INTRODUCTION TO LITERARY CHINESE

BY

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PREFACE.

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 heart 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.
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.

chi²—fortunate; prosperous; auspicious.
hsiung¹—unfortunate; unlucky; cruel.

yu²—to have; to exist; to be.
y¹ (165)—a crow; a raven.

chi²—to flock together; to collect; to compile.
t'ing² (70)—the audience hall. A court-yard; a room; a house.

shu³—a tree. To set up; to erect.

yin³—to draw out; to stretch; to prolong; to lead, to quote.

ching³ (4-7)—the neck; the throat; an isthmus.
erh²—a conjunctive particle; an adversative particle. And; yet; but; Like. You; your.

ming²—the cry of a bird or animal; a sound. To sing; to cry.
erh²—a child; a son; male.

ch'ih⁴—to hoot at.

chi⁴—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 on to proceed. An expletive.

fu⁴—a father.

yüeh¹—to speak.

shih⁴—to be. Right. Thi; that.


hai⁴—to injure; harm.

ch'ang²—constant; usual; frequent.

wen²—to hear. To smell. Read wen⁴—to make known; to state.

yen²—a man.
yen²—words; language. To speak; to express.

ch‘iao⁸ (ch‘io⁴)—the magpie; the jay.

chin¹—now; the present time.

den—a particle of many uses imparting various shades of meaning—adjectival, participial etc. to words to which it is joined (vid. note a).
yeh³—a final particle (vid. note e).

ku⁴ (702)—a consequent particle. Cause; reason; therefore; a causal particle.

chih¹ (475)—wisdom; knowledge.

shih² (93)—to know; to be acquainted with.

chih¹-shih—knowledge and experience.

yüan³ (370)—far off; distant; remote.

sheng⁴—to conquer; to excel. Read sheng¹—to be adequate to; to be worthy of.

yu⁴—in; at; on; for; among; by. Than (vid. note g).

niao⁸—a bird.

shang⁴—to wish. To esteem. To add. Still.

pu¹—not.

neng²—to be able; to be competent; ability.

yü⁴ (114) — pleased; satisfied. To be ready; beforehand.

chih¹—to know; to perceive; to be aware of.

yü-chih¹—to foreknow; to foresee.

k‘uang⁴—moreover; still more; how much more.

erh-k‘uang⁴—still more; how much more.

hu¹—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 \( pu-ju^2 \)-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 \( ch'i^2 \)-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 \( hsiu^2 \)-to learn; 祜 \( lu^4 \)-salary; 在 \( tsai^4 \)-at; 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”.

— 5 —
there is nothing greater than God.

the water is higher than the bank.

more valuable than silver.

TRANSLATION.

Lucky and Bad Omens

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 (鳥) ?" (The) boy said, "(I) have often heard people say (that when a) magpie chatters, (it brings) good luck, (and when a) crow caws, (it brings) bad luck. Today the crows have been cawing, therefore (是) I have hooted at them." The father said, "Man’s knowledge and experience (are) much higher (於鳥) than (those of) birds, yet (尚) he cannot foresee good luck and ill luck. Still more the birds are not able to do it."
Vocabulary.

ying³—a shadow.
hsin¹—new; recent.
yüeh⁴—the moon. A lunar month.
ch'u¹—to begin; at first; just.
shang⁴—up; top; to go up; summit; high; best.
hsing²—to walk; to do; to act; to carry out.
lang² (362)—a veranda; a corridor.

ssu⁴—like; similar; to seem.
i¹—one; the first. All; throughout.
sui² (180)—to follow; to accompany; together.
ch'i²—he; she; it; they. This; that.
hou⁴—behind; after; posterity.
hsia⁴—down; beneath; inferior. To come down. To take off.
kan³—to dare; to venture.
回顧—to come back; to return.

ku⁴ (55)—to look at; to regard; to care for.

hui-ku⁴—to look back.

chi²—haste; impatient; anxious. Urgent.

jü⁴—to go in; to put in.

kao⁴—to tell; to announce. To lay a plaint.

tzu³—an elder sister.

tz'u²—this.

jü³—you; yours.

shen¹—the body; the person.

立—stand up; to fix; to establish immediately.

teng¹ (733)—a lantern.

ch'ien²—before.

jih⁴—the sun; a day.

chich¹—all; every. an equalizing particle (c. not b.)

wang² (646)—to forget.

yeh¹—an interrogative particle.

nai³—thereupon; a sequential particle. N. so. However; but (c. note e).

wu⁴ (763) to awake; understand.

Notes.

a. 汝身之影—here 之 is a sign of the possessive case: “the shadow of your body.”

b. 皆有影—here 皆 is used as an equalizing particle (vid. lesson IV) which indicates that a quality, a state, 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 lao³—old; 少 shao³—few; little; young; 在 ts—present; alive).
四海之内皆兄弟也——all within the four seas are brothers.

四 ssu⁴—four; 海 hai³—the sea; 内 nei⁴—inside; 內 nei³—within; 兄 hsiung¹—an elder brother; 弟 ti⁴—a younger brother; 兄弟 hsiung¹-ti—brothers).

兒乃悟——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, po³—hundred; all; 事 shih⁴—affair; matter; 遂 sui⁴—comply; follow).

TRANSLATION.

Man's Shadow.

The new moon had just (初) risen. A boy was passing under a veranda, (and) it seemed (to him) that somebody (lit. one man) was following him (其). The boy did not dare to look back. Hurriedly (急) 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) is a shadow. How is it that you forget it (之)? The boy then (乃) understood.
Vocabulary.

to¹—many; much; mostly; often.

wu²—not; nothing; without.

i²—to increase; to benefit; advantage; still more.

huo⁴—some; someone; or; perhaps.

wen⁴—to ask; to inquire. To hold responsible.

tsu³—a child; a son. A gentleman. You; Sir. A philosopher.

mo⁴—ink; black; obscure.

mo-tzu³ (墨翟)—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 i³ to take; to cause; to use. A particle of many uses (vid. note a).  

為 wei²—to do; to make; to cause. Read we²—because of; for; by; on behalf of.  

貴 kuei²—honorable; esteemed; dear; expensive.  

蝦 hsia¹ (639)—a shrimp, a prawn. Read ha²—a frog.  

蟆 ma² (mo¹) (453)—a frog.  

蟆蟆 ha²-ma—a common toad; a frog.  

夜 yeh²—night; darkness.  

厭 yen²—to dislike; to hate; to loathe.  

雄 hsiung²—the male of birds. Brave; martial.  

雞, 雞 chi¹ (881) the fowl; the chicken. The cock.  

雄雞 hsiung-chi¹—a cock  

天 t'ien¹—the sky; heaven. God.  

天下 t'ien-hsia⁴—under the sky; the empire; the world. China.  

振動 chen⁴ (355)—to move; to shake; to excite.  

tung⁴ (27)—to move; to rouse.  

在 tsai¹—to be; to exist; to be alive. At; in; on (vid. note d).  

當時 tang¹—ought; suitable; proper. To act as. To happen.  

時 shih² (46)—time; season; opportunity.  

當時 tang¹-shih—proper time; due time.  

已 i³—to cease; to come to an end; finished; already.  

而已 erh-i³—a final particle (vid. note e).  

Notes.  

a. 以多為貴 ——— 以 here indicates an instrument,— "with," "by." In these cases 以 sometimes follows the object.  

Similar examples.  

以力服人 ——— to subdue men by force.  

(力 li¹—force; strength; 服 fu²—to submit to; subdue).  

以惠待人 ——— to treat people with kindness.  

(惠 hui⁴—kindness; grace; 待 tai¹—to treat).
以德報怨 —— to recompense injury with kindness.

(b) 报 pao^4 — to reward; 怨 yian^4 — wrong; injury).

b. 爲貴乎 ...... 乎 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 i^4 — also; 難 nan^2 — 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 kuo^2 — nation; state; 弱 jo^4 — weak).

刃短而利 ...... the blade is short but sharp.

(刃 jen^4 — a blade; 短 uan^3 — short; 利 li^4 — sharp; keen).

貧而無詖 富而無騁 — poor and yet not flattering; rich and yet not proud.

(貧 p'in^2 — poor; 詖 ch'an^3 — to flatter; 富 fu^4 — wealthy; 騁 ch'iao^1 — arrogant; proud).

d. 在當時 ...... 在 means here: "it is important"; "it is essential".

Similar examples

將在謀而不在勇 ...... for a general strategy is (more) important than bravery.
(將 chiang⁴—leader; general; 謀 mou³—to scheme; 勇 yung⁸—brave).

兵在精而不在多 —— for troops proficiency is (more) important than numbers.

(兵 ping¹—a soldier; 精 ching¹—essence; spirit; skill).

而已 —— besides playing the part of the final particle, this expression imparts to the sentence a shade of exclusiveness which can be expressed by: only, nothing more, that is all.

TRANSLATION.

Uselessness of Many Words.

Someone asked (問 —— 日) Mo-tzu, “Is it from (以) quantity that words become (為) precious?”

Mo-tzu said, “Frogs croak day and night, yet (而) men loathe them (之). (But when) the cock crows (only) once, every thing (lit. under the sky) comes into motion. It is important to speak at the proper time, and that is all (而已). What is the good of talking much?”
Vocabulary

山— a mountain
tiger— to hunt

ch'un— to hear
rear— to feed
hill— to hunt

Cattle

lieh— a hill
shan— a mountain

1. hill;
2. mountain.
to seize; to catch; to arrest.

to set up; to establish. If; supposing.
a hole; a snare.
to wait upon; to spy; to way-lay.
great; big; tall. Very; much.
a book; to write; written characters.
a wall.
a passer-by.
to stop; to cease.
a pace.
to stop; to be careful.
a village; country; one's native place.
a villager.
a written character; a word.
to pass; to go by; past. To commit a fault.
to make a mistake.
to tread on; to kick.
fall down; to slide; to sink.
to wound; to injure.
the foot; the leg. Enough; sufficient.
to expel the breath; to call out to.
to beg; to entreat; to aim at.
to lay hold of; to cling to; to pull out; to assist; to rescue.
to finish; since; when; A particle of completed action (vid. lesson XV).
to go out; to drag out; to produce.
a finger; to point at.
to sigh.
I; me.
if. To be of little importance.
an exclamatory particle (vid. note d).
to go at; to reach. The end. Utmost; best.
an exclamatory particle (vid. note e).

Notes.

here indicates the purpose: "in order to way-lay him."

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

以清欠款 in order to clear off indebtedness.

(清ch'ing¹—clear; 欠ch'ien⁴—debt; 款k'uan⁸—item; sum).

b. 不識字者 compare lesson I, 1, note d.
c. 乃嘆曰 compare lesson I, 2, note c.
d. 以至此哉 艹 is an exclamatory particle implying a negative of the proposition conveyed.

Similar examples.

豈不知 how do you not know? (you must know).

豈可如此 how can it be so? (it cannot).

豈不爾思 do I not think of you? (I do).

(爾erh³—you; 思ssu¹—to think).

豈有此理 how can there be such a principle?

鳥擇木 木豈能擇鳥 the bird selects the tree. How can the tree select the bird?

(擇tse²—to select; 木mu¹—wood, tree).

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

Examples.

豈不可惜哉 is it not a pity!

(惜hsi¹—pity; 可惜k'o-hsi³—pitiable).
豈不善哉 - - - - is it not excellent!

(善 shan⁴—good; excellent.)

大哉問 - - - - a great question indeed!

妙哉妙哉 - - - - capital! capital!

(妙 miao⁴—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.

lao³—aged; old.

k'o³ (239)—thirst.

shen¹—extreme; very; a superlative particle (vid. lesson V).

chien¹—to see; to apprehend.

shui³—water.

hu²—a pot; a vase; a cup.

欲飲 yin³—to drink; to swallow.

欲祝 yu²—to wish; to desire.

shen¹ (487)—deep; profound; very; extremely.

ch'ien³ (332)—shallow; superficial; vulgar.

chiêh²—to exhaust; utmost.

li¹ strength; force; power.
ch'ien — to exhaust one's full strength.
shen (824) — to stretch; to extend.
hui — a beak; a mouth.
tsu — a servant; a soldier.
        To finish; to die. Finally.
te — to get; to acquire; to attain
yang (308) — to look up; face upwards; to raise.
        shou — the head; chief; first; leader.
jo — as; as if; if. Like.
ssu — to think; to consider.
hu — careless; indifferent. Suddenly; instantly.
fei — to fly.
ch'u — to go away; to depart.
        fei-chiu — to fly away.
hsien (5) — to carry in the mouth. Rank; official title.
shih — stone; rock; mineral.
t'ou — to throw at or into; to hand over.
chung — the middle; within. Read chung — to hit the center; to succeed.
wang (71) — to go; past; gone; formerly.
fan (215) — to return; on the contrary.
wang-fan — to go and come back.
shih — ten.
yu (31) — remainder; surplus; balance
tz'u — second; next in order. A time; a turn.
chi (83) — to accumulate; to pile up.
sheng — to ascend; to rise.
sui — then; thereupon; a consequential particle (vid. lesson XVII).
ch'ieh — to loosen; to undo.
        To explain To get rid of; to get free from.

Notes.
a. 深 

    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 hsiang¹—mutual; together; 宜 i²—fit; proper).

貳莫甚 —— there is nothing viler.
(貳 chien⁴—mean; vile; 莫 mo⁴—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 yit³—with; to give; 海 hai²—sea).

病未若死 —— the disease is not mortal.
(病 ping⁴—disease; 未 we²—not; 死 ssu³—to die).

虛若無物 —— empty as if there was nothing.
(虛 hsa³—empty; unreal; 物 wu⁴—matter; thing).

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

Similar examples.

逐至如此 —— and so it came to this.

逐欲動身 —— he thereupon prepared to start.
(動身 tung-shen¹—to start).

歸念逐息 —— he then thought no more of returning home.
(歸 kuei¹—to return; 念 nien¹—to think; 息 hsi²—to stop).
TRANSLATION

The Crow

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 (之) 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.

pu³—to divine; to foretell.
pu²-che—a fortune-teller; a diviner.
tso¹—to sit down; to rest; to remain.
ssu¹—four.

ta³—to pass through; to penetrate; a thoroughfare. To apprehend.
ch’ii³ (61)—a point where roads meet; a thoroughfare.
yü³—to talk; words; language.
hsiu¹— to rest; to cease.  
Prosperity.

chiu²— fault; crime. Calamity.

pen¹ — to rush; to run; urgent.

chia¹—the family; home; house. People. A class; a school.

so³— a place. A particle of many uses (vid. lesson XXIX).

chih²— to rob; to plunder.

chii³— to prepare; to arrange. All every. Implements; utensils.

chii¹— exhausted; finished. The utmost; all; wholly; entirely; a superlative particle (vid lesson V).

sang¹ — to mourn. Read sang⁴— to lose; to destroy.

ts'ang¹—a granary. Read ts'ang³— flurried; hasty.

huang¹ (74)— to be afraid; nervous.

Notes:
a. 四達之衢 ……… here 之 indicates the possessive case: “the cross-way of four roads”.

b. 爲行人 ……… 爲 means here “for”.

Similar examples

為國致命 ……… to die for one's country.

(1) kuo²— state; country; 致 chih⁴— to give; 命 ming⁴— life).
為人為 —— to act on behalf of others.
為今之計 —— a plan for the present juncture.

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

c. 吾家爲人所刦 —— 所 joined with 爲 or 被
forms a passive construction: “our house has been robbed by somebody”.

Similar examples

爲人所知 —— known by others.
爲火所燬 —— destroyed by fire.

(火 huo³—fire; 燬 hui³—to burn; to destroy).

被盜所搶 —— robbed by brigands.

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

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

Similar examples.

盡瘁以仕 —— worn out with service.

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

家産散盡 —— his patrimony is all squandered.

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

e. 有調之者 —— here 者 gives a participial force to 調

f. 而家中 —— here 而 is an adversative particle.

Compare lesson I, 3, note c.

g. 家中凶兆顧不之省 —— here 之 indicates the pre-
ceeding object 凶兆
Similar examples

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

(用 yung⁴—to use; 紙 chih³—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 shih⁴—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).

n. 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.
Vocabulary.

wu³—five.

le²—moral excellence; virtue.
t'ien²—fields; arable land.

jao² (391)—abundance; indulgent.

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

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— a man; a husband.
Read fu (731)— an initial particle; a final particle.
A demonstrative pronoun.
t'ou^2 (731)— the head; the top; the chief; the best.
tai^1 (334)— to wear on the head. To sustain.
kuan^1—a conical cap. The comb or crest of bird.
wen^2—elegant. The written language; literary; civil.

Notes.

a. 不見夫鷄乎 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 hsiao^3—small; 學 hsüeh^2—to learn; to study; 詩 shih^1—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 pi^4—to be certain; surely; 中 chung^4—to hit the center).
if I am not to mourn for that man, for whom then should I mourn?

非 fei¹—not; 之 here is an expletive; 爲 wei¹—for; 勢 tung¹—to mourn; 誰 shui²—who? 而 erh²—here: “then”).

b. 1. 頭戴冠者 In these three cases 者 is used to form gerunds:

2. 足撐距者

2. 敢闃者 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 keng¹—to plough; 種 chung¹—to sow; 業 nung²—agriculture; 農夫 nung²-fu — farmer; 事 shih¹—affair).

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

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

裕 yu¹—to benefit; 足 tsu²—enough; to satisfy; 國 kuo²—a country; a state; 民 min²—the people).

c. 敵在前而敢闃 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.

(the first 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 c. 直 here 之 forms an adjective from 今.

c. 能具此五德者 c. 能者 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-) ）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，而不貴以事。田仲安之。屈穀往見而謂之曰：吾有匏堅如石，厚而無龎，願獻之仲曰。仲曰：所貴夫匏者，其可以盛也。今厚而無龎則不能剖以盛物。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.

ch'ien-chung⁴—the name of a philosopher.

ch'i—equal; even; level.

ch'i-ch'ien-chung⁴, Name of an ancient feudal state (1122-224 B.C.)

ch'i—equal; even; level.

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

chii¹-shih—a retired scholar.

wang⁴—a king; a prince; a ruler.

yang⁴ (151)—to nourish; to rear; to support.

hou¹—thick; substantial; generous. To care.

lu¹ (525)—prosperity; salary; official pay.

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

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

p'ou¹—to split; to cut in two.

wu¹ (233)—matter; substance; thing.

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

yung⁴—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.

a. 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.

有顔回者好學...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).

彼姝者子...that lovely girl!

(彼 pi³—that; 姝 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 chū²—to raise; 善 shàn⁴—good; virtuous, 教 chūào⁴—to teach; 能 neng²—here, an adjective: “capable”)

從今而後可知其非孝也 ···· from now on afterwards one may know that he is not filial.

(從 ts’ung²—from; 後 hou¹—after; 非 fei¹—not; 孝 hsiao⁴—filial).

e. 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 shih⁴—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 為其可以盛也 —— the combination of 所 and 者 forms here a verbal noun from the verb 貴: “the value (所貴 —— 者) of gourds consists (為) 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 ---”; “those who ---”:

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 I, 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 cannot 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).
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—fen¹-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 ping²-teng—The equalizing particles.
c. 高等 kao¹-teng—The superlative particles.
d. 低等 ti¹-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yu°, 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.
yü (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 keng¹—to change; to alter.

yao⁴—to want; to need; important.

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

shan⁴—good; virtuous. Clever.

yu²—an evil; a fault. More; still more.
i⁴—different; strange.

kuai⁴—strange; supernatural. To blame.

chin²—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。

郭君曰：善。君又何憂焉若一旦齊亡雖築薛之城使高於天猶之無益也靖郭君曰善乃不城薛。
海——the sea.
yu^{2}—the fish.
ching^{1} (82)—quiet.
kuo^{1}—an outer wall; an edge; a rim.

ch'ing-kuo-ch'ih^{1}—a proper name.
hsiang^{1}—here: a minister of state.
feng^{1}—a fief or principality held under the feudal system. To appoint to territory or office.

hsieh^{1} (hsieh^{1})—a kind of marsh grass. Name of an ancient small feudal state.

ch'iang^{1}—to take; to lead; a leader; a general. A particle of approaching action. A sign of the object.
ch'eng^{2} (347)—a wall of a city; to build a city wall.
k'o^{1} (712) —a guest; a visitor; a stranger. Here: a friend, an adviser. (to ancient rulers).

chien^{4} (505)—to admonish; to warn.
wang^{2} (647)—a net; a web.
kou^{1} (225 A)—a hook. To connect; to influence.

ch'ien^{1}—to pull; to haul.
hsing^{1}—lucky; fortunate.
lou^{2} (790)—the mole-cricket.
i^{3} (339)—ants.

chih^{1}—to restrain; to govern. Laws; regulations.
yen^{2}—a final particle.
Read yen^{1}—an interrogative particle,—how? who? where?
yu^{2} (782)—still; yet; even. As; as though; like; similar.

chih^{1}—to govern; to manage. To cure; to treat.
ch'iang^{2}—strong; violent. Read ch'iang^{3}—to compel; to force.
yu^{1}—further; also; again; then.
yu^{1}—said; griwed; anxious.
tan^{1}—morning; dawn; day.
wang^{2}—to go away; to perish; to die. Read wu^{2}—not; without.
sui^{2}—although; even if;
chu^{2} (7)—to beat down; to build.
shih^{3}—to use; to send; to cause. If.
kao^{1}—high; tall; lofty. eminent.
Notes.

a. 爲齊相 道 為 here means: to be.

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

Similar examples.

天將雨 將 rain. (雨 yu³—rain).

我將去之 将 go there (之)
吾將問之 将 ask him.
不知老之將至 不 know (old age).

b. 他 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. 則蜉蝣制焉 蠲 is a final particle (vid. lesson XXI).

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

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

Similar examples.

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

(視 shih¹—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.

here is a final particle.

Compare lesson I, r, note g.

"still (that) it would not be of any use."

Here 之 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.

when a bird is going to die; its song is sad.

I cannot believe it.

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

(均 chün¹—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 Chʻi 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-crickets and ants would then (則) (easily) master (it). Your (君之) presence (在) in Chʻi is similar (善) to the abode (在) of the sea-monster in water. If you govern Chʻi in the proper way (善), Chʻi will become strong, and what sorrow could you have? (But) if (若) one day Chʻi perishes, (then) even if you should build (lit. cause) the walls of Hsüeh higher than (高於) the sky, still (猶) it would not be of any use to you."

"Good" said Ching Kuo-chūn, and (乃) he did not build the walls in Hsüeh.
爭影

有個行路的僕驢走遠道兒那天正熱找陰涼的地方找不着於是趴

在驢肚子下面避著日頭但是驢的肚子就能遮蓋一個人趕驢的就

和行路的相爭襲驢的說我賄給你驢沒賄給你影兒行路的說我拿

錢僕驢驢影兒也就屬我你不一句我一句誰也不讓誰在驢下面就打

起來驢一嚇就跑了行路的和趕驢的一同追下去沒追着垂頭喪氣

的回來所以說爭驢者喪其實。
Vocabulary.

争 cheng¹—to wrangle; to contest.

行人 hsing-jen²—a traveller.

赁 lin⁴—to rent; to lease.

驢 lü¹—fu—the donkey-boy.

與 yu³—to give to. To be with. And; with. By Read yu¹—an interrogative particle.

钱属 ch'ien² (332)—copper coin; money.

属 shu³ (788)—to belong to; connected with; subordinate to.

我 wo³—I; me; my.

让 jiang⁴ (369)—to yield; to give way.

驚 ching¹ (228)—to be frightened; to cause alarm.

逸 i¹—to run away; to go to excess. Ease.

属 kung³—all; altogether; collectively.

追 chui¹—to follow; to pursue.

獲 huo⁴ (huo¹) (58)—to catch; to seize.

懊 ao⁴ (519)—vexed; angry; to regret.

懊喪 ao-sang¹—vexed; low-spirited.

歸 kuei¹—to return; to go back. To restore. To belong to.

虚 hsü¹—empty; vacant; vague; abstract.
Notes.

a. 行人賃驢而行遠 ---- Compare lesson III, 2, note d.

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. 懊喪而歸 ---------------- Compare lesson I, 1, note b.

h. 爭虛者 ---------------- 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."
3.

Grammatical section.

B. 平等 p'ing-teng^2—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.

1. 四海之内皆兄弟也
2. 寸土皆是王地
3. 老少皆在
4. 自古皆有死
5. 各商均有
6. 田禾均遭淹没
7. 生意之人均不
8. 泰西各国俱無此例
9. 民教
10. 来城买卖
11. 畫夜等長
12. 各相安
13. 不等
14. 並重
15. 並頭與足
16. 一切兵器概屬違禁不准販
17. 萬邦咸寔
18. 幼長咸集
19. 天下之人
20. 同時並起

悉聽朕言
<table>
<thead>
<tr>
<th>Chinese Charaters</th>
<th>Pinyin</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>内之兄弟</td>
<td>nei⁴</td>
<td>within; inside; inner; native.</td>
</tr>
<tr>
<td>兄弟</td>
<td>弟</td>
<td>hshiu²-ti-</td>
</tr>
<tr>
<td>室 水</td>
<td>ts’un⁴</td>
<td>an inch; a little; small.</td>
</tr>
<tr>
<td>土少自古各国</td>
<td>t’un⁴</td>
<td>an inch; a little; small.</td>
</tr>
<tr>
<td>商均禾</td>
<td>t’un⁴</td>
<td>an inch; a little; small.</td>
</tr>
<tr>
<td>殄</td>
<td>sheng¹</td>
<td>to bear; to produce. Living; life. Raw; fresh; unfamiliar.</td>
</tr>
<tr>
<td>内之</td>
<td>chih¹</td>
<td>here: a sign of the possessive case.</td>
</tr>
<tr>
<td>生意</td>
<td>sheng¹</td>
<td>to bear; to produce. Living; life. Raw; fresh; unfamiliar.</td>
</tr>
<tr>
<td>生意</td>
<td>chih¹</td>
<td>here: a sign of the possessive case.</td>
</tr>
<tr>
<td>之來</td>
<td>mai³</td>
<td>to buy.</td>
</tr>
<tr>
<td>買</td>
<td>mai³-mai</td>
<td>trade; commerce.</td>
</tr>
<tr>
<td>賣</td>
<td>mai³</td>
<td>to sell.</td>
</tr>
<tr>
<td>泰西</td>
<td>ts’ai¹</td>
<td>prosperous; eminent; liberal.</td>
</tr>
<tr>
<td>西國</td>
<td>ts’ai-hsi-kuo²</td>
<td>western or European nations.</td>
</tr>
<tr>
<td>例</td>
<td>li²</td>
<td>a law; a rule; a custom.</td>
</tr>
<tr>
<td>民教</td>
<td>min²</td>
<td>people; subjects; citizens.</td>
</tr>
<tr>
<td>教</td>
<td>chiao¹ (191)</td>
<td>to teach. Doctrines Sects. To cause. Chinese converts to Christianity</td>
</tr>
<tr>
<td>民教</td>
<td>min-chiao⁴</td>
<td>the ordinary people and converts.</td>
</tr>
</tbody>
</table>
相安  hsiang-an— to be mutually on friendly terms; the "entente cordiale.

苗苗  miao— sprouts; shoots.

苗禾苗  ho-miao— sprouting rice-crops.

畫長  chou— day-light; daytime.

ch'ang— long. Read chang— cld; senior; to grow; to increase.

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

ping— two together; unit-ed; all; equally. Also; really.

chung— heavy; important; severe. Read ch'ung— a fold; to repeat.

an (555) — a table. A case at law.

吵架— a religious case.

同時  t'ung— together; with; alike.

t'ung-shih— at the same time.

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

ch'ieh (26) — to cut. Urgent; pressing. Very.

i-ch'ieh— the entire lot; altogether.

ping— a soldier, a weapon; military.
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!
LESSON V.

1.

西域賣人有素珠求售於尚文者。索價六十萬，識者曰此所謂押忽大珠也。六十萬酬之不為過矣。一晝坐館觀此珠，猶忽大珠也。十六萬酬之，則不為過矣。作何用其人曰含之可不渴。交曰一人含之十萬人不渴則誠寶也。謂一珠只濟一人為用已微矣。吾之所謂寶者米粟是也。一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？

押忽大珠

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。輪流著看全以爲希奇。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
Vocabulary.

押 ya⁴—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—a proper name of a pearl.

域 yu⁴—a frontier; a limit; a country.

西域 hsi-yu¹—western regions.

贾人 ku³—a trader; a merchant. Read chia⁵—the price.

售 shou¹—to sell.

售尚文 shang-wen²—a proper name.

索价 chia⁴—price; value.

六酬 liu⁴ (leu⁴)—six.

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

六—a final particle.

坐 i-tso⁴—the whole company.

謂 ch’uan² (839)—to transmit. To summon. To spread, as a disease.

奇 ch’i²—extraordinary; marvellous; rare.

寶 pao³—precious; a jewel.

含 ch’eng² (347)—sincere; truly; indeed.

只 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 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, r, note i).

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.

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

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

(臣 ch' en — minister; I, — a minister of himself; 正 cheng — right; 對 tui — to reply).

g. 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 mouth, (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 (以) them (之) in accordance with (以) (their) utility, is it not better than (於) the pearl?"
秋日烈烈暑熱未退，忽陰霆四布，大風驟至，空中冰塊相擊擊地有聲。

屋瓦檐鐵鐮磅礴，一兒驚問曰：「天方熱何以有雪？父日：非雪也，是名雹。」

雹曰：「雹何自來？父曰：空中水汽凝結冰塊，結雹下降，小者如豆，大者如雞卵，害田禾傷人畜。」

有一天秋天很熱，太陽很毒，忽然四下裏起了黑雲，彩霞漫天，空中冰塊相撞，落在地下，有聲。

風吹，雹氣將要成雨，點點雹忽然被高處的冷風一吹，立刻結成冰塊，雹亂七零八碎。
Vocabulary

雹 

ch’iu¹—autumn. A time.

lieh¹ (279)—burning; ardent; fiery. Virtuous; chaste.

jo⁴—hot.

shu-jo¹—heat; very hot.

wei¹—not; not yet.

t’ui¹—to retire; to retreat; to abate.

yin¹—the female principle in nature. Shadow; dark; cloudy.

mai⁴—a sandstorm; misty.

yin-mai¹—darkness.

pu¹—cotton or linen cloth. To spread out; to publish.

ssu-pu⁴—on all sides.


tsou—quickly; suddenly.

zhē—

k’ung¹—empty; vacuous.

k’ung-ch’i¹—the sky space; in the air.

ping¹—ice; cold.

k’uai¹ (808)—a clod; a lump; a piece.

chi¹ (405)—to beat; to rout.

hsiang-chi¹—to jostle and hit each other.

to⁴—to fall down. To destroy.

sheng¹—voice; sound; accent; tone. To declare.

wu¹—a room; a house.

wa³—a tile; earthenware.

yen²—the eaves of a house.

t’ieh³—iron.

yen-t’ieh³—a bell with metal ornaments suspended round it hung at the eaves to tinkle in the wind.

p’eng¹ (36)—the crash of falling rocks.

p’ang¹ (262)—the noise of stones crashing.
吹

kua-

erh

—to stun; to
deafen.

ho-i

—how? by what
means?

hsüeh

—snow; ice.

fei

—not; wrong.

ming

—a name. Fame.

ho-tzu

—where from?

ch'i

—steam.

ch'eng

—to finish; to com-
plete. Perfect; full. To
become.

yü

—rain.

tien

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

ch'ü

—a place; a position.
Read ch'ü—to dwell.
To decide.

leng

(438)—cold.

ch'ui

—to blow. To praise;
to brag.

chieh

(729)—to knot; to
tie; to form.

tso

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

tsa

—mixed; confused.

tso-tsa

—in disorder.

chiang

—to descend; to
fall down.

hsiao

—small; mean.

tou

—beans.

luan

—an egg.

hui

—to break; to injure;
to destroy.

lu

(207)—a hut; a hovel.

she

—a cottage; a shed. To
reside.

lu-she

—a hut; a hovel.

wang-wang

—frequently.

fei-ch'ang-chih

—unusual.

tsai

—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. 爲高處冷風所吹 —— Compare lesson II, 3, note e.
d. 小暑 ........................... Compare lesson III, 2, note a.
e. 如豆 ............................. Compare lesson III, 2, note e.
f. 非常之災 ........................ Compare lesson III, 1, note d.

**TRANSLATION**

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 caves bells was deafening (聒耳). 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 raindrops, 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 (shēn4)
- 過 (guó3)
- 極 (jí1)
- 至 (zhì1)
- 切 (qiē4)
- 彻 (chè4)
- 儘 (jǐn1)
- 膏 (gāo2)
- 異 (yì3)

Examples of using the superlative particles.
### Vocabulary

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>親</td>
<td>ch'ìn⁴</td>
<td>to love; to be attached. Relatives; parents. Personal.</td>
</tr>
<tr>
<td>相親</td>
<td>hsiang-ch'ìn¹</td>
<td>related.</td>
</tr>
<tr>
<td>宜</td>
<td>i²</td>
<td>fit; proper; reasonable</td>
</tr>
<tr>
<td>相宜</td>
<td>hsiang-i²</td>
<td>suitable.</td>
</tr>
<tr>
<td>費</td>
<td>fei⁴</td>
<td>to spend; to waste.</td>
</tr>
<tr>
<td>凌</td>
<td>ling²</td>
<td>ice; pure. To oppress. To insult.</td>
</tr>
<tr>
<td>辱</td>
<td>jü⁴</td>
<td>to disgrace; to insult.</td>
</tr>
<tr>
<td>凌辱</td>
<td>ling-jü⁴</td>
<td>to disgrace; to insult.</td>
</tr>
<tr>
<td>最優</td>
<td>tsui²</td>
<td>very; extremely.</td>
</tr>
<tr>
<td>禮</td>
<td>yu²</td>
<td>excellent; abundant.</td>
</tr>
<tr>
<td>進羅</td>
<td>li³</td>
<td>ceremony; etiquette; politeness. Presents; offerings.</td>
</tr>
<tr>
<td>達羅</td>
<td>hsién¹</td>
<td>the sun rising.</td>
</tr>
<tr>
<td>南</td>
<td>lo²</td>
<td>a net; gauze; a thin kind of silk. To spread; to arrange.</td>
</tr>
<tr>
<td>南</td>
<td>hsién-lo²</td>
<td>Siam.</td>
</tr>
<tr>
<td>頗</td>
<td>p'ó¹</td>
<td>quite; very.</td>
</tr>
<tr>
<td>覺</td>
<td>chiao²</td>
<td>feel; to perceive.</td>
</tr>
<tr>
<td>極</td>
<td>chi²</td>
<td>the extreme limit; very; utmost.</td>
</tr>
<tr>
<td>明</td>
<td>ming²</td>
<td>bright; light; clear; intelligent.</td>
</tr>
<tr>
<td>異</td>
<td>i⁴</td>
<td>different; strange; rare. Foreign.</td>
</tr>
<tr>
<td>榮</td>
<td>shu¹</td>
<td>to kill. Different. Very; extremely.</td>
</tr>
<tr>
<td>愁</td>
<td>lién²</td>
<td>to pity.</td>
</tr>
<tr>
<td>軍</td>
<td>chün¹</td>
<td>an army; military.</td>
</tr>
<tr>
<td>明晰</td>
<td>hsi⁴ (211)</td>
<td>clear; bright.</td>
</tr>
<tr>
<td>明晰</td>
<td>ming-hsi¹</td>
<td>clear; perceptible.</td>
</tr>
<tr>
<td>阻礙</td>
<td>tsu³</td>
<td>to hinder; to impede.</td>
</tr>
<tr>
<td>阻礙</td>
<td>ai⁴</td>
<td>(794)</td>
</tr>
<tr>
<td>以爲</td>
<td>tsu-ai¹</td>
<td>an obstacle; to impede.</td>
</tr>
<tr>
<td>表情</td>
<td>i-wei²</td>
<td>to consider; to think.</td>
</tr>
<tr>
<td>同情</td>
<td>piao²</td>
<td>external; to manifest.</td>
</tr>
<tr>
<td>樂</td>
<td>ch'ing²</td>
<td>(82)</td>
</tr>
<tr>
<td>悲</td>
<td>t'ung-ch'ing²</td>
<td>sympathy.</td>
</tr>
<tr>
<td>關</td>
<td>lo⁴</td>
<td>pleasure; joy. Read ye¹.</td>
</tr>
<tr>
<td>悲</td>
<td>yē¹</td>
<td>music.</td>
</tr>
<tr>
<td>悲</td>
<td>pei²</td>
<td>(418)</td>
</tr>
<tr>
<td>門</td>
<td>kuan⁴</td>
<td>a frontier gate; a pass. To shut. To connect; to concern.</td>
</tr>
<tr>
<td>緊要</td>
<td>chin-yao⁴</td>
<td>urgent; important.</td>
</tr>
<tr>
<td>遠同</td>
<td>ch'iung³</td>
<td>distant. Very; extremely.</td>
</tr>
<tr>
<td>異</td>
<td>hsiang-t'ung²</td>
<td>alike.</td>
</tr>
</tbody>
</table>
6i— 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.

hsien" — before; former; past.

hsieh"—to practise; a custom

hsieh"—to breathe. To stop; to rest. Interest on money.

ch'ın" (607) — utmost; extreme; totally; entirely; a superlative particle.

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

pu yung"—a candidate.

h"—the east.

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

se"—color; looks; beauty. Lust.

hsieh"—startled; frightened.

TRANSLATION.

1. The very best.

2. Closely related to.

3. Extremely unsuitable.

4. These expenses are very large.

5. Already (己) 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 (以为) 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.
周幽王惑於褒姒，出入必與之同。乘驅戈獵，以適褒姒之意。褒姒性不喜笑，王欲其笑，萬不得。故不笑，王嘗為烽燧，與諸侯約曰：有寇至則舉之。諸侯當悉來援。幽王欲悅褒姒，為舉烽燧以邀諸侯。王舉烽燧徵兵，諸侯不信皆莫至。戎人遂殺王於骊山下，虜褒姒而去。

周幽王被褒姒迷惑，出入永和他坐一輛車帶着他跑馬打獵，為是所不惜。幽王原先曾預備狼煙，跟諸侯約定說：有狼煙來諸侯來了並沒有賊。褒姒於是乎大笑。後來犬戎的人來攻打。
Vocabulary

周 chou¹—to surround. Name of a dynasty.
幽 yu⁴ (876)—dark; secret. Subtle.
周幽王 chou-yu-wang²—the name of a ruler of the Chou dynasty.
惑 huo⁴ (333)—doubt; suspicion. To charm. To fascinate.
褒 pao¹ (758)—long robes conferred by the emperor.
姒 ssu⁴—an elder sister.
褒姒 pao-ssu⁴—a proper name.
必 pi¹—necessary; must; certainly; surely.
乘 ch'eng²—to mount on; to ride.
騑 ch'ih²—to run fast; to chase.
騑 chii¹ (596)—to drive away; to urge on.
騑 ch'ih-ch'u¹—to ride fast.
弋 i⁴—to shoot with bow and arrow.

適 shih⁴—to go to; to reach. To happen. To suit; just now.
適意 shih-i⁴—to please; to humor.
性 xing⁴—nature; temper.
喜笑 xuà⁴—to laugh; to smile.
端 tuan¹ (614)—a beginning; an extremity; way; means.
萬端 wan-tuan¹—by all possible means.
嘗 ch'ang² (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.
hou²—a marquis; noble.

chu-hou²—princes of feudal states.
yo¹ (yüeh¹)—to bind; an agreement; to make an agreement; to agree with.

k'ou一—to rob; robbers.

ch'i³ (69x)—to raise; to appoint; to undertake; to perform.

hsi³—all; altogether; fully; minutely.

yüeh⁴—to please; to be pleased.

huo³—fire; flame; to burn.

jung²—weapons of war. Wild tribes of the west.
kung¹ (8)—to attack; to assault.

cheng¹—to levy; to collect (duties); to recruit (troops).

ping¹—a soldier; military.

sha¹ (399)—to slay; to kill.

li¹ (320)—a black horse. Name of a mountain.

lu³ (lo³)—to seize; to take captive; a prisoner.

Notes.

惑於褒姒—here 于 means: “by”, “with”.

Similar examples.

殺於其父— he was killed by his father.

死之於刀—killed him with a sword.

(死 ssu³—here: to kill).

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; 义 i⁴—righteous; principle).

與之同乘—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. 裏姻之意 ........... 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 fan^4—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 sang^1—to mourn; 側 ts’e^4—side; 飽 pao^3—full; replete).
g. 諸侯當悉來 ...... Compare lesson IV, 3.
h. 諸侯至而無寇 ..... Compare lesson I, 3, note c.
Compare lesson I, 2, note c.
Compare lesson IV, 3.
Compare lesson III, 2, note d.

TRANSLATION

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 (馳驅) 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 (為) 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.
图

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图

图
Vocabulary.

ch'ün¹—spring.

lien²— to connect; to continue.
mien²—soft; spreading; continuous.

lien-mien²—without interruption.

chḥeh¹ (455)—moist; damp. A complete circuit.

hsü¹—a period of ten days. A period of 10 years.

chḥeh-hsiün²—a period of ten days.

mu³—a mother.

t's'ung²—to follow. To agree; to obey. From; by; through; since.

kuang¹—light; brightness. Glory; honour.

hsü¹—vapor; fog; smoke.

cheng¹ (522)—twigs of hemp. To steam.

hsüen-cheng¹—to evaporate; to heat.

ch'ü¹—steam.

hsü¹—to change; to transform; to melt.

chii¹ (627)—to collect; to assemble.

yün² (875)—clouds.

yü¹ (575)—to meet; to happen.

ts'a¹—he; she; it. Other; another.

ch'ü¹ (738)—a kitchen.

chu¹ (81)—to pour. To fix the mind on.

fu³ (530)—a coldron; a boiler; a kettle.

hsi¹—to expect. Necessary; must. A moment.

yü²—a moment; a little while.

hsi-yü²—a little while.

fei¹ (252)—to bubble up; to boil.

t'eng² (468)—to mount; to ascend.

chḥeh¹—to lift up. To make known.

kai¹—to cover. To build; to seal. A lid. Because. An initial particle.
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 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. 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 rainfalloing)!"

3. Grammatical section.

D. 低等 ti₁-tong—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:

仅 chin³, 但 tan¹, 第 ti³, 惟 wei², 只 chih³, 徒 t'ū².
Examples of using the limiting particles.

1. 僅及一年
2. 僅幸得免
善不足以為政

無銷場

18. 徒悲無益

19. 徒

只顧自己

15. 只怕此貨仍

第

16. 顧此而已

第

17. 惟利是視

惟汝是問

13. 惟利則否

第余則否

第如此

11. 僅惟一人

7. 不第如此

9. 不知耳

10. 人皆好之。

5. 但求寒責

4. 但願如此

3. 僅足自給

2. 但幸得免

Vocabulary.

chi²—to come up; to reach to.

mien³—to avoid, to escape; to spare.

chi²—to give; to provide.

tan⁴ (793)—only; merely. Yet; still.

sai⁴ (se⁴) (100)—to close; to block; to cork.

sai-tse²—to evade responsibility.

t'o (373)—to entrust with; to engage; to request.

't'o-yen²—to make excuses.

ti⁴ (249)—order; sequence; a class; a grade. Only; yet.

chi³—self; personal.

hao³—good; right; well; very. Read hao⁴—to like; to love.

yii²—1; we.

fou³—not; on the contrary.

erh³—a final particle.

wei²—only; but. To think; to care for.

li¹—sharp; clever. Profit; advantage. Interest on money.

p'a¹ (804)—to fear; to dread.

tzu-chi³—self.
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 (求) 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 (是問)
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 (以), making government).
齊景公時雨雪三日而不霑。公被狐白之裘，坐堂中，晏子入見立。

齊景公之時，雨雪三日而不霑。公被狐白之裘，坐堂中，晏子入見立。

有間公曰：怪哉。雨雪三日而天不寒。晏子對曰：北風甚烈，民苦於凍。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，逸而知人之勞，今君不知也。失君道矣。公曰：善。寡人聞命矣。乃令出裘發粟與飢寒者。

齊景公的時候，有一次下雪。下了三天不晴。齊景公穿着狐腋的皮裘，坐在大堂上。晏子進去謁見站了一會兒。齊景公說：怪哉。連下三天天雪，竟自不冷。晏子答道：北風颳得厲害，人民都凍壞了。大王住人屋裡，自己暖和知道別人的冷；自己安逸知道別人的勞苦。現今大公

萊發粟與飢寒者。
Vocabulary.

<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ching³ (747)</td>
<td>tui-yüeh¹</td>
<td>bright; beautiful. Scenery. Here: a proper name.</td>
</tr>
<tr>
<td>ch'i-ch'ing-kung¹</td>
<td>k'u² (702)</td>
<td>duke Ching of the Ch'i State.</td>
</tr>
<tr>
<td>yü-hsüeh³</td>
<td>yu-hsüeh³</td>
<td>to snow.</td>
</tr>
<tr>
<td>chi⁴ (421)</td>
<td>chu² (292)</td>
<td>— rain ceasing and sky clearing.</td>
</tr>
<tr>
<td>pei³</td>
<td>pei³</td>
<td>a coverlet. To put on; to wear. A sign of passive.</td>
</tr>
<tr>
<td>hu²</td>
<td>k'ung¹</td>
<td>the fox.</td>
</tr>
<tr>
<td>pai² (po²)</td>
<td>pai² (po²)</td>
<td>white; bright; pure.</td>
</tr>
<tr>
<td>hu-po²</td>
<td>chu² (292)</td>
<td>— fox breast (this part of the fox skin is white).</td>
</tr>
<tr>
<td>ch'iu² (524)</td>
<td>ch'iu² (524)</td>
<td>fur garments.</td>
</tr>
<tr>
<td>t'ang³</td>
<td>t'ang³</td>
<td>a hall, an ancestral hall.</td>
</tr>
<tr>
<td>yen¹ (555)</td>
<td>yen¹ (555)</td>
<td>bright; quiet.</td>
</tr>
<tr>
<td>yen-tzu²</td>
<td>yen-tzu²</td>
<td>a proper name.</td>
</tr>
<tr>
<td>chien¹</td>
<td>chien¹</td>
<td>a space between; during; in. A while.</td>
</tr>
<tr>
<td>yu-chien¹</td>
<td>yu-chien¹</td>
<td>a little while.</td>
</tr>
<tr>
<td>han²</td>
<td>han²</td>
<td>cold; poor.</td>
</tr>
<tr>
<td>lao²</td>
<td>lao²</td>
<td>— a road; a path; a way. The true path; the truth. A district; a circuit.</td>
</tr>
</tbody>
</table>
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.
有水一塊以火煮之，化為水更煮之，化為汽，是一物而三變也。水體堅凝故為定質。水體流動故為流質。汽則升於空中，有時可見，有時不可見。故為氣質。惟油亦然，稍冷之時即凝結為定質，燃之以火則自焚而成氣質矣。要之遇冷則氣變為流流，遇熱則定變為流流。凡世間無生之物多有此三變，而水與油脂最著者為之。
**Vocabulary**

**質**

(chih⁴)—matter; substance; stuff.

**煮**

(chu³ (192)—to boil; to cook; to heat.

**變**

(pien⁴—to change; to alter; to transform.

**體**

(t'ī³—the limbs; the body.

**堅凝**

(chien-ning²—hard.

**定**

(ting⁴—to fix; to settle; to arrange.

**定質**

(ting⁴-chih—solid state of matter; solid substance.

**流**

(lin² (871)—to flow; to move about. A kind; a class.

**流動**

(lin²-tung—to flow; to stream; liquid.

**流質**

(lin²-chih—fluid state of matter; fluid substance.

**氣**

(ch'i⁴—breath; air. Temper.

**氣質**

(ch'i⁴-chih—gaseous state of matter; gaseous substance.

**惟**

(wei²—here: “and”

**油**

(yu² (818)—oil; fat.

**亦然**

(i-jan²—also thus.

**稍**

(shao¹ (124)—slightly; somewhat.

**即**

(chi²—to come to. Now; immediately. Even; if; then. A consequential particle.

**凝結**

(ning-chih²—to condense.

**燃**

(jan³ (459)—to burn; to heat.

**焚**

(fen²—to burn.

**要之**

(yao-chih—to sum up; in a word.

**凡**

(fan²—all; every; generally.

**世**

(shih⁴—an age; one’s life. The world.

**世間**

(shih-chien¹—upon the earth.

**無生之物**

(wu-sheng¹-chih-wu—inanimate objects.

**著**

(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. 即為好人 —— after committing a fault, to be willing to acknowledge one’s fault; this (then) is a good man.

(作 ts’o⁴—to make; to do; 錯 ts’o⁴—mistake; 肯 k’en⁴—to wish; 認 jen⁴—to recognize).

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

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.
Substances of Matter.

If we take (lit. there is) a piece of ice and heat it upon (lit. by— 以) the fire, it will change into water. (If we) heat it (之) more (更), it will change into vapor. They are the three states of one thing (lit. one thing and three changes). The composition of ice (冰体) 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 (为) 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 (世间) 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 *pi*, 較 *chiao*，於 *yu*，乎 *ku*

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 *ning*，不 *pu* (or 莫 *mo*), 寧可 *ning-k'o*，不可 *pu-k'o*，與其 *yu-ch'i*，不如 *pu-ju* (or 莫如 *mo-ju*，不若 *pu-jo*，何如 *ko-ju*，寧 *ning*)

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 *ning*，不 *pu*，或 寧可 *ning-k'o*，不可 *pu-k'o*—mean:

"it is better . . . . . . than"

The combinations:

與其 *yu-ch'i*，不如 *pu-ju* (or 莫如 *mo-ju*，不若 *pu-jo*，何如 *ko-ju*，寧 *ning*)—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 \textit{pu-ju²}, 不若 \textit{pu-jo⁴}, 宁 \textit{ning²}, are used. These particles correspond to the English expressions: —“better”, “it is better”.

Examples of using the comparative particles

不若 \textit{pu-jo⁴}, 宁 \textit{ning²}, are used.

When \textit{pu-ju²} is used it means not as much as, while \textit{pu-jo⁴} means more in comparison. If the former \textit{pu-ju²} is used it means as much as...
Vocabulary.

fan¹—a time; a turn; Aborigines; savages.

fan¹-jen—a foreigner (an old term; now—wai⁴-kuo-jen: hsi¹-yang-jen).
stao⁴—to make; to create; to build.

ch’uan²—a boat; a ship.

pi³ (317)—to compare; a comparative particle. Read pi—to follow; to meet; to arrive. When; as soon.

chung-kuo²—the Middle Kingdom; China.

ku⁴ (702)—strong; firm. Assuredly. Constant. Obstinate.

ts’ai²(22)—stuff; materials.

ts’ai²-mu—timber.

nei-ti⁴—the interior.

han⁴ (107)—the large branch of the river Yang-tzu (JkH.) which joins it at Hankow.

huan⁴—evil; calamity; to suffer.

chiang¹—a river. Here: the Yang-tzu.
差  ch'ai¹—to send on official business. Read ch'a¹—to err; difference; unlike.

役  i¹—to serve; to employ as servant.

差役  ch'ai-i¹—official servants; runners.

乎  hu²—here: than; a comparative particle.

爾  erh³—you. A final particle.

寧  ning²—peace; rest.

正  fu¹—to carry on the back.

邪  To turn the back on; to be ungrateful.

減  cheng³—lawful; upright. Genuine.

年  hsieh²—deflected; corrupt; vicious.

壽  chien³—to diminish; to lessen.

壽  nien²—a year.

老  shou⁴—old age; longevity; the length of life.

受  shou⁴—to receive; to accept; to suffer.

貧  p'ìn²—to carry on the back.

太  t'ai⁴—excessive; extreme; too.

平  p'ing²—even; level; peaceful.

犬  t'ai-p'ing²—great peace.

犬  ch'iüan³—the dog.

li²—to separate; to depart.

li-luan¹—the civil war; disorder.

ch'iung²—exhausted; poor.

p'o⁴—to break; to destroy.

i¹—clothes.

fu²—wealth; wealthy.

ch'ieh¹—a concubine.

ch'ih²—slow; late; to delay.

tao⁴—to arrive; to reach.

hui³—to repent; to regret.

chung¹—the end; final; extreme.

fu-ju²—it is better.

shen⁴—to be careful; to be cautious.

shih³—to begin; the beginning.

i¹—he; she; it. This; that.

nien-lao³—old.

wu-yung⁴—useless; of no use.

tu²—poison; poisonous.

fu²—clothes. To submit to; to serve. To subdue. To swallow.

ch'iüeh¹—a want; a deficiency; a vacancy.

wu⁴—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，缺之則病，廢之則亡。四肢者，人之所恃也。故病廢之人，盡去之。

又曰：“四肢之害，去之至易。然而人不知去之。”

今之人，不愛四肢，則棄之易。然人不知棄之。”

人皆有四肢，短者易傷，長者易病。凡損害四肢者，家家必責備，無不至也。”

他事則不然，不得以故，皆去之至易。然人不知去之。”

他又曰：“四肢之害，去之至易。然而人不知去之。”

今之人，不愛四肢，則棄之易。然人不知棄之。”

人皆有四肢，短者易傷，長者易病。凡損害四肢者，家家必責備，無不至也。”
Vocabulary.

ch'ın² (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'i¬h⁴—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 (niüeh⁴)—to be cruel; cruelty; to oppress.

shi-h⁴—to give; to bestow; to apply.
a. 廢病之人世之所憫—— here 所 forms an adjective clause dependent from 廢病之人:

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

Similar examples.

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

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

c. 毋所不至——所 forms here an adjective clause dependent from 毋:

“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’an¹— to covet; 財 ts’ai²—wealth).

d. 以縛足之虐施於女子——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’un²—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-an⁴—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. 猶忍爲之 ···· 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.
Vocabulary.

楚
ch’u^3—sharp; painful. Clear; distinct. Name of a feudal state (740-300 B.C.)

庄
庄善
chuang^1 (163)—serious; grave; correct.

莊善
chuang-shan^1—a proper name.

辞
辞棄外
tz’u^2—words; expression. To resign; to take leave.

駕
ch’i^1—to throw aside; to abandon.

比
wai^4—outside. Provincial; foreign. Extra; above.

chi^4 (716)—to yoke. A chariot. To ride in. Used as a polite or respectful term of address.

pi^3—here: “when”.

僕
p’u^3 (156)—a servant; a subject.

戀
lien^4 (888)—to long for; to dote on.

車
ch’er^1 (chii^1)—a carriage; a cart.

念
nien^4—to think; to remember. To read aloud. Twenty.

然則
jan-tse^2— that being the case; then.

私
ssu^1—private; personal; selfish. Secret. Clandestine.

君子
ch’ün^1-tzu—a superior man; a perfect man (opposed to 小人—a mean man).

Notes.

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

b. 聞之—— there is an expletive.

c. 所以養母者，國之祿也——The combination 所以 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.

聖人之所以同於眾者：性也 ------- that wherein the sage is similar to mankind is (his) nature.

(聖人 sheng^1-jen—a sage; a holy man; 衆 chung^1—all; the many; 同 t'ung^2—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 hsiu^1—to mend; to cultivate; 修身 hsiu-shen^1—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'ai^2—talent; ability).
It is necessary to mention also one more combination 所以 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.

(by $yu^2$—cause; origin; way).

問其所以  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 chü$^3$ to raise; 廢 fei$^4$—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 (將) 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 (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

轉折字 chuan-che-tzu⁴—The adversative particles.

(轉折 chuan-che²—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 erh², 乃 nai⁸, 猶 yu², 故 ku⁴, 曾 ts’eng²
然 jan², 然而 jan-erh², 顧 ku⁴, 夫 fu².

Examples of using the adversative particles.
Vocabulary.

jen⁴—a blade; a knife. To kill.

tuan³—short; deficient.

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

chi⁴—foot-prints; traces.

To follow up.

tson³—to walk; to go; to travel.

ch’uan¹—a mountain stream; to flow.

ying²—to fill; to be full; abundant.

yiuan⁴ (271)—to murmur against; resentment; grievance.

chiao¹ (583)—proud; arrogant; boastful.

i³—easy; to change.

hsieh²—to learn; to study.

k’ung³—a hole. Great. The surname of Confucius.

k’ung³-tzu—K’ung, the Master, Confucius.
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? (寢人 kua-jen—I, 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 (饗) (them) before their elders (先生). But is this (是) to be considered (以爲) filial piety?

14. I thought you (子) would ask about some extraordinary individuals. But you only ask about Yu and Ch’iu (之 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)?
LESSON IX.

1. A. Attificio A. K. ismam

Palo

m
Vocabulary.

煤 mei² (509)—coal.

物類 wu-lei¹—classes of things; categories.

植物 chih² (842)—to plant; the plants.

植物 chih²-wu—the plants.

動物 tung¹-wu—movable beings.

森林 sen¹—luxuriant vegetation; dark.

森林 sen-lin²—thick forest.

谷 tu²—solitary; single; only.

ling² (543)—a high mound; a tomb.

谷 ku⁸—a valley; a ravine.

ch'ien¹ (779)—to move; to remove.

變遷 pien-ch'ien¹—removal; transformation.

湮 yin¹—to sink in water; to soak.

湮没 yin-mo⁴—to be drowned; to be flooded.

壓 ya¹—to press down; to crush; to repress.

成爲 ch'eng-wei¹—to change into.

沙泥 sha¹ (122)—sand; gravel.

泥 ni² (725)—mud; mire. To plaster.

相間 hsiang-chien¹—intermitted; alternated.

掘 chiich²—to dig out; to excavate.

黑脆 hei¹—black; dark.

ts'ui⁴—crisp; brittle.
碎 sui⁴ (14)—fragments; to break.
nai⁴—to bear; to endure.
ch’ai²—firewood; fuel.
hsin¹ (86)—fuel.
chi¹ (346)—the moving power. A machine. Chance; opportunity.
汽機 ch’i-chi¹—a steam-engine.
賴 lai⁴—to rely upon; to trust to.
產 ch’an³—to produce. An estate; a patrimony.
礦 kung³ (823)—the ore of metals; a mine.
礦學 kung³-hsiieh—mining; the mining science.
興 hsing¹—to rise; to raise; to develop; to prosper.
開 k’ai¹—to open; to explain; to begin.
採 ts’ai² (488)—to pick; to gather; to choose.

開採 k’ai-ts’ai³—to work (as mines).
天然 t’ien-jan²—natural.
美好 mei³—admirable; beautiful; to praise.
等待 tai⁴—to wait for; to await; to treat.
源 yüan² (194)—a spring of water; a source.
外國 wei-kuo²—foreign countries.
壟断 lung³ (315)—a mound of earth; a tumulus.
壟斷 lung³-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’ung¹ (594)—pain; sore; lamentable.
可痛 k’o-t’ung¹—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 kung¹—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 (君) 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).
王有愛民之心 ······ the king loves his people (lit.
has a loving the people heart).

夫天然之美利·我不自開 ······ 夫 here is an
initial particle (vid. lesson XX).

Similar examples.

夫孝者·天之經·地之義·人之行也 ······ filial piety is the law (經) of Heaven, the principle of
earth and the course of men.

夫三年之喪·天下之通喪也 ······ the three
years' mourning is universally observed throughout the
empire.

(通 t'ung¹– to go through; to circulate)

而待人為我開之 ······ Compare lesson I, 3, note c.

絕大利源 ······ Compare lesson V, 3.

TRANSLATION.

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 (由於), (those forests) were
submerged and buried within the earth, 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 of sand, mud and earth. At the present time men dig out the coal and use it reaping enormous profits from it.

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

In our country there are many coal fields. 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 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：‘玉人
以寶也，故敢獻之子罕。日子以玉為寶，我以不貪為寶。若
爾所言是，我皆喪。若所言非，我亦不寶也。’今以百金與搏
貍以示小兒，小兒必取搏貍矣。以蘇氏之璧與百金，示鄙人，鄙
人必取百金矣。以不貪為寶，則寶吾所取；以不貪為寶，則
寶吾所取。德矣，其知彌精其所取彌粗。知彌精，其所取彌粗。

宋國有一個鄉下人，耕地得了一塊玉，獻給司城子罕。子罕
不要。鄉下人說：‘拿這玉給玉器匠看，玉器匠認為寶物，所
以纔敢獻給你。’子罕道：‘你拿玉當作寶貝，我拿不貪當作寶
貝，你要把這玉給了我。’我們倆人全沒了寶貝了。倒不如各
人有各人的寶貝罷。所以宋國的老人說：“

異寶。
Vocabulary.

宋 sung⁴—name of a feudal State. Name of a dynasty.
野 yeh³—wilderness; prairie; rustic; wild; savage.
野人 yeh³-⁴-jen—a savage; a peasant.
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 zu-han³—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.
求 t'uan²—round; to roll round.
氏 shu³—millet.
求 t'uan-shu³—a millet cake.
和 ho² (510)—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.
氏 pi¹ (158)—a piece of jade; a jewel.
氏 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. 以百金與搏黍 ——— here 以 means: "to take".
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 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 (予) (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."
Grammatical section.

禁止字 chin-chih-tzu⁴—The prohibitive particles.

(禁止 chin⁴-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. 不寶遠物即遠人格。2. 無名草木
3. 若言人
4. 年年發不信男兒一世窮。5. 勿言人
6. 可是不欲勿施於人。6. 勿言人
7. 勿憚改。7. 勿言人
8. 如己者。8. 勿言人
9. 勿施於人。9. 勿言人
10. 母令名漏網。10. 勿言人
11. 母違此示。11. 勿言人
12. 小利。12. 勿言人
13. 王請無好小勇。13. 勿言人
14. 閒談莫論人非。14. 勿言人
15. 莫笑他人老。15. 勿言人
16. 誰能永少年。16. 勿言人
17. 對於師友休傲慢。17. 勿言人
18. 休居入衆。18. 勿言人
19. 休題起。19. 勿言人
20. 君如不肯。20. 勿言人
Vocabulary.

格 $ko^2 (712)$ — to come to; to reach. To correct. A rule; a pattern.

草 $ts'ao^3 (795)$ A — plants; grass. Mean; careless.

男 $nan^2$ — man; male.

男兒 $nan-erh^2$ — a boy; a man.

政 $kai^3$ — to change; to correct;

論 $shih^4 (46)$ — to rely upon; to trust to.

胄 $chi^1 (102)$ — to cheat. To insult.

母 $wu^2$ — not; do not.

友 $yu^3$ — a friend; to befriend.

漏 $lou^4$ — to drop; to leak. To let out. To escape.

網 $lou-wang^3$ — to escape.

贻 $i^2$ — to hand down; to leave behind.

後悔 $hou^4-hui$ — to repent.

速 $su^2 (501)$ — quickly; in a hurry.

恩 $en^1 (771)$ — favour; grace; mercy.

望 $wang^4 (646)$ — to gaze at; to expect; to hope.

報 $pao^4$ — to recompense; to requite. To report; to inform.

閉 $hsien^2$ — leisure; quiet; vacant.

談 $t'an^2$ — to talk; to chat.

論 $lun^4 (439)$ — to discourse; to discuss; to reason.

誰 $shui^2$ — who? any one.

永 $yung^3$ — long; perpetual; for ever.

少年 $shao-nien^2$ — young; a youth.

師 $shih^4$ — a multitude; an army. A teacher; a model; to imitate.

傲 $ao^4 (264)$ — proud; haughty.

慢 $man^4 (849)$ — spreading; diffused. Reckless.

傲慢 $ao-man^4$ — to treat with scorn.

休 $hsiu^1$ — here used imperatively: "do not".

題 $t'i^2$ — the forehead. A theme; a thesis. To raise.

題起 $t'i^2 ch'i$ — to raise the question; to mention.

命 $huo-ming^1$ — 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.
Vocabulary.

脑

脑

知覚

知觉

血管

血管

脑体

大脑

充塞

充塞

虚数

虚数

無数

無数

wu-shu'—innumerable.

神

神

神經

神经

全電線

全线

電線

电线

分

分

分布

分布

互通

互通

論令神指揮抽身各體。傳

電報總局傳電分局似

像電報總局傳電分局似

痛癢感觸在肌膚上聲色氣

那感覺傳達到腦子去就像

味碰到耳目口鼻神經就把

長足睡覺的時候應當多年

長的人夜裏睡覺以八小時

作事就費腦力夜裏必得睡

覺補養他小孩子腦力還沒

long

(The soul; the mind. Force; expression.

shen²—spirits; gods.

shen²—nerves.

chüan²—all; the whole; complete; perfect.

tien³—lightning; electricity.

hsien⁴—a thread; a wire.

tien-hsien⁴—telegraph wires.

fen¹—to divide; to distribute.

fen-pu¹—to distribute.

hu²—mutual; together.

l'ung¹—to go through; to circulate. General; wholly; complete.

n ao³—(428)—the brain.

chih¹-chüeh—perception

hsiieh²—blood.

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

nao-t'ī³—the brain substance.

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

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.
消
息
消
息
hsiao¹ (124)—to melt; to consume; to disperse.
hsiao¹-hsi —, rumours; news.

hsiao²—rumours; 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.

百體
po-t'i³—the whole body; the mechanism of the body.
tsung³ (380)—to unite: to sum up. To control.
chieh¹—position; circumstances A board; an office.

總局
tsung-chii²—a head of office.
fen-chii³—a branch-office.
t'ung-ch'u³—pain; sore.

痛楚
k'o¹ (0¹) (699)—sickness; pain.

yang³ (151)—to itch.
k'o-yang³—itching.

觸
ch'u⁴ (788)—to butt; to strike against.

肌
肉
肌
肉
chi¹ (396)—the flesh.

fu²—the skin; the flesh.

chi-fu³—the flesh; the skin.

hsiu—to smell. Read

ch'ou⁴—strong smelling; stinking.

wet⁴ (495)—test; flavor.

chieh¹ (85)—to receive; to take.

pi²—the nose.

kao³—to touch; to influence; to excite.

kao³-chiu—sensation.

hao⁴—to waste; to destroy. A rat.

hsiao-hao⁴—to spend; to waste.

shui⁴—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. 當電線之分布全國 -- Compare lesson IV, I, note i. 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

Compare lesson IX, 2, notes a and g.

g. 以八小時為度 ... here 以 means: "to take"; 為一 "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.
秦国攻破魏国后，魏公子亡入大索不得。乃下令曰：‘有得公子者赏千金。’

公子处言之乳母，并言之乳母。乳母曰：‘得公子赏甚重，乳母当知。’

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，十二矢遂不中公子。公子得度，非不欲生，乃使乳母独死也。
#### Vocabulary.

<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>English Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>魏</td>
<td>wei²</td>
<td>name of a feudal State (403-241 B.C.)</td>
</tr>
<tr>
<td>乳</td>
<td>ju³</td>
<td>milk; to suckle.</td>
</tr>
<tr>
<td>乳母</td>
<td>ju-mu³</td>
<td>a wet nurse.</td>
</tr>
<tr>
<td>秦</td>
<td>kung-tzu³</td>
<td>a son of a prince; a heir-apparent.</td>
</tr>
<tr>
<td>公子</td>
<td>shang³</td>
<td>to bestow; to reward.</td>
</tr>
<tr>
<td>贬</td>
<td>ni⁴</td>
<td>to hide; to abscond.</td>
</tr>
<tr>
<td>罪</td>
<td>tsu⁴</td>
<td>a crime; a sin.</td>
</tr>
<tr>
<td>族</td>
<td>tsu²</td>
<td>a tribe; a clan; a family.</td>
</tr>
<tr>
<td>盖</td>
<td>ho²</td>
<td>an interrogative particle, — why not? would it not be better to...?</td>
</tr>
<tr>
<td>應</td>
<td>ying¹</td>
<td>proper; suitable. Ought; must. Read ying⁴ — to answer; to correspond; to fulfil.</td>
</tr>
<tr>
<td>務</td>
<td>wu⁴</td>
<td>to be necessary; must. Business; duty; function.</td>
</tr>
<tr>
<td>畏</td>
<td>wei³</td>
<td>to fear; to be dreaded.</td>
</tr>
<tr>
<td>詅</td>
<td>chu¹</td>
<td>to punish; to put to death.</td>
</tr>
<tr>
<td>廢義</td>
<td>fei-i</td>
<td>to neglect the duty.</td>
</tr>
<tr>
<td>詐</td>
<td>cha⁴</td>
<td>to deceive; artful; false.</td>
</tr>
</tbody>
</table>
行詐 *hsing-cha*—to commit a treachery.

逃 *t'ao* (383)—to flee; to escape.

澤 *tse*—a marsh; a pool.

射 *she*—to shoot.

翼 *i* (98)—the wings of a bird; to shelter; to assist.

翼蔽 *i-pi*—to cover; to protect.

著 *chu*—here: “to hit”; “to strike”

矢 *shih*—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.

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

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

(寇 *k'ou*—robber; 諸 *chu*—an interrogative particle.)

蓋往觀乎 why not go and have a look?

c. 不可以言也 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).
e. 廢義而行詐哉  
吾不能生而使公子獨死矣  
\{ In both cases \textit{而} is a conjunctive particle (vid. lesson XII). \}

f. 遂與公子俱逃澤中 \ldots \ldots \textit{遂} here is a consequential particle.  
Compare lesson II, 2, note d.

g. 以身翼蔽 \ldots \ldots \textit{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 (獨).”

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:

tuan⁴, 定 ting⁴, 决 chiæh⁴, 必 pi⁴, 實 shih²,
tzu⁴, 絕 chiæh², 必 ping⁴, 毫 hao², 總 tsung³,
chung¹, 終 萬 wan⁴, 固 ku⁴,
Examples of using the particles of definite judgment.

Vocabulary.

九/九—sanction; to hold; to receive; to admit; to accept. True; sincere; honest. hsiang-yin—to assent; to agree; to consent.

kuan—broad; wide. Forgiving; lenient.

ch'eng—punish; to transact; to do; to manage. ch'eng-pan—to punish. chuek—to cut off; to decide. Decisively; certainly.

28. 萬民享有自由民主
27. 領會豪情
26. 為人民服務
25. 天天
24. 民眾愛
23. 快樂
22. 民眾
21. 幸福
20. 民眾
19. 快樂
18. 民眾
17. 民眾
16. 民眾
15. 民眾
14. 民眾
13. 民眾
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5. 民眾
4. 民眾
3. 民眾
2. 民眾
1. 民眾
1. 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.
LESSON XI.

Vocabulary.

合 hoi-ho-li—with united efforts; unity
禽 shou—wild animals; beasts.
獸 shou—wild animals; beasts.
卒 tsu—here: finally; at the end.
界 chieh (433)—a boundary; a limit. The world.

世界 shih-chieh—the world
主 chu—a host; a master; a ruler.
舉 lien—to combine; to connect; to join.
聯合力 lien-ho-li—the world
chih¹ (ch'ih⁴) (93)—to burn.
t'an⁴—charcoal.
san⁴—to scatter; to disperse. To dismiss.
hsing¹—a star; a spark.
hsing-tien⁴—a spark.
ts'ui⁴—to tread on; to kick.
ts'u-mieh⁴—to stamp out.
ts'ui⁴ (14)—thick; to collect.
lu² (207)—a stove; a fireplace.
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.

du sa shu-shih-pai²—several tens of hundreds; a great quantity.
yung⁸-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 hao³— 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'i¹u² (524)—a gem; a ball; a globe.
huan-ch'i¹u²—throughout the world.
hsiung-shih⁴—to regard fearlessly.
chou¹ (426)—an islet; a continent.
yii⁴—to oppose; to resist; to stop.
ku¹—here; yet; still.
lü⁸—manytimes; repeatedly.
Notes.

a. 而卒為世界之主席 ---- 而 here is an adversative particle, -“still” “yet.”

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

c. 以人能合衆人 ---- 故 ---- the combination 以 ---- 故 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).
g. 莫之能禦 之 is an expletive.

h. 若不終日 若 is an assimilative particle.

i. 以徒有 故—see the note c.

TRANSLATION.

Unity.

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 (顾) 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 致交 通
kung-shih—an envoy; a foreign minister.

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

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

wai-chiao—diplomatic relations.

tsung-chang—a minister.

wai-chiao-tsung-chang—the minister of foreign affairs.
函
函—a letter.

竅
竅—approach; to direct.

啓
啓—to explain; to open; to begin; to inform.

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

茲
茲—tzu—this; here; now.

本
本—pen-kuo—one's native country; my country.

文
文—wen-shih—a literary man.

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

某
某—mou-hsing—named so-and-so.

擬
擬—ni—(i) (479)—to propose; to decide.

赴
赴—fu—(119)—to go to.

陵
陵—ling—(543)—a high mound; tomb.

帶
帶—ming-ling—the Ming Tombs (near Peking).

tai—a girdle; a belt. A zone; a neighbourhood.

帶
帶—in the neighbourhood of; all along.

地方
地方—ti-fang—a place; a locality.

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

遊
遊—yu—(266)—to wander about; to travel.

歴
歴—li—to calculate. To pass through; successive.

隨
隨—yu-li—to travel.

帶
帶—sui-tai—to take with one (of persons).

跟
跟—ken—the heel; to follow at heel.

役
役—ken-i—a servant.

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

於
於—yii-ming—a proper name.

名
名—i-ming—one (of persons).

止
止—chin-chih—only; no more than.

日
日—ssu-jih-chih-chiu—a period of 4 days.

特
特—t'e—special: prominent; alone.

請
請—ch'ing—to beg; to request.

貴
貴—kuei-tsung-chang—the Honourable Minister, Your Excellency.

總
總—sham—to write out.

護
護—ch'ih—to order; to command.

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

hu-chao⁴—a passport.

chik³ (348)—paper; a document. Numerative of documents.

hsün¹—quick; swift.

hsiin-chi²—quickly; without delay.

chik⁴—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-ta‘—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.

shun-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-kuan³—my office, our legation.

ling³ (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.

ch’eng²—to offer to a superior.

chiao³—to hand over.

ch’eng-chiao³—to hand up to a superior.

chü¹ (290)—to receive as communications from a subordinate. Evidence; proof. According to.

mien⁴—the face; the front.

mien-ch’eng¹—to state personally.

chü-mien-ch’eng¹—according to what he stated personally.

meng²—to cover; to teach. To receive from a superior.
| 地方官 | ti-fang-kuan¹—the local authorities. |
| 安 | t'o³—secure; safe; settled. |
| 安為 | t'o-wei⁴—satisfactorily. |
| 料 | liao⁴—to consider; to calculate. Material; stuff. |
| 照料 | chao-liao⁴—to care of; to look after. |
| 銘 | ming²—to carve; to engrave. |
| 銘感 | ming-kan³—to be very grateful. |
| 等情 | teng-ch'ing²—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 ch'ien-lai²—"such having come forward"), not to be rendered. |
| 據此 | ch'i - tz'u³—"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 | yüan²—origin; source. A high level; a plateau. |
| 原領護照 | yüan - ling - hu - chao⁴—the originally received passport. |
| 送 | sung⁴—to accompany; to send; to give. |
| 送上 | sung-shang⁴—to present to a superior. |
| 希 | hsi¹—few; rare. To hope. |
| 查照 | ch'a²—to examine into; to investigate. |
| 查照 | ch'a-chao⁴—to take note; for your information—a polite formal phrase requesting attention to the despatch. Elliptical for ch'a- k'ao - chao - tu³—look into and compare. |
| 核銷 | ho²—the kernel. To examine into; to weigh |
| 核銷 | hsiao¹ (I24)—to melt; to cancel. |
| 可也 | k'io-yeh³—this will do,—a final phrase in letters following wishes expressed,—not to be rendered. |
| 專 | chuan¹—particular; special. |
| 布達 | pu-ta⁴—to inform. |
| 專此布達 | chuan-tz'u-pu-ta⁴—I write this expressly to inform you. |
| 祉 | chih³ (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 tzu-ti⁴—order, sequence)

將被挾之人立行放回 he immediately released the men who had been seized.

(挾 na²—to take; 被 pei¹—sign of passive; 立行 li-hsing²—immediately; 放 fang⁴—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.
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 (即) 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-ju², 僅然 yen-jan², 僅若 yen-jó⁴ 若 ---- 然 jo ---- jan².
Examples of using the assimilative particles

Examples:

1. $I^m$
2. $t_J$
3. $i_B$
4. $a_A$
5. $m_R$
6. $p_t$
7. $f_f$
8. $b_b$
9. $b_b$
10. $t_f$
Vocabulary.

**chin**⁴—to go to.
**yüan**²—to follow. Cause; connection.
**han**⁴—drought. Dry land.
**ch'i**¹—wife.
**shen**¹—to report To extend; to increase.
**shen-shen**¹-*ju-ye⁴h—easy; self-possessed.
**yao**¹—fresh-looking; young. Pleased.
**fei**¹—the lungs.
**kan**¹ (32)—the liver.
**sheng**⁴—to conquer.
**chiew**¹ (318)—a flight of steps. To go up by a stair. A degree.

而 **ehr**²—here: like; as if.
道 **tao-te**²—virtue.
德 **yen**² (630)—stern; respectful.
是 **yen-ju**²—like; resembling.
業 **yen-jan**²—like.
功 **kung**¹-*ye⁴h—merit.
業 **hao**²—a porcupine. Heroic.
業 **chiew**²—a hero.
業 **hao**²-*chiew—a hero.
业 **yen-jo**⁴—like.
业 **su**¹—to lodge for night. Stale; old.

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 (登) climbing (lit. following) a tree to seek for fish (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 (無知) 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 (而) 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.

宋真宗時契丹入寇，指揮使高僑請帝渡河禦寇。帝不允。僑爭之甚烈，時宰臣馮拯在旁呵之曰：高僑何得無理，僑怒曰：君以文章爲大臣，今虜騎充斥如此，猶責僑無禮，君有何不賦詩一章？僑言至河北，張黃龍旗，以退虜，馮拯詰責。僑乃從以百倍追擊契丹走之。

Vocabulary.

ch’iung—a red veined stone. Beautiful.

kao-ch’iung—a proper name.

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

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

chi—a covenant; a bond; a deed.

tan—cinnabar; red.

ch’i-tan—Kitans, or Khitans—Tartars, who ruled northern China (907-1115 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.
河" (699)—a river.

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

"ch'en— a subject; a vassal; a statesman.

"tsai-"ch'en—the prime minister.

"feng—a surname. Read P'ing —to rely on.

"cheng—(522)—to lift up; to save.

"feng-"cheng—a proper name.

"p'ang—side; beside; near.

"ho—(699)—to gape; to scold.

"nu—(553)—anger; rage.

"wen—chang—an essay.

"ta—ch'en—a high official; a minister.

"ch'i—(452)—to sit astride: to ride.

"lu-"ch'i—mounted brigands.

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

ch'ung-"ch'ih—numerous.

"ju-"tz'u—so; thus; such.

fu—(330)—to spread: to levy; to pay; to compose.

"shih—(46)—poetry; verses.

teng— to mount; to ascend.

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

"huang—yellow.

"lung—the dragon.

"ch'i—(102)—a flag; a banner.

"sui—a year.

"wan-sui—a greeting and a title for the emperor.

"ch'i—shih—energy; vigor.

"pei—double; to double.

"po-"pei—hundred-fold.

Notes.

a. 君以文章為大臣—here 以 means “by”, “with”.

b. 猶責頡無理—here 猶 is an adversative particle, —“and yet”, “still”.

c. 以退虜耶—here 以 means “in order to”

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

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

**TRANSLATION**

**Kao—Ch'iuang.**

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——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. *shan*—mountain passes, the province of Shensi; so written in English in order not to be confused with *Shansi*.

B. *tang*—here; there, upon; at that time.

*shu*—a public office. To write.

*et*—is.

*B.*
函 - to contain. A letter.
函請 - to request by letter.
動身 - to start; to set out.
外交部 - the ministry of foreign affairs.
接電 - to receive.
開令 - a telegram.
飭令 - to order; to command.
回國 - to return to one's country.
該員 - an official.

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該員 - an official.
覆 fu⁴ (545)—to overturn; to upset. To reply.

見覆 chien-fu⁴—to reply to.

議定 i-ting⁴—to decide; to ratify

盼 p’an⁴—to gaze at; to long for; to hope.

盼念 p’an-nien⁴—to long for; to be anxious.

最切 chi’-ch’ieh⁴—very; the utmost.

近 chin⁴ (209)—near; close.

近日 chin-jih⁴—recently.

如何 ju-ho²—what? Why?

How then now?

形 hsing⁴—form; figure; shape; the body.

情形 ch’ing²-hsing — circumstances; conditions of a case.

速即 su-chi²—without delay; quickly.

賜覆 tz’u⁴—to bestow upon an inferior.

賜覆 tz’u-fu⁴—to favour with a reply.

以便 i-pien⁴—in order to.

轉覆 chuan³ (839)—to turn round.

chuan-fu⁴—to transmit communications in reply.

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) 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 chang¹-ch'eng—regulations; 列 lieh⁴—to enumerate). (vid. lesson XXIX, gram. section).

c. 一舉 ... the numeral 一—here individualises the noun 舉 chi²—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.

I do not know whether he has, or has not, told this matter to his own family and relations.

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

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 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 举) 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 (赐覆) at your earliest convenience what are the conditions of your decision, in order that I may transmit your communication (以便转覆) to our Foreign Office for their information (查照).

I avail myself, etc.
3.

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.

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

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

淄 tzu¹—name of a river in Shantung.

臨 lin²—to approach; near; on the point of.
臨淄 lin-tzu—in the locality of the capital of the Ch'i State, Ying-ch'iu—situated. Now that place is called 臨淄.

縣 lii² (749)—the gate of a village; *a village of 25 families.*

袂 mei²—the sleeve of a robe.

帷 wei²—a curtain.

汗肩踵 han¹ (32)—sweat.

肩 chien¹—the shoulder.

踵 chung³ (27)—the heel.

匹肩接踵 pi - chien - chieh - chung³—shoulder to shoulder, heel to heel,—to be close to each other.

肖不肖 hsiao¹—to be like.

甫不甫 pu-hsiao¹—unlike; degenerate; worthless (a term used by a son of himself when writing to his father).

Notes.

a. 而延曠子 而 here is a conjunctive particle.

b. 使至狗國者 者 here 者 with the preceding verb 使 forms an adjective clause:

“(If I were) one who was sent as envoy to a dog country.”

c. 比肩接踵而在 Compare lesson I, r, note b.

d. 齊命使各有所主  This peculiar structure can be translated:

“The envoys sent by Ch'i all have princes who are worthy of them.

A similar structure is:
everybody acts conformably to his abilities (長).

TRANSLATION.

Yen-ying goes as Envoy to the Ch'ū State

Yen-tzu was sent as envoy to the Ch'ū State. He was (very) short. The people of Ch'ū 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'ū 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'ū 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'ū 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 *erh²*, 與 *yù³*, 及 *chí²*, 且 *ch'ieh⁵*.

Examples of using the conjunctive particles:
**Vocabulary.**

<table>
<thead>
<tr>
<th>Simplification</th>
<th>Traditional</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch'én²</td>
<td>ch'en²</td>
<td>time. The celestial bodies.</td>
</tr>
<tr>
<td>pei-ch'én²</td>
<td>佩星辰</td>
<td>the Pole Star.</td>
</tr>
<tr>
<td>kung³</td>
<td>kung³</td>
<td>to bow; to salute.</td>
</tr>
<tr>
<td>tse²</td>
<td>擇</td>
<td>to pick out; to choose.</td>
</tr>
<tr>
<td>kuci³</td>
<td>鬼魂</td>
<td>spirits; spiritual beings.</td>
</tr>
<tr>
<td>kuei-shen²</td>
<td>鬼神</td>
<td>spiritual beings.</td>
</tr>
<tr>
<td>kung¹</td>
<td>kung¹</td>
<td>a bow.</td>
</tr>
<tr>
<td>shih¹</td>
<td>箭矢</td>
<td>an arrow. To take an oath.</td>
</tr>
<tr>
<td>pi³</td>
<td>筆</td>
<td>a writing brush; a pen.</td>
</tr>
<tr>
<td>san-tzu-ching¹</td>
<td>三字經</td>
<td>the Three Character Classic, arranged in rhyming sentences of three words each, composed by 王伯厚 Wang-po-hou of the Sung dynasty</td>
</tr>
</tbody>
</table>

**千字文** ch'ien-tzu-wen²—the Thousand Character Essay, containing exactly one thousand different characters, composed by 周興嗣 Chou-hsing-ssu (6th century A.D.)

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<td>yu-tzu³</td>
<td>幼子</td>
<td>a child; children.</td>
</tr>
<tr>
<td>tung¹</td>
<td>冬</td>
<td>winter.</td>
</tr>
<tr>
<td>ts'ai²</td>
<td>才</td>
<td>ability; talents.</td>
</tr>
<tr>
<td>lin⁴</td>
<td>聒</td>
<td>stingy; niggardly.</td>
</tr>
<tr>
<td>ch'ih³</td>
<td>恥</td>
<td>to feel shame.</td>
</tr>
</tbody>
</table>

**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.

我家古时北有匈奴之患，燕、赵、诸国築城防之。各保疆土，不相連属。秦始皇既滅六國，一統中夏，乃遣將軍蒙恬發兵三十萬伐匈奴，大敗之，修築舊城合而為一。東起山海關西至嘉峪關，長凡五萬里，為全球有名之鉅工。世稱曰：‘萬里長城’。長城之外，為盛京蒙古。其內則直隸山西、陝西、甘肅等省。城垣以甌石為之。高四十尺，厚二十餘尺。形勢雄峻，凡峰巖鋭處有高樓可以遠眺，即古秦人守望處也。

Vocabulary.

萬里長城  wan-lî-ch'ang-ch'eng — The Great Wall.

匈奴  hsiung (651) — the breast

奴奴  nu — a slave; a servant.

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

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

燕  yen — name of a feudal State. Read yin — the swallow. To feast.

漢  Han — Ch'in and Han dynasties.

保  pao — to guarantee; to protect.
疆

"chiang" (812) — a boundary, a frontier.

疆土

"chiang-t'u" — a boundary.

連屬

"lien-shu" — to be connected.

皇

"huang" — great; august. The sovereign.

秦始皇

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

統

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

一統

"i-t'ung" — to unite.

夏

"hsia" — summer.

中夏

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

遣

"ch'ien" — to send.

將軍

"chiang-chiin" — a commander in chief.

恬

"t'ien" — peaceful.

蒙恬

"meng-t'ien" — a proper name.

伐

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

修

"hsiu" — to put in order; to repair.

舊

"chiu" (680) — old.

山海關

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

嘉

"chia" (716) — excellent; to admire.

峪

"yii" — a gully; a ravine.

千鉅

"ch'iien" — a thousand.

世

"chiu" (641) — great; large.

人

"shih-chen" — the people of the world; mankind.

盛京

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

蒙古

"meng-ku" — Mongolia.

直

"chih" — straight honest; upright.

直

"li" — to control.

直

"chih-li" — the province of Chihli.

肃

"su" — respectful; majestic.

甘

"kan" — sweet; agreeable.

甘

"kan-su" — the province of Kansu.

城垣

"ch'eng-yuan" — a wall.

城垣

"chuan" (839) — a brick.

尺

"ch'ih" — a foot.

形勢

"hsing-shih" — aspect; position.
峻

hsün⁴ (542)—steep; lofty.

雄峻

hsiung-hsün⁴—imposing; grand.

巒

luan² (888) — mountain peaks.

巒峰

feng¹ (148)—the peak of a hill.

巒巒峰

feng-luan² — mountain peaks.

銳

jui⁴—piercing; acute.

銳處

jui-ch’u⁴—a sharp pointed place.

樓

lou² (790)—a two-storeyed house; a tower.

眺

t’iao⁴—to gaze at.

守

shou³—to observe; to guard; to watch.

守望處

shou-wang-ch’u⁴ — a watch-tower.

Notes.

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

Similar examples.

鶉既鳴矣 —— the cock has already crowed.

予既烹而食之 —— I have cooked and eaten it.

(烹 p’eng¹—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.

絹緞皮革等貨 ······· silk, leather and other goods.

(絹 ch'ou²—silk cloth; 緞 tuan⁴—satin; silk cloth; 皮 p'î²—skin; leather; 革 ko²—skins).

e. 城垣以甃石為之 ······· 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 (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.

緊要 *chin-yao*—important.

言語 *yen-yin*—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.

查閲  
ch'a-yüeh⁴—to examine.

另誤  
ch'uan-wu⁴—a mistake.

巡覆者  
ching-fu¹-che—I beg to inform you in reply.

昨  
tso²—yesterday; lately.

閱悉  
yüeh-hsi³—to thoroughly acquaint oneself with.

具見  
ch'i-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.

嶺名欽佩  
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 is very frequently used in the documentary and business style as a sign of the plural.

Similar examples.

通商各口 - - - - the ports of foreign trade.
約內各條 - - - - the articles of the Treaty.
其餘各犯 - - - - the remaining criminals.

b. 將前日互談各事 - - - 將 is here a sign of the objective case.

B.

a. 並無舛誤之處 - - - - Compare lesson X, 3.

b. 將節略一張附還 - - - - 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 (所開), 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.

吴 wu¹—to bawl; to brag.
Name of an ancient feudal State

孺 jiu²—a child.

少孺子 shao-ju-tzu³—a proper name.

荆 ching¹—a bramble; a thorn.
Name of the State of Ch'ü.

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 t'ang⁴ (826)—a crossbow.

園 yuan² (370)—an enclosure; a garden.

後園 hou-yuan²—a back garden.

露 lu¹ (713)—dew.

chan¹ (720)—to moisten; to imbue.

何苦 huo-k'u³—why? what for?

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'ü¹—crooked; false.

委曲委身曲附 wei-shen-ch'ü fu⁴—to bend body and lay in ambush.

雀 huang-ch'iao²—the oriole.

雀 cho³—to peck up.

pa⁴—to stop; to finish.

Notes.

a. 謹言者死——here with the preceding verb 謹 forms an adjective clause: "If there be somebody who will dare to admonish me".
b. 少孺子者

・Compare lesson III, 2, note a.

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 他 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.
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 yu⁴,

Examples of using the intensifying-conjunctive particles

1. 老而無子
2. 道遠而生
3. 此道較近又無險危
4. 屋而時習之
5. 其意善且深矣
6. 異端如盗賊
7. 不但無益
8. 且該員於洋務情
9. 本大臣當經照
10. 並僥該道前赴各屬
11. 已蒙賜函又蒙駕臨
12. 會該領事官並派委員向其當面告知

形最為熟悉
會該領事官並派委員向其當面告知
### Vocabulary

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>敏</td>
<td>min³</td>
<td>clever</td>
</tr>
<tr>
<td>麗</td>
<td>li⁴</td>
<td>elegant; beautiful</td>
</tr>
<tr>
<td>端</td>
<td>tuan¹</td>
<td>doctrines</td>
</tr>
<tr>
<td>異端</td>
<td>i-tuan¹</td>
<td>heterodox doctrines</td>
</tr>
<tr>
<td>盜</td>
<td>tao⁴</td>
<td>a robber; a bandit</td>
</tr>
<tr>
<td>贼</td>
<td>tsei²</td>
<td>a robber; a thief; a rebel</td>
</tr>
<tr>
<td>而且</td>
<td>erh-ch'ieh³</td>
<td>and also; moreover</td>
</tr>
<tr>
<td>情形</td>
<td>ch'ing²-hsing</td>
<td>the aspect of the matter; circumstances; conditions</td>
</tr>
<tr>
<td>洋務</td>
<td>yang-wu⁴</td>
<td>foreign affairs</td>
</tr>
<tr>
<td>熟</td>
<td>shu²</td>
<td>ripe; cooked; mature</td>
</tr>
<tr>
<td>熟悉</td>
<td>shu²-hsi</td>
<td>experienced</td>
</tr>
<tr>
<td>本大臣</td>
<td>pen-ta¹-ch'en</td>
<td>(a high official of himself)</td>
</tr>
<tr>
<td>照會</td>
<td>chao⁴-hui</td>
<td>an official communication between foreign and Chinese officials of the same rank. To send a communication.</td>
</tr>
<tr>
<td>領事官</td>
<td>ling-shih-kuan¹</td>
<td>the consul</td>
</tr>
<tr>
<td>派</td>
<td>p'ai⁴</td>
<td>to depute; to send</td>
</tr>
<tr>
<td>委員</td>
<td>wei²-yuan</td>
<td>a deputy</td>
</tr>
<tr>
<td>駕臨</td>
<td>chia-lin²</td>
<td>your arrival; your visit</td>
</tr>
<tr>
<td>危</td>
<td>wei¹</td>
<td>perilous; dangerous</td>
</tr>
<tr>
<td>危險</td>
<td>hsien³ (440)</td>
<td>dangerous</td>
</tr>
<tr>
<td>危險</td>
<td>wei-hsien³</td>
<td>danger; dangerous</td>
</tr>
</tbody>
</table>

### 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 is Bm no EtJ HriAo ft ti^ a E m0o at mt to tb ^2 ffE w M Psrfil Vrj cAflo (715) l0cAflo 1

Vocabulary.


羣臣 ch’iin-ch’en¹—a body of officials. 昭奚恤 chao-hsi-hsii⁴—a proper name.

昭 chao¹ (715) — luminous; glorious. To manifest. 果 kuo³—fruit. Really; truly.
果誠 *kuo-ch'eng*- in reality; 逆 *ni* (660) — rebellion; to oppose.

江一 *chiang-i* — a proper name

天帝 *t'ien-ti* — God.

**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. 子以我為不信 ——— 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.
TRANSLATION

Prince Hsüan of the Ch’u State asks his Ministers.

(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-hsüi. 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-hsüi. Therefore (although) the northerners are afraid of Chao-hsi-hsüi, in reality they are afraid of Your Majesty’s troops, just the same as the beasts were afraid of the tiger.”
Vocabulary.

A.

**ting** (2)—to arrange; to settle; to fix.

**shui**—duty on merchandise.

**ch'eng** (69)—a measure. A rule; a pattern. A period; a journey.

**chang**—regulations.
稅務章程 shui-wu-chang¹ = cho²—to pour out. To consult; to consider.

tiao¹—a branch. A clause; a section; an item.

ch'ao¹ (122)—to take; to seize; to copy out.

核辦 ho-pan⁴— to examine and act accordingly.

tzu¹ (442)—to consult about; to communicate by letter.

tzu fu¹—to reply to; a reply.

yu³—in; on; at; to; from. Used with

商情 shang-ch'ing²—commercial interests.

再 tsai⁴—a second time; again; further.

chen¹ (104)—to pour out. To deliberate.

午 wu²—midday; the south.

午後 wu-hou⁴—afternoon.

chü¹ (641)—an exclamatory particle; an interjection of surprise.

詛知 chü-chih¹—unexpectedly.
克 k’o—to be able to.

wu (763) — to see; to meet.

hui-wu—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 ch’üan (78)—cured; convalescent.

諒 liang—sincere; faithful; to believe. To excuse.

原諒 yuan-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.

a. 各事 —— Compare lesson XIII, 2, A, note a.

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 inconvenient for commerce, I am asked to reconsider them carefully (与你) 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

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>su¹</td>
<td>to gather grass. To revive. Plentiful.</td>
</tr>
<tr>
<td>tai⁴</td>
<td>instead; on behalf of. A dynasty</td>
</tr>
<tr>
<td>su-tai⁴</td>
<td>a proper name.</td>
</tr>
<tr>
<td>pang⁴</td>
<td>(145)—an oyster.</td>
</tr>
<tr>
<td>pao⁴</td>
<td>(pu³) (99)—to dry in the sun.</td>
</tr>
<tr>
<td>yii⁴</td>
<td>(118)—a small turquoise kingfisher.</td>
</tr>
<tr>
<td>jou⁴</td>
<td>flesh; meat.</td>
</tr>
<tr>
<td>ch'ien²</td>
<td>to nip; to gag.</td>
</tr>
<tr>
<td>yii²</td>
<td>(256)—to fish.</td>
</tr>
<tr>
<td>ch'in²</td>
<td>to seize; to arrest.</td>
</tr>
<tr>
<td>chih¹</td>
<td>a branch. To prop up. To pay.</td>
</tr>
<tr>
<td>hsiang-chih¹</td>
<td>to oppose each other; to fight.</td>
</tr>
<tr>
<td>pi⁴</td>
<td>(561)—to fall down dead; to be exhausted.</td>
</tr>
<tr>
<td>yii²-fu</td>
<td>a fisherman.</td>
</tr>
<tr>
<td>su²</td>
<td>(744)—ripe, cooked; mature.</td>
</tr>
<tr>
<td>chi⁴</td>
<td>to plan; to calculate.</td>
</tr>
<tr>
<td>shu-chi⁴</td>
<td>to think over carefully.</td>
</tr>
</tbody>
</table>
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. 蝠方出曝 —— 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. 幷擒之 —— Compare lesson IV, 3.

f. 以弊大衆 —— 以 indicates here a result, a consequence,—“so that”; “and thus”.

g. 臣恐強秦之為漁父也 —— 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 (且) to attack the Yen State. Su-tai on behalf (於) 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 chi¹, 殆 tai⁴.
Examples of using the particles of approaching action.

Vocabulary.

哀 1
ai 1—here: sad; grievous.

祥 2
hsiang 2 (151)—happiness; a good omen.

禎祥
chen-hsiang 2—a auspicious; a good omen.

妖
yao 1 (463)—supernatural; magical; strange.

妖孽
yao-nień 4—a portent; a bad omen.

夫子
fu-tzu 3—a sage; a prophet. Added as a title of respect to the names of great teachers; the Master.

鐸
to 2—a bell with a clapper.

木鐸
mu-to 2—a bell with wooden clapper.

見殺
chien-sha 1—to be killed.

時刻
shih-k’o 4—time.

開船
k’ai-ch’uan 2—to weigh anchor.

愈
yi 4—here: to be better; convalescent.

即
chi 2—to be near; almost; nearly.

望
wang 4—here: 15th day of the moon (when the moon is full), because on that day the moon faces the sun.

殆
tai 4—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 TJC^jS 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 (A) go and see (him).

7. To-day I am able to see (him). (But) if I do not correct (道) (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.

Vocabulary.

聊 lia⁴—to depend on. Merely. Here: a fanciful name of a studio.

齋志 ch'ai¹—a study; a library; a shop.

誌 chih⁴ (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.

A robe, 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.

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.

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.
拜謝 pai-hsieh—to thank
出家人 ch’u-chia-jen—a priest; a monk.
吝惜 lin’—stingy.
吝惜 hsi(799)—to pity; spare.
佳供 chia1—beautiful; nice.
供客 kung(95)—to present to; to supply.
供客 kung k’o1—to present to a guest.
需 hsi1—to require; to need.
於是 yii-shih1 — thereupon; then.
掬 chii2—to grasp with both hands; a handful.
啗 tan1—to bite; to chew; to eat.

Notes.

a. 鄉人咄之而不去 —— 而 here is an adversative particle. Compare lesson, I, 3, note c.

b. 加以叱罵 —— In constructions where the infliction 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.**

加上重罰 ••••• to inflict a heavy fine.

(罰 fa²— to fine).

加上刑嚇 ••••• to intimidate by bamboining (lit. to inflict intimidation).

(嚇 ho⁴ (hs'ia⁴)— to intimidate; 刑 hsing²— to punish).

c. 遂出市一枚 ••••• 遂 here is a consequential particle.

d. 既有之何不自食 ••••• 既 here is a causal particle.

Compare lesson IX, i, noted.

e. 且盡 ••••• 且 here is a conjunctive particle (vid. lesson XII.)

f. 而覆以土 ••••• 而 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) 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 $lu^4$ (42)—dry land. Here: a proper name.

照會 $chao^4-hui$ — the term agreed upon in the Treaty of 1842 for communications between foreign and native officials of equal rank.

照會事案查前清光緒二十八年續修通商進口税則施行至今已屆十年曾於中英商約內訂明此項稅則若修改須於十年期滿六個月內先行知照等語又查此項稅則係照辛丑各國和約增至切實

修通商進口稅則之各國駐京大臣聲明應請大

臣查照見復為盼須至照會者。

駐 $chu^4$ (81)—to halt; to reside temporarily.

駐京各使 $chu-ching-ko-shih^3$ — the foreign ministers stationed at Peking.

駐 $chu^4$ (81)—to halt; to reside temporarily.

駐京各使 $chu-ching-ko-shih^3$ — the foreign ministers stationed at Peking.
元 yüan²—first; original; principal. Beginning; head. Large; great. A dollar.
wei-chao-hui-shi³⁴—"the matter of communication". The usual beginning of official despatches—need not to be translated.
an-ch'¹a²—it appears from the records that...
ch'ien-ch'ing¹—the former Ch'ing (Manchu) dynasty.
hsü¹—the clue; to connect.
kuang-hsü⁴—the title of reign of the emperor who reigned from 1874 to 1908.
hsü⁴—to continue; to add.
hsü-hsü¹—to revise.
chin-k'ou³—to enter a port; imports.
shui-tse²—the Tariff.
shih-hsing²—to carry out; to put into force; to carry into effect.
chieh¹—to reach; to arrive; a limit.
shang¹-yüeh—a commercial treaty.
ting-ming²—to settle clearly.
ch'ou — the second of the twelve horary characters or branches of earth.

hsin-ch'ou — a designation in accordance with the Chinese cyclical system of the year 1901.

hos (510) — harmony; peace.


tseng (832) — to add; to increase.

ch'ieh-shih — wholly; thoroughly; effective.

ch'ou — to take out; to levy; to exact.

chih — price; value. To meet; to happen.

chih-po-ch'ou-wu — worth 100, take 5, to charge an "ad valorem" duty of 5 per cent.

ku (702) — to estimate; to reckon.

suan — to estimate; to calculate.

ku-suan — to calculate.

ch'ou (102) — the foundation.

hsieh — to unload; to get rid of.

hsieh-ho — to discharge cargo.

chien-suan-chia-chih — the mean value.

chi-shih — seasonable; in due time.

fu (19) — to tally; to agree.

chien (440) — a label; to sign.

chien-ya — to affix a signature.

sheng-ming — to state; to announce.

hsii-chih-chao-hui-che — this formula concludes official despatches exchanged between foreign and Chinese officials, but need not to be translated.

These words have been customary from old times as a limiting formula to prevent the addition of other words.

TRANSLATION.

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-Hsü (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 (此项) 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:

- 已 (yi, pronounced as i³), 既 (ji³), 曾 (ceng³), 順 (shun³), 已 (yi³), 經 (jing³), 常 (chang²), 適 (shih⁴), 方 (fang¹), 未 (wei³), 知 (zhi¹).

Note. The particles 已 and 順 indicate that an action has just happened.

Examples of using the particles of completed action.
## Vocabulary

| 地方官 | ti-fang-kuan | local officials. |
| 正税 | wan | to finish; to complete; to settle. |
| cheng-shui | the full duty. |
| 昏便息子 | hun | dusk; dark. |
| 予烹朝 | pien | here: then. |
| 朝 | hsì | here: to stop; to rest. |
| yì | I; me. |
| | p'eng (742) | to boil; to cook. |
| 查出田地 | ch'a2-ch'u | to discover. |
| 入官在案 | t'ien-tì | lands. |
| 出示 | ju-kuan | to confiscate. |
| 開禁 | tsai-an | is on record. |
| 照數 | ch'u-shih | to issue a proclamation. |
| 束修 | k'ai-chin | to remove the prohibition. |
| 束脩 | chao-shu | according to the amount. |
| 束脩 | shu | to bind together; a bundle. |
| 束脩 | hsiu | dried meat. Salary. |
| 親族欠 | chi'en | to owe; to be wanting. |
| 結清 | chieh-ch'ing | to settle up; to clear off; as indebtedness. |

### Translation

1. Has already been settled (安定) by the local officials.
2. An order has already been sent to the said (該) 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.

道士接坎處。滿目叢枝葉扶疎而花疏而實碩大芳馥絢爛
成樹道人乃即樹頭摘葉而實碩大芳馥絢爛
滿樹道人乃即樹頭摘觀者顧刻而盡已乃
以錢伐樹丁丁良久乃斷帶葉荷肩頭從容徐
步而去。初道士作法時鄉人亦雜衆中引頜注
目竟忘其業。道士既去始顧車中則梨已空矣。
方悟所俵散皆己物也又細視車上一鞭亡
是新覿斷者心大憤恨急迹之轉過牆隅則斷
杖棄垣下。始知所伐梨木即樹也道士不知
所在一市粛然。

Vocabulary.

ch’in⁴ (675)—to flood; to soak.
wan-mu⁴—all the eyes,—of the lookers-on.

ts’uan-shih⁴—to concentrate regards.
kou¹—crooked.
meng² (796)—a sprout; a bud.
kou-meng²—sprouts of plants.
ts’uan² (tsan²) (40)—to collect; to bring together.
chien¹—gradually.

ye⁴-a leaf; a card.

fu² (465)—to spread out.

su¹—distant; wide apart; to separate.

fu-su¹—to spread out.

shu⁴—suddenly.

shih²—here: to form fruit.

shih² (722)—great; ripe.

fu² (544)—a fragrant smell.

fang-fu²—fragrant.

lei²—to bind; to join.

lei-lei²—to hang in profusion.

ch'ing³—a moment.

k'o¹—to carve; to engrave. Read k'o⁴—a quarter of an hour; a moment.

ch'ing-k'o⁴—in a moment.

fa¹—to cut down.

ting¹—a nail. An adult male. Read cheng¹—sound of blows on trees, etc.

liang²—good. Very.
The priest took it and soaked the place which he had dug. Every eye (lit. ten thousand eyes) watched attentively. A hooked 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 (適) 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.
A.

孫 sun\(^1\) — a grandson. Here: a proper name.

現行 hsien-hsing\(^2\) — present; being in force at present.

洋貨 yang-huo\(^4\) — foreign goods.

去年 ch'ien-nien\(^2\) — last year.

在案 tsai-an\(^4\) — “is on record”. A formula closing the statement of what has been done before in connection with the subject treated in the despatch.

在案 ch'ien-tzu\(^5\) — to sign; to affix a signature.

在案 tsai-an\(^4\) — “is on record”. A formula closing the statement of what has been done before in connection with the subject treated in the despatch.

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B.

**mei**³—here: American,

**jui**¹—here: the name of the American Minister Mr. Paul Reinsch.

**fu**⁴—to return; again; to reply.

**chaow-fu**⁴—to reply to a communication.

**wei-chao-fu-shih**—"in the matter of a reply to your despatch", the usual beginning of communications given in reply.

**hui-wu**⁴—a personal interview.

**pien**¹—to discuss; to argue.

**po**²—to contradict; to find fault with.

**pien-po**²—to contradict; to argue against.

**kuo-chia**¹—a state; a government.

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**ta**²—to answer.

**ta-fu**⁴—to reply.

**ni-ting**⁴—to decide.

**pei**¹—here: in order to.

**pan-fa**³—the way of transacting; a measure.

**cheng**¹(127)—to attack. To levy taxes.

**shou**¹—to receive; to collect.

**cheng-shou**¹—to collect, as duties.

**piao-shih**⁴—to manifest; to show.

**t'ung-ch'ing**²—assent; approval.

**hsii-chih-chao-fu-che**—a conventional formula used at the end of communications given in reply.

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**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 percent 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 for, 以 i, 以 i, 故 i - ku, 盖 kai, 既 chi, wei.

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. 因天時嚴冷難以行工
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後不敢不告也
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害大無以賤害貴
13. 梁惠王以土地之故糜爛其民
14. 疏也以恐畏之故不敢前進
15. 雖疏食萊羹未
16. 摘子不發抄之
Vocabulary.

yüan-yü²—cause; reason.
yen-leng³—very cold.
kung¹—work; job; service.
hsing-kung¹—to proceed with the work
shih-ku'—matter; circumstances.
ch'ai¹—to break up.
ko²—to change; to remove.
ch'ai-ko²—to dismiss from the office.
chiao⁴ (531)—craft; cunning.
nuan³—warm.
ta⁴-fu—a great officer.
chih-tien³—atom; particle.
mi¹—close; thick; dense.
mien²—cotton.
hua¹ (327)—flowers. Cotton.
mien²-hua—cotton.
ch'ing¹—light. Easy.
su¹—distant; loose. Coarse.
liang²—a bridge. Here: name of ancient small feudal State.
hui⁴—here: a proper name.
mi² (O49)—rice-gruel; congee.
lan⁴ (506)—bright. Rotten; broken.
mi-lan⁴—reduced to a pulp,—as by pressure.
su-shih²—coarse food; coarse rice.
ts'ai⁴—culinary vegetables.
keng¹—soup.
che²—to fold. A State paper.
che²-tzu—a memorial to the Throne.
ch'ao¹—to seize: to confiscate. To copy out.
fa-ch'ao¹—to publish.
lü⁴—to be anxious.
chi-mi⁴—secret.
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 ( 君 ) you 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.

妖術

于公者少任俠喜拳勇力能持二壺高作旋風舞崇

禎間殿試在都僕疫不起患之會市有善卜者能決

人生死將代問之既至未言卜者曰君莫欲問僕病

乎公駕應之曰病者無害君可危公乃自卜卜者起

卦愕然曰君三日當死公驚詫良久卜者從容曰鄙

人有小術報我十金當代禳之公自念生死已定術

豈能解不應而起欲出卜者曰惜此小費勿悔勿悔

於公者皆為公懼勸禦衆以哀之公不聽毫不至三

日公端坐旅舍靜以俟之終日無恙至夜閤戶挑燈

（未完）

Vocabulary.

yao¹—supernatural; magical.
shu⁴—an art; a trick.
yu⁴—here: a proper name.
kung¹—here: Mr.; gentleman.
chih¹(hsia²) (455)—heroic; bold.
任侠 *jen-chieh*—to be of a heroic temperament.

拳 *ch’uan* (406)—the fist.

拳勇 *ch’ian-yung*—exercises requiring strength and courage.

旋舞 *hsiao-wu* (259)—to dance. To brandish.

旋風舞 *hsiao-feng-wu*—the whirlwind feat, brandishing a weight in some way over the head.

崇祯 *ch’ung-chén*—the title of reign of the emperor of the Ming dynasty, *Chuang-lieh-ti*.

殿试 *tien-shih*—the palace examination, for admission of selected doctors to the Han-lin (翰林) College.

都疫 *tu*—the capital.

疫 *i*—sickness; to get sick.

會駭 *hsieh*—to be startled.
to lean; to rely on.

wei-tso—to seat and wait (for a danger).

lou—a water-clock.

i-lou—a period of two hours; the first night-watch.

hsiang-chin—near to the end; nearly gone.

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 copper vessels,—one for the night-time another for the daytime.

TRANSLATION.

Magical Arts.

Mr. Yu (少公) in his youth (少) was of heroic tempera-
ment 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 Yu was very anxious about him. In the market-place there was a clever diviner who could forecast life and death, and Yu intended (之) 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?" Yu was startled and acknowledged that he was. The diviner then said, "His illness is not serious, but you, sir, are in danger." Whereupon (乃) Yu wished to have his fortune told. The diviner cast his horoscope and in alarm said, "Sir, in three days you must die!" Yu 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." Yu 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.  

**和**  
ho²—here: Holland (Netherlands).

**wei¹**—here: a proper name.

**tien²**—here: a telegram.

hsin² (230) — to inquire about.

hsin-wen²—to ask; to inquire.

**piao³-shih**—to show; to manifest.

fan²—to turn back. Contrary. To rebel.

fan-tui²—to oppose.

ken¹ (359)—a root; a base.

ken¹-chü—to base upon.

t'iao²-yueh—a treaty.

**Liu²**—to slay; to destroy. Here: a proper name.

**o⁴ (338)**—here: Russia.

**tsun¹ (783)**—to follow; to obey.

**tsun-shih¹**—in accordance with your instructions.

**ch'en²**—to arrange. To state.

**ch'ieh-ch'en²**—to thoroughly explain.

**ch'ieh⁴ (ch'io⁴)**—solid; substantial. Positive.

**liang⁴**—here: to believe; to think.

**yün²**—to say; to speak.

**yün-yün²**—“etc”.

**ta-yüeh¹**—probably.

**tsan⁴**—to assist.

**tsan-ch'eng²**—to approve.

**pei¹**—to prepare; to provide against.

**pei-wen²**—to prepare a despatch.

**wen¹**—to inform; to make known.

**tsu³**—here: the signature of the Chinese Minister at the Hague Mr. Wei-Ch'en-tsu (魏宸組).

B.  

**ch'ieh-ta⁴**—to reply definitely.

**ssu⁴ (701)**—subsequently; afterwards.

**ku³**—the thighs. A division. A share.

**tung-fang-ku³**—the Department of Eastern Affairs.

**chü-ch'eng¹**—according to what he states.

**k'u⁴**—a storehouse; a treasury. Here: the name of the Russian Minister at Peking Mr. Kroupensky.
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 (商) 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:

\[ \text{chi}^1, \text{sui}^2, \text{nai}^2, \text{shih}^3, \text{fang}^1, \text{shu}^4, \]
\[ \text{ssu}^1, \text{tse}^2, \text{erh}^2, \text{ku}^4, \text{shih-ku}^1, \text{shih-i}^3, \]
\[ \text{i-chih}^4, \text{so-i}^3, \text{shih}^3, \text{fu}^1, \text{jo}^4. \]

Note. The last three particles are very seldom used as consequential particles.

Examples of using the consequential particles.

1. 衆人即行共議
2. 生人不能一日無用
3. 做錯肯認錯即此
4. 黎明即起
5. 明日遂行
6. 雨我公
7. 至地遂與人等
8. 歸念遂
9. 便欲動身
10. 乃至案上取壺酒
11. 師
12. 孔子曰求無乃爾是過與
13. 道士笑而允之乃傳以訣
14. 道士既去
15. 始知所伐梨本即是物也
16. 方始
17. 至死方休
18. 方始
19. 必須設一善法庶可安生矣
20. 盜
21. 王無罪歲
22. 妖無從進步良民庶可安居
23. 始顧車中
24. 始知無移方能取利
25. 始知所伐梨本即是物也
26. 始顧車中
27. 始知無移方能取利
28. 始知所伐梨本即是物也
則勿憚改。以義為利則財恒足。
水火吾見蹈而死者矣。未見蹈仁而死者也。
達不離道故民不失望。
燕趙久相支以弊大衆。
道桓文之事者是以後世無傳焉。
燕趙久相支以弊大衆。
道桓文之事者是以後世無傳焉。

相與由是有外交之條約，遂即撲滅。
自有輪舶洋海於交通。有大才能所以能成大事。
彼奪其民時使不得

Vocabulary.

黎—black; black-haired.

黎明—early dawn; day-break.

剪鏡與

剪—scissors; to cut with scissors.

鏡—a mirror.

與—an interrogative particle.
訣

ch'ieh\(^2\)—a secret; a mystery.

放

fang\(^4\)（261）— to let go; to loosen.

放心

fang-hsin\(^1\)— to cease to be anxious about.

庶

shu\(^4\)— all; numerous. So that.

匪

fei\(^3\)（418）— not; without. Brigands.

盗匪

tao-fei\(^3\)— robbers; brigands.

無從

wu-ts'ung\(^1\)— no way; no possibility.

進步

chin-pu\(^4\)— to make progress; to approach.

ssu\(^1\)— this; such. Then.

斯

ts'o\(^4\)— here: to put aside.

錯

wang\(^3\)（71）— crooked.

枉

chu\(^1\)— here: all.

恆

heng\(^2\)— constant; permanent.

達

ta\(^2\)— here: to be successful.

憤

fen\(^4\)（417）— zeal; energy.

憤

fa-fen\(^4\)— to be roused to effort.

是故

shih-kw\(^4\)— for that reason; therefore.

仲尼

chung-ni\(^2\)— the common name of Confucius.

桓

huan\(^2\)— pillars or stone tablets at graves. Here: a proper name.

文

wen\(^2\)— here: a proper name.

是以

shih-i\(^3\)— therefore.

事端

shih\(^4\) -tuan— occasion of trouble.

相與

hsiang-yü\(^2\)— to come into contact.

條約

t'iao-yüeh\(^1\)— a treaty.

撲

p'u\(^1\)（156）— to strike; to rush against.

撲滅

p'u-mieh\(^1\)— to extinguish, as fire.

輪

lun\(^2\)（439）— a wheel; a turn.

舶

po\(^4\)（804）— an ocean-going junk.

於是

yü-shih\(^4\)— at that; thereupon.

交通

chiao-t'ung\(^1\)— communication.

耨

nou\(^4\)— 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 (是故) 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 (使) 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.

Vocabulary.

chen⁴—a pillow. To lie down; to sleep.

ch’uangle⁴—a window.

ch’i¹ (hsi¹) — a fissure; a crack.

su² (14) — to rush out of a den.

su-su⁴—a rustling sound.

ko¹—a spear.
捉

飘

遛

尋

復

道

疾

應

手

yíng-shou³—under the blow.

倒

燭

腰

斷

臥

蹺

時

yi³-shih²—a long while.

穿

獵

怪

獵

kuai-neng² — hideously ugly.

於

中

久

之

牛

喘

推

擂

窗

shù

壁

震

揺

震

傾

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. Yū 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. Yū 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.

Yū 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

相當

hsiang-tang¹—suitable.

酬報

ch'ou-pao¹—to repay; to compensate.

損失

sun-shih¹—loss; injury.

賠償

p'ei-ch'ang²—to compensate; to indemnify.

公平

kung¹-p'ing—just; equitable.

了結

liao⁸—to finish; to complete.

接議

ch'ieh-i⁴—to continue negotiations.

按藉此別

an¹ (555)—to press down. According to,

以如法能

ch'ieh⁴—to avail oneself of.

商外部切請

ch'ieh-tz'ù²—using this opportunity.

格外交詣

piehⁱ—to separate; to distinguish. Other.

商

yao⁴-ch'iu—a demand.

除

ch'u—wai⁴—besides ----; in addition to ----

除

ch'u²—to deduct; to get rid of.

駁覆

po-fu⁴—to refute; to reject.

附帶

fu-tai⁴—to attach

條件

t'iao²-chien—conditions.
### B.

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<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Definition</th>
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<tr>
<td>開議</td>
<td>k'ai-i⁴</td>
<td>to begin negotiations.</td>
</tr>
<tr>
<td>格外</td>
<td>ko-wai⁴</td>
<td>extra; extraordinary; special.</td>
</tr>
<tr>
<td>誼</td>
<td>i² (624 A)</td>
<td>related; intimate.</td>
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<td>交誼</td>
<td>chiao-i²</td>
<td>friendship.</td>
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<tr>
<td>院</td>
<td>yüan⁴ (389)</td>
<td>a hall; a college.</td>
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<tr>
<td>議院</td>
<td>-yüan</td>
<td>the parliament.</td>
</tr>
<tr>
<td>詰</td>
<td>ch'i³ (729)</td>
<td>to punish. To interrogate.</td>
</tr>
<tr>
<td>詰問</td>
<td>ch'i-wen⁴</td>
<td>to question; to raise question.</td>
</tr>
<tr>
<td>涉</td>
<td>she⁴</td>
<td>to concern; to implicate.</td>
</tr>
<tr>
<td>牽涉</td>
<td>ch'ien-shé⁴</td>
<td>to connect together; to associate.</td>
</tr>
<tr>
<td>德</td>
<td>te²</td>
<td>here: the signature of Mr. Hu-Wei-te.</td>
</tr>
</tbody>
</table>

### 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 (酌改) of the Tariff may be granted (可允) and that further negotiation must be delayed until the compensation for losses and damages caused by the Revolution shall have been fairly settled, etc. (皆語). 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 (竭力) 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.
Grammatical section.

THE CONDITIONAL PARTICLES.

The conditional particles are used in constructions corresponding to the subordinative conditional sentences.

These particles are:

若 (jo⁴), 如 (ju²), 倘 (t'ang³), 荀 (kow³), 而 (erh²), 使 (shih⁸),
设 (she²), 如使 (ju-shih²), 設或 (she-huo⁴), 設使 (she-shih³),
假令 (hsiang-shih³), 向使 (chia-ling⁴), 向使 (hsiang-shih³),
有如 (yu-ju²), 若夫 (jo-fu¹).

All these particles mean: "if", "supposing that".

Examples of using the conditional particles:

1. 若因傷斬命賞給恩恤銀一百兩
2. 若
Vocabulary.

剽（pi） (561)—violent death.
剽命（pi-ming）—to die.
恩恤（en-hsiu）—to have sympathy with.
欺詐（ch'i-cha）—to cheat; to swindle.
罰（fa）—to fine; to punish.
生計（sheng-chi）—means of living.
託（t'o）—to entrust; to request.
代為（tai-wei）—on behalf of another.
管理 kuan-li^3—to manage.

兩 liang^3—two. A tael or ounce of silver.

半税 pan-shui^4—half duty, i.e. cost trade duty; also transit duties.

嗜 shih^4—to be fond of.

引領 yin-ling^3—to stretch out the neck,—in expectation.

倘 t'ang^2—if; in the event of.

拿 na^3—to grasp; to seize.

 Yao^1—eminent. Name of the legendary Emperor T'ang-ti-yao (B.C. 2357-2255).

宮 kung^1—a palace; a dwelling.

勅 pi^1—to urge; to compel; to oppress.

ts'uan'—to rebel. To usurp the throne.

shi^4—family; a clan. A person

shu^2—who? which? what?

pien^1—a whip.

ts'e^4 (858)—to fathom: to estimate.

盈 ying^2—a surplus; profit. To win.

赢利 ying li^4—profit.

贷 tai^4 (328)—to lend on interest. To pardon.

假 chia^3—false; unreal. To pretend. To borrow. If.

自强 tsu-ch'ian^2—to exert oneself; to n.r.e oneself strong.

積弱 chi-jo^4—decrepit; weak.

法律 fa-luu^4—laws.

自由 zu-yu^3—liberty; freedom.

風俗 feng^1-su—customs; usages.

社 she^4—an altar; a village. A society.

社會 she^4-hui—society.

進步 chin-pu^4—progress.

積久 chi-chiu^3—for a long time.

發明 fa-ming^2—to bring to light; to invent.

萬物 wan-wu^4—all things; nature.

生存 sheng-ts'un^2—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).
LESSON XIX.

1.

公方駭，鬼則彎矢。公以劍懸矢，矢墜。欲擊之，則又彎矣。公急躍避矢，

於壁。戰時有聲，鬼怒甚拔佩刀揮如風。望公力。公力。公猱進刀中庭。

石，石立斷。公出其間，斬鬼。中踝，然有聲，鬼益怒，吼如雷。轉身復

劍。公又伏身入刀落斷。公裙。公已及盡。猛斫之，亦鏗然有聲，鬼仆

而僵。公亂擊之，聲硬如柝。則一木偶，高大如人。弓矢尚纏腰際。刻畫猙獰。

劍擊處皆有血。公因乘燭待旦。方悟。鬼物皆卜人遣之。欲

致人於死。以神其術。次日，問卜。卜人，知神術。不可見。或曰見此鬼形術也。犬血

可破。公如言。戒備而往。卜人又匿如前。急以犬血沃立處。但見卜人頭面皆為犬血。

模混，目灼灼如鬼立。
### Vocabulary

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>風 wan¹</td>
<td></td>
<td>to curve; to bend.</td>
</tr>
<tr>
<td>風矢 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>堕 to⁴</td>
<td></td>
<td>to fall down; to slide.</td>
</tr>
<tr>
<td>越 yo⁴ (yao')</td>
<td></td>
<td>to skip; to leap.</td>
</tr>
<tr>
<td>越避 yao-pi⁴</td>
<td></td>
<td>to avoid by leaping.</td>
</tr>
<tr>
<td>適 kuan⁴</td>
<td></td>
<td>to string; to pierce.</td>
</tr>
<tr>
<td>戰戰 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>猋 jou² (nao²)</td>
<td></td>
<td>a long yellow-haired monkey.</td>
</tr>
<tr>
<td>猋進 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>削削 hsiao¹ (124)</td>
<td></td>
<td>to cut; to pare.</td>
</tr>
<tr>
<td>踝 hua² (huai³)</td>
<td></td>
<td>the ankle.</td>
</tr>
<tr>
<td>破 k'eng¹</td>
<td></td>
<td>to strike. The sound of a ringing blow.</td>
</tr>
<tr>
<td>吼 hou³</td>
<td></td>
<td>the roar of animals.</td>
</tr>
<tr>
<td>削 to⁴ (216 A)</td>
<td></td>
<td>to chop; to mince.</td>
</tr>
<tr>
<td>雷 lei²</td>
<td></td>
<td>thunder.</td>
</tr>
<tr>
<td>伏身 fu-shen¹</td>
<td></td>
<td>to conceal oneself; to throw oneself down.</td>
</tr>
<tr>
<td>落 lo⁴ (lao⁴)</td>
<td></td>
<td>to fall down. To settle down.</td>
</tr>
<tr>
<td>裙 ch'ün² (678)</td>
<td></td>
<td>a skirt; a coat.</td>
</tr>
<tr>
<td>猛 meng² (605)</td>
<td></td>
<td>fierce; violent; cruel.</td>
</tr>
<tr>
<td>切 che¹</td>
<td></td>
<td>to cut; to chop off.</td>
</tr>
<tr>
<td>砍 fu² (119)</td>
<td></td>
<td>to fall prostrate.</td>
</tr>
<tr>
<td>硬硬 ying⁴</td>
<td></td>
<td>hard; strong.</td>
</tr>
<tr>
<td>时 t'ö⁴</td>
<td></td>
<td>a watchman rattle.</td>
</tr>
<tr>
<td>际 chi² (515)</td>
<td></td>
<td>a border; a juncture.</td>
</tr>
<tr>
<td>刻砍刻 hua⁴</td>
<td></td>
<td>to draw; to paint.</td>
</tr>
<tr>
<td>猴 cheng¹ (413)</td>
<td></td>
<td>a fabulous creature with five tails and a horn.</td>
</tr>
<tr>
<td>猝 cheng-neng²</td>
<td></td>
<td>horrid; hideous.</td>
</tr>
<tr>
<td>乘 ping²</td>
<td></td>
<td>to grasp; to hold.</td>
</tr>
<tr>
<td>留 ping-chu-tai-tan⁴</td>
<td></td>
<td>to hold a candle in one's hand until dawn.</td>
</tr>
</tbody>
</table>
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. 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. Yi hit 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. Yi
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 Yi told the story to all his friends (交) 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. Yi accordingly (如
言) procured some dog’s blood and went back (to the diviner’s
house). Again the diviner disappeared as before, but Yi 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
締約

法律適用條例

第一條
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。

第二條
依本條例適用當事人本國法律其當事人有多數
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。
Vocabulary.

法律 fa-lü⁴—laws; statutes.

适用 shih⁴-yung—to apply.

条例 t'iao²-li — rules; regulations.

第一 ti-i¹—the first.

章 chang¹—here: the chapter.

纲 kang¹(592)—a law; a bond; a tie.

依 tsung-kang¹ — general provisions.

依 i¹(367)—according to; in accordance with.

定 kuei¹—law; rule; custom; usage.

规定 kuei-ting⁴—to define; to fix; stipulations.

背 pei¹(321)—the back; behind. To violate.

公共 kung-kung⁴ — public; common.

秩序 chih¹ — decorum; orderliness.

系列 hsü³-series; precedence; a preface.

秩序 chih¹- hsü—order.

风俗 feng¹-su — common customs; usages.

仍 jeng²—again. Still; yet.

二 erh²—two; the second.

当事人 tang-shih-jen³—party concerned.

国籍 kuo-chi²—nationality.

取得 ch'iü-te²—to acquire.

国籍法 kuo-chi-fa²—the laws of nationality.

住 chu(81)—to stop; to abode; to dwell.

住所 chu-so³—a dwelling place; domicile (Domici-

居所 chiü-so³-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 1

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 $i^3$, 爲 $wei^4$, 而 $erh^2$, 俾 $pei^1$, 以期 $i-ch'i^1$, 以便 $i-pien^4$, 以資 $i-tzu^1$. 
Examples of using the purposive particles.

Vocabulary.

隱居以求其志行義以達其道。 1. To hide in order to seek his moral character and principles in order to fulfill his way.

yin² (381)—to conceal. Retired. Obscure; secret.

隱

肆訓

非為

子弟

求生

以資鼓勵

期得實  以期妥善  以便照辦

子曰古之學者為己之學者命。 6. Confucius said: The ancient scholar was for himself, the modern scholar lives for others.

子曰曰古之學者為己之學者命。 6. Confucius said: The modern scholar lives for others.

弟子

非為

志

求生

行政

沿途

沿途

滞

阻滞

失主

勵

鼓励

yi³ (381)—to conceal. Retired. Obscure; secret.

ssu¹—here: a shop.

hsü¹—to teach; to admonish.

tzü-ti¹—young people; juniors.

fei-wei²—wrong doing.

chih¹ — will; resolution; aim.

ch’iu-sheng¹—to seek to live.

wei¹—here: name of an ancient feudal State.

沿  yen² (719)—to follow; to continue.

沿途  yen-tu²—along the road.

沿途

滞  chih¹ — to impede; to obstruct.

阻滞  tsu³-chih—to impede; to hinder.

失主  shih-chu²—the loser.

勵  li⁴(577)—to encourage; to incite.

勵  ku-li¹—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 (志士) and the man of perfect virtue (仁人) will not seek to live at the expense (lit. in order to) of injuring their virtue. They will even sacrifice their lifes (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.
勞山道士
邑有王生，行七故家子。少慕道聞，山多仙人，負笈往遊，登一頂，有
觀宇，甚幽。一道士養園上，素疎，垂頸而神觀，爽邁，叩而與語。理
甚元妙，請師之道士曰，恐嬌憐不能作苦，答言能之。其門人甚衆，
薄暮，畢集王俱，與稽首，遂留觀中。凌晨，道士呼王去授以斧，使隨
衆採樵，王諱受教過，月餘手足重繭，不堪其苦。陰有歸志，夕歸。見
二人與師共酌。日已暮，尚無燈燭，師乃剪紙如鏡，黏壁間，俄頃
月明，輝壁光，溜，毫芒，諸門人環聽。僧走一客曰，良宵，勝樂，不可不
同。乃於案上取壺酒。分賫諸徒，且觴勸醉。王思七八人，壺酒，何能
徧給。遂各覓盂。競飲，先擲，惟恐樽盡而往復挹注，竟不少減。心
奇之。
Vocabulary.

lao-shan—the name of a mountain.

hang—a row; a line; a series.

hang-ch'í—the 7th son.

ku-chia—an old family.

mu—to love; to long for.

tao—here: Taoism.

hsien or 仙人—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.

yù—the canopy of heaven. To shelter.

kuan-yù—a Taoist temple.

yu—dark; lonely; secluded.

p'u—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.

shuāng-mai—vigorous; energetic.

k'ou—to salute by prostration and knocking the head; to kotow.

yüan—abstruse; mystic.

chiao—delicate; petted.

to—lazy; idle.

tso-k'u—to live austere; 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.

liu—to keep; to leave.

ling—ice; pure. To insult. To advance.
凌晨—早期的早晨。
授—给予；传达。
斧—斧头；斧子。
探—探查。
樵—砍柴；打柴。
受教—听从指示；接受指示。
谨—谨慎；讲究。
手足—手足。
重—沉重。
堪—能够。
志—意志；目标。
志—志气；意气。
歸志—回心转意。
夕—傍晚。
酌—酌酒。
剪—剪裁。
鏡—镜子。
黏—粘稠；粘性。

俄頃—一会儿。
hui—明亮；闪烁；照。
chien—镜子；镜片。
毫—毫毛。
芒—芒刺。
毫芒—毫毛。

手足重繫—手足重负。
chien—手足。

堪—能够。
志—意志；目标。
歸志—回心转意。
夕—傍晚。
酌—酌酒。
剪—剪裁。
鏡—镜子。
黏—粘稠；粘性。
The Taoist Priest of Lao-shan Mountain.

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)
第二条

第5条

關於人命法律。
Vocabulary.

法人 fa-jen² — the juridical person.
許 hsü³—to promise; to agree to.
認許 jen-hsü³—to recognize.
成立 ch'eng-li⁴—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-li⁴- hsing-wei²—juridical acts; legal acts.

親族法 ch'in-tsu fa³ — the family law.
承续 chi⁴ (882)—to connect; to continue.
继承 chi-ch'eng²—succession.
继承法 chi-ch'eng-fa²—the law of succession.
不動產 pu-tung-ch' an³—immovables.
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) 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-tzu⁴)

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:

夫 fu¹, 今 chin¹, 蓋 kai⁴, 今夫 chin-fu¹, 且夫 ch'ieh-fu¹.
Examples of using the initial particles.

1. 夫仁者已欲立而立人已欲達而達
   2. 夫國君好仁天下無敵焉
   3. 夫兵
   4. 猶火也弗戢將自焚也
   5. 蓋世常有不葬其親
   6. 蓋有非常之功必待有非常之人
   7. 今夫天下之人牧未有不嗜殺人者
   8. 今夫水搏而躍之可使過激而行
   9. 且夫水之積也不厚則負大舟無力
   10. 且夫優勝劣敗者
   11. 且夫國之道以兵為本

Vocabulary.

弗 出
ch'î⁴ (63r)—to put away
weapons; to stop.

葬
tsang⁴—to bury.

非常
fei-ch'ang²—unusual.

牧
mu⁴—to tend cattle; to pasture. A shepherd.

人牧
jen-mu⁴ a shepherd of the people; a ruler.

搏
po²—to seize; to strike.

激
sang² (533)—the forehead.

舟
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.
LESSON XXI.

1.

勞山道士（續）

聊齋志異

俄一客曰：“蒙賜月明之照，乃爾寂寞，何不呼婦而來，以箸擲月中，見一美人，自光中出，初不盈尺，至地遂與人等纖腰秀項，翩翩作霓裳舞。”而歌曰：“仙乎而還乎？而幽我於廣寒乎？其聲清越烈如簫管。”歌畢，盤旋而起，躍登几上。驚顧之間，已復為箸三人矣。又客曰：“今宵最樂。然不勝酒力矣，其餞我於月宮乎？三人移席，漸入月中，衆視三人，坐月中，魏眉。中山見影之在鏡中，移時月漸暗，門人已。道士問：‘君飲乎？’足乎日足矣。足宜早膳。’飲之勿悵。壁上月紙，如鏡而然。點盡，又一月，苦不可忍。道士並不傳教，一術心，不能待。”

日弟子數百里，受業仙師，縱不能得長生術，或小有傳習，亦可慰求教之心。今聞兩月，不當早樵，而暮歸，子弟在家，未諳此苦，（未完）
Vocabulary.

乃爾 nai-erh³—just that way; thus. But.

chi¹—still; solitary.

e² (338)—fair; beautiful.

ch'ang² or 娲娥 ch'ang-e²
—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.

chih⁴—to throw; to fling away.

mei²-jen—a beauty.

hsien—small; fine: delicate.

hsiù⁴—beautiful; refined.

hsiang⁴—here: the nape of the neck.

p'ien¹ (566)—to flutter.

p'ien-p'ien¹—fluttering; moving to and fro.

ni² (i²) — colored clouds; rainbow.

shang¹—the clothes.

ni-shang-wu³ — the colored garment dance.

ko¹ (699)—to sing.

kuang³—broad; wide.

kuang-han² — wide and cold,—the palace of the moon.

yüeh⁴—to pass over; to exceed.

ch'ing-yüeh⁴—clear and shrill.

lièh⁴—burning; fiery; ringing.

hsiao¹—a long flute

kuan³ (751)—a reed; a tube; a flute.

p'an² (560)—a plate; a dish. To coil up.

p'an²-hsüan — to turn round.

yüeh-teng¹—to jump on.

ching-ku⁴—to eye in astonishment.

chi¹—a small table.

ch'i²—here: an imperative particle.

chicn¹ (332)—to entertain a departing friend.

kung¹—a palace; a dwelling.

yüeh-kung¹—the palace of the moon.

hsi²—a mat. An entertainment.

i-hsi²—to change the place of entertainment.

hsi¹—the beard and moustaches.

mei²—the eyebrows.
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 (毕), 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 (渐) 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)
第八条 凡在中國有住所或居所之人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'an³—to interdict.
原因 yuán - yín¹ — reason; cause.
準準禁治產 chun³ - chih-ch'an³ — the quasi-interdiction.
宣告 hsuan-kao⁴—to proclaim; to declare.

八 pa¹—eight.
財產 ts'ai²-ch'an — property.
法律關係 fa-lü¹-huan-hsi—legal relations.
TRANSLATION

RULES FOR THE APPLICATION OF LAWS (continued).

Article 6. A foreigner who has his domicile or residence in China and, according to both his national law and the law of China, has reasons to be interdicted may be declared as interdicted.

Article 7. The provision 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, a declaration of death may be made according to Chinese law only in respect to his property in China and legal relations based on Chinese law.

3. Grammatical section.

THE FINAL PARTICLES (hsieh-yü-tzu)

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, 夷 i³, 焉 yen², 耳 erh³, 而 erh³, 夫 fu¹, 已 i³.

Compound: 也已 yeh-i³, 已矣 i-i³, 矣 i-fu¹, 已夫 i-fu¹, 耳矣 erh-i³, 云爾 yün-erh³, 而已 erh-i³, 而已矣 erh-i-i³, 也已矣 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).

己 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).

己夫 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 而已矣 impart to the 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. 見義不為，無勇也。 2. 獲罪於天，無所禱也。 3. 富

有司者治之耳。 18 嚴舜與人同耳。 19 其在宗廟朝

者，以其所有易其所無者。 16 直好世

之食焉過也。人皆見之。 15 前言戲之耳

過而不改，是謂過矣。 14 君子之過也，如日月

没世而名不稱焉。 12 衆惡之必察焉。 11 君子疾

之過也，各於其黨觀過斯知仁矣。 9. 朝聞道夕死

可矣。 10. 三年無改於父之道可謂孝矣。 8. 子曰人

生也榮，其死也哀，如之何其可及也？ 7.

其自省也。 5. 今也則亡。 6. 賜也始可與言詩已矣。
<table>
<thead>
<tr>
<th>Chinese Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>便便言</td>
<td>p'ien-p'ien²-yen</td>
<td>to speak minutely on every point.</td>
</tr>
<tr>
<td>遇</td>
<td>wei²</td>
<td>only.</td>
</tr>
<tr>
<td>hsiang⁴</td>
<td>the elephant.</td>
<td></td>
</tr>
<tr>
<td>牖</td>
<td>chu'ang²</td>
<td>a bed; a couch.</td>
</tr>
<tr>
<td>str</td>
<td>ch'in²</td>
<td>the Chinese lute; to play the lute.</td>
</tr>
<tr>
<td>yü¹</td>
<td>yii¹</td>
<td>thickly wooded. Anxious; irritated.</td>
</tr>
<tr>
<td>t'ao²</td>
<td>a kilk for making pottery. Mournful thought.</td>
<td></td>
</tr>
<tr>
<td>yü-t'ao²</td>
<td>anxiously.</td>
<td></td>
</tr>
<tr>
<td>shuai⁴</td>
<td>to lead. To follow; to obey.</td>
<td></td>
</tr>
<tr>
<td>chi⁴</td>
<td>to sacrifice to the gods.</td>
<td></td>
</tr>
<tr>
<td>ching⁴</td>
<td>reverent; respectful.</td>
<td></td>
</tr>
<tr>
<td>wo-chi-tso¹</td>
<td>I have become ill.</td>
<td></td>
</tr>
<tr>
<td>fa-fen⁴</td>
<td>to be roused to effort.</td>
<td></td>
</tr>
<tr>
<td>i¹</td>
<td>to restrain. Either; or. However.</td>
<td></td>
</tr>
<tr>
<td>chiüan¹</td>
<td>tired; weary.</td>
<td></td>
</tr>
<tr>
<td>feng⁴</td>
<td>the male phoenix.</td>
<td></td>
</tr>
<tr>
<td>t'u²</td>
<td>a map; a diagram. To plan; to scheme.</td>
<td></td>
</tr>
</tbody>
</table>
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 (祸) all men on to reckon benevolence and righteousness to be calamities. (祸 here is a verb: to reckon to be calamity; to curse).

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 (是) indeed he will not be worth being regarded with respect (畏).

26. When a man at forty is the object of dislike (怨), he will always continue what he is (斯终=其终於此) 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 approbation indeed!
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 (以) 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 (卌) it may be said of me, that (I strive) to become such (己) 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 (利).

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. 鳳 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.
LESSON XXII.

1. 聊齋誌異

勞山道士（續）

道士笑曰：我固謂不能作苦今果然明早當遣汝行王曰：弟子操作多日師略授小技此來為不負也道士問何術之求曰每見師行處，壁壁所不能隔，但得此法足矣，道士笑而允之，乃傳以訣令自咒，呼口入之，面牆不敢入又曰：試入之。果從容入及牆而阻。道士曰：亟首雞入，勿逡巡。果去，牆數步，奔而入及牆虛若無物。回視果在牆外矣，大喜入謝。道士曰：歸宜潔持否則不驗。遂資斧遣之歸。抵家，自詡遇仙，堅壁所不能阻。妻不信，王作其作。去牆數尺，奔而入，頭觸硬壁，驀然而踣。妻扶視之額，上塗起如巨卵焉。妻揶揄之，王慚忿罵道士無良而已。
Vocabulary.

果然  kuo³-jan  — actually; truly.
姿姿资  tsu¹ (442) — property, friends. To help.
表示丁丁  tsu-fu³—to give travelling expenses.
砥平  'i² (349)—to substitute. To bear. To arrive.
骤然  hsia³—to boast; to brag.
骤然  hsiao³ (531)—to imitate.
骤然  ying⁴—hard.
骤然  mo⁴ (453)—to spring up,
骤然  mo-jan²—suddenly; at once.
骤然  fu⁴—to fall down.
骤然  fu² (465)—to aid; to support.
骤然  e²—the forehead.
骤然  fen² (417)—a grave; a dike.
骤然  Great; big.
骤然  f  —to swell up.
骤然  luan³—an egg.
骤然  yeh¹ (632)—to gesticulate; to posture.
骤然  yih² (619)—to draw out; to extol.
骤然  yeh-yih²—to ridicule; to make game of.
骤然  ts’an³ (212)—ashamed.
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 (师) not impart a little of your skill, that my coming may not have been in vain (负法)”.

“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 (毕), 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 (及墙) (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). 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 (无良).
法律適用條例

第三章

關於親族之法律

第九條
婚姻成立之要件
依當事人各該本國法律

第十條
婚姻之效力
依夫之本國法律

夫婦財產制
依婚姻成立時夫之本國法律

第十一條
離婚
依其事實發生時夫之本國法律

其事實為離婚原因者得宣告之

第十二條
子之身分
依出生時其母之夫之本國法律

子出生前已死
時依其最後所屬國之法律
Vocabulary.

九
婚
姻
要件
效力
財產制

9
hun¹ (351)—to marry a wife.
yin¹ (771)—marriage.
hun·yin¹—marriage.
yao¹-chien—essentials.
hsiao⁴-li—efficacy.
ts'ai-ch' an-chih¹—property relations.

婦
離婚
身分
出生
私生子

fu¹—the wife.
li-hun¹—divorce.
shen¹-fen—status; standing.
ch'u-sheng¹—to be born.
ssu-sheng·tzu³—an illegitimate child.
jen·ling³—to legitimate.

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 (其母之夫) existing at the time of its birth and, if he (the husband) died before its birth, governed by the law of the country to which he last belonged (其最後所屬國).

Article 13. The essentials of legitimation of an illegitimate child are governed by the respective national laws of the legitimating parent (認領者) and the legitimized child (被認領者).

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:

\( \text{yí} \) (or \( \text{yí} \)), \( \text{yēh}^{2} \cdot \text{yū} \), \( \text{hu}^{2} \), \( \text{hu-tsai}^{1} \), \( \text{tsai}^{1} \), \( \text{ch'i}^{2} \).

\( \text{乎} \) used in the middle of a sentence serves sometimes as an expletive (ex. 13, 14, 15, 16).

\( \text{乎} \) joined with \( \text{已矣} \) 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。其為仁之本也。夫子之求之也。其於異乎人之求之與？
2. 王。其於異乎人之求之與？
3. 子曰語之而不惰者。亦將諸小人其猶穿窬之盗也乎？
4. 知我者其天乎？
5. 子曰色厲而内荏。方來不亦樂乎？
6. 有朋自遠方來。不亦遙乎？
7. 知我者其天乎？
8. 巍巍乎其有成功也。子曰仁遠乎哉？
9. 子曰仁遠乎哉？我欲仁斯仁至矣。
10. 予縉不得大葬。予其於死於道路乎？
11. 子曰已矣乎。吾未見能與其道者也。
12. 子曰苟正其身矣。於從政乎何有？
13. 如其善而莫之違也。不幾乎一言而喪。
**Vocabulary.**

- **t’i** — fraternal duty.
- **li** — severe; oppressive; cruel.
- **jen** — soft; weak.
- **p’i** (158) — to compare; like.
- **ȳi** — a hole in a wall; a small window.
- **ch’uan-ȳi** — to make a hole in a wall, as burglars do.
- **p’eng** — a friend. To match; to pair.
- **wei** (512) — lofty, eminent.
- **sung** — to demand justice; to accuse.
- **pu-chi** — almost; nearly.
- **chao** — to call; to summon.
- **lei** — to 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?

(Translation: also 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 其—"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.

予姊夫之祖，宋公。諱薰邑，胞生一日，病臥見吏持牒，曰：願馬來云，請赴試。公言文宗未臨，何遽得至。吏不言。但敦促之公力乘馬從去路，甚生疎。至郭，如王者。公與時入府廨，宮室壯麗，坐十餘官，皆不知何人。惟闕莊縵可識，下設几墩，各二，先有一秀才，坐其末。公便與連肩，几上各有筆札，俄題紙飛下，視之八字云，一人二人。有心無心，二文成。呈殿上，公中有雲。有心為善者，雖惡不罰。諸神傳賛已召公上。不賞無心為惡者，雖惡不罰。諸神傳贊已召公上。諭曰：河南缺一城隍，君稱其職。未完

Vocabulary.

考  \( k'ao^{3} \) — to examine; to question. A deceased father.

隍  \( huang^{2} (74) \) — the moat outside a city wall.

城隍  \( ch'eng^{2}-huang \) — the tutelar deity of every city.

姊夫  \( tsu-fu^{1} \) — the eldest sister’s husband.

祖  \( tsu^{3} \) — an ancestor; a grandfather.

Chinese city; the guardian god of a city wall.
The name of a deceased person.

tao— to cover over. Here: a proper name.

lin (769)—a government granary.

lin-sheng—the salaried licentiate.

li— a government servant.

tieh— tablets for writing on; documents; records.

tien—the forehead; the top.

wen— the provincial examiner.

tun—to press.

ts'uo (133)— to press; to urge.

tun-ts'u—to press; to urge.

sheng-su— strange; unknown.

ch'eng-kuo—a city.

chiah (603)— a government building.

fu-chiah—a palace.

shih—a house; an apartment. The Imperial family.

kung-shih—a palace; a mansion.

chuang—strong; robust.

chuang-li—grand; imposing.

mu— solemn; reverent.

chuang-mu— martial dignity.

kuan-chuang-mu—the Bayard of China, celebrated warrior, named Kuan-yü, one of the most famous heroes of the wars of the Three Kingdoms (III century A. D.). Was canonised in the 12 century, and made a god in 1594 by the Emperor Wan-li of the Ming dynasty.

tun (746)—a mound. A stool.

hsiu-ts'ai—the graduate of the first degree.

mo—the end; last.

lien-chien—shoulder to shoulder.

cha—a wooden tablet anciently used for writing. A document from a superior to a subordinate.

pi-cha—pen and paper.

t'ichih—a piece of paper with a theme for an essay.

tien—a hall; a palace.

fa—to punish; to fine.

tsan—to assist. To praise.

ch'uan-tsan—to praise (as an essay) passing it from one to another.

chao—to call; to summon.
Examination for the Post of Guardian God.

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 among the deities, and Sung was summoned into their presence and thus ordered, “Honan lacks a Guardian God. You are designated to this post.”

(to be continued)
Vocabulary.

養子 yang-tzu—adopt. An adopted son.
扶養 fu-yang—to nourish; to maintain.
義務 i*-wu—obligation; duty.

親族關係 ch’in-tzu—family relations.
權利 ch‘üan-li—rights.

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 (ho²), 謂 (hu¹), 誰 (yī¹) (or yī¹), 也與 (yeh-yī¹), 諸 (chu¹)

These particles are often used in combination with the interrogative particles to complete interrogative clauses.

The exclamatory particles 嘿 and 謂 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. 王如善之則何為不行。
3. 吾以賢也。何哉。
4. 子曰不行其不才而舍之。
5. 夫德於子何如哉。
6. 天何言哉。
7. 牛羊何為哉。
8. 子曰吾有知乎哉。
9. 吾誰欺天乎。
10. 子曰二子以我為隱乎。
11. 夫子至是邦也必聞其政求之與之。
12. 君子之為道也。
13. 其志亦將以求食與。
所大欲可得聞與。若其甚與，季康子問仲由可使從政也與。子
貢曰：美玉於斯韓覆而藏諸求善賈而沽諸。爾所不知人
其舍諸？子曰：一言而喪邦有諸？齊宣王問曰：人皆謂我毀明堂、毀諸已乎？
未知生焉知死？子曰：政焉用殺？割鴨焉用牛刀？子曰：後生可畏焉。
知來者之不如今也。子曰：蓋各言爾志。哀公問於有若曰：年饑用不
足如之何有若對曰：蓋徧乎。子蓋為我言之。子路曰：衛君待子而為政子將奚先？
為政。子曰：衞君待子而為政子將奚先？子以爲奚？構至蓋去諸？子奚不
是可忍也孰不可忍也？百姓足君孰與不足？百姓不足君孰與足？
舜有天下孰與之？功名與身命孰重？仇知其事竟成？詎意其謀？
竟善。無大才，詎能成大事？安能如此？主人安在乎？泰山其頹則
吾將安仰是耶？非耶？其信然耶？易勝欣躍。易勝詫異。易至哉
### Vocabulary

<table>
<thead>
<tr>
<th>Mandarin</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>she³</td>
<td>she²</td>
<td>to put away; to set aside.</td>
</tr>
<tr>
<td>huan²</td>
<td>huan-1</td>
<td>a kind of willow tree.</td>
</tr>
<tr>
<td>t'ui²</td>
<td>t'ui²</td>
<td>a fabulous animal, like a small bear.</td>
</tr>
<tr>
<td>erh-san-tzu²</td>
<td>erh-san-tzu²</td>
<td>two or three sons, — my friends; my disciples.</td>
</tr>
<tr>
<td>chi¹</td>
<td>chi¹</td>
<td>tender; young. A season.</td>
</tr>
<tr>
<td>chi-k'ang-tzu²</td>
<td>chi-k'ang-tzu²</td>
<td>a proper name.</td>
</tr>
<tr>
<td>chung-yu²</td>
<td>chung-yu²</td>
<td>a proper name.</td>
</tr>
<tr>
<td>yin³</td>
<td>yin³</td>
<td>red. To enclose.</td>
</tr>
<tr>
<td>tu²</td>
<td>tu²</td>
<td>a case; a box.</td>
</tr>
<tr>
<td>ts'ang²</td>
<td>ts'ang²</td>
<td>to hide; to conceal.</td>
</tr>
<tr>
<td>chia³</td>
<td>chia³</td>
<td>the price.</td>
</tr>
<tr>
<td>ku¹</td>
<td>ku¹</td>
<td>to buy; to sell.</td>
</tr>
<tr>
<td>hsuan¹</td>
<td>hsuan¹</td>
<td>here: a proper name.</td>
</tr>
<tr>
<td>ai¹</td>
<td>ai¹</td>
<td>here: a proper name.</td>
</tr>
<tr>
<td>yu-jo⁴</td>
<td>yu-jo⁴</td>
<td>a proper name.</td>
</tr>
<tr>
<td>ch'e⁴</td>
<td>ch'e⁴</td>
<td>to penetrate; intelligible.</td>
</tr>
<tr>
<td>kung²-ming</td>
<td>kung¹-ming</td>
<td>fame; honor.</td>
</tr>
<tr>
<td>t'ai-shan¹</td>
<td>t'ai-shan¹</td>
<td>the name of a mountain in Shantung, the most famous of the five Chinese Sacred Mountains.</td>
</tr>
<tr>
<td>t'ui¹</td>
<td>t'ui¹</td>
<td>to collapse; to fall.</td>
</tr>
<tr>
<td>hsin²-jan</td>
<td>hsin²-jan</td>
<td>true. Really.</td>
</tr>
<tr>
<td>ho²</td>
<td>ho²</td>
<td>an interrogative particle.</td>
</tr>
</tbody>
</table>

**How? Why? What?**
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-Tui—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 爲道).
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 (詁知), the matter has been finished.

37. Unexpectedly (詁意), 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.

公方悟頓首泣曰，辱膺寵命，何敢多辭。但老母七旬，奉養無人，請得
終其天年，惟聽錄用。上一帝王像者，即今稽母壽籍有長鬚，吏捧冊
翻閱一過，白有陽算九年，共撰騫間，聞帝曰，不妨令張生攝篆九年
瓜代可也。乃謂公應即赴任今推仁孝之心，給假九年，及期當復相
召。又勉勵秀才數語。二公稽首並下秀才握手，送各郊野，自言長山
張某以詩贈別，都忘其詞中有花有酒。春長在無月無燈夜自明
之句。公既騎，乃別而去，及抵里，豁若夢寐。時卒已三日，母聞棺中呻
吟。扶出半日，始能語。問之長山果有張生於是日，死矣，後九年母果
卒。營葬既畢，浣濯入室而沒。其岳家居城中西門內，忽見公髡鬚，朱
幘，興馬，甚驚，以堂三拜而行。相互驚疑不知其為神。奔訊鄉中則
已沒矣。公有自記，小傳惜，亂後無存。此其略耳。
Vocabulary.

<table>
<thead>
<tr>
<th>Character</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tun⁴</td>
<td>(376)</td>
<td>a period; a meal. To bow the head.</td>
</tr>
<tr>
<td>tun-shou³</td>
<td></td>
<td>to bow the head</td>
</tr>
<tr>
<td>ch'i⁴</td>
<td></td>
<td>to weep.</td>
</tr>
<tr>
<td>ying¹</td>
<td>(202)</td>
<td>the breast. Ornaments on the breast of a horse. To receive.</td>
</tr>
<tr>
<td>ch'ung²</td>
<td></td>
<td>favor; grace.</td>
</tr>
<tr>
<td>ju-ying-ch'ung-ming⁴</td>
<td></td>
<td>I am unworthily honored with your command.</td>
</tr>
<tr>
<td>hsu¹</td>
<td>(525)</td>
<td>here: a period of ten years.</td>
</tr>
<tr>
<td>feng-yang²</td>
<td></td>
<td>to respect fully nourish, one's parents.</td>
</tr>
<tr>
<td>t'ien-nien²</td>
<td></td>
<td>the span of life allotted by fate.</td>
</tr>
<tr>
<td>wei²</td>
<td></td>
<td>here: and then, and so.</td>
</tr>
<tr>
<td>lu⁴</td>
<td>(525)</td>
<td>to record; to select.</td>
</tr>
<tr>
<td>lu⁴-yung³</td>
<td></td>
<td>employment.</td>
</tr>
<tr>
<td>ti-wang²</td>
<td></td>
<td>the emperor.</td>
</tr>
<tr>
<td>hsiang²</td>
<td>(202)</td>
<td>like; resembling.</td>
</tr>
<tr>
<td>chi¹</td>
<td></td>
<td>to examine; to investigate.</td>
</tr>
<tr>
<td>chi²</td>
<td>(799)</td>
<td>a register; a record.</td>
</tr>
<tr>
<td>shou-chi²</td>
<td></td>
<td>the term of life.</td>
</tr>
<tr>
<td>p'eng³</td>
<td>(470)</td>
<td>to hold in both hands.</td>
</tr>
<tr>
<td>ts'e⁴</td>
<td></td>
<td>a list; a register; a book.</td>
</tr>
<tr>
<td>fan¹</td>
<td>(811)</td>
<td>to turn over; to change.</td>
</tr>
<tr>
<td>fin-yueh⁴</td>
<td></td>
<td>to turn over the leaves of a book and examine it.</td>
</tr>
<tr>
<td>po²</td>
<td></td>
<td>here: to report; to state.</td>
</tr>
<tr>
<td>yang²</td>
<td></td>
<td>the male or positive principle of nature.</td>
</tr>
<tr>
<td>yang²-suan</td>
<td></td>
<td>years of life.</td>
</tr>
<tr>
<td>ch'ou²</td>
<td>(66)</td>
<td>embarrassed; irresolute.</td>
</tr>
<tr>
<td>ch'u²</td>
<td>(192)</td>
<td>undecided; irresolute.</td>
</tr>
<tr>
<td>fang²</td>
<td>(201)</td>
<td>to hinder; to oppose.</td>
</tr>
<tr>
<td>she¹</td>
<td></td>
<td>to assist; to hold up.</td>
</tr>
<tr>
<td>chuan¹</td>
<td></td>
<td>so called &quot;seal&quot; characters. A seal of office.</td>
</tr>
<tr>
<td>she-chuan¹</td>
<td></td>
<td>to act for another in an official capacity.</td>
</tr>
<tr>
<td>kua¹</td>
<td></td>
<td>gourds; melons; cucumbers, etc.</td>
</tr>
<tr>
<td>kua-tai¹</td>
<td></td>
<td>one official relieving another.</td>
</tr>
<tr>
<td>t'ui¹</td>
<td></td>
<td>to push; to decline. To extend. To consider.</td>
</tr>
<tr>
<td>hsiao¹</td>
<td></td>
<td>filial piety.</td>
</tr>
<tr>
<td>jen-hsiao¹</td>
<td></td>
<td>loving filial affection.</td>
</tr>
</tbody>
</table>
假 — chia⁴ — leave of absence. Read chia³ — false; unreal; to pretend. To borrow.
相召 — hsiang-chao¹ — to call; to summon.
勵 — li⁴ (577) — to encourage; to incite.
勉勵 — mien-li⁴ — to encourage.
握 — wu³ (wo') (884) — to grasp
握手 — wo-shou² — to grasp the hand, — as of a friend.
郊 — chiao¹ (531) waste land; a suburb of a city.
郊野 — chiao yeh³ — the country, — as opposed to town
贈 — tseng⁴ (832) — to give a present; to confer.
贈別 — tseng-pieh² — to give a present at parting.
詞句 — ts'yu² (701) — an expression; a phrase.
抵里 — ti³ (349) — here: to arrive.
豁 — li³ — here: a place of residence; a village.
夢寐 — meng¹ — to dream.
夢寤 — meng-wu⁴ — to awaken from dreaming
卒棺 — kuan¹ (751) — a coffin.
呻吟 — shen¹ (824) — to groan; to hum.
呻吟 — yin² — to mutter; to moan.
營葬 — ying⁴ — to regulate; to manage.
喪葬 — tsang¹ — to bury.
洗濯 — ying-tsang⁴ — to manage a funeral.
洗濯 — huan³ — to wash; to bathe.
洗濯 — cho² — to wash; to dip in water.
岳鏤 — huan-cho² — to wash; to cleanse.
妻 — yo⁴ (yüeh⁴) — wife’s parents.
鏤膺 — lou² (790) — to carve; to engrave.
鏤膺 — lou-ying¹ — carved ornaments on the breast of a horse.
朱幘 — chu¹ — vermilion; red.
朱幘 — fen² (417) — the ornament on a bridle.
朱幘 — chu-fen² — a red-tasseled bridle.
 rempl — yü² — a carriage; a chariot.
內 — hsin¹ — to interrogate.
記 — chi⁴ (311) — to remember; to record.
傳 — chuan¹ — a record; a chronicle
EXAMINATION FOR THE POST OF GUARDIAN GOD (continued).

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.
法律適用條例

第十八條。監護依被監護人之本國法。但在中國有住所或居所

依其本國法有須置監護人之原因。在中國受法定宣告者。前條之規定於保佐、准用之。

第二十條。繼承依被繼承人之本國法。遺囑之成立要件及效力依成立時繼承人之本國法。
Vocabulary.

**Vocabulary.**

<table>
<thead>
<tr>
<th>Chinese Word</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chien-hu</td>
<td>ch'ien-hu</td>
<td>the guardianship</td>
</tr>
<tr>
<td>pei-chien-hu-jién</td>
<td>p'ai-chien-hu-jién</td>
<td>the ward</td>
</tr>
<tr>
<td>lieh</td>
<td>lieh</td>
<td>to arrange in order; to enumerate.</td>
</tr>
<tr>
<td>tso-lieh</td>
<td>tso-lieh</td>
<td>written below; the following.</td>
</tr>
<tr>
<td>ch'ing-hsing</td>
<td>ch'ing-hsing</td>
<td>conditions; circumstances.</td>
</tr>
<tr>
<td>chih</td>
<td>chih</td>
<td>here; to establish; to appoint.</td>
</tr>
<tr>
<td>tso</td>
<td>tso</td>
<td>to aid; to assist.</td>
</tr>
<tr>
<td>pao-tso</td>
<td>pao-tso</td>
<td>the curatorship</td>
</tr>
<tr>
<td>chun-yung</td>
<td>ch'un-yung</td>
<td>to apply.</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>to bequeath.</td>
</tr>
<tr>
<td>i-chu</td>
<td>i-chu</td>
<td>a will; a testament.</td>
</tr>
<tr>
<td>i-chu-jen</td>
<td>i-chu-jen</td>
<td>the testator.</td>
</tr>
<tr>
<td>ch'e</td>
<td>ch'e</td>
<td>(873) to remove.</td>
</tr>
<tr>
<td>ch'e-hsiao</td>
<td>ch'e-hsiao</td>
<td>to cancel.</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 (需) 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 目 yu²—in; at; on; to; for; by, then.
為 wei¹—because of; for; by.
從 ts'ung²—from; by; through; since.
由 yu²—from; by; because of.
於 諸 chu¹—at; on; in; to; about.
乎 hu¹—in; at; from; than.
以 i³—by; through; with.
以 i³—a sign of the object.
至 chih⁴—to; at; up to; till.
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
7. 何先
8. 於該處
9. 於稅餉
10. 於商人有便
11. 不求於人
12. 異於常年
13. 無異於良民
14. 難於慮始易於圖終
15. 易於上岸
16. 足於耕
17. 死之於刀
18. 無常職而賜於上者
19. 水高於岸
20. 莫大於天
21. 生亦我所欲所欲有甚於生者
22. 爲人所知
23. 為火所燻
24. 爲捕役執去
25. 爲今之計
26. 爲國致命
27. 爲人為
28. 非夫人之為慟而誰為
29. 自古至今
30. 自今日起
31. 自始至終
32. 此人來自內地
33. 自接函之時
34. 從今而後
35. 病從口入
36. 從頭
37. 诸將皆從壁上觀
38. 由淺入深
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
Vocabulary.

同治 t'ung²-chih — the title of reign of the Emperor who reigned from 1862 to 1875.

başı¹ (579)—rations for troops; taxes; revenue.

税饷 shui-hsiang³—revenue.

出入 ch'u-ju⁴—difference (lit to go out and in).

良民 liang-min²—loyal people.

恭 kung¹ (95)—respectful; reverent

煜 hui³ (687)—a blazing fire; to burn.

捕役 pu-i⁴—a constable.

尾 wei³—the tail of an animal; the end

貢 kung¹ (8)—tribute. Here: a proper name.

湍 t'uan²—water rushing; a torrent.

TRANSLATION.

1. In the 3rd year of T'ung-chih.
2. At that time.
3. At present.
4. At the time of entering the port.
5. On that day.
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 (卜) 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 (卜) 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. 趙城虎

趙城年七十餘，止一子一日入山為虎所噬，可以官法制之。虎不畏懼又憐其老不，不忍加威怒遂諸為捉虎，亦不畏懼又憐其老，不忍加威怒，遂諸為捉虎，虎伏不去。必待句牒出乃肯行宰，無奈之。即問諸役誰能往者，一牌名李能釀醉詔坐，自言能治牒下，虎始去。罷，則有言之何容復悔，詔復者甚請牒拘眾戶，怒曰，餘言能之何容復悔，詔復者甚請牒拘顯。

Vocabulary.

yuån—an old woman.
shih—to bite; to eat.
peic’ung—to grieve.
hao—to call out; to wail.
t’iao—to jump; to skip.
chih,—to stop; to restrain.

號—hao—t’i—to wail.
訴—su—to tell; to lay a plaint.
宰—tsai—here: the district magistrate.
制—chih—chih—to stop; to restrain.
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 wished to die (lit. did not wish to live). Weeping and wailing she (wet.) 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)
<table>
<thead>
<tr>
<th>Vocabulary.</th>
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</thead>
<tbody>
<tr>
<td><strong>物權</strong></td>
</tr>
<tr>
<td><strong>債權</strong></td>
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<tr>
<td><strong>物之所在地</strong></td>
</tr>
<tr>
<td><strong>物之所在地法</strong></td>
</tr>
<tr>
<td><strong>債権意思</strong></td>
</tr>
<tr>
<td><strong>債権</strong></td>
</tr>
<tr>
<td><strong>行爲地法</strong></td>
</tr>
<tr>
<td><strong>通知</strong></td>
</tr>
<tr>
<td><strong>契約要約</strong></td>
</tr>
<tr>
<td><strong>要約地</strong></td>
</tr>
<tr>
<td><strong>承諾</strong></td>
</tr>
<tr>
<td><strong>承諾地</strong></td>
</tr>
<tr>
<td><strong>受要約人</strong></td>
</tr>
</tbody>
</table>
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 and extinction of real rights, excepting 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 of the first clause of section 1 of Article 26.

Article 23. The proper law governing the essentials and effect of juridical acts giving rise 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; but the law of the place of transaction governs if they are of different nationalities.

When there are different places of transaction, the place where communication is made is the place of transaction.

When the offer and acceptance of a contract are made in different places, as regards the formation and the effect of the contract, the place where the offer is communicated is the place of transaction; but if the offeree does not know, at the time of acceptance, the place from which the offer was despatched, the domicile of the offeror is regarded as the place of transaction.
Grammatical section

Examples of using the prepositional particles (continued).

1. 殺人以梃與刃有以異乎。君使臣以禮臣事君以忠。
2. 君子義以爲質禮以行之孫以出之信以成之君子哉。以四個月爲期。不應納子稅爲辭。以此爲例。以天下與人。子曰。路以告孔子曰有命。我非堯舜之道不敢以陳於王前。用刀
3. 殺人。用力攻城。自東至西。自古及今未有能行之者也。與原議不符。與平日不同。與他何干。與國課有關。子曰。士志於道而恥惡衣惡食者未足
4. 與之言。賜也始可與言詩已矣。子曰。可與言而不與之言失人。不可與言而與之言失
5. 言無作有。被執黨去。被本官查拏。將被拏之人立即釋放。被風浪衝移。被山遮蔽
6. 將執照帶回。將謠言傳布。將被拏之人立即釋放。被風浪衝移。被山遮蔽
7. 按木分。按月支銀。河向東流。業已向其告知。向子曰
Vocabulary.

| t'ing³ (70) | a staff; a cudgel. |
| chung¹ (784) | loyal; faithful. |
| sun¹ = 遜; hsün⁴ | to be obedient; humble. |
| tzu-shui⁴ | transit dues. |
| kan¹ | a shield; To concern; to involve. |
| chih-chao⁴ | a certificate; a passport. |
| tai'-hui | to take back. |
| yao² (658) | a false report; a rumour. |
| yao²-yen | false reports. |
| ch’uan-pu⁴ | to spread out. |
| li-chi² | immediately. |
| shih⁴ | to loosen; to set free. To explain. |
| shih-fang⁴ | to release; to let go. |
| lang⁴ (361) | waves; billows. Extravagant. |
| ch’ung¹ (27) | to rush against; to collide. |
| ch’ung-i² | to carry away. |
| che¹ | to cover; to screen. |
| che-pi¹ | to conceal; to shade. |
| chih¹ | here: to pay. |
| tzu-k’ou³ | an inland Customs’ barrier. |
| tan¹ | alone; single. A document; an application. |
TRANSLATION.

1. Is there any difference between killing a man with a stick and (刀) 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 (實). 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.

1.

聊齋誌異

趙城虎

（續）

月餘受杖數百，宛苦罔控遂詔東郭嶽廟跪而祝之，哭失聲無何一

虎自外來，隸錯愕恐被咥噬，虎入殊不他顧，蹲立門中，騖祝曰：殺

某子爾也，其俯聽吾縛，遂出縛索繫虎頸，虎帖耳受縛，牽達縣署宰

問虎曰：某子爾噬之耶？虎顧之宰，曰：殺人者死，古之定律，且姬止一

子而爾殺之彼殘年垂盡，何以生活，爾能為若子也，我將赦之，虎

又顧之，乃釋縛令去姬方怨宰不殺虎以償子也，遲且啓扉則有死

鹿，姬貨其肉，將以資度自，是以爲當時餞金帛擲庭中，姬由此致

豐裕奉養，過於其子，心競德虎，虎來時臥閑下，竟日不去，畜相安

各無猜忌，數年姬死，虎來吼於堂中，姬素所積，紈可營，葬族人共

塲壘方成，虎驟奔來，賓客盡逃，虎直赴冢前，鳴雷動移時始去。
杖 chang⁴ (168)—a staff; the heavy bamboo with which criminals are beaten.

冤 yuān¹—oppression; injustice; a wrong

冤苦 yuān-k’u³—to grieve over wrongs.

控 k’ung¹ (ro)—to control. To accuse; to charge; to lay a plaint.

 wang³—not; without.

郭 kuo¹—here: suburbs.

嶽 yo⁴ (yíeh⁴)—a lofty mountain peak.

廟 miao⁴—a temple.

東嶽廟 tung-yíeh-miao⁴—the temple dedicated to the spirit of Mount T’ai-shan¹, the sacred mountain in Shantung.

跪 kuei¹—to kneel.

祝 chu¹—to invoke; to pray to.

哭 k’u¹—to cry; to weep.

無何 wu-ho²—soon; suddenly.

頽 ts‘o-o⁴—to be frightened.

唑 chih⁴ (883)—to bite.
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 knelt 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-chi), 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 (مادة) 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 (したこと) 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.
法律適用條例
（續）
第二十四條
關於因事務管理不當利得發生之債權依事實
發生地法
第二十五條
關於因不法行為發生之債權依行行為地法，但依
中國法不認為不法者不適用之。
前項不法行為之損害賠償及其他處分之請求以中國法認
許者為限。
第六章
關於法律行為方式之法律
第二十六條
法律行為之方式除有特別規定外依行行為地法。
但適用規定行行為效力之法律所定之方式亦為有效。
Vocabulary.

事務管理 shih-wu-kuan-li—in the management of affairs without mandate (Negotiorum gestio).

不當利得 pu-tung-li-te—in unjustified benefits.

不法行為 pu-fa-hsing wei—an unlawful act; a delict (Delictum privatum).

損害 sun-hai—damages.

處分 ch’ung fen—a disposition.

但書規定 tan-shu-kuei-ling—a proviso.

票 p’iao—a warrant; a bank note; a document.

票據 p’iao-chii—negotiable papers; negotiable instruments.

行使 hsiing-shih—to exercise.

保存 pao-ch’iian—to preserve.

目的 mu-ti—an aim; object.

公布 kung-pu—to promulgate.

施行 shih-hsing—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 (不認法) wrong (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 (規定) 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 $che^3$, 所 $so^3$.

The particle 以 $i^3$.

The particle 以 $i^3$ is used in the following senses:

1. 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 爲 (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 i).

15. Used alone or joined with 致 means: so that, and so, and thus (ex. 43, 44, 45, 46).

16. Being joined with 所:
   a) forms a reflective 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, 以來, 以內, 以外 (ex. 56, 57, 58, 59, 60)

Examples of using the particle 以

1. 以木作弓
2. 西國以金與銀為錢
3. 告
4. 束斤以時入山林材木不可勝用也
5. 斤斤以時入山林材木不可勝用也
6. 所謂大臣者以道事君不可則止
7. 以位則子君也我臣也何敢與君友也
8. 以德則子事我者也吾可以與我友
9. 分人以財
10. 以仁存心
11. 以假斂真
12. 子以四教文行忠信
13. 予以文書
14. 或以德報怨, 何如子曰何以報德以直
15. 古人不用金, 以化其所有易其所有無
以决疑不疑何卜
以食愈飢以學愈愚
不以得民心為要
孔子曰：吾以女為死矣
人廢言。彼以其富。我以吾仁。彼以其爵。我以吾義。以能問於不能以多問於寡。再子退朝。子曰：何晏也。對曰：有政。子曰：其事也。如。有政。雖不
而求魚也。以吾。其。與聞之。不便大臣怨乎不以。以若所為求。若所欲猶緣木。
後止。以五十步笑百步則何如。不敢以告人。苟行王政。四海之內皆
舉首而望之。欲以爲君。孟子曰：能順杞柳之性。以爲杯棬乎。公以告。臧孫。臧孫以難。我非堯舜之道。不敢以陳於王前。屋廬子。不能對明。
Vocabulary.

ch'i (311)—a kind of willow.
lin—DF. willow tree.
pei—a cup to drink from. ch'üan (467)—a wooden bowl.

ch'iu—an adze; a hatchet. The Chinese “catty” or pound.
wei—position; place; a seat.
ch'an—to mix; to blend.
ii—here; to change.
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 (子) 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. It 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 (盡禮) 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 what (you) do, to seek for what (you) desire, is like climbing a tree to seek for fish.

32. Though I am a day (or so) older than you, do not think of that [lit. do not consider me (to be your senior)].

33. Some (of the defeated soldiers) a hundred paces and stop; some fifty paces and stop. What would you think, if those who fifty paces were to laugh at those who a hundred paces?

34. I do not dare to tell others about it.

35. If he were practising royal government, all within the four seas would be lifting up their heads and looking for him wishing to make him their sovereign.

36. Mencius said “Can you, leaving untouched the nature of the willow, make with it cups and bowls?”

37. The duke informed Tsang-sun of this, and Tsang-sun found it difficult.

38. I do not dare to set forth 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 to Tsou and told them to Mencius.

40. There must be a reason.

41. And asked the cause.

42. Observe what he does and mark his motives.

43. For a morning’s anger to disregard one’s own life and so involve that of his parents,—is not this a case of delusion?
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.

Chinese and列強對於修改條約之心理

九月四日簽訂華盛頓條約之八強國者即英比法意

日和葡美等國是也一致備文答覆中國六月二十四

日進呈之照會對於中國所請求之修改不平等條約一層

表示共同之態度所以示列強對於中國採用同一之

步驟也中國與各大國意見之差異從兩方往來

之文件上可一望而知中國向列強請求根本恢復中

國之主權因此隨同之步驟不可不先由取消一切主

奴式之條約入手約而言之中國人欲將歷來所加諸

身上之桎梏一舉揮而去之違而與世界各強國共

登於平等之地位也。

（未完）

Vocabulary.

中國 chung-kuo²—China

列強 lieh-ch'iang²—the powerful nations.

對於 tui⁴-yü — in connection with; with respect to.

修改 hsiu-kai⁸—to amend; to revise.
心理
hsin⁴-li—mind; idea; attitude.

簽訂
ch’ien-ting⁴—duly signed. To sign.

華
hua²—flowers. China.

華盛頓
hua-sheng-tun⁴—Washington.

華盛頓條約

英比法意日和葡美一致
ying¹—here: England.

pi³—Belgium.

fa¹—France.

i⁴—Italy.

jih⁴—Japan.

ho⁴—Holland.

p’u⁴—Portugal.

mei³—United States of America.

i-chih¹—unitedly; with one consent.

p’ing-teng³—equal rank; equality.

t’seng²—a layer; a stratum.

A question.

piao³-shih—to show; to manifest.

t’ai⁴—behaviour; manner.

t’ai⁴-tu—attitude.

t’sai-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—to recapture; to get back.

主權
chu³-chüan—sovereignty.

隨同
sui-t’ung²—to follow; to accompany; to appropriate.

取消
eh’ü-hsiao¹—to abolish.

主奴式之條約
chu - nu-shih⁴-chih t’iao-yüeh—master and slave treaties; humiliating treaties.

入手法意日和葡美一致
yüeh-erh-yan²-chih—briefly; summarily; in a few words; in a word.

歷來
li-lai²—hitherto; heretofore.

桎梏
chih¹ (883)—handcuffs; to fetter.

chih-ku⁴—fetters.

桎梏
chü⁴—here: to remove; to lay off.

去
shih⁴-chieh—the world.

世界
wei⁴—a position; a place.

地位
ti¹-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 (登) China should assume (登) a position of equality with the other Powers.

(to be continued)
學生致老師信

夫子大人尊鑒敬啟者，學生

昨晚自學堂回家途遇急

雨衣服盡濕，今日早起頭

dull.今早感覺

目眩眩，眩覺不適想係感

在家少息，候病稍愈即

在家中，致承家慈之命

鈞安，學生

某某謹上

面

信

式

背

信

送東大市中學呈

式

王大先生足下

文啓

某某敬緘

駕察敬請

伏祈

面

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.

hsüeh-sheng—a student; a pupil.
lao-shih—teacher.
hsin—here: a letter.
fu-tzu a master; a teacher. A title of respect.
tsun—honorable; venerable. Applied conventionally to the relatives and belongings of others.
tsun-chien—title: for your approval, for your inspection.

éc-hsi—teacher.

hsueh—kind; gentle.

家慈 chi tz'u—my mother.
補課 pu-ko—make up one's lessons.
修假 chi—write.
假祈 ch'i—to offer a sacrifice.
伏祈 ch'i—to humbly implore.

尊敬 chien-ch'a—to investigate; to pay attention.

諫上 mou-mou—"so and so" (here: the name of the writer of the letter).

信面式 hsin-mien-shih—the form on the face of the envelope.

校中學校 hsiao—a school. Read chiao—to compare.

hsien—teacher; the first born; an elder or senior; a teacher; a term of address, corresponding with "Mr".

fu—great; large. A name or "style"
Notes.

a. 夫子大人尊懽敬啓者 ---- 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

for junior

Note. Nos. 1 and 2 are for old ladies; 3 and 4 for young ladies; 5 and 6 for girls.

Note. Nos. 5 and 6 are from a father to his son.

Vocabulary.

1. 

mou-mou^3—"so-and-so" (here: the name or "style" of the person to whom the letter is written).

tz'u-chien^4—for your approval; for your inspection,—an allusion to the person to whom the letter is written.

ping^8—to report to a superior; to petition.

chin-ping^2-che—I beg respectfully to report.

tsun-ch'ien^3—standing before you,—an allusion to the person to whom the letter is written.

shih^4(46)—to attend upon; to wait upon; to stand.

shih-hsia^4—standing below (you).

su^4—here: to report; to write.

chin-su^2-che—I beg to respectfully inform.

tso^4(432)—a seat; a divan.
座前  *ts'o-ch'ien* — standing before you (lit. before your seat.)

叩禀者  *k'ou-p'ing-che* — I beg to humbly inform.

丈  *chang* — a measure of 10 Chinese feet. An elder; a senior.

函丈  *han-chang* — 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.

繡帳  *chiang* — a deep red colour.

繡帳  *chiang-chang* — 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.

2.

閣  *ko* (712) — a screen. A hall; a council-chamber.

閣下  *ko-hsia* — you under whose cabinet I am,—a honorary way of addressing others.

足下  *tsu-hsia* — you under whose feet I am,—a honorary way of addressing others (vid. J.H. Stewart Lockhart A Manual of Chinese Quotations, p. 528.— 1. In the subsequent references the title of this book is marked: *Ch.Q.*).

仁兄  *jen-hsiung* — kind sir; my good sir.

台  *t'ai* — eminent; exalted.

惠鑒  *hui-chien* — for your approval.

大鑒  *ta-chien* — for your approval.

如晤  *ju-wu* — as though seeing, — an allusion to the person to whom the letter is written.

3.

懿  *i* — admirable; excellent.

懿座  *i-tso* — "a beautiful seat", — you, your person (of ladies).

莊  *chuang* (103) — to adorn oneself. To feign; to pretend.

莊前  *chuang-ch'ien* — you; your person (of ladies).

嫂  *sao* — an elder brother's wife; a married woman.

嫂夫人  *sao-fu* — *jen* — your wife. *Mrs.*

莊次  *chuang-tz'u* — you (of ladies).
小姐 hsiao²-chień — young lady; Miss.

4. 

如握 ju-wo⁴—as though grasping by hand.

世兄 shi-hsiung¹ — you, a term of address between friends.

賢契 hsien-ch'i⁴ — you, a form of address between friends, always by the elder to the younger.

字示 tzu-shi⁴—to inform.

字與 tzu-yü⁸—to inform.

親閱 ch'in¹-yüeh—to personally read.

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
小弟,愚弟

You—鈐鑰,賜命,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,絢帳 (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 fu—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-tien", 台照 t'ai-chao"—your lightning glance; you).

4. In letters to juniors

I—子, 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 weng”—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 — 敵友
(敵 pi¹—poor; unworthy)
,, place — 敵處，敝鄉
,, home — 敵寓，寒舍，舍下，敝舍
,, body; my person — 贱躯

貱體 屍體
(裔 ch'ü¹—the body; 屍 ch'uan²—feeble; unlit)
,, present — 非儀，阼儀，微儀，薄儀
(非 fei²—mean; unworthy; 儀 i²—etiquette; a present; 爐 chien¹—small)

Your wife — 令正，尊夫人，寶眷，尊閨，嫂夫人

(又 chüan⁴—to love; 家 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 yüan¹—beauty)
,, friend — 令友
,, place — 貴處，仙鄉
,, home — 尊寓，貴府，潭府
(寓 yü¹—to dwell; 潭 t'an²—a pool; vast)
,, body; your person — 貴體

玉體 福躬
(又 kung¹—the body)
,, present — 佳品，珍品，美品
(佳 chia¹—beautiful; 珍 chen¹—precious)
My letter—願函,願箋,草函 (願 wu²—jungle; confused; 願箋 chien¹—a letter).

Your letter—瑶函,尊翰,朵雲,瑤箋 (願 han⁴—a pen; a letter; 瑤 yao²—a jewel; 朵 to³—a cluster of flowers.)

,, opinion—鄙見,愚意,拙見

,, feelings—下懷,私懷,微心

,, servant—小仆,愚僕

(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.

2. For the persons of the same age.

3. For juniors.

4. For ladies.

敬請钧安..............
Vocabulary.

shih⁴ (t'ï²)—rest; repose; peace.
tï²—the right path; to advance.
kung¹—respectful; reverent.
sui²—to soothe; to comfort.
ch'ien²—respectful; reverential.
yen⁴—the slab of stone on which ink is rubbed.

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.

外安 升文 收 台

啟啟啟啟啟啟啟啟
3.

Grammatical section.

INDIVIDUAL PARTICLES.

The particle 之 chih¹

The particle 之 is used in the following ways:

1. As a personal pronoun: he, she, it, they. (ex. 1, 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 chih¹—"till" (ex. 34).
10. Used instead of 於 yü²—"in", "at" (ex. 35).
11. Used instead of 與 yü²—"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
2. 不止如子
3. 有能割肉者妻之
4. 知之者不如好之者

之

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

5. 此為天大之福
6. 今之人
7. 之數人者
8. 之二蟲又何知。耕者生

之

不知其子之心

9. 父母之心

10. 天之明命

年之小孩

11. 聽之之人

傷弓之鳥驚曲木

12. 此為何人之子

北之

13. 父

者須當知其所之而之之也

14. 不知足之人

15. 王有愛民之心

學

16. 有德之人

北北之

17. 有三

18. 聽之之人

19. 傷弓之鳥驚曲木

20. 將何之

21. 曰東東之日

22. 心之所之

23. 他日君出必命有司所之

24. 不知之路

25. 學

26. 子路曰願聞子之志子曰老者安之朋

27. 此語我宜言之

28. 飲食之人人皆賤之

29. 恭敬之心

30. 貪愛財物謂之愚人

31. 行而不至者有之

32. 異人何地無

33. 臣弑其君者有之

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 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.

勿 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 (蓋) be any such case (之), I have not seen it (未之見).
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 (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 (矢) 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 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，凡与中国有关系之列强，均以中国须先实地履行其条约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，为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待遇之资格。但所以不能者乃由于中国自取之也，即于取消治外法权一约，各国之反对文颇无相当之理由。彼云当一九零二年九零三年缔约时彼已表示愿意放弃治外法权之意，向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除矣。
Vocabulary.

方面  方面  fang¹-mien — one side of.

實地 實地  shih-ti⁴ — really; truly.

履行 履行  liu²-hsing² — to act; to fulfill.

責任 責任  tse²-jen — obligation.

條件 條件  t’iao²-chien — condition.

先行條件 先行條件  hsien-hsing²-t’iao-chien — preliminary conditions.

程序 程序  ch’eng²-hsu — order; sequence. Formalities.

華盛頓會議 華盛頓會議  hua-sheng-tun-hui-i¹ — the Washington Conference.

標 標  piao¹ (777) — a mark; a signal; a notice.

標準 標準  piao¹-chun — standard; basis; example.

huan¹ (774) — to remove; to change.

換而言之 换而言之  huan-erh-yen²-chih — otherwise; in other words.

國際 國際  kuo-chi⁴ — international relations.

享  享  hsiang⁵ — to present offerings in sacrifice; to accept offerings; to enjoy.

享受  享受  hsiang-shou⁴ — to enjoy the possession of.

待遇 待遇  tai⁴-yü — to treat.

資格 資格  tzu¹-ko — qualification; standing.

治外法權 治外法權  chih - wai - fa-ch’iuan² — extra-territoriality.

相當 相當  hsiang-tang¹ — suitable; corresponding.

理由 理由  li yu² — cause; reason; ground.

締締  締締  ti¹ (88) — a knot; close connection.

締結  締結  ti¹-chich — engaged; allied; to conclude — as a treaty.

通商條約 通商條約  t’ung-shang¹-t’iao-yüeh — treaty of commerce.

放棄  放棄  fang¹-ch’i — to abandon; to renounce.

狀  狀  chuang⁴ — form; shape.

狀況 狀況  chuang⁴-k’uang — form; conditions.

執行  執行  chih-hsing² — to execute; to put in force.

滿意  滿意  man-i³ — fully satisfied.

裁判  裁判  ts’ai² — to cut out; to decide.

判  判  p’an⁴ (144) — to cut in two. To decide; to give a judgment.

裁判  裁判  ts’ai-p’an⁴ — to judge; to decide.

領事裁判權 領事裁判權  ling-shih-ts’ai-p’an-ch’iuan² — consular jurisdiction.

廢棄  廢棄  fei-ch’i¹ — to abandon; to renounce.

要求  要求  yao¹-ch’iu — to demand; to exact.
TRANSLATION.
THE ATTITUDE OF CHINA AND THE POWERS TOWARDS THE
REVISION OF TREATIES (continued).

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 (彼此) should be in accordance with (以……為標準) 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 (在國際上) 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 (辦法) 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.

t'ung* (509) — name of a tree.

wu-t'ung* (160) — name of a tree (Aleurites cordata).

t'ung (503) — name of a tree (Sterculia platano- folia), upon which alone the phoenix is said to alight.

ti — here: I (the writer of the letter).

nt — here: unfortunately.

yu — along the road; on the road.

kan-shou — to get; to be affected.

feng-han** — chill.

pu-shang — out of sorts; ill.

jung-saw — as soon as.

tsou-hou* — to visit; to call upon.

tsao** — here: to go.

引用 — to take care of; to nurse.

tu — here: here.

Vo — the writer.

to — to transact. To arrive.

wu-w u — to call upon.

nai* — unfortunately.

yen-lu — along the road; on the road.

ti — here: I (the writer of the letter).
 ***************************************************************************
**  Notes.  **
**  "seasonal expressions" (shih-ling-yu*) with which the Chinese letters usually begin. **
**  Similar expressions. **
**  1. For the spring-time. **
**  2. For the summer-time. **
***************************************************************************
3. For the autumn-time.

4. For the winter-time.

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.

柳暗花明 liu-an-hua-ming² — shady willows and bright flowers.

鶯蝶傳花信 fang-ch'en² — fragrant dust; the scent of flowers.

ni⁴ (jang⁴) — to cause to ferment; to excite.

荷風 ho-feng¹ — a pleasant breeze; the spring wind.

2. yin-yü³ — dark and rainy; abundant and fertilising rain.
   meng² (289) — drizzling rain.
   lu⁴ — green. Foliage.

梅 mei² (572) — plums; prunes.
梅雨 mei-yū—-the rain of the 4th moon when the yellow plum is ripening.

方晴 fang—here: just; just then.

ch'ing (82)—a clear sky after rain.

暑气 shu-ch'i—-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'i—-the invigorating air.

chin-feng—the autumn breeze.

满目秋光 man-mu-ch'in-kuang—wherever one looks, there is autumn scenery.

满天秋色 man-tien-ch'in-se—-the air is filled with the autumn beauty.

nian ch'ing—here: to turn towards.

lieh-jih—the hot sun.

huai—the locust tree; the Chinese acacia.

hsün (28)—fragrance; perfume.

ch'an-sheng-sung-shu—the cicada's chirps bring heat.

wa—the edible frog.

lin (492)—rain.

lin-yū—-rain.

万林呈黄 wan-lin-ch'eng-huang—-all woods are yellow.

摇落 yao-lo—-to shake trees and make leaves to fall.

—of the wind.

ch'i-hou—temperature.

chü (229)—the chrysanthemum.

han-chü—the chrysanthemum, so called because it is not afraid of cold.

yen—beautiful.

hsiang—-fragrant.

p'iao-yao—-to float about.

寒灯 han-teng—-a lamp lit in a cold winter night.

眷念 chüan-nien—-to think of with affection.

維 yin—abundant; many.
維殷 *wei-yin* — very much; extremely.

泛 *fan* — to float; to drift.

梅花香泛 *mei-hua-hsüang-fan* — the aroma of the plum flowers is spreading about.

瑞 *jui* — a happy omen; auspicious.

瑞雪 *jui-hsüeh* — seasonable snow.

瑞雪飄白 *jui-hsüeh-p'iao-pai* — the white (flakes) of the seasonable snow are floating (in the air).

朔 *shuo* — the first day of the moon. Northern.

朔風 *shuo-feng* — the northern wind.

lin* — to shiver with cold.

lieh* (279) — cold; chilly.

凛冽 *lin-lieh* — piercingly cold.

chiao* (531) — white; pure.

眩 *mi** (517) — to confuse; to deceive.

迷離 *mi-li* — indistinct; not clear.

雪花 *hsüeh-hua* — snow flakes.

雪花六出 *hsüeh-hua-liu-ch'ü* — six points to the snow-flakes, the six-petaled snow.

豫兆 *yü-chao* — an omen; a présage.

豫兆豐年 *yü-chao-feng-nien* — an omen of abundant year.

擁 *yün* (62) — to clasp; to press.

擁爐 *yün-lu* — to seat close to a stove.

把 *pa* (312) — to take hold of; to grasp.

把酒 *pa-chiu* — to take a wine cup in one’s hand.

驅寒 *chü-han* — to drive away cold.

霜 *shuang* — hoar-frost; cold.

傲霜枝 *chü-au-shuang-chih* — the chrysanthemum raises proudly its branches covered with hoar-frost.

喜納 — to accept with a smile.

Similar expressions.

笑笑哂哂哂哂莞莞收納存納存納存納存

(哂 *shen* — to smile)
3.
Grammatical section.
INDIVIDUAL PARTICLES
The particle 者 che.

The particle -  is used in the following ways:

1. 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. 1, 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. 鄉人之善者好之其不善者惡之
4. 子曰君子而不仁者有矣夫未有小人而仁者也
5. 仁者必有勇者不必有仁
6. 彼殊者子
7. 彼蒼者天
8. 王者舟也民者水也
9. 誠也
10. 孝者所以事君也弟者所以事長也慈者所以便眾也
11. 和也者天下之達道也
12. 道也者不可須臾離也
13. 有顏回者好學
14. 魯平公將出見人臧倉者請曰
15. 或者
16. 再者
17. 茲者
18. 古者天子
19. 始者不如今
20. 二者不可得兼
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. 不告而取者竊盜耳
29. 知者
30. 子曰知之者不如好之者
31. 子曰吾未見能見其
32. 有德者必有言有言者不必有德
33. 未有已不正而能正人者
Vocabulary.

姝

ch’u¹ (499) — a pretty woman; handsome.

蓀

ts’ang¹ (679)—azure; the heavens.

慈
tz’u² (880)—kind; gentle.

顔

yen² (284) — color. The face.

顔回

yen-hui² — a proper name.

嬖

pi¹ (158)—a favorite.

嬖人

pi¹-jen—a favorite.
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.......
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 (『』)."
22. Among the three.
23. (If) not, (then) there will be a fire.
   ( Affairs 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.
LESSON XXIX.

1.

中國與列強對於修改條約之心理（續）

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，亦無從談起。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，使有關各國政府得以審查領事裁判權之應否進行及如何進行放棄之策。由此可見各有關係國皆已同情於中國之要求，使中國之司法行政一旦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，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列強對於中國所發此誠懇坦率之言，中國若仍固持其立刻廢棄
Vocabulary.

kai-ko² — to alter; to change.

ssu-fa³ — justice (exercise of judicial authority).

ssu-fa⁴ - hsing⁴ — judicial system; judiciary.

pi⁴ (561) — malpractices; corruption.

pi⁴-tuan — abuses; corrupt practices.

chien⁴ (332) — to walk; to follow; to fulfill.

ch'i-chien⁴ — motive; object in view.

hua-hui¹ — the Washington Conference.

i-chüeh² — resolution.

p'ai-ch'ien³ — to send; to depute.

wei-yüan² — a deputy.

wei-yüan-ch'ü¹ — a commission.

tiao-ch'a² — to investigate.

k'ai-chü¹ — to prepare; to draw out; as a document.

pao-kao⁴ — a report; to report.

shen-ho² — to examine into; to weigh facts.

chin-hsing³ — to proceed; to get on.

ts'e⁴ — a book; a plan; a scheme.

l'ung-ch'ing² — to have a common feeling; to sympathize.

kai³-liang — to improve; to make better.

t'ie-chüan³ — privileges; special rights.

chang⁴ (92) — to separate; to screen; a barricade.

pao-chang⁴ — a defense; a barrier; a stronghold; a security.

fan² — to turn back; contrary.

k'ang³ (398) — to oppose; to resist.

fan-k'ang¹ — to resist; to protest.

k'ên³ (360) — to beg; to implore.
TRANSLATION.

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 there was no way to start talking about the abolition of extraterritoriality. The Powers, with the object of fulfilling what they had previously promised, in accordance with the provisions of the 5th resolution of the Washington Conference, are going to despatch to China a commission which shall investigate the status of the Chinese judicial system and formulate a report. By this the interested countries may be able 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 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 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 (觀之) of both (兩方面) 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 sung¹—to hum over; to intone; to recite.

展诵 chan-sung¹—to open and read, — as a letter.

欣悉 hsin-hsi²—to be glad to learn

文駕 wen²-chia—you; yourself.

辱荷荷 ju-ho²—to be honored.

見惠 chien-hui⁴—to bestow upon.

祗 chih³—here: respectfully

祗領 chih-ling³—to respectfully accept.

祗領之下 chih-ling-chih-hsia³—respectfully accepting (your presents).

感激 kan-chi¹—to be grateful.

莫名 mo-ming²—beyond expression.

違和 wei-ho²—indisposed; ill

上緊 shang-chin³—without delay.

延 yan²—here: to invite.

医 i¹—to heal; to cure. A doctor.

診 chen³ (28r)—to examine, —as a doctor.

診治 chen-chih⁴—to cure.

以冀 i-chi¹—in order to.

痊 yu⁴(619)—to be cured.

加意 chia-i¹—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.

親詣訪 ch’in-i¹—to go in person.

拜訪 fang³ (26r)—to inquire about. To visit.

叙 pai fang³—to visit.

諾 hsü¹—to arrange; to narrate; to chat.

晤叙 wu-hsü⁴—to discuss at an interview

伸 shen¹—here: to express.

渴想 k’o-hsiang³—longingly to think upon.

忱 ch’en² (shen²)—sincere; feelings.

布謝 pu-hsieh¹—to express thanks.

拜上 pai-shang¹—to salute; to pay one’s respect to.
## Notes:

### a. 展讀瑶函

I have opened and read your letter.

**Similar expressions.**

<table>
<thead>
<tr>
<th>拙</th>
<th>奉</th>
<th>蒙</th>
<th>賜</th>
<th>約</th>
<th>展</th>
<th>閱</th>
<th>華</th>
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<tr>
<td>接</td>
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<td>燕</td>
<td>竿</td>
<td>简</td>
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</tr>
</tbody>
</table>

- **讀** tu²—to read.
- **捧讀** p'eng-tu²—to hold up and read; to read reverently.
- **盥** kuan⁴—to wash, especially of the hands.
- **盥讀** kuan-sung⁴—to wash one’s hands and read, a letter.
- **翰詣** han-yi⁴—a written instruction, your letter.
- **蒙賜** meng-tz’u⁴—to be favored.
- **披** p’i¹ (537)—to open; to spread out.
- **接奉** chieh-feng⁴—to receive, from a superior.
- **札** cha²—a document from a superior to a subordinate. Polite term for a letter.

### b. 祇領

respectfully to accept.

**Similar expressions.**

<table>
<thead>
<tr>
<th>拜</th>
<th>拜</th>
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<tbody>
<tr>
<td>收</td>
<td>領</td>
<td>受</td>
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</table>

### c. 感激莫名

I am grateful beyond expression.

**Similar expressions.**

<table>
<thead>
<tr>
<th>特</th>
<th>汕</th>
<th>級</th>
<th>感</th>
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<td>內</td>
</tr>
</tbody>
</table>
五內 wu-nei⁴—the five viscera.

銘感五內 ming kan wu-nei⁴—(your kindness) is engraved upon my five viscera.

感激不盡 kan-chi-pu-chin⁴—very grateful.

級 jen⁴ (222)—to string; to join together.

級佩 jen-p'ei⁴—to fully appreciate.

隆情 lung-ch'ing²—great favor; your kindness.

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
縷縷蠡蠡具備宣一

縷 chien³—to exhaust; to finish.

縷 lu³—a thread; in detail.

3.

Grammatical section

INDIVIDUAL PARTICLES.

The particle 所 so³

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, II, 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 所 vid. lesson XXVI, grammatical section.
Examples of using the particle 所

1. 事務所
2. 廠造所
3. 各得其所
4. 所聞所見
5. 必有
6. 嚴折所屬
7. 斷非我輩所為
8. 其所言有信者
9. 非爾所及也
10. 貧與賤是人之所惡也
11. 小人有不信者
12. 無所不至
13. 已所不欲
14. 在所不至
15. 所得無幾
16. 在所不能
17. 所謂大臣
18. 話有所自
19. 所謂大臣
20. 所樂者謙所恥者深
21. 所謂大君
22. 所有公文
23. 所有現在業經派出各國大臣
24. 凡其所有
25. 此地為吾父所有
26. 為婦人所惑
27. 此為天命所定
28. 我輩
29. 被火所燎
30. 被盗所刦

Vocabulary.

製 chih⁴ (221)—to cut out; to make.

製造 chih-tsa⁴— to manufacture.

輩 pei⁴ (418)—a generation. A class; a kind. A sign of the plural.

我輩 hua⁴—talk; speech.
公文 kung-wen²—official documents.

案 an¹-chien—records.

派出 p' ai⁴-ch'u—to appoint; to despatch.

婦 fú⁴—a married woman; a wife.

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.
據外交界消息，關於德國擬加入華會九國條約一節，德國當局業
分向德國兩國政府聲明德國在華業經放棄之特權利益不能適
用九國條約之規定。連日歐美各報關於此事，亦多有登載。今外
法律學者多引為研究之資料。近有著名國際法學專家某氏對於
此事曾為分剖式之批判其談話如下。
自一九二二年我國參與華會會議後，國人對於美國莫不表示好
感蓋以華會所訂九國間關於中國事件之條約意在予中華國
舊約束縛之機。會俾中國得以自由發展，其中雖未能盡滿吾人之
希望。而舊約之失藉此修正為漸次解除束縛之初步。美人如此主
持正義，則可。佩，不謂柏林電信傳來，美國忽有邀請德國加入華
盛頓九國條約實出吾人意料之外。
（未完）
### Vocabulary

**邀**  *yao²* — 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-chü²* — authorities; government.
**適用**  *shih-yung¹* — 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* — jurisprudence.
**法律學者**  *fa-lü-hsüeh²-che* — a jurist.
**引**  *yin²* — 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.

<table>
<thead>
<tr>
<th>氏</th>
<th><em>shih⁴</em> — family name. A family; clan. A person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>某氏</td>
<td><em>mou-shih⁴</em> — a certain person</td>
</tr>
<tr>
<td>割</td>
<td><em>p'ou²</em> — to split; to cut in two.</td>
</tr>
<tr>
<td>分割</td>
<td><em>fen-p'ou³</em> — to make clear; to analyze.</td>
</tr>
<tr>
<td>分割式</td>
<td><em>fen-p'ou-shih⁴</em> — analytical.</td>
</tr>
<tr>
<td>批</td>
<td><em>p'i¹ (317)</em> — to reply to an inferior. To comment on; to criticise.</td>
</tr>
<tr>
<td>評</td>
<td><em>p'ing² (36)</em> — to comment on; to discuss.</td>
</tr>
<tr>
<td>批評</td>
<td><em>p'i-p'ing²</em> — to criticise; to comment on.</td>
</tr>
<tr>
<td>話</td>
<td><em>hua⁴</em> — talk; speech.</td>
</tr>
<tr>
<td>談話</td>
<td><em>t'an²-hua</em> — a conversation.</td>
</tr>
<tr>
<td>如下</td>
<td><em>ju-hsia¹</em> — as follows; as below.</td>
</tr>
<tr>
<td>參</td>
<td><em>ts'an¹</em> — here: to join; to adhere.</td>
</tr>
<tr>
<td>好感</td>
<td><em>hao-kan³</em> — friendly feelings.</td>
</tr>
<tr>
<td>予</td>
<td><em>yu²</em> — here: to give.</td>
</tr>
<tr>
<td>解</td>
<td><em>ch'ii¹ (44)</em> — to drive away; to disperse.</td>
</tr>
<tr>
<td>祢除</td>
<td><em>chʻu-chʻu²</em> — to take away; to get rid of.</td>
</tr>
<tr>
<td>束縛</td>
<td><em>shu¹-fu</em> — to bind; to tie up.</td>
</tr>
</tbody>
</table>
TRANSLATION.

THE IMPROPRIETY 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 (放棄) 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 (參) in the Washington Conference in 1922 the Chinese people have come to cherish friendly sentiments toward the United States, mainly for the reason (以) 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)

2.

敬啟者梅外香泛大地春回瑞雪紛揚歲華

賀友人新年萬

某某仁兄大人文社凝祥

已改對此春風益懷舊雨恭維

某某集慶為祝為頌弟

潭第集慶為祝為頌弟

良朋五月常憶

而修函聊當叔頌

故友欲乘元旦以賀歲難獻柏茗幸值履端

新禧不備

呈寸楮用表微忱恭叩

弟某某頓首拜月日
Vocabulary.

賀紛揚 紛揚
ho⁴—to congratulate.

歲華 益
fen¹ (395)—numerous; confused.

舊雨 維文神
yang²—to raise; to spread; to extend.

文神 星
fen-yang² — abundant; thick, as snow.

凝祥 第
sui¹-hua—the aspect of the nature.

慶 第
i¹—he: still more.

喜— an old friend.

集慶 如常
wen chih³—happiness, of a literary man.

為祝為頌
ning-hsiang²—accumulated happiness May happiness gather (round you).

為祝為頌
ti⁴—he: a house.

t'an-ti⁴—your house.

ch'ing¹ — happiness. To congratulate.

ch'i-ch'ing⁴—accumulated happiness

weï-chu-wei-sung⁴—this is what I pray for and am glad to learn about.

wù-chung¹—in (my) five (viscera).

wù-chung¹—in (my) five (viscera).

ch'eng²—he: to avail oneself of.

yüan-tan⁴—New Year’s day.

miing²(270)—the tea plant.

ch'eng²—he: to avail oneself of.

hsheu han¹—to write a letter.

chiao¹—spice-plants.

chiao-sung⁴—pepper flowers, congratulations at the New Year (vid note c).

ch'ü³—a species of mulberry from the bark of which paper is made.

ch'un-ch'ü³—a short letter.

hsi² (739)—blessings; good luck.

wù-cheng¹—in (my) five (viscera).

k'ou·hsii³—I respectfully wish you a happy New Year.

hson²—to bow the head.
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. O., p. 34,-r).

c. 椲頌 · · · · · · 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. O., p. 34,-3)

d. 恭叩新禧 · · · · · · a New Year’s wish.

Similar expressions.

敬 請 春 安

並 頌 新 社

並 候 年 祈

敬 請 年 安
 LESSON XXXI.

1. 美國邀請德國加入華約之不當（續）

美國邀請德國加入華約之不當

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，若加入九國條約不啻退後一步

在美國看法或以九國條約與中國有利無妨邀各國加入，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

商再紹述九國條約第八條所謂未簽字各國只指有不平等條約

之國，而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，不特與中國協定大有違背，且與該
Vocabulary.

fer-ch’u²—to abrogate; to annul.
hsiang-hu⁴—mutual; reciprocal.
shih-shih²—real facts; reality.
shih⁴ (t’i⁴, ch’ih⁴)—to be different.
p’u-shih⁴—not less than; not otherwise than.
k’an-fa³—view; opinion.
wu-fang¹—there is no objection.
hsieh²-yieh—an agreement.
wen-t’i²—question.
yung⁴-i—intention.
hsien⁴-chih—to restrict; to set bounds.
t’e-shu¹—special.
pi-yao⁴—necessity.
kuan-shui⁴—customs duty.
fa-ch’üan²—jurisdiction.
i-chüeh-an⁴—resolution.
ch’ia⁴ (hsia¹)—to harmonise; to accord.
chich-ch’ia⁴—to get into contact; to discuss jointly.
ch’ou²—a clue; to investigate.
i⁴ (160)—to unfold; to explain.
ch’ou-i⁴—to investigate.
tang-jan²—naturally; obviously.
pu-tsai-tz’u-lieh⁴—does not belong to this category.
tz’u-tz’u⁴—this time.
wei²-pei—to violate; to contradict.
hsien³ (802)—to be evident; to appear.
yen-chung⁴—strong; serious.
chiao-shé¹—to negotiate with.
wu-lun-ju-ho²—anyhow; at any rate; at all events.
ch’eng-jen⁴—to recognise; to agree.
The Nine-Power Treaty is the first step toward the abolition of the unequal treaties. Since (既) 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 (無妨) to invite more Powers to adhere to it. But, before adherence to any international agreement the preliminary question to be decided is (為先決問題) whether it is proper to adhere or not. The purpose (用意) 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 (再), the non-signatory Powers referred to (所謂) 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 (故), counter not only to the Sino-German Agreement, but also obviously (顯) to the provisions of Article VIII of the said Treaty. It is known (聞) that the Chinese Government has already made vigorous protests (嚴重交涉) to the Governments at Berlin and Washington. Whatever may happen (無論如何), the Chinese people will be opposed (難承認) to any retrogressive step by those Powers which have already concluded agreements of reciprocal equality with China.

(to be continued)

2.
Vocabulary.

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>feng² (148)</td>
<td>to meet; to happen.</td>
</tr>
<tr>
<td>po² (804)</td>
<td>a father’s elder brother. Senior; elder.</td>
</tr>
<tr>
<td>lao-po-ta*-jen</td>
<td>your father.</td>
</tr>
<tr>
<td>hsi¹ (72)</td>
<td>thin; scattered. Few; seldom.</td>
</tr>
<tr>
<td>ku-hsi¹</td>
<td>seventy years of age. (vid. note a).</td>
</tr>
<tr>
<td>tan¹</td>
<td>to increase. To brag. To bear children.</td>
</tr>
<tr>
<td>hua-tan¹</td>
<td>a birthday,</td>
</tr>
<tr>
<td>ch'ih³</td>
<td>the teeth. Age.</td>
</tr>
<tr>
<td>ch'ih-te-chi-tsun¹</td>
<td>honorable both in age and virtue (vid. note b).</td>
</tr>
<tr>
<td>fu-shou-ch'i-chi²</td>
<td>happiness and longevity combined together.</td>
</tr>
<tr>
<td>ho-sheng-hsien-yüeh¹</td>
<td>I am very much delighted.</td>
</tr>
<tr>
<td>k'ung-chao¹</td>
<td>your gracious summons.</td>
</tr>
<tr>
<td>chu¹</td>
<td>to run; to hasten.</td>
</tr>
<tr>
<td>i-tao-ho-shen²</td>
<td>in order to express my congratulations.</td>
</tr>
<tr>
<td>fu¹</td>
<td>here: to add; to enclose.</td>
</tr>
<tr>
<td>shou-lio³</td>
<td>birthday presents (vid. note c).</td>
</tr>
<tr>
<td>k'uei-ssu¹</td>
<td>my feelings.</td>
</tr>
<tr>
<td>fu-ch'i⁴</td>
<td>to beg humbly.</td>
</tr>
<tr>
<td>chin⁴</td>
<td>to increase; to attach to.</td>
</tr>
<tr>
<td>yeh¹</td>
<td>to visit a superior.</td>
</tr>
<tr>
<td>chin-yeh⁴</td>
<td>to visit.</td>
</tr>
<tr>
<td>k'un³ (72)</td>
<td>sincere; loyal.</td>
</tr>
<tr>
<td>hsia-k'un³</td>
<td>my feelings.</td>
</tr>
<tr>
<td>ho-ti⁴</td>
<td>the whole family.</td>
</tr>
</tbody>
</table>

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 称觴 令旦 華誕 慶辰

慶辰 ch'ing-ch'en^2 — a lucky day.

觴 shang^1 (238)—a goblet.

令旦 ch'eng-shang^1—to salute by drinking; to drink the health of.

佳辰 ling-tan^4—the happy morning (of your birthday) (vid. Ch. Q., p. 196, -3).

秩 chih^4—a decade. Rank.

進秩 chin-chih^4—the age is increased by a decade (ten years).

佳辰 chia-ch'en^2—a lucky day.

b. 齒德倶尊,福壽齊集 —— a birthday wish.

The first part of this sentence is from the following sentence of Mencius:

天下有逹尊三,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 比如 大南 鶴松

如海 皆極 星算 齡衍

南東 必長 慶。
齡 ling² (438) — a person’s age.
松 sung¹ — the pine or fir tree.
松齡 sung-ling² — advanced age, as that of a pine.
衍 yén³ — abundant; overflowing.
衍慶 yén-ch'íng⁴ — overflowing blessings.
鶴 hao² (ho¹) — a crane, the emblem of longevity.
鶴算同長 ho-suan-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 in articles
桃儀 (桃 t'ao² — the peach).

2. Wedding presents.

喜敬 — — in money.
喜禮 in articles.

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.

葬敬

in money.

(tien⁴—offerings in sacrifice).

奠儀

in articles.

(fu⁴—to contribute towards funeral expenses);

6. Parting presents.

賜儀

in articles or in money.

(chin⁴—presents to departing friends).

賜 feng⁴ — to give aid towards funeral expenses).

7. Holiday presents.

節禮

— in articles.

8. Donations to Buddhist or Taoist monasteries.

香資
美國邀請德國加入華約之不當（續）

須知中美兩國政府及人民關係向極親密故美國在華之商務蒸日上近年來進步尤速蓋華人素好和平富於情感今美國邀請德國加入九國條約無異自認華府會議為各國在華權利支配之範麗之中德協定無形取消即中國在德國方面既得之平等地位亦將全由而贊成德國加入九國條約以實行此項原則取得自由之餘年來助華之政策而為牽制中國進步反對中國恢復自由之國家主張人道正義者所不為也。
Vocabulary.

**ch’in-mi** — friendly; intimate.

**cheng-cheng - jih-shang** — daily rising higher and higher.

**ch’ing-kan** — friendly feelings.

**p’ei** — to mate; to match.

**chih1-p’ei** — to allot; to assort.

**chieh-ho** — to join together; to combine; an association.

**chia-mien-chü** — a mask; a pretense.

**p’u** — great. Universal; everywhere.

**p’u-t’ung** — general; universal.

**yüan-tse** — a principle.

**shih-hsing** — to realize; to put in practice.

**fan-tui** — to oppose.

**tsan-ch’eng** — to approve.

**wu-i** — not otherwise than.

**pien-keng** — to change.

**ch’ien1-chih** — to embarrass.

**chin-ku** — the progress.

**chu3-chang** — to advocate; to vote for.

**jen-tao** — moral law; justice.

**cheng-i** — the right; correct principles.

**hsieh-ting** — an agreement.

**huai1** (368) — to ruin; to spoil.

**p’o-huai** — to break; to spoil.

**jen-i** — benevolence.

**kung-li** — universal principle; justice.

**kan3-ch’ing** — friendly feelings.

**hsiang3** (365) — noise; an echo.

**ying2-hsiang** — shadow and echo; to affect; to influence.

**shen-shen** — to take into account; to weigh carefully.

**k’ao-li** — to discuss; to weigh.
THE IMPROPRIETY OF THE AMERICAN INVITATION TO GERMANY TO ADHERE TO THE WASHINGTON TREATY (continued).

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."

2.

某某仁兄大人閣下敬啟者接展

壽齋王母。德比太姜符五福之疇當九如之頌

弟某某拜

月日
Vocabulary.

fu²—here: to correspond, to be worth.
ch'ou²—a cultivated field. A class; a division.

fu-wu-fu-chih-ch'ou²—to be worthy of the five bles-
sings (vid. note b).

chiu-ju²—the Nine Simi-
litudes (vid. note c).

I wish (her) the bless-
sings of the Nine Simili-
tudes.
hui-chao⁴—your kind
invitation.
t'eng-t'ang²—to go up
into the hall; to visit.

chin-sung⁴—to bring con-
gratulations.
k'ou chu⁴—to pay one's
respect.

tz'u-hui¹—a venerable
person, as an aged lady.

chih-wei-jung-hsing¹—I should
be very happy.

se⁴—here: a kind; a sort.

shu¹—to loosen; to free
from.

shao-shu-ho-shen²—(in order to)
express my congratula-
tions.

ch'i-ch'eng²—to implore.

shih-tao³—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.

瑶池 中天婺輝 焕茂柏延年
蟠桃星輝
蟠桃集慶
蟠桃延年

蟠 p'an² (811) — to coil up; to curl round.
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-ch'iing⁴ — 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 wu¹ — the woman's star, said to be near the middle of Capricorn, but others say it is in Hercules.
煥 huan⁴ (774) — flaming; bright.
中天婺煥 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-hui² — the star of the Royal Lady of the West is brilliant (here in place of 倫池 西王 母)
b. 符五福之稪... to be worthy of the five blessings.

In the 12th century B.C. the viscount of Chi explained to W'u-wang, the first sovereign of the Chou dynasty, the great plan (洪範 hung-fan⁴) of the emperor Yu, which consisted of "nine divisions" (九疊). One of those divisions represented five blessings, viz. 1. shou—old age, 2. fu—wealth, 3. k'ang-ning²—health, 4. yu-hao-te²—love of virtue, 5. kao-ch'ung-ming⁴—a long life (令 yu¹—that which).

c. 九如... the Nine Similitudes which the Chinese very often use when expressing good wishes:

1. 如山 ju-shan¹—like a mountain.
2. 如阜 ju-fu⁴—like a mount.
3. 如岡 ju-k'ang¹ like a hill.
4. 如陵 ju-ling²—like a mound.
5. 如川 ju-ch'uan¹—like a stream.
6. 如月之恒 ju-yueh-chih-heng²—as constant as the moon.

7. 如日之升 ju-jih-chih-sheng¹—as high as the sun.
8. 如南山之壽 ju-nan-shan-chih-shou⁴—as durable as the Southern Mountain.
9. 如松柏之茂 ju-sung-pai-chih-mao¹—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  

社會  
*she-hui* — society; community.

罪惡  
*tsui-o* — evil.

臻製  
*chen* — here: to attain to.

製造  
*chih* (221) — to cut out; to make.

製造  
*chih-tsao* — to manufacture; to create.

原動力  
*yiian-tung-li* — the motive power.

級  
*chi* (218) — steps; a story; a grade; a rank.

階級  
*chieh-chi* — a class; a grade.

人物  
*jen-wu* — individuals; personages.

經驗  
*ching-yen* — experience.

陷  
*hsien* — here: to involve.

水深火熱  
*shui-shen-huo-jo* — deep water and hot fire; a dangerous situation.

作用  
*ts'0-yung* — action.

物質文明  
*wu-chih-wen* — the materialistic culture.

薄弱  
*po-jo* — weak; feeble.

爪牙  
*chao* — claws of animals.

爪牙  
*ya* — the teeth.

叢掠  
*chao-ya* — talons and teeth; soldiers.

掠奪  
*ts'ung* — a bushy place; dense; thick.

欺截  
*liuch* (*liao*, *liang*) — to rob; to plunder.

奪  
*liang-to* — to rob; to plunder.

歎嘆  
*yü* — here: an exclamatory particle.

損  
*ts'an* (282) — grieved; sad; cruel.

侵擾  
*ch'in-jao* — to invade and disturb.

危亡  
*wei-wang* — in great danger.

境地  
*ching* (94) — a region. Condition; circumstances.

境地  
*ching-ti* — a territory.
TRANSLATION

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.**

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch’i3 (627)</td>
<td>ch‘i1</td>
<td>to marry a wife.</td>
</tr>
<tr>
<td>ch’ii-ch‘i1</td>
<td>ch‘i1-ch‘i1</td>
<td>to marry a wife.</td>
</tr>
<tr>
<td>ta-chien3</td>
<td>ta-chien3</td>
<td>your letter.</td>
</tr>
<tr>
<td>chiu-hsing2</td>
<td>chiu-hsing2</td>
<td>to put into operation; to hold; to take place.</td>
</tr>
<tr>
<td>hwa-chu2</td>
<td>hwa-chu2</td>
<td>painted candles used at marriages.</td>
</tr>
<tr>
<td>hwa-chu-chih-li3</td>
<td>hwa-chu-chih-li3</td>
<td>the wedding ceremony.</td>
</tr>
<tr>
<td>hsin-hun1</td>
<td>hsin-hun1</td>
<td>marriage.</td>
</tr>
<tr>
<td>ts’ai2-hua</td>
<td>ts’ai2-hua</td>
<td>ability; talent.</td>
</tr>
<tr>
<td>lei3</td>
<td>lei3</td>
<td>a heap of stones.</td>
</tr>
<tr>
<td>lei-lo4</td>
<td>lei-lo4</td>
<td>superior; eminent.</td>
</tr>
<tr>
<td>shu2 (123)</td>
<td>shu2</td>
<td>clear; pure; virtuous.</td>
</tr>
<tr>
<td>wei-p‘ei1</td>
<td>wei-p‘ei1</td>
<td>to pair; to mate.</td>
</tr>
<tr>
<td>ch’in2</td>
<td>ch’in2</td>
<td>the Chinese lute with seven strings.</td>
</tr>
<tr>
<td>se4</td>
<td>se4</td>
<td>a kind of guitar with 25 strings.</td>
</tr>
<tr>
<td>ch’in-se-ho-ming2</td>
<td>ch’in-se-ho-ming2</td>
<td>conjugal harmony.</td>
</tr>
<tr>
<td>chung1 (27)</td>
<td>chung1 (27)</td>
<td>a bell; a clock.</td>
</tr>
<tr>
<td>chung - ku - yu - ch’ing4</td>
<td>chung - ku - yu - ch’ing4</td>
<td>to show delight with bells and drums, because of a happy marriage.</td>
</tr>
<tr>
<td>ch‘i‘i1</td>
<td>ch‘i‘i1</td>
<td>to go to visit.</td>
</tr>
<tr>
<td>tao-hsi3</td>
<td>tao-hsi3</td>
<td>to congratulate.</td>
</tr>
<tr>
<td>chan1 (741)</td>
<td>chan1 (741)</td>
<td>to look at.</td>
</tr>
<tr>
<td>chia-li3</td>
<td>chia-li3</td>
<td>marriage.</td>
</tr>
</tbody>
</table>

**Notes.**

a. 花燭之禮 ——— the wedding ceremony.

**Similar expressions.**

<table>
<thead>
<tr>
<th>Chinese</th>
<th>Pinyin</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch‘i3</td>
<td>ch‘i3</td>
<td>to marry a wife.</td>
</tr>
<tr>
<td>chiu-hsing2</td>
<td>chiu-hsing2</td>
<td>to put into operation; to hold; to take place.</td>
</tr>
<tr>
<td>ch’in-se-ho-ming2</td>
<td>ch’in-se-ho-ming2</td>
<td>conjugal harmony.</td>
</tr>
<tr>
<td>chung1</td>
<td>chung1</td>
<td>a bell; a clock.</td>
</tr>
<tr>
<td>chung - ku - yu - ch’ing4</td>
<td>chung - ku - yu - ch’ing4</td>
<td>to show delight with bells and drums, because of a happy marriage.</td>
</tr>
<tr>
<td>ch‘i‘i1</td>
<td>ch‘i‘i1</td>
<td>to go to visit.</td>
</tr>
<tr>
<td>tao-hsi3</td>
<td>tao-hsi3</td>
<td>to congratulate.</td>
</tr>
<tr>
<td>chan1</td>
<td>chan1</td>
<td>to look at.</td>
</tr>
<tr>
<td>chia-li3</td>
<td>chia-li3</td>
<td>marriage.</td>
</tr>
</tbody>
</table>
Vocabulary.

偕 chieh\(^2\) (318) — to be in accord; to agree; together;

荣偕 jung-chieh\(^2\) — glorious union.

伉 k'ang\(^4\) (398) — to match; a pair.

儷 li\(^4\) (320) — a pair; a couple.

伉儷 k'ang-li\(^1\) — a married couple.

荣偕伉儷 jung-chieh-k'ang-li\(^4\) — (I wish you to live) in happy concord with your fair mate (vid. Ch. Q., p. 116, —2).

香 chin\(^3\) — the nuptial cup in which the bride and bridegroom pledge each other.

合卺 ho-chin\(^3\) — 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\(^2\) — a happy union.

朱陳 chu-ch'en\(^2\) — 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. 160,—2).

喜結朱陳 hsi-chieh-chu-ch'en\(^2\) — the happy marriage.

荣联秦晋 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 樂 優 五 百
結 開 棲 鶴 樂 優 世 年
同 並 同 比 于 燕 其 偕
心 蒂 飛 翼 飛 侶 昌 老
百年偕老 po-nien-chieh-lao — grown old together,—as an old couple.

昌 ch'ang — shining; prosperous.

五世其昌 wu-shih-ch'i-ch'ang — in five generations they will be prosperous.

鸚鵡比翼 chien chien-pi-i — two "chien" birds with united pair of wings,—used in reference to marriages.

共樂于飛 kung-lo-yu-fei — to fly and enjoy together.

c. 可喜可賀 —— a congratulating expression.

Similar expressions.

慶賀 何似 可以 祝 何 勝 欣羡

羡 hsien — to desire. To 欣羡 hsin-hsien — to delight praise.
LESSON XXXIV.

1.

外人以印度朝鮮非洲殖民之手，及於吾人時，吾人即欲起而反抗，恐元氣已耗精華已竭，有病夫無能為役此乃假借民意而行私意之結果也。曰天意尤屬妄為書曰天視自我民視，天聽自我民聽是天意亦以民意為歸宿。荒誕小人平素竊據高官厚祿，用無知識及童騃之輩，覬覦富貴破人家國，心術臭惡，不自量匹夫為己利將醜醜之禍端置中國於滅種而後，已此私心之天功以爲己利，將醜醜之禍端置中國於滅種而後，已此私心之結果亦今日爲政者無論任何黨派所應警惕者也。至若國民心志志高，民心正者固不乏其人，而心術極壞者亦衆多有徒，余知農工商志也予取予求也種種不法思想根株於劣根性欲其善豈可得乎。
Vocabulary.

印 yin⁴—a seal; a stamp; to print.
印度 yin⁴-tu—India.
朝鮮 ch'ao²-hsien—Corea.
非洲 fei¹-chou—Africa.
殖殖民 chih⁴ (S42)—to prosper; to abound; to cultivate.
殖殖殖 shou³ tuan—skill with hand; method.
元氣 yüan-ch'ü¹—constitution; health.
精華 ching¹-hua—the elite; the quintessence; cream; spirit.
有若 yu-jö¹—something like.
為役 wei-i⁴—to serve; to be of use.
假借 chia³-chieh—to borrow; to use as a metaphor; to take another’s name in order to get some advantage.
結果 chieh-kuo³—result; effect; consequence.
妄為 wang wei²—unseemly behaviour; imprudent act.
宿宿宿 su¹—to lodge for the night. Old; formerly.
歸宿 kuei-su¹—to fix; to determine.
荒荒荒 tan—wide. To brag; to boast.
荒誕 huang¹-tan—fictitious: factitious.
平素 p'ing-su⁴—usually.
無 ssu—stupid; foolish.
童騫 - foolish youngsters.

輩覬 - a generation; a kind.

覬覩 - to covet; to long for.

愚 - to get what I like.

劣 - the trunk of a tree.

乏 - bad; vile; vicious.

實繁有徒 - truly a great crowd.

陋 - mean; low; vulgar.

俚 - vile; mean; low.

到處 - everywhere.

陷阱 - a pit; a trap.

蜂 - a bee; a wasp.

狂言 - nonsense; wild talk.

哲 - wise; discerning.

明哲 - wise; shrewd.

譭 - to slander; to mock at.

雅 - elegant.

大雅 - highly refined.
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 in (their) vicious natures. Should we desire them to do right we could not get it.

The farmers, laborers and merchants are not lacking in men of high ideals and right hearts; still there are many individuals (among them) whose hearts are of the most vicious nature.

Although my knowledge and experience are limited, still 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?
2.

Vocabulary.

**هة**

chia\(^4\) (286) — to marry a husband. *To give a daughter in marriage.*

**于歸**
yü-kuei\(^1\) — to marry, - as a girl (vid. note a).

**窈窕**
yao\(^3\) (miao\(^3\)) — secluded. Refined; attractive.

tiao\(^4\) (t’iao\(^3\)) — elegant; refined.

**窈窕淑女**
yao-tiao-shu-nü\(^3\) — a modest and virtuous girl.

**對偶、佳偶**
ou\(^2\) — here: to pair; a mate.

**窈窕**
chia ou\(^3\) — a well matched couple.

**窈窕**
yao-tiao\(^4\) — attractive; modest and retiring as a bride.

**衣飾**
lien\(^2\) — a lady’s dressing case; a bridal trousseau.

**衣飾**
chuang-lien\(^2\) — a brides’ 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 (之) young lady (子) is going to her future home".

Similar expressions.

桃夭 出閨 出閨

閨 kuei¹—the women’s apartments.

出閨 ch’u-kuei¹—to marry,—as a girl.

出閨 ch’u-ho²—to marry,—as a girl.

桃夭 t’ao-yao¹ — "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
聞中之秀 kuei-chung-chih- 
hsiu— the flower of the female apart-
ments" (vid. Ch. Q., p. 174, - 2).

令德 ling-te — excellent vir-
tue.

賢淑 hsienshu — good and virtue,
of women.

Note. 

Ch‘i-Chien of the Chin (晋) dynasty 
sent an emissary to the family of Wang-Tao (王) 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 (東床) with his stom-
ach uncovered (坦腹), eating cakes in the most unconcerned manner. Ch‘i-
Chien exclaimed, "He will make an excellent son-in-
law," and ultimately gave his daughter in marriage to the man who was no other than Wang Hsi-
Chih, the famous calligraphist.

Thence a son-in-law is called 東床 or 坦腹.

(vid. Ch. Q., p. 190, - 1).
LESSON XXXV.

Vocabulary.

國會—kuo-hui—the national assembly; the parliament.
國會政治—kuo-hui-cheng-chih—the parliamentary system.
政體—cheng-t'is—system of government.
目下—mu-hsia—now; at present.
議論—i-t'un—to discuss; to deliberate upon.
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 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)
Faults.

\textit{wei}^2—here, to be separated.

\textit{fan}^1—a law; a rule; a pattern.

雅 \textit{ya-fan}^4—your person.

久违雅 \textit{chu-i-wei-ya-fan}^4—I have not seen you for a long time.

时 \textit{shih-ch'ieh}^4—constantly and earnestly.

遐 \textit{hsia}^2 (639)—far reaching; distant.

遐思 \textit{hsia-ssu}^1—to think for a long time.

驰候 \textit{ch'i-hou}^4—to inquire about; by a letter.

\textit{pan}^1—to bestow. To promulgate.

\textit{pi'-sung-chih-yii}^2—on reading it;-

占 \textit{chan}^1—to divine by casting lots.

得 \	extit{te-chan}^1—to get luckily.

nung'(lung')—to play with.
To perform; to do.

\textit{chang}^1 (92)—a sceptre; a jade plaything.

\textit{nung-chang-chih-chi}^3—the joy of "playing with a sceptre," i.e. of having a son born.

\textit{lin}^2 (275)—the unicorn.

天上石麟 \textit{tien-shang-shih-lin}^2—"the stone unicorn in the sky."—a complimentary expression for a small boy (vid. Ch. Q., p. 347,—5).

棟 \textit{tung}^4 (504)—the smaller beams in a roof.

棟樑 \textit{liang}^2—a bridge. A beam.

棟樑之器 \textit{tung-liang-chih-ch'i}^3—great ability (vid. Ch. Q., p. 269,—2).

歡 \textit{huan}^1—to rejoice; to be glad.

歡頌 \textit{huan-sung}^4—to rejoice.

乞 \textit{ch'i}^1—to beg for alms. To implore.

鹅毛 \textit{e-mao}^2—goose feathers; trifles.

千里鹅毛 \textit{ch'ien-li-e-mao}^2—a present though trifling is accompanied with sincere wishes (vid. note a)

嫌 \textit{hsien}^2—to dislike; to reject.

軹 \textit{yu}^1—light; trifling.

軹้าย \textit{hsieh}^4—dirty; ragged; to treat irreverently.

軹 \textit{yu-hsieh}^4—poor fare; trifling.

並 \textit{ping-sung-li-an}^1—and I send my good wishes to both of you,—husband and wife.
### Notes.

a. **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 叱 久 遠</td>
<td>未 遠 疏 不</td>
</tr>
<tr>
<td>奉 聆 別 遠 遠</td>
<td>唯 遠 逃 親</td>
</tr>
<tr>
<td>教 聆 慈 鋤</td>
<td>蘭 坤 帶 愚</td>
</tr>
<tr>
<td>言 言 宇 謝</td>
<td>謝 表 奉 諦</td>
</tr>
</tbody>
</table>

3. **For teachers.**

<table>
<thead>
<tr>
<th>拜 別 文 席</th>
<th>疏 遠 教 言</th>
</tr>
</thead>
</table>

4. **For persons of the same age.**

| 久 話 別 拗 唯 不 不 | 言 以 久 來 關 風 霜 字 談 |

<table>
<thead>
<tr>
<th>1. 票 律 chün-hui⁴—your instructions.</th>
</tr>
</thead>
<tbody>
<tr>
<td>久 遠 鉤 慎 chiu-wei-chün-hui⁴—I have been without your instructions for a long time.</td>
</tr>
<tr>
<td>叨別 k'ou-p'eh²—to take one's leave of a superior.</td>
</tr>
<tr>
<td>慣表 i-piao³—your person (of women).</td>
</tr>
<tr>
<td>遨 t'ī⁴—to keep at a distance from.</td>
</tr>
<tr>
<td>糜遨 su-t'ī⁴—to be separated.</td>
</tr>
<tr>
<td>壺 k'un³—women's apartments.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. 票 律</th>
<th>壺儀 k'un-i³—your person (of women).</th>
</tr>
</thead>
<tbody>
<tr>
<td>蘭訓 k'un-hsün⁴—your instructions (of women).</td>
<td></td>
</tr>
<tr>
<td>緋蘭 lan² (506)—a general term for orchidaceous plants. Elegant; refined.</td>
<td></td>
</tr>
<tr>
<td>綢蘭儀 lan-i³—your person (of women).</td>
<td></td>
</tr>
</tbody>
</table>
拜別 pai-pieh²—to take one's leave.

文席 wen-hsi²—teacher's instructions.

清談 ch'ing-t'an²—talk; conversation.

芝 chih¹ (299) — felicitous plant, associated with long life.

芝字 chih-yü³—you person; you.

睽 k'uei² (464) — separated; distant.

睽違 k'uei-wei¹—to be separated.

光霧 kuang-chi⁴—your person.

揖 i¹—to salute; to bow to.

4.

揖別 i-pieh²—to be separated; to take leave.

芝顏 chih-yen²—your lucky face; your person.

別來 pieh-lai²—since we parted.

久潤 k'uo¹—broad; wide.

 indulgent.

話別 chiu-k'uo¹—for a long time separated.

以來 hua-pieh²—to bid adieu.

音問 i-lai²—ever since.

Similar expressions.

孫 sung¹—the highest of the five sacred mountains of China, situated in Honan.

嶽 yo⁴ (yüeh⁴)—a lofty mountain peak.
hsian^2—to hang up; to suspend.

弧 hu^2—a bow; a crescent.

hsian-hu^2—to hang out the bow, as was formerly done to announce the birth of a son (vid. Ch. Q., p. 196, -3).

hsieh^3—to harmonize; to unite.

hsiung^2—a bear.

p'i^2—a bear.

meng - hsieh - hsiung - p'i^2—the dream of bears is realized; you have a son (vid. Ch. Q., p. 198, -2).

c. 天上石麟,他日定屬棟樑之器...a good wish to a newly born child.

Similar expressions.

定 yu^4—to bear children; to nourish.

梢 tan-yu^4—to nourish; to bring up.

麒麟 ch'i^2 (102)—a fabulous animal generally translated “unicorn”, a symbol of goodness and benevolence.

麒麟 ch'i-lin^2—an unicorn, a very clever child.

帅 mei^2 (846)—the lintel of a door or window.

育门 mei^2—the lintel.

溢溢 i^4 (610)—to overflow; abundant.

门门喜溢 men-mei-hsi-i^4—joy fills the house.

定 ying-wu^4—a fortunate person, an expression of praise for another’s children (vid. Ch. Q., p. 102, -2).

d. 千里鹅毛

This expression is an abbreviation of the following saying:

千里送鹅毛,礼轻人意重
LESSON XXXVI.

1. 國會政治之危險（續）

歐洲大陸諸國多已為社會主義所佔領。唯英國尚未完全維持其戰前之代議政治。然此次之大罷工全為社會主義者假工錢問題而為革命的挑戰。即英國之代議政治本為支持歐洲代議政體之金城湯池。今亦將為社會主義所陷落。歐洲之代議政治不能不大大受打擊。或云過激主義在英國不過為一種杞憂而已。何則英國勞動黨決不至便共產主義者在黨內跋扈。故也。雖然保守黨對於蟠居黨內之頑迷派。能否抑制之使不至趨於法西斯起主義。不能不為一疑問也。故英國雖無為共產主義政治之憂。然恐有為義國的獨裁政治之虞。其影響於國會政治則一也。
Vocabulary.

大陸 ta-lu — a continent.
占 chan — to usurp; to take by force. Read chan — to divine; to foretell.
占領 chan-ling — to take, to occupy.
代議政治 t'ai-ch'eng-chih — the representative form of the government.
罷工 pa-kung — a strike.
革命 ko-ming — revolution.
挑 t'iao — to turn over; to stir up.
挑戰 t'iao-chan — to challenge to battle; to provoke to fight.
支持 chih-ch'ih — to hold up; to support.
池 ch'ih — a pool; a tank; a moat.
金城湯池 chin-ch'eng-t'ang-ch'ih — metal walls and moats of scalding water,—an impregnable stronghold.
陷落 hsien-lo — to put down; to overthrow.
杞 ch'i (311) — a kind of willow. Name of a feudal state.
杞憂 ch'i-ju — a boundless anxiety; an excessive anxiety. (There was a man in the state of Ch'i (杞) who was afraid that the sky might fall on him) (vid. Ch. Q., p. 11, — 2).
何則 ho-tse — how then? Why so?
勞動黨 lao-tung-tang — the labor party.
共產主義 kung-ch'an-chu-i — communism.
跋 pa (188) — to walk; to travel.
扈 hu — broad; violent.
跋扈 pa-hu — to become violent; to tread down legal rights.
保守黨 pao-shou-tang — the conservative party.
蟠居 p'an-chü — to occupy; to squat.
頑 wan — stupid; doltish; obstinate.
迷 mi (517) — to confuse; to go astray.
頑迷派 wan-mi-p'ai — reactionaries.
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 (工錢). 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 (不能不為一疑問也) 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 — to think earnestly
ch'iao-pao — joyful news (vid. note a)
te-hsi — to learn; to know.
hui — a venomous snake.
she — a snake; a serpent.
k'o-hsia-ju-hui — you have got a daughter. Serpents were considered to be an auspicious intimation (in dreams) of daughters (vid. Ch. Q., p. 198, 3).

jen³ (shen³) — ripened grain. Familiar with.

su-shen — well acquainted with.

lién — to practise; to drill.

lién-ta — to practise; experienced.

jen-ch'ing — human feelings; human nature.

pi-ts'ang — the sky; the heavens (vid. note c).

li — black; black-haired.
Notes.

a. 鳥報 — joyful news.
This expression is taken from the following saying

家雀報喜信到

(家雀 chia1-ch‘iao—a sparrow).

b. 閣下有烏蛇之喜 — you have got a daughter.

Similar expressions.

閭下有烏蛇之喜
尊府設帨於門
shui—a handkerchief.

设帨於門 she-shui-yü-men—you have got a daughter.

When a girl was born a handkerchief was hung at the right of the door (vid. Ch. Q. p. 197,—1).

弄瓦之慶 nung-wa-chih-ch'ing—the joy of “playing with a tile,” i.e. of having a daughter (vid. Ch. Q., p. 198.—1).

c. 彼蒼—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
Vocabulary.

義國首相
首相
麻煩
麻煩
萎頓
政黨
僚
官僚
茫茫然
自失
無政府
赤
赤化
歡迎

i-kuo—Italy.
shou-hsiang—the prime-minister.
ma—numbness; paralysis
pi (807)—rheumatism. numbness
ma pi—nimb: 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.
huan (60)—to rejoice.
ying—to receive; to welcome.

歡迎
huan-ying—to welcome; to give a warm reception.

閣
ko (712)—a screen. A council-chamber.
nei-ko—the Cabinet.
tieh—to alternate; to change.
keng-tieh—to change.
chi—the foundation of a wall.
ch’u (492)—the base of a pillar.
chi-ch’u—the foundation; the basis.
lin-li—numerous.
ching-chi—economics.
jung—honor; glory. Flourishing.
fan-jung—prosperous; flourishing.
shih-yeh—to be out of employment.
k’un—distress; anxiety.
k’un-na—difficulty.
hsin-jen—to confide in; to believe in.
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)
探問友人疾病

2.

偶失檢點 "ou shih-chien tien" — occasional negligence, — of one's health.

疾病 "chi-ping" — sickness; disease.

shu-shen"—extremely.

tien"—to think about.

tien-nien" — to think about; to be anxious about.

fu-ssu"—to presume to think.

chien" (670) — strong; robust.

chien tien" — to take count of. To take care.

探問 "t'an"—to search out; to inquire about.

t'an-wen" — to inquire about.

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勿藥之喜 *wu-yao-chih-hsi*—"joy of discontinuing the medicine", — joy that a sickness is stopped (vid. Ch. Q., p. 619.—4).

介 *chih*—a servant. Alone. To aid. To increase.

介意 *chih-i*—to pay attention; to consider as important.

勿稍介意 *wu-shao-chih i*—do not be worried (about it).

達人 *ta-jen*—an intelligent man; a prudent man.

自玉 *tzu-yü*—to hold oneself precious; to take care of oneself.


醫士 *i-shih*—a doctor.

診治 *chen*—to cure.

稍暇 *shao-hsia*—a little at leisure.

致候 *chih hou*—to inquire about a person’s health.

順頌痊安 *shun-sung-ch’ian-an*—I wish you a (quick) recovery.

**Notes.**

a. 貴體違和 —— you are not well.

Similar expressions.

近 日 不 豫

不豫 *pu-yü*—to be indisposed; to be sick.

欠安 *ch’ien-shuang* or *ch’ien an*—to be out of health.

b. 殊深惦念 —— (I am) extremely anxious.
Similar expressions.

懸念 hsüan-nien⁴ — to think anxiously about.

系 hsi⁴ — a connecting link; succession.

不勝懸系之至 pu-sheng-hsüan-hsi-chih-chih⁴ — to be deeply anxious, — as for another’s safety.

繫 hsi⁴ — to tie; to bind. To remember.

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)
極端 chi-tuan—extremity.
社會黨 she-chiu-tang—the socialistic party.
國維黨 ko-chiu-tang—the governmental party.

Vocabulary.
chi-tuan—extremity.
she-chiu-tang—the socialistic party.
ko-chiu-tang—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 (^g) united front (^d) 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 (逐謂) 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 (i.e.), 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.
Vocabulary.

升官 sheng kuan¹—an official promotion.

青 ch'ing¹ — green. Blue. Black.

青囊 ch'ing-chien¹—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 kan¹ (3?) — a cane; a pole.

牓 tu²—writing tablets; records.

竿牓 kan-tu²—letters.

比 pi³ — here: now; at the present time.

维兴居 hsing-chü¹ — in motion and at rest; conditions; circumstances.

安燕 an¹-yen—in comfort; at ease.

潭第吉羊 t'an-ti-chi-hsiang²— all your family enjoys happiness.

為頌 wei-sung¹—(preceded by other words) I am glad to learn (or to think) that —

政府公報 ch'eng - fu - kung-pao⁴— the Government Gazette.

欣稔 hsin-jen³—I am delighted to learn.

榮膺 jung-yinⁱ—to be honored by an appointment.

簡 chien³ (636) — documents. To arrange. To choose.

簡命 chien-ming¹—to appoint.

足徵 tsu-cheng¹—it is evident.

上峰 shang-feng¹ — superior officials of the government.

器重 ch'i-chung¹—to have a high opinion of.

鴻才 hung - ts'ai² — great talents.

碩學 shih-hsüeh²—great learning.

茹 ju² (554)—to receive. To eat.

茹古含今 ju·ku han-chin¹— "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-i⁴—to get one's wish.

青雲 ch'ing-yün² — blue clouds; the empyrean. Used of advancement in official life (vid. note b).

展布 chan-pu⁴—to spread out; to develop.

宣力 hsüan-li⁴—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.**

<table>
<thead>
<tr>
<th>蕭 博</th>
<th>學 邯</th>
<th>羅 罕</th>
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<tbody>
<tr>
<td>蕭志</td>
<td>學志</td>
<td>羅志</td>
<td>胸士</td>
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</table>

宿志 *su-chih* — original intention.
宿志遠大 *su-chih-yüan-ta* — of lofty aspirations.
超 *ch'ao* (715) — to leap over; to excel.
飽學 *pao-hsüeh* — (a man) full of learning.

高士 *kao-shih* — a great scholar.

锦繡 *chin* — brocade; embroidered work; flower.

**chin-hsiu** — ornamental, as style (vid. Ch. Q., p. 430, 1).

锦繡羅胸 *chin-hsiu-lo-hsiung* — 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 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.

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<th>Mandarin Characters</th>
<th>Pinyin</th>
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<td>天位浴居日之鉞。功補</td>
<td>乃封撫圻緯位得顯。宜真</td>
<td>tian wei yu jiu ri zhi xin. gong bu</td>
<td>rings fixed on tripods to serve as handles.</td>
</tr>
<tr>
<td>天位</td>
<td>乃封</td>
<td>hsuan</td>
<td></td>
</tr>
<tr>
<td>封圻</td>
<td>撫圻</td>
<td>feng-chi 'i2</td>
<td></td>
</tr>
<tr>
<td>feng-chiang1—an expression for high provincial officials.</td>
<td>緯位</td>
<td>啟 Ai</td>
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<tr>
<td>位顯</td>
<td>得顯</td>
<td>wei hsien</td>
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<td>真乃</td>
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<tr>
<td>得宜</td>
<td>得宜</td>
<td>te-i2</td>
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<tr>
<td>位居</td>
<td>位居</td>
<td>wei chi 'i</td>
<td></td>
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</tbody>
</table>

*ch'i2—a border; a frontier; a limit
*feng - ch'i2 or 封疆 feng-chiang1—an expression for high provincial officials.
*wei-hsien3—a brilliant official position.
*chen-nai2—really; indeed.
*fu3—to soothe; to pacify.
*fu-sui2—to pacify.
*te-i2—satisfactory; proper.
*wei-chi 'i—a position.

台鉞 | san t'ai1 |
| t'ai = 三台 | a constellation of three stars in the Great Bear. |
| 台鉞 | a prime minister; a grand secretary (vid. Ch. Q., p. 61, -1). |
| 台鉞 | 台鉞 |
| 浴 | yu—to bathe; to wash. |
| 补天浴日之功 | pu - t'ien- yü - jih - chih-kung1—to mend the sky and wash the sun,—meritorious services of a great officer (vid. Ch. Q., p. 60,—2). |
 LESSON XXXIX.

1.

Vocabulary.

曹 t's'ao—a company: a class.

銤 k'un—a kind of red steel.

曹銤 ts'o-k'un—a proper name.

銤辞職 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—the Senate.

衆議院 chung-i-yüan—the House of Representatives.
ch'ü — a place; a region.

ko-sheng-ch'ü — all provinces and special administrative areas.

sheng-i-hui — the Provincial Assembly.

fa-t'uan — a legal organization.

pao-kuan — a newspaper office.

kung-min — a citizen.

t'ien — to disgrace.

t'ien-ying — to humbly receive a position; to be honored with employment.

chung-t'o — a heavy burden.

hsien — few; seldom; insignificant. Read hsien — fresh; new; pure.

pu-ch'ü — followers, of a military leader. (During the Han dynasty and were terms for small military units).

hsi — to lead by hand; to take with one.

erh — to be double or changeable. To have doubts.

hsi-erh — to disagree; to be out of accord with.

ch'ü (311) — annals; records; laws.

chi-kang — statutes and laws.

shih-chui — to fall down.

feng-yü-hsiang — a proper name.

tao-ko — to turn one's spear backward, to attack one's own men.

pi — to shut; to obstruct.

ku (703) — to stop; to imprison.

pi-ku — to imprison.

tzu (880) — rich; fertile. To stir up; to excite.

yüan-shou — the head; the ruler.

chiu (430) — a chronic disease. Distress.

lien-chün — allied troops.

t'ao — to punish; to exterminate. To ask for; to demand.

tui — to hate; to detest.

fu-cheng — to be restored to power.

ta-ts'ung-t'ung — the President of the Republic.

yi-t's'an — to feel ashamed.

yu — here: to drive a chariot; to manage.

shih-yü — not to be able to control the situation.
倦
倦勤
chüan⁴ (467)—tired; weary.
chüan-ch'in²—to desist from exertions; to lose energy.

烄
hsí²—straw sandals.

棄
ch'i-hsi²—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 = 裸 tse⁴—underclothes.

袍澤
p'ao-tse⁴—colleagues; co-operators.

| 勵精 | 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 | kuei³—a track; a path. |
| 林下 | yu-yu²—to wander at will. |
| 睹 | lin-hsia¹—in retirement. |
| 承平 | tu³ (192)—to gaze at; to observe. |
| 易極 | ch'eng-p'ing²—times of peace. |
| 察 | ho-chi²—to what limit or end? |
| | ch'a³—to examine; to look into. |

TRANSLATION.

PRESIDENT TS'AO-KU'N'S TELEGRAM OF RESIGNATION.

To the Peking Cabinet of the roth 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'etat”, and I
was imprisoned. From that time (自是) 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 (巨憤已除) our fundamental laws (大法) can be reinstated. The Cabinet, as a matter of course (自), must be restored, and in accordance with law must take charge (攝行) 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 (鳴高) that I resign (棄屣) (my post). My intention (且) 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 (共循法軌). And in the quietness and freedom (優遊) of my private life (林下) I will be able (獲) 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.
Vocabulary.

**hao**—here: the mourning ceremony.

**fu**—here: "in mourning," an expression used when beginning a letter to a person in mourning.

**chih**—here: news. to hear reverently.

**fuyin**—to announce death.

**hsin**—here: news. to hear (this news) reverently.
my heart is burning with grief.

ti

your father.

throughout the country.

— to be respected by everybody.

constant; invariable. Principles of right conduct. A class.

— a herd; a crowd; a group.

— all men.

—a model: an example.

one hundred years; extreme old age (vid. note i).

—with a smile.

—the Nine Springs,—Hades. Death.

— unmixed; pure; sincere.

— truly filial.

natural tendency

—to rub; to soothe; to cherish.

—to mourn by the side of a coffin.

—to weep; to sob

—to be moderate in grief.

— to be moderate in grief taking into consideration the natural changes, — accepting the inevitable (vid. Ch. Q., p. 625,—i).

— spiritual; divine; the soul.

—the soul (of a deceased)

— here: then; therefore.

—to sojourn; to reside.

— personally.

—to condole with; to mourn.

—to condole with; on bereavement.

— presents sent to assist friends in funeral rites.

— hay; straw.

— feelings of respect towards a deceased (vid. Ch. Q., p. 640,—i).

— here: to beg; to implore.

—to send immediately an expression of condolence.

— mourning.

I wish you a quiet mourning.
Notes.

a. 禮次 —— “in mourning”

Similar expressions.

大孝

苦次 chan-tz'un — to be in mourning. This expression is taken from the following line of the Book of Rites (禮記):

寢苫枕塊 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 chan¹—a straw mat)

b. 考終 —— to die.

Similar expressions.

不顧捐館 棄仙 作古

仙逝 鬪聞箋

捐館 鬪聞箋

作古 tso-ku²—“to become (a man) of the past,”—to die (vid. Ch. Q., p. 622, -2).

逝 shih⁴—to pass away; to depart; to die.

仙逝 hsien-shih⁴— to become an immortal; to die.

棄養 chi-yang⁸— to reject nourishment; to die.

耗 hao⁴—here: news; information.

chüan¹ — to reject; to renounce. To subscribe.

chüan-kuan¹—to shuffle off this mortal coil; to die.

hsiung-wen¹—sad news.

chi¹ (102)—a sieve. Name of a constellation (part of the Sagittarius).

ch'i-chi¹ — to ride the Sieve;”—an expression for the death of great men.
c. 悲心如焚... an expression of condolence.

**Similar expressions.**

- 嘆易惋頗悲殊
- 惜勝惜極悼深
- 不悲無悲良哀
- 置。慘。已。痛。深。悼。

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<th>悼</th>
<th>tao^4—grieved; affected.</th>
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<tr>
<td>哀悼</td>
<td>ai-tao^4—grieved.</td>
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<tr>
<td>悲悼</td>
<td>pei-tao^4—to be grieved.</td>
</tr>
<tr>
<td>悲痛</td>
<td>pei-t'ung^4—to be sad; to be grieved.</td>
</tr>
<tr>
<td>愍</td>
<td>yüan^2—(271) — alarmed; annoyed.</td>
</tr>
<tr>
<td>懷</td>
<td>yüan-hsi^1—to lament; to be grieved.</td>
</tr>
<tr>
<td>悲慟</td>
<td>pei-ts'an^2—grieved; sad.</td>
</tr>
<tr>
<td>無已</td>
<td>wu-i^2—without end.</td>
</tr>
<tr>
<td>嘆惜</td>
<td>t'an-hsi^1—to sigh regretfully.</td>
</tr>
<tr>
<td>不置</td>
<td>pu-chih^4—without ceasing.</td>
</tr>
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</table>

**Similar expressions.**

- 之已人子福
- 靈極間孫壽
- 何天之滿深
- 憾。上樂堂。享。
This expression is taken from the following line of Chuang-tzu (莊子):

百歲曰上壽，八十歲曰中壽，六十歲曰下壽

"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 慘

大 孝

2.

必 泣

純 孝

至 咽

為 我

風 詠

誠

木

當
大孝至誠 *ta-hsiao-chih-ch'eng* — most sincerely filial.

惨深風木 *ts'ان-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

“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).

his disciples omitted the ode “Lu-o” (vid. Ch. Q., p. 643,—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.
LESSON XL.

1.
Vocabulary.

臨時 lin-shih⁴ — provisional; temporary.

執政 chih-cheng¹ — the Chief Executive,— the title of Marshal Tuan-ch'i-ju (段祺瑞) during the period of his being the head of the Peking Government.

這裡 ling⁴ — here: a mandate; an edict.

一年 tsai⁸ — a year. Read tsai¹ — to contain; to carry; to load.

紛亂 fen-luan⁴ — disorder; disturbances.

以來 li¹ (84) — to manage; to transact.

li-shih⁴ — to attend to official duties.

時 ching¹ — to fear; cautious.

時 ching-ching¹ — cautious; anxious.

lead; to guide.

t'ang⁸ (855) — to lead; to direct.

改革 keng-shih⁸ — to reform; to renew.

一 a map. To plan.

tieh⁴ — to alternate. Repeatedly.

述 shu¹ — to narrate; to publish.

述 sheng-shu⁴ — to state.

期 ch’i² — here: to hope; to desire.

退休 t’ui-hsin¹ — to resign.

期 pang⁴ (262) — to slander.

期 pang-i⁴ — to criticise vehemently; to slander.

期 pu-tz’u-pang-i⁴ — in spite of all abuses.

期 ti⁴ (88) — a knot; a close connection.

期 kou⁴ (601) — to unite.

期 ti-kou⁴ — to build up.

期 hsin-li⁴ — vigor; energy.

期 ch’i¹ — related to; kin. To distress.

期 hsiao-ch’i⁴ — joys and sorrows.

期 shih-chien¹ — times of distress; difficulties.

期 ch’ung² — lofty; eminent. To venerate.

期 tu⁸ — to gaze at; to observe.

期 huo⁴ — calamity.

期 shou-tu¹ — the capital; the metropolitan district.

期 tse²-jen — duty; responsibility.

期 chih-tse² — duty.

期 kou⁴ (601) — to meet with.
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 (競競) to lead (the country) to peace so as to make a

**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 (競競) 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 (思治) 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.

廿返
廿返瑶池
chio-fan³ to return.

廿返瑶池
chio-fan-yao-ch'ih²—'to return to the Lake of Gems'.

廿返瑶池
chio-fan-yao-ch'ih²—to die (of woman).

悼愓莫名
tao-t'ung-moming²—there are no words to express my sorrow.

伏維
k'un-fan⁴—a pattern to women, — a term of praise for women (vid. Ch. Q., p. 174, - 3).

母儀
mu-i¹—a motherly model (vid. Ch. Q., p. 175, - 4).

足式
lu shih⁴—worth of imitation.

懽
ch'ien² (620) — the planet Venus called...

女媧

廿返瑶池
chio-fan-yao-ch'ih²—'to return to the Lake of Gems'.

廿返瑶池
chio-fan-yao-ch'ih²—to die (of woman).

廿返瑶池
chio-fan-yao-ch'ih²—to return to the Lake of Gems'.

廿返瑶池
chio-fan-yao-ch'ih²—to die (of woman).

廿返瑶池
chio-fan-yao-ch'ih²—to recall.

廿返瑶池
chio-fan-yao-ch'ih²—to *return to the Lake of Gems*.

廿返瑶池
chio-fan-yao-ch'ih²—to die (of woman).

廿返瑶池
chio-fan-yao-ch'ih²—to respect fully think.

廿返瑶池
chio-fan-yao-ch'ih²—to remain for ever.

廿返瑶池
chio-fan-yao-ch'ih²—a motherly model (vid. Ch. Q., p. 175, - 4).

廿返瑶池
chio-fan-yao-ch'ih²—as a morning star, and regarded as the wife of

廿返瑶池
chio-fan-yao-ch'ih²—the same planet, as an evening star.

廿返瑶池
chio-fan-yao-ch'ih²—'the Nü-ch'ien star fell down',

廿返瑶池
chio-fan-yao-ch'ih²—Death (of women).

廿返瑶池
chio-fan-yao-ch'ih²—to weep bitterly (lit. tears streaming like rain).

廿返瑶池
chio-fan-yao-ch'ih²—a matron; a dame.

廿返瑶池
chio-fan-yao-ch'ih²—the name of a mountain in the Chekiang province.

廿返瑶池
chio-fan-yao-ch'ih²—Mount T'ien-lao collapsed; death (of women).

廿返瑶池
chio-fan-yao-ch'ih²—immense sorrow (vid. lesson XXXIX, 2, note f).

廿返瑶池
chio-fan-yao-ch'ih²—here: the soul.

廿返瑶池
chio-fan-yao-ch'ih²—(the deceased lady) had no vexations during her life.

廿返瑶池
chio-fan-yao-ch'ih²—here: to soothe.

廿返瑶池
chio-fan-yao-ch'ih²—to turn: to revolve. Sorrowful; distressed.

廿返瑶池
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chio-fan-yao-ch'ih²—to turn: to revolve. Sorrowful; distressed.
**Notes.**

a. 聞範永垂，母儀足式 —— an eulogy to the deceased lady.

**Similar expressions.**

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坤範俱慕 *k’un fan-chiü-mu* — as a pattern to women admired by everybody.

懿德可欽 *i-te-k’o-ch’ìn¹* — admirable virtue commanding respect (vid. Ch. Q., p. 174, -3)

慰訓 *k’un hsün¹* — womanly instructions; womanly precepts.

夙 *su* — early in the morning Long. Usual.

著 *chu¹* — here: conspicuous; reputed.

慰訓夙著 *k’un hsün-su-chu¹* — reputed for her womanly precepts.

韋範 *i-fan¹* — a splendid example, — to follow.
b. 萱堂 — 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. 9r.,—2 and p. 287,—2).

c. 勉釋軫懷 — 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:

居苦塊中 chü - chan - k'uai - chung — in mourning; during the period of mourning.

珍攝 chen-she  珍重 chen-chung — to value; to take care of.

善自珍攝 shan-tzu-chen-she — to take great care of oneself.

d. 駕軫 — to hold a funeral.

Similar expressions.

發引 出殯

殯 pin (860) — to put a corpse in the coffin; to bury.

out殯 ch'u-pin — to carry a corpse to a grave.

fa-yin — to escort a coffin to a grave.
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況狂壞執規鬼貴跪閒歸
Kuei

恢暌癸錏
K'uei

困坤慟壹錏
K'un

瓜卦聒寡
Kua

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漏 Lüeh 露
陸 Lüeh 鹿
路 Lüeh 路
祿 Lüeh 魯
碌 Lüeh 碌
盧 Lüeh 鈊
抹 Lüeh 霊
露 Lüeh 頭

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### 注意事项
- 本页面为一页文档的内容，展示了多个汉字及其对应的简体字。
- 每个汉字列出了多个简体字，表示它们在不同语境下的使用。
- 这些汉字可能用于不同的领域，如文学、教育或日常交流。

### 参考
- 这些汉字的使用频率和语境可能因地区和时代而异。
- 了解这些汉字的准确含义可能需要更多的语言背景知识。
- 本页面的目的是为学习者提供一个广泛的汉字列表，帮助他们提高阅读和书写技能。
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Superlative particles

Limiting particles

Comparative particles

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Prohibitive particles

Particles of definite judgment

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<td>p. 319, Text, 3rd line:</td>
<td>以宴</td>
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<tr>
<td>p. 320, Vocabulary:</td>
<td>niang¹</td>
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<td>p. 321, Translation, ex. 18:</td>
<td>If</td>
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<td>p. 324, Translation, ex. 60:</td>
<td>mentioned</td>
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<td>p. 349, Vocabulary, column 2:</td>
<td>ni¹</td>
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<td>m²</td>
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<td>p. 352, Gram. section, 12th line from below: ex. 27</td>
<td>ex. 24</td>
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<td>p. 374, Text, 1st line:</td>
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<td>p. 377, Translation, 1st line:</td>
<td>to implore to present.</td>
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<td>p. 397, Text, 2nd line:</td>
<td>己耗 ... 己竭</td>
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<td>p. 440, Text, 8th line:</td>
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