of death (lit. because I see the interest and am afraid of death) neglect my duty and commit treachery! I cannot remain alive and let (使) the prince die alone (独).”

And then (遂) she, holding the prince in her arms (lit. together with the prince), jumped into a pool. The soldiers of Ch’in saw them, and began to shoot at them with arrows. The nurse protected the prince with her body. A dozen arrows hit her, but in this way (遂) she did not allow them to hit the prince.

3.

Grammatical section.

The particles of definite judgment imply to the expressed judgments or conclusions a definite character, and are very similar to the expressions: of course, naturally, certainly, surely, doubtless etc. for positive sentences, and to: on no account, by no means, not in the least, not a bit etc. for negative sentences.

These particles are:

断定字 tuan-tìng-tzu¹—The particles of definite judgment.

断 tuan⁴, 定 ting⁴, 决 chüeh², 必 pi⁴, 實 shih²,
自 tsu⁴, 絕 chüeh², 並 ping⁴, 毫 hao², 總 tsung⁵,
终 chung¹, 萬 wan⁴, 固 ku⁴,
Examples of using the particles of definite judgment.

Vocabulary.

允— to sanction; to agree; to assent. True; sincere; honest.

相允— to assent; to accede.

承— to receive; to hold; to acknowledge.

承認— to confess; to acknowledge.

言— to speak; to say.

職— to perform.

職— to do.

職— to manage.

職— to punish.

職— to cut off; to decide. Decidedly; certainly.

寬— broad; wide. Forgiving; lenient.
I. I certainly cannot bear to do this.

2. It is really impossible to accede to your request.
3. To deny emphatically.
4. It was certainly on account (為) of this (此事).
5. Certainly must be punished.
6. I am determined not to go.
7. On no account will leniency be shown.
8. The thing must have happened.
9. He who escapes (lit. does not die) from a great calamity, must have in the future a good fortune.
10. The superior man must be watchful over himself when he is alone (獨).
11. Truly both just (公) and expedient.
12. Though the affair has been discussed and settled, it really is difficult to carry out.
13. It really shows (屬) great audacity and disorderly behaviour.
14. If the officials be pure, the people naturally will be tranquil.
15. The doing of evil is never without its reward. Sooner or later the time will surely come.
16. I shall certainly not change (it).
17. No advantage whatever.
18. There is really no disagreement.
19. It is really not so.
20. Foreign coin must on no account be prohibited.
21. There is not the slightest doubt.
22. I have not transgressed in the least.
23. Never showing any improvement.
24. If you make a loan, you certainly must repay.
25. This way of action is by no means a good scheme.
26. Refuse on no account.
27. There is absolutely no such principle.
28. Indeed, it is what I desire.
29. It most decidedly ought to be.
Vocabulary.

合力建
禽獸卒界

ho-li⁴—with united efforts; unity
ch’in²—birds.
show²—wild animals; beasts.
tsou²—here: finally; at the end.
chieh⁴ (433)—a boundary; a limit. The world.

世界 shih⁴-chieh—the world
主 chu³—a host; a master; a ruler.
舉 chii³—here: all.
聯 lien³—to combine; to connect; to join.
聯合力 lien-ho-li⁴—united efforts; unity.
chih⁴ (*ch'ih⁴*) (93) — to burn.

t'an⁴ — charcoal.

san⁴ — to scatter; to disperse. To dismiss.

hsing¹ — a star; a spark.

hsing-tien³ — a spark.

ts'ū⁴ — to tread on; to kick.

ts'ū-mieh⁴ — to stamp out.

ts'ui¹ (14) — thick; to collect

lu² (207) — a stove; a fire-place.

shih⁴ — power; authority; influence; Aspect; condition.

yen² — to flame; to blaze; hot.

yen-yen² — glowing hot; fierce, — as a fire.

hsiang⁴ — towards; facing.

rh² (564) — near, close; to approach.

shu⁴ — to bind together; a bundle.

chu¹ (192) — chopsticks.

ch'ou¹ — to pull up; to take out.

chih¹ (539) — a branch; a prop. Numerative of flowers, pens, arrows.

che² — to snap in two; to break. To decide, as cases. To fold as paper.

shu-shih-pai² — several tens of hundreds; a great quantity.

yung²-fu — a strong man.

pa² — to pull out.

chien⁴ (440) — a two-edged sword.

k'an³ — to cut; to chop.

wei-pi⁴ — perhaps not.

chii¹ (290) — hurried; suddenly; at one stroke.

min²-jen — the people.

hao¹ — a mark; a sign; a designation. Read hao¹ — to call out; to appeal.

ch'eng¹ — to style; to designate; to state. To praise. To weigh.

hao-ch'eng¹ — to be called; to be styled.

huan² (371) — a ring; to surround.

ch'iu² (524) — a gem; a ball; a globe.

huan-ch'iu² — throughout the world.

hsiung-shih⁴ — to regard fearlessly.

chou¹ (426) — an islet; a continent.

yi¹ — to oppose; to resist; to stop.

ku¹ — here; yet; still.

lū⁸ — manytimes; repeatedly.


Notes.

a. 而卒為世界之主者 ———— 而 here is an adverisative particle,—“still” “yet.”

b. 主者 ———— Compare lesson III, 2, note a.

c. 以人能合衆人 ———— 故 ———— the combination is a causal particle.—“because”, “on account of.”

Compare lesson X, 2, note d.

d. 以爲力 ———— here 以 indicates the preceding object 力

Compare lesson IX, 2, notes a and g.

e. 舉世間力之最大者 ———— 之 is an expletive.

f. 如熾炭然 ———— the combination 如 ———— 然 is an assimilative particle,—“like” “as” (vid. the grammatical section of the present lesson).
Man by nature is unable to fly like the birds, or travel like the wild animals nevertheless (而) he is after all (卒) master of the world. This is because man is able to bring together the powers of mankind as an united force (lit. and to make a force of it), but the birds and animals are not able to do this. In the whole world there is no greater force than united force. It is like burning charcoal which if scattered is merely a spark that a boy can stamp out, but if gathered together in a stove is glowing hot, so that one is unable to draw near to it. Or it is like a bundle of chopsticks. If one is taken out, it is a small thing and easy to break. But if several tens of hundreds are put together in a bunch, even though a strong man draws his two-edged sword and strikes it, he cannot strike it apart with one stroke.

The people of our country are called “the 400 millions” which number no other country in the world can reach. If they high and low (上下) were able to combine their strength, they would be able to face fearlessly the five continents, and no one could oppose them. And yet (若) as often (屡) as we have fought, just so often have we lost. Our territory is cut up, and an indemnity (is imposed on us). The country is in a desperate state, as though (若) she would not see the end of the day. It is because we have 400 million men only in vain being unable to unite their collective (lit. 400 million men’s) strength. Alas, is it not dreadful? Alas, is it not imperative to make an effort?
Vocabulary.

A.

公使 kung-shih — an envoy; a foreign minister.

致外交總長 wai-chiao — diplomatic relations.

chih (883) — to cause; to go to. To send.

交 chiao — to unite; to join; friendship; acquaintance.

外交總長 wai-chiao-tsung-chang — the minister of foreign affairs.
函

han³—a letter.

ch'ing⁴ (427)—to approach; to direct.

ch'i³—to explain; to open; to begin; to inform.

ching-ch'i²-che—this is to begin,—I beg to inform you, a phrase with which letters, notices etc. open.

tzu¹—this; here; now.

pen-kuo²—one's native country; my country.

wen²-shih—a literary man.

mou—a certain person or thing. So-and-so; such-and-such.

mou-hsing¹—named so-and-so.

ni³ (i³) (479)—to propose; to decide.

fu⁴ (119)—to go to.

ling² (543)—a high mound; tomb.

ming-ling²—the Ming Tombs (near Peking).

tai—a girdle; a belt. A zone; a neighbourhood. To lead; to bring.

i-tai¹—in the neighbourhood of; all along.

地方—ti⁴-fang—a place; a locality.

一帶地方—i-tai-ti⁴-fang—a part of the country; a region.

游

yu² (266)—to wander about; to travel.

li⁴—to calculate. To pass through; successive.

yu²-li—to travel.

遊歷

su-i-tai⁴—to take with one (of persons).

隨帶

ken¹—the heel; to follow at heel.

跟

ken-i¹—a servant.

於

yu²—to proceed. In; on; at; to; from. Used with於

于明

yu-ming²—a proper name.

一名

i-ming²—one (of persons).

僅止

chin-chih³—only; no more than.

四日之久

ssu-jih-chih-chiu²—a period of 4 days.

特

t'ê⁴—special: prominent; alone.

請

ch'ing³ (82)—to beg; to request.

貴總長

kuei-tsung-chang³—the Honourable Minister, Your Excellency.

護

shan¹ (152)—to write out.

ch'ih⁴ (363)—to order; to command.

hu⁴ (58)—to protect; to guard; to aid.
chao⁴ (715)—to shine on. To look at. A pass; a permit.

hu-chao⁴—a passport.

chih³ (348)—paper; a document. Numerative of documents.

hsüⁿ⁴—quick; swift.

hsü̇n-chi²—quickly; without delay.

chih⁴—to throw; to send (to an inferior).

ho⁴ (700)—to wear; to sustain; to be grateful.

wei-ho⁴ (or is ho)—I shall be grateful.

tz’u-ta⁴—this is for your information,—I write this to inform you.

shun⁴—obedient; convenient; to accord with; to agree to.

sung⁴—to praise; to extol.

ch’i² (102)—happiness.

chun⁴-sung-jih-ch’i²—I avail myself of the opportunity to express my best wishes.

yin¹—a cause; a reason; because.

kuan³ (751)—a residence; an office.

pen-kuan⁸—my office; our legation.

ling⁵(438)—the throat; the collar. To receive.

ch’ien-fu⁴—to go to.

shan¹-hsi—the province of Shansi.

pen-yiieh¹—the current moon.

mou-jih⁴—on a certain day.

hsien¹ (865)—now; at present.

ching¹—a capital.
地方官 ti-fang-kuan — the local authorities.

安妥 t'o — secure; safe; settled.

妥妥为 t'o-wei — satisfactorily.

料 liao — to consider; to calculate. Material; stuff.

照料 chao-liao — to care of; to look after.

铭 ming — to carve; to engrave.

铭感 ming-kan — to be very grateful.

等情 teng-ch'ing — a form of words used in official despatches to mark the close of a quotation from a communication of an inferior (often is followed by 前來 ch'ien-lai — "such having come forward"), not to be rendered.

據此 chii - tz'u — "having received this", — a form which follows directly after the close of a quotation from a communication of an inferior, — not to be rendered.

原 yuan — origin; source. A high level; a plateau.

原領護照 yuan - ling - hu - chao — the originally received passport.

送 sung — to accompany; to send; to give.

送上 sung-shang — to present to a superior.

希 hsi — few; rare. To hope.

查 ch' a — to examine into; to investigate.

查照 ch'a-chao — to take note; for your information — a polite formal phrase requesting attention to the despatch. Elliptical for 查照照對 k'ao - chao - tui — look into and compare.

核销 ho — the kernel. To examine into; to weigh

校核 hsiao (124) — to melt; to cancel.

校销 ho-hsiao — to duly cancel.

可也 k'o-yeh — this will do, — a final phrase in letters following wishes expressed, — not to be rendered.

專 chuan — particular; special.

布達 pu-ta — to inform.

専此布達 chuan-tz'u-pu-ta — I write this expressly to inform you.

福 chih (126) — happiness.
Notes.

B.

a. 將原領護照一紙送上 將 is a sign of the objective case.

Similar examples.

又將此事次第告之 moreover he told him this matter point by point.
(次第 tz’u-ti—order, sequence)
將被挾之人立行放回 he immediately released the men who had been seized.
(挾 na—to take; 被 pei—sign of passive; 立行 li-hsing—immediately; 放 fang—to release).

TRANSLATION

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

I beg to inform (Your Excellency) that at present there is one of my countrymen by the name of . . . , a literary man, who wishes to travel to the Ming Tombs, accompanied by (his) Chinese servant, Yü- ming, by name. His going and return will occupy only four days. I especially request Your Excellency to give instructions that a passport be made out for him. I shall be grateful to have it sent as soon as possible.

I avail myself of this opportunity to express to you my best wishes.
135

B. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

I beg to inform (Your Excellency) that a member of our Legation formerly asked for a passport to be issued to him for the purpose of travel in Shansi. On the . . . day of the current month he returned to Peking and handed back his passport. According to his own verbal report, he received (most) satisfactory attention from the local authorities in every place he passed through (經過) for which he is deeply grateful. I beg to return the passport originally received and (卽) hope that Your Excellency will take note thereof and cancel the same.

I avail myself, etc.

3.

Grammatical section

THE ASSIMILATIVE PARTICLES.

The assimilative particles indicate the resemblance of one object to another, and are similar to the expressions: like, as, as if, as though, just as, etc.

These particles are:

若 jo¹, 如 ju², 如 . . . 然 ju . . . jan², 猶 yu², 由 yu², 似 ssu¹, 而 erh³, 僅如 yen-jn², 僅然 yen-jan², 僅若 yen-jo¹ 若 . . . 然 jo . . . jan².
Examples of using the assimilative particles

1. 事若此
2. 視難若易
3. 以爲美莫若也
4. 若無罪而就死地
5.
6. 民望之若大旱望雨
7. 見善如不及
8. 視死如歸
9. 一日不見如三月矣
10. 如魚得水
11. 君子之過也如日月之食焉過也人皆見之
12. 夫妻之
13. 子之燕居申申如也天天如也
14. 如見其肺肝然
15. 聖賢愛人之心如愛巳然
16. 視子猶父也
17. 視人事猶已事
18. 仁之勝不仁也猶水勝火
19. 氣猶風也血猶水也
20. 子曰過猶不及
21. 夫子
22. 民之歸仁也猶水之就下
23. 其道德嚴如聖賢
24. 古人形似獸心有大聖
25. 其功業
26. 文王視民如傷望道而未之見
27. 其道德嚴如聖賢
28. 堅柔豪傑
29. 堅若知宿知
30. 夫道若大路然豈難知哉
### Vocabulary

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>俸 福  妻 申</td>
<td>chün⁴</td>
<td>to go to.</td>
</tr>
<tr>
<td>續 福  申</td>
<td>yuán²</td>
<td>to follow.</td>
</tr>
<tr>
<td>旱 妻 申</td>
<td>hàn⁴</td>
<td>drought. Dry land.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>chī'i¹</td>
<td>wife.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>shén¹</td>
<td>to report. To extend; to increase.</td>
</tr>
<tr>
<td>天 肺 肝 胜 階</td>
<td>yào¹</td>
<td>fresh-looking; young.</td>
</tr>
<tr>
<td>天 肺 肝 胜 階</td>
<td>shēn¹</td>
<td>stern; respectful.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>shēn-shēn¹-ju-yeh</td>
<td>easy; self-possessed.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>kung¹-yeh</td>
<td>merit.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>yén-jen²</td>
<td>like.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>yén-ju²</td>
<td>like; resembling.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>hào²</td>
<td>a porcupine. Heroic.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>chìeh²</td>
<td>a hero.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>hào²-chiēh</td>
<td>a hero.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>tào-te²</td>
<td>virtue.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>erh²</td>
<td>here: like; as if.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>yen² (630)</td>
<td>stern; respectful.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>yen-jo⁴</td>
<td>like.</td>
</tr>
<tr>
<td>申 申 如也</td>
<td>su⁴</td>
<td>to lodge for night.</td>
</tr>
</tbody>
</table>

### Translation

1. It being thus.
2. To regard a difficult (matter) as an easy (one).
3. Thinking that no one is as pretty as herself.
4. Like an innocent person (無罪) going to the place of death (死地).
5. To do what you do and to seek for (求) what you desire is like (猶) climbing (lit. following) a tree to seek for fish (以 here means: to do).
6. The people's longing for him was like (their) longing for rain (in a time of) great drought.

7. To look upon virtue as (something to which one) cannot attain.

8. To look upon death as going home.

9. One day without seeing (her) is like three months.

10. Like a fish that finds the water, like a bird that finds a grove.

11. The faults of the superior man are like the eclipse (食) of the sun and moon. He has his faults (過也), and all men see them.

12. The affection of husband and wife is deep as the sea.

13. When the Master was not occupied with business (lit. the Master's dwelling at ease 燕居), he looked comfortable and happy.

14. As if he saw his very lungs and liver.

15. Holy men and sages love other men as themselves.

16. He regarded me as a father.

17. To regard others' interests as one's own.

18. Humanity conquers inhumanity like water conquers fire.

19. Breath is like wind, blood is like water.

20. The Master said, "To go beyond is as wrong (lit. is like) as not to come up."
21. Our Master (夫子) cannot be attained in the same way as the heaven cannot be reached by the steps of a stair.

22. The people turn to benevolence as water flows downwards.

23. The music of the present day is like the music of antiquity.

24. Like the insensibility (无知) of wood or stone.

25. The ancients in their form were like beasts, but in their hearts they had the virtue of the great sages.

26. King Wang looked on the people as on a wounded (man), and he looked towards the right path as if he could not see it.

27. His virtue is like that of holy men and sages.

28. His merits are like those of heroes.

29. As though he had already known it long before.

30. The way of virtue is like a great road. Is it difficult to know it? (夫 is an initial particle)
LESSON XII.

1.

Vocabulary.

ch'iu ng—a red veined stone. Beautiful.

kao-ch'iu ng—a proper name.

tsung—ancestral; clan; family. Kind; class. To follow; to honour.

chen-tsung—name of an emperor of the Sung dynasty.

ch'i—a covenant; a bond; a deed.

tan—cinnabar; red.

ch'i-tan—Kitans, or Khitans—Tartars, who ruled northern China (907-1125 A.D.) under the name of the Liao dynasty.

chih-hui-shih—an ancient military office; the commander in chief.

ti—God. A deified being. The emperor.

tu (200)—a ferry; to ferry across; to cross.
ho² (699)—a river.

tsai⁸—a servant. The chief minister of a State. To rule. To slaughter animals.

c'h'en²—a subject; a vassal; a statesman.

ch'en²—the prime minister.

feng²—a surname. Read p'ing²—to rely on.

ch'eng³ (522)—to lift up; to save.

feng-ch'eng²—a proper name.

ho¹ (699)—to gape; to scold.

tset (553)—anger; rage.

wen²-chang—an essay.

la¹-ch'en—a high official; a minister.

ch'i² (452)—to sit astride; to ride.

lu-ch'i²—mounted brigands.

ch'ih¹—to dismiss; to expel; to scold.

ch'ung-ch'ih¹—numerous.

ju-tzu³—so; thus; such.

fu¹ (330)—to spread; to levy; to pay; to compose.

shih¹ (46)—poetry; verses.

teng¹—to mount; to ascend.

chang¹ (353)—to extend; to stretch. To proclaim; to publish. To display. To boast.

huang²—yellow.

lung²—the dragon.

ch'i² (102)—a flag; a banner.

sui¹—a year.

wan-sui¹—a greeting and a title for the emperor.

ch'i¹-shih—energy; vigor.

pei⁴—double; to double.

po-pei⁴—hundred-fold.

Notes.

a. 君以文章為大臣 —— here 以 means: "by", "with".

b. 猶責瓊無理 —— here 猶 is an adversative particle,—"and yet", "still".

c. 以退虜耶 —— here 以 means: "in order to"

Compare lesson II. 1, note a.
d. 乃從其言 —— 乃 here is a consequential particle,— "then".

e. 遂擊契丹走之 —— 遂 here is a consequential particle,— "therefore".

**TRANSLATION**

*Kao—Ch’iung.*

In the time of the Sung emperor, Chen-tsung, the Kitans attacked (lit. entered to rob) (China). The commander in chief, Kao-ch’iung, urged the emperor to cross the river in order to oppose the enemies (lit. robbers). The emperor would not assent. Kao-ch’iung (began) to argue with him (之) (very) hotly. The prime-minister Feng-cheng, who was standing beside (him), shouted at him:

"Kao-ch’iung, how dare you disregard all etiquette!"

"You have secured the office of minister (為大臣) by (以) (your) essays", replied Kao-ch’iung angrily,— "now, when there are so many enemies (lit. mounted brigands), you blame me for lack of etiquette. Why (then) do you not compose some (lit. a piece—一章) verses in order to rout them?"

Feng-cheng was struck speechless (with that reply). The emperor followed Kao-ch’iung’s advice (lit. words), proceeded to the northern side of the river, ascended the wall, and (ordered) the yellow imperial (lit. dragon) banners to be displayed. Officers and soldiers (將士) who were under the wall saw the emperor and greeted him enthusiastically (皆呼萬歲). Their courage increased a hundred fold; they attacked the Kitans and drove them away.
Vocabulary.

A.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>署</td>
<td>shu³—a public office.  To write.</td>
</tr>
<tr>
<td>陝</td>
<td>shan³—mountain passes</td>
</tr>
<tr>
<td>陝西</td>
<td>shan³-hsi—west of the passes, —the province of Shensi, so written in English in order not to be confused with 山西— the province of Shansi.</td>
</tr>
<tr>
<td>當</td>
<td>tang³—here: then; there- upon; at that time.</td>
</tr>
</tbody>
</table>
由函函請動身部
外交部 wai-chiao-pu⁴ -- the ministry of foreign affairs,

函請函請動身 pu⁴—a class; a category. A board; a ministry.

函請函請動身部
外交部 wai-chiao-pu⁴ -- the ministry of foreign affairs,

函請函請動身部
外交部 wai-chiao-pu⁴ -- the ministry of foreign affairs,

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函請函請動身部
外交部 wai-chiao-pu⁴ -- the ministry of foreign affairs,
覆  *fu* (545)—to overturn; to upset.  *To reply.*

見覆  *chien-fu*—to reply to.

議定  *i-ting*—to decide; to ratify

盼  *p'an*—to gaze at; to long for; to hope.

*ck*  *p'an-nien*—to long for; to be anxious.

近  *chi'i-ch'ieh*—very; the utmost.

近日  *chin-jih*—recently.

如何  *ju-ho*—what?  Why

Notes.

A.

a. 本公使  — I (a foreign minister).

b. 所有該員赴陝一舉  — The meaning of the combination depends on the place it occupies in the sentence.

When  *所有* is placed at the end of a sentence this combination forms a kind of adjective clause where *有* means: “to have”, “to belong”.

凡其所有  — all that he has.
此房為吾所有——this house is mine (lit. that which I have; that which belongs to me).

Being put before a noun (in singular or in plural) 所有 simply gives an emphasis to it, and is equivalent to the definite article "the" or sometimes to "all the".

所有現約五條——the five articles of the present treaty.

所有章程列後——the regulations are given hereafter.

(章程 chang⁴-ch'eng—regulations; 列 lieh⁴—to enumerate). (vid. lesson XXIX, gram. section).

c. 一舉  the numeral 一 一 — here individualises the noun 舉 chü³—as a special thing amongst many of its class.

Similar examples.

至通商一事——as to 至 the subject 事 of foreign trade.

君臣一倫——the relation between sovereign and subject.

(倫 lun²—human relationships).

B.

a. 曾否議定——曾 here is a particle of completed action (vid. lesson XV).
Similar examples.

此事不知曾否說與本家親族 —— I do not know whether he has, or has not, told this matter to his own family and relations.

(親族 ch’in-tsu²—relations).

所欠未曾結清 —— he has not cleared off his debts.

(欠 ch’ien⁴—to owe; 結 chieh²—to settle; 清 ch’ing¹—clear).

b. 將近日議定如何情形 —— here is a sign of the objective case. Compare lesson XI, 2, B, note a.

c. 以便轉覆本國外交部 —— 轉 is often used with the meaning of passing on a communication, demand, etc. to another person.

TRANSLATION

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

As an official of our Legation was intending to go into Shensi for travel, I sent a letter asking (lit. it was asked by me) by letter Your Excellency to have a passport prepared (for him). (But) before he started (lit. he has not yet
started), a telegram was received from our Foreign Office ordering him to return home at once. Naturally the matter (一為) of the trip of the said official into Shensi must be dropped. Now I beg to return the originally received passport which I hope Your Excellency will note (查照) and duly cancel.

I avail myself, etc.

B. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

At an earlier date I sent you by letter (函送) the newly fixed trade regulations. (Although) up to this time several days (have elapsed), I have not yet been honored with your reply and do not know whether any decision has been made (concerning the said regulations). Being very anxious about this matter I beg to especially (特) request Your Excellency to let me know (賜覆) at your earliest convenience what are the conditions of your decision, in order that I may transmit your communication (以便轉覆) to our Foreign Office for their information (查照).

I avail myself, etc.
Vocabulary.

門 men²—a door; a gate.

側 ts’e⁴ (858)—the side; sideways.

延 yen²—to drag out; to protract; to invite.

狗 kou³—a dog.

償 pin⁴ (860)—to set in order; to entertain.

償者 pin⁴-che—the person entertaining the guests; the master of the ceremonies.

淄 tzù¹—name of a river in Shantung.

臨 lin²—to approach; near; on the point of.
臨淄 \textit{lin-tzu} — name of the locality where the capital of the Ch'i State, Ying-ch'iu — was situated. Now that place is called 臨淄縣.

閭 \textit{lü} (749) — the gate of a village; \textit{a village of 25 families.}

袂 \textit{mei} — the sleeve of a robe.

幃 \textit{wei} — a curtain.

\begin{itemize}
  \item \text{汗肩踵} \textit{han} (32) — sweat.
  \item \text{肩} \textit{chien} — the shoulder.
  \item \text{比肩接踵} \textit{pi-chien-chieh-chung} — shoulder to shoulder, heel to heel, \textit{to be close to each other.}
  \item \text{肖不肖} \textit{hsiao} — to be like.
  \item \text{袂} \textit{pu-hsiao} — unlike; \textit{degenerate; worthless (a term used by a son of himself when writing to his father).}
\end{itemize}

\textbf{Notes.}

\begin{enumerate}
  \item \textbf{a.} \text{而延晏子} \text{而} \text{here is a conjunctive particle.}
  \item \textbf{b.} \text{使至狗國者} \text{者} \text{here with the preceding verb} \text{便} \text{forms an adjective clause:}
    \begin{quote}
      \text{(If I were) one who was sent as envoy to a dog country.}
    \end{quote}
  \item \textbf{c.} \text{比肩接踵而在} \text{Compare lesson I, 1, note b.}
  \item \textbf{d.} \text{齊命使各有所主} \text{This peculiar structure can be translated:}
    \begin{quote}
      \text{The envoys sent by Ch'i all have princes who are worthy of them.}
    \end{quote}
\end{enumerate}

\text{A similar structure is:}
Yen-ying goes as Envoy to the Ch’u State

Yen-tzu was sent as envoy to the Ch’u State. He was (very) short. The people of Ch’u had erected a small door beside the big gate, and asked Yen-tzu (to pass through it). But Yen-tzu refused to do it (lit. did not enter).

“If I were sent as envoy to a dog country”, he said;—“I would have entered through (從) the dog-gate. But I (臣) am sent to the Ch’u State, and it is not proper (不當) for me to pass through that gate.”

(Thereupon) the master of the ceremonies changed (更) (his mind), and let him enter through the big gate. When (Yen-tzu) saw the prince of Ch’u the latter asked him, “Has Ch’i no men?”

“(Our) Ch’i”, replied Yen-tzu, “in the locality of Lin-tzu has three hundred villages. If our people were to open their sleeves, a (big) curtain could be made of them. If they were to wipe off their sweat, it would be like rain (lit. form rain). They are living very close to each other. How should one say, that Ch’i has no men!”

“Why then did they send you?” asked the prince.

“My sovereign (lit. Ch’i)”, replied Yen-tzu, “when sending his envoys considers the worth of the princes. Virtuous men he sends to virtuous princes, and worthless ones to worthless princes. I am a very bad fellow, therefore I had (宜) to be sent to the Ch’u State.”
4. Grammatical section

THE CONJUNCTIVE PARTICLES

The conjunctive particles serve as conjunctions between individual words or sentences, and correspond very much to the expressions: "and", "with".

These particles are:

而 *erh*², 與 *yù*³, 及 *chí*², 且 *ch'ieh*³.

Examples of using the conjunctive particles.

1. 北辰居其所而眾星共之。 2. 子曰三人行。
Vocabulary.

辰 ch'en²—time. The celestial bodies.
北辰 pei-ch'en²— the Pole Star.
共=拱 kung³—to bow; to salute.
择 tse²—to pick out; to choose.
鬼鬼神 kuci³—spirits; spiritual beings.
鬼神 kuei-shen²—spiritual beings.
弓矢 kung¹—a bow.
矢 shih¹—an arrow. To take an oath.
三字经 san-tzu-ching¹—the Three Character Classic, arranged in rhyming sentences of three words each, composed by 王伯厚
千字文 ch'ien-tzu-wen²—the Thousand Character Essay, containing exactly one thousand different characters, composed by 周興嗣

幼子 yu-tzu³—a child; children.
冬 lung¹—winter.
才 ts'ai²—ability; talents.
吝 lin⁴—stingy; niggardly.

TRANSLATION

1. The Pole Star keeps its place, and all the stars bow to it.

2. The Master said, "When I walk along with two others (lit three men walking. But it is implied that the speaker is one of them), they may serve me as my teachers. I will select their good qualities (善者) and follow them, their bad qualities and avoid them (lit. change them; correct them in myself, avoid them).
3. The Master said, "To give one's self earnestly (務) to duties due to men (民之義), to respect spiritual beings and to keep aloof from them may be called wisdom.

4. With a bow in hand and some arrows fastened at the waist.

5. Riches and honor are what men desire.

6. Poverty and meanness are what men dislike.

7. More than tongue and pen can express.

8. There are two paths,—that of benevolence, and that of its opposite.


10. It was only you and I who attained this.

11. During the winter of last year and the spring of this.

12. The south wind blows in spring and in autumn.


14. The Master said, "Though a man have abilities as admirable as those of the duke of Chou, yet if he be proud and niggardly, those other things (其餘) are not worth being looked at (the final particles also give an emphasis to the preceding sentence).

15. When a country is well-governed, poverty and a mean condition are things to be ashamed of. When a country is ill-governed, riches and honor are things to be ashamed of.
LESSON XIII.

1.

Vocabulary.

萬里長城 wan - li - ch'ang - ch'eng² — The Great Wall.

hsiung¹ (651) — the breast

nu² — a slave; a servant.

hsiuang-nu² — a name given to the Tartar tribes under the Ch'in and Han dynasties.

燕 yen¹ — name of a feudal State. Read yin¹ — the swallow. To feast.

趙 chao¹ — name of a feudal State. To visit.

防 fang² (261) — an embankment. To protect; to guard.

保 pao³ — to guarantee; to protect.
疆

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Mchiang 1 (812)—a boundary, a frontier.

疆土

chiang-t'u 3—a boundary.

連屬

lien-shu 5—to be connected.

皇

huang 2—great; august. The sovereign.

秦始皇

ch'in-shih-huang 2—the first emperor of the united China under the Ch'in dynasty.

統

t'ung 3—to gather into one; all; the whole.

一統

i-t'ung 3—to unite.

夏

hsia 4—summer.

中夏

chung-hsia 4—one of the ancient names of China.

遣

ch'ien 3—to send.

將軍

chiang 1-chiin—a commander in chief.

恬

t'ien 2—peaceful.

蒙恬

meng-t'ien 2—a proper name.

伐

fa 2—to cut down; to smite; to attack.

修

hsiu 1—to put in order; to repair.

舊

chiu 4 (680)—old.

山海關

shan-hai-kuan 1—a town near which the Great Wall touches the sea-coast.

嘉

chia 1 (716)—excellent; to admire.

峪

yii 4—a gully; a ravine.

嘉峪關

chia-yii-kuan 1—the pass at the extreme west of the Great Wall.

千

ch'ien 1—a thousand.

鉅

chiu 4 (641)—great; large.

世

shih-jen 2—the people of the world; mankind.

盛京

sheng-ching 1—the province and the city of Mukden.

蒙古

meng 2-ku—Mongolia.

直

chih 2—straight; honest; upright.

隸

li 4—to control.

直隸

chih 2-li—the province of Chihli.

肃

su 4—respectful; majestic.

甘

kan 1—sweet; agreeable.

甘肅

kan-su 4—the province of Kansu.

垣

yuan 2—a wall.

城垣

ch'eng 2 yuan—a wall.

維

chuan 1 (839)—a brick.

尺

ch'ih 3—a foot.

形勢

hsing 2-shih—aspect; position.
峻  hsün (542)—steep; lofty.

雄峻  hsiung-hsün—imposing; grand.

巒  luan (888)—mountain peaks.

巋  feng (148)—the peak of a hill.

巕  feng-luan—mountain peaks.

銳  jui—piercing; acute.

銳處  jui-ch’u—a sharp pointed place.

樓  lou (790)—a two-storeyed house; a tower.

眺  tiao— to gaze at.

守  shou—to observe; to guard; to watch.

守望處  shou-wang-ch’u— a watch-tower.

Notes.

a. 既滅六國—-— 既 here is a particle of completed action (vid. lesson XV).

Similar examples.

鶏既鳴矣—-— the cock has already crowed.

予既烹而食之 —-— I have cooked and eaten it.

(烹  p’eng—to fry; to cook).

b. 乃遣將軍蒙恬—-— 乃 here is a consequential particle,—“then”, “thereupon”.

c. 合而為一—— 而 here is a conjunctive particle,—“and”.

d. 直隸山西陝西甘肅等省—— The character 等 is often added to one or several proper names. If added to one name it is to be translated “and others”. If it follows two or more names, it simply expresses the plurality of the names mentioned indicating at the same time the end of the enumeration of the proper names:
大興宛平等縣 ------- the districts Ta-hsing and Wan-p'ing.

王文正等 ------- Wang-wen-cheng and others.

When 等 is added to general names the following rules are to be observed:

Being added to one name 等 serves generally as a sign of the plural.

該洋人等 ------- the said foreigners.

本大臣等 ------- we, ministers of state.

When added to two names 等 is a sign of the plural only when it is clear that besides the two categories mentioned there are no others in view:

文武等官 ------- civil and military officers.

爾士民等 ------- you (爾) literati (士) and common people.

In other similar cases, when there is no indication that the question is only about the two names mentioned, 等 means: "and others", "etc."

天文地理等學 ------- astronomy (天文), geography (地理) and other sciences.

織綢革等貨 ------- silk, leather and other goods.

綢 ch'ou²—silk cloth; 綢 tuan⁴—satin; silk cloth; 皮 p'i²—skin; leather; 革 ko²—skins).

e. 城垣以甕石為之 ------- 以 means here: "out", "from", "of" (of material of which something is made).
Similar examples.

以木作弓 ——— to make a bow from wood.

西國以金銀為錢 ——— western nations make money of gold and silver.

TRANSLATION

The Great Wall.

In ancient times our country was much troubled in the north by the Tartar hordes. The States of Yen and Chao had built walls in order to protect themselves against them (之). But each State (only) protected its own frontiers, and (their walls) had not been united. When emperor Ch’in-shih-huang conquered the six kingdoms and united China, he despatched his general Meng-t’ien at the head of an army of 300,000 men against the Hsiung-nu. He completely routed them, rebuilt the old walls and united them into one.

The Wall begins (起) on the east at Shan-hai-kuan and ends (lit. reaches—至) on the west at Chia-yü-kuan, being more than 5000 “li” in length. This wall is one of the famous (有名之) constructions of the world, and is called the Great Wall (lit. the wall ten thousand “li” long).

Outside of the wall are Sheng-ching and Mongolia. Inside the wall are the provinces of Chihli, Shansi, Shensi and Kansu. The wall is built of (以) bricks and stone. It is 40 feet high and more than 20 feet thick, and has a very imposing aspect. At all sharp pointed peaks there are high towers, from which one can get a distant view. These were just (即) watch-towers used by the ancients.
Vocabulary.

A.

面談  *mien-t'an* — to discuss verbally.

節  *chich* — the joints of plants. Sections. Affairs; subjects.

各節  *ko-chich* — all affairs; various subjects.

B.

緊要  *chin-yao* — important.

言語  *yen-yü* — words; conversation.

會  *hui* — to meet together; to unite. A guild; a society. To understand.
誤會 wu-hui⁴—to misunderstand.
誤會之處 wu-hui-chih-ch'u⁴—a misunderstanding.
互談 hu-t an²—to talk together.
另 ling¹—separate; apart; another.
略 liieh⁴ (lio⁴)—to define. A course. A summary; a synopsis. A little.

節略 chieh-lüeh⁴—a memorandum.
閱 yüeh⁴—to look at; to peruse; to inspect.
查閱 ch'a-yüeh⁴—to examine.
舛 ch'uan³—contradictory; perverse.
舛誤 ch'uan-wu⁴—a mistake.

巡覆者 ching-fu⁴-che—I beg to inform you in reply.
昨 tso²—yesterday; lately.
閲悉 yüeh-hsi³—to thoroughly acquaint oneself with.
具見 chii-chien⁴—very evident.
認真 jen-chen¹ — conscientiously; in good earnest; energetically; to be earnest in doing.
莫名 mo-ming²—inexpressible.
欽佩 ch'in¹ (79)—reverent; respectful. Imperial.
p'ei¹—to respect.
欽佩 ch'in-p'ei⁴—to respect.

莫名欽佩 mo-ming-ch'in-p'ei⁴—there are no words to express my respect.
檢 chien³ (440)—to examine; to search.
檢查 chien-ch'a²—to examine.
所開 so-k'ai¹—the contents (of a document).
其間 ch'i-chien¹—in it; therein.
相應 hsiang-ying¹—"it becomes my duty"; "it is incumbent upon me."
附 fu⁴ (19)—to adhere to; to add; to enclose.
附還 fu-huan²—to return enclosed.
Notes.

A.

a. 各節 は very frequently used in the documentary and business style as a sign of the plural.

Similar examples.

通商各口 は the ports of foreign trade.
約内各條 は the articles of the Treaty.
其餘各犯 は the remaining criminals.

b. 將前日互談各事 は is here a sign of the objective case.

B.

a. 並無舛誤之處 は Compare lesson X, 3.

b. 將節略一張附還 は Compare A, note b.

TRANSLATION

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

The various subjects we discussed together recently (前), all concerned (俱係) matters of great importance. I feared lest there might be some misunderstanding in our conversation, and (therefore) have composed a memorandum of the subjects about which we talked. I beg to send it herewith to Your Excellency and to ask you to examine it and to see if there be any mistakes therein.

Hoping that you will favor me with your reply,

I avail myself, etc.
B. A Letter from the Minister of Foreign Affairs to a Foreign Minister.

I received yesterday your letter, with a memorandum enclosed, with which I have fully acquainted myself. From this it can be seen how zealously Your Excellency performs your business. I cannot find words to express my respect to you.

I have examined the memorandum. It contains the questions we discussed several days ago, and I find no mistakes therein.

I beg to return the memorandum herewith and avail myself of this opportunity, etc.

3.
Vocabulary.

吳 wu⁴—to bawl; to brag. Name of an ancient feudal State.

孺 ju²—a child.

少孺子 shao-ju-tzu³—a proper name.

荆 ching¹—a bramble; a thorn. Name of the State of Ch'u.

左 tso³—the left hand.

右 yu¹—the right hand.

左右 tso-yu¹—left and right; in the presence of; attendants.

舍人 she-jen²—a retainer; a courtier.

懷 huai² (368)—to embrace; to carry in bosom; to cherish.

丸 wan²—a ball; a pellet; a pill.

彈 tan⁴ (826)—a crossbow.

園 yuán² (370)—an enclosure; a garden.

後園 hou-yuán²—a back garden.

露 lu⁴ (713)—dew.

沾 chan¹ (720)—to moisten; to imbue.

何苦 hao-k'u³—why? what for?

蝉 ch'an² (826)—the cicada or broad locust.

螳螂 t'ang (525)—a mantis.

螳螂 lang⁴ (362)—a mantis.

螳螂 t'ang²-lang—a praying mantis.

委曲 wei³—to relegate; to send.

委曲 ch'iu¹—crooked; false. Songs.

委身曲附 wei-ch'iou¹—crooked; tortuous.

雀 ch'iao³—small birds in general.

雀 huang-ch'iao³—the oriole.

啄 cho²—to peck up.

罷 pa⁴—to stop; to finish.

Notes.

a. 有敢諫者死 —— here with the preceding verb 者 forms an adjective clause: "If there be somebody who will dare to admonish me".
b. 少孺子者

c. 如是者

d. 而不知 而 here is an adversative particle, “still” “yet”.
e. 三者 Compare lesson III, 2, note a.
f. 皆務欲得其前利 Compare lesson IV, 3.

**TRANSLATION**

**Shao-ju-tzu of the Wu State dissuades attacking Ch’u**

The prince of the Wu State wished to attack the Ch’u State and said to those who were round him, “If anybody dares to admonish me, that man shall die”.

Among the courtiers there was one named Shao-ju-tzu. He wished to admonish the prince, but did not dare. Therefore (則) he took a crossbow and some pellets and went to take a walk in the back garden, where he got his dress all moistened with dew. He did thus three days.

The prince asked him, “Why do you come with your dress so moistened?”

“There is a tree in the garden”, he replied, “with a cicada upon it. The cicada is sitting (居) very high up. It chirps mournfully and drinks dew not knowing that there is a mantis behind it. The mantis lies in ambush wishing to catch the cicada, and not knowing that an oriole is beside it. The oriole stretches out its neck trying to peck the mantis not knowing that a crossbow and pellets are below. Those three earnestly (務) wish to take advantage of what is before them and do not realize the evil that is behind.”

“Good”, said the prince, and stopped his troops.
4.

Grammatical section.

THE INTENSIFYING-CONJUNCTIVE PARTICLES

The intensifying-conjunctive particles, like the conjunctive particles, serve to join individual words and sentences. And yet there is a considerable difference between these two groups. The intensifying-conjunctive particles are used when only one subject is discussed, and when the words that follow after an intensifying-conjunctive particle introduce a new quality of the subject or a new development of the matter in question. These particles can be translated by the expressions: “and also”, “moreover”, etc.

These particles are:

而 erh², 而且 ch’ieh³, 而且 erh-ch’ieh³, 並 ping⁴, 又 yu¹.

Examples of using the intensifying-conjunctive particles

1. 老而無子
2. 道遠而生
3. 女敏而美麗
4. 學而時習之
5. 其意善且深矣
6. 異端如盜賊
7. 不但無益
8. 而且有害
9. 且該員於洋務情形最為熟悉
10. 本大臣當經照會該領事官並派委員向其當面告知
11. 已蒙賜函又蒙駕臨親查
12. 此道較近又無險危

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12. 此道較近又無險危
Vocabulary.

敏 min³—clever.

麗 li⁴—elegant; beautiful.

端 tuan¹—here: doctrines.

異端 i-tuan¹—heterodox doctrines.

盗 tao⁴—a robber; a bandit.

賊 tsei²—a robber; a thief; a rebel.

而且 erh-ch'ieh³—and also; moreover.

情形 ch'ing²-hsing—the aspect of the matter; circumstances; conditions.

洋務 yang-wu⁴—foreign affairs.

熟 shu²—ripe; cooked; mature.

熟悉 shu²-hsi—experienced.

本大臣 pen-ta¹-ch'en—I (a high official of himself).

照會 chao⁴-hui—an official communication between foreign and Chinese officials of the same rank. To send a communication.

領事官 ling-shih-kuan¹—the consul.

派 p'ai⁴—to depute; to send. A branch; a clan; a party.

委員 wei⁸-yuan—a deputy.

駕臨 chia-lin²—your arrival; your visit.

危 wei¹—perilous; dangerous.

險 hsien³ (440)—dangerous.

危險 wei-hsien³—danger; dangerous.

TRANSLATION

1. Old and childless.
2. The road is long and unknown.
3. That girl is clever and beautiful.
4. To learn (a thing) and constantly practise it.
5. This idea is excellent and also profound.

6. Heterodox doctrines are like robbers and brigands or fire and water. Moreover in the case of fire and water, or robbers and brigands, the injury only affects (lit. reaches to) the body; but in the case of the injury done by heterodox doctrines, the injury affects men's hearts.

7. Not only is it of no benefit, but also it is harmful.

8. Moreover the said officer is very well acquainted with conditions of foreign affairs.

9. I thereupon (當) wrote officially to the said consul, and at the same time sent a deputy to inform him (of the matter) personally (當面).

10. At the same time I ordered the said Tao-t'ai to proceed to each place in his jurisdiction (各屬) and to make personal investigation (道 for tao-t'ai, an official ranking during the Manchu dynasty).

11. I have already been favored with your letter and also honored with your visit.

12. This road is shorter and not dangerous.
LESSON XIV.

1.

It isSSI:—to proclaim. Here: a proper name.

Chiu-chien—a body of officials.

Chao-hsi-hsii—a proper name.

Chao—luminous; glorious. To manifest.

Kuo—fruit. Really; truly.
果誠 *kuo-ch'eng*—in reality; in fact.
江一 *chiang-i*—a proper name.
天帝 *t'ien-ti*—God.

逆 *ni* (660)—rebellion; to oppose.
甲 *chia*—scaly. A cuirass; an armour.
帶甲 *kai-chia*—soldiers; troops.

Notes.

a. 北方之畏昭奚恤也——之 here is an expletive.

b. 虎求百獸而食之——而 here means: "in order to."
   "A tiger was seeking for beasts in order to eat them (之)."

c. 百獸——the character 百 implies a plurality to the noun 獸: “various beasts; beasts”.

Similar examples.

百官——the various officials.
百貨——goods of every description.
百產——various productions.

d. 子以我爲不信——以——爲 here means: “to think”. “If you (子) think I (am) not trustworthy (不信)”.

e. 百獸之見我——之 here is an expletive.

f. 王之地五千里——here 之 is a sign of the possessive case.

g. 專屬之昭奚恤——here 之 is an expletive.
(One day) prince Hsüan of Ch’u said to his ministers, "I have heard that the northerners (lit. the northern regions) are afraid of Chao-hsi-hsü. What is the reason for it?"

The ministers could not reply. (Then) Chiang-i said, "(Once upon a time) a tiger went out in quest of prey and caught a fox. "You will not dare to eat me", said the fox," (because) God has made me lord of all the beasts. Now if you eat me, you will disobey the order of God. If you do not believe me, I will walk on ahead of you, and you will follow me, and then you shall see whether the beasts dare do other than run away as soon as they see me."

The tiger agreed and went with the fox. All the beasts, when they saw them, ran away (in terror). But the tiger did not know that the beasts were afraid of him, and thought that it was the fox they feared.

Your Majesty’s kingdom (occupies an area) of five thousand square "li", and there are one million soldiers exclusively subordinated to Chao-hsi-hsü. Therefore (although) the northerners are afraid of Chao-hsi-hsü, in reality they are afraid of Your Majesty’s troops, just the same as the beasts were afraid of the tiger."
Vocabulary.

A.

訂

ting⁴ (2)—to arrange; to settle; to fix.

程

ch'eng² (69)—a measure. A rule; a pattern. A period; a journey.

税

shui⁴—duty on merchandise.

章程

chang¹-ch'eng — regulations.
稅務章程 shui-wu-chang ch'eng—customs regulations.

條 t'iao—a branch. A clause; a section; an item.

抄 ch'ao (122)—to take; to seize; to copy out.

核辦 ho-pan—to examine and act accordingly.

咨 tzu (442)—to consult about; to communicate by letter.

咨覆 tzu fu—to reply to; a reply.

於 yü—in; on; at; to; from. Used with 識.

商情 shang-ch'ing—commercial interests.

再 tsai—a second time; again; further.

斟 chen (104)—to pour out. To deliberate.

酌 cho—to pour out. To consult; to consider.

斟酌 chen cho—to consult; to deliberate.

以歸 i-kuei—so as; in order to.

妥當 t'o—satisfactory; well arranged.

貴署 kuei-shu—your office.

斟酌 chen-pan—to deliberate and decide upon.

俾 pei (807)—to cause. So that; in order to.

垂 ch'ui—to hang down. To leave; to remain.

久遠 chiu-yu—an—for a long time; for ever.

是為至要 shih-wei-chih-yao—this is very important.

午 wu—midday; the south.

午後 wu-hou—afternoon.

訌 chu (641)—an exclamatory particle; an interjection of surprise.

訌知 chu-chih—unexpectedly.

早 tsao—early in the morning; early; soon.

偶 ou—an idol. Sudden; accidental.

爽 shuang—lively; cheerful; in good health. To miss; to fail.

覺不爽 chüeh-pu shuang—to feel oneself indisposed; out of sorts.
克 k'ô—to be able to.

wû (763)—to see; to meet.

hui-wû—to have a personal interview.

p'ai (350)—to appoint; to depute; to send.

jung—to contain; to bear; to endure. To wait for.

ssu—to wait for; as soon as; when.

容俟 jung-ssu—as soon as; when

痊痊 ch'üan (78)—cured; convalescent.

諒 liang—sincere; faithful; to believe, To excuse.

原諒 yüan-liang—to excuse.

是幸 shih-hsing—‘thus it will be good for me,”—a conventional phrase used in letters at the end of a request, etc.

Notes.

A.

a. 並新訂稅務章程— —並 here is a conjunctive particle (vid. lesson XII)

b. 以所訂新章— —以 means here: “because”, “as”.

c. 盡善— — Compare lesson V, 3.

B.


b. 而亦未便派員— — Compare lesson XIII, 4.

TRANSLATION.

A. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

I received your letter several days ago with the eight clauses of the newly fixed customs regulations. I then sent a copy of these regulations to my Foreign Office for their approval.
I have now received a reply (to the effect that) as there are in the newly fixed regulations three clauses that are slightly (少) inconvenient for commerce, I am asked to reconsider them carefully (善) (with you) so that (they may be made) quite satisfactory.

I propose (therefore) to go to your ministry on the 20th of this month to personally consult with you and decide (this matter) in order that (these regulations) may remain for ever (which is a very important thing).

I avail myself, etc.

B. A Letter from a Foreign Minister to the Minister of Foreign Affairs.

It was formerly arranged by letter that I should go to your ministry this afternoon to discuss several matters with you in person. Unexpectedly this morning I find myself indisposed and will not be able to hold the interview. Moreover (而) it is not convenient to send anyone else for this discussion. As soon as I have somewhat recovered from my illness, I will fix another date (so that) we may discuss everything (一切). (For this reason) I beg to send you this special letter for your information, hoping that Your Excellency will excuse me.

I avail myself, etc.
Vocabulary.

新——to gather grass. To pick up.

tai——to gather grass. To pick up.

代——a dynasty.

revive. Plentiful.

支——instead; on behalf of.

苏——a proper name.

支——instead; on behalf of.

A dynasty.

相——a branch. To prop up.

支——instead; on behalf of.

ch'ien——to nip; to gag.

yu——to fish.

ch'in——to seize; to arrest.

chih——a branch. To prop up.

to pay.

hsiang-chih——to oppose each other; to fight.

白——instead; on behalf of.

y¥—a fisherman.

y¥——ripe, cooked; mature.

chi——to plan; to calculate.

pail-chi——to think over carefully.
Notes.

a. 趙且伐燕 目 here is a particle of approaching action (vid. the present lesson, 4).

b. 今者 Compare lesson III, 2, note a.

c. 蟹方出曝 方 here is a particle of completed action (vid. lesson XV, 4).

d. 即有死蚌 即 here is a consequential particle,— “and then”.

e. 弁擒之 Compare lesson IV, 3.

f. 以蔽大衆 以 indicates here a result, a consequence,—“so that”; “and thus”.

g. 臣恐强秦之爲漁父也 之 here is an expletive.

h. 王之熟計之也 the first 之 is an expletive, the second 之 is a pronoun,—“it”.

TRANSLATION.

The Intention of the Chao State to attack the State of Yen.

The Chao State was going (臣) to attack the Yen State. Su-tai on behalf (臣) of Yen said to prince Hui, “To-day, when coming (here), I (臣) crossed the river I, and saw an oyster
which had just (方) come out to warm itself in the sun. A kingfisher pecked at it. (lit. its flesh). The oyster closed up its shell (合) and jammed its beak.

The kingfisher said, “To-day it will not rain; to-morrow it will not rain, and there will be a dead oyster”.

The oyster said in reply, “To-day you will not get off, to-morrow you will not get off, and there will be a dead kingfisher.” Neither would let go of the other, and a fisherman took (that opportunity) and seized them both together.

Now Chao intends (且) to attack Yen. After a long fight both peoples will be exhausted (lit. Yen and Chao will fight a long time, so that (以) all (大衆) will be ‘exhausted), and (then) I am afraid the strong State of Ch’in may prove to be the fisherman. I wish therefore that Your Majesty would think it over carefully”.

“Good”, said the prince, and stopped (his preparations to attack Yen).

4.

Grammatical section.

THE PARTICLES OF APPROACHING ACTION

There are some particles which indicate that an action or state has not yet happened, but is only approaching.

These particles are:

将 chiang¹, 且 ch’ieh², 即 chi², 幾 chi³, 殆 tai⁴.
Examples of using the particles of approaching action.

Vocabulary.

哀 ai¹—here: sad; grievous.

祥 hsiang² (151)—happiness; a good omen.

禎祥 chen-hsiang²—auspicious; a good omen.

妖 yao¹ (463)—supernatural; magical; strange.

妖孽 yao-nieh¹—a portent; a bad omen.

夫子 fu-tzu³—a sage; a prophet. Added as a title of respect to the names of great teachers; the Master.

鐸 to³—a bell with a clapper.

木鐸 mu-to²—a bell with wooden clapper.

見殺 chien-sha¹—to be killed.

時刻 shih-k'o⁴—time.

開船 k'ai-ch'üan²—to weigh anchor.

愈 yü¹—here: to be better; convalescent.

即 chi²—to be near; almost; nearly.

望 wang⁴—here: 15th day of the moon (when the moon is full), because on that day the moon faces the sun.

殆 tai⁴—here: nearly.
TRANSLATION.

1. When a bird is about to die, its notes are mournful. When a man is about to die, his words are good.

2. When a country is about to flourish, there are sure to be happy omens; and when it is about to perish, there are sure to be unlucky omens.

3. Heaven is going to use (your) Master as a bell with a wooden tongue.

   Note. The 木錐 was a metal bell with a wooden tongue, shaken in making announcements, or to call the people together. Like that bell, Heaven would employ Confucius to proclaim the truth and right.

4. How do you know, Master, that he is going to be killed?

5. At the time of sailing.

6. At present I am still not well. When I am better, I will (且) go and see (him).

7. To-day I am able to see (him). (But) if I do not correct (直) (his errors), the true principles (道) will not be fully evident (見). I am going to correct him.

8. The boat is going to sail.

9. It is going to rain.

10. The moon is nearly full.

11. The time has nearly come.

12. The night is nearly half gone.
LESSON XV.

1.

有鄉人貨梨於市，頗甘芳。價騰貴。有道士破巾絮衣。

種梨

梨

朽於車前。鄉人咄之。而不去。鄉人怒。加以叱罵。道士

曰。一車數百。顆老朽止朽。於居士亦無大損何

怒為觀者勸置。劣者一枚。令去。鄉人執不肯。肆中

保者見。咄聒不堪。遂出錢市一枚。付道。士。道士

曰。出家。人不解。吝惜。我有佳梨。請出。供客。或曰。

謂眾。曰。何不自食。曰。吾特需此核作種。於是。拏梨大

啇且。盡把核。於手解。肩上。鑼。坎地上。深數寸。納之而

覆。以土向。市人。索。湯。沃灌。好。事者。於。臨。路。店。索。得沸

Vocabulary.

liao— to depend on. Merely. Here: a fanciful name of a studio.

chái— a study; a library; a shop.

chī (65)— to remember; to record; annals.
"Strange stories from the Liao studio," a famous collection of tales by P'u-sung-ling—of the XVII century, so called from the name of the author's study.

 chaotic

梨

货

市

芳

騰貴

道士

巾

破巾

絮絮衣

丐

嗤

罵

叱罵

顆

納 (444)—to line; to pad. A robe.

老衲

居士

損

勸

置

劣

枚

執

肆

俸

俸保

喋

喋聒

堪

付

拜

謝

liao-chai-chih-i

na

lao-na—I, the old priest.

chi-shih—here: laity.

sun—to injure; injury; loss.

ch‘ian—to exhort; to admonish.

chih—(842)—to get rid of; to put away. To arrange.

lieh—inferior; bad.

mei—numerative of coins; rings, fruits, etc.

chih—to hold; to grasp; to manage. Obstinate.

ssu—a shop; a market place. Dissolute; reckless. Four.

yung (595)—to engage for hire.

yung-pao—shopmen.

tieh— to chatter; to make noise.

tieh-kua—to talk without ceasing.

k'an—to bear; to sustain.

fu—to give to; to hand over.

pai—to worship; to pay one's respects to

hsieh—to thank. To decline.
拜谢 pai-hsieh¹—to thank
出家人 ch’u-chia-jen²—a priest; a monk.
吝惜 lin¹—stingy.
吝惜 hsi¹(799)—to pity; spare.
吝惜 lin-hsi¹—stingy; sparing of.
佳供 chia¹—beautiful; nice.
佳供 kung¹ (95)—to present to; to supply.
佳供 kung k’o¹—to present to a guest.
需於斯 hsii¹—to require; to need.
於是 yü-shih¹—thereupon; then.
掬 chi²—to grasp with both hands; a handful.
喫 tan¹—to bite; to chew; to eat.

<table>
<thead>
<tr>
<th>砺坎纳覆汤灌沃灌好事路店瀨沸瀨</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch’an¹ (386)—a chisel; a spade; a pick.</td>
</tr>
<tr>
<td>k’an³—a pit; a hole; to dig a hole.</td>
</tr>
<tr>
<td>na¹(444)—to enter; to insert.</td>
</tr>
<tr>
<td>fu¹—here; to cover over.</td>
</tr>
<tr>
<td>t’ang¹—hot water; soup.</td>
</tr>
<tr>
<td>wo¹ (wu¹)—to water; to irrigate.</td>
</tr>
<tr>
<td>kuan¹ (60)—to pour down.</td>
</tr>
<tr>
<td>wo-kuan¹—to water.</td>
</tr>
<tr>
<td>hao-shih¹—to be fond of fun; to love mischief.</td>
</tr>
<tr>
<td>lu¹—a road; a path; a journey.</td>
</tr>
<tr>
<td>tien¹—a shop; an inn.</td>
</tr>
<tr>
<td>shen³—to pour out water.</td>
</tr>
<tr>
<td>fei-shen²—boiling water.</td>
</tr>
</tbody>
</table>

Notes.

a. 鄉人嗤之而不去-----而 here is an adversative particle. Compare lesson, I, 3, note c.

b. 加以叱罵-----In constructions where the inflection of punishment, injuries, etc. is referred to, the combination 加以 is often used, the meaning of 加 being: “to inflict” and 以 being a sign of the objective case:
"The peasant became angry and reviled him" (lit. inflicted revilement).

**Similar examples.**

**加以重罰**  
(罰 1fa—to fine).

**加以刑嚇**  
(嚇 1ho (hs’ia)—to intimidate; 刑 1hsing—to punish).

**遂出錢市一枚**  
here is a consequential particle.

**既有之何不自食**  
here is a causal particle.

**且盡**  
here is a conjunctive particle (vid. lesson XII.)

**而覆以土**  
here is a conjunctive particle.

**TRANSLATION.**

**Planting a Pear-tree.**

A peasant was selling pears in the market-place. They were very sweet and fragrant, (but) the price was very high. A Taoist priest in a ragged cap and coarse garments was begging before the cart. The peasant shouted at him (to get away), but (而) he would not go. The peasant became angry and reviled him. The priest said, "On your cart you have several hundred pears, and I only ask for one. It would be no great
loss to you (居士). Why then are you angry?" The onlookers urged the peasant to get rid of an inferior pear and let him go. But the peasant was obstinate and refused. The shopmen in the market-place seeing that the commotion was growing unbearable thereupon (遂) contributed (出) a few cash, bought (市) a pear and gave it to the priest. The priest bowed his thanks and said to the crowd, "We monks do not understand stinginess. I have here a very fine pear, let me present it to you." Somebody remarked, "Since (既) you have it, why do you not eat it yourself? "I particularly wanted the seeds to plant them," he replied. Thereupon (於是) he seized the pear in both hands, took a large bite and (且) finished it. He took the seeds in his hand, unfastened the pick from his shoulder, dug a hole several inches deep and put the seeds (之) in, covering them over with (以) earth. He (then) demanded of the market people some hot water with which to water (the seeds). Willing helpers fetched some boiled water from a neighbouring roadside inn.

(to be continued)
Vocabulary.

陸 (42)—dry land. Here: a proper name.

照會 (81)—to halt; to reside temporarily.

駐京各使 chu-ching-ko-shih— the foreign ministers stationed at Peking.

照會事例 chao-hui— the term agreed upon in the Treaty of 1842 for communications between foreign and native officials of equal rank.
元 $\ddag$—first; original; principal. 
Beginning; head. Large; great. A dollar.

為照會事

$\ddag$—"the matter of communication". The usual beginning of official despatches,—need not to be translated.

an-ch'a$^2$—it appears from the records that...

ch'ien-ch'ing$^1$—the former Ch'ing (Manchu) dynasty.

hsü$^3$—the clue; to connect.

kuang-hsü$^4$—the title of the emperor who reigned from 1874 to 1908.

hsü$^4$—to continue; to add.

hsü-hsiu$^1$—to revise.

chin-k'ou$^3$—to enter a port; imports.

shui-tse$^2$—the Tariff.

shih-hsing$^2$—to carry out; to put into force; to carry into effect.

ch'i$^2$—"I may remark". A formal term introducing one's own statement.

hsin$^1$—acrid; bitter. The eighth of the 天干

yüan$^2$—original; principal. Beginning; head. Large; great. A dollar.

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A Note from Mr. Lu-Tseng-hsiang, Minister of Foreign Affairs, to the Foreign Ministers at Peking from the 14th day, 8th month, 1st year (of the Republic) (August 14, 1912)

The Revised Import Tariff of the twenty-eighth year of Kuang-Hsi (1902) has, up to the present (至今), already...
reached the ten years (limit). It is agreed (訂明) in the Commercial Treaty (1902) between China and Great Britain (英) that if a revision of the said (此項) Tariff be wanted, a notification (to this effect) must be made (須 - - 先行知照) within six months after the end of (the first) ten years. Again, the rate of this Tariff was raised, in accordance with the International Protocol of 1901, to an effective 5% "ad valorem" whose basis of valuation was taken from (以) the mean value of the merchandise at the moment of its debarkation (卸貨時) in the three years of 1897, 1898 and 1899. Now ten years have elapsed and in view of the fluctuations (增減) in values of the various kinds of merchandise, it should be revised in due time so as to make it conformable (符) to the original agreement (原約) of an effective 5% "ad valorem".

Declaring now to the Ministers of the signatory Powers to the aforesaid Tariff at Peking the intention of China to revise it, I hope Your Excellency will take notice (of this declaration) and favor me with a reply.

3.

Grammatical section

THE PARTICLES OF COMPLETED ACTION.

The particles of completed action indicate that an action has already happened and relates to the past.
These particles are:

<table>
<thead>
<tr>
<th>Particle</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>(i^3)</td>
<td>已</td>
</tr>
<tr>
<td>(chi^4)</td>
<td>竟</td>
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<tr>
<td>(ts'eng^2)</td>
<td>終</td>
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<td>(ching^1)</td>
<td>業</td>
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<td>(ch'ang^2)</td>
<td>續</td>
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<tr>
<td>(shih^4)</td>
<td>事</td>
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<tr>
<td>(fang^1)</td>
<td>方</td>
</tr>
<tr>
<td>(ts'ai^2)</td>
<td>之</td>
</tr>
</tbody>
</table>

Note. The particles \(i^3\) and \(chi^4\) indicate that an action has just happened.

Examples of using the particles of completed action.

1. 已由地方官辦妥了。已飪該領事官。已完正稅。未
26. 子曰吾當終日不食終夜不寢以思無益不如學也。
Vocabulary.

地方官 ti-fang-kuan — local officials.
完正税 wan — to finish; to complete; to settle.
 Cheng-shui — the full duty.
昊便息 hun — dusk; dark.
子熹息 pien — here: then.
HS2 — here: to stop; to rest.
yi2 — I; me.
P'eng1 (742) — to boil; to cook.
Ch'ao2 — the Court. A dynasty. Read chao — the dawn; the morning.
Ch'ien4 — to owe; to be wanting.
Chieh-ch'ing1 — to settle up; to clear off; as indebtedness.

查出 ch'a2-ch'u — to discover.
田地 t'ien-ti — lands.
入官 ju-kuan — to confiscate.
在案 tsai-an — is on record.
出示 ch'u-shih — to issue a proclamation.
开禁 k'ai-chin — to remove the prohibition.
照数 shu4 — to bind together; a bundle.
束修 shu — the pay of a teacher, — originally strips of dried meat tied in a bundle.
诲 hui4 — to teach; to admonish.
朝 ch'in3 (675) — to sleep; to rest.
Ts'ai2 — just now; then. When; as soon as.

TRANSLATION
1. Has already been settled by the local officials.
2. An order has already been sent to the said consul.
3. Already paid the full duty.
4. The matters which have not been investigated must first be investigated; and those which have been, must be investigated again.
5. When it is dusk, then rest.
6. I had cooked and eaten it.
7. The cock has already crowed, and the Court is already in full swing.
8. When one has died, one cannot live again.

9. He did not say a single word.

10. He went himself.

11. I do not know whether he has, or has not, mentioned this matter to his own family (本家) and relatives.

12. He has not cleared off his debts.

13. He knew that someone had already been there (這裡 is an expletive).

14. The rules (章程) are already in existence.

15. You do not know how difficult anything is until you have tried it (lit. have been through).

16. Events that one has been through.

17. As soon as (any such malpractices) are discovered, the land then (即) will be confiscated.

18. I have already mentioned it.

19. A despatch (to this effect) is already on record.

20. Has already been reported.

21. He has already issued a proclamation removing the prohibition.

22. They have already told it to him.

23. Orders have already been given to the District Magistrate (縣) to issue money in accordance with the amount.

24. The Master said, “From (自) (the man) bringing (行) a bundle of dried flesh and upwards (以上) I have never refused instructions (to any one).

25. When the Master was eating by the side of a mourner (於有喪者之側), he never ate his full.

26. The Master said, “I have been the whole day without eating, and the whole night without sleeping, because (以) I was thinking. It was of no use. The better plan (不如) is to learn.

27. He had just come to this place.

28. Just ten years old.

29. When it struck the ground, he quickly hit at it.
LESSON XVI.

1.

Vocabulary.

ch' in^4 (675) — to flood; to soak.

wan-mu^4 — all the eyes, — of the lookers-on.

ts' uan^2 (tsan^2) (40) — to collect; to bring together.

ts' uan-shih^4 — to concentrate regards.

kou^1 — crooked.

meng^2 (796) — a sprout; a bud.

kou-meng^2 — sprouts of plants.
<table>
<thead>
<tr>
<th>漢字</th>
<th>意思</th>
</tr>
</thead>
<tbody>
<tr>
<td>chien¹</td>
<td>gradually.</td>
</tr>
<tr>
<td>o² (338)</td>
<td>suddenly.</td>
</tr>
<tr>
<td>yeh⁴</td>
<td>a leaf; a card.</td>
</tr>
<tr>
<td>fu² (465)</td>
<td>to spread out.</td>
</tr>
<tr>
<td>su¹</td>
<td>distant; wide apart; to separate.</td>
</tr>
<tr>
<td>fu-su¹</td>
<td>to spread out.</td>
</tr>
<tr>
<td>shu⁴</td>
<td>suddenly.</td>
</tr>
<tr>
<td>shih²</td>
<td>here: to form fruit.</td>
</tr>
<tr>
<td>shih⁴ (722)</td>
<td>great; ripe.</td>
</tr>
<tr>
<td>fu²(544)</td>
<td>a fragrant smell.</td>
</tr>
<tr>
<td>fang-fu²</td>
<td>fragrant.</td>
</tr>
<tr>
<td>lei²</td>
<td>to bind; to join.</td>
</tr>
<tr>
<td>lei-lei²</td>
<td>to hang in profusion.</td>
</tr>
<tr>
<td>chai¹</td>
<td>to pick, as fruit.</td>
</tr>
<tr>
<td>ch'ing³</td>
<td>a moment.</td>
</tr>
<tr>
<td>k'o¹</td>
<td>to carve; to engrave. Read k'o⁴—a quarter of an hour; a moment.</td>
</tr>
<tr>
<td>ch'ing-k'o⁴</td>
<td>in a moment.</td>
</tr>
<tr>
<td>fa¹</td>
<td>to cut down.</td>
</tr>
<tr>
<td>ting¹</td>
<td>a nail. An adult male. Read cheng¹—the sound of blows on trees, etc.</td>
</tr>
<tr>
<td>liang²</td>
<td>good. Very.</td>
</tr>
<tr>
<td>ho⁴</td>
<td>here: to carry; to bear.</td>
</tr>
<tr>
<td>chien¹-t'ou</td>
<td>shoulders.</td>
</tr>
<tr>
<td>ts'ung-jung²</td>
<td>leisurely.</td>
</tr>
<tr>
<td>hsü²</td>
<td>slow; dignified.</td>
</tr>
<tr>
<td>hsü-pu¹</td>
<td>with slow steps.</td>
</tr>
<tr>
<td>tso-fa³</td>
<td>to perform a trick.</td>
</tr>
<tr>
<td>chu-mu⁴</td>
<td>to fix the eyes on.</td>
</tr>
<tr>
<td>yeh⁴</td>
<td>patrimony; Calling; occupation; trade. Already.</td>
</tr>
<tr>
<td>shih⁴</td>
<td>here: just; just now.</td>
</tr>
<tr>
<td>piao³ (372)</td>
<td>to distribute.</td>
</tr>
<tr>
<td>piao-san⁴</td>
<td>to distribute; to scatter.</td>
</tr>
<tr>
<td>hsi⁴</td>
<td>fine; thin. Minutely; carefully.</td>
</tr>
<tr>
<td>pa⁴ (312)</td>
<td>the handle of a barrow.</td>
</tr>
<tr>
<td>tsan⁴</td>
<td>to pierce; to cut.</td>
</tr>
<tr>
<td>fen⁴ (417)</td>
<td>zeal; energy; ardour.</td>
</tr>
<tr>
<td>hen⁴</td>
<td>to hate.</td>
</tr>
<tr>
<td>fen-hen⁴</td>
<td>angry.</td>
</tr>
<tr>
<td>chi⁴</td>
<td>to follow up; to search out.</td>
</tr>
<tr>
<td>yii² (575)</td>
<td>a corner.</td>
</tr>
<tr>
<td>ts'an⁴</td>
<td>bright; smiling.</td>
</tr>
<tr>
<td>ts'an¹-jan</td>
<td>laughingly; smilingly.</td>
</tr>
</tbody>
</table>
The priest took it and soaked the place which he had dug. Every eye (lit. ten thousand eyes) watched attentively. A hook-ed sprout appeared; quickly became a tree, branches and leaves spread out. Suddenly it flowered, suddenly fruited. The fruit grew large and had a fragrant smell. It hung in profusion on the entire tree. The priest then picked the fruit from the tree and handed it round to the onlookers. In a moment all the pears were gone. Then he took his pick and hacked for a longtime at the tree. When it was cut down, he shouldered it together with its leaves and quietly walked away. From the beginning, while the priest was performing this trick, the peasant was in the crowd straining his neck and staring in wonder. His business was entirely forgotten. As soon as the priest had gone, he then (始) looked at his cart,—all his pears were gone. He then (方) knew that the things that had just (适) been distributed were all his things. Further (又), looking more closely at the cart, (he discovered) that one of the handles was missing having been newly broken off. He was greatly enraged. Quickly he set out in pursuit of the priest, and just as he turned a corner of the wall, (he came upon) the handle which had been cast away under the wall. Then (始) he knew that the cut pear-tree was this thing. The priest was no where to be seen. All in the market-place laughed.
外交總長孫致電駐京各使照會

二年十一月十四日

A. 三.

義於去年八月十四日照會曾經簽字於該稅則之各國駐京大臣在案現中國政府既與各友邦保持正式完全之關係，中外商務必將日臻發達前項進口稅則自應切實修改以期於稅課商情兩有裨益。相應照會貴公使查照見復以便早日商辦此事所感盼頗至照會者。

B. 美芮使致外交總長孫照會 二年十二月二十日

為照復事修改進口稅則之事日前會晤時貴總長面稱現在各國政府對於上年八月十四日及本年十月十四日本照會雖無駁駁之處然尚有多數國家未曾答復等語查貴政府擬定修改現行稅則俾將值百抽五辦法切實征收本國政府深願表示同情本公使用特聲明相應照復貴總長查照可也須至照復者。
Vocabulary.

A.

孫 Sun¹—a grandson. Here: a proper name.

現行 Hsien-hsing²—present; being in force at present.

洋貨 Yang-huo¹—foreign goods.

去年 Ch'ien-nien²—last year.

在案 Tsai-an⁴—"is on record". A formula closing the statement of what has been done before in connection with the subject treated in the despatch.

民國 Min-kuo²—the republic.

政府 Fu³ (19)—a palace; a treasury. A prefecture.

政府 Cheng-fu³—the government.

友邦 Yü-pang¹—friendly countries.

持 Ch'i'h²—to grasp; to support.

保持 Pao-ch'i'h²—to maintain.

形式 Shih⁴—form; fashion; model.

正式 Cheng-shih⁴—formal; official.

完 Wan²—to finish; to complete.

完全 Wan²-ch'i'ian—complete; perfect.

關係 Kuan¹-hsi—here: relations.

中外商務 Chung-wai-shang¹-wu—foreign trade with China.

臻 Chen¹—the utmost; the highest.

日臻 Jih-chen¹—from day to day.

發達 Fa-ta⁴—to develop; to increase.

前項 Chi'en-hsiang⁴—afore-said.

以期 I-ch'i²—in order to.

課 K'o (507)—taxes; revenue.

稅課 Shui-k'o⁴—customs' duties.

商情 Shang-ch'ing²—commercial interests.

神 Pei¹ (807)—to aid; to benefit.

裨益 Pei-i²—advantage; benefit.

以便 I-pien⁴—in order to.

商辦 Shang-pan⁴—to settle.

感盼 Kan-p'an⁴—to earnestly hope.
B. 美 Mei³—here: American,
芮 jui⁴—here: the name of the American Minister Mr. Paul Reinsch.
復 fu⁴—to return; again; to reply.
照復 chao-fu⁴—to reply to a communication.
為照復事 wei-chao-fu-shih “in the matter of a reply to your despatch”,—the usual beginning of communications given in reply.
會晤 hui-wu⁴—a personal interview.
辯 pien¹—to discuss; to argue.
駁 po²—to contradict; to find fault with.
辯駁 pien-po²—to contradict; to argue against.
國家 kuo-chia¹—a state; a government.
答 ta²—to answer.
答復 ta-fu⁴—to reply.
擬訂 ni-ting⁴—to decide.
辦法 pan-fa³—the way of transacting; a measure.
征收 cheng¹ (127) — to attack.
收 shou¹—to receive; to collect.
表示 piao-shih⁴—to manifest; to show.
同情 t'ung-ch'ing² — assent; approval.
須至照復者 hsii-chih-chao-fu⁴-che — a conventional formula used at the end of communications given in reply.

TRANSLATION.

A. A Note from Mr. Sun-Pao-Ch'i, Minister of Foreign Affairs, to the Foreign Ministers at Peking from the 14th day, 10th month, 2nd year of the Republic (October 14, 1913).

As the present Import Tariff had already exceeded its ten year limit, on August 14th last year this Ministry addressed a note to the Ministers of the signatory Powers to the said Tariff at Peking, signifying China's desire to revise it. As the Government of the Chinese Republic is now maintaining its formal and
perfect relations with the friendly Powers, foreign trade with China is bound to flourish. Therefore (則) the aforesaid Tariff naturally (自) should be thoroughly revised to the advantage of both (our) revenue collection and (foreign) commercial interests. I have the honor (lit. it is my duty) therefore to communicate (it) to Your Excellency for your information (查照) and to request you to favor me with a reply, so that negotiations over the question may be conducted at the earliest possible moment.

B. A Note from Mr. Paul Reinsch, U. S. Minister at Peking, to Mr. Sun Pao-ch'i, Minister of Foreign Affairs, from December 20th, 1913.

In our recent conversation Your Excellency stated, with reference to the revision of the Import Tariff, that although no nations had manifested any disinclination in connection (對於) with the communications of August 14, 1912 and October 14, 1913 from the Ministry of Foreign Affairs, several nations had as yet made no reply.

I have the honor to inform Your Excellency that the proposal of the Government of the Republic of China to revise the existing Tariff in order that (俾) an effective (切實) five per cent duty may be collected meets with the approval of the American Government.
Grammatical section.

THE CAUSAL PARTICLES.

The particles indicating cause or reason are:

因, 以, 以 --- 故, 蓋, 既, 為.

When 因 is put at the beginning of a sentence, 而 or 故 in the principal clause usually complete the structure (examples 7, 8).

Examples of using the causal particles.

1. 因何不可照舊辦理
2. 因何緣由
3. 因
4. 因此識彼
5. 因天時嚴冷難以
6. 因事故而拆革
7. 因其狡而遠之
8. 因暖故無冰
9. 孔子曰以吾從大夫之
10. 子曰君子不以言舉人
11. 人廢言
12. 體有貴賤有小大無以小
13. 梁惠王以土地之故糜爛其民
14. 疏也
15. 雖疏食菜羹未
16. 招子不發抄之
17. 以恐畏之故不敢前進
18. 爲疏食菜羹未
19. 經固以之
20. 因之
### Vocabulary

<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>Pinyin</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yuán-yu⁵</td>
<td>cause; reason.</td>
<td></td>
</tr>
<tr>
<td>yen-leng³</td>
<td>very cold.</td>
<td></td>
</tr>
<tr>
<td>kung¹</td>
<td>work; job; service.</td>
<td></td>
</tr>
<tr>
<td>hsing-kung¹</td>
<td>to proceed with the work</td>
<td></td>
</tr>
<tr>
<td>shih-ku'</td>
<td>matter; circumstances.</td>
<td></td>
</tr>
<tr>
<td>ch'ai¹</td>
<td>to break up.</td>
<td></td>
</tr>
<tr>
<td>ko²</td>
<td>to change; to remove.</td>
<td></td>
</tr>
<tr>
<td>ch'ai-ko²</td>
<td>to dismiss from the office.</td>
<td></td>
</tr>
<tr>
<td>chiao⁴ (531)</td>
<td>craft; cunning.</td>
<td></td>
</tr>
<tr>
<td>nuan³</td>
<td>warm.</td>
<td></td>
</tr>
<tr>
<td>ta²-fu</td>
<td>a great officer.</td>
<td></td>
</tr>
<tr>
<td>chih-tien³</td>
<td>atom; particle.</td>
<td></td>
</tr>
<tr>
<td>mi³</td>
<td>close; thick; dense.</td>
<td></td>
</tr>
<tr>
<td>mien²</td>
<td>cotton.</td>
<td></td>
</tr>
<tr>
<td>hua¹ (327)</td>
<td>flowers. Cotton.</td>
<td></td>
</tr>
<tr>
<td>mien²-hua</td>
<td>cotton.</td>
<td></td>
</tr>
<tr>
<td>ch'ing¹</td>
<td>light. Easy.</td>
<td></td>
</tr>
<tr>
<td>su¹</td>
<td>distant; loose. Coarse.</td>
<td></td>
</tr>
<tr>
<td>liang²</td>
<td>a bridge. Here: name of ancient small feudal State.</td>
<td></td>
</tr>
<tr>
<td>hui⁴</td>
<td>here: a proper name.</td>
<td></td>
</tr>
<tr>
<td>mi² (949)</td>
<td>rice-gruel; congee.</td>
<td></td>
</tr>
<tr>
<td>lan⁴ (506)</td>
<td>bright. Rotten; broken.</td>
<td></td>
</tr>
<tr>
<td>mi-lan⁴</td>
<td>reduced to a pulp, as by pressure.</td>
<td></td>
</tr>
<tr>
<td>su-shih²</td>
<td>coarse food; coarse rice.</td>
<td></td>
</tr>
<tr>
<td>ts'ai⁴</td>
<td>culinary vegetables.</td>
<td></td>
</tr>
<tr>
<td>keng¹</td>
<td>soup.</td>
<td></td>
</tr>
<tr>
<td>che²</td>
<td>to fold. A State paper.</td>
<td></td>
</tr>
<tr>
<td>che²-tsu</td>
<td>a memorial to the Throne.</td>
<td></td>
</tr>
<tr>
<td>ch'ao¹</td>
<td>to seize; to confiscate. To copy out.</td>
<td></td>
</tr>
<tr>
<td>fa-ch'ao¹</td>
<td>to publish.</td>
<td></td>
</tr>
<tr>
<td>lü⁴</td>
<td>to be anxious.</td>
<td></td>
</tr>
<tr>
<td>chi-mi⁴</td>
<td>secret.</td>
<td></td>
</tr>
</tbody>
</table>
chung-ch'ing — matters of importance.

ting-to — to decide.

to — to carry off. To settle.

is'ai — property; wealth.

TRANSLATION.

1. Why can one not deal with it according to the old (plan)?
2. For what reason?
3. To neglect private affairs because of public business.
4. To infer (lit. to know) that from this.
5. On account of the severity of the weather, it was difficult to proceed with the work.
6. To be dismissed from the office on account of certain matters.
7. As he is artful, they avoid (遠) him.
8. As it is warm, there is no ice.
9. Confucius said, “As I follow in the rear of the great officers, I did not dare not to give information.”
10. The Master said, “The superior man does not promote (舉) a man (simply) on account of his words; nor does he put aside (廢) (good) words because of the man.”
11. (Among) the members of the body there are some honorable, some ignoble; there are some small, some great. (One must) not injure the great for the small, nor injure the honorable for the ignoble.
12. Gold or iron even in small quantities (雖小) is heavy, because (以) their particles are compact. Cotton even in big quantities is light, because its particles are loose.
13. The king Hui of Liang for the matter of territory (以土地之故) destroyed his people.
14. By reason of their being afraid, they did not dare to advance.
15. Although there were only coarse rice and soup of vegetables, he always ate his full, because (盖) he did not dare to do otherwise.

16. The reason (故) for the memorials not being published is because (the government) is anxious lest secret matters of importance should become known to foreigners.

17. Since (既) you (君) are not willing, I do not insist.

18. Since we have got thus far, it only remains (只顧) to go on.

19. Since there is no distinct proof, it is very difficult to decide.

20. Birds die for the sake of food, men perish for the sake of wealth.

21. Because he was not in accord with his parents, he like a poor man had no place to which to turn.
LESSON XVII.

1.

Vocabulary.

妖術 yao-shu⁴—magical arts.
于公 kung¹—here: Mr.; gentleman.
公侠公侠 chieh¹(hsia²) (455)—heroic; bold.

妖 yao¹—supernatural; magical.
術 shu⁴—an art; a trick.
于公 yu³—here: a proper name.

Jen-chieh—heroic temperament.

Ch'uan—fist.

Ch'ian-yung—exercises requiring strength and courage.

Hsüan—to turn round.

Wu—to dance.

Hsüan-feng-wu—the whirlwind feat, brandishing a weight in some way over the head.

Ch'ung—to reverence.

Chen—the title of reign of the emperor of the Ming dynasty.

Tien—a hall; a palace.

Shih—to try; to test.

Tien-shih—the palace examination, for admission of selected doctors to the Han-lin (翰林) College.

Tui—the capital.

I—sickness; to get sick.

Hui—here: just.

Hsieh—to be startled.

Kua—to divine; a diagram.

Ch'ia-kua—to cast a horoscope.

O—to start; to be frightened.

O-jan—in alarm.

Ch'ia—to be astonished.

Pi-jen—I; myself.

Shih-chin—ten ounces of silver.

Jang—to pray to avert; to exorcise.

Ch'ing—to empty; exhausted.

T'o—a sack; a bag.

Ai—here: to implore.

Shu-hu—quickly; suddenly.

Tuan-tso—to seat in formal manner; to seat and wait.

Lu—a guest; to travel.

Li-shu—an inn.

Ching—quiet; still.

Ch'an—to spy; to peep.

Ho—to close.

H'u—door; family.

T'iao—to raise; to stir up.

T'iao-teng—to trim the lantern.
Notes.

a. 力能持二壺 — here 壺 means the copper-vessels of the clepsydra or water-clock in which the regulated leakage of water was arranged from a large jar into two coppervessels,—one for the night-time another for the daytime.

TRANSLATION. Magical Arts.

Mr. Yü (于公) in his youth (少) was of heroic temperament and delighted in feats of strength. He was so strong that he could raise two copper kettles (of the clepsydra) above his head while he performed the whirlwind feat. During the reign of Ch'ung-Chen he was in the capital for the palace examinations. His servant became ill and was unable to rise, and Yü was very anxious about him. In the market-place there was a clever diviner who could forecast life and death, and Yü intended (将) to ask him about his servant (之). When (既) he came (to his place), before he had uttered a word, the diviner spoke, saying, “Were you not going to ask about your servant’s illness, sir?” Yü was startled and acknowledged that he was. The diviner then said, “His illness is not serious, but you, sir, are in danger.” Whereupon (乃) Yü wished to have his fortune told. The diviner cast his horoscope and in alarm said, “Sir, in three days you must die!” Yü stood for a long time (良久) stunned and frightened, and the diviner quietly said, “I have a little skill in magic. If you will give me ten ounces of silver (十金), I will break the evil spell.” Yü reflected that life and death were predetermined, how then could
any magic change the course of events (lit. to dispel). So he refused (不應) and started to go away.

"You find it hard", said the diviner, "to part with this small sum,—beware you do not repent later".

Yü’s friends (愛公者) were all alarmed for him and urged him to empty his purse to beg the diviner’s help. But Yü would not listen. The third day came quickly, and Yü was sitting in the inn waiting quietly and keeping close watch. Nothing happened to him (無恙) the whole day, and at night-fall he closed the door, trimmed the lamp, and leaning on his sword sat and waited. The first watch was nearly gone, but still there was no sign of danger (lit. no way of death).

(to be continued)
Vocabulary.

A. 量

liang⁴—here: to believe; to think.

yün²— to say; to speak.
yün-yün²— "etc".

大約

ta-yüeh¹—probably.

赞

tsan⁴—to assist.

赞成

tsan-ch'eng²—to approve.

备

pei¹—to prepare; to provide against.

pei-wen²—to prepare a despatch.

闻

wen⁴—to inform; to make known.

tsun³—here: the signature of the Chinese Minister at the Hague Mr. Wei-Ch'en-tsu (魏宸组)

B.

真

ch'ieh-ta⁴—to reply definitely.

嗣

ssu⁴(701)—subsequently; afterwards.

股

ku³—the thighs. A division. A share.

東方股

tung-fang-ku³—the Department of Eastern Affairs.

據稱

chü-ch'eng¹—according to what he states.

庫

k'u⁴—a storehouse; a treasury. Here: the name of the Russian Minister at Peking Mr. Kroupensky.
TRANSLATION

A. A Telegram from Mr. Wei Ch'en-tsu, the Chinese Minister at the Hague, to the Ministry of Foreign Affairs from 23rd day, 10th month, 2nd year of the Republic.

Interviewed the Foreign Minister of Netherlands yesterday. When touching upon the matter of revising the Tariff, he inquired whether the other Powers were showing opposition (to the project). I replied that as this demand was made in complete accordance with treaty stipulations and further (the revision) would involve no loss whatsoever to foreign merchants, I thought they would not object to it, etc. It is probable that if the other Powers approve (of the project), Holland will also give her consent. Another note (thereanent) has just been prepared and despatched. For your special information.

Wei-Ch'en-tsu
B. A Telegram from Mr. Liu Ching-jen, the Chinese Minister in Russia, to the Ministry of Foreign Affairs from 29th day, 10th month, 2nd year of the Republic.

Your telegram of the 21st instant was noted (悉). Regarding the matter of Tariff revision I have just interviewed the Russian Foreign Minister and in accordance with your instructions (遵示) thoroughly explained it (to him). He (伊) having just returned from a trip (初歸) could not reply definitely. Subsequently I consulted (遵示) the Chief of the Department of Eastern Affairs, and he said (據稱) that the Russian Ministry of Foreign Affairs had received the Chinese Government's declaration of last year, but (惟) the matter had not yet been reported upon by Minister Kroupensky. As this affair is related to commerce, it must be considered by the Ministry of Finance and the Ministry of Commerce, and then (方) a reply can be given.

Liu-Ching-jen
3. Grammatical section

THE CONSEQUENTIAL PARTICLES.

The particles indicating consequence or result are:

- \( ch'i^1 \)
- \( sui^2 \)
- \( nai^2 \)
- \( shih^3 \)
- \( fang^1 \)
- \( shu^4 \)
- \( ssi^1 \)
- \( tse^2 \)
- \( erh^2 \)
- \( ku^4 \)
- \( i^3 \)
- \( pien^4 \)
- \( shih-ku^4 \)
- \( shih-i^3 \)
- \( i-chi^4 \)
- \( yu-shih^4 \)
- \( su-chi^1 \)
- \( yu-shih^4 \)
- \( su-i^3 \)
- \( shih^3 \)
- \( fu^1 \)
- \( jo^4 \)

Note. The last three particles are very seldom used as consequential particles.

Examples of using the consequential particles.
斯天下之民至焉。子曰仁远乎哉我欲仁斯仁至矣。得天下有道得其民斯得天下矣。以義為利則財恒足。則勿憚改。水火吾見蹈而死者矣。日出而作日入而息。則不離道故民不失望。其為人也發憤忘食樂以忘憂。燕趙久相支以弊大衆。既昏便息。此事問人便知。誠者物之終始不誠無物是故君子誠之為貴。道恒文之事者是以後世無傳焉。以致生出事端。兩國相與由是有外交之條約。遂即撲滅。自有輪舶洋海於。交通大才能所以能成大事。彼奪其民時便不得。是交通。有大才能所以能成大事。被奪其民時便不得。交通。

Vocabulary.

黎（li⁰）— black; black-haired.  |  剪（chien¹ (620)） — scissors; to cut with scissors.
黎明（li-ming²）— early dawn; day-break.  |  鏡（ching¹ (94)）— a mirror.
動身（tung-shen¹）— to start.  |  之（yii¹）— an interrogative particle.
訣 *chiieh*<sup>2</sup>—a secret; a mystery.

放 *fang*<sup>1</sup>(261)—to let go; to loosen.

放心 *fang-hsin*<sup>1</sup>—to cease to be anxious about.

庶 *shu*<sup>4</sup>—all; numerous. *So that.*

匪 *fei*<sup>3</sup>(418)—not; without. *Brigands.*

盗匪 *tao-fei*<sup>3</sup>—robbers; brigands.

無從 *wu-ts'ung*<sup>1</sup>—no way; no possibility.

進步 *chin- pu*<sup>4</sup>—to make progress; to approach. *Thence.*

是 *ssu*<sup>4</sup>—this; such. *Then.*

ts'0*<sup>4</sup>—here: to put aside.

*Wang*<sup>3</sup>(71)—crooked.

chü<sup>1</sup>—here: all.

恒 *heng*<sup>2</sup>—constant; permanent.

達 *ta*<sup>2</sup>—here: to be successful.

憤 *fen*<sup>4</sup>(417)—zeal; energy.

發憤 *fa-fen*<sup>4</sup>—to be roused to effort.

是故 *shih-ku*<sup>4</sup>—for that reason; therefore.

仲尼 *chung-ni*<sup>2</sup>—the common name of Confucious.

桓 *huan*<sup>2</sup>—pillars or stone tablets at graves. *Here: a proper name.*

文 *wen*<sup>2</sup>—here: a proper name.

是以 *shih*<sup>4</sup>-*tuan*—occasion of trouble.

相與 *hsiang-yü*<sup>6</sup>—to come into contact.

條約 *t'iao-yüeh*<sup>1</sup>—a treaty.

遂即 *sui-chi*<sup>2</sup>—thereupon.

撲 *p'u*<sup>1</sup>(156)—to strike; to rush against.

撲滅 *p'-u-mieh*<sup>4</sup>—to extinguish, as fire.

輪舶 *lun*<sup>2</sup>(439)—a wheel; a turn.

*Po*<sup>4</sup>(804)—an ocean-going junk.

輪舶 *lun-po*<sup>4</sup>—a steamer.

於是 *yü-shih*<sup>4</sup>—at that; thereupon.

交通 *chiao-t'ung*<sup>1</sup>—communication.

耨 *nou*<sup>4</sup>—to hoe; to weed.
TRANSLATION

1. The whole body of men then proceeded to consult together.
2. Living men cannot for a single day avoid using things, and therefore cannot for a single day be without funds.
3. After committing a fault to be willing to acknowledge one’s fault, this then is a good man.
4. At dawn he (then) got up.
5. The next day he (then) took his departure.
6. May the rain come down on our public field, and then upon our private fields.
7. On reaching the ground (the dwarf then) became as tall as an ordinary person.
8. Thereupon he thought no more of returning home.
9. He thereupon prepared to start.
10. Thereupon he took a kettle of wine from the table.
11. The old priest then cut out a circular piece of paper like a mirror.
12. Confucius said, “Ch’iu, is it not you then (乃), who is at fault here?”
13. The priest laughingly assented and thereupon taught (him) a formula.
14. As soon as the priest had gone, he (then 始) looked at his cart.
15. Then he knew that the cut pear-tree was the thing.
16. Make good calculations and do not change (無移)(them), then you will be able to gain profits.
17. Not to stop until death (lit. when death comes, then stop).
18. Upon which he began to feel at ease in his mind.
19. We must devise a good plan, so that we can live in peace.
20. Brigands will not be able to make their way in, and so law-abiding people will be able to dwell in peace.
21. Let Your Majesty cease to lay the blame on the year, and then (斯) from all the empire the people will come to you.
22. The Master said, "Is virtue a thing remote? I wish to be virtuous, and then (斯)—virtue is at hand".
23. There is a way to get the empire.—get the people, and then the empire is secured.
24. Advance the upright and set aside the crooked, then (則) the people will submit.
25. If you have faults, then do not fear to abandon them.
26. Take uprightness to be (your) profit, and then your wealth will be always sufficient.
27. When the sun comes up, then (而) to work; when the sun goes down, then to rest.
28. I have seen men die from treading on water and fire (lit. treading on water and fire and then dying), but I have never seen a man die from treading the course of virtue.
29. The scholar when poor does not lose his righteousness; when prosperous (達) does not leave the proper path; therefore (故) the people are not disappointed in their expectations.
30. He is a man, who in his eager pursuit (of knowledge) forgets his food; who so rejoices (at its attainment) that (以) he forgets his sorrows.
31. The states of Yen and Chao would fight for a long time, with the result that (以) all (大衆) would be exhausted.
32. When it is dusk, then 便 rest.
33. As to this matter, ask people, then you will know.
34. Sincerity is the end and beginning of things; without sincerity there would be nothing. On this account (是故) the superior man regards sincerity as the most excellent thing.
35. There were none of the disciples of Chung-ni who spoke about the affairs of Huan and Wen, and therefore (是以) they have not been transmitted to these later ages.
36. So as to give rise to troubles.
37. When two states come into contact, foreign treaties result therefrom.
38. Thereupon the fire was extinguished.
39. From the time steamers made their appearance, the oceans (then) became passable:
40. He who is endowed with great abilities, is therefore (所以) able to achieve great deeds.
41. They (princes) rob their people of their time, so that (便) they cannot plough and cultivate their fields.
42. If Your Majesty will go and attack him, who then (夫) will oppose (敵) you (王)?
43. You must have patience, and then (若) you will be successful.
LESSON XVIII.

1.

意欲就枕忽聞窗隙窄窄有聲急視之一小人荷戈入至地則高如人公起急擊之飄空未中遂遽小復及窗隙意欲通出公疾斫之應手而倒燭之則紙人已身斷矣公不敢臥又坐待之足時有一物穿窗入怪獘如鬼繫及地急擊之斷而為兩皆蠕動恐其復起又連擊之劍劍皆中其聲不爽審視則土偶片片已碎於是移坐窗外目注隙中久之聞窗外如牛喘有物推窗櫺房壁震搖其勢欲傾公懼覆壓計不如出而闔之遂奮然脫扃奔而出見一巨鬼高興雲齊昏月中見其面黑如煤眼閃爍有黃光上無衣下無履手弓而腰矢（未完）

Vocabulary.

chen³—a pillow. To lie down; to sleep.
ch'uang¹—a window.
ch'i* (hsi¹)—a fissure; a crack.
su* (14)—to rush out of a den.
su-su*—a rustling sound.
ko¹—a spear.
cho¹—to grasp; to seize.
p'iao¹ (777)—to whirl.
ch'iu¹ (290)—suddenly.
hsiin²—to search; to seek.
fu¹ (544)—to come back; again.
tun¹ (844)—to hide away; to conceal oneself.
chi²—here: hastily.
ying-shou³—under the blow.
tao³ (220)—to fall down.
chu³ (788)—candle. To illumine.
yao¹ (776)—the waist.
tuan¹—here: to cut off; to sever.
wo⁴—to lie down.
yiu² (619)—to pass; to exceed.
shen³—to examine into; to investigate.
shen-shih¹—to make a close inspection.
ou³—an image; an idol.
t'u-ou³—a clay idol.
chu³-chih—a long while.
niu²—an ox; a bull; a cow.
ch'uan³—to pant; to breath.
t'ui¹—to push.
ling² (698)—the lattice of a window.
ch'uang-ling¹—a window frame.
pi³ (158)—a wall.
chen¹ (355)—to shake; to agitate.
yao² (658)—to shake; to move.
chen-yao²—to shake.
ch'ing² (867)—to fall.
He was planning to lie down, when suddenly he heard a rustling sound in a crack of a window. Quickly he looked, and a small person bearing a spear upon his shoulder entered. The moment he touched the ground, he became as tall as a man. Yü seized his sword, jumped up and at once struck at him, but missed his mark and (his sword) only whirled in the air. (The person) then suddenly shrank down and sought again for the window crack intending to escape. Yü hastily struck him, and he went down under his blows. Turning the light on it (he saw) that it was a paper man cut in two at the waist.

Yü did not dare to lie down but sat and waited. Some time passed, when something came boring through the window, hideously ugly like a demon. The moment it reached the ground, he quickly struck it and cut it in two. Both pieces wriggled like a worm. Fearing that it might get up again, he struck several successive blows. Stroke after stroke, all blows told, and their sound was hard. On close inspection (he found) it was a clay idol cut in slices.
After this he moved his seat under the window, with his eyes fixed upon the crack. After some time, he heard outside the window (a sound) like (如) the breathing of an ox. Something (有物) pushed against the window frame, and the walls of the building trembled as if (其勢) they were going to fall. Yü was afraid of being crushed (under them) and thought it was better to go outside and fight the thing (之). With a crash he tore off the bolt and jumped out. There he saw a huge demon as high as the eaves of the roof. In the dim light of the moon he saw that its face was as black as coal, and its eyes were flashing with a yellow light. There were no clothes on the upper part of its body nor shoes on its feet. It was holding a bow in its hand, and some arrows were fastened at its waist.

(to be continued)
Vocabulary.

A.

胡

hu²—an interrogative particle. Here; a proper name.

法

fa³—here: France; French.

康

k'ang¹—peace; repose. Here: the name of the French Minister in Peking, Mr. Conty

相

hsiang-tang¹—suitable.

當

ch'ou-pao¹—to repay; to compensate.

酬

sun-shih¹—loss; injury.

報

p'ei-ch'ang²—to compensate; to indemnify.

報

kung¹-p'ing—just; equitable.

報

liao³—to finish; to complete.

了

liao-chieh²—to settle.

接

chieh-i⁴—to continue negotiations.

議

an⁴ (555)—to press down. According to.

按

chieh⁴—to avail oneself of.

藉

chieh-tz'u⁵—using this opportunity.

此

pieh³—to separate; to distinguish. Other.

別

yao⁴-chiu—a demand.

要

ch'u—outside; besides ——; in addition to ——

除

ch'u²—to deduct; to get rid of.

除

po-fu⁴—to refute; to reject.

附

fu-tai⁴—to attach

條件

t'iao²-chien—conditions.
TRANSLATION

A. A Telegram from the Ministry of Foreign Affairs to Mr. Hu-Wei-te (胡維德), the Chinese Minister at Paris.

29th day, 1st month,
3rd year of the Republic.

With reference to the question of Tariff revision, the French Minister Mr. Conty has replied that his Government has instructed him to the effect that if a suitable compensation can be obtained, a modification (可允) of the Tariff may be granted (酌改) and that further negotiation must be delayed until the compensation for losses and damages caused by the Revolution shall have been fairly settled, etc. (等語). The revision of the Tariff is a thing incumbent (upon the High Contracting Parties) according to treaty stipulations, and until now seven countries have replied in the affirmative. France should not take this as an excuse for making other demands. Besides refuting (this statement) you are requested to declare to the French Government that it should give its assent, in accordance with treaty stipulations, as soon as possible and without any conditions attached thereto. Kindly reply.

Wai-chiao-pu.
B. A Telegram from Mr. Hu-wei-te, the Chinese Minister at Paris, to the Ministry of Foreign Affairs.

8th day, 2nd month,
3rd year of the Republic.

Your telegram of the 29th regarding the Tariff question was noted. In my interview with the French Minister of Foreign Affairs (外部) I earnestly requested him to consent to the negotiations in accordance with treaty stipulations as soon as possible, stating (告以) that if France should begin negotiations with China ahead of all the other Powers, she would show her special (格外) friendship towards China, and she should not (lit. how could she) take this as an excuse for extra demands. He (伊) states, he will wholeheartedly (竭立) assist in the matter, but fears that, with the question of compensations unsettled (未結), the Parliament may raise questions. I have refuted (his statement) by saying (駁以) that this (question) is another case and should not be associated (牽涉) (with the Tariff case), and he promised to answer a little later (稍遲).

Hu-Wei-te.
3. Grammatical section.

THE CONDITIONAL PARTICLES.

The conditional particles are used in constructions corresponding to the subordinative conditional sentences.

These particles are:

若 "jo" 若 "ju", 且 "t’ang", 荀 "kou", 而 "erh", 使 "shih",

若 "ju-shih", 更 "she-huo", 设 "she-shih",

假令 "hsiang-shih", 向使 "chia-ling", 向使 "hsiang-shih",

有如 "yu-ju", 若夫 "jo-fu".

All these particles mean: "if", "supposing that".

Examples of using the conditional particles:

1. 若因傷癱命賞給恩恤銀一百兩。若
2. 全罰入官。汝等若知生之為重則當謀
   心存欺詐以多報少查有確據即將貨物
   生計。如該國並無領事官准其託別國
   領事官代為管理。如逾期不報。每日罰
   銀五十兩。此貨如再完半稅即可運往
   銀。若有不欺殺人者則天下之民皆
   引領而望之矣。倘其不願。倘政故違
   立者是蠧也。管氏而知禮孰不知禮
   子。是iterator。
Vocabulary.

pi² (56r)—violent death.

pi-ming⁴—to die.
en-hsiü⁴—to have sympathy with.
ch'i-cha⁴—to cheat; to swindle.

fa²—to fine; to punish.

sheng-chi⁴—means of living.
t'o¹—to entrust; to request.
tai-wei²—on behalf of another.
**管理**

管理 kuan-li³—to manage.

**兩**

兩 liang³—two. A tael or ounce of silver.

**半税**

半税 pan-shui⁴—half duty, i.e. cost trade duty; also transit duties.

**嗜**

嗜 shih¹—to be fond of.

**引領**

引領 yin-ling³—to stretch out the neck,—in expectation.

**倘**

倘 t'ang²—if; in the event of.

**攀**

攀 na³—to grasp; to seize.

**摯**

摯 yao¹—eminent. Name of the legendary Emperor 唐帝堯 T'ang-ti-yao (B.C. 2357-2255).

**宮**

宮 kung¹—a palace; a dwelling.

**逼**

逼 pi¹—to urge; to compel; to oppress.

**篡**

篡 ts'uan¹—to rebel. To usurp the throne.

**氏**

氏 shih¹—family; a clan. A person

**孰**

孰 shu²—who? which? what?

**鞭**

鞭 pien¹—a whip.

**測**

測 ts'e⁴ (858)—to fathom; to estimate.

**赢**

赢 ying²—a surplus; profit.

**赢利**

赢利 ying li¹—profit.

**假**

假 tai¹ (328)—to lend on interest. To pardon.

**贷**

贷 chia³—false; unreal. To pretend. To borrow. If.

**自强**

自强 tsu-ch'iang²—to exert oneself; to n.a.'s oneself strong.

**积弱**

积弱 chi-jo¹—decrepit; weak.

**法律**

法律 fa-lü¹—laws.

**自由**

自由 tzu-yu²—liberty; freedom.

**風俗**

風俗 feng¹-su—customs; usages.

**社会**

社会 she¹—an altar; a village. A society.

**社會**

社會 she¹-hui—society.

**進步**

進步 chin-pu¹—progress.

**積久**

積久 chi-chiu³—for a long time.

**發明**

發明 fa-ming²—to bring to light; to invent.

**萬物**

萬物 wan-wu⁴—all things; nature.

**生存**

生存 sheng-ts'un²—in life; alive.

**TRANSLATION**

1. If (there should be) any one who dies on account of his wounds, a gratuity of one hundred taels will be given out of compassion (for his family).
2. If he fraudulently states them to be less than they really are, an inquiry being made and there being a conclusive proof, the goods will all be confiscated.

3. If you recognize the value of life, then you ought to make plans to get a livelihood.

4. If the said country be altogether without a consul, it is permitted to her to request the consul of another country to act on her behalf.

5. If he goes beyond the limit without reporting, he will be fined fifty taels for each day.

6. If these goods pay a further half duty, they may then be conveyed into the interior.

7. If there were one (prince) who did not find pleasure in killing men, all the people in the empire would look towards him eagerly (lit. with outstretched necks).

8. If he is not willing.

9. If they dare to disobey intentionally (故違), I certainly shall proceed to arrest and punish them.

10. If I have any error, people are sure to know it.

11. If the will be set upon charity.

12. If it can be so.

13. If he had taken up his residence in the palace of Yao, and had applied pressure to the son of Yao, it would have been an act of usurpation.

14. If Kuan knew the rules of propriety, who does not know them?

15. The Master said, "If the search for riches were sure to be successful, though I should become a groom with whip in hand (to get them), I still would try it."

16. The Master said, "If (a man) have abilities as admirable as those of the duke of Chou, yet if he be proud and niggardly, those other things are not worth being looked at."
17. If Heaven sent down a pearl rain.

18. If something unexpected should happen.

19. If you were in my place (地處) what would you do?

20. If among the things which man likes there were nothing which he liked more than life, why should he not use every means (凡) by which he could preserve it (得生者)?

21. If there be no profit and the capital be exhausted, then it is necessary to make a loan to help out.

22. If thirty years ago (we) had energetically aimed to be strong, China would not have become so weak.

23. How is liberty possible, if the laws be not strictly observed?

24. How can society make (any) progress, if the customs be not improved.

25. If the use of fire had not been discovered for a long time, there would have been no way (無自) for mankind's industries to spring up.

26. If there were in nature no struggle for existence (爭), life would not be possible.

27. If (men) do what is not good, the blame cannot be imputed to their natural powers (lit. ability).
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>雷 lei²</td>
<td></td>
<td>thunder</td>
</tr>
<tr>
<td>落 lo⁴ (lao⁴)</td>
<td></td>
<td>to fall down. To settle down.</td>
</tr>
<tr>
<td>裙 ch'ien² (678)</td>
<td></td>
<td>a skirt; a coat.</td>
</tr>
<tr>
<td>虑 hsieh²</td>
<td></td>
<td>the ribs; the sides.</td>
</tr>
<tr>
<td>猛 meng³ (605)</td>
<td></td>
<td>fierce; violent; cruel.</td>
</tr>
<tr>
<td>招 fu¹ (119)</td>
<td></td>
<td>to fall prostrate.</td>
</tr>
<tr>
<td>硬 ying⁴</td>
<td></td>
<td>stiff; rigid.</td>
</tr>
<tr>
<td>刻 t'o⁴</td>
<td></td>
<td>a watchman rattle.</td>
</tr>
<tr>
<td>隙 chi¹ (515)</td>
<td></td>
<td>a border; a juncture.</td>
</tr>
<tr>
<td>刻 hua⁴</td>
<td></td>
<td>to draw; to paint.</td>
</tr>
<tr>
<td>猙 cheng¹ (413)</td>
<td></td>
<td>a fabulous creature with five tails and a horn.</td>
</tr>
<tr>
<td>猙 cheng-neng²</td>
<td></td>
<td>horrid; hideous.</td>
</tr>
<tr>
<td>攻 ping²</td>
<td></td>
<td>to grasp; to hold.</td>
</tr>
<tr>
<td>奄 ping-chu-tai-tan⁴</td>
<td></td>
<td>to hold a candle in one's hand until dawn.</td>
</tr>
<tr>
<td>離 wan¹</td>
<td></td>
<td>to curve; to bend.</td>
</tr>
<tr>
<td>弓 wan-shih⁴</td>
<td></td>
<td>to discharge an arrow.</td>
</tr>
<tr>
<td>撥 po¹</td>
<td></td>
<td>to get rid of; to send away.</td>
</tr>
<tr>
<td>墜 to⁴</td>
<td></td>
<td>to fall down; to slide.</td>
</tr>
<tr>
<td>踊 yo⁴ (yao')</td>
<td></td>
<td>to skip; to leap.</td>
</tr>
<tr>
<td>躏 yao-pi⁴</td>
<td></td>
<td>to avoid by leaping.</td>
</tr>
<tr>
<td>貫 kuan⁴</td>
<td></td>
<td>to string; to pierce.</td>
</tr>
<tr>
<td>戰 chan-chan⁴</td>
<td></td>
<td>to tremble (here of an arrow that stuck into the wall).</td>
</tr>
<tr>
<td>拔刀 p'ei-tao¹</td>
<td></td>
<td>a sword.</td>
</tr>
<tr>
<td>劈 p'i¹ (158)</td>
<td></td>
<td>to split open.</td>
</tr>
<tr>
<td>猪 jou² (nao³)</td>
<td></td>
<td>a long yellow-haired monkey.</td>
</tr>
<tr>
<td>猪 jou²-chin</td>
<td></td>
<td>to duck; to dodge.</td>
</tr>
<tr>
<td>股 ku³</td>
<td></td>
<td>the thighs; the haunches.</td>
</tr>
<tr>
<td>削 hsiao¹ (124)</td>
<td></td>
<td>to cut; to pare.</td>
</tr>
<tr>
<td>象 hua² (huai³)</td>
<td></td>
<td>the ankle.</td>
</tr>
<tr>
<td>鋤 k'eng¹</td>
<td></td>
<td>to strike. The sound of a ringing blow.</td>
</tr>
<tr>
<td>叱 hou³</td>
<td></td>
<td>the roar of animals.</td>
</tr>
<tr>
<td>剜 to⁴ (216 A)</td>
<td></td>
<td>to chop; to mince.</td>
</tr>
</tbody>
</table>
Magical Arts (continued)

Yü was startled, and the demon discharged an arrow. Yü warded off the arrow with his sword, and it dropped. Yü was going to strike the demon, who discharged another arrow. Yü quickly jumped aside to avoid it, and the arrow struck the wall where it stuck quivering (jjy). The demon became furious, pulled out his sword and whirled it like the wind intending to give him a tremendous blow. Yü ducked, and the sword struck the stone ledge cutting it in two. Yü sprang between the demon's legs and began hacking at his ankles. There was the sound of ringing blows. The demon, still more furious, roared like thunder and turned round to chop again at Yü. The latter again crouched and passed between the demon's legs. The blade fell and cut off a piece of Yü's skirt. Yü reached its side and
hacked fiercely with the same ringing sound, and the demon fell
down and became rigid. Yū hit at it wildly, and it sounded
hard like a watchman’s rattle. Turning the light on (he found)
it was a wooden idol as tall as a man, with a bow and arrows
attached to the waist, and carved and painted in a hideous
fashion. Wherever the sword had struck, there was blood. Yū
held the candle in his hand till dawn, and then (方) he realized
that the demons were all (皆) sent by the diviner, intending to
bring about his death and so manifest his own magic art. The
next day Yū told the story to all his friends (交知) and went
with them to the diviner’s house. The latter saw him coming
from a distance and made himself invisible. Some one said this
was a trick of rendering oneself invisible, and the charm could
be dispelled (破) with dog’s blood. Yū accordingly (如
言) procured some dog’s blood and went back (to the diviner’s
house). Again the diviner disappeared as before, but Yū scat-
tered the blood on the place where he had been standing. The
diviner’s head and face appeared blurred with blood, his eyes
glaring like a demon’s. Thereupon (乃) they seized him and
turned him over to the civil authorities who put him to death.
第一章
總綱

第二條
依本條例適用外國法時其規定有背於中國公共秩
序或善良風俗者仍不適用之。

國籍者依最後取得之國籍定其本國法
但依國籍法應認為

中國人者依中國之法律。

當事人無國籍者依其住所地法住所不明時依其居所地法。

當事人本國內各地方法律不同者依其所屬地方之法。
Vocabulary.

法律 fa-lü⁴—laws; statutes.
適用 shih⁴-yung—to apply.
條例 t'iao²-li—rules; regulations.
第一 ti-i¹—the first.
第一章 chang¹—here: the chapter.
總綱 tsung-kang¹—general provisions.
依规定 i¹ (367)—according to; in accordance with.
規 kuei¹—law; rule; custom; usage.
規定 kuei-ting⁴—to define; to fix; stipulations.
背 pei⁴ (321)—the back; behind. To violate.
公共 kung-kung⁴—public; common.
秩序 chih⁴—decoration; orderliness.
序 hsü⁴—series; precedence; a preface.

秩序 chih⁴-hsü—order.
風俗 feng¹-su—common customs; usages.
仍 jeng²—again. Still; yet.
二 erh⁴—two; the second.
當事人 tang-shih-jen²—party concerned.
國籍 kuo-chi²—nationality.
取得 ch'ü-te²—to acquire.
國籍法 kuo-chi-fa⁸—the laws of nationality.
住 chu (81)—to stop; to abode; to dwell.
住所 chu-so⁸—a dwelling place; domicile (Domici-
居所 chü-so⁸—place of residence (Habitatio).
地方 ti¹-fang—a place; a locality.
地方法律 ti-fang-fa-lü⁴—the law of locality.

TRANSLATION.

RULES FOR THE APPLICATION OF LAWS.

Chapter I
General provisions.

Article 1. When according to (依) these rules a foreign law is to be applied, its application is nevertheless forbid-
Article 2. When (時) according to these rules, the national law of the party (當事人) is to be applied, his national law (本國法), if he (其當事人) has had more than one nationality, is determined (定) according to his nationality last acquired (最後取得). If, according to the laws of nationality, he should be recognised as a Chinese subject, the Chinese law shall be applied.

If the party has no nationality, the law of his domicile (住所地法) shall be applied, and if his domicile is unknown (不明), the law of his place of residence (居所地法) shall be applied.

If, in the country of the party, the laws of different localities are different (不同) the law of the locality to which he belongs (所屬地方) shall be applied.

3.

Grammatical section.

THE PURPOSIVE PARTICLES.

The particles that indicate purpose are:

以 $i^3$, 為 $wei^4$, 而 $erh^2$, 俾 $pei^1$, 以期 $i-ch'i^4$, 以便 $i-pien^4$, 以資 $i-tzu^1$. 
Examples of using the purposive particles.

Vocabulary.

隱 

$yin^8$ (381)—to conceal.
Retired. Obscure; secret.

肆

$ssu^4$—here: a shop.

訓

$hsü'n^4$—to teach; to admonish.

子弟

$tzu-ti^4$—young people; juniors.

非為

$fei-wei^2$—wrong doing.

志

$chih^4$—will; resolution; aim.

求生

$ch'i'u-sheng^1$—to seek to live.

衛

$wei^4$—here: name of an ancient feudal State.

沿

$yen^2$ (719)—to follow; to continue.

途

$t'u^2$—a road; a path.

沿途

$yen-t'u^2$—along the road.

阻滞

$chih^4$—to impede; to obstruct.

失主

$tsu^3-chih$—to impede; to hinder.

勵

$shih-chu^3$—the loser.

$li^4$ (577)—to encourage; to incite.

$ku-li^4$—to encourage.
TRANSLATION.

1. Living in retirement to study their aims, and practising righteousness to carry out their principles (道), I have heard these words, but I have not seen such men.

2. Artisans dwell in their shops in order to accomplish their work. The superior man learns in order to carry out (致) his principles.

3. To instruct the young in order to prevent wrong doing.

4. The master said, "The determined scholar (士) and the man of perfect virtue (人) will not seek to live at the expense (lit. in order to) of injuring their virtue. They will even sacrifice their lives (殺身) in order to preserve their virtue complete.

5. To die (致命) for one's country.

6. The Master said, "In ancient times men learned for themselves (for their own improvement). Now-a-days men learn for other men (for the approbation of others).

7. Tzu-lu said (to Confucius), "The ruler of Wei has been waiting for you (子) in order to administer the government.

8. How shall I know the men of virtue (賢) and talent (才) so that I may raise them to office?

9. In order to avoid obstruction on the way.

10. I send this object herewith in order that it may be returned to the loser.

11. In order to get at the truth.

12. In order that matters may be properly arranged.

13. In order to act accordingly.

14. For the sake of encouragement.
LESSON XX.

1. \[ A + h = ? \]
Vocabulary.

lao-shan—the name of a mountain

hang—a row; a line; a series.

hang-ch'i—the 7th son.

ku-chia—an old family.

mu—to love; to long for. tao—here: Taoism.

hsien or hsien-jen—genii; “immortals” of Taoism, those who by a process of physical and mental refinement have succeeded either in deferring death or in becoming altogether exempt from dissolution.

chi—a box; a satchel.

ting—the top.

yü— the canopy of heaven. To shelter.

kuan-yü—a Taoist temple.

yu—dark; lonely; secluded.

p'u (597)—a kind of rush from which mats are made.

t'uan—a sphere; a mass; a lump.

p'u-t'uan—rush mats for kneeling on in temples.

su—white; plain.

fa—the hair.

shen-kuan—manner and aspect.

mai—to surpass; to excel.

shuaug-mai—vigorous; energetic.

k'ou—to salute by prostration and knocking the head; to kotow.

yu-an-miao—abstruse; mystic.

chiao—delicate; petted.

to—lazy; idle.

ts'ou—to live austere-ly; to endure hardships.

men—a disciple.

po—thin; indifferent. To reach.

mu—evening; sunset.

po-mu—near evening.

pi—to finish. All; together.

chi—to examine; to investigate. Read ch'i—to prostrate oneself.

ch'i-shou—to knock the ground with the head.

lia—to keep; to leave.

ling—ice; pure. To insult. To advance.
凌晨-early in the morning.
授-410-to give; to transmit.
斧-an axe; a hatchet.
探-to pick; to gather.
樵-fuel.
受教-to receive instruction; to obey instruction.
謹-cautious; respectful.
薅-the cocoon of the silk worm. Corn; callosity.
手足重.maps and feet badly chapped or blistered.
堪-to bear; to sustain; to be capable.
志-will; resolution; aim.
歸志-to have intention to return home.
夕-evening.
酌-here: to drink wine.
剪-to cut with scissors.
镜-a mirror.
黏-paste; sticky; to paste.
In (our) village lived a man named Wang, the seventh son of an old family. From youth he had been interested in Taoism, and hearing that on Lao-shan mountain there were many immortals, he shouldered his pack and set out to make the journey (thither). He ascended a peak where there was a secluded monastery. (There he found) sitting on a mat, a monk with long white hair reaching to his neck, a man of very vigorous aspect. Wang bowed low and said, "The principles (of Taoism) are very mystic. I would beg you to teach them to me." The priest replied, "I fear you are too delicate and indolent and would not be able to endure the hardships". Wang assured him that he could. The disciples of the monk were very many in number. Near evening they all assembled together. Wang kotowed to them all, and was allowed to remain in the monastery.

Early the next morning the priest called Wang, gave him an axe, and bade him go with the others to gather fuel. Wang obeyed the instructions respectfully. A month passed. His hands and feet were badly calloused, and further hardship became unbearable to him, so he secretly decided to return home.

One evening, on his return to the monastery, he saw two people drinking with his master. The sun had already set but no lamp or candles were lighted. The priest had cut a
piece of paper like a mirror (如鏡) and pasted it on the wall. In a moment the moonlight shone on the wall so brightly that one could see every hair. The disciples were around them, bustling about and waiting upon them. One of the guests said, "The surpassing joy (勝樂) of this lovely night must be (不可不) shared by all." Then (乃) he took a kettle of wine from the table and presented it to the disciples bidding them drink their fill. Wang thought to himself, "How can a kettle of wine be enough (偏給) for seven or eight people?" Thereupon (遂) they all sought cups and bowls and raced to drain their goblets for fear the wine-pot should be emptied. But again and again (往復) wine was poured out, and to his surprise (心奇之) it never seemed to grow less.

(to be continued)
法律適用條例

第三條。外國法人經中國法認許成立者，以其住所地法為其
本國法。

第四條。依本條例適用當事人本國法時，如依其本國法應
用中國法者依中國法。

第五條。人之能力依其本國法。在中國之法律行為視為有
能力而依中國法為有能力者，就其

於中國不動產之法律行為不在此限。在中國國籍依中國法為無能力時仍
持其國有之能力。
**Vocabulary.**

法人 *fa-jen³* — the juridical person.

許 *hsü³*—to promise; to agree to.

認許 *jen-hsü³*—to recognize.

成立 *ch'eng-li³*—to establish; to complete.

關於 *kuan¹-yü — regarding; concerning.

能力 *neng²-li*—capacity (legal qualifications).

就 *chiu⁴*—here: regarding; concerning.

行爲 *hsing-wei²*—conduct; actions.

法律行爲 *fa-lü-hsing-wei²*—juridical acts; legal acts.

親族法 *ch'in-tsü fa³* — the family law.

繼 *chi¹ (882)—to connect; to continue.

繼承 *chi-ch'eng²—succession.

繼承法 *chi-ch'eng-fa³* — the law of succession.

不動產 *pu-tung-ch'an³*—immoveables.

限 *hsien⁴—a limit; a boundary.

固有 *ku-yu³*-original.

**TRANSLATION.**

**RULES FOR THE APPLICATION OF LAWS. (continued)**

**Article 3.** The national law of a foreign juridical person whose existence (lit. establishing) is recognized by Chinese law is (為) the law of his domicile.

**Article 4.** When (時), according to these rules, the national law of the party is to be applied, and according to his national law Chinese law should be applied, then the Chinese law shall be used.

**Chapter II.**

**Laws relating to persons.**

**Article 5.** The capacity of a person is governed by his national law.
A foreigner who has no capacity according to his national law, but (而) has it according to the law of China, is considered (為) to have capacity in regard to his juridical acts in China, excepting (不在此限) in such cases as concern family law and the law of succession and those affecting immovables situate abroad.

A foreigner who has capacity, but, on acquiring (取得) Chinese nationality, according to Chinese law is considered to have no capacity, still (仍) retains his original capacity.

### 3. Grammatical section.
**THE INITIAL PARTICLES** (起語字 ch‘i-yü-tzu\(^4\))

In the Wenli style the beginning of a new sentence or of a demonstration of some thesis often opens with so called “initial” particles which have no individual meaning, indicating only the beginning of a new clause and sometimes imparting to a sentence a character of generality.

These particles are:

\[ \text{夫 } fu^1, \text{ 今 } chin^1, \text{ 蓋 } kai^4, \text{ 今夫 } chin-fu^1, \text{ 且夫 } ch’ieh-fu^1. \]
Examples of using the initial particles.

Vocabulary.

<table>
<thead>
<tr>
<th>fu⁴</th>
<th>not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch’i⁴ (631)</td>
<td>to put away weapons; to stop.</td>
</tr>
<tr>
<td>tsang⁴</td>
<td>to bury.</td>
</tr>
<tr>
<td>fei-ch’ang²</td>
<td>unusual.</td>
</tr>
<tr>
<td>mu⁴</td>
<td>to tend cattle; to pasture. A shepherd.</td>
</tr>
</tbody>
</table>

| jen-mu¹ | a shepherd of the people; a ruler. |
| po² | to seize; to strike. |
| sang³ (533) | the forehead. |
| chi¹ | to rouse; to stimulate. To dam. |
| chou¹ | a boat. |

TRANSLATION.

1. The man of perfect virtue, wishing to be established himself, seeks (also) to establish others; wishing to be enlarged himself, he seeks (also) to enlarge others.
2. When the prince is merciful, the country has no enemies.

3. War is like fire,—if not stopped, it will spread itself.

4. As to Yu and Ch’iu, they may be called ordinary ministers (具臣).

5. In the most ancient times there were some who did not inter their parents.

6. For an extraordinary deed an extraordinary man is needed.

7. Among the shepherds of men throughout the empire there is not one who does not find pleasure in killing men.

8. By striking water and causing it to leap up, you may make it go over your forehead, and, by damming and leading it, you may force it up a hill;—but are such movements according to the nature of water?

9. If the water is not deep, it cannot carry a large boat.

10. The policy of a strong state is based on military force.

11. It is the law of nature (lit. heaven) that the strongest win, and the weakest lose.
俄一客日：‘蒙赐月明之照。乃爾寂然，何不呼嫦娥来。乃以箸撤月中，
见一美人自光中出。初不盈尺。至地遂与人等。纤腰秀项，翩翩作霓
裳舞已而歌。曰仙乎而还乎而还乎而还乎而还乎而还乎而还乎而还乎而还乎而还
管歌毕。盘旋而起。踝登几上。惊何之间。已复为箸三人大笑。又一客
曰：今宵最乐然不胜酒力矣。其赐我于月宫。可否三人移席。渐入月
中。众视三人坐月。中饮落。眉际已见如影之在镜中移时。月渐暗。门人
然。然烛来则道士独坐而客散矣。凡上者。枝污。疏。叶。折。
己道士问众饮足乎。曰。足矣。足矣。宜早寝。勿悵。樵。苏。行。诺。而退。王𝖢。他。
暮。故念遂息。又一月苦。不可忍。而道士并不传教。一术心。不能待。教
日。弟子。数百里。受业。仙师。遂不能得长。生术。或小有传。亦可慰求。
教之心。今闭。两三月。不过。早樵而暮。归。弟子在家。未谙。此苦。（未完）
**Vocabulary.**

**nai-erh**³—just that way; thus. But.

**chi**⁴—still; solitary.

**e**² (338)—fair; beautiful.

**ch'ang**² or **ch'ang-e**²— the wife of Hou-I, a legendary chieftain, who is said to have stolen from her husband the drug of immortality and to have fled with it to the moon, where she was changed into a toad.

**chih**⁴—to throw; to fling away.

**mei**²—a beauty.

**hsien**—small; fine: delicate.

**hsiu**⁴—beautiful; refined.

**hsiang**⁴—here: the nape of the neck.

**p'ien**¹ (566)—to flutter.

**p'ien-p'ien**¹—fluttering; moving to and fro.

**ni**² (i²)—colored clouds; rainbow.

**shang**¹—the clothes.

**ni-shang-wu**³—the colored garment dance.

**ko**¹ (699)—to sing.

**kuang**³—broad; wide.
Suddenly one of the guests said, 'We sit here enjoying the moonlight. But we drink alone. Why not call up Ch'ang-E?'

Whereupon he threw a chopstick into the moon, and they saw a beautiful girl coming forth from the light,—at first not more than a foot high; but on touching the ground she became as tall as a man. She had a slender waist and a beautiful neck and fluttered gracefully in the "Colored..."
Garment" dance. When the dance was finished (已), she sang, "Fairies! Fairies! Do you return? Do you intend to send me (back) to my (lonely) palace of the moon?" Her voice was clear, sonorous and ringing like a flute. At the end of the song (歌毕) she turned round, jumped up on the table and before the astonished eyes of all, became again a chopstick. The three friends laughed loudly.

Another guest said, "This evening we are very happy, but we have drunk enough. Let us take a parting drink in the palace of the moon!" So the three moved their feast, and gradually (漸) walked into the moon, where all saw them sitting and drinking, their beards and eyebrows plainly seen as though reflected in a mirror. After a while the moon darkened. The disciples brought lighted candles, and found the priest sitting alone. The guests had disappeared. Viands were still upon the table. The moon on the wall was merely a paper,—round like a mirror. "Has everybody had enough to drink?" asked the priest. "Quite enough" replied the disciples. "In that case", (said the priest), "you had better retire early so as not to be late for the fuel gathering (to-morrow morning)." And so they retired. Wang was very much pleased, and all his longing for home was forgotten.

Another month passed, and the hardships became unbearable. Moreover (而) the priest had not taught him any magical skill, and he could stand it no longer (Therefore) he took his leave saying, "I have come many miles to receive your instructions. Though I cannot obtain the secret of immortality, still if I should receive instruction in some minor art, it also would satisfy my cravings for knowledge. In these two or three months just passed, there has been nothing but going out early to gather fuel and returning in the evening. At home I have not been accustomed to these hardships."

(to be continued)
法律適用條例 (續)

第六條 凡在中國有住所或居所之
外國人依其本國法及中國法同有
禁治產之原因者得宣告禁治產。

第七條 前條規定於準禁治產者適用之。

第八條 凡在中國有住所或居所之
外國人生死不明時祗就其在中國
之財產及應依中國法律之法律關
係得依中國法為死亡之宣告。

Vocabulary.

禁治產 chin-chih-ch'an — to interdict.
原因 yüan - yin — reason; cause.
準 chun — to adjust. Exact; true.
準禁治產 chun-chin-chih-ch'an — the quasi-interdiction.

八 pa — eight.
財產 ts'ai-ch'an — property.
法律關係 fa-lü-kuan-hsi — legal relations.
宣告 hsu-an-kao — to proclaim; to declare.
TRANSLATION

RULES FOR THE APPLICATION OF LAWS (continued).

Article 6. A foreigner who has his domicile or residence in China and, according to both (同) his national law and the law of China, has reasons (原因) to be interdicted may be declared as interdicted.

Article 7. The provision (規定) of the last preceding article is applicable to quasi-interdiction.

Article 8. When a foreigner who has his domicile or residence in China is not known to be alive or dead (生死不明), a declaration of death (死亡之宣告) may be made according to Chinese law only (祇) in respect to (就) his property in China and legal relations based on Chinese law.

3.

Grammatical section.

THE FINAL PARTICLES (歇語字 hsieh-yü-tzü)

The Wenli-style abounds with so called final particles. These particles usually have no individual meaning, and are used only to show the end of a clause, a pause or a respite in a sentence.

These particles are:

Siggle: 也 yeh³, 矣 i³, 焉 yen², 耳 erh³, 爾 erh³, 夫 fu¹, 已 i³.

Compound: 也已 yeh-i³, 已矣 i-i³, 矣夫 i-fu¹, 已夫 i-fu¹, 耳矣 erh-i³, 耳已 ers-erh³, 而已 erh-i³, 而已矣 erh-i-i³, 矣已矣 yeh-i-i³, 已矣夫 i-i-fu¹.
Of these particles 也 and 矣 are most frequently used, and the way of their use is so much alike that it is very difficult to establish a definite rule when one of the two is to be used or when the other. The explanations given on this subject by the Chinese teachers are very vague and unconvincing (examples 1, 2, 3, 4, 8, 9, 10)

也 is often used in the middle of sentences, at the end of correlated clauses and also after individual words or expressions giving emphasis to them (ex. 5, 6, 7, 8, 32, 38).

焉 is very similar to 也 and 矣, but comparatively less used. Like 也, it is found often at the end of correlated clauses (ex. 4, 11, 12, 14, 25, 26).

焉 is also used in combination with the interrogative particles to complete interrogative clauses (see less. XXIII, grammatical section, ex. 7).

耳 and 爾, besides playing the part of final particles, at the same time mean: “simply”, “only” (ex. 15, 16, 17, 18, 19, 20).

夫 as a final particle has an exclamatory force giving a strong emphasis to the preceding sentence. (ex. 21, 22).

已 gives a strong emphasis to the previous assertion (ex. 23).

也已 and 已矣 greatly emphasize the preceding sentence, “yes,” “indeed” (ex. 24, 25, 26, 27).

矣夫 has an exclamatory force (ex. 28, 29, 30).

已夫 gives emphasis to the preceding assertion (ex. 31).

耳矣 and 云爾, like 耳 and 爾, mean: “simply” “only” (ex. 32, 33, 34).
而已 and 已矣ｍｉａｎ ṭｏｎ　sentence a shade of exclusiveness: “only”, “nothing more”, “that is all” (ex. 35, 36, 37, 38).

也已矣 gives a strong emphasis to the preceding statement (ex. 39, 40, 41).

已矣夫 has a force of an exclamation of grief: “all over!” alas! (see 已矣乎, less. XXII, grammatical section, ex. 11, 12).

Examples of using the final particles.

1. 省義不為無勇也
2. 獲罪於天無所禱也
3. 當
4. 見賢思齊焉見不賢而內
5. 自省也
6. 今也則亡
7. 賜也始可與言詩已矣
8. 其生也榮其死也哀如之何其可及也
9. 三年無改於父之道可謂孝矣
10. 朝聞道夕死可矣
11. 君子疾
12. 衆惡之必察焉衆好之必察
13. 過而不改是謂過矣
14. 君子之過也人皆見之
15. 前言戲之耳
16. 直好世
17. 古之為市者以其所有易其所無者
18. 炎舜與人同耳
19. 其在宗廟朝

有司者治之耳

之食焉過也人皆見之

之樂耳

古之為市者以其所有易其所無者

其在宗廟朝

之食焉過也人皆見之

之樂耳

古之為市者以其所有易其所無者
Vocabulary.

歇  hsieh¹— to rest; to stop.

获罪  huo-tsu¹— to commit a crime.

祷  tao³— to pray.

自省  zu - hsing³— introspection.

亡  wu²— not; without.

荣  jung²— honor; glory.

如之何  ju-chih-ho²— how?

党  tang³— an association; a party; a faction.

没世  mo-shih¹— to die.

察  chi'a²— to examine into.

戏  hsi¹— to play, especially of theatrical performances. To jest; to sport.

世俗  shih-su¹— contemporary and common.

為市者  wei-shih⁴-che — the market dealer.

有司  yu-ssu¹— the civil authorities.

舜  shun⁴— name of a legendary monarch of China (2255 to 2205 B.C.)

宗廟  tsung-miao⁴— the ancestral temple of an Imperial family.

廷  t'ing²— the audience-chamber; the Court.

朝廷  ch'ao¹-t'ing— the Court.

以便言  p'ien-p'ien²-yen — to speak minutely on every point.

唯  wei²— only.

象  hsiang⁴— the elephant. Here name of a brother of the Emperor Shun.

琴  ch'iuang²— a bed; a couch.

簫  ch'in²— the Chinese lute; to play the lute.

郁陶  yü¹— thickly wooded. Anxious; irritated.

陶  t'ao²— a kiln for making pottery. Mournful thought.

率  shuai¹— to lead. To follow; to obey.

敬  chi¹— to sacrifice to the gods.

敬  ching⁴— reverent; respectful.

我疾作  wo-chi-tso¹— I have become ill.

癱  fa-fen⁴— to be roused to effort.

i⁴— to restrain. Either; or. However.

倦  chiian¹— tired; weary.

凤  feng⁴— the male phoenix.

图  t'u²— a map; a diagram. To plan; to scheme.
TRANSLATION.

1. To see what is right and not to do (it) is want of courage.

2. He who offends against Heaven has none to whom he can pray.

3. Riches and honors are what men desire.

4. When we see men of worth we should think of equalling them. When we see men of a contrary character (不賢) we should turn inwards and examine ourselves.

5. And now there is not (such another).

6. With one like Tz’u, I can begin to talk about the odes.

7. While he (Confucius) lived, he was glorious. When he died, he was bitterly lamented. How is it possible to attain unto him?

8. The Master said, “The faults of men are characteristic of the class to which they belong. By observing a man’s faults, it may be known that he is virtuous. (斯 here is a consequential particle).

9. If a man in the morning hear the right way, he may die in the evening (without regret).

10. (If the son) for three years does not deviate from the way of his father, he may be called filial.

11. The superior man dislikes (the thought) of his name not being mentioned after his death.

12. When the multitude hates a man, it is necessary to examine into the case. When the multitude likes a man, it is necessary to examine into the case.

13. To have faults and not to reform them,—this, indeed, should be pronounced as having faults.

14. The faults of the superior man are like the eclipses of the sun and moon. He has faults, and all men see them.
15. What I said was only in sport.
16. I only (直) like the common music of the present day.
17. Of old time, the market dealers exchanged the articles which they had for others which they had not, and simply had certain officers to keep order among them (治之).
18. Yao and Shun were just the same as other men.
19. When he (Confucius) was in the (prince's) ancestral temple, or in the Court, he spoke minutely on every point, but cautiously.
20. Hsiang went into Shun's palace, and there was Shun on his couch playing his lute. Hsiang said, "(I am come) simply because I was thinking anxiously about you".
21. It is only you and I who have attained unto this.
22. Your words would certainly lead (率) all men on to reckon benevolence and righteousness to be calamities.
23. What your Majesty greatly desires may be known.
24. (Of such a person) it may be said that he indeed loves to learn.
25. If he reaches the age of forty or fifty, and has not made himself heard of, then (斯) indeed he will not be worth being regarded with respect (畏).
26. When a man at forty is the object of dislike (惡), he will always continue what he is (斯終=斯終於此—he will end in this).
27. The scholar, seeing threatening danger, (is prepared) to sacrifice his life. When the opportunity of gain is presented to him, he thinks of righteousness. In sacrificing, his thoughts are reverential. In mourning, his thoughts are sad. Such a man commands our approba-
28. There are cases in which the blade springs, but the plant does not go on to flower. There are cases where it flowers, but no fruit is subsequently produced.

29. The Master said, "How is the path (of virtue) untrodden!"

30. To day I feel unwell, (so that) I cannot hold my bow. I am a dead man!

31. Now there are no such things.

32. Men's being ready with their tongues arises simply from their not having been reproved.

33. He is a man, who in his eager pursuit (of knowledge) forgets his food, who so rejoices (at its attainment) that he forgets his sorrows, and who does not perceive that old age is coming on.

34. The Master said, "The sage and the man of perfect virtue;—how dare I (rank myself with them)?" However it may be said of me, that (I strive) to become such (之) without satiety, and teach others without weariness."

35. So it is, and that is all.

36. Only (these) two.

37. (What) the superior man (requires) is just that in his words there may be nothing incorrect.

38. The stupidity of antiquity (showed itself) in straight-forwardness; the stupidity of the present day (shows itself) in sheer deceit.

39. The virtue of the house of Chou may be said to have reached the highest point indeed.
40. He, who from day to day recognises what he has not 
(亡 = 無), and from month to month does not forget 
what he has attained (lit. can), may be said indeed to 
love to learn.

41. The Master said, "When a man is not (in the habit of) say-
ing—" What shall I think of this? What shall I think 
of this?" I can indeed do nothing with him!"

42. The Master said, "The "Feng" bird does not come; the river 
sends forth no map:—it is all over with me!"

Note. 王 is the male of a fabulous bird, which is said to 
appear when a sage ascends the throne or when right principles 
are going to triumph in the world.

In the time of Emperor Fu-hsi (伏羲) a monster, with the 
head of a dragon, and the body of a horse, rose from the water, 
being marked on the back so as to give the first of the sages the 
idea of his diagrams.
勞山道士
（續）

道士曰：我固謂不能作乎！今果然，何以償？

作多日，師略授小技，此來為不負也。道士問何術。曰：每見師
行處，築壁所不能隔。但得此法足矣。道士笑曰：此術而允之。

自咒，畢，呼曰：入之石。面壁不敢入。又曰：試入之。石果從容入。及
而阻。道士曰：侖首騟入，勿邃巡。王果去，築數步，奔而入。及壁，虛若
無物。回視，果在壁外，大喜，入。謝。道士曰：歸宜潔持，否則，不戯遂
資斧，遣之歸，抵家，自詠，遇仙。壁所不能阻。妻不信。王執其說，作
去壁數尺，奔而入，頭觸。壁，然碎。而踵，妻扶持，之額，上塗起，如
卵。焉。妻，舉鞭之王。懲恕，罵，道士，無，良。而。已。
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>tsu¹ (442) — property; friends. To help.</th>
</tr>
</thead>
<tbody>
<tr>
<td>目支</td>
<td>tsu-fu³—to give travelling expenses.</td>
</tr>
<tr>
<td>摈</td>
<td>i² (349)—to substitute. To bear. To arrive.</td>
</tr>
<tr>
<td>紅</td>
<td>hsiao⁴ (531)—to imitate.</td>
</tr>
<tr>
<td>硬</td>
<td>ying⁴—hard.</td>
</tr>
<tr>
<td>素</td>
<td>mo⁴ (453)—to spring up.</td>
</tr>
<tr>
<td>素然</td>
<td>mo-juan²—suddenly; at once.</td>
</tr>
<tr>
<td>一</td>
<td>fu⁴—to fall down.</td>
</tr>
<tr>
<td>扶</td>
<td>fu² (465)—to aid; to support.</td>
</tr>
<tr>
<td>頭</td>
<td>e²—the forehead.</td>
</tr>
<tr>
<td>墳</td>
<td>fen² (417)—a grave; a dike. Great; big.</td>
</tr>
<tr>
<td>墳起</td>
<td>f &quot;i²—to swell up.</td>
</tr>
<tr>
<td>卵</td>
<td>luan³—an egg.</td>
</tr>
<tr>
<td>搖</td>
<td>yeh⁴ (632)—to gesticulate; to posture.</td>
</tr>
<tr>
<td>搖</td>
<td>yii² (619)—to draw out; to extol.</td>
</tr>
<tr>
<td>搖</td>
<td>yeh-yii²—to ridicule; to make game of.</td>
</tr>
<tr>
<td>搖</td>
<td>ts'an² (212)—ashamed.</td>
</tr>
</tbody>
</table>
TRANSLATION

The Priest of Lao-shan Mountain (continued).

The priest laughingly said, "I certainly told you, you could not endure hardships, and to-day it is proved. To-morrow early I will send you home".

"I (弟子) have worked for you," replied Wang, "many days. Will you (師) not impart a little of your skill, that my coming may not have been in vain (負法)".

"For what do you ask?" asked the priest. Wang replied, "I have noticed that wherever you go, walls are no obstacle to you. To learn only that secret (法) would be enough." The priest laughed and assented. Whereupon (乃) he taught Wang a formula and bade him recite. When he had done so (畢), the priest shouted, "Go through it!" Wang facing the wall did not dare to move forward. "Try to enter it," said again the priest. Wang slowly advanced, reached the wall and was there stopped. The priest said, "Hang your head down and enter quickly. Do not hesitate!" Wang took several steps from the wall and rushed at it. At the wall (及牆) (it seemed to him) there was no wall, and looking back he found himself outside. Overjoyed he returned and expressed his gratitude (to the priest). "When you return home, you must be clean. Otherwise it will not be effective", said the priest. Then he gave Wang travelling expenses and sent him home.

At home Wang bragged that he had seen the immortals and that no wall was a barrier to him. His wife did not believe (his words). (Thereupon) Wang repeated his (former) performance (作爲). He stepped back several steps from the wall and rushed at it at full speed. His head struck the hard wall and he fell down suddenly. His wife helped him up and looked at him. On his forehead was a lump as big as a large egg. His wife made fun of him, and Wang half ashamed half angry cursed the old priest calling him a wicked fellow (無良).
Chapter III
Laws relating to the family.

Article 9. The essentials of a marriage are governed by the respective national laws of the parties.

Article 10. The effect of a marriage is governed by the national law of the husband.

The property relations between husband and wife are governed by the national law of the husband in effect at the time of the formation of the marriage.

Vocabulary.

九
婚
姻
要件
效力
財產制

ch'iu
hun
yin
yao
hsiao
ts'ai-ch'an-chih

nine.
to marry a wife.marriage.essentials.efficacy.property relations.

婦
離婚
身分
出生
私生子

fu
li-hun
shen
ch'u-sheng
ssu-sheng-tzu

the wife.divorce.status; standing.to be born.an illegitimate child.

TRANSLATION.

RULES FOR THE APPLICATION OF LAWS (continued).

Chapter III
Laws relating to the family.

Article 9. The essentials of a marriage are governed by the respective national laws of the parties.

Article 10. The effect of a marriage is governed by the national law of the husband.

The property relations between husband and wife are governed by the national law of the husband in effect at the time of the formation of the marriage.
Article 11. A divorce may be decreed upon a ground which, at the time of its occurrence, is by the national law of the husband and the law of China considered as constituting a ground for divorce.

Article 12. The status of a child is governed by the national law of the husband of the mother existing at the time of its birth and, if he died before its birth, governed by the law of the country to which he last belonged.

Article 13. The essentials of legitimation of an illegitimate child are governed by the respective national laws of the legitimating parent and the legitimimized child.

The effect of legitimation is governed by the national law of the legitimating parents.

3.

Grammatical section.

THE EXCLAMATORY PARTICLES.

The exclamatory particles are used to express admiration, surprise, delight, lamentation, etc. and to form questions when a negative of the proposition conveyed is implied.

These particles are:

- 興 (yù), 也 with yē, 乎 (hu), 乎哉 (hu-ts'ai),
- 誠 (ts'ai), 豈 (ch'i).

乎 used in the middle of a sentence serves sometimes as an expletive (ex. 13, 14, 15, 16).

乎 joined with 已矣 forms an exclamation of lamentation: "alas!" "it is all over!" (ex. 11, 12).
is often used in the middle of a sentence after individual words giving a strong emphasis to them (ex. 18, 19, 20).

and are also used in combination with the interrogative particles to complete interrogative clauses (see lesson XXIII, gram. section, ex. 5, 6, 8, 41, 53).

is sometimes used alone, sometimes in combination with or put at the end of a clause (ex. 21, 22, 23, 24, 25, 26, 27).

The particles and are also used as interrogative particles to express ordinary questions (see lesson XXIII, gram. section).

Examples of using the exclamatory particles.

1. 孝弟也者, 其為仁之本與。
2. 夫子之求之也。
3. 其異乎人之求之與。
4. 舜其大孝也與。
5. 子曰, 色厲而内荏。
6. 誰小人之術之盜也與。
7. 知我者其天乎。
8. 纖維乎其方來不亦樂乎。
9. 予曰, 仁遠乎哉? 我欲仁斯仁至矣。
10. 累然不得大葬, 予死於道路乎。
11. 子曰, 予未見能見其過而內自詬者也。
12. 子曰, 予未見好德如好色者也。
13. 其如, 其不善乎?
14. 如其善而莫之違也。
Vocabulary.

弟

fraternal duty.

厉

severe; oppressive; cruel.

 Jen

soft; weak.

Pi

to compare; like.

yu
a hole in a wall; a small window.

穿

make a hole in a wall, as burglars do.

朋

a friend. To match; to pair.

巍

lofty, eminent.

詐

to demand justice; to accuse.

不幾

almost; nearly.

召

to call; to summon.

累

bind. Read lei—to involve; to implicate; to trouble.

TRANSLATION

1. Filial piety and fraternal submission!—are they not the root of all benevolent actions? (The combination also, like the single character 者, emphasizes the preceding 孝弟).
2. The Master's mode of asking information!—is it not different from that of other men?
   (Of the four 之, the 1st and 3rd are signs of the possessive case; the 2nd and 4th are pronouns: it (information). The particle 也 emphasizes and indicates a pause in the discourse, which the 之—"it", resumes; 諸 is partly expletive, but also gives a shade of the plurality; 乎 here is a prepositional particle: "from" "than"),

3. The Master said, "Never flagging when I set forth anything to him;—ah! that is Hui."

4. How greatly filial was Shun! (其 often follows immediately after the subject to emphasize it).

5. The Master said, "He who puts on an appearance (色) of stern firmness, while inwardly he is weak, is like small mean people; is he not like (猶) the thief who breaks through a wall?"
   (諸 indicates the plural).

6. Is it not delightful to have friends coming from distant quarters?

7. It is Heaven who knows me!

8. How majestic was he (Yao) in the works which he accomplished! (其有成功=其所有之成功).

9. The Master said, "Is virtue a thing remote? I wish to be virtuous,—and virtue is at hand."
   (斯—a consequential particle).

10. Though (縱) I may not get a great burial, shall I die upon the road?

11. The Master said, "It is all over (已矣乎)! I have not yet seen one who could perceive his faults, and inwardly accuse himself."
12. The Master said, "It is all over! I have not seen one who loves virtue as he loves beauty (色)."

13. The Master said, "If (苟) (a minister) makes his own conduct correct, what difficulty will he have in assisting in government?"

14. If the words (of a ruler) be good, is it not also good that no one opposes them? But if they are not good, and no one opposes them, is it not (then) that a single sentence may bring the ruin of the country?

(The 1st and 3rd 乎 are exclamatory particles; the 2nd 乎 is an expletive).

15. I have no pleasure in being a prince.

16. Food and raiment thereupon (於是) become plentiful.

17. The Master said, "Small indeed was the capacity of Kuan-Chung!"

18. Great indeed was Yao as a sovereign!

19. True indeed is this saying!

20. Beautiful indeed is the garden!

21. Can it be without some reason that he (夫) has invited me?

22. Do I not think of you?

23. How should he not know that when a man is old he must die?

24. How can one sanction this matter, which will trouble the people and trouble the officials?

25. How can it be thus?

26. How can this be right?

27. Is it not great?
LESSON XXIII.

1.

Vocabulary.

考 k’ao— to examine; to question. A deceased father.

隍 huang² (74)— the moat outside a city wall.

城隍 ch’eng²-huang— the tutelar deity of every Chinese city; the guardian god of a city wall.

姊夫 zu-fu¹ — the eldest sister’s husband.

祖 tsu³ — an ancestor; a grandfather.
The name of a deceased person.  
th name of a deceased person.  

*to cover over. Here: a proper name.  

*—a government servant.  

—tablets for writing on; documents; records.  

—the forehead; the top.  

—the provincial examiner.  

—to press.  

—to press; to urge.  

—to press; to urge.  

—strange; unknown.  

—a city.  

—a government building.  

—a palace.  

—a house; an apartment. The Imperial family.  

—a palace; a mansion.  

—strong; robust.  

—from one to another.  

—solemn; reverent.
My eldest sister’s husband’s grandfather, the late Mr. Sung-Tao, was a salaried licentiate in (our) city (邑). One day while lying ill, he saw an official servant with a document, leading a horse with a white forehead, approach him with a message that he was summoned to the examination. Sung said, “The provincial examiner has not yet arrived (臨). Why should I hurry to be examined?” The messenger did not reply, but pressed him (to go). Sung overcame his sickness (力疾), got on the horse and followed after. The road was quite strange. They reached a city resembling the capital of a prince. They shortly entered a palace the buildings of which were very beautiful and imposing. Ten or more officials were seated at the upper end (上), all strangers to him, except Kuan-Chuang-mu whom he recognized. Below, under the eaves, were put two tables and two chairs. There was a graduate already seated at the end. Sung then (便) sat down shoulder to shoulder with him. Writing materials were prepared on the tables, and a piece of paper with a theme on it fluttered down (from above). Looking at it, they saw the eight following words, “One man; two men. With intention; without intention”. When they both finished their essays (文), they passed them up. In Sung’s essay there was the following passage, “For intended good, although it is good, there is no reward. For unintended wrong,
although it is wrong, there is no punishment.” It was unanimously praised as it was circulated (傳) among the deities, and Sung was summoned into their presence and thus ordered (詔), “Honan lacks a Guardian God. You are designated to this post.”

(to be continued)
Vocabulary.

養子 yang-tzu\(^3\)—to adopt. An adopted son.
扶養 fu-yang\(^3\)—to nourish; to maintain.
義務 i\(^4\)-wu—obligation; duty.

親族關係 ch’in-tzu\(^2\)-kuan- hsi — family relations.
權利 ch’iuan-li\(^4\)—rights.

TRANSLATION.

RULES FOR THE APPLICATION OF LAWS (continued).

Article 14. The essentials of adoption are governed by the respective laws of the parties.

The effect (效力) of adoption is governed by the national law of the adopting parents (養父母).

Article 15. The legal relations between parents and child are governed by the national law of the father, and, if it has no father, by the national law of the mother.

Article 16. The duty of maintenance is governed by the national law of the party liable (扶養義務者), with the exception (不在此限) of the cases when the right of maintenance (lit. the demand of the right of maintenance) is denied by Chinese law.

Article 17. Family relations other than those provided in the last preceding eight articles (前八條以外) and the rights (權利) and obligations (義務) arising (所生之) out of such relations are governed by the national law of the party.
3.
Grammatical section.

THE INTERROGATIVE PARTICLES.

The Wen-li style particularly abounds with the interrogative particles.

These particles are:

- 何 ḥo², 諸 chu¹
- 謂 yhen¹, 也與 yeh-yii¹
- 議 hsi¹, 也 ḥu², 訴 shu², 訴 chu¹, 安 an¹, 耶 yeh²
- 易胡 hu², 惡 wu⁴, 惡乎 wu⁴-hu.

The exclamatory particles 哉 and 乎 and the final particle 焉 are often used in combination with the interrogative particles to complete interrogative clauses.

乎 and 諸 are also used as the prepositional particles (see lesson XXIV gram. section, ex. 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57).

Examples of using the interrogative particles.

1. 何由知吾可也。
2. 王如善。
3. 有何不才而舍之。
4. 予何以識其不才。
5. 夫德於予恆髣如予何。
6. 天何言哉。
7. 牛羊何為哉。
8. 子曰吾有知乎哉。
9. 我為隱乎。
10. 子曰二.
11. 王之為道也。
12. 君子之為政求之與。
13. 上也必聞其政求之與。
14. 夫子至三子以我為隱乎。
Vocabulary.

舍

she⁴—to put away; to set aside.

kuan²—a kind of willow tree.

t'ui²—a fabulous animal, like a small bear.

huan-t'ui²—a proper name.

二三子

erh-san-tzu³—two or three sons, —my friends; my disciples.

季

chi¹—tender; young. A season.

季康子

chi-k'ang-tzu³—a proper name.

仲由

chung-yu²—a proper name.

蜃

yin³—red. To enclose.

tu²—a case; a box.

築

ts'ang²—to hide; to conceal.

賈

chia³—the price.

沽

ku¹—to buy; to sell.

宣

hsüan¹—here: a proper name.

哀

ai¹—here: a proper name.

有若

yu-jo⁴—a proper name.

徹

ch'e⁴—to penetrate; intelligible. To remove. To tithe.

功名

kung¹-ming—fame; honor.

泰山

t'ai-shan¹—the name of a mountain in Shantung, the most famous of the five Chinese Sacred Mountains.

颓

t'ui¹—to collapse; to fall.

信然

hsin⁴-jan—true. Really.

曷

ho-sheng¹—how am I adequate?
hsin¹-yiieh—to be delighted.

TRANSLATION

1. From what do you know that I am competent (lit. I can)?
2. Since your Majesty deems them (words) excellent, why do you not practise them?
3. How shall I know that they have no ability and so avoid employing them (lit. to set aside)?
4. The Master said, "Heaven produced the virtue that is in me. Huan-T'ui—what can he do to me?"
5. What does he (夫) do?
6. Does Heaven speak?
7. What was there to choose between an ox and a sheep?
8. The Master said, "Am I possessed of knowledge?"
9. Whom should I impose upon? Should I impose upon Heaven?
10. The Master said, "Do you think, my friends, that I have any secrets?"
11. When the Master comes to any country (是邦), he does not fail to learn (all) about its government. Does he ask for his information or (抑) is it given to him?
   (The 1st and 2nd 與 are interrogative particles, the 3rd 與 means:—"to give;" in both cases is a pronoun: "it", information)
12. When the superior man practices high principles (為道), is it also his aim to seek for a living in the future thereby?
   (之 is an expletive; 以 indicates the preceding 为道).
13. May I hear from you what is it that your Majesty greatly desires?

14. Is it as bad (甚) as that?

15. Chi-K’ang-tzu asked about Chung-yu, whether he was fit to be employed as an officer of the government.

16. Tzu-kung said, “There is a beautiful gem here. Should I lay it up in a case and keep it or should I seek for a good price and sell it?”

17. Raise to office those whom you know. As to those whom you do not know, will others neglect them?

18. Is there a single sentence (一言) which can ruin a country?

19. The prince Hsüan of Ch’i said (to Mencius), “People all tell me to pull down the Brilliant Palace. Shall I put it down, or stop (the movement for that object)?”

(Here there are two questions: 毀諸—“shall I destroy,” and 己乎—“or, shall I stop”)

Note. The name 明堂 was given to the palaces occupied in different parts of the country by the emperors in their tours of inspection.

20. When you do not know life, how can you know about death?

21. Sir (子), in carrying on your government, why should you use killing at all?

22. Why use an ox-knife to kill a fowl?

23. The Master said, “A youth (後生) is to be regarded with respect (畏). How do we know that (his) future will not be equal to (our) present?”

24. The Master said (to his disciples), “Come, let each of you tell his wishes (lit. why not each tell your wish)?”
25. The duke Ai inquired of Yu-jo, saying, "The year is one of scarcity, and (the income) is not sufficient for expenditure;—what is to be done?" Yu-jo replied to him, "Why not tithe (the people)?"

26. Will you not tell him (this) for me?
27. The bandits are coming; why not leave?
28. Sir, why are you not engaged in the government?
29. Tzu-lu said, "The ruler of Wei has been waiting for you, in order to administer the government with you. What will you consider the first thing to be done?"
30. What do you think (of it), sir?
31. How can (he) become my friend?
32. If he can bear (to do) this (是), what may he not bear to do?
33. If the people have plenty (足), their prince will not be left to want alone (lit. with whom will he be in want?). If the people are in want, their prince cannot enjoy plenty alone (lit. with whom will he have plenty?).
34. Shun had the empire. Who gave it to him?
35. Rank or life, which is more important?
36. Contrary to all expectations (詮知), the matter has been finished.
37. Unexpectedly (詮意), the plan proved a great success.
38. How could a man without great talent accomplish a great deed?
39. How can it be thus?
40. Where is the master?
41. If Mount T'ai fall down, to what will I have to look up?
42. Is it so or not?
43. Is it true?
44. I am extremely delighted (lit. how can 'I express my delight ?)
45. I am extremely astonished.
46. Where is he now?
47. How is this so?
48. What does this mean?
49. Who is he?
50. If you do not work, how can (it) be accomplished?
51. Without thinking how can you get anything?
52. How should they know it?
53. How dare he withstand me?
54. Where is that paternal relation to the people?
55. Benevolence is the dwelling-place (of the heart), and righteousness the path (of life) (lit. the dwelling—what is it?, —the path,—what is it?).
56. How can the empire be settled?
57. If a superior man abandon virtue (去仁), how can he fulfil (the requirements) of that name?
LESSON XXIV.

1. 為何如此？

(鼓)
Vocabulary.

**tun**² (376) — a period; a meal. To bow the head.

**tun-shou**³ — to bow the head

**ch'i**³ — to weep.

**ying**¹ (202) — the breast.

Ornaments on the breast of a horse. To receive.

**ch'ung**³ — favor; grace.

I am unworthily honored with your command.

**hsu'i**² — here: a period of ten years.

**feng-yang**² — to respect fully nourish, — one's parents.

**t'ien-nien**² — the span of life allotted by fate.

**wei**² — here: and then, and so.

**lu**¹ (525) — to record; to select.

**lu-yung** — employment.

**ti-wang**² — the emperor.

**hsiang** (291) — like; resembling.

**chi**¹ — to examine; to investigate.

**chi**² (799) — a register; a record.

**shou-chi**² — the term of life.

**p'eng**³ (470) — to hold in both hands.

**ts'e** — a list; a register; a book.

**fan**¹ (811) — to turn over; to change.

**jin-yueh**¹ — to turn over the leaves of a book and examine it.

**po**² — here: to report; to state.

**yang**² — the male or positive principle of nature.

**yang-suan** — years of life.

**ch'ou**² (66) — embarrassed; irresolute.

**ch'u**² (192) — undecided; irresolute.

**ch'ou-ch'u** — in a quandary; undecided.

**fang**² (201) — to hinder; to oppose.

**she** — to assist; to hold up.

**chuan** — so called "seal" characters. A seal of office.

**she-chuan**² — to act for another in an official capacity.

**kua**¹ — gourds; melons; cucumbers, etc.

**kua-tai** — one official relieving another.

**t'ui**¹ — to push; to decline.

To extend. To consider.

**hsiao**¹ — filial piety.

**jen-hsiao** — loving filial affection.
<table>
<thead>
<tr>
<th>Simplified Chinese</th>
<th>Traditional Chinese</th>
<th>Pinyin</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>假 chià — leave of absence.</td>
<td>相征 xiàng zhèng — to call; to summon.</td>
<td>chia⁴</td>
<td>Read chià³ — false; unreal; to pretend. To borrow.</td>
</tr>
<tr>
<td>相征 xiàng zhèng — to call; to summon.</td>
<td>里 li² (577) — to encourage; to incite.</td>
<td>hsiang-chao¹</td>
<td>勉勵 mien-li⁴ — to encourage.</td>
</tr>
<tr>
<td>勉勵 mien-li⁴ — to encourage.</td>
<td>握 wu³ (wo³) (884) — to grasp</td>
<td>贏握 wù-shou³ — to grasp the hand, as of a friend.</td>
<td>郊 chiao¹ (531) waste land; a suburb of a city.</td>
</tr>
<tr>
<td>握 wu³ (wo³) (884) — to grasp</td>
<td>把 chiao yeh³ — the country, as opposed to town</td>
<td>郊野 chiao yeh³ — the country, as opposed to town</td>
<td>赠 tseng⁴ (832) — to give a present; to confer.</td>
</tr>
<tr>
<td>赠 tseng⁴ (832) — to give a present at parting.</td>
<td>词句 ts'ū² (701) — an expression; a phrase.</td>
<td>赠别 tseng-pieh² — to give a present at parting.</td>
<td>朱 chiu¹ — vermilion; red.</td>
</tr>
<tr>
<td>词句 ts'ū² (701) — an expression; a phrase.</td>
<td>句 ti³ (349) — here: to arrive.</td>
<td>词句 ts'ū² — here: to arrive.</td>
<td>朱 fén² (417) — the ornament on a bridle.</td>
</tr>
<tr>
<td>里 li³ — here: a place of residence; a village.</td>
<td>漏 huo¹ — open; clear; to understand.</td>
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<td>八 yü² — a carriage; a chariot.</td>
</tr>
<tr>
<td>漏 huo¹ — open; clear; to understand.</td>
<td>朱 meng¹ — to dream.</td>
<td>朱 meng-wu⁴ — to awaken from dreaming</td>
<td>萬 hsiin⁴ — to interrogate.</td>
</tr>
<tr>
<td>朱 meng¹ — to dream.</td>
<td>卒 ts'ū² — here: to die.</td>
<td>卒 kùn¹ (751) — a coffin.</td>
<td>記 chiu¹ (311) — to remember; to record.</td>
</tr>
<tr>
<td>卒 kùn¹ (751) — a coffin.</td>
<td>棺 kùn¹ (751) — a coffin.</td>
<td>棺 kùn¹ (751) — a coffin.</td>
<td>變 chuan¹ — a record; a chronicle</td>
</tr>
<tr>
<td>棺 kùn¹ (751) — a coffin.</td>
<td>呼 hên¹ (824) — to groan; to hum.</td>
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<td>呼 yin² — to mutter; to moan.</td>
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<td>呼 yin² — to mutter; to moan.</td>
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<td>呼 shén-yin² — to groan.</td>
</tr>
<tr>
<td>呼 yin² — to mutter; to moan.</td>
<td>ying² — to regulate; to manage.</td>
<td>ying² — to regulate; to manage.</td>
<td>呼 tsang⁴ — to bury.</td>
</tr>
<tr>
<td>ying² — to regulate; to manage.</td>
<td>ying-tsang⁴ — to manage a funeral.</td>
<td>ying-tsang⁴ — to manage a funeral.</td>
<td>呼 huan⁸ — to wash; to bathe.</td>
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<td>ying-tsang⁴ — to manage a funeral.</td>
<td>huan⁸ — to wash; to bathe.</td>
<td>huan⁸ — to wash; to bathe.</td>
<td>呼 chō² — to wash; to dip in water</td>
</tr>
<tr>
<td>huan⁸ — to wash; to bathe.</td>
<td>呼 huan-cho² — to wash; to cleanse.</td>
<td>呼 huan-cho² — to wash; to cleanse.</td>
<td>呼 yó² (yíéh⁴) — wife's parents.</td>
</tr>
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<td>呼 yó² (yíéh⁴) — wife's parents.</td>
<td>呼 yó² (yíéh⁴) — wife's parents.</td>
<td>錦 lóu² (790) — to carve, to engrave.</td>
</tr>
<tr>
<td>呼 yó² (yíéh⁴) — wife's parents.</td>
<td>錦 lóu² — carved ornaments on the breast of a horse.</td>
<td>錦 lóu² — carved ornaments on the breast of a horse.</td>
<td>錦 léng — carved ornaments on the breast of a horse.</td>
</tr>
<tr>
<td>錦 lóu² — carved ornaments on the breast of a horse.</td>
<td>朱 chiu¹ — vermilion; red.</td>
<td>朱 fén² (417) — the ornament on a bridle.</td>
<td>聋 chu-fén² — a red-tasseled bridle.</td>
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<td>朱 chiu¹ — vermilion; red.</td>
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</tr>
</tbody>
</table>
Sung then (方) realized (what had happened), bowed his head and wept, saying, "I am highly and unworthily honored with your commands. How could I dare to refuse? And yet (但) my old mother is seventy years old, and there is none to care for her. I beg of you to permit (me) (to wait) till the end of her life, and then (惟) I will be at your disposal." There was one among them resembling (像者) an emperor, who commanded that they search out his mother's term of life. A long-haired servant brought in the Book of Life and turning the leaves over examined it and reported (白) that nine years still remained for her to live. They were all in a quandary, but Kuan-Ti said, "Never mind (不妨). Let Chang act in his place, and after nine years he shall be relieved." And then he said to Sung, "You ought to proceed at once to your post, but in consideration of your filial affection, a leave of nine years is granted to you, after the end of which term you will be again summoned." He also addressed words of encouragement to Chang; and (then) they both made their obeisance and stepped down. The other student took Sung's hand and led him out into the country. He told him that his name was Chang and he was from Ch'ang-shan. At parting he presented him with a bit of verse. I have forgotten what was in it, but there were these lines (句) in those verses:

"If we have flowers and wine to drink,
We will enjoy eternal spring.
Without moon, without light
The night itself to us is bright."
Sung then got upon his horse and bidding him farewell left. Having arrived at his village, he became conscious as if waking from a dream. He had been as dead for three days. His mother heard groans in the coffin and helped him out. It was some time before he was able to speak. He asked about Ch’ang-shan, and found there really was a student named Chang who had died that very day.

Nine years later his mother died. When the funeral was over, Sung performed his washings, went into his room and died. His wife’s parents lived inside the city near the western gate. They suddenly saw Sung followed by many carriages and horses with gay trappings and red tasseled bridles (arrive at their place), enter the hall, make his obeisance and go. They were all astonished and alarmed, not knowing that he had become a spirit. They hastened to the village and found that he had already died.

Sung had made his own records of his experiences, but unfortunately in the confusion and disturbances of those days they were lost. This is only a bare sketch of the story.
**Vocabulary.**

<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chien¹-hu</td>
<td>the guardianship.</td>
<td></td>
</tr>
<tr>
<td>pei-chien⁴-hu-jién</td>
<td>the ward.</td>
<td></td>
</tr>
<tr>
<td>lieh¹</td>
<td>to arrange in order; to enumerate.</td>
<td></td>
</tr>
<tr>
<td>tso-lieh¹</td>
<td>written below; the following.</td>
<td></td>
</tr>
<tr>
<td>ch'ing²-hsing</td>
<td>conditions; circumstances.</td>
<td></td>
</tr>
<tr>
<td>chih⁴</td>
<td>here; to establish; to appoint.</td>
<td></td>
</tr>
<tr>
<td>tso³(177)</td>
<td>to aid; to assist.</td>
<td></td>
</tr>
<tr>
<td>pao-tso³</td>
<td>the curatorship.</td>
<td></td>
</tr>
<tr>
<td>chun-yung⁴</td>
<td>to apply.</td>
<td></td>
</tr>
<tr>
<td>i²</td>
<td>to bequeath.</td>
<td></td>
</tr>
<tr>
<td>i-chu³</td>
<td>a will; a testament.</td>
<td></td>
</tr>
<tr>
<td>i-chu-jién²</td>
<td>the testator.</td>
<td></td>
</tr>
<tr>
<td>ch'e⁴(873)</td>
<td>to remove.</td>
<td></td>
</tr>
<tr>
<td>ch'e⁴-hsiao</td>
<td>to cancel.</td>
<td></td>
</tr>
</tbody>
</table>

**TRANSLATION**

**RULES FOR THE APPLICATION OF LAWS (continued).**

**Article 18.** Guardianship is governed by the national law of the ward. But the guardianship of a foreigner who is domiciled or resident in China and is subject to one of the following conditions (有左列情之一者) is governed by Chinese law:

1. According to his national law there are reasons (原因) necessitating (須) the appointment of a guardian, but there is nobody to exercise (行) the function (事務) of guardianship.

2. He is interdicted in China.

**Article 19.** The provisions of the last preceding article apply to curatorship.
Chapter IV

Laws relating to succession.

Article 20. Succession is governed by the national law of the deceased (lit. the succeeded person—被繼承人).

Article 21. The essentials and effect of a will are governed by the national law of the testator existing at the time of its making (成立時).

The revocation (撤銷) of a will is governed by the national law of the testator existing at the time of revocation.

3.

Grammatical section.

THE PREPOSITIONAL PARTICLES.

So-called prepositional particles play the same part in the Wen-li style as prepositions in the European languages. They are very numerous, and the following are the most important of them:

Used before the object

於子 yin²—in; at; on; to; for; by, then.

為自從 ts'ung²—from; by; through; since.

進入 chu¹—at; on; in; to; about.

凡乎 hu¹—in; at; from; than.

以 i³—by; through; with.

至 i³—a sign of the object

by; because of.
用 with; from. 向 toward; to.
於 with; for; to. 同 with.
將 向 together
被 与.
代 距 from; at a distance.
按 離 from.

**Used after the object**

內 within; in; among. 間 during; in; among
外 without; beyond; outside. 前 before; in front of.
下 below; beneath; under. 後 on; above; upon.
中 within; in; among. 旁 near; by; beside.

**Note 1.** The particles 與 and 以 as a sign of the object sometimes are used without the object leaving the latter to be surmised (see lesson XXV, gram. section, ex. 8, 9, 18, 19, 20).

**Note 2.** The particle 以 sometimes is used after the object (see lesson XXV, gr. section, ex. 3).

**Note 3.** The prepositional particles used after the object sometimes are combined with 於 put before the object (see lesson XXV, gr. section, ex. 39, 41, 47, 53).
Examples of using the prepositional particles.

1. 於同治三年
2. 於彼時
3. 於今
4. 於進口之時
5. 於是日
6. 於斯三

者何先
7. 於該處
8. 於稅餉無甚出入
9. 於商人有便
10. 不求於人
11. 何問於我
12. 異於常年
13. 無異於良民
14. 難於慮始易於圖
15. 易於上
16. 不足於岸
17. 死之於刀
18. 無常職而賜於上者以為不恭也
19. 水岸
20. 莫大於天
21. 生亦我所欲所欲有甚於生者也
22. 為人所知
23. 為火所燬
24. 為捕役執去
25. 為今之計
26. 為國致命
27. 為人所知
28. 非夫人之為恥而誰為
29. 自古至今
30. 自今日起
31. 自始至終
32. 此人來自內地
33. 自接地之時
34. 從今而後
35. 病從口入
36. 從頭
37. 諸將皆從壁上觀
38. 由深及淺
39. 由此門進
40. 子曰誰能出不
41. 由水道
42. 由陸路
43. 由天而降
44. 不由人算
45. 由領事官飭該商
46. 遇諸路
47. 子貢曰我不欲人之加諸我也吾亦欲
Vocabulary.

同治 t'ung²-chih — the title of reign of the Emperor who reigned from 1862 to 1875.

捕役 hui³ (687)—a blazing fire; to burn.

良民 liang-min²—loyal people.

捕役 pu-i—a constable.

貢 t'ung —affected; grieved.

稅 t'uan²—water rushing; a torrent.

捕役 wei³—the tail of an animal; the end.

貢 kung¹ (95)—respectful; reverent.

稅 shui-hsiang³—revenue.

貢 kung¹ (8)—tribute. Here: a proper name.

出入 ch'u-ju⁴—difference (lit to go out and in).

貢 t'uan²—water rushing; a torrent.

稅 hsiang³ (579)—rations for troops; taxes; revenue.

貢 wei³—the tail of an animal; the end.

同治 t'ung²-chih — the title of reign of the Emperor who reigned from 1862 to 1875.

貢 kung¹ (95)—respectful; reverent.

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貢 kung¹ (8)—tribute. Here: a proper name.

貢 wei³—the tail of an animal; the end.

貢 t'uan²—water rushing; a torrent.
6. Which is the first of these three?
7. At the said place.
8. It makes no great difference in the revenue.
10. Not to ask from others.
11. (He) learned (it) from me.
12. Different from ordinary years.
13. Not to be distinguished from respectable citizens.
14. It is difficult to make arrangements for the beginning. It is easy to make plans for the completion.
15. Easy to land.
17. Killed him with a sword.
18. He who without a regular office receives the pay of the prince (上) must be deemed disrespectful.
19. The water is higher than the bank.
20. There is nothing greater than God.
21. I also like life, but there is that which I like more than (於) life, and therefore (故) I will not seek to possess it by any improper way (lit. I won’t do improper (苟) getting).
22. To be known by others.
23. Destroyed by fire.
25. A plan for the present juncture.
26. To die for one's country.
27. To act on behalf of others.
28. If I am not to mourn for this man (夫人), for whom should I mourn?
29. From of old until now.
30. Beginning from to-day.
31. From beginning to end.
32. This man comes from the interior.
33. Ever since the receipt of the letter.
34. Henceforth.
35. Disease enters by the mouth.
36. From first to last.
37. All generals were looking from the wall
38. From shallow to deep.
39. Go in by this door.
40. The Master said, "Who can go out but by the door? How is it that (men) will not walk according to these ways?"
41. By water.
42. By land.
43. To come down from heaven.
44. Not within the calculations of mortals.
45. The consul instructed the said merchant (lit. from the consul there was instruction to the said merchant).
46. To meet on the road.
47. Tzu-kung said, "What I do not wish men to do (加) to me, I also do not wish to do to men."
48. Told (it) to his father.
49. I heard (this) from our Master.
50. If you do not know, ask others.
51. The Master said, "The superior man seeks from himself; the mean man seeks from others."

'The philosopher (ildo) Kao said, "(Man's) nature is like a stream of water. Open a passage for it to the east, and it will flow to the east; open a passage for it to the west, and it will flow to the west."

53. I am a day older than (ildo) you.
54. There is nothing worse than irreverence (lit. irreverence,—there is nothing worse than that).
55. It consists in that.
56. Agreeing with this.
57. Differing from this.
58. I am here.
59. It is not my fault.
60. To harbor resentment in one's heart.

(to be continued)
LESSON XXV.

1.

趙城晉年七十餘。一日入山，為虎所噬。滄廠驚，年七十餘，免不欲活。號啼而訴於宰宰。宰笑曰：虎何可官法制之乎？噬號跳不能制止。宰叱之，亦不畏懼。其老不忍，加威怒，遂諸為捉虎伏不去。必待句牒出，乃肯行。宰無奈之，即問諸役誰能往者。有一役名李能，能持牒，詣坐言。能之牒下，始去。及報而來，猶謂宰之誤。以解噬撫耳。亦不甚為意。持牒報報。宰怒曰：固言能之何容復悔。既報，未及請牒拘獵戶。宰從之，集諸獵人日夜伏山谷，冀得一虎庶可塞責。

Vocabulary.

喫 *yu*¹—an old woman.

噬 *shih*¹—to bite; to eat.

悲痛 *pei-l’ung*¹—to grieve.

號 *hao*²—to call out; to wail.

嘯 *t’i² (88)—to cry out; to wail.

訴 *su*²—to tell; to lay a plaint.

宰 *tsai*³—here: the district magistrate.

跳 *t’iao*⁴—to jump; to skip.

制止 *chih*¹—*chih*—to stop; to restrain.
畏懼 wei-chü—-to be afraid.

威 wei—majesty; dignity; awe. To threaten.

威怒 wei-nu—with awe inspiring anger.

捉 cho— to seize; to arrest.

句牒 chii-lieh—a warrant.

奈 nai—a remedy; a resource. But; unfortunately.

無奈 wu-nai—there is no resource; there being no alternative.

李 li—here: an official servant.

李 li— the plum. Here: a proper name.

醺 hsün—a drunk.

酔醉 hsün-tsui—a drunk.

醒 hsing— to become sober; to wake up.

謂 wei—here: to think.

僞 wei (260)—false; pretended.

僞局 wei-chü— a trick; to play a trick.

姑 ku— to tolerate; to be lenient, Paternal aunt 

 lawsuits. Meanwhile; for the time being.

忧 jao—to give trouble; to annoy.

繳 chiao—to deliver; to hand over

報繳 bao-chiao—to hand back, as a warrant.

窘 chi (227)—to grasp; to seize. To collect; to bring together.

冀 chi— to hope.

塞責 sai-tse—to perform one’s duty perfunctorily, or just so far as one is obliged to.

TRANSLATION

The Tiger of Chao-Ch‘eng

There lived at Chao-ch‘eng an old woman more than seventy years of age. She had an only son. One day he went up into the mountains and was devoured by a tiger. The sorrow of his mother was so great that she almost (did not wish to live). Weeping and wailing she (went) to the local district magistrate and brought an accusation (against the tiger). The magistrate laughed and said, “How could a tiger be controlled by the law!” But the old woman went on weeping,
and it was impossible to stop (her lamentations). The magistrate hooted at her, but she did not pay any attention (lit. was not afraid). Then the magistrate in compassion for her great age did not wish to intimidate her and promised her to have the tiger arrested. (However) the old woman still lay prostrate on the ground and would not go until the warrant had been issued. The magistrate, having no other choice (無奈之), asked his attendants which of them would take up the job (lit. to go). One of them, named Li-Neng, who happened to be drunk, stepped up to his seat (坐下) and declared that he could do it. Whereupon the warrant was issued, and then (始) the old woman went away. When Li-Neng got sober he was sorry (悔) for what had happened (之). But (猶) reflecting that it was a mere trick the magistrate had played on the old woman in order to get rid of her, he did not care much about it and handed back the warrant to the magistrate. The latter cried angrily, "You said you could do this, and now I will not allow you to return the warrant." Li-Neng very much annoyed asked him for a warrant ordering to impress the (local) huntsmen. The magistrate granted it to him, and Li-Neng, having collected the huntsmen, lay in ambush day and night in the hills hoping to catch a tiger and thus to make an appearance of having performed his duty.

(to be continued)
物權  
wu-ch‘ıan—real right (Jus in re).

債權  
ch‘ai-ch‘ıan—obligation.

物之所在地  
wu-chih-so-tsai-ti  
the place where the things are situated.

物之所在地法  
wu-chih-so-tsai-ti-fa  
the law of the place where the things are situated (Lex loci sitae).

船舶  
ch‘uan-po  
ships.

完成  
wan-ch‘eng  
to complete.

事實  
shih-shih  
real facts.

原因事實  
yuan-yin-shih-shih  
causal facts.

方式  
fang-shih—a form; a pattern.

段項  
hsiang  
a section; a part.

Vocabulary.

通知  
l‘ung-chih  
to communicate; to inform.

契約  
ch‘ı-yiieh—confirmed promise; promise.

要約  
yao-yiieh—an offer for a contract (Stipulatio).

要約地  
yao-yiieh-ti  
the place of the offer of a contract.

承諾  
ch‘eng-no  
acceptance; to accept.

承諾地  
ch‘eng-no-ti  
the place of the acceptance of a contract.

受要約人  
shou-yao-yiieh-jen—acceptor.
TRANSLATION.
RULES FOR THE APPLICATION OF LAWS (continued).

Chapter V.

Laws relating to things.

Article 22. Real rights are governed by the law of the place where the things are situated; provided that real rights relating to ships are governed by the national law of the ship.

The acquisition (得) and extinction (喪) of real rights, excepting (除...外) those relating to ships, are governed by the law of the place where the things are situate at the time of the completion of the causal facts.

The form of a will relating to real rights may follow the provision (規定) of the first clause (段) of section 1 (第一項) of Article 26.

Article 23. The proper law (應適用之法律) governing the essentials and effect of juridical acts giving rise (發生) to obligations is determined by the intention of the parties. When the intention of the parties is uncertain, their national law governs if they are of the same nationality (同國籍者); but the law of the place of transaction governs if they are of different nationalities.

When there are different places of transaction (行爲地), the place where communication is made (發通知之地) is the place of transaction.

When the offer and acceptance of a contract are made in different places, as regards the formation (契約之成立) and the effect of the contract, the place where the offer is communicated is the place of transaction; but if the offeree (受要約人) does not know, at the time of acceptance, the place from which the offer was despatched, the domicile of the offeror (要約人) is regarded (視爲) as the place of transaction.
Examples of using the prepositional particles (continued).

1. 殺人以梃與刃有以異乎 2. 君使臣以禮臣事君以忠 3. 子曰

Vocabulary.

<table>
<thead>
<tr>
<th>Mandarin</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>t'ing³ (70)</td>
<td>t'ing³ (70)</td>
<td>a staff; a cudgel.</td>
</tr>
<tr>
<td>chung¹ (784)</td>
<td>chung¹ (784)</td>
<td>loyal; faithful.</td>
</tr>
<tr>
<td>sun¹</td>
<td>sun¹</td>
<td>to be obedient; humble.</td>
</tr>
<tr>
<td>tzu-shui¹</td>
<td>tzu-shui¹</td>
<td>transit dues.</td>
</tr>
<tr>
<td>kan¹</td>
<td>kan¹</td>
<td>a shield; To concern; to involve.</td>
</tr>
<tr>
<td>chih-ch'uo⁴</td>
<td>chih-ch'uo⁴</td>
<td>a certificate; a passport.</td>
</tr>
<tr>
<td>tai'-hui</td>
<td>tai'-hui</td>
<td>to take back.</td>
</tr>
<tr>
<td>yao² (658)</td>
<td>yao² (658)</td>
<td>a false report; a rumour.</td>
</tr>
<tr>
<td>yao²-yen</td>
<td>yao²-yen</td>
<td>false reports.</td>
</tr>
<tr>
<td>ch'uan-p'u⁴</td>
<td>ch'uan-p'u⁴</td>
<td>to spread out.</td>
</tr>
<tr>
<td>li-chi²</td>
<td>li-chi²</td>
<td>immediately.</td>
</tr>
<tr>
<td>shih⁴</td>
<td>shih⁴</td>
<td>to loosen; to set free. To explain.</td>
</tr>
<tr>
<td>shih-fang⁴</td>
<td>shih-fang⁴</td>
<td>to release; to let go.</td>
</tr>
<tr>
<td>lang⁴ (361)</td>
<td>lang⁴ (361)</td>
<td>waves; billows. Extravagant.</td>
</tr>
<tr>
<td>ch'ung¹ (27)</td>
<td>ch'ung¹ (27)</td>
<td>to rush against; to collide.</td>
</tr>
<tr>
<td>ch'ung-i²</td>
<td>ch'ung-i²</td>
<td>to carry away.</td>
</tr>
<tr>
<td>che¹</td>
<td>che¹</td>
<td>to cover; to screen.</td>
</tr>
<tr>
<td>che-p'i⁴</td>
<td>che-p'i⁴</td>
<td>to conceal; to shade.</td>
</tr>
<tr>
<td>chih¹</td>
<td>chih¹</td>
<td>here: to pay.</td>
</tr>
<tr>
<td>tzu-k'ou³</td>
<td>tzu-k'ou³</td>
<td>an inland Customs' barrier.</td>
</tr>
<tr>
<td>tan¹</td>
<td>tan¹</td>
<td>alone; single. A document; an application.</td>
</tr>
</tbody>
</table>
TRANSLATION.

1. Is there any difference between killing a man with a stick and (與) with a sword?

2. A prince should employ his ministers according (以) to (the rules) of propriety; ministers should serve their prince with faithfulness.

3. The Master said, “The superior man considers righteousness to be essential (質). He performs it according to (the rules) of propriety. He brings it forth in humility. He completes it with sincerity. (This is) indeed a superior man!”

4. To make four months as the limit.

5. To make non-liability to pay transit dues as an argument.

6. To make this as a rule.

7. To give the empire to the man.

8. Tzu-Lu informed (Confucius) of that (以), and Confucius said, “That is as ordered by Heaven”.

9. I do not dare to set forth (陳) before the king any but the ways of Yao and Shun.

10. To kill a man with a knife.

11. To attack the city vigorously.

12. From the east to the west.

13. From ancient times till now there has not been any one able to do it (之).

14. Not in accordance with the original agreement.

15. Not as usual.

16. What business is it of his?
17. Affecting the revenue.
18. The Master said, “As for Tz’u, I can begin to talk about the odes with him (與).”
19. The Master said, “A scholar whose mind is set on (於) truth (道), and who is ashamed of bad clothes and bad food is not fit to be discussed with (與議).”
20. The Master said, “When (a man) may be spoken with (可與言), not to speak to him (不與之言) is to err in reference to the man (lit. to lose the man). When (a man) may not be spoken with, to speak to him is to err in reference to our words”.
21. To bring back the passport.
22. To spread false reports.
23. To release at once the men who have been seized.
24. From nothing to make something.
25. Robbed by bandits.
26. Was seized upon discovery by this office.
27. Driven away by wind and waves.
28. Hidden by hills.
29. According to one’s lot.
30. To pay monthly.
31. The river flows eastward.
32. They have already told (it) to him.
33. To hand in a manifest at a custom-barrier.
34. I am of the same opinion with you.
35. He went with me.
36. Not very far from here.
37. About a “li” from the shore.
38. Not far from here.
39. Within the space of one month.
40. Inside this room.
41. In the treaty.
42. Besides this.
43. Beyond expectation.
44. Beneath the sky,—China.
45. Under one's hand or power.
46. Benevolence is in these things.
47. In the midst of fire and water (in danger).
48. In the night.
49. During the winter of last year.
50. Before one's eyes; at present.
51. The other day; some days ago.
52. (A wife) who has good fortune, dies before her husband; she who has not, dies after him.
53. Upon the tree.
54. Upon the mountain.
55. After that.
56. Behind the back.
57. By the sea.
58. To stand by the side of the road.
LESSON XXVI.

### Vocabulary

<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>杖 (168)</td>
<td>chang⁴</td>
<td>a staff; the heavy bamboo with which criminals are beaten.</td>
</tr>
<tr>
<td>冤</td>
<td>yüan¹</td>
<td>oppression; injustice; a wrong</td>
</tr>
<tr>
<td>冤苦</td>
<td>yüan-k'u³</td>
<td>to grieve over wrongs.</td>
</tr>
<tr>
<td>挟</td>
<td>k'ung¹ (ro)</td>
<td>to control. To accuse; to charge; to lay a plaint.</td>
</tr>
<tr>
<td>郭</td>
<td>kuo¹</td>
<td>here: suburbs.</td>
</tr>
<tr>
<td>嶽</td>
<td>yo⁴ (yüeh⁴)</td>
<td>a lofty mountain peak.</td>
</tr>
<tr>
<td>廟</td>
<td>miao⁴</td>
<td>a temple.</td>
</tr>
<tr>
<td>東嶽廟</td>
<td>tung-yüeh-miao⁴</td>
<td>the temple dedicated to the spirit of Mount T'ai-shan¹, the sacred mountain in Shantung.</td>
</tr>
<tr>
<td>趾</td>
<td>kuei⁴</td>
<td>to kneel.</td>
</tr>
<tr>
<td>祝</td>
<td>chu³</td>
<td>to invoke; to pray to.</td>
</tr>
<tr>
<td>哭</td>
<td>k'ü¹</td>
<td>to cry; to weep.</td>
</tr>
<tr>
<td>無何</td>
<td>wu-ho²</td>
<td>soon; suddenly.</td>
</tr>
<tr>
<td>錯愕</td>
<td>ts'o-o⁴</td>
<td>to be frightened.</td>
</tr>
<tr>
<td>唳</td>
<td>chih⁴ (883)</td>
<td>to bite.</td>
</tr>
<tr>
<td>chih-shih⁴</td>
<td>to bite; to eat.</td>
<td></td>
</tr>
<tr>
<td>蹲</td>
<td>tun¹ (783)</td>
<td>to squat.</td>
</tr>
<tr>
<td>俯</td>
<td>fu³</td>
<td>to come down; to condescend.</td>
</tr>
<tr>
<td>俯聽</td>
<td>fu-t'ing¹</td>
<td>to allow; to suffer.</td>
</tr>
<tr>
<td>縛</td>
<td>fu² (598)</td>
<td>to bind; to tie up.</td>
</tr>
<tr>
<td>縈索</td>
<td>lei³</td>
<td>a rope; fetters.</td>
</tr>
<tr>
<td>縈</td>
<td>lei-so³</td>
<td>a rope; fetters.</td>
</tr>
<tr>
<td>帖</td>
<td>chih⁴ (304)</td>
<td>to tie up.</td>
</tr>
<tr>
<td>t'ieh¹</td>
<td>a label; a card. To droop down.</td>
<td></td>
</tr>
<tr>
<td>縣署</td>
<td>hsien-shu³</td>
<td>the office of the district magistrate.</td>
</tr>
<tr>
<td>領</td>
<td>han² (437)</td>
<td>the chin. To shake the head; to nod.</td>
</tr>
<tr>
<td>殘</td>
<td>ts'an³</td>
<td>to injure; to destroy.</td>
</tr>
<tr>
<td>殘年</td>
<td>ts'an-nien²</td>
<td>the evening of life.</td>
</tr>
<tr>
<td>殘年垂盡</td>
<td>ts'an-nien-ch'u-i-chin⁴</td>
<td>to grow old; to be near to the end of life.</td>
</tr>
<tr>
<td>赦</td>
<td>she⁴</td>
<td>to pardon.</td>
</tr>
<tr>
<td>釋</td>
<td>shih⁴</td>
<td>to loosen; to set free.</td>
</tr>
<tr>
<td>釋縛</td>
<td>shih-fu²</td>
<td>to loose one's bond; to set free.</td>
</tr>
<tr>
<td>釋縛繫且</td>
<td>ch'ih'tan⁴</td>
<td>next morning.</td>
</tr>
<tr>
<td>門</td>
<td>fei¹ (418)</td>
<td>a door.</td>
</tr>
</tbody>
</table>
The Tiger of Chao-ch'eng (continued).

More than one month passed away during which time Li-Neng received several hundred blows with the bamboo. Overwhelmed with wrongs and having nobody to whom to make complaint, he went to the temple of Tung-Yüeh in the eastern suburb, and there he kneeled down, prayed, and wept bitterly (lit. till he lost his voice). Suddenly a tiger appeared from outside. Li-Neng was terrified thinking that the tiger was going to devour him. The tiger entered and paying no attention to anything squatted down in the doorway. Then Li-Neng addressed the tiger with a prayer: "If it is you" (ji), he said, "who killed that old woman's son (lit. a certain son), suffer (here an imperative particle) me to tie you up." Whereupon (ts'ai), drawing out a cord, he threw it over the tiger's neck. The latter drooped its ears and allowed itself to be bound.
When the tiger was led into the office of the district magistrate, the latter asked it, "Was that young man devoured by you?" The tiger nodded its head (in assent). "Murderers should suffer death," continued the magistrate, "such is the law from the ancient times. Moreover (_hat) the old woman had only one son whom you killed; and now, in her declining years, what support can she get? If you can be as a son to her I shall pardon you." The tiger again nodded its head. Whereupon the tiger was set free and ordered to go. The old woman was very much dissatisfied with the magistrate because he did not (order someone) to kill the tiger to revenge (the death) of her son.

Next morning, when the old woman opened the door, there was a dead deer (lying before it). She sold its flesh and skin, and thus was able to make a living. From that day it became a common thing. Sometimes the tiger would bring valuables (lit. gold and silk) and throw them in the court-yard, so that (由此) the old woman became very well-off and better cared for than by her own son. She felt very grateful to the tiger who, when he came, slept a whole day under the eaves. Men and animals (seeing it) remained quiet and were not afraid of it. In a few years the old woman died, and the tiger came and roared in the hall. With the money the old woman had saved it was possible to arrange a pompous funeral for her, and she was buried by her relatives. The grave-mound had just been completed when a tiger rushed in, and every one who was at the funeral fled away in fear. The tiger approached the mound, roared like thunder and disappeared.

The people of that place built in the eastern suburb a temple in honor of the Faithful Tiger which remains there till this day.
Vocabulary.

事務管理— the management of affairs without mandate (Negotiorum gestio).
不當利得— unjustified benefits.
不法行爲— an unlawful act; a delict (Delictum privatum).
損害處分— a punishment; a disposition.
但書規定— a proviso.

票— a warrant; a bank note; a document.
票據— negotiable papers; negotiable instruments.
行使— to exercise.
保全— to preserve.
目的— aim; object.
公布— to promulgate.
施行— to come into operation.

TRANSLATION

RULES FOR THE APPLICATION OF LAWS (continued).

Article 24. Obligations arising out of management of affairs without mandate and unjustified benefits are governed by the law of the place where the acts occurred.
**Article 25.** Obligations arising out of delicts are governed by the law of the place where the acts were committed (行為地法), but this does not apply to acts not considered wrong (不認不法者) by Chinese law.

Applications (請求) for compensation of damages and for other dispositions on account of delicts mentioned in the above provision (前項) are limited (限) only to those which are allowed (許) by Chinese law.

**Chapter VI**

**Laws relating to forms of juridical acts.**

**Article 26.** The forms of juridical acts, unless otherwise provided (除有特別規定外), are governed by the law of the place where the acts were performed; provided that the forms prescribed (所定之) by the law governing (規) the effect of such acts are also effective (亦為有效).

The proviso of the above section is not applicable to the forms of acts which have for their object (為目的) the exercise or preservation of rights arising out of negotiable instruments.

**Chapter VII**

**Article 27.** These Rules shall come into operation from the day of promulgation.
3.

Grammatical section.

INDIVIDUAL PARTICLES.

There are a few particles which are used in many various ways and cannot be classified in any one definite group. They are therefore united into a separate class of individual particles.

These particles are:

以 $i^3$, 之 $chih^1$, 者 $che^8$, 所 $so^3$.

The particle 以 $i^3$.

The particle 以 $i^3$ is used in the following senses:

Out, from, of (of material of which something is made) (examples 1, 2, 3).

2. According to, in accordance with (ex. 4, 5, 6, 7).

3. As a sign of the objective case (ex. 8, 9, 10, 11, 12, 13).

Note. In these cases 以 $i^3$ can also be translated: "to take."

4. By, with (as an instrument) (ex. 14, 15, 16, 17).

5. In order to (ex. 18, 19, 20).

6. To think, to consider. In this meaning 以 $i^3$ is seldom used alone (ex. 24, 37), but usually is combined with 為 (ex. 21, 22, 23). (Compare lesson V, 1, note a).

7. Because, on account of (ex. 25, 26).

8. To have (ex. 27, 28).

9. To use, to employ (ex. 29, 30).

10. To do (ex. 31, 42).

11. Although (ex. 32).

12. If (ex. 33).

13. Sometimes 以 $i^3$ indicates the preceding object (ex. 34, 35, 36, 37, 38, 39).

(Compare lesson IX, 2, notes a, g, and lesson X, 1, note f).

15. Used alone or joined with means: *so that, and so, and thus* (ex. 43, 44, 45, 46).

16. Being joined with 旨
   a) forms ajective clauses:
      “*that with which*” (ex. 47, 48, 49, 50, 51).
   b) means: *therefore* (ex. 52, 53).

17. *And* (ex. 54).

18. *Or* (ex. 55).

19. Being joined with the expressions of place and time forms compound expressions, like: 以上, 以下, 以往, 以後, 以来, 以内, 以外 (ex. 56, 57, 58, 59, 60)

Examples of using the particle 以

1. 以木作弓
2. 以西國以金銀為錢
3. 以人
4. 義以仁信以德
5. 當斤以時入山林材木不可勝用也
6. 位則子官也我臣也何敢與君友也
7. 以位
8. 子事我事也我者也我者也
9. 以財
10. 以德
11. 以假
12. 人以仁心
13. 以位
14. 以德
以食愈飢以學愈愚 17. 何以力服人 18. 何
不以得民心為要 21. 以國事為重 22. 何
孔子曰以吾從大夫之後不敢不告也 25. 人
多問於寡 20. 冉子退朝子曰何晏也對曰有政子曰其事也如有政雖不
吾以吾其與聞之 30. 不便大臣怨乎不以
而求魚也 32. 以吾一日長乎爾母吾以也
後止以五十步笑百步則何如 34. 不敢以告人
不敢以告人 33. 或百步而後止或五十步而
後止以五十步笑百步則何如 34. 不敢以告人
孟子曰能順杞柳之性以爲杯棬乎 36. 公以告
公以告 37. 屋廬子不能對明
臧孫臧孫以難 38. 我非堯舜之道不敢以陳於王前
臧孫臧孫以難 38. 我非堯舜之道不敢以陳於王前
Vocabulary.

**ch'ün** (311)—a kind of willow.

**lin**—the willow tree.

**pei**—a cup to drink from

**ch'iian** (467)—a wooden bowl

**ch'iu**—an adze; a hatchet.

The Chinese “catty” or pound.

**wei**—position; place; a seat.

**ch'ian**—to mix; to blend.

To support.

**易**—here; to change.
漢 han⁴—a large branch of the Yang-tzu which flows into it at Hankow. Name of a famous dynasty; hence of, or belonging to, China.

愈 yü⁴—here: to cure.

誅 ch’an⁴—to flatter.

女 jü³—you.

爵 chio² (chüeh²) — dignity; rank. A wine-cup.

冉 jan³—tender; weak.

冉子 jan-tzu³—the name of a disciple of Confucius.

宴 yen⁴—here: late.

縁木 yuan-mu¹—to climb a tree.

臧 tsang¹—good; right.

臧孫 tsang-sun¹—a proper name.

盧 lu²—a vessel for containing rice.

屋盧子 wu-lu-tzu³—a proper name.

鄧 tsou¹—the name of a small state in which Mencius was born.

孟 meng⁴—chief; head; first.

孟子 meng⁴-tzu—Mencius(B.C. 372-289)

事端 shih¹-tuan—occasion of trouble.

修身 hsiu-shen¹—to cultivate oneself.

譽 yü⁴ (691)—praise; credit; fame.

行師 hsing-shih¹— to wage war.

克 k’o¹—here: to win; to be victorious.

御 yü¹—to drive a chariot; to manage; to control. Imperial.

臨御 lin-yü⁴—to take the reins of government; to occupy the throne.

登位 teng-wei⁴—to ascend the throne.

TRANSLATION

1. To make a bow from wood.

2. Western nations make money of gold and silver.

3. The philosopher Kao said, "(Man’s) nature is like the willow tree, and righteousness is like a cup or a bowl. The molding of benevolence and righteousness out of man’s nature is like the making of cups and bowls from the willow tree."
4. To employ people at the proper seasons.

5. If the axes enter the mountain forests at the proper time, there will be more wood than can be used.

6. Those who are called great ministers serve their prince according to righteousness, and (when) they cannot, they retire (lit. stop).

7. With regard to (our) stations (位) you (主) are sovereign, and I am subject. How can I presume to be on terms of friendship with (my) sovereign? With regard to virtue you are my disciple (lit. you serve me). How may you be on terms of friendship with me?

8. To divide money among the men.

9. To cherish charity in one's heart.

10. To mix falsehood with truth.

11. The men of old did not use gold or silver, they bartered what they had for what they had not.

12. To teach Chinese literature.

13. There were four (things) which the Master taught,—letters, ethics (lit. behaviour), loyalty and truthfulness.

14. Someone (或) said, "What do you say (何如) (concerning the principle that) injury should be recompensed with kindness?" The Master said, "With what (何以) (then) recompense kindness? Recompense injury with justice, and recompense kindness with kindness."

15. In what does it differ from this?

16. Hunger is cured by food; ignorance is cured by study.

17. To subdue men by force.

18. One uses divination in order to do away with one's doubts. If one doubts not, why divine?
19. He cultivates himself so as to give rest to others.
20. I have nothing to give him.
21. To consider affairs of state as important.
22. What state does not consider it important to win the hearts of the people?
23. The Master said, "The full observance (of the rules) of propriety (禮) in serving one's prince (事君) is accounted by people to be flattery.
24. The Master said, "I thought you (女) had died."
25. Confucius said, "As I follow in the rear of the great officers I did not dare not to inform".
26. The Master said, "The superior man does not promote (舉) a man (simply) on account of (以) (his) words nor does he put aside (good) words because of the man".
27. They have (以) their wealth,—I have my benevolence. They have their nobility,—I have my righteousness.
28. Gifted, with ability, (and yet) putting questions to those who were not gifted; possessing much, (and yet) putting questions to those possessing little.
29. Jan-tzu returned from the Court. The Master said (to him), "Why are you so late?" He replied, "We had government business" (政). The Master said, "It must have been (family) affairs (事). If there had been government business, though I am not in office (lit. not used), I should have participated (與) and heard it."
(其 here emphasizes 吾 making a double subject as it often does).
30. (He) does not cause (使) the great ministers to murmur (his) not employing (them). (乎 is an expletive).
31. To do (以) what (you) do, to seek for what (you) desire, is like (以) climbing a tree to seek for fish.

32. Though (以) I am a day (or so) older than you, do not think (以) of that [lit. do not consider me (to be your senior)].

33. Some (何如) (of the defeated soldiers) (ran) a hundred paces and stop; some (ran) fifty paces and stop. What would you think (何如), if (何如) those who (ran) fifty paces were to laugh at those who (ran) a hundred paces?

34. I do not dare to tell others about it.

35. If (he) were practising royal government (以行王政), all within the four seas would be lifting up their heads and looking for him (望之) wishing to make (為) him (以) their sovereign.

36. Mencius said "Can you, leaving untouched (lit. following—順) the nature of the willow, make with it (以) cups and bowls?"

37. The duke informed Tsang-sun of this (以), and Tsang-sun found (以) it difficult.

38. I do not dare to set forth (陳) before the prince any but the ways of Yao and Shun.

39. Wu-lu-tzu was unable to reply (to those questions), and the next day he went (之) to Tsou and told them (告) to Mencius.

40. There must be a reason.

41. And asked the cause.

42. Observe what he does (以) and mark his motives.

43. For a morning's anger to disregard one's own life and so (以) involve (及) that of his parents,—is not this a case of delusion? (其=己).
44. He is a man, who in his eager pursuit (of knowledge) forgets his food and so rejoices (at its attainment) that he 以 forgets his sorrows.

45. So as to bring about this state of affairs.

46. So as to give rise to difficulties.

47. This (is) that in which (所以) heaven and earth are great.

48. That wherein the sage is similar to mankind is his nature.

49. If he know by what means to cultivate his character, he will know by what means to govern men.

50. To eradicate (除) evils is the way (所以) to give rise to profits.

51. May I ask what is the difference (lit. that by which it differs)?

52. He who is endowed with great capacities is therefore able to achieve great deeds.

53. He whose experience is great is therefore able to devise a clever plan:

54. Riches and obscurity (lit. little importance) are worse than poverty and fame. Life and disgrace are worse than death and glory.

55. If we start war this year shall we win or not?

56. From ancient times until now.

57. Ever since he occupied the throne.

58. Before he ascended the throne.

59. From to-day henceforth.

60. The Master said, "To those, who are above mediocrity, the highest subjects (上) may be mentioned. To those, who are below mediocrity, the highest subjects may not be mentioned."
LESSON XXVII.

1.

Vocabulary.

中國—chung-kuo
列強—lieh-ch'iang
對於—tui-yu
修改—hsiu-kai

China—the powerful nations.
in connection with; with respect to.
to amend; to revise.
心理  hsìn¹-li—mind; idea; attitude.

簽訂  ch'ien-ting⁴—duly signed. To sign.

華  hua²—flowers. China.

華盛頓  hua-sheng-tun⁴—Washington.


英比法意日和葡美一致  ying¹—here: England.

pi³—Belgium.

fa¹—France.

i⁴—Italy.

jih⁴—Japan.

ho⁴—Holland.

p'u²—Portugal.

mei⁸—United States of America.

i-chih¹—unitedly; with one consent.

平等  p'ing-teng³—equal rank; equality.

ts'eng²—a layer; a stratum. A question.

piao³-shih—to show; to manifest.

t'ai⁴—behaviour; manner.

t'ai⁴-tu—a attitude.

ts'ai-yung⁴—to use.

t'ung-i¹—alike; equal.

pu'-tsou—a step; a measure.

差異  ch'a¹-i—the difference.

兩方  liang-fang¹—both sides.

根本  ken¹-pen—root; foundation.

恢復  hui¹ (173)—great; liberal.

主權  hui¹-fu—to recapture; to get back.

主奴式之條約  chu-nu-shih¹-chih t'iao-yüeh-master and slave treaties; humiliating treaties.

取消  ju-shou⁸—to begin; to start.

約而言之  yüeh-erh-yen²-chih—briefly; summarily; in a few words; in a word.

歷來  li-lai²—hitherto; heretofore.

桎梏  chih¹ (883)—handcuffs; to fetter.

ku⁴—fetters.

桎梏  chih-ku⁴—fetters.

去  ch'ü¹—here: to remove; to lay off.

桎梏  shih¹-chieh—the world.

世界  wei¹—a position; a place.

地位  ti²-wei—a position; a standing.
TRANSLATION.

THE ATTITUDE OF CHINA AND THE POWERS TOWARDS THE REVISION OF TREATIES.

On the 4th of September the eight Powers, signatories of the Washington Treaty, viz. England, Belgium, France, Italy, Japan, Holland, Portugal and the United States of America sent a joint note in reply to the communication of the Chinese Government of the 24th of June showing a common attitude toward China’s request for the revision of unequal treaties from which it is evident that the Powers are acting in common (lit. taking the same steps) toward China.

The difference (差異) between the opinions of China and the interested countries (各有關係國) can be ascertained from the communications exchanged (往來) between both sides (兩方). China demands from the Powers a complete restoration (根本恢復) of her sovereign rights. Therefore (因此) appropriate measures thereto must begin with the abrogation of all humiliating treaties. In a word, the Chinese desire that all fetters which hitherto bound them should be severed at one stroke, and that at single jump (一躍) China should assume (登) a position of equality with the other Powers.

(to be continued)
學生致老師信

夫子大人尊鑒啟者，學生

昨晚自學堂回家途遇急雨，衣服盡濕。今日早起頭暈，眩殊覺不適，想係受寒，氣所致。承家慈之命在家少息，俟病稍愈即當赴校補課。用特修函請假。

王大先生備文啟
某某敬緘

送東大市中學校呈

鈞安
學生
某某謹上

月 日

式背信

謹

月 日

封
Note. Beginning with this lesson samples of family letters will be given in the 2nd section of each lesson. The student is encouraged to make his own translations by the use of the full notes and explanations given.

Vocabulary.

家慈

家慈 ch'i tz'u²—my mother.

補課 p'u k'o¹—to make up one's lessons.

修假 chia¹—leave of absence.

假祈 fu-ch'i²—to humbly implore.

修祈 chien-ch'a²—to investigate; to pay attention.

 Geography

school

家慈

家慈 ch'i tz'u²—my mother.

補課 p'u k'o¹—to make up one's lessons.

修假 chia¹—leave of absence.

假祈 fu-ch'i²—to humbly implore.

修祈 chien-ch'a²—to investigate; to pay attention.

scholarship

hsüeh²-sheng—a student; a pupil.

lao-shih¹—a teacher.

hsin⁴—here: a letter.

fu¹-tzu a master; a teacher. A title of respect.

tsun¹—honorable; venerable. Applied conventionally to the relatives and belongings of others.

tsun-chien⁴—for your approval; for your inspection.

敬啓者 ching-ch'i²-che—I beg respectfully to inform you.

wan³—late; evening.

hsüeh-t'ang²—a school.

shih¹—damp; wet.

yün⁴ (838)—to be giddy; dizzy.

hsüan² (877)—dizzy; dazed.

yün⁴-hsüan—to be confused; dizzy.

pu-shih¹—to be ill; to be out of sorts.

kan-shou⁴—to be affected.

tz'u² (880)—kind; gentle.

先生

hsien¹-sheng—the first born; an elder or senior; a teacher; a term of address, corresponding with "Mr".

甫 fu³—great; large. A name or "style"
ch'i\(^3\)—here: to open (vid. note e).

chien\(^{1}\) (hsien\(^1\))—to bind up. To close; to seal up.

hsin-pei-shih\(^4\) — the form on the back of the envelope.

chin\(\ldots\)feng\(^1\)—respectfully sealed.

Notes.

a. 夫子大人尊嚴敬啟者 — a form of beginning letters.

There are in the Chinese epistolary style many different ways of beginning letters, which differ according to the type of person to whom the letter is addressed.

The following are the most usual:

1. For seniors.

2. For persons of the same age.

Note. Nos. 5 and 6 are used for teachers.
3. For ladies

Note. Nos. 1 and 2 are for old ladies; 3 and 4 for young ladies; 5 and 6 for girls.

4. For junior

Note. Nos. 5 and 6 are from a father to his son.

Vocabulary.

1. 某某 mou-mou³—"so-and-so" (here: the name or "style" of the person to whom the letter is written).

赐答 tz'u-chien⁴—for your approval; for your inspection,—an allusion to the person to whom the letter is written.

禀 ping³—to report to a superior; to petition.

謹禀者 chin-ping²-che— I beg respectfully to report.

尊前 tsun-ch'ien³—standing before you,—an allusion to the person to whom the letter is written.

侍 shih⁴(46)—to attend upon; to wait upon; to stand.

侍下 shih-hsia⁴—standing below (you).

肃 su⁴—here: to report; to write.

謹肃者 chin-su²-che— I beg to respectfully inform.

座 tso⁴(432)—a seat; a divan.
| 站前 | tso-ch'ien²—standing before you (lit. before your seat.) |
| 叩穏者 | k'ou-p'ing²-che—I beg to humbly inform. |
| 丈 | chang⁴—a measure of 10 Chinese feet. An elder; a senior. |
| 函丈 | han-chang⁴—enclosing ten feet,—3.33 feet for the master, 3.3 feet for the disciple, and a space of 3.33 feet between them. A teacher’s mat. A term for teacher. |

| 綴縊帳 | chiang⁴—a deep red colour. |
| chiang-chang⁴—the red curtain. A symbol of teaching. This kind of curtain was hung in the room of the celebrated scholar Ma-yüan of the Han dynasty. |

| 仁兄 | jen-hsiung¹—kind sir; my good sir. |
| 台 | t'ai²—eminent; exalted. |
| 台朕 | t'ai-chien⁴—for your approval; for you. |
| 惠鑾 | hui-chien⁴—for your approval. |
| 大鑾 | ta-chien⁴—for your approval. |
| 如晤 | ju-wu⁴—as though seeing,—an allusion to the person to whom the letter is written. |

| 懿 | i²—admirable; excellent. |
| 懿座 | i-tso⁴—"a beautiful seat",—you, your person (of ladies). |
| 燃 | chuang⁴ (tö³) — to adorn oneself. To feign; to pretend. |

| 燃前 | chuang·ch'ien²—you; your person (of ladies). |
| 嫂 | sao³—an elder brother’s wife; a married woman. |
| 嫂夫人 | sao-fu¹·jen—you wife. Mrs. |
| 燃次 | chuang-tz'u⁴—you (of ladies). |
女史 nü-shih³—a Mistress of the Ceremonies to the Empress. Mrs.

姐 chieh³ (623) — an elder sister. A term of respect for a young lady.

小姐 hsiao²-chieh — young lady; Miss.

4.

如握 ju-wo⁴—as though grasping by hand. friends, always by the elder to the younger.

世兄 shih-hsiung¹ — you, — a term of address between friends.

字示 字與 字與 親閲
tzu-shih⁴—to inform. tzu-yü⁵—to inform. ch’iⁿ¹-yüeh—to personally read.

賢契 hsien-ch’i⁴ — you, — a form of address between friends, always by the elder to the younger.

b. 學生 ——— I (the writer of the letter).

According to whom a letter is written, different ways of calling oneself and the person addressed are used.

1. In letters to seniors.

I — 晚生 (“later born by one generation”). 愚晚侍
("servant"). 小弟,愚弟

You— 鈞鑛, 賜鑛, 尊前, 座前 (only in the beginning of letters), 閣下, 足下 (in the beginning as well as in the middle of letters), 尊駕, 台駕 (only in the middle of letters).

2. In letters to teachers.

I — 受業 (“receiving instructions”). 門生 (disciple), 門人 (disciple), 門下 (disciple), 學生
You—函丈, 總帳 (only in the beginning of letters). 夫子, 老師, 恩師, 師傅 (in the beginning as well as in the middle of letters). (傅 fu⁴—a tutor; to teach).

3. In letters to the persons of the same age.

I — 弟, 兄, 小弟, 小兄, 愚弟, 愚兄, 子, 余, 鄙人

You—台電, 台照, 如晤, 如握, 如面 (only in the beginning of letters).

閣下, 足下, 仁兄, 老兄, 老弟, 弟台 (in the beginning as well as in the middle of letters).

(台電 t'ai-tien⁴, 台照 t'ai-chao⁴ — your lightning glance; you).

4. In letters to juniors

I — 予, 余, 兄, 弟, 鄙人, 世弟

You—如晤, 如握, 如面 (only in the beginning of letters)

世兄, 世弟, 仁弟, 賢弟, 賢契 (in the beginning as well as in the middle of letters).

c. 家慈 — my mother.

There exist in the Chinese epistolary style definite expressions for “my” and “your”

The following are the most usual:

My father — 家嚴 家父 | Your father — 令尊, 尊翁, 尊大人 (翁 weng¹—an old man)

„ mother — 家慈 家母 | „ mother — 令堂, 尊堂
My wife — 内子，内人；拙荆，寒荆
(拙 cho1—stupid；荆 ching1—a bramble；a thorn)
,, son — 小兒
,, daughter — 小女
,, friend — 敝友
(敝 pi4—poor；unworthy)
,, place — 敝處；敝鄉
,, home — 敝寓；寒舍；舍下；敝舍
,, body；my person — 贱躯
(躯 ch'i2—the body；屏 ch'uan3—feeble；unfit)
,, present — 非仪；棄儀；微儀；薄儀
(非 fei2—mean；unworthy；仪 i2—etiquette；present；弃 chien1—small)
Your wife — 令正，尊夫人；寶眷；尊閣；嫂夫
(眷 ch'uan4—to love；家族；閣 k'un3—a door leading to the women's apartments)
,, son — 令郎；賢郎；少君
,, daughter — 令愛；貴小姐；令媛
(媛 yuan4—beauty)
,, friend — 令友
,, place — 貴處；仙鄉
,, home — 尊寓；貴府；潭府
(寓 yu4—to dwell；潭 t'an2—a pool；vast)
,, body；your person — 貴體
玉體 福躬
(躬 kung1—the body)
,, present — 佳品；珍品；美品
(佳 chia1—beautiful；珍 chen1—precious)
My letter — 燕函, 燕箋, 草函
函 (燕 wu—jungle; confused; 燕 chien— a letter).

Your letter — 瑤函, 瑤箋, 瑤雲, 瑤箋
箋 (箋 han—a pen; a letter; 瑤 yao—a jewel; 朵 to—a cluster of flowers.)

,, opinion — 鄙見, 愚議, 拙見
,, feelings — 意, 私懷, 微心
,, servant — 小价, 愚僕, 价 chieh—a servant)

敬請鈞安 — I respectfully wish you peace and tranquility.

The good wishes with which Chinese letters usually end are very different. The following are the most usual:

1. For seniors.

敬請福安

2. For the persons of the same age.

並請文安

3. For juniors.

並請近安

4. For ladies.

並請近好
### Vocabulary.

<table>
<thead>
<tr>
<th>帝</th>
<th>言安</th>
<th>儀安</th>
</tr>
</thead>
<tbody>
<tr>
<td>shih⁴ (t'i²)—rest; repose; peace.</td>
<td>yen-an¹ or 文安</td>
<td>有序推进</td>
</tr>
<tr>
<td>ti²—the right path; to advance.</td>
<td>安—a good wish for men of letters.</td>
<td></td>
</tr>
<tr>
<td>kung¹ — respectful; reverent.</td>
<td>訥</td>
<td>近—near; close.</td>
</tr>
<tr>
<td>sui²—to soothe; to comfort.</td>
<td>chia¹—here: a good luck.</td>
<td></td>
</tr>
<tr>
<td>ch'ien² — respectful; reverential.</td>
<td>hou⁴—to await. To wish.</td>
<td></td>
</tr>
<tr>
<td>yen⁴—the slab of stone on which ink is rubbed.</td>
<td>k'un¹—female; feminine.</td>
<td></td>
</tr>
</tbody>
</table>

**e. 交啟**

In the inscriptions of this kind the character  is usually joined with characters showing respect which differ according to whom the letter is written.

1. For seniors.  
2. For equals and juniors.

### 鉴安升文收台

啟啟啟啟啟啟啟啟
3.
Grammatical section.
INDIVIDUAL PARTICLES.
The particle 之 chih

The particle 之 is used in the following ways:

1. As a personal pronoun: he, she, it, they. (ex. i, 2, 3, 4).
2. Indicating an adjectival form (ex. 5, 6).
3. As a demonstrative pronoun: this, that, these, those (ex. 7, 8).
4. As a sign of the possessive case (ex. 9, 10, 11, 12, 13).
5. Indicating a participial form (ex. 14, 15, 16, 17, 18, 19).
6. With the meaning "to go" (ex. 20, 21, 22, 23, 24, 25).
7. Indicating a preceding object (ex. 26, 27, 28, 29, 30).
8. Indicating a preceding subject (ex. 31, 32, 33).
9. Used instead of 至 chih—"till" (ex. 34).
10. Used instead of 於 yü—"in", "at" (ex. 35).
11. Used instead of 與 yü—"to give" (ex. 36).
12. Indicating a verbal noun (ex. 37).
13. As an expletive giving only a rhythmic force to a sentence:
   a) between the subject and the predicate (ex. 39, 40, 41, 42, 43, 44).
   b) between the object and the verb (ex. 45, 46).
   c) between the verb and the complement (ex. 47).
   d) joined to adverbs (ex. 48, 49, 50, 51, 52, 53).
   e) between the attribute and the noun (ex. 54).
   f) joined to a numeral (ex. 55).
   g) inserted into proper names (ex. 38).
Examples of using the particle

1. 愛之如身，不止如子，有能割肉者妻之，知之者不如好之者。

2. 有能一日用其力於仁矣乎？我未見力不足者，蓋有之矣我未之見也。

3. 此為天大之福，今之人，之數人者，之二蟲又何知，之者生

4. 不知其子之心，不知足之人，有愛民之心，有德之人，有三

5. 年之小孩，聽之之人，傷弓之鳥驚曲木，何之

6. 此為何人之子，父

7. 心之所之，他日君出必命有司所之

8. 北北之

9. 之

10. 此語我宜言之，飲食之人人皆賤之

11. 貪愛財物謂之愚人

12. 行而不至者有之

13. 異人何地無

14. 友信之少者懷之

15. 此語我宜言之

16. 子路曰：願聞子之志子曰老者安之朋

17. 之

18. 不知之路

19. 學

20. 將何之

21. 日東東之曰

22. 心之所之

23. 他日君出必命有司所之

24. 北北之

25. 學

26. 子路曰：願聞子之志子曰老者安之朋

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29. 貪愛財物謂之愚人

30. 行而不至者有之

31. 異人何地無

32. 恭敬之心

33. 臣弑其君者有之，子弑其父者有之

34. 之死矢靡他

35. 人之其所
Vocabulary.

妻 ch'i—here: to give in marriage.

蟲 ch'ung—the correct form of 蟲 ch'ung—insects and reptiles.

孩 hai (874)—a child.

朋友 p'eng-yu—a friend.

恭 kung (95)—respectful; reverent.

敬 kung-ching—to respect; to venerate.

殺 shih (329)—to murder a superior in age or rank.

靡 mi—not; there is not.
1. He loved him like himself (如身), not merely as a son.
2. Whoever will cut off (a piece) of his flesh,—I shall marry (my daughter) to him.
3. Those who know it (virtue) are not equal to those who love it.
4. Is any one able for one day to apply his strength to virtue? I have not seen the case in which the strength would be insufficient. Should there possibly (盖) be any such case (之), I have not seen it (末之见).
5. This is extreme (天大之) happiness.
6. The present men.
7. Those several men; that crowd.
8. Those two creatures, what can they know?
9. Agriculture is the foundation of life.
10. The clear will of God.
11. A parent's heart, all people have it.
12. Whose son is this?
13. A father does not know his son’s heart.
15. The king loves his people (lit. has a loving his people heart).
17. A child three years old.
18. The man who hears it (lit. hearing it).
19. A bird which has been wounded by a bow is afraid of bent wood.
20. Where are you going?
21. If he said east, they went east; if north, north.
22. What the heart desires.
23. On other days, when you have gone out, you have given instructions to the officers (有司) as to where you were going.
24. He did not know the road there (lit. the road of going there).
25. Learners should know the direction in which they ought to go, and go in it.
26. Tzu-lu said (to Confucius). “I should like to hear you wishes.” The Master said, “(In regard to) the aged give them rest; in regard to friends, show them sincerity; in regard to young, treat them tenderly.”
27. These words I must say.
28. Drinkers and gluttons, all men despise (them).
29. The feeling of reverence, all men possess (it).
30. He who is greedy of wealth is called a fool.
31. There are some (有之) who go and never arrive.
32. In what place are there no wonderful men?
33. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers.
34. (She) swore (她) she never (lit. till death) would have another (husband).
35. Men are partial where they feel affection and love.
36. Huang-fu put (lit. gave -之) his two sons to death.
37. Doing (為之) being difficult, can speaking (言之) be without difficulty?

38. Yü-kung-ssu learned archery (射) from Yin-kung-t’o, and Yin-kung-t’o learned it from me.

39. Benevolence and righteousness, reverence and harmony being different from each other, at the same time mutually complete each other

40. When a bird is about to die, its notes are mournful; when a a man is about to die, his words are good.

41. The people turn to benevolence as water flows (就) downwards, and as wild beasts fly to the wilderness.

42. Men have these (是) four principles just as they have (their) four limbs.

43. The people are only afraid that your Majesty does not love valor.

44. Since (既) Shun had become emperor, I venture to ask, how it was that Ku-sou was not one of his ministers?

45. (The reason why) the ancients did not (readily) give utterance to their words, (was that) they feared (lit. ashamed) lest their actions (lit. body) should not come up to them.

46. I cannot believe it.

47. The ruin of the state of Cheng is imminent,—how do you dare not to be afraid?

48. How should a minister serve his prince?

49. What is there impossible in it?

50. There is no help for it.

51. After all how will it turn out?

52. In either case he will die.

53. Half doubting, half believing.

54. Do not eat unripened things; do not drink unboiled water.

55. Once is enough (lit. much).
自列强方面观之，凡与中国有关系之强国，均以中国须先实地履行其条约上所规定之责任为修改不平等条约之先行条件且一切修改之程序及彼此所应负之责任亦宜以华盛顿会议所规定者为标准，换而言之，实列强欲以不能取消不平等条约之责加诸中国人之身，谓中国在国际上实有与各国享受平等条约之资格。但所以不能者，盖由中国自取之也。关于取消治外法权一项，各国之覆文颇不相当之理由，彼云当一九零二一九零三年缔结通商条约之时，彼已表示愿意放弃治外法权之意。由中国之法律状况，与执行办法皆可以使彼等满意，则领事裁判权固早已废矣。
Vocabulary.

方面 fang¹-mien—one side of.
實地 shih-ti⁴—really; truly.
履行 lü-hsing⁲—to act; to fulfill.
責任 tse²-jen—obligation.
條件 t'iao³-chien—condition.
先行條件 hsien-hsing²-tiao-chien—preliminary conditions.
程序 ch'eng²-hsü—order; sequence. Formalities.
華盛頓會議 hua-sheng-tun-hui-i⁴—the Washington Conference.
標準 piao¹ (777)—a mark; a signal; a notice.
標準 piao¹-chun—standard; basis; example.
換 huan¹ (774)—to remove; to change.
換而言之 huan-ehr-yen²-chih—otherwise; in other words.
國際 kuo-chi⁴—international relations.
享受 hsiang³—to present offerings in sacrifice; to accept offerings; to enjoy.
享受 hsiang-shou⁴—to enjoy the possession of.
待遇 tai⁴-yü—to treat.
資格 tz'u¹-ko—qualification; standing.

治外法權 chih - wai - fa-ch'üan²—extraterritoriality.
相當 hsiang-tang¹—suitable; corresponding.
理由 li yu²—cause; reason; ground.
締 t'i⁴ (88)—a knot; close connection.
締締 ti⁴-chieh—engaged; allied; to conclude—as a treaty.
通商條約 t'ung-shang¹-tiao-yüeh—treaty of commerce.
放棄 fang⁴-ch'i—to abandon; to renounce.
狀 chuang⁴—form; shape.
狀況 chuang⁴-k'uang—form; conditions.
執行 chih-hsing²—to execute; to put in force.
滿意 man-i³—fully satisfied.
裁判 ts'ai²—to cut out; to decide.
判 p'ân⁴ (144)—to cut in two.
To decide; to give a judgment.
裁判 ts'ai-p'ân⁴—to judge; to decide.
領事裁判權 ling-shih-ts'ai-p'än-ch'üan²—consular jurisdiction.
廢棄 fei-ch'i⁴—to abandon; to renounce.
要求 yao¹-ch'iu—to demand; to exact.
TRANSLATION.


From the point of view of the Powers, all interested countries consider China’s fulfillment of the obligations fixed by those treaties as preliminary conditions for the revision of the unequal treaties. Moreover both the procedure in making this revision and the obligations to be taken up mutually should be in accordance with the provisions of the Washington Conference. In other words, the Powers wish to put responsibility for not abolishing the unequal treaties upon the Chinese, saying that in international relations China really has the qualifications for enjoying equal treatment with the other nations; but the fact that she is unable to enjoy it rests with China herself.

In connection with the abolition of extraterritoriality there are very reasonable (lit. suitable) arguments in the reply of the Powers. They say that in 1902 and 1903, when the Treaty of Commerce was concluded, they had already expressed their intention to give up extraterritoriality, and if the conditions of the Chinese laws and the procedure of the execution (of the judicial decisions) had been such as to satisfy them, they would have long ago abandoned consular jurisdiction.

(to be continued)
Vocabulary.

wu-t'ung* (560)—name of a tree.

Vocabulary.

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wu-t'ung (560)—name of a tree.

wu-t'ung (560)—name of a tree.
ch'ieh¹ (433)—a servant.

liao²—here: merely; only.

piao³—here: to express.

huan³—as the marshy plants. To smile.

huan-na⁴—to accept with a smile.

ch'ien² (ch'io⁴)—to decline; to reject.

chien—a slip of paper; a letter.

yü¹-jung-mien-ch'ing⁴—when we meet, we will talk about the rest.

i-i¹—clinging to; unwilling to part from.

lin-shu-i-i¹—merely; only.

yiian-yu¹—to praise; to be pleased.

yian-yu¹—to pardon; to excuse.

chü²—to nourish. To be exhausted. To bend.

chü-kung¹—to bend the body; to bow.

a. 桐桐葉落天下知秋... One of the so-called "seasonal expressions" (shih-ling-yüº) with which the Chinese letters usually begin.

Similar expressions.

1. For the spring-time.

2. For the summer-time.
3. For the autumn-time.

Fall

Vocabulary.

1. chiao¹ — here: suburb of a city.
   meng² — here: to bud; to sprout.
   liu-mei² — the willow leaves.
   ch'ang⁴ — joyous; clear; spreading.
   shu¹ — to stretch out; to expand. At ease.
   shu-ch'ang⁴ — to open; to spread out.
   ho-ch'ang⁴ — pleasant; mild.
   hua-niao-i-jen² — flowers and birds delight people.

2. yin-yü³ — dark and rainy; abundant and fertilising rain.
   meng² (289) — drizzling rain.
   lu⁴ — green. Foliage.

4. For the winter-time.

Winter

Vocabulary.

1. liu-an-hua-ming² — shady willows and bright flowers.
   ying¹ — the mango-bird; the oriole.
   tieh⁴ — a butterfly.
   ch'uan² — here: to spread.
   hua-hsin² — news about the opening of flowers.
   ch'en² — dust; dirt.
   fang-ch'en² — fragrant dust; the scent of flowers.
   ni⁴ (jang⁴) — to cause to ferment; to excite.
   ho-feng¹ — a gentle breeze; the spring wind.

梅 mei² (572) — plums; prunes.
梅雨 **mei-yū**—the rain of the 4th moon when the yellow plum is ripening.

**fang**—here: just; just then.

**ch'ing** (82) - a clear sky after rain.

**shu-ch'î**—the rays of the sun; heat.

**yen-wei** — a terrible heat.

**ch'in**—to usurp; to invade; to oppress.

**k'uei** (464)—the mallow; the sunflower.

**ti**—to sweep clean; to cleanse.

**liang**—cool; cold. To assist.

**ying**—to receive; to welcome; to go out to meet.

**shuang-ch'î**—the invigorating air.

**chin-feng**—the autumn breeze.

**man-mu-ch'iu-kuang**—wherever one looks, there is autumn scenery.

**man-tien-ch'iu-se**—the air is filled with the autumn beauty.

**han-teng**—a lamp lit in a cold winter night.

**ch'uan-nien**—to think of with affection.
維殷 *wei-yin*1—very much; extremely.

泛 *fan*1—to float; to drift.

梅花香泛 *mei-hua-hsiang-fan*1—the aroma of the plum flowers is spreading about.

瑞 *jui*1—a happy omen; auspicious.

瑞雪 *jui-hsüeh*3—seasonable snow.

瑞雪飄白 *jui-hsüeh-p'iao-pai*1—the white (flakes) of the seasonable snow are floating (in the air).

朔 *shuo*1—the first day of the moon. Northern.

朔風 *shuo-feng*1—the northern wind.

凜 *lin*3—to shiver with cold.

凜冽 *lin-lieh* (279)—cold; chilly.

皎 *chiao*3 (531)—white; pure.

迷 *mi*3 (517)—to confuse; to deceive.

迷離 *mi-li*2—indistinct; not clear.

雪花 *hsüeh-hua*1—snow-flakes.

雪花六出 *hsüeh-hua-liu-ch'ü*1—six points to the snow-flakes, the six-petaled snow.

豫兆 *yü-chao*1—an omen; a présage.

豫兆豐年 *yü-chao-feng-nien*2—an omen of an abundant year.

擁 *yüng*1 (62)—to clasp; to press.

擁爐 *yüng-lu*2—to seat close to a stove.

把 *pa*2 (312)—to take hold of; to grasp.

把酒 *pa-chiu*2—to take a wine cup in one’s hand.

霜 *shuang*1—hoar-frost; cold.

菊傲霜枝 *chü-ao-shuang-chih*1—the chrysanthemum raises proudly its branches covered with hoar-frost.

b. 蒙納—-—-— to accept with a smile.

**Similar expressions.**

笑笑笑哂哂哂莞莞

收納存收納存收存存

(哂 *shen*3—to smile)
3.

Grammatical section.

INDIVIDUAL PARTICLES

The particle 者 che3.

The particle 者 is used in the following ways:

1. The 者 is often joined to individual words in order to emphasize them. In such cases, 者 is sometimes preceded by 也:
   a) joined to adjectives (ex. I, 2, 3, 4, 5, 6, 7).
   b) to nouns (ex. 8, 9, 10, 11, 12).
   c) to proper names (ex. 13, 14).
   d) to adverbs (ex. 15, 16, 17, 18, 19).
   e) to numerals (ex. 20, 21, 22).
   f) to negatives (ex. 23).
   g) to pronouns (ex. 27).

2. Joined to verbs 者 forms:
   a) gerunds or verbal nouns (ex. 25, 26, 27, 28).
   b) participles (ex. 29, 30, 31, 32, 33, 34, 35, 36).

3. The combination 所 - - - - - - 者, with a verb put between, forms an adjective clause: "that which - - - -"," "those who - - - - - -", and also verbal nouns. (ex. 37, 38, 39, 40, 41, 42, 43, 44).

4. 者 is also used in some conventional phrases which serve as headings in letters, petitions and official communications, and as concluding phrases in official despatches (ex. 45, 46, 47, 48, 49).
Examples of using the particle "者"

1. 事有難者易者
2. 國有強者弱者
3. 鄉人之善者好之不善者惡之

4. 子曰君子而不仁者有矣夫未有小人而仁者也
5. 仁者必有勇

勇者不必有仁
6. 彼姝者子
7. 彼蒼者天
8. 王者舟也民者水也
9. 誠

者

孝者所以事君也弟者所以事長也慈者所以便衆也

10. 禮者天下之達道也
11. 道也者不可須臾離也
12. 有顔回者好學
13. 莫者

14. 魯平公將出使於魯通者請曰
15. 或者
16. 再者
17. 莫者
18. 古者天子
19. 親耕
20. 二者不可兼得
21. 孔子曰能行五者於天下為仁矣

22. 三者之中
23. 不者且有火患
24. 何者為重
25. 耕種者農夫之事

26. 其難辦者一也
27. 以足民者裕國
28. 不告而取者虜盜耳
29. 知者
30. 予曰知之者不如好之者
31. 子曰吾未見能見其
32. 不言者不知也
33. 有德者必有言
34. 有言者不必有德
Vocabulary.

ch'ü $^1$ (499) a pretty woman; handsome.

shin $^2$ (84) a color. The face.
t'ang $^3$ (679) a heavens; woman, handsome.

ch'en $^4$ (880) a kind; gentle.

ch'ih $^5$ (40) a proper name.

ch'ien $^6$ (158) a favorite; a proper name.

chien $^7$ (284) both; together.

ch'ing $^8$ (115) the circumstances of a case.

angry; to hate.

hateful. — Investigation.

ssu-hou $^9$ afterwards.

an-ch'ing $^{10}$ the circumstances of a case.

angry.

fen-chih $^{11}$ to report to a superior.

tsang-ts'ang $^{12}$ to a proper name.

tsang $^{13}$ azure; the heavens.

m'se $^{14}$ (58) a favorite.

Ic $^{15}$ pretty.

ts'ang $^{16}$ azure; the heavens.

M $^{17}$ (679) a heavens; woman, handsome.

M $^{18}$ (880) a kind; gentle.

M $^{19}$ (40) a proper name.

M $^{20}$ (158) a favorite; a proper name.

M $^{21}$ (284) both; together.

M $^{22}$ ssu-hou afterwards.

M $^{23}$ investigations.

M $^{24}$ hateful. — Investigation.

M $^{25}$ afterwards.

M $^{26}$ the circumstances of a case.

M $^{27}$ angry.

M $^{28}$ to hate.

M $^{29}$ to report to a superior.
TRANSLATION.

1. There are difficult affairs, and there are easy ones.
2. There are strong states, and there are weak ones.
3. The good people in the neighbourhood (鄉人之) love him, and the bad hate him.
4. The Master said, "Superior men who were not virtuous, there have been. But there never has been a mean man who at the same time was virtuous.
5. The benevolent must have courage; the courageous are not sure to possess benevolence.
6. That lovely girl.
7. That azure sky.
8. The king is (like) a boat; the people are (like) the water.
9. Sincerity is the end and beginning of things.
10. Filial piety is that with which (所以) the sovereign should be served. Fraternal submission (弟者) is that with which elders should be served. Kindness is that with which the multitude should be treated.
11. Harmony is the universal path.
12. The path should not be left for an instant (須臾).
13. There was Yen-hui,—he loved learning.
14. The duke P'ing of Lu was about to leave, when his favorite Tsang-ts'ang made a request to him saying.......
15. Perhaps.
16. Further.
17. Now.
18. In antiquity the Emperor himself ploughed.

19. Before (in the beginning) it was worse than now.

20. Impossible to get the two together.

21. Confucius said, "To be able to practise the five (things) constitutes under heaven perfect virtue (正)."

22. Among the three.

23. (If) not, (then) there will be a fire.

( utura here a particle of approaching action).

24. Which is the most important?

25. Farming is the business of laborers.

26. This is the first difficult point in the matter.

27. To benefit the state by satisfying the people.

28. To take without telling is theft.

29. Those who know do not speak; those who speak do not know.

30. The Master said, "Those who know it (virtue) are not equal to those who love it."

31. The Master said, "I have not seen any one who can see his faults."

32. Those who have virtue are certain to be able to speak (lit. to have words); those who can speak are not certain to have virtue.

33. There has never been any one who not being correct himself was able to correct others.

34. Those who carry off property are called robbers.

35. All those who are local authorities.

36. From this time forth in all cases in which the circumstances resemble these.
37. What I can do I certainly will do.
38. I am anxious about this question only.
39. I love books only.
40. Those who are called great ministers serve their prince in accordance with righteousness.
41. It never has been the case (未之有也) that what was of great importance (所厚者) was slightly cared for (薄), and what was of slight importance (所薄者) was greatly cared for (厚).
42. He, who is careless (薄) in what is important, will be careless in every thing (lit. there is nothing in which he would not be careless).
43. (The meaning of) the expression (所謂...者), "The regulation (齊) of one's family depends (在) on the cultivation of his person" (is this): men are partial where they feel affection and love.
44. (The meaning of) the expression, "The cultivation of one's nature depends on rectifying his heart" (is this): if a man be under the influence of passion, he will be incorrect in his conduct.
45. To begin,—I beg to inform.
46. I beg respectfully to petition.
47. I beg to reply.
48. A necessary-to-be-sent despatch (a conventional phrase used at the end of official communications).
49. A necessary-to-be-sent reply.
二十餘年中國尚不能改革一切司法行政之弊端。所以廢棄治外法權一事亦無從谈起。列國為實踐其初言起見將遵照華會第五議決案之規定派遣委員會來華調查中國司法行政之狀況。開具報告便有關係各國政府得以審核領事裁判權之應否進行及如何進行放棄之策。由此可見各有關系國皆已同情於中國之要求，使中國之司法行政一且改良可為放棄該特權之保障。彼自樂於從命絕無反抗之意也。列強對於中國既發此誠懇坦率之言，中國若仍固持其立刻廢棄治外法權之主張，以情理現勢兩方面觀之，均有所未當也。中國人宜用其全力以改革其司法行政，以待國際調查委員會之發現庶
### Vocabulary

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>改革</td>
<td>kai-ko²</td>
<td>to alter; to change.</td>
</tr>
<tr>
<td>司法</td>
<td>ssu-fa³</td>
<td>justice (exercise of judicial authority).</td>
</tr>
<tr>
<td>司法行政</td>
<td>ssu-fa hsing cheng⁴</td>
<td>judicial system; judiciary.</td>
</tr>
<tr>
<td>弊</td>
<td>pi⁴</td>
<td>malpractices; corruption.</td>
</tr>
<tr>
<td>弊端</td>
<td>pi⁴-tuan</td>
<td>abuses; corrupt practices.</td>
</tr>
<tr>
<td>踐</td>
<td>chien⁴</td>
<td>to walk; to follow; to fulfill.</td>
</tr>
<tr>
<td>亜見</td>
<td>ch'i-chien⁴</td>
<td>motive; object in view.</td>
</tr>
<tr>
<td>華會議決</td>
<td>hua-hui¹</td>
<td>the Washington Conference.</td>
</tr>
<tr>
<td>派遣</td>
<td>p'ai-ch'ien³</td>
<td>to send; to depute.</td>
</tr>
<tr>
<td>委員</td>
<td>wei-yüan²</td>
<td>a deputy.</td>
</tr>
<tr>
<td>委員會</td>
<td>wei-yüan-hui⁴</td>
<td>a commission.</td>
</tr>
<tr>
<td>調查開具</td>
<td>tiao-ch'a²</td>
<td>to investigate.</td>
</tr>
<tr>
<td></td>
<td>k'ai-chü⁴</td>
<td>to prepare; to draw out,—as a document.</td>
</tr>
<tr>
<td>報告</td>
<td>pao-kao⁴</td>
<td>a report; to report.</td>
</tr>
<tr>
<td>審核</td>
<td>shen-ho²</td>
<td>to examine into; to weigh facts.</td>
</tr>
<tr>
<td>進行</td>
<td>chin-hsing²</td>
<td>to proceed; to get on.</td>
</tr>
<tr>
<td>策</td>
<td>ts'e⁴</td>
<td>a book; a plan; a scheme.</td>
</tr>
<tr>
<td>同情</td>
<td>l'ung-ch'ing²</td>
<td>to have a common feeling; to sympathize.</td>
</tr>
<tr>
<td>改良</td>
<td>kai³-liang</td>
<td>to improve; to make better.</td>
</tr>
<tr>
<td>特權</td>
<td>t'ei-ch'üan³</td>
<td>privileges; special rights.</td>
</tr>
<tr>
<td>障</td>
<td>chang⁴</td>
<td>to separate; to screen; a barricade.</td>
</tr>
<tr>
<td>保障</td>
<td>pao-chang⁴</td>
<td>a defense; a barrier; a stronghold; a security.</td>
</tr>
<tr>
<td>反</td>
<td>fan²</td>
<td>to turn back; contrary.</td>
</tr>
<tr>
<td>抗</td>
<td>k'ang⁴</td>
<td>to oppose; to resist.</td>
</tr>
<tr>
<td>反抗</td>
<td>fan-k'ang⁴</td>
<td>to resist; to protest.</td>
</tr>
<tr>
<td>懇</td>
<td>k'en³</td>
<td>to beg; to implore.</td>
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</tbody>
</table>
THE ATTITUDE OF CHINA AND THE POWERS TOWARDS
THE REVISION OF TREATIES (continued).

During a period of more than twenty years China had not been able to get rid of the malpractices of her judicial system, so that (無從) there was no way (無從) to start talking (談起) about the abolition of extraterritoriality. The Powers, with the object (初言) of fulfilling what they had previously promised (初言), in accordance with the provisions of the 5th resolution of the Washington Conference, are going (將) to despatch to China a (special) commission which shall investigate the (present) status of the Chinese judicial system and formulate a report. By this (使) the interested countries may be able (得以) to decide whether they should proceed (with extraterritoriality) or not, and what scheme should be followed in proceeding with it or abolishing it.

It can be seen from this that the Powers all sympathize with the Chinese demands, and in case (使) China should some day improve her judicial system, it would be a guarantee of the abolition of special rights. The Powers then would be certainly (自) glad to comply with (China's) demands (lit. to obey the command) and would not raise any objection.
Now when the Powers have already spoken in such a sincere and honest way, should China still insist (固持) on the immediate abolition of extraterritoriality, it would not be fair from the point of view (of both) reason and actual conditions. The Chinese must use all their efforts to reform their judicial system in order to be ready for the coming (發現) of the investigating commission, and thus (庶乎) they can complete all preliminary conditions for the abolition of extraterritoriality. As for the position of international equality, it would come then of itself.
Vocabulary.

展 chan³—to open out; to unroll; to develop.

诵 sung'—to hum over; to intone; to recite.

展 chan-sung⁴—to open and read,—as a letter.

欣 hsin-hsi³—to be glad to learn

文 wen²-chia—you; your-self.

荷 ju-ho²—to be honored.

见惠 chien-hui⁴—to bestow upon.

祗 chih³—here: respectfully

祗 chih-ling³—respectfully to accept.

祗 chih-ling-chih hsia³—respectfully accepting (your presents).

感激 kan-chi¹—to be grateful.

莫名 mo-ming²—beyond expression.

违 wei-ho³—indisposed; ill

上 shang-chin³—without delay.

延 yen²—here: to invite.

医 i¹—to heal; to cure. A doctor.

診 chen⁸—to examine, —as a doctor.

診治 chen-chih⁴—to cure.

以 i-chi⁴—in order to.

癒 yü⁴(619)—to be cured.

加意 chia-i⁴—to take especial care.

被風侵 pei-feng-ch'in¹— to be affected by (cold) wind.

是禱 shih tao³—such is my prayer,—a conventional phrase used in letters at the end of a request.

親訪 ch'in-i⁴—to go in person.

訪 fang³ (26r)—to inquire about. To visit.

拜訪 pai fang³—to visit.

叙 hsii⁴—to arrange; to narr-rate; to chat.

晤 wu-hsii⁴—to discuss at an interview

伸 shen¹—here: to express.

渴 k'o-hsiang³ — longingly to think upon.

忱 ch'en² (shen²)—sincere; feelings.

布谢 pu-hsieh⁴—to express thanks.

拜 pai-shang⁴—to salute; to pay one's respect to.
Notes:

a. 展譚箋函 —— I have opened and read your letter.

Similar expressions.

- 接奉 恭 披 云
- 蒙 譴 令
- 展 會 箴
- 捧 讀

読 tu — to read.

捧讀 p'eng-tu — to hold up and read; to read reverently.

盟 kuan — to wash, especially of the hands.

盟誦 kuan-sung — to wash one's hands and read, a letter.

翰諭 han-yu — a written instruction, your letter.

蒙賜 meng-tzu — to be favored.

披 p'1 (537) — to open; to spread out.

接奉 chieh-feng — to receive, from a superior.

札 cha — a document from a superior to a subordinate. Polite term for a letter.

b. 祔領 ——— respectfully to accept.

Similar expressions.

- 拜 拜 拜
- 受 領

c. 感激莫名 ——— I am grateful beyond expression.

Similar expressions.

- 特 此
- 感激
- 銘
- 此致
- 情
- 銘感
- 謝
- 銘
- 鋸
- 感
- 五
五内 *wu-nei* - the five viscera.

銘感 *ming kan* - (your kindness)

感激不盡 *kan-chi-pu-chin* - very grateful.

**d. 不莊** - A conventional phrase used at the end of letters, meaning that the subject-matter of the letter does not include everything.

**Similar expressions.**

不不不不不不不不短此敬具盡備宣一

短 *chien* - to exhaust; to finish.

3. **Grammatical section**

**INDIVIDUAL PARTICLES.**

**The particle 所 *so***

The particle 所 is used in the following ways:

1. Used as noun 所 means: “a place” (ex. 1, 2, 3).
2. The combination of 所 with verbs forms adjective clauses:
   “That which - - - - ”; “those who - - - - ” (ex. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18).

3. The combination 所 - - - 者 with a verb put between, forms:
   a) adjective clauses: “Those who - - - ” (ex. 19).
   b) adjective clauses: “That which - - - - ” (ex. 20; also lesson XXVIII, gram. section, ex. 37, 38, 39, 41, 42).
   c) verbal nouns (ex. 21; also lesson XXVIII, gram. section, ex. 43, 44).

4. 所 is often used in combination with 有. The meaning of this combination depends on the place it occupies in the sentence.
   When 所有 is placed at the end of a sentence, 所 forms a kind of adjective clause where 有 means: “to have” (ex. 24, 25; also lesson XII, 2, A, note b).
   Being put before a noun (in singular or in plural) 所有 simply gives an emphasis to it, and is equivalent to the definite article “the” or sometimes to “all the” (ex. 22, 23; also lesson XII, 2, A, note b).

5. The combination 爲 or 被 - - - 所 with a verb following immediately after 所 forms a passive structure (ex. 26, 27, 28, 29).

Note. About the combination 所以 vid. lesson XXVI, grammatical section.
Examples of using the particle 所

1. 事務所
2. 製造所
3. 各得其所
4. 所聞所見
5. 有不
6. 嚴節所屬
7. 斷非我輩所為
8. 其所言有信者

所不
9. 非爾所及也
10. 貪財者無所不為
11. 小人
12. 貧與賤是人之所惡也
13. 己所不
14. 在所不至
15. 所得無幾
16. 在所不能
17. 欲勿施於人
18. 話有所自
19. 所謂大臣
20. 所樂者淺所患者深
21. 所謂治國必先齊其家者其家不可教而能教人者無之
22. 所有公文
23. 所有現在業經派出各國大臣
24. 凡其所有
25. 案件
26. 爲婦人所惑
27. 此為天命所定
28. 此地為吾父所有
29. 被火所燬
30. 被盜所欺

Vocabulary.

製 chih⁴ (221)—to cut out; to make.

製造 chih-tsao¹ — to manufacture.

輩 pei³ (418)—a generation.

我輩 hua³—talk; speech.

A class; a kind. A sign of the plural.

vo³.pei—we.
公文 *kung-wen*-official documents.

案件 *an-chien*-records.

<table>
<thead>
<tr>
<th>略</th>
<th>派出</th>
<th>p'ai<em>ch'u</em>-to appoint; to despatch.</th>
</tr>
</thead>
<tbody>
<tr>
<td>婦</td>
<td><em>fu</em>-a married woman; a wife.</td>
<td></td>
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</tbody>
</table>

**TRANSLATION.**

1. An office.
2. A factory.
3. Each one in his proper place.
4. What is heard and seen.
5. There is sure to be something to think about.
6. To give strict orders to one's subordinates (lit. to those who are subordinate).
7. It was certainly not done by us.
8. There were some who believed, and some who did not believe what he said.
9. You do not attain to it (lit. it is not that to which you attain).
10. Those who covet wealth will do anything.
11. When the mean man practises evil he will proceed to any extreme.
12. Poverty and meanness are what men dislike.
13. Do not do unto others what you would not wish others to do unto you.
15. To get but a little (無幾).
16. It is in the category of the impossible.
17. What the superior man does, the masses do not understand.
18. Talk has its origin,—some point from which it begins.
19. Those who are called great ministers serve their prince with righteousness.
20. Joy (lit. what is joyful) is superficial, troubles lie deep.
21. (The meaning) of the expression (所謂----者), “In order to govern the state rightly it is necessary first to regulate the family” (is this): it is not possible for one to teach others, when he cannot teach his own family.
22. All the official documents and records.
23. The ministers who have already been despatched to various countries.
24. All that he has.
25. This land belongs to my father.
26. Influenced by his wife.
27. This was fixed by Heaven's decree.
28. Destroyed by fire.
29. Robbed by brigands.
美国邀请德国加入华约之不当

据外交界消息，关于德国有加入华约一节，我国当局业

分向德美两国政府说明，德国有在华业经放还之特权利益不能适

用九国条约之规定。连日欧美各报关于此事亦多有登载。国内外

法律学者多引为研究之资料。近有著名国际法学专家某氏对于

此事曾为分割式之批评，其谈话如下。自一九二二年我国参与华约

会订九国间关于中国事件之条约，中国人对于美国莫不表示好

感。盖以华约之机，国与国得以自由发展。其中虽未全如人之

旧约束缚之机，中国得以自由发展。其中虽不能尽如人之

希望。而旧约之失，如此修正为渐次解决束缚之初步。国人如此主

持正义，至可钦佩。不谓柏林电信传美有邀请德国加入华

盛顿九国条约，实出人意料之外。

（未完）
Vocabulary.

邀  yao³—to invite.
邀請  yao-ch'ing³—to invite.
德國  'te²-kuo—Germany.
加入  chia-ju¹—to add to; to adhere.
外交界  wai-chiao - chieh⁴—diplomatic circles.
當局  tang-chü³—authorities; government.
適用  shih-yung³—to answer the purpose; to apply.
連日  lien-jih⁴—for successive days.
歐  ou¹—to vomit. Here: Europe.
登載  teng-tsai³—to insert in a newspaper.
法律學  fa-lü-hsüeh²—prudence.
法律學者  fa-lü-hsüeh²-che—a jurist.
引  yin³—here: to quote; to cite.
資料  tsu¹-liao — materials; stuff.
著名  chu-ming²—famous; noted; reputed.
國際法學  kuo-chi-fa³-hsüeh—international law.
專家  chuan¹-chia—an expert; a specialist.

氏  shih⁴—family name. A family; clan. A person.
某氏  mou-shih⁴—a certain person
剖  p'ou²—to split; to cut in two.
分割  fen-p'ou²—to make clear; to analyze.
分剖式  fen-p'ou-shih⁴—analytical.
批  p'i¹ (317)—to reply to an inferior. To comment on; to criticise.
評  p'ing² (36)—to comment on; to discuss.
批評  p'i-p'ing²—to criticise; to comment on.
話  hua⁴—talk; speech.
談話  t'an²-hua—a conversation.
如下  ju-hsia⁴—as follows; as below.
參  ts'an¹—here: to join; to adhere.
好感  hao-kan³—friendly feelings.
予  yu²—here: to give.
祛  ch'ii¹ (44)—to drive away; to disperse.
祛除  ch'ü-ch'ü²—to take away; to get rid of.
束縛  shu¹-fu—to bind; to tie up.
The Impropropriety of the American Invitation to Germany to Adhere to the Washington Treaty.

According to information from the diplomatic circles, with reference to Germany’s adherence to the Nine-Power Treaty concluded at the Washington Conference, the Chinese Government declared to both the German and American Governments that the provisions embodied in the Nine-Power Treaty are inapplicable to Germany as she has already forfeited her special rights and interests in China. For several days this question has been given publicity in the European and American papers, and the Chinese and foreign jurists have used it as material for study. A well known (Chinese) authority on international law has recently made the following analytical comment in reference to this question:

"Since China’s participation in the Washington Conference in 1922 the Chinese people have come to cherish friendly sentiments toward the United States, mainly for the reason that the Nine-Power Treaty, concluded at the Washington
Conference concerning affairs in China, was designed to afford her opportunity to get rid of the shackles of the old treaties in order that she might get freedom for natural development. Although this was not sufficient to satisfy our people's expectations completely, it might still lead to the correction of the mistakes made in the old treaties and serve as the preliminary step to the gradual loosening of the fetters. For this stand for justice we greatly respect the American people. But we are quite surprised at the telegraphic report from Berlin to the effect that the United States has unexpectedly invited Germany to adhere to the Nine-Power Treaty of Washington.

(to be continued)
<table>
<thead>
<tr>
<th>Vocabulary.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ho</strong>&lt;sup&gt;4&lt;/sup&gt;—to congratulate.</td>
</tr>
<tr>
<td><strong>fen</strong>&lt;sup&gt;1&lt;/sup&gt; (395)—numerous; confused.</td>
</tr>
<tr>
<td><strong>yang</strong>&lt;sup&gt;2&lt;/sup&gt;—to raise; to spread; to extend.</td>
</tr>
<tr>
<td><strong>fen-yang</strong>&lt;sup&gt;2&lt;/sup&gt;—abundant; thick, as snow.</td>
</tr>
<tr>
<td><strong>sui</strong>&lt;sup&gt;1&lt;/sup&gt;.hua—the aspect of the nature.</td>
</tr>
<tr>
<td><strong>i</strong>&lt;sup&gt;4&lt;/sup&gt;—here: still more.</td>
</tr>
<tr>
<td><strong>chiu. yu</strong>&lt;sup&gt;3&lt;/sup&gt;—an old friend.</td>
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<tr>
<td><strong>wei</strong>&lt;sup&gt;2&lt;/sup&gt;—here: to think about.</td>
</tr>
<tr>
<td><strong>wen chih</strong>&lt;sup&gt;3&lt;/sup&gt;—happiness, of a literary man.</td>
</tr>
<tr>
<td><strong>ning-hsian</strong>&lt;sup&gt;2&lt;/sup&gt;—accumulated happiness. May happiness gather (round you).</td>
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<tr>
<td><strong>ti</strong>&lt;sup&gt;3&lt;/sup&gt;—here: a house.</td>
</tr>
<tr>
<td><strong>t'an-ti</strong>&lt;sup&gt;3&lt;/sup&gt;—your house.</td>
</tr>
<tr>
<td><strong>ch'ing</strong>&lt;sup&gt;4&lt;/sup&gt;—happiness. To congratulate.</td>
</tr>
<tr>
<td><strong>chi-ch'ing</strong>&lt;sup&gt;4&lt;/sup&gt;—accumulated happiness.</td>
</tr>
<tr>
<td><strong>wei-chu-wei-sung</strong>&lt;sup&gt;4&lt;/sup&gt;—this is what I pray for and am glad to learn about.</td>
</tr>
<tr>
<td><strong>lu</strong>&lt;sup&gt;1&lt;/sup&gt; (525)—green jasper. Rough; uneven.</td>
</tr>
<tr>
<td><strong>lu-lu</strong>&lt;sup&gt;1&lt;/sup&gt;—rough. Ordinary; common.</td>
</tr>
<tr>
<td><strong>ju-ch'ang</strong>&lt;sup&gt;2&lt;/sup&gt;—as usual.</td>
</tr>
<tr>
<td><strong>wu-shan-k'o-wei-liang-p'eng</strong>&lt;sup&gt;2&lt;/sup&gt;—I have no good (news) to satisfy (lit. to console) my good friend.</td>
</tr>
<tr>
<td><strong>wu-chung</strong>&lt;sup&gt;1&lt;/sup&gt;—in (my) five (viscera).</td>
</tr>
<tr>
<td><strong>i</strong>&lt;sup&gt;4&lt;/sup&gt; (91)—to think; to reflect.</td>
</tr>
<tr>
<td><strong>ku-yu</strong>&lt;sup&gt;3&lt;/sup&gt;—an old friend.</td>
</tr>
<tr>
<td><strong>ch'eng</strong>&lt;sup&gt;2&lt;/sup&gt;—here: to avail oneself of.</td>
</tr>
<tr>
<td><strong>yuan-tan</strong>&lt;sup&gt;2&lt;/sup&gt;—New Year’s day.</td>
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<tr>
<td><strong>ming</strong>&lt;sup&gt;2&lt;/sup&gt; (270)—the tea plant.</td>
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<tr>
<td><strong>po-ming</strong>&lt;sup&gt;2&lt;/sup&gt;—a kind of tea prepared of the cypress leaves drunk on New Year’s day.</td>
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<tr>
<td><strong>chih</strong>&lt;sup&gt;4&lt;/sup&gt;—here: to happen.</td>
</tr>
<tr>
<td><strong>liu-tuan</strong>&lt;sup&gt;1&lt;/sup&gt;—New Year’s day.</td>
</tr>
<tr>
<td><strong>hsiu han</strong>&lt;sup&gt;1&lt;/sup&gt;—to write a letter.</td>
</tr>
<tr>
<td><strong>tang</strong>&lt;sup&gt;1&lt;/sup&gt;—here: to act as; to replace.</td>
</tr>
<tr>
<td><strong>chiao</strong>&lt;sup&gt;1&lt;/sup&gt;—spice-plants.</td>
</tr>
<tr>
<td><strong>chiao-sung</strong>&lt;sup&gt;4&lt;/sup&gt;—pepper flowers, congratulations at the New Year (vid note c).</td>
</tr>
<tr>
<td><strong>ch'u</strong>&lt;sup&gt;3&lt;/sup&gt;—a species of mulberry from the bark of which paper is made.</td>
</tr>
<tr>
<td><strong>ts'un-ch'u</strong>&lt;sup&gt;3&lt;/sup&gt;—a short letter.</td>
</tr>
<tr>
<td><strong>hsii</strong>&lt;sup&gt;1&lt;/sup&gt; (739)—blessings; good luck.</td>
</tr>
<tr>
<td><strong>kung-k'ou-hsiin-hsi</strong>&lt;sup&gt;3&lt;/sup&gt;—I respectfully wish you a happy New Year.</td>
</tr>
<tr>
<td><strong>tun-shou</strong>&lt;sup&gt;3&lt;/sup&gt;—to bow the head.</td>
</tr>
</tbody>
</table>
Notes.

a. 舊雨 ······ an old friend.

This expression is derived from the following sentence written by the famous poet 杜甫 Tu-fu:

舊雨來今雨不來

“Formerly when it rained they (friends) came, now when it rains they do not”.

b. 履端 ······ New Year’s day.

From the following sentence in the 左傳:

履端於始 ······ “begin with uprightness”.
(vid. Ch. Q., p. 34, 1).

c. 椒頌 ······ This expression is abbreviated from:

獻椒花之頌 ······ to present a red pepper-plant flower, accompanied by a song of praise,—to offer congratulations at the New Year (vid. Ch. Q., p. 34, 3)

d. 恭叩新禧 ······ a New Year’s wish.

Similar expressions.

敬 並 並 敬
請 頌 候 請
春 新 年 年
安 社 祇 安
LESSON XXXI.
1.

美國邀請德國加入華約之不當（續）

查九國條約為廢除不平等條約之出步，德國與中國既訂有平等

相互條約事實上已屬前進一步，若加入九國條約不當退後一步

在美國看法或以九國條約與中國有利無妨邀各國加入為然國

際間協約加入與否須以應否加入為先決問題。九國條約用意在

限制與約各國在中國要求特殊權利中德邦交既處於平等地位

德國無加入之必要；譬如關稅法權條約議決案美國邀請各國加

入時均曾與中國接洽，今美國邀請德國加入事前並未與中國相

商再締約九國條約第八條所謂未簽字各國只指有不平等舊約

之國而言其已訂有平等條約者本無關係當然不在此列故美國

此次邀請德國加入九國條約不特與中德協定大有違背且與該
Vocabulary.

feit'hu—to abrogate; to annul.
hsiang-hu—mutual; reciprocal.
shih-shih—real facts; reality.
shih (t'ii, ch'ih)—to be different.
pu-shih—not less than; not otherwise than.
k'an-fa—view; opinion.

wu-fang—there is no objection.
hsieh-yueh—an agreement.
wen-t'i—question.
yung-i—intention.
hsien-chih—to restrict; to set bounds.
t'e-shu—special.
pi-yao—necessity.
kuan-shui—customs duty.
fa-ch'uan—jurisdiction.
i-chuch-an—resolution.
ch'ia (hsia)—to harmonise; to accord.

ch'ieh-ch'ia—to get into contact; to discuss jointly.
ch'ou—a clue; to investigate.
i (160)—to unfold; to explain.
ch'ou-i—to investigate.
tang-jan—naturally; obviously.
pu-tai-tz'u-lieh—does not belong to this category.
tz'u-tz'u—this time.
we—violate; to contradict.
hsien (802)—to be evident; to appear.
yen-chung—strong; serious.
chiao-she—to negotiate with.
wu-lun-ju—anyhow; at any rate; at all events.
ch'eng-jen—to recognize; to agree.
TRANSLATION.

THE IMPROPRIETY OF THE AMERICAN INVITATION TO GERMANY TO ADHERE TO THE WASHINGTON TREATY (continued).

The Nine-Power Treaty is the first step toward the abolition of the unequal treaties. Since Germany has already entered into an agreement of reciprocal equality with China, she has truly made a step forward. If Germany were now to adhere to the Nine-Power Treaty, she would be taking a step backward. The American Government might hold the view that inasmuch as the Nine-Power Treaty is beneficial to China, it does not harm to invite more Powers to adhere to it. But, before adherence to any international agreement the preliminary question to be decided is whether it is proper to adhere or not. The purpose of the Nine-Power Treaty is to restrict the Treaty Powers in their demands for special rights and interests in China. As the Chinese-German relations have been placed on an equal footing, it is unnecessary for Germany to adhere (to the Nine-Power Treaty) at all.

With reference to the resolutions of the Treaty in connection with the customs duties and (consular) jurisdiction, every time, when the American Government invited the adherence of the other Powers to them, it had previously discussed (these matters) with the Chinese Government. This time, when the American Government invited Germany to adhere to the Nine-Power Treaty, there was no previous discussion of this question with the Chinese Government.

Besides, the non-signatory Powers referred to in Article VIII of the Nine Power Treaty could only mean those Powers which have had unequal treaties with China. With those which have already concluded agreements of reciprocal equality with her it has absolutely nothing to do, and, naturally, those Powers do not belong to that
The invitation by the American Government to Germany to adhere to the Nine-Power Treaty runs, therefore, counter not only to the Sino-German Agreement, but also obviously to the provisions of Article VIII of the said Treaty. It is known that the Chinese Government has already made vigorous protests to the Governments at Berlin and Washington. Whatever may happen, the Chinese people will be opposed to any retrogressive step by those Powers which have already concluded agreements of reciprocal equality with China.

(to be continued)
Vocabulary.

逢伯 (feng² (148)) — to meet; to happen.
伯 (po² (804)) — a father's elder brother. Senior; elder.
老伯大人 (lao·po·ta⁴·jen) — your father.
稀 (hsi¹ (172)) — thin; scattered. Few; seldom.
古稀 (ku·hsi¹) — seventy years of age. (vid. note a).
誕 (tan¹) — to increase. To brag. To bear children.
華誕 (hua·tan⁴) — a birthday.
齿 (ch'i²) — the teeth. Age.
齒德俱尊 (ch'i·he·chi·tsun¹) — honorable both in age and virtue (vid. note b).
福壽齊集 (fu·shou·chi·chi²) — happiness and longevity combined together.
易勝欣悅 (ho·sheng·hsin·yüeh¹) — I am very much delighted.
更 (keng⁴) — here: moreover.

荷 (ho²) — here: to be honored.
寵召 (ch'ung·chao¹) — your gracious summons.
趨 (ch'ü¹) — to run; to hasten.
以道賀忱 (i·tao·ho·shen²) — in order to express my congratulations.
附 (fu¹) — here: to add; to enclose.
壽禮 (shou·li³) — birthday presents (vid. note c).
發 (fu·ch'i⁴) — to beg humbly.
秦 (chin⁴) — to increase; to attach to.
請 (yeh⁴) — to visit a superior.
往 (chin·yeh⁴) — to visit.
惲 (k'un³ (772)) — sincere; loyal.
下悃 (hsia·k'un³) — my feelings.
闔第 (ho·ti⁴) — the whole family.

Notes.

a. 古稀華誕 —— your birthday (of a person of seventy years of age).

From the following line of the T'ang poetry:

人生七十古來稀 —— "From ancient to present times men of seventy have been rare".
Similar expressions.

進 秩 一 秩 秩
佳 辰 佳 辰

慶辰 ch'ing-ch'en² — a lucky day.

觴 shang¹ (238)—a goblet.

稱觴 ch'eng-shang¹— to salute by drinking; to drink the health of.

令旦 ling-tan⁴ — the happy morning (of your birthday) (vid. Ch. Q., p. 196, - 3).

華誕 chih⁴ — a decade. Rank. Order.

進秩 chin-chih⁴ — the age is increased by a decade (ten years).

佳辰 chia-ch'en²— a lucky day.

b. 齒德俱尊, 福壽齊集 — — — — a birthday wish.

The first part of this sentence is from the following sentence of Mencius:

天下有達尊三, 爵一, 齒一, 德一

"In the empire there are three things universally acknowledged to be honorable—nobility, age, virtue."
(vid. Ch. Q., p. 204, - 5).

Similar expressions.

壽 福 大 南 鶴 松
比 如 德 極 算 齡
南 東 必 星 同 衍
山 海 興 辉 長 慶.
龄 ling² (438)—a person’s age.
松 sung¹—the pine or fir tree.
松龄 sung-ling²—advanced age, as that of a pine.
衍 yen³—abundant; overflowing.
衍慶 yen-ch’ing⁴—overflowing blessings.
鶴 hao² (ho¹) —a crane, the emblem of longevity.
鶴算同長 ho-suán-t’ung-ch’ang²—may your life be as long as the crane’s.

南極 nan-chi²— the south pole.
南極星輝 nan-chi-hsing-hui¹—‘the star of the south pole is bright,’—an expression used when congratulating one on his long life (vid. Ch. Q., p. 202, 2).

福如東海 fu-ju-tung-hai³—may your happiness be as large as the East Sea.
壽比南山 shou-pi-nan-shan¹—may your longevity be like the Southern Mountain.

C. 壽禮— —— birthday presents.

Conformably to the occasions when presents are offered, they are differently called.

1. Birthday presents.

祝敬 —— in money.
壽物
壽禮
桃儀 (桃 t’ao²—the peach).

2. Wedding presents.

喜敬 —— in money.
喜禮
賀禮

3. Presents to newly born children.

彌敬 —— in money.

Note. 彌 here means the completion of the first month of a child’s age kept as a festive occasion.

4. New-year presents.

年禮 —— in articles.
5. Funeral donations.

Donations to Buddhist or Taoist monasteries.

6. Parting presents.

Donations in money or in articles.

7. Holiday presents.

8. Donations to Buddhist or Taoist monasteries.
须知中美两国政府及人民关係向极亲密，故美国在华之商务蒸日上近年来进步尤速。盖华商及华工于情於意，今美国邀请
德国加入九国条约无异自认华府会议为各国在华权利支配之
束缚之普通原则而中国在中德协约上已实行此项原则取得完
全之自由今日美国邀请德国加入九国条约不啻表示反对中
国此不可解也。美国此举无异变更其
国家主张人道正义者所不为也。使德国加入九国条约果成事
实。则中德协约无影取消被告中国在德因方面既得之平等地位亦将
Vocabulary.

ch'ien-chih—to embarrass.

chin-pu—the progress.

chung-chang—to advocate; to vote for.

tao^4—moral law; justice.

cheng-t^4—the right; correct principles.

detimes—s a pRefresh.

hsien-ting—a agreement.

huai: (368)—to ruin; to spoil.

p'o-huai—to break; to spoil.

jen-i—benevolence.

kung-li—universal principle; justice.

kan^—friendly feelings.

hsiang^ (365)—noise; an echo.

ying^-hsiang—shadow and echo; to affect; to influence.

shen-shen—to take into account; to weigh carefully.

k'ao-li—to discuss; to weigh.
Owing to intimate and friendly relations between the Governments of China and the United States and between the Chinese and the American people, American trade in China has grown by leaps and bounds. This is particularly the case within recent years as a result of the peaceful nature and friendly feelings of the Chinese people. Now the invitation by the United States to Germany to adhere to the Nine-Power Treaty is nothing else but a confession that the Washington Conference was but an association of the Powers for division of special rights and interests in China, and that the American policy of helping China was a mere pretense. The Nine-Power Treaty has only fixed general principles for the liberation of China, while in the Sino-German Agreement China has actually carried out these principles and recovered her complete freedom. The American invitation to Germany to adhere to the Nine-Power Treaty is therefore nothing less than an indication of (America's) opposition to China's recovery of her freedom, and an encouragement to Germany to place China in further bondage. This is really difficult to understand. Such a step on the part of the American Government is tantamount to a complete reversal of the American policy for helping China which was in effect for over ten years, and it places the United States among those Powers which embarrass China's progress and oppose the recovery of her freedom. It is (surely) not the thing for a Power known to be exponent of right and justice to do. If Germany's adherence to the Nine-Power Treaty becomes a fact, it will amount to nullifying the Sino-German Agreement. Furthermore the international standing of equality which China has obtained by her agreement with Germany will be annulled
by the United States. What is to become of the humanity, morality, justice, and right boasted of before? The Americans will surely lose the friendly sentiment of the Chinese people, and their trade in China will undoubtedly be badly affected. In the interest of the Americans themselves the whole matter should be most seriously and carefully reconsidered.”
伯母大人 "po-mu-ta^4-jen"—your mother.

六旬 "liu-hsüen^2"—sixty years.

王母 "wang-mu" or 西王母 "hsi-wang-mu"—a Royal Lady of the West, a legendary being supposed to dwell upon the K'un-lun mountains and to have been visited there by Mu-wang, the fifth sovereign of the Chou dynasty (the 10th century B.C.) In her garden grow the peaches which ripen but once in 3000 years and confer immortality upon those who eat them.

壽齊王母 "shou-ch'i-wang-mu"—equal in longevity with the Royal Lady of the West.

姜 "chiang"—the name of the Emperor Shen-nung discoverer of uses of agriculture.

太姜 "T'ai-chiang"—the virtuous wife of Tsen-fu (or 太王 T'ai-wang) and grandmother of 王 Wen-wang, founder of the Chou dynasty.

符 fu^2—here: to correspond, to be worth.

疊 ch'ou^2—a cultivated field. A class; a division.

符五福之疊 fu-wu-fu-chih-ch'ou^2—to be worthy of the five blessings (vid. note b).

九如 chiu-ju^2—the Nine Similitudes (vid. note c).

當九如之頌 tang-chiu-ju-chih-sung^4—I wish (her) the blessings of the Nine Similitudes.

惠召 teng-t'ang^2—to go up into the hall; to visit.

進頌 chin-sung^4—to bring congratulations.

k'ou chu^4—to pay one's respect.

慈輝 tz'u-hui^4—a venerable person, as an aged lady.

至為榮幸 chih-wei-jung-hsing^4—I should be very happy.

色紆 se^4—here: a kind; a sort.

許紆 shu^1—to loosen; to free from.

少紆賀忱 shao-shu-ho-shen^2—in order to express my congratulations.

祈呈 shih-tao^3—such is my prayer,—a conventional phrase used in letters at the end of a request.
Notes.

a. 壽齊王母德比太姜 —— an eulogy to the old lady whose birthday is celebrated.

Similar expressions.

蟠桃 p'an² (811) — to coil up; to curl round.
蟠桃 t'ao² — the peach.
蟠桃 p'an-t'ao² — the coiling peach-tree which was said to grow by the border of the Lake of Gems (yao-ch'ih²) in the palace of the Royal Lady of the West. Its fruit conferred the gift of immortality. Hence the peach tree is used as a symbol of longevity (vid. Ch. Q, p. 306,-1).
蟠桃集慶 p'an - t'ao - chi-ch'ing⁴ — long life and accumulated happiness.
茂 mao⁴ — luxuriant; vigorous
延年 yen-nien² — advanced in life.
茂柏延年 mao-pai-yen-nien² — to be advanced in life like a luxuriant cypress.
婺 wu³ — the woman's star, said to be near the middle of Capricorn, but others say it is in Hercules.
焕 huan⁴ (774) — flaming; bright.
中天婺焕 chung-tien-wu-huan¹ — "the star in mid heaven is brilliant," an expression used when congratulating a woman on long life (vid. Ch. Q, p 202.-3).
瑶池星輝 yao-ch'ih-hsing-hui⁴ — the star of the Royal Lady of the West is brilliant (瑶池西王母).
b. **符五福之壽**

In the 12th century B.C. the viscount of *Chi* explained to Wu-wang, the first sovereign of the Chou dynasty, the great plan (*hung-fan*) of the emperor *Yu* which consisted of "nine divisions" (*九福*). One of those divisions represented five blessings, viz. 1. *shou*—old age, 2. *fu*—wealth, 3. *k'ang-ning*—health, 4. *yu-hao-te*—love of virtue, 5. *kao-chung-ming*—a long life.

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c. **九如**

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1. 如山 *ju-shan*—like a mountain.
2. 如阜 *ju-fu*—like a mount.
3. 如岡 *ju-kang*—like a hill.
4. 如陵 *ju-ling*—like a mound.
5. 如川 *ju-ch'uan*—like a stream.
6. 如月之恆 *ju-yueh-chih-heng*—as constant as the moon.

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7. **如日之升** *ju-jih-chih-sheng*—as high as the sun.
8. **如南山之壽** *ju-nan-shan-chih-shou*—as durable as the Southern Mountain.
9. **如松柏之茂** *ju-sung-pai-chih-mao*—as luxuriant as pine and cypress leaves.
Vocabulary.

自强  
*tzu-ch'iang* - to exert oneself; to make an effort; to get strong.

社会  
*she* - a society. An altar. A village.

罪恶  
*tsui-o* - evil.

原动力  
*yüan-tung-li* - the motive power.

级  
*chi* (218) - steps; a story; a grade; a rank.

烈  
*chen* - here: to attain to.

製造  
*chi-h-tsaot* - to manufacture; to create.

人物  
*jen-wu* - individuals; personages.

经验  
*ching-yen* - experience.

水深火熱  
*shui-shen-huo-jo* - deep water and hot fire, -a dangerous situation.

作用  
*tso-yung* - action.

物質文明  
*wu-chih-wen* - the materialistic culture.

薄弱  
*po-jo* - weak; feeble.

爪牙  
*chao* - claws of animals.

掠奪  
*ts'ung* - a bushy place; dense; thick.

掠奪  
*liuch* (liao, liang) - to rob; to plunder.

欺  
*liang-to* - to rob; to plunder.

 wherein: an exclamatory particle.

侵扰  
*ts'an* (282) - grieved; sad; cruel.

侵擾  
*ch'in-jao* - to invade and disturb.

危亡  
*wei-wang* - in great danger.

境  
*ching* (94) - a region. Condition; circumstances.

境地  
*ching-ti* - a territory.
CHINA CAN GET STRONG AT THE PRESENT TIME ONLY BY RECTIFYING THE HEART OF THE PEOPLE.

It is recognized by men of experience (有識者) that when a people's heart is not right, no undertaking can prosper (萬事不舉). In what condition is the heart of the people at present, is a question difficult to answer.
Experienced men are of the opinion that the evil of both our country's social order and its government regime has reached the utmost limit (極度). The moving force in producing this are men whose standing is above the intellectual classes (知識階級). Why is it that with learning and experience much higher than that of other people they throw China into the midst of such deep waters and hot fires? It is nothing other (無他) than the actions of selfish hearts. The more, materialistic culture advances, the weaker becomes virtue, and where virtue is weak, there selfishness becomes inevitably stronger. And when this kind of people are assisted by power and backed up by soldiers, every kind of evil is exploited and every crime committed,—plunder and cruel murder, invasion and destruction reducing the whole country to the most desperate straits and almost to extinction (lit. and afterwards the end). Although it is not the people's will, yet they pretend (that all is being done) with the people's approval. Let us ask them whether their actions and conduct may be set act by act (件件) before our people. Perhaps they may reply that "the people are only to be led (a path of action), but not to be made to understand (it)." But this kind of despotic regime is not proper for a republic.

How wrong and how lamentable it is! Our people with their whole heart regard the provision of their daily bread as the matter of prime importance and they are not able (lit. do not know) to control such traitorous scoundrels, with the result that a small group of rapacious officials hold all the power in their hands. And when the people awake to the facts, those traitors will no doubt long ago have skipped beyond the reach of the
law. The result will be at best (輕則) a burden added to the shoulders of our people, their sons and grandsons for many generations, and at worst (重則) with joke and smile (lit. in joyful chatter) the life of a nation thrown away into non-existence.

(to be continued)
**Vocabulary.**

娶  *ch’i̚* (627)—to marry a wife.

娶妻  *ch’i̚-ch’i̚*—to marry a wife.

大東  *ta-chien*³—your letter.

舉行  *chu-hsing*²—to put into operation; to hold; to take place.

花燭  *hua-chu*²—painted candles used at marriages.

花燭之禮  *hua-chu chih-li*³—the wedding ceremony.

新婚  *hsin-hun*¹—marriage.

才華  *ts’ai²-hua*—ability; talent.

磊  *lei*³—a heap of stones.

磊落  *lei-lo*⁴—superior; eminent.

淑  *shu*² (123)—clear; pure; virtuous.

為配  *wei-p’ei*—to pair; to mate.

琴  *ch’in*²—the Chinese lute with seven strings.

瑟  *se*⁴—a kind of guitar with 25 strings.

琴瑟合鳴  *ch’in-se-ho-ming*²—conjugal harmony.

鐘  *chung*¹ (27)—a bell; a clock.

鐘鼓有慶  *chung-kü-yu-ch’ing*⁴—to show delight with bells and drums, because of a happy marriage.

詔  *tao-i*—to go to visit.

道喜  *tao-hsi*³—to congratulate.

瞻  *chan*¹ (741)—to look at.

佳禮  *chia-li*³—marriage.

**Notes.**

a. 花燭之禮 ——— the wedding ceremony.

**Similar expressions.**

榮 喜 聯 結 舉 行 婷 報 偕 伉 儷
**Vocabulary.**

偕 *chied* (318) — to be in accord; to agree; together;

榮偕 *jung-chieh* — glorious union.

伉 *k'ang* (398) — to match; a pair.

儷 *li* (320) — a pair; a couple.

伉儷 *k'ang-li* — a married couple.

榮偕伉儷 *jung-chieh-k'ang-li* — (I wish you to live) in happy concord with your fair mate (vid. Ch. Q., p. 116,—2).

香 *chin* — the nuptial cup in which the bride and bridegroom pledge each other.

合香 *ho-chin* — to drink the wedding cups. The two cups used by the bride and bridegroom are usually joined by a red string, as a symbol of the union (vid. Ch. Q., p. 165,—1).

喜結 *hsi-chieh* — a happy union.

朱陳 *chu-ch'en* — families Chu and Ch'en. There was a village inhabited only by people of the surnames Chu and Ch'en, who habitually intermarried (vid. Ch. Q., p. 169,—2).

喜結朱陳 *hsi-chieh-chu-ch'en* — the happy marriage.

榮聯泰晉 *jung-lien-ch'in-chin* — the glorious matrimonial union of the states Ch'in and Chin, — the happy marriage (vid. Ch. Q., p. 169,—3).

琴瑟合鳴，鐘鼓有慶 —— one of the numerous wishes to a married couple.

**Similar expressions.**

果花 共鶴 共鶴 樂 優

結開 棲鶴 樂 優

同 并 同 比 于 燕

心蒂 飛翼 飛侶 于 燕

昌 老
c. 可喜可賀 —— a congratulating expression.

Similar expressions.

慶賀  可以  何勝
何似  爲祝  欣羡

hsien⁴ — to desire.  To hsin-hsien⁴—to delight praise.
<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>Pinyin</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>印</td>
<td>yìn⁴</td>
<td>a seal; a stamp; to print.</td>
</tr>
<tr>
<td>印度</td>
<td>yìn⁴-lù</td>
<td>India.</td>
</tr>
<tr>
<td>朝鲜</td>
<td>ch'ao²-hsien</td>
<td>Corea.</td>
</tr>
<tr>
<td>非洲</td>
<td>fe¹-ch'ou</td>
<td>Africa.</td>
</tr>
<tr>
<td>殖</td>
<td>chih⁴(s42)</td>
<td>to prosper; to abound; to cultivate.</td>
</tr>
<tr>
<td>殖民</td>
<td>chih-min²</td>
<td>to colonize.</td>
</tr>
<tr>
<td>手段</td>
<td>shou³ tuan</td>
<td>skill with hand; method.</td>
</tr>
<tr>
<td>元気</td>
<td>yüan-ch'i¹</td>
<td>constitution; health.</td>
</tr>
<tr>
<td>精華</td>
<td>ching¹-hua</td>
<td>the elite; the quintessence; cream; spirit.</td>
</tr>
<tr>
<td>有若</td>
<td>yu-jo¹</td>
<td>something like.</td>
</tr>
<tr>
<td>爲役</td>
<td>wei-i⁴</td>
<td>to serve; to be of use.</td>
</tr>
<tr>
<td>假借</td>
<td>chia³-chieh</td>
<td>to borrow; to use as a metaphor; to take another's name in order to get some advantage.</td>
</tr>
<tr>
<td>結果</td>
<td>chieh-kuo³</td>
<td>result; effect; consequence.</td>
</tr>
<tr>
<td>妄爲</td>
<td>wang wei²</td>
<td>unseemly behaviour; imprudent act.</td>
</tr>
<tr>
<td>宿</td>
<td>su⁴</td>
<td>to lodge for the night. Old; formerly.</td>
</tr>
<tr>
<td>歸宿</td>
<td>kuei-su¹</td>
<td>to fix; to determine.</td>
</tr>
<tr>
<td>荒</td>
<td>tan</td>
<td>wide. To brag; to boast.</td>
</tr>
<tr>
<td>荒誕</td>
<td>huäng¹-tan</td>
<td>fictitious: factitious.</td>
</tr>
<tr>
<td>平素</td>
<td>ping-su⁴</td>
<td>usually.</td>
</tr>
<tr>
<td>風</td>
<td>ssu</td>
<td>stupid; foolish.</td>
</tr>
</tbody>
</table>
t'ung-ssu — foolish youngsters.

peï — a generation; a kind.

chi (732) — to covet; to long for.

yü (619) — to long for.

chi-yü — to wish for ardently.

hsin-shu — principles; the heart.

ch'ou — strong-smelling; stinking.

ch'ou-huai — rotten.

t'ien-kung — heaven-sent success.

niang — to ferment; to excite; to bring about.

wu-ch'üng — inexhaustible; infinite.

chao — calamity; evil.

mieu-chung — the extinction of a race.

tang — a party.

Wang-p'ai — a party.

1'i — to be alarmed.

ching-1'i — to be afraid of; to be alarmed.

ssu-min — the four classes of people, — scholars, farmers, artisans, and merchants.

hsiao — to vociferate; clamor; to insult.

hsiao-chang — clamoring and boastful.
TRANSLATION

CHINA CAN GET STRONG AT THE PRESENT TIME ONLY BY RECTIFYING THE HEART OF THE PEOPLE (continued).

If the time comes when foreigners will treat us with the same methods they used in colonizing India, Korea and Africa, then even if we wish to rise and oppose them, it is to be feared that our constitution will have been wasted and our spirit worn out, and like those of a sick man will not be able longer to be of use (to us). Such is the result of a selfish policy under pretense of doing the people’s will. If they say, “Such is Heaven’s will”—it would be still more wrong. There is (in the works of Mencius) the saying, “Heaven sees according as the people see; Heaven hears according as the people hear”. It means that Heaven’s will is also based on the people’s will.

As mean factious people, they usually seize high official posts appropriate large emoluments and use to their advantage men of no intelligence and foolish youngsters. They set their hearts upon wealth and honor and ruin the country. Their hearts are so rotten and corrupt that even dogs and horses will not feed on them. While they covet the glory of heaven for their own ends they brew for their country unending calamity and bring China to complete ruin. Such is the result which a selfish heart can bring about, and it should be a matter of the most careful concern for all who are responsible for the government of present day irrespective of political parties.

With regard to the four classes of to-day, the literati are the most boisterous and boastful. Even before they assume office they have already a heart bent on gain and big salaries, wealth and honor, giving thought as to how they may establish their own friends in positions and get what they like. All these unlawful thoughts have
their roots (根株) in (their) vicious natures. Should we desire them to do right we could not get it.

The farmers, laborers and merchants are not lacking (不乏) in men of high ideals and right hearts; still (而) there are many individuals (among them) whose hearts are of the most vicious nature.

Although my knowledge and experience are limited, still (惟) among the conditions of the present social order I see everywhere traps and snares set up to entrap the upright, openly or in secret. People have become venomous wasps, and (all this) makes one sad at heart. What plan is there left open to us? Excepting the rectifying of the people's heart there is no other way for us to become strong. And it is for this reason that I have written the present article. My words have been drawn at random, and I realize that I have incurred the scorn of the wise and the ridicule of the refined. Still looking at China today (one sees that) only by rectifying the heart of the people can she become strong. You, the elite of society, what is your opinion?
Vocabulary.

嫁给  chia⁴ (286) — to marry a husband.  *To give a daughter in marriage.*

于归  yü-kuei¹ — to marry, as a girl (vid. note a).

窈窕  yao³ (miao³) — secluded.  *Refined; attractive.*

窈窕  tiao⁴ (t'iao³) — elegant; refined.

窈窕淑女  yao-tiao-shu-nü³ — a modest and virtuous girl.

偶  ou² — here: to pair; a mate.

佳偶  chia ou³ — a well matched couple.

奁  lien² — a lady's dressing case; a bridal *trousseau.*

妆奁  chuang-lien² — a bride's *trousseau*; a dowry.
Notes.

a. 于歸 — to marry, — as a girl.

This expression is taken from the following line of the Book of Poetry (詩經):

之子于歸 — "this young lady is going to her future home".

Similar expressions.

桃夭 出閣

閨 kuei — the women's apartments.

出閣 ch'u-kuei — to marry, — as a girl.

出閣 ch'u-ko — to marry, — as a girl.

桃夭 t'ao-yao — "the peach tree is young and elegant", — an expression for the proper time for marriage.

This expression is abbreviated from the following line of 詩經 Shih-ching:

(vid. Ch. Q., p. 166, — 4).

b. 窈窕淑女 — an eulogy to a young bride.

Similar expressions

慧 美

溫 柔

令 德

賢 淑

中之 秀

Note. This passage occurs in the ode, which is supposed to refer to the happy State of Chou, in which all the young people were married in proper season, i. e. in the spring when the peach tree was in flower; and at the proper age, i. e. young men between 20 and 30, and girls between 15 and 20.
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閔中之秀 kuei-chung-chih-
hsiu*t—the flow-
er of the female apart-
ments” (vid. Ch. Q., p.
174, —2).

令德 ling-te* — excellent vir-
tue.

賢淑 hsiien-shu* — good and
virtuous, —of women.

慧 hui*—intelligent; clever.

慧美 hui-mei* — clever and
beautiful, —of women.

柔 jou*—soft; meek.

溫柔 wen-jou* — gentle; ami-
able, —of women.

C. 君子為配 — — — — — an eulogy to the bridegroom.

Similar expressions

乘龍 ch'eng-lung* —‘the dra-
gon rider” , —a term for
a noble son-in-law (vid.
Ch. Q., p. 139, —3).

婿 hsi* (140) — a son-in-law.

床 ch’uang* — a bed; a couch.

東床 tung-ch’uang* —a son-in-
law (lit. the eastern
couch).

乘 婿 t’an-fu* — a son-in-law
(lit. with stomach un-
covered).

Note. 鄭監 Ch’i - Chien
of the Chin (晉) dynasty
sent an emissary to the
family of Wang-Tao (王
導) to seek for a son-in-
law. The emissary return-
ed and said that all the sons
were young and good look-
ing, but were rather too
stiff, excepting one who
was lying on a couch to the
East (東) with his sto-
mach uncovered (坦腹),
eating cakes in the most
unconcerned manner. Ch’i-
Chien exclaimed, “He will
make an excellent son-in-
low,” and ultimately gave
his daughter in marriage to
the man who was no other
than Wang Hsi-
Chih, the famous calligra-
phist.

Thence a son-in-law is
called 東床 or 坦腹.
(vid. Ch. Q., p. 190, —1).
Vocabulary.

- kuo-hui: the national assembly; the parliament.
- kuo-hui-cheng-chih-t'ien: a parliamentary system.
- wu-hsia: now; at present.
- i-lun: to discuss; deliberate upon.

LESSON XXXV.
| 紛 | fen¹ (395)—numerous; confused. |
| 絮 | yün² (875)—ravelled; tangled. |
| 紛紈 | fen¹ yün — numerous; endless. |
| 袂 | chung¹—inner garments; the heart; the feelings; to agree upon. |
| 莫衷一是 | mo-chung-i-shih⁴—not to agree to any one course. |
| 中心 | chung-hsin¹—the center; the heart. |
| 歐洲產物 | ou¹ chou—Europe. |
| 假 | chia³—here: to borrow. |
| 運用 | yün⁴-yung—to exercise upon; to make anything one’s own by practice. |
| 究竟 | chiu-ching⁴—after all. |

**疑問** | i²-wen—a question; a query. |
**試驗** | shih⁴-yen—to examine; to test. |
**狀態** | chuang t'ai⁴—appearance; look. |
**興趣** | hsing-ch'ii³—interesting. |
**姑** | ku¹ (702)—meanwhile; for the time being. |
**激** | chi¹—to rouse; to stimulate. |
**主義** | chu-i¹—principle; theory. |
**過激主義** | kuo-chi-chu-i³—radicalism; bolshevism. |
**社會主義** | she-hui-chu-i³—socialism. |
**階級** | chieh¹-chi—a class; a grade. |
**形式** | hsing²-shih—external appearance; form. |

**TRANSLATION.**

**THE DANGER FOR THE PARLIAMENTARY SYSTEM.**

At present the discussions about the governmental system in China are endless, and there is no agreement as to any course to follow. Still the parliamentary government is the heart (of all these discussions).

The parliamentary system is but a product of European governmental systems, and China merely borrowed it to help (以資) in the carrying out of her own government. But can a parliamentary form of government which has grown up (發達) in Europe be suitable to the needs of China? That is a big question indeed.
Inasmuch as the parliamentary system is as yet (尚) in the beginning of an experiment, it is not easy to decide whether it will be suitable or not. But what is the condition of this system now in Europe, the land of its origin? This is a very interesting question.

With respect to the parliamentary system let us first study it in its birthplace—England. What is the situation there? Since the European war, the enemies of European governmental systems have been radicalism and socialism which have both sprung up from the common people, together with a form of class struggle adopted by both these systems.

(to be continued)
Vocabulary.

達 wei⁶—here; to be separated.
範 fan¹—a law; a rule; a pattern.
雅範 ya-fan⁴—your person.
久違雅範 chiu-wei-ya-fan⁴—I have not seen you for a long time.
時切 shih-ch'ieh⁴—constantly and earnestly.
遐 hsia² (639)—far reaching; distant.
遐思 hsia-ssu¹—to think for a long time.
馳候 ch'i-hou¹—to inquire about;—by a letter.
頒 pan¹—to bestow. To promulgate.
禦 p'î-sung-chih-yii²—on reading it. —
占 chan¹—to divine by casting lots.
得占 te-chan¹—to get luckily.
弄璋 nung¹(lung¹)—to play with. To perform; to do.
弄璋之喜 nung-chang-chih-
hsi³—the joy of "playing with a sceptre," i.e. of having a son born (vid. Ch. Q., p. 197, —4).
麟 lin² (275)—the unicorn.

天上石麟 tien-shang-shih-
lin²—"the stone unicorn in the sky."—a complimentary expression for a small boy (vid. Ch. Q., p. 347, —5).
棊樑棊樑之器 tōng-liang-chih-
ch'i³—great ability (vid. Ch. Q., p. 269, —2).
歡歎 huan¹—to rejoice; to be glad.
huan-sung⁴—to rejoice. 
ch'i¹—to beg for alms. To implore.
e² (338) — the domestic goose.
毛 mao²—hair; feathers.
鹅毛鹅毛 ch'ien-li-e-mao²—goose-feathers; trifles.
嫌玷 e-mao²—goose-feathers; trifles. 
千里鹅毛 ch'ien-li-e-mao²—
a present though trifling is accompanied with sincere wishes (vid. note 4).
嫌玷 hsien²—to dislike; to reject.
貧 yu¹—light; trifling.
hsieh⁴—dirty; ragged; to treat irreverently.
貧 yu-hsieh⁴—poor fare; trifling.
并頌備安 ping-sung-li-an¹—and I send my good wishes to both of you,—husband and wife.
# Notes.

## a. 長遠雅範

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**I have not seen you for a long time.**

### Similar expressions.

<table>
<thead>
<tr>
<th>1. For seniors.</th>
<th>2. For ladies.</th>
</tr>
</thead>
<tbody>
<tr>
<td>疏不叩久</td>
<td>未遠疏不</td>
</tr>
<tr>
<td>奉聆別違</td>
<td>哥遠遜親</td>
</tr>
<tr>
<td>教教慈釗</td>
<td>廬蘭儀訓</td>
</tr>
<tr>
<td>讀言宇誨</td>
<td>廬儀訓儀表</td>
</tr>
</tbody>
</table>

### 3. For teachers.

| 拜別文席 | 久話別摳啞不不 |
| 疏遜教言 | 疏別來別違親奉 |
| 彙音以久芝清 | 彇問來鬍顏色談 |

### 4. For persons of the same age.

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
</tr>
</thead>
<tbody>
<tr>
<td>鈞誨 chün-hui⁴—your instructions.</td>
<td>聲宇 tz'ü-yü³—your person.</td>
</tr>
<tr>
<td>久違鈞誨 chiu-wei-chün-hui³—I have been without your instructions for a long time.</td>
<td>聽 ling² (438) — to hear; to apprehend.</td>
</tr>
<tr>
<td>叩別 k'ou-pieh²—to take one's leave of a superior.</td>
<td>聰 chiao-yen²—your advice; your instructions.</td>
</tr>
<tr>
<td>聽表 i-piao³—your person (of women).</td>
<td>疏奉教言 su-feng-chiao-yen²— I have been without your instructions for a long time.</td>
</tr>
<tr>
<td>遅 t'i⁴—to keep at a distance from.</td>
<td>k'un-i²—your person (of women).</td>
</tr>
<tr>
<td>聞 t'i⁴—to be separated.</td>
<td>k'un-hsün⁴—your instructions (of women).</td>
</tr>
<tr>
<td>疏 k'un³—women’s apartments.</td>
<td>lan² (506)—a general term for orchidaceous plants. Elegant; refined.</td>
</tr>
<tr>
<td>萊 lan-i³—your person (of women).</td>
<td>萊儀...</td>
</tr>
</tbody>
</table>
3. 拜別 pai-pieh²—to take one's leave.

文席 wen-hsi² — teacher's instructions.

4. 捐別 i-pieh²—to be separated; to take leave.

哲顏 chih-yen² — your lucky face; your person.

別來 pieh-lai²—since we parted.

久澀 k'uo¹ — broad; wide. Indulgent.

話別 chiu-k'uo¹—for a long time separated.

音問 hua-pieh²—to bid adieu.

i-lai²—ever since.

yin-wen¹—news.

b. 阁下得占弄璋之喜 —— you have got a son.

Similar expressions.

sung¹—the highest of the five sacred mountains of China, situated in Honan.

yueh²—lofty mountain peak.

sung-yueh-chiang-shen¹—“the lofty mountain has sent down a spirit,”—you have a son (vid. Ch. Q., p. 197, 2).
c. 天上石麟, 他日定屬棟樑之器... a good wish to a newly born child.

Similar expressions.

育 yú²—to bear children; to nourish.

貽育 tan-yú²—to nourish; to bring up.

麒麟 ch‘i² (102) — a fabulous animal generally translated “unicorn”, a symbol of goodness and benevolence.

麒麟 ch‘i-lin²—an unicorn, a very clever child.

楣 mei² (846)—the lintel of a door or window.

门楣 men-mei²—the lintel.

溢 i² (610) — to overflow; abundant.

门楣喜溢 men-mei-hsi-i²—joy fills the house.

定卜 ying-wu¹ — a fortunate person, an expression of praise for another’s children (vid. Ch. Q., p. 102,—2).

This expression is an abbreviation of the following saying:

千里送鹅毛，礼轻人意重
<table>
<thead>
<tr>
<th><strong>Vocabulary.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>大陸</strong> ta-lu⁴—a continent.</td>
</tr>
<tr>
<td><strong>占</strong> chan⁴—to usurp; to take by force. Read chan¹—to divine; to foretell.</td>
</tr>
<tr>
<td><strong>占領</strong> chan-ling⁸—to take, to occupy.</td>
</tr>
<tr>
<td><strong>代議政治</strong> tai-i⁴-chêng-chih—the representative form of the government.</td>
</tr>
<tr>
<td><strong>罷工</strong> pa-kung¹—a strike.</td>
</tr>
<tr>
<td><strong>革命</strong> ko-ming⁴—revolution.</td>
</tr>
<tr>
<td><strong>挑</strong> t'iao³—to turn over; to stir up.</td>
</tr>
<tr>
<td><strong>挑戰</strong> t'iao-chan⁴—to challenge to battle; to provoke to fight.</td>
</tr>
<tr>
<td><strong>支持</strong> chih¹-chi'h—the hold up; to support.</td>
</tr>
<tr>
<td><strong>池</strong> ch'i'h²—a pool; a tank; a moat.</td>
</tr>
<tr>
<td><strong>金城湯池</strong> chin-ch'êng-t'ang-chi'h²—a pool; a tank; a moat.</td>
</tr>
<tr>
<td><strong>金城湯池</strong> chin-ch'êng-t'ang-chi'h²—metal walls and moats of scalding water,—an impregnable stronghold.</td>
</tr>
<tr>
<td><strong>陷落</strong> hsien-lo⁴—to put down; to overthrow.</td>
</tr>
<tr>
<td><strong>杞</strong> ch'i³ (3Ir)—a kind of willow. Name of a feudal state.</td>
</tr>
<tr>
<td><strong>杞憂</strong> ch'i-yu¹—a foundless anxiety; an excessive anxiety. (There was a man in the state of Ch'î (杞) who was afraid that the sky might fall on him) (vid. Ch. Q., p. II,—2).</td>
</tr>
<tr>
<td><strong>何則</strong> ho²-tse—how then? Why so?</td>
</tr>
<tr>
<td><strong>勞動黨</strong> lao-tung-tang³—the labor party.</td>
</tr>
<tr>
<td><strong>共產主義</strong> kung-ch'an-chu-i⁴—communism.</td>
</tr>
<tr>
<td><strong>跋</strong> pa² (188)—to walk; to travel.</td>
</tr>
<tr>
<td><strong>扈</strong> hu⁴—broad; violent.</td>
</tr>
<tr>
<td><strong>跋扈</strong> pa-hu⁴—to become violent; to tread down legal rights.</td>
</tr>
<tr>
<td><strong>保守黨</strong> pao-shou-tang³—the conservative party.</td>
</tr>
<tr>
<td><strong>蛣</strong> p'an-chii⁴—to occupy; to squat.</td>
</tr>
<tr>
<td><strong>顛</strong> wan²—stupid; doltish; obstinate.</td>
</tr>
<tr>
<td><strong>迷</strong> mi² (5Ir)—to confuse; to go astray.</td>
</tr>
<tr>
<td><strong>頑迷派</strong> wan-mi-p'ai⁴—reactionaries.</td>
</tr>
</tbody>
</table>
THE DANGER FOR THE PARLIAMENTARY SYSTEM (continued).

Most of the continental countries of Europe have taken to socialism. Only England has been able to preserve completely her pre-war representative government. But the present great strike is a challenge to revolution under pretense of question of wages (工钱). The parliamentary government of England was a stronghold of the European representative form of government. Now it is in danger of being overthrown by socialism. In that case the European representative government would be seriously affected. Some people say that radicalism in England is but a false alarm. Why so? It is because the English labor party will never allow the communists within their ranks to resort to violence. Nevertheless it is still a question (不能不为一疑问也) whether the conservative party will be able to restrain the reactionary elements of the party so that they do not run to fascism. Therefore, although England may have no anxiety concerning communistic rule (of the country), still there is for her danger of a dictatorial government like that of Italy. It would also affect the parliamentary system.

(to be continued)
Vocabulary.

\( ch'ih-ssu^1 \) — to think earnestly.
\( ch'iao-pao^4 \) — joyful news.
\( te-hsi^3 \) — to learn; to know.
\( hui^3 \) — a venomous snake.
\( she^2 \) — a snake; a serpent.
\( ko-hsia-yu-hui^3 \) — you have got a daughter. Serpents were considered to be an auspicious intimation (in dreams) of daughters (vid. Ch. Q., p. 198, 3).

\( jen^3(shen^5) \) — ripened grain. Familiar with.
\( su-shen^5 \) — well acquainted with.
\( lien^4 \) — to practise; to drill.
\( lien-ta^5 \) — to practise; experienced.
\( jen-ch'ing^3 \) — human feelings; human nature.
\( pi-ts'ang^1 \) — the sky; the heavens (vid. note c).
\( li^2 \) — black; black-haired.
li-min — the black-haired people, — the Chinese.

po — here: to treat coldly; to slight.

hou — here: to give importance to.

ping (35) — cakes; pastry.

t'ang-ping — flat dumpings.

t'ang-ping-chih-hui — the washing of a baby on the third day of life, — this ceremony is called "the dumpling festival" (vid. Ch. Q., p. 196, —1).

shi — presents in congratulation.

shun-sung-t'an — with best congratulations to all your family.

a. 鷹報 — joyful news.

This expression is taken from the following saying

家鷹報喜信到

(家鷹 chia-ch'iao — a sparrow).

b. 閣下有虺蛇之喜 — you have got a daughter.

Similar expressions.

閣下有弄瓦之慶

尊府設帨於門
the sky.

From the following line of the Book of Poetry (詩經):
彼蒼者天 ····· “That azure heaven there” (vid. Ch. Q., p. 5,–3).

d. 湯餅之會 ····· the washing of a baby on the third day of life.

Similar expressions.
洗 三 之 期
三 朝 之 日
週會政治之危險
（續）

見其國會政治之麻煩摳謷遂至失望國王政黨官僚均茫然自失史利尼之獨裁政治即德國與法國亦決非纏獨裁政治者不過因惑於國會政治之失敗欲藉獨裁政治以免無政府狀態已耳再觀察法國其內閣在二年間曾四度更迭基礎常動搖之大原因蓋法國由經濟上言之頗為繁榮不似英德兩國發生失業問題惟政治機關麻煩不易得安定其財政政策尤為內閣動搖之大原因蓋法國由經濟上言解決財政上之困難因此國民日益不信任其政策機關在歐洲諸國中如人民為最熟知獨裁政治之害然亦不得不痛感獨裁政

LESSON XXXVII.

1.
Vocabulary.

**i^-kuo**—Italy.

**shou^-hsiang**—the prime-minister.

**ma**—numbness; paralysis

**pi** (807)—rheumatism. numbness

**ma pi**—numb; dead to all sensation of touch.

**wei** (512)—to wither

**wei-tun**—wrecked; ruined; broken down

**cheng tang**—a political party.

**liao** (454)—a companion; a colleague.

**kuan-liao**—officials.

**mang**—vague; vast.

**mang^-jan**—to be puzzled; to be unable to determine.

**tzu-shih**—to be absent-minded; to be at a loss.

**wu-cheng-fu**—anarchy.

**ch'ih**—red. Naked; bare.

**ch'ih^-hua**—bolshevism.

**hsin-jen**—to confide in; to believe in.

**k'un^-na**—difficulty.

**jung**—honor; glory. Flourishing.

**fan^-jung**—prosperous; flourishing.

**shih-yeh**—to be out of employment.

**k'un**—distress; anxiety.

**t'ung-kan**—to painfully realize; to be obliged to admit.
TRANSLATION.

THE DANGER FOR THE PARLIAMENTARY SYSTEM (continued).

Let us look next at Italy. Why has dictator Mussolini appeared (there)? It was for no other reason than that the Italian people seeing their parliamentary government lifeless and broken down came to lose all hope in it. The king, the political parties and officials were all perplexed and completely at a loss, and (the country) was for a moment on the point of falling into a state of anarchy. Just at this time, since the people did not desire bolshevism, they (accordingly) welcomed the dictatorship of Mussolini. Now Germany and France certainly do not prefer dictatorship and only on account of the failure of the parliamentary government would they accept dictatorship in order to avoid anarchy.

Again let us look at France. Within two years her cabinet has been changed four times. As the foundation of the government is being constantly shaken, and small political parties are very numerous, the government policy is unable to be stabilized. The financial policy is particularly the cause of this constant instability of the cabinet. From the point of view of economics France is in a flourishing condition, not like England and Germany where the problem of unemployment has arisen. It is only because the government is powerless, that the financial difficulties are not easily settled. For this reason the French people are daily losing faith in their government machinery. Of all European countries the French know most thoroughly the harm of dictatorship. However they are obliged to admit that a dictatorship is better than a weak and powerless government. One hears that among the French there are also many admirers of Mussolini,—and that is not without reason.

(to be continued)
### Vocabulary

<table>
<thead>
<tr>
<th>探</th>
<th>comunità, convocar</th>
</tr>
</thead>
<tbody>
<tr>
<td>探問</td>
<td>to inquire about</td>
</tr>
<tr>
<td>疾病</td>
<td>sickness; disease</td>
</tr>
<tr>
<td>特殊</td>
<td>extremely</td>
</tr>
<tr>
<td>惦念</td>
<td>to think about</td>
</tr>
<tr>
<td>假</td>
<td>to presume to think</td>
</tr>
<tr>
<td>健康</td>
<td>strong; robust</td>
</tr>
<tr>
<td>檢點</td>
<td>to take count of; To take care</td>
</tr>
<tr>
<td>偶失檢點</td>
<td>occasional negligence, — of one's health</td>
</tr>
<tr>
<td>豎</td>
<td>vertical</td>
</tr>
<tr>
<td>二豎所侵</td>
<td>to be attacked by disease (vid. note c)</td>
</tr>
<tr>
<td>安心靜養</td>
<td>to keep quiet and take care of oneself</td>
</tr>
<tr>
<td>定占</td>
<td>to have no doubt that</td>
</tr>
</tbody>
</table>
勿藥之喜，joy of discontinuing the medicine；—joy that a sickness is stopped (vid. Ch. Q., p. 619, 4).

介 chieh—a servant. Alone. To aid. To increase.

介意 chieh-i—to pay attention; to consider as important.

勿稍介意 wu-shao-chieh i—do not be worried (about it).

達人 ta-jen—a intelligent man. A prudent man.

自玉 zu-yu—to hold oneself precious; to take care of oneself.

達人自玉 ta-jen/zu-yu—a prudent man take care of themselves (vid. Ch. Q., p. 616, 4).

醫士 chen3-chih—to cure.

診治 shao-hsia—a little at leisure.

稍暇 chi-hou—to inquire about a person's health.

順頌痊安 shun-sung-ch'uan-an—I wish you a (quick) recovery.

Notes.

a. 貴體違和 — — — — — you are not well.

Similar expressions.

尊軀 近日 不豫
欠爽 chi'en-shuang or 欠安
不豫 pu-yu—to be indisposed; to be sick.

b. 殊深惦念 — — — (I am) extremely anxious.
Similar expressions.

懸念 hsüan-nien⁴—a connecting link; succession.

系 hsi⁴—to tie; to bind. To remember.

不勝懸系之至 pu-sheng-hsüan-hsi-chih-chih⁴—to be deeply anxious, as for another's safety.

繫懷 hsi-huai²—to think of with affection.

c. 二豎所侵——to be attacked by disease.

The allusion is to an incident related in the Tso-Chuan (左傳), where a sick man dreamt that two boys, the embodiment of his disease, hid in his vitals in such places as to be beyond the reach either of acupuncture or drugs.

d. 安心靜養——to keep quiet and take care of oneself.

Similar expressions.

吉人天相 chi - jen - t'ien - hsiang¹—God protects the good man, i.e. you will get out of your difficulty, or recover from your illness.

智者能調 chih - che - neng-t'iao²—the wise can take care of their health (vid. Ch. Q., p. 616,—3)
LESSON XXXVIII.

1.

Vocabulary.

極端
社會黨
chi²-tuan—extremity.
she-hui-tang³—the socialistic party.

國權黨
kuo-ch’üan-tang³—the governmental party.
Finally, let us examine Germany. In this country there are two extreme parties: the socialistic party and the governmental party. There are also, between these two, the clericals, the nationalists and the democrats. Outside of these there are, in addition, the communistic party and the capitalistic party. It is impossible for any cabinet to be formed without the alliance of at least two of these parties. They manage to keep a more or less ( Griff ) united front ( Griff ) at least in their foreign policy, but in their internal administration there is always a lack of harmony.

From the account given above one may say that the representative form of government of the European Powers is now in a very dangerous position. The recent great strike in England puts it in even more extreme danger. However just because the European representative form of government is now in a critical
condition, we would not state therefore (遂謂) that China ought to abandon parliamentary government. But rather in examining the present condition of parliamentary governments we would only state strongly that if China is to follow their example (例), we must investigate (this question) most thoroughly and carefully. This is especially necessary since China has behind her many thousand years of peculiar culture, and her people have their own special characteristics.

2.

賀友人升官函

某某仁兄大人書

足下興居安燕

潭第吉羊為頌

昨閱政府公報

欣稔吾兄榮膺簡命足徵

上峯器重

閣下鴻才碩學

茹古含今

從此得意

青雲展布大才益為國家宣力

是所至盼

肅函布悃籍申賀忱

此上敬請

升安。
Vocabulary.

升官 sheng kuan\(^1\) — an official promotion.

青 ch'ing\(^1\) — green. Blue. Black.

青銃 ch'ing-chien\(^1\) — to look at with the iris, i.e. to regard kindly as opposed to looking with the white of the eye, sc. coldly (vid. Ch. Q., p. 240, -2).

竿 kan\(^1\) (3?) — a cane; a pole.

臠 tu\(^2\) — writing tablets; records.

竿臠 kan-tu\(^2\) — letters.

比 pi\(^3\) — here: now; at the present time.

維 wei\(^2\) — here: to think of.

興居 hsing-chü\(^1\) — in motion and at rest; conditions; circumstances.

安燕 an\(^1\)-yen — in comfort; at ease.

嘉@SuppressWarnings(354,495) l'an-ti-chi-hsiang\(^2\) — all your family enjoys happiness.

為頌 wei-sung\(^4\) — (preceded by other words) I am glad to learn (or to think) that —

政府公報 Cheng - fu - kung-pao\(^4\) — the Government Gazette.

欣穎 hsin-jen\(^3\) — I am delighted to learn.

榮膺 jung-ying\(^1\) — to be honored by an appointment.

簡 chien\(^3\) (636) — documents. To arrange. To choose.

簡命 chien-ming\(^1\) — to appoint.

足徵 tsu-cheng\(^1\) — it is evident.

器重 shang-feng\(^1\) — superior officials of the government.

鴻才 chi'en-chung\(^4\) — to have a high opinion of.

gg kung - ts'ai\(^2\) — great talents.

碩學 shih-hsueh\(^3\) — great learning.

茹 ju\(^2\) (554) — to receive. To eat.

茹古含今 ju-ku han-chin\(^1\) — “to feed on the ancient and to take a mouthful of the modern”, an expression for extensive learning (vid. Ch. Q., p. 454, -2).

得意 te-i\(^4\) — to get one’s wish.

雲 ch'ing-yün\(^2\) — blue clouds; the empyrean. Used of advancement in official life (vid. note b).

展布 chan-pu\(^4\) — to spread out; to develop.

宣力 hsüan-li\(^4\) — to put forth strength; to exert oneself.
Notes.

a. 鴻才碩學, 茹古含今 — an eulogy to a person receiving promotion.

Similar expressions.

| 錦餞 | 學宿 |
| 鑿羅高 | 高遠超大 |
| 宿志 | 高士 kao-shih⁴ — a great scholar. |
| 宿志遠大 | ch'ao¹ (715)—to leap over; to excel. |
| 飽學 | 有志 | 超 | ch'ao¹ (715)—to leap over; to excel. |
| 韌學 pao-hsiieh³—(a man) full of learning. | 鋹紡羅胸 chin-hsiu-lo-hsiung¹—full of learning and refinement. |

b. 青雲 —— “blue clouds”

This expression is taken from the following line of the famous poet Wang-Po (王勃):

窮且益堅, 不墜青雲之志
“In poverty one should (且) become firmer and not allow his ambition for the blue clouds (for advancement in official life) to droop”.
(vid. Ch. Q., p. 247, -1).

c. 展布大才 益為國家宣力 —— a good wish to a person receiving promotion.
Similar expressions.

天位
浴居
日台
之鉞。

功補

乃封
撫圻
綏位
得顯。

宜真

圻 ch’i—a border; a frontier; a limit
封圻 feng - ch’i or 封疆 feng-chiang—an expression for high provincial officials.
位顯 wei-hsien—a brilliant official position.
真乃 chen-nai—really; indeed.
撫 fu—to soothe; to pacify.
撫綏 fu-sui—to pacify.
得宜 te-i—satisfactory; proper.
位居 wei-chü—a position.

鉞 hsüan—rings fixed on tripods to serve as handles.
台 t’ai=三台 san-t’ai—a constellation of three stars in the Great Bear.
台鉞 t’ai-hsüan—a prime minister; a grand secretary (vid. Ch. Q., p. 61,−1).
浴 yü—to bathe; to wash.

補天浴日之功 pu - t’ien-yü - jih - chih-kung—to mend the sky and wash the sun,—meritorious services of a great officer (vid. Ch. Q., p. 60,—2).
LESSON XXXIX.

1.

Vocabulary.

ts'ao—a company; a class.

k'un (kun) (708)—a kind of red steel.

t's'ao-k'un—a proper name.

tz u-chih—to resign one's office.

通電 t'ung-tien—a circular telegram

國務院 kuo-wu-yüan—the Cabinet.

參議院 ts'an-i yüan—Senate.

衆議院 chung-i-yüan—the House of Representatives.
區 ch’ü — a place; a region.
各省區 ko-sheng-ch’ü — all provinces and special administrative areas.
省議會 sheng-i-hui — the Provincial Assembly.
法團 fa-t’uan — a legal organization.
報館 pao-kuan — a newspaper office.
公民 kung-min — a citizen.
忝 t’ien — to disgrace.
忝膺 t’ien-ying — to humbly receive a position; to be honored with employment.
托 t’o — to support with the hand; to bear up; to carry on the shoulders.
重托 chung-t’o — a heavy burden.
鮮 hsien — few; seldom; insignificant. Read hsien — fresh; new; pure.
部曲 pu-ch’ü — followers, of a military leader. (During the Han dynasty and were terms for small military units).
部曲 hsi — to lead by hand; to take with one.
貳 erh — to be double or changeable. To have doubts.
貳 hsi-erh — to disagree; to be out of accord with.

紀 ch’i (311) — annals; records; laws.
紀綱 chi-kang — statutes and laws.
失墮 shih-chui — to fall down.
馮玉祥 feng-yü-hsiang — a proper name.
倒戈 tao-ko — to turn one’s spear backward, to attack one’s own men.
閉鋼 pi — to shut; to obstruct.
閉鋼 ku (703) — to stop; to imprison.
閉閘 pi-ku — to imprison.
滋 tzu (880) — rich; fertile. To stir up; to excite.
元首 yüan-shou — the head; the ruler.
病 chiu (430) — a chronic disease. Distress.
聯軍 lien-chün — allied troops.
討 t’ao — to punish; to exterminate. To ask for; to demand.
貳 tui — to hate; to detest.
復政 fu-cheng — to be restored to power.
大總統 ta-ts’ung-t’ung — the President of the Republic.
自慚 tzu-ts’an — to feel ashamed.
駭 yü — here: to drive a chariot; to manage.
失駭 shih-yü — not to be able to control the situation.
倦  chüan⁴ (467)—tired; weary.
倦勤  chüan-ch'ın²—to desist from exertions; to lose energy.
展  hsi³—straw sandals.
棄展  ch'i-hsi³—to cast away old sandals, — to renounce the empire.
鳴高  ming-kao¹—to extol one's own merits.
閉門思過  pi-men-ssu-kuo⁴—shut one's door and reflect on one's misdeeds.
袍  p'ao² (225)—a long outer garment.
澤  tse⁴—to strengthen one's determination.
袍澤  p'ao-tse⁴—colleagues; cooperators.
勉精  li-ching¹—to strengthen one's determination.
協  hsieh²—to agree in; to be united in.
協和  hsieh-ho²—to harmonize; to unite.
循軌  hsün²—to follow; to proceed in order.
優遊  yu-yu²—to wander at will.
林下  lin-hsia⁴—in retirement.
嗜平  tu³ (192)—to gaze at; to observe.
易極  ho-chi²—to what limit or end?
察  ch'a³—to examine; to look into.

TRANSLATION.

PRESIDENT TS'AO-KU'N'S TELEGRAM OF RESIGNATION.

To the Peking Cabinet of the 10th month, 13th year of the Republic, to the Senate and the House of Representatives, to high military and civil authorities of all provinces and special administrative areas, to all provincial assemblies, to all legal organizations and all news papers for information of all citizens:

I, K'un, was entrusted with the heavy burden (of the presidency). My virtue and ability however were so poor that a conflict among my followers broke out and all laws became ineffective (lit. fell down). On October 23rd in the 13th year of the Republic, Feng Yü-hsiang carried out a “coup d'état”, and I
was imprisoned. From that time on all law has been set aside, disturbances have arisen, and there has been no real head of the country. A year and a half have now passed, and my heart is aching with sorrow. Now the allied troops have started to suppress the traitor, and with the removal of (this object) of our great wrath our fundamental laws can be reinstated. The Cabinet, as a matter of course, must be restored, and in accordance with law must take charge of the duties of the president. I am ashamed that I have not been able to control the situation, and it is not to clamor about my own merits that I resign (my post). My intention is only (to retire into private life) in order to reflect upon my faults in solitude.

I earnestly hope that all my (former) colleagues will do their utmost to bring about the reunification (of the country) working through legal channels. And in the quietness and freedom of my private life I will be able to witness peaceful times which will be for me the highest happiness.

I specially send forth this telegram for general information.

Ts'ao-k’un.
434

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Vocabulary.

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Ii-tz'u 4

"in mourning",
an expression used
when beginning a letter
to a person in mourning.

fu* (119)

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l

k'ao-chung

hsin*

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of
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to die.

here: news.

ckik-linsp

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announce

death of a parent
Ch. 0., p. 623
4).
1

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憂心如焚  *yu hsin-ju-fen*²—my heart is burning with grief.

第  *ti*¹—here: but; however.

尊翁  *tsun-weng*¹—your father.

郷國  *hsiang-kuo*²—throughout the country.

達尊  *ta tsun*¹—to be respected by everybody.

倫  *lun*²—constant; invariable. Principles of right conduct. A class.

羣倫  *ch'ün-lun*²—all men.

宗範  *tsung fan*⁴—a model: an example.

上壽  *shang-shou*⁴—one hundred years; extreme old age (vid. note 1).

笑含  *hsiao-han*²—with a smile.

泉  *chtu*³-*ch'üan*—a spring of water

九泉  *chtu*³—Hades. Death.

純孝  *ch'un*² (*shun*²)—unmixed; pure; sincere.

純孝  *ch'un-hsiao*⁴—truly filial.

性成  *hsing-ch'eng*²—natural tendency

撫  *fu*³—to rub; to soothe; to cherish.

撫棺  *fu-kuan*¹—to mourn by the side of a coffin.

號泣  *hao*²-*ch'i*—to weep; to sob

節哀順變  *chieh ai shun pien*²—to be moderate in grief taking into consideration the natural changes, — accepting the inevitable (vid. Ch. Q., p. 625,—1).

靈爽  *ling*²—spiritual; divine; the soul.

斯托足  *t'o-tsu*²—to sojourn; to reside.

躬親  *kung-ch'in*¹—personally.

弔唁  *tiao*²—to condole with; to mourn.

弔唁  *tiao-yen*⁴—to condole with, on bereavement.

祭儀  *chi-i*²—presents sent to assist friends in funeral rites.

弔  *ch'u*²—hay; straw.

芻  *ch'u-ching*—feelings of respect towards a deceased (vid. Ch. Q., p. 640,—1).

素  *su*⁴—here: mourning.

And 侯素履  *ping hou-su-lü*²—I wish you a quiet mourning.
### Notes.

#### a. 禮次 —— “in mourning”

**Similar expressions.**

<table>
<thead>
<tr>
<th>大孝</th>
<th>苦次</th>
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</table>
| 苦次 chan-tzu⁴ — to be in mourning. This expression is taken from the following line of the Book of Rites (禮記):

寝苫枕塊 哀父母之在土 |

“To sleep on straw with a clod of earth for his pillow” (denotes) the sorrow for parents under the sod (vid. Ch. Q., p. 624,—4).

(苦 chan⁴—a straw mat) |

#### b. 考終 —— to die.

**Similar expressions.**

<table>
<thead>
<tr>
<th>不號捐館</th>
<th>作古</th>
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<tbody>
<tr>
<td>作古 tso-ku⁸—“to become (a man) of the past,”—to die (vid. Ch. Q., p. 622,—2).</td>
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<tr>
<th>逝</th>
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<tr>
<td>逝 shih⁴—to pass away; to depart; to die.</td>
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<tr>
<th>仙逝</th>
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<tr>
<td>仙逝 hsieng-shih⁴—to become an immortal; to die.</td>
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<tr>
<th>棄養</th>
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<tr>
<td>棄養 chi⁴—yang⁵—to reject nourishment; to die.</td>
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<th>耗</th>
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<td>耗 hao⁴—here: news; information.</td>
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<th>仙逝</th>
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<td>仙逝 chi¹ (102)—a sieve. Name of a constellation (part of the Sagittarius).</td>
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<td>捐館 chi¹—ch'i-chi⁴—to ride the Sieve,”—an expression for the death of great men.</td>
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**Similar expressions.**

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<td>悼</td>
<td>ai-tao</td>
<td>—grieved.</td>
<td>哀悼</td>
<td>pei-tao</td>
<td>—to be grieved.</td>
<td>悲悼</td>
<td>pei-t'ung</td>
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<tr>
<td>悲痛</td>
<td>yuan</td>
<td>(271) — alarmed; annoyed.</td>
<td>悴</td>
<td>yuan-hsi</td>
<td>—to lament; to be grieved.</td>
<td>悲痛</td>
<td>yuan-hsi</td>
</tr>
<tr>
<td>悼</td>
<td>pu-lu</td>
<td>—“not to draw salary”, — to die, — an expression for the death of an officer (vid. Ch. Q., p. 626, 4).</td>
<td>哭</td>
<td>pu-chih</td>
<td>—without ceasing.</td>
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**Similar expressions.**

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百歳曰上壽,八十歳曰中壽,六十歳曰下壽

"One hundred years is called extreme old age. Eighty years is called medium old age. Sixty years is called longevity of the lowest order (vid. Ch. Q., p. 205,-4)."

Similar expressions.

1. 必大孝
   深至
   木 自

2. 必純孝
   哭喪
   我 當
大孝至誠 ta-hsiao-chih-ch'eng — most sincerely filial.

慘深風木 ts'an-shen-feng-mu — immense sorrow.

This expression is based on the following line of the famous poet Han-yü (韓愈) of the T'ang dynasty:

樹欲靜而風不息。子欲養而親不在。皋魚增感

咏 yung (251)—to sing; to intone.

蓼 lu — luxuriant growth.

蓼蓼 lu-o (338) a small species of Artemisia.

蓼蓼 lu-o—the title of an ode of the Book of Poetry (詩經) referring to the death of parents.

泣咏蓼蓼 ch'i-yung-lu-o — to weep singing the ode “Lu-o”.

This expression is taken from the following line of the history of the Chin (晉) dynasty:

王裒哀父之死。門人因廢蓼蓼篇

“Wang-p'ou lamented the death of his father, so

“Though the tree may desire to rest, the wind will not cease. Though a son may desire to care for his parents, they are no longer present. Kao-Yü (n saying this) became more affected (by grief).”

Kao-yü (皋魚) was a man whom Confucius one day saw weeping by the roadside. When Confucius asked him about the reason of his grief, he explained that he had suffered three great losses: loss of parents, loss of hope, loss of friends (vid. Ch. Q., p. 641,—2).

Wang-p'ou (3rd century A.D.) was a man of the Chin (晉) dynasty. He is ranked as one of the 24 examples of filial piety. He lived in retirement taking pupils, and used to lean against a pine-tree near the grave of his parents to give vent to his grief, until his tears caused the tree to decay. His mother was always very much afraid of thunder; accordingly after her death, whenever it thundered, he would run out to her grave and cry out, “I am near you”. On reading the ode referred to he always wept.
臨時執政令

民國成立十有五載，紛亂無寧。日本執政當事以來，兢兢以振導

和美與民，始為念不圖。德未足以感人心，未足以濟變化之

事，俱違願。迭經聲述期於退休，然猶不辭謹議。忍辱至今，以民

國締構，本執政心力所存。休戚與共內，審時艱。外崇國信，且目睹

化之禍，流於首都，不敢遽為無責任之放棄耳。本月九日之亂所關

於國家紀綱，軍人職責，絕鉅遷茲。奇變內疚，尤深，襄者臨時政府

開始之日，曾規定，應辦者若干事。一年之中事勢，扲格今後，是否按

程繼進，聽諸公意。望來宗國，元方隅諸，帥以大計相與謀國

家之福，有目共見。當此，亂極思治之秋，不無貞下起元之會，其速妥

議善後，俾國政不至中斬。允謀朝同，初服夕具，本執政從容修省，得

為海濱一民終其餘年所欣慕焉。此令。
### Vocabulary

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<td>临時</td>
<td>lín-shīh</td>
<td>provisional; temporary.</td>
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<td>執政</td>
<td>chǐ-chéng</td>
<td>the Chief Executive, the title of Marshal Tuan-ch'i-ju during the period of his being the head of the Peking Government.</td>
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<tr>
<td>令載</td>
<td>lìng</td>
<td>here: a mandate; an edict.</td>
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<td>紛亂</td>
<td>fēn-luàn</td>
<td>disorder; disturbances.</td>
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<td>紛亂事</td>
<td>fēn-luàn-shì</td>
<td>to manage; to transact.</td>
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<td>以来</td>
<td>yǐ lái</td>
<td>from the time when; ever since.</td>
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<td>竞競競 слánd</td>
<td>jìng-jìng-jìng</td>
<td>to attend to official duties.</td>
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<td>競</td>
<td>jìng</td>
<td>to fear; cautious.</td>
</tr>
<tr>
<td>競競</td>
<td>jìng-jìng</td>
<td>to attend to official duties.</td>
</tr>
<tr>
<td>競</td>
<td>jìng</td>
<td>related to; kin. To distress.</td>
</tr>
<tr>
<td>kung-shih</td>
<td>kōng-shī</td>
<td>to reform; to renew.</td>
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<tr>
<td>t'ieh</td>
<td>tī</td>
<td>a map. To plan.</td>
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<td>tshu</td>
<td>tshù</td>
<td>to narrate; to publish.</td>
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<td>聲述期</td>
<td>shēng-shù</td>
<td>to state.</td>
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<td>退休</td>
<td>ch’ì</td>
<td>here: to hope; to desire.</td>
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<tr>
<td>退休</td>
<td>t’ui-hsin</td>
<td>to resign.</td>
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<tr>
<td>謗議</td>
<td>pāng-i</td>
<td>to criticise vehemently; to slander.</td>
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<tr>
<td>不辭謗議</td>
<td>pū-tz’un-pāng-i</td>
<td>in spite of all abuses.</td>
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<td>締構</td>
<td>tī-kōu</td>
<td>to build up.</td>
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<tr>
<td>締構</td>
<td>hsin-li</td>
<td>vigor; energy.</td>
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<td>心力</td>
<td>ch’i</td>
<td>related to; kin. To distress.</td>
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<tr>
<td>視</td>
<td>hsü-ch’i</td>
<td>joys and sorrows.</td>
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<tr>
<td>時艱</td>
<td>shih-chien</td>
<td>times of distress; difficulties.</td>
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<tr>
<td>誠</td>
<td>ch’un</td>
<td>lofty; eminent. To venerate.</td>
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<td>huo</td>
<td>huo</td>
<td>calamity.</td>
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<td>首都</td>
<td>shou-tu</td>
<td>the capital; the metropolitan district.</td>
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<tr>
<td>責任</td>
<td>t’sé-jen</td>
<td>duty; responsibility.</td>
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<tr>
<td>責任</td>
<td>chih-t’se</td>
<td>duty.</td>
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<tr>
<td>職責</td>
<td>kōu</td>
<td>to meet with.</td>
</tr>
</tbody>
</table>
囊

nang⁵—of old; formerly.

干

kan¹—a shield. The stem of a tree. To oppose. To concern.

若干

jo kan¹—a certain amount.

事勢

shih-shih⁴—the general course of events; the state of affairs.

干

kan (32)—to ward off. To hinder.

幹格

kan-ko⁴—to obstruct; to impede.

公意

kung i¹—the public opinion.

宗國元功

tsung-kuo-yüan⁴

kung¹—great patriotic statesmen.

方隅

fang-yü²—a corner; a region.

詢謀

hsüan-mou²—to consult; to deliberate

秋

ch’iu¹—here: a time; an epoch.

貞

chen¹—chaste; pure. The last of the four characters (元亨利貞) of the Canon of Changes (易經) indicating the eternal rotation of things in the world.

貞下起元

hen - hsia - ch’i-yüan²—after the end (貞下) (of a round) a new start will come (起元)—an improvement; regeneration.

其善後

ch’i²—here: an imperative particle

斬

shan hou⁴—to make good arrangements for the future.

點

chan³—to cut in two; to interrupt.

善

ch’ien¹—all; everybody.

初服

ch’u-fu³—the former clothes,—before one entered into the service.

具

ch’u-fu-hsi—

I will prepare my former clothes,—I will retire, in the evening.

修省

hsü-hsin³—self contemplation; self-meditation.

海濱一民

hai-pin-i-min³—an ordinary citizen.

欣慕

hsin-mu¹—to be pleased.

此令

tz’u-ling¹—"this is the edict," an expression marking the close of an edict.

TRANSLATION

THE (FAREWELL) EDICT OF THE CHIEF EXECUTIVE

MARSHAL TUAN-CH’I-JUI.

Since the establishment of the Republic fifteen years ago internecine strife has prevailed without a single day of peace. Since I assumed office as Chief Executive I have been striving my best to lead (the country) to peace so as to make a
new start (更始) with the people. Unfortunately (lit. unexpectedly) my virtues fail to win the respect of others. My ability is not sufficient to stop the rebellion, my strength is not equal to my will, and I have not been able to realize my expectations. I have more than once expressed my desire to resign from office, but the reason why I still (do not retire) in spite of all abuses and insults, is that I have played no small part (心力所存) in the establishment of the Republic sharing all joys and sorrows with it. When I saw the internal difficulties of the country, the necessity of maintaining the national faith with the foreign Powers and the "red" danger to which the metropolitan district was exposed, I could not bear (lit. did not dare) to give up my office suddenly without a feeling of responsibility.

The "coup d'etat" of the 9th of this month seriously (絕鉅) affects the laws of the country and the duty of military men, and my heart is filled with sorrow at this sudden change. Formerly, when the Provisional Government was first established, I planned a number of affairs to be carried out, but in the course of one year I was hindered (in my plans) by the force of circumstances. Whether (the Government) will proceed (with these plans) in the future depends upon public opinion.

It is significant (有目共見) for the future prosperity of the country that recently many elder statesmen and military leaders (諸帥) have begun to talk over among themselves fundamental plans (for the salvation of the country). At the present juncture (當此...秋) when disorders have reached an extreme point (亂極) (and everybody) is longing for order (治) there may be a good opportunity (會) for the improvement of affairs (貞下起元). Let them quickly decide measures for rehabilitation, so that there will be no interruption of governmental business. If all agree in the morning, I will retire in the evening. All I desire is that I may be able to spend the rest of my life as a plain citizen of the Republic in quiet self meditation.
Vocabulary.

駕返 chia-fan⁴ to return.

駕返瑤池 chia-fan-yao-ch'ih²—‘to return to the Lake of Gems’—to die (of women). (About vid. lesson XXXII, 2, note a).

悼懇莫名 tao-t'ung-moming²—there are no words to express my sorrow fu-wei²—to respectfully think.

伏維 k'un-fan⁴—a pattern to women, — a term of praise for women (vid. Ch. Q., p. 174, 3).

永垂 mu-i¹—a motherly model (vid. Ch. Q., p. 175, 4).

足式 tsu shih⁴—worth of imitation.

嫺 ch'ien² (620) — the planet Venus called 女嫺星 nü-ch'ien hsing¹ as a morning star, and regarded as the wife of 太白上公 t'ai-po-shang-kung¹, the same planet, as an evening star.

星墜女嫺 hsing-chui-nü-ch'ien²—“the Nü-ch'ien star fell down”, —death (of women).

萱 hsiian¹ (795)—a kind of day lily (Hemerocallis graminea). A mother (vid note b).

萱堂 hsiian-t'ang² — your mother.

雨泣 yu-ch'i⁴—to weep bitterly (lit. tears streaming like rain).

姥 lao³ (189)—a matron; a dame.

天姥 t'ien-lao³—the name of a mountain in the Chekiang province.

颓 t'ui¹—here: to fall; to collapse.

峰嶠天姥 feng-t'ui-t'ien lao⁶—Mount T'ien-lao collapsed; death (of women).

樹木之風悲 shu-mu-chih-feng-pei¹—immense sorrow (vid. lesson XXXIX, 2, note f).

真 chen¹—here: the soul.

歸真於天上 kuei-chen-yü-t'ien-shang⁴—the soul (of the deceased) went to heaven.

無遺憾於人間 wu-i-han-yu-jen-chien¹—(the deceased lady) had no vexations during her life.

解 shih⁴—here: to soothe.

軫 chen³(281)—to turn: to revolve. Sorrowful; distressed.
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chen³-huai — sorrow; grief; compassion.

mien-shih chen³-huai — to try to soothe the grief.

shih-wei chih-tao³ — such is my earnest prayer,—a conventional phrase used in letters at the end of a request.

erh² (612) — a hearse.

chia-erh² — to hold a funeral (vid. Ch. Q., p. 635—2).

Notes.
a. 傷織永垂, 母儀足式 —— an eulogy to the deceased lady.

Similar expressions.

k'un fan-chii-mu⁴ — as a pattern to women admired by everybody.

i-te-k'o-ch'in¹ — admirable virtue commanding respect (vid. Ch. Q., p. 174, -3)

k'un-hsii'su¹ — womanly instructions; womanly precepts.
b. your mother.

The "hemerocallis" is called also 忘憂草 wang-yu-ts'ao°, because it causes one to forget sorrows, and 宜男草 i-nan-ts'ao°, because it is said that if a woman wears it, she will bear a son; hence applied to a mother (vid. Ch. Q., p. 91,—2 and p. 287,—2).

c. 勉釋貽懷 — — an advice to a person in mourning.

Similar expressions.

善居自苦珍塊攝中    哀禮不過乎毁中

禮適乎中 li-shih-hu-chung° — to perform etiquette moderately— without exaggeration.

哀不過毁 ai-pu-kuo-hui° — not to harm (one's health) by excessive grief.

苦塊 chan°-k'uai — mourning (vid. lesson XXXIX, 2, note a).

d. 駕軒 — — to hold a funeral.

Similar expressions.

發引    出殯

殯 pin° (860) — to put a corpse in the coffin; to bury.

出殯 ch'u-pin° — to carry a corpse to a grave.

fa-yin° — to escort a coffin to a grave.
INDEX OF PARTICLES.

The Roman numerals refer to the lessons, the Arabic numerals, to the sections of lessons.

An.

按 - An interrogative particle—XXIII, 3.

安 - A prepositional particle—XXIV, 3.

Ch'ang

嘗 - A particle of completed action—XV, 3.

Che

者 - An individual particle—XXVIII, 3.

Ch

及 - A conjunctive particle—XII, 4.

卽 - A particle of approaching action—XIV, 4.

A consequential particle—XVII, 3.

既 - A particle of completed action—XV, 3.

A causal particle—XVI, 3.

極 - A superlative particle—V, 3.

幾 - A particle of approaching action—XIV, 4.

Ch'i

其 - An imperative particle—XXI, 1; XL, 1.

A particle emphasizing a subject—XXII, 3, ex. 4, et al.

豈 - An exclamatory particle—XXII, 3.

異 - A superlative particle—V, 3.

Chia

假 - A conditional particle—XVII, 3.

Chiang

將 - A particle of approaching action—XIV, 4.

A prepositional particle—XXIV, 3.

Chiao


Chieh

皆 - An equalizing particle—IV, 3.

Ch'ieh

切 - A superlative particle—V, 3.

且 - A conjunctive particle—XII, 4.

A particle of emphasizing-conjunctive particle—XIII, 4.

A particle of approaching action—XIV, 4.

且夫 - An initial particle—XX, 3.

Chien

問 - A prepositional particle—XXIV, 3.

Ch'ien

前 - A prepositional particle—XXIV, 3.
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<td>Chüeh</td>
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<td>決</td>
<td>A particle of definite judgment—X, 3.</td>
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而已矣 - A final particle—XXI, 3.
耳 - A final particle—XXI, 3.
耳矣 - A final particle—XXI, 3.
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**注意：**
- *Hun* 意思是火。
- *Huo* 意思是土。
- *Huang* 意思是黄。
- *Hui* 意思是水。

**说明：**
- 表格列出了不同的时期配对，如**XLI**和**XIX, 1.**
- 第一列从左到右分别为**XLI**、**XX**、**XV**、**X**、**III**、**VI**、**I**。
- 第二列从左到右分别为**XIX, 1.**、**XYIV, 2.**、**XXIV, 3.**、**X**、**II, 2.**、**II, 3.**、**I, 2.**。
- 第三列从左到右分别为**X**、**XYIV, 2.**、**XIX, 1.**、**XXIV, 3.**、**X**、**II, 2.**、**II, 3.**。
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<td>p. 374, Text, 1st line: 出步</td>
<td>初步</td>
</tr>
<tr>
<td>p. 377, Translation, 1st line: 例</td>
<td>列</td>
</tr>
<tr>
<td>p. 336, Vocabulary, column 2: to implore</td>
<td>to implore to present.</td>
</tr>
<tr>
<td>p. 389, Text, 2nd line: 已</td>
<td>已</td>
</tr>
<tr>
<td>p. 397, Text, 2nd line: 己耗⋯⋯已竭</td>
<td>已耗⋯⋯已竭</td>
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<tr>
<td>p. 400, Translation, 17th line from below: factious</td>
<td>factitious.</td>
</tr>
<tr>
<td>p. 404, column 2, 10th line from below: son-in-law</td>
<td>son-in-law</td>
</tr>
<tr>
<td>p. 412, Text, 4th line: 主義</td>
<td>主義</td>
</tr>
<tr>
<td>p. 440, Text, 8th line: 半元</td>
<td>半元</td>
</tr>
</tbody>
</table>
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