PROGRESSIVE EXERCISES
IN THE
CHINESE
WRITTEN LANGUAGE

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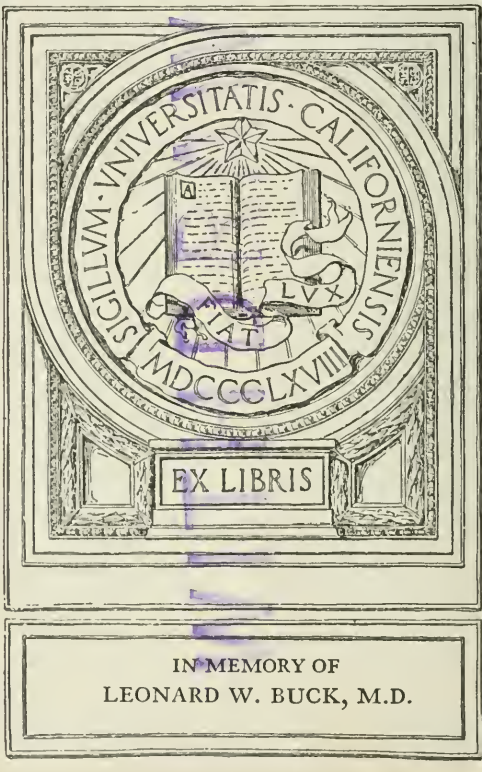

IN MEMORY OF
LEONARD W. BUCK, M.D.

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CHINESE WRITTEN LANGUAGE

BY

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INTRODUCTION TO SECOND EDITION.

The present edition differs considerably from the original one. Some time ago a friend, whose opinion, both from his knowledge of the language and from his experience as a teacher, carried the greatest possible weight, told me that he thought students found it very wearisome to toil through the vast number of unconnected sentences that these Exercises contained. I therefore determined that in the next edition, without destroying the general plan and character of the work, I would as far as possible substitute or introduce longer passages. The attempt to do this has proved a much more serious task than I had anticipated, and has involved the entire re-casting of more than half the book. But I shall not regret the labour, if the change proves satisfactory from the point of view of the student. There are one or two other alterations, of minor importance, which experience in using the book made me think would be improvements. There is also an increase in the number of exercises.

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PREFACE.

At the present day most students of Chinese, before applying themselves to the Literary or Documentary Language, devote a good deal of time to the Spoken Language, which they learn with the aid of manuals and exercise books. In so doing they acquire the knowledge of a considerable number of written Chinese words, or characters. Thus equipped, they are able satisfactorily to commence their attack upon whatever book they may choose for the purpose of initiating themselves into the mysteries of Literary Chinese.

But very different is the position of the learner who wishes to begin his studies with the written language, and sets to work on, perhaps, the Classics, or, perhaps, a collection of Despatches, with absolutely no knowledge of any characters beyond the radicals. He is bewildered by the number of new words that he meets with in every line. He is not merely unable to grasp properly the construction of the sentences before him; but he is also hindered by the multiplicity of strange forms from learning even the characters themselves. It is specially to aid the beginner who wishes to go straight to the literary language, that these Exercises have been compiled; though it is hoped that other students may be able to work through them with advantage.

The written language of China comprises several different styles, from that of the ancient classics, on which all the others are founded, down to the documentary or business style, used for official writings at the present day. The earlier Exercises contain

a good many examples taken from simple passages in the classics. But the later Exercises belong distinctly to the modern documentary style, which is the branch that must be studied by every one who wishes to make practical use of the learning that he acquires.

The Exercises are progressive, commencing with the commonest characters and the simplest of sentences. In each of them the learner is introduced to a limited number of new words, never, except towards the end of the book, more than fourteen or fifteen at one time. If he will be content to proceed slowly, and to fix thoroughly in his memory every new character as he comes to it, he will find, when he reaches the end of the book, that without serious difficulty he has furnished himself with a considerable stock of simple words, and can proceed profitably to some more advanced work. Now that the long-expected new edition of Sir Thos. Wade's *Documentary Course* has appeared, it will be exactly what he requires. While studying this or whatever other work he may select, he is recommended at the same time to read carefully through Dr. Hirth's *Notes on the Chinese Documentary Style*. These *Notes* are very valuable; but it would be a waste of time to peruse them before some progress in the language has been made. It will be seen that use has been made of Dr. Hirth's book several times in the explanatory notes attached to the Exercises in this volume.

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I. INTRODUCTORY CHAPTER.

1. SPELLING.

For spelling Chinese words I have employed the system invented by Sir Thos. Wade. It represents the pronunciation heard in Peking. The system is not faultless; but it is the one most widely used, and is generally considered the best existing.

2. PRONUNCIATION.

These Exercises have not been compiled with the object of teaching any one to speak Chinese. But as the learner must pronounce the Chinese words in some manner, it will be well for him to attempt to do so with a moderate degree of accuracy. To assist him in this, a table of sounds is given below. As will be understood, the table does not claim to supply in every case an accurate description of the sounds. It merely attempts to furnish the best advice as to pronunciation that one can give under the circumstances.

Consonants.

ch; as in 'church'.

j; as in the French language, or as the 's' in the English 'fusion'.

hs; this combination is said to represent a sibilant preceded by an aspirate; but the student is advised to content himself

with pronouncing it like *sh*. Note that *hs* is only found before the vowels *i* and *ü*.

ss; as *s*.

ts; as in 'hits'.

tz; as *ts*.

y; this letter has its English, consonant sound; but it is very faint in *yen* and *yeh*: the latter, for instance, often sounds like *ieh*.

Other consonants exactly as in English.

Vowels.

a; as in 'father;' but when coming between *w* and *n*, or *w* and *ng*, it is like the 'a' in 'want'.

ai; as in 'aisle', or in the French 'paille'.

ao; a combination of the above *a* with the 'ow' in 'how'.

e; as in 'yet' or in 'hen'. It is only found after *i*, *ü* and *y*. See under *ie*.

ei; as the 'ey' in 'grey'.

ê; almost the German 'oe', and near the vowel sound in 'turn'; *êrh*, something like 'err', but the *r* must not be rolled; *ên* and *êng* have the same vowel sound as our 'fun' and 'hung'.

i; as the vowel sound in 'flee'; but the *i* in *in*, though sometimes sounding like the 'ee' in 'seen', is generally nearer to the 'i' in our 'sin'; and the sound of *ing* is exactly as in our 'sing'.

ia; a combination of the sounds *i* and *a*, as given above; but the *i* is pronounced lightly, as in 'piano'.

iao; a similar combination of *i* and *ao*.

ie; a similar combination of *i* and *e*. It is only found in words ending in *ieh* or *ien*. For *ieh* take the 'ie' in 'siesta', (the *h* does not affect the sound). For *ien* take the 'ien' in 'Sienna'.

iu; similar combination of *i* and of *u* as given below.

ih; found in *chih*, *jih*, *shih*: this sound is quite different from *i*. Until the student can hear it pronounced by a Chinese,

his best plan will be to take the first syllable of 'chivalry' for *chih*, and to keep the same vowel sound for *jih* and *shih*. The final *h* is not sounded: it is merely used to show that the vowel is not the ordinary *i*.

o; nearly but not quite so broad as the 'aw' in 'law'.

ou; between the vowel sounds in our 'how' and 'hoe'. The student is advised simply to adopt the latter.

u; as the vowel sound in 'too'. In *un* and *ung* it is shortened. Thus *sun* is not exactly like 'soon', but its vowel sound resembles the 'oo' in 'foot'.

ua; *uai*; *uei*; *ui*; *uo*; these are combinations of *u* with *a*, *ai*, *ei*, *i*, *o*, as given above; they come between *wa* and *oo-a*, *wai* and *oo-ai*, *etc.*, *etc.*, sometimes the one sound sometimes the other seeming most nearly correct. If one substitutes 'oo' for 'ew' in 'dewy', one has the sound of *ui*.

ü; like the French 'u' in 'du' or 'tu'.

üa; only found in *üan*: the *ü* keeps its ordinary sound, and the *an* is almost as flat as the English 'an'. Some authorities write *üen*.

üe; for this take the sounds given under *ie*, above, and substitute *ü* for *i*.

üo; a combination of *ü* and *o*, as above.

ŭ; this sound, which is only found after *ss* and *tz*, is very difficult to identify, and still more difficult to describe. For *ssŭ*, take the first syllabe of 'surrender', as it is ordinarily pronounced, — of course without giving any weight to the 'r'. The *ŭ* in *tzŭ* is the same.

In Pekingese there are many words which begin with *ch*, followed by *i* or *ü*. But in Southern Mandarin (which in this is more in accord with the ancient language) these words begin, some of them with *k*, the others with *ts*. Thus, where a Peking man says *chin*, *chiang*, *ch'üan*, a southerner will say either *kin* or *tsin*, *kiang* or *tsiang*, *k'üan* or *ts'üan*, as the case may be. If

one does hear *chin* in the south, it is for some word which is pronounced *chên* in the north.

Again, *hs* in the north, which is always followed by *i* or *ü*, represents either an *h* or an *s* in the south. Thus a Peking man says *hsia* and *hsün*; a southerner, *hia* or *sia*, *hün* or *sün*.

3. ASPIRATES.

It will be noticed that certain initial consonants are often followed by an inverted comma, *e. g.*, *p'ing*. The inverted comma denotes an aspirate. That is to say, the speaker must emit a breath as he pronounces these consonants. To a Chinese *p'ing* and *ping* are perfectly different sounds; while, though he says *ping* and not *bing*, his ear apparently recognizes no distinction between unaspirated *p* and *b*. The Russians, who are good speakers of Chinese, always use *b*, *d*, instead of *p*, *t*, etc.

4. TONES.

The Tones are of the very highest importance in speaking Chinese. But it would be waste of time for the student to occupy himself with them, till he can learn the spoken language with a native teacher. Therefore no attempt is made here to explain them. Nevertheless, for the benefit of any reader who may have commenced the study of the spoken language, the tones of all words in these Exercises are marked according to Sir Thos. Wade's system, *e. g.*, *chien*^{1}, *tung*^{4}.

II. THE RADICALS.

The study of the Chinese written language should commence with the two hundred and fourteen radicals. The radicals are written words or characters, each of them having its own sound and its own meaning, just as any other Chinese character has. About one fourth of them are obsolete; but the remainder are in use at the present day or are found in existing books, and among them are many of the very commonest words in the language. There are two main reasons why it is important to become well acquainted with them. First, whereas most Chinese characters have been made by combining together two or more simpler ones, the radicals are, for the most part, primary, *i. e.* non-compounded characters, and to a large extent form the materials from which the other characters have been built up. Therefore, if a student is familiar with the radicals, he will find the labour of learning other words very greatly lightened. Secondly, a knowledge of them is required for the purpose of handling a dictionary. In a Chinese-English dictionary every character is indexed under some one or other of the radicals, and recourse must be had to the index, whenever one wishes to find a word of which one does not know the sound; while in a purely Chinese dictionary there is no means of tracing a word at all, except through the radicals.

The beginner ought to be told something about the history of the radicals. But this will be much more intelligible to him after he has gained some practical acquaintance with them. We

will therefore leave it for the moment, and return to it in a subsequent chapter.

It is not easy to decide how far the beginner should confine himself to the study of the radicals, before proceeding to the Exercises. Some people find it irksome to work for a comparatively long time at nothing but unconnected words; but those who can conquer their distaste for this, and acquire a thorough acquaintance with the radicals, will certainly not regret it afterwards.

It is very important to know the number of strokes in each radical. This will not give much trouble, as the radicals are arranged in the list in accordance with the number of their strokes.

It is not, however, always quite a simple matter to count the strokes in a character. As a general rule, a line in any direction is one stroke. But there are exceptions. If one line ends just where the line next to be written will begin, the two are made together, without the pen being lifted from the paper, and therefore they count as only one stroke. Thus it becomes important to know something of the order in which the strokes are written. As to this, the Chinese say 'left before right, above before below'; and so a character will be commenced ordinarily from the top left hand corner. Note also that all perpendicular strokes are written downwards, and all horizontal strokes towards the right; though among the slanting strokes there are some, more or less downwards, towards the left, and some upwards towards the right. Now let us look at Radical 13. In writing this, first the down stroke on the left side is made, then the top and the right hand stroke, the last two being in one: total, two strokes. Radical 30 is formed in a similar way, with the addition, finally, of the lower horizontal: total, three strokes. Nos. 44, 72, 80, 102, 109 all have these same two strokes in one. In Radicals 17, 22, 46, 80, the left hand and the bottom lines are written together, so as to form only one stroke. No. 28 is made by a double stroke and then a dot, No. 52 by two double strokes and a dot. The upper part of No. 120 is formed in the same way. No. 57 has

a double stroke at the top, then the horizontal line in the middle, then three strokes in one. These instructions should be sufficient to explain how the majority of the characters are written; but there are a few which would require more detailed information than can conveniently be given here.

THE LIST OF RADICALS.

1. The radicals marked with an * have modified forms, which are frequently used instead of the originals in the composition of other characters. These are shown at the foot of the page and should all be carefully noted.

2. The radicals marked with a † are now obsolete and are only met with as parts of other characters. It is therefore not necessary to remember their sounds.

3. When the student has reached the end of the radicals of four strokes, he should turn to page 22. He will find there a short exercise which will test his knowledge of what he has learnt. Following it are other exercises, on the later radicals.

1 stroke.

1		*i*[1]	one.
2†		*kun*[3]	a down stroke.
3†		*chu*[3]	a point.
4†		*p'ieh*[3]	a stroke to the left.
5		*i*[4]	a hook.
6†		*chüeh*[2]	a barb.

2 strokes.

7		*êrh*[4]	two.
8†		*t'ou*[2]	above.
9 *		*jên*[2]	man.
10†		*jên*[2]	man.
11		*ju*[4]	to enter.
12		*pa*[1]	eight.
13†		*chiung*[3]	a limit.
14†		*mi*[4]	to cover.
15†		*ping*[1]	icicle.
16		*chi*[1]	bench.

* 9

17†	凵	*k'an*³	receptacle.	33	士	*shih*⁴	scholar.
18	刀 刂 *	*tao*¹	knife.	34†	夂	*chih*⁴	to follow.
19	力	*li*⁴	strength.	35†	夊	*ts'ui*¹	to walk slowly.
20†	勹	*pao*¹	to wrap up.	36	夕	*hsi*⁴	evening.
21	匕	*pi*³	spoon.	37	大	*ta*⁴	great.
22†	匚	*fang*¹	box.	38	女	*nü*³	woman.
23†	匸	*hsi*³	to conceal.	39	子	*tzü*³	son.
24	十	*shih*²	ten.	40†	宀	*mien*²	a covering.
25	卜	*pu*³	to divine.	41	寸	*ts'un*⁴	inch.
26†	卩 *	*chieh*²	a joint.	42	小	*hsiao*³	small.
27†	厂	*han*⁴	cliff.	43†	尢 *	*wang*¹	lame.
28†	厶	*ssü*¹	selfish.	44	尸	*shih*¹	corpse.
29	又	*yu*⁴	also; again.	45†	屮	*ch'è*⁴	a sprout.
				46	山	*shan*¹	mountain.
	3 strokes.			47	巛 *	*ch'uan*¹	a stream.
30	口	*k'ou*³	mouth.	48	工	*kung*¹	labour.
131†	口	*wei*²	to enclose.	49	己	*chi*³	self.
32	土	*t'u*³	earth.				

* 18 刂　26 巳　43 尣 兀　47 川 巛

50	巾	*chin*[1]	napkin.	66†	攴 ❋	*p'u*[1]	to tap.
51	干	*kan*[1]	a shield; to concern.	67	文	*wên*[2]	literature.
52†	幺	*yao*[1]	immature.	68	斗	*tou*[3]	a peck.
53†	广	*yen*[3]	projecting roof.	69	斤	*chin*[1]	a pound; axe.
54†	廴	*yin*[3]	to move on.	70	方	*fang*[1]	square.
55†	廾	*kung*[3]	hands folded.	71†	无 ❋	*wu*[2]	negative.
56	弋	*i*[4]	a dart.	72	日	*jih*[4]	sun; day.
57	弓	*kung*[1]	a bow.	73	曰	*yüeh*[1]	to say.
58†	彐 ❋	*ch'i*[4]	pig's head.	74	月	*yüeh*[4]	moon; month.
59	彡	*shan*[1]	feathers.	75	木	*mu*[4]	wood; tree.
60	彳	*ch'ih*[4]	a step.	76	欠	*ch'ien*[4]	to owe.
	4 strokes.			77	止	*chih*[3]	to stop.
61	心 ❋	*hsin*[1]	heart.	78	歹 ❋	*tai*[3]	bad.
62	戈	*ko*[1]	spear.	79	殳	*shu*[1]	to kill.
63	戶	*hu*[4]	door.	80	毋	*wu*[2]	do not.
64	手 ❋	*shou*[3]	hand.	81	比	*pi*[3]	to compare.
65	支	*chih*[1]	a branch.	82	毛	*mao*[2]	hair.

❋ 58 互彐　61 忄小　64 扌　66 攵　71 旡　78 歺

83	氏	*shih*⁴	family.
84†	气	*ch'i*⁴	breath.
85	水*	*shui*³	water.
86	火*	*huo*³	fire.
87	爪*	*chao*³	claws.
88	父	*fu*⁴	father.
89	爻	*yao*²	crosswise.
90†	爿	*ch'iang*²	Radical 91 reversed.
91	片	*p'ien*⁴	a slice or slip.
92	牙	*ya*²	back teeth.
93	牛*	*niu*²	ox.
94	犬*	*ch'üan*³	dog.

5 strokes.

95	玄	*yüan*²	dark.
96	玉*	*yü*⁴	jade stone.
97	瓜	*kua*¹	gourd.
98	瓦	*wa*³	a tile.
99	甘	*kan*¹	sweet.
100	生	*shêng*¹	to produce; to live.
101	用	*yung*⁴	to use.
102	田	*t'ien*²	field.
103	疋	*p'i*³	a "piece" of cloth.
104†	疒	*ni*⁴	disease.
105†	癶	*po*⁴	back to back.
106	白	*pai*²	white.
107	皮	*p'i*²	skin.
108	皿	*min*³	dish.
109	目*	*mu*⁴	eye.
110	矛	*mou*²	lance.
111	矢	*shih*³	arrow.
112	石	*shih*²	stone.
113	示*	*shih*⁴	omen; to proclaim.
114†	内	*jou*²	footprint.
115	禾	*ho*²	growing corn.

* 85 氵水　86 灬　87 爫　93 牜　94 犭　96 王　109 罒　113 礻

116	穴	*hsüeh*^{4}	cave.
117	立	*li*^{4}	to set up.

6 strokes.

118	竹 *	*chu*^{2}	bamboo.
119	米	*mi*^{3}	rice.
120†	糸	*ssü*^{1}	silk.
121	缶	*fou*^{3}	earthenware.
122†	网 *	*wang*^{3}	a net.
123	羊	*yang*^{2}	sheep.
124	羽	*yü*^{3}	feathers.
125	老	*lao*^{3}	old.
126	而	*êrh*^{2}	and; but.
127	耒	*lei*^{3}	plough.
128	耳	*êrh*^{3}	ear.
129	聿	*yü*^{4}	pen.
130	肉 *	*jou*^{4}	flesh.
131	臣	*ch'ên*^{2}	a minister.
132	自	*tzü*^{4}	from; self.
133	至	*chih*^{4}	to go to.
134	臼	*chiu*^{4}	a mortar.
135	舌	*shê*^{2}	tongue.
136	舛	*ch'uan*^{3}	contradictory.
137	舟	*chou*^{1}	boat.
138	艮	*kên*^{4}	perverse.
139	色	*sê*^{4}	colour.
140†	艸 *	*ts'ao*^{3}	grass.
141†	虍	*hu*^{3}	tiger.
142	虫	*ch'ung*^{2}	insect.
143	血	*hsieh*^{3}	blood.
144	行	*hsing*^{2}	to do, to go.
145	衣 *	*i*^{1}	clothes.
146	西 *	*hsi*^{1}	west.

7 strokes.

147	見	*chien*^{4}	to see; to perceive.

* 118 竹　122 罒 冈　130 月月　140 艹　145 衤　146 襾

148	角	*chüeh*^{2}	a horn.
149	言	*yen*^{2}	words; to speak.
150	谷	*ku*^{3}	valley.
151	豆	*tou*^{4}	beans.
152	豕	*shih*^{3}	pig.
153	豸	*chai*^{4}	reptile.
154	貝	*pei*^{4}	precious.
155	赤	*ch'ih*^{4}	flesh colour.
156	走	*tsou*^{3}	to go.
157	足	*tsu*^{2}	foot; enough.
158	身	*shên*^{1}	body.
159	車	*ch'ê*^{1}	cart.
160	辛	*hsin*^{1}	bitter.
161	辰	*ch'ên*^{2}	time; 7 to 9 a. m.
162†	辵	*ch'o*^{4}	to walk.
163	邑	*i*^{4}	a city.
164	酉	*yu*^{3}	5 to 7 p. m.
165†	采	*pien*^{4}	to distinguish.
166	里	*li*^{3}	a Chinese mile.

8 strokes.

167	金	*chin*^{1}	gold; metal.
168	長	*ch'ang*^{2}	long.
169	門	*mên*^{2}	gate; door.
170	阜	*fou*^{4}	mound.
171†	隶	*tai*^{4}	to reach to.
172†	隹	*chui*^{1}	short-tailed birds.
173	雨	*yü*^{3}	rain.
174	青	*ch'ing*^{1}	blue.
175	非	*fei*^{1}	not; wrong.

9 strokes.

176	面	*mien*^{4}	face.
177	革	*ko*^{2}	raw hide.
178	韋	*wei*^{2}	leather.
179	韭	*chiu*^{3}	leeks.

* 162 辶 163 阝 168 镸 170 阝 173 雨

180	音	*yin*[1]	sound.
181	頁	*yeh*[4]	leaf of a book.
182	風	*fêng*[1]	wind.
183	飛	*fei*[1]	to fly.
184	食	*shih*[2]	to eat.
185	首	*shou*[3]	the head.
186	香	*hsiang*[1]	fragrant.

10 strokes.

187	馬	*ma*[3]	horse.
188	骨	*ku*[3]	bone.
189	高	*kao*[1]	high.
190†	髟	*piao*[1]	rough hair.
191	鬥	*tou*[4]	to ffight.
192	鬯	*ch'ang*[4]	fragrant herbs.
193	鬲	*li*[4]	caldron.
194	鬼	*kuei*[3]	spirits of the dead.

11 strokes.

195	魚	*yü*[2]	fish.
196	鳥	*niao*[3]	bird.
197	鹵	*lu*[3]	salt.
198	鹿	*lu*[4]	deer.
199	麥	*mai*[4]	wheat.
200	麻	*ma*[2]	hemp.

12 strokes.

201	黃	*huang*[2]	yellow.
202	黍	*shu*[3]	millet.
203	黑	*hei*[1]	black.
204	黹	*chih*[3]	embroidery.

13 strokes.

205	黽	*min*[3]	frog.
206	鼎	*ting*[3]	tripod.
207	鼓	*ku*[3]	drum.
208	鼠	*shu*[3]	rat.

14 strokes.

209	鼻	*pi*[2]	nose.
210	齊	*ch'i*[2]	even, equal.

15 strokes.

211	齒	*ch'ih*³	front teeth.

16 strokes.

212	龍	*lung*²	dragon.
213	龜	*kuei*¹	tortoise.

17 strokes.

214†	龠	*yo*⁴	flute.

NOTE. The 146th Radical should really be the obsolete character 覀, *hsia* or *ya*, 'to cover', which has been placed at the foot of the page as a modified form; and *hsi*, 'west', which is given in the list as the 146th Radical, should be among the modified forms. But most of the characters classified under this Radical are formed from 西 and not from 覀; and the Chinese commonly speak of it as 'The Radical West' (*Hsi Tzŭ Pu*).

EXERCISE ON THE RADICALS OF FOUR STROKES, OR LESS.

1. 十一; 八十; 二十八; 又一又二. 2. 女人; 女子; 子女. 3. 父子; 小子. 4. 工人; 木工; 水手. 5. 文人; 士子; 女士. 6. 大刀; 人力; 手巾. 7. 犬牙; 方寸; 水牛. 8. 干戈; 日月; 山巛. 9. 小心; 入口; 人曰. 10. 十斤; 八斗; 一片. 11. 牛比犬大. 12. 入土二寸.

1. Eleven; eighty; twenty eight; both one and two. 2. Woman; girl; sons and daughters. 3. Father and son; little child. 4. Workman; carpenter; sailor. 5. Man of letters; scholar; literary lady. 6. Sword; human strength; handkerchief. 7. Dog's teeth; square inch; water-buffalo. 8. Shield and spear, = warfare; sun and moon, or, days and months; hills and streams. 9. To be careful (small mind); to go into the mouth; men say. 10. Ten pounds; eight pecks; one slice. 11. The ox is bigger than the dog, (ox than dog big). 12. To go two inches into the ground.

EXERCISE ON THE RADICALS OF SIX STROKES OR LESS.

1. 玉石；火石；瓦片. 2. 自己；大臣；老手. 3. 口舌；甘心；立日. 4. 禾田；白米；西瓜. 5. 耳目；弓矢. 6. 生日；土色. 7. 山羊；火虫；牛肉. 8. 牛皮；羊毛；羽毛；皮衣. 9. 用心；入穴. 10. 至夕而止. 11. 白日行工.

1. Jade-stone; flint (fire stone); pieces of tile (tile slice). 2. One-self; a high official (great minister); old (= experienced) hand. 3. Altercation (mouth and tongue); gladly (pleasant mind); at once (stand day). 4. Corn field; white rice; water-melon (western gourd). 5. Ears and eyes; bows and arrows. 6. Birth day; earth colour, *i. e.* grey or dirty white. 7. Goat (mountain sheep); fire-fly; beef. 8. Cow-hide, or leather; sheep's wool; feathers (feather hair); fur clothing. 9. To be attentive (use mind); to enter a cave. 10. [To go on] till evening and [then] stop. 11. To work by daylight (white day do work).

EXERCISE ON THE RADICALS OF NINE STROKES OR LESS,

1. 香瓜；青豆. 2. 牛角；長虫. 3. 舟車；又風又雨. 4. 手足；尸首；赤身. 5. 白首；長毛；面色白. 6. 山谷；門口；雨衣；辛金. 7. 口音；土音；赤色. 8. 火車；小車子；人力車. 9. 目見；見面；食言；足用. 10. 非止一人. 11. 自辰至酉. 12. 毋食牛肉. 13. 日行十里. 14. 走八十里而止.

1. Melon (fragrant gourd); green peas. 2. Cow's horn; snake (long worm). 3. Boats and carts; both wind and rain. 4. Hand and foot; corpse (head); naked body. 5. White head = grey hair; long hair; white-faced (face colour white). 6. Mountain glen; doorway; rain-coat; wages (bitter gold). 7. Accent, pronunciation; patois, local pronunciation; flesh colour, red. 8. Railway carriage or engine, wheel-barrow (small cart son); jinriksha (man power cart). 9. Eyes see; to see the face, see personally; to eat one's words, = to break a promise; enough for use. 10. Not merely one man. 11. From morn till eve. 12. Do not eat beef. 13. To go ten *li* a day (day go ten *li*). 14. To go eighty *li* and [then] stop.

EXERCISE ON ALL THE RADICALS.

1. 鼓手; 黃金; 高山. 2. 大麥; 小麥; 黃瓜. 3. 黑豆; 青麻, 黃麻. 4. 青馬; 老鼠; 飛鼠; 金魚. 5. 龍爪; 鹿角; 鳥音. 6. 骨肉, 骨血; 牙齒. 7. 見鬼; 一齊行. 8. 大鳥高飛. 9. 大目, 小鼻, 方口, 長耳.

1. Drummer (drum hand); gold (yellow gold); high mountain. 2. Barley (large wheat); wheat (small wheat); cucumber (yellow gourd). 3. Black beans; green hemp, yellow hemp, (two hemp-like fibres). 4. Grey horse; rat (old rat); flying squirrel; gold fish. 5. Dragon's claws; deer horns; birds' notes. 6. Bones and flesh, bones and blood, (two terms for near relationship); teeth. 7. To see a ghost; to go together (one equal go). 8. The big bird flies high. 9. (A man with) large eyes, small nose, square mouth, long ears.

III. ON CHINESE CHARACTERS.

If this chapter does not interest the beginner, or if it proves difficult for him to understand, because of his want of practical acquaintance with Chinese characters, he is advised to pass it by for the moment. He might return to it and give it another trial, if he likes, at any time after he has made some progress in the exercises which follow.

The earliest characters, as the old Chinese writers inform us, were of two classes, first, Hieroglyphs or Pictographs *, that is to say rough delineations of natural objects, such as a man, a mountain, the sun, a horse; secondly, attempts to represent other words, of which it was not possible to make an actual picture; *e.g.* two parallel lines were drawn to give the idea of 'two', a dot over a line meant 'above', a dot under a line 'below', and so on. Indicative characters these have been termed. Even those persons who hold the theory that the earliest characters, or some of them, were not indigenous but imported from abroad, will probably have no difficulty in accepting as accurate the above description of their origin. Though Chinese writing has been but very little altered during the last two thousand years, or thereabouts, that was not the case previously; for in earlier times it underwent very great modifications. In consequence of those changes, with the exception of two or three numerals, I

* I borrow the word 'pictographs' from a most valuable paper on 'The Origin of Chinese Writing' by Mr. L. C. Hopkins, a very high authority on the subject. Mr. Hopkins's paper reached me after this chapter was written, but fortunately not before it was printed. Much of the chapter, however, is based on the translation from the Chinese called 'The Six Scripts', published by Mr. Hopkins many years ago.

think I may say that none of these pictographs and indicative characters, as now written, give at first sight any hint of what they were intended to represent. With the help, however, of ancient forms which have been preserved, one can trace the resemblance of many of them to their originals *.

Next to the above two classes of characters, which may conveniently be included under the one name of Primaries, one may mention a small number of characters which were said to have been obtained by turning others upside down, by reversing them, or by placing them on their side. These are not numerous or important, and we need not linger over them. Now we come to the great mass of the written words in the language, which were made by combining together two or more already existing characters so as to form one.

These combinations were framed on more than one system. First, I believe, in point of time came a class which may be called that of Combined Ideas. In this class two, or sometimes more than two characters were put together to represent one idea, to which each contributed a part, without any regard being paid to their sound. Thus 男, the written form of *nan*, man or male, was got by joining together 田 *t'ien*, field, and 力 *li*, strength, the idea here being manifestly that of the person who works in the field, the husbandman. Another such character is 災 *tsai*, a calamity, formed from 巛 *ch'uan*, a stream (flood), and 火 *huo*, fire. Again, 伏 *fu*, to crouch, is 人 *jên*, man, and 犬 *ch'üan*, dog. So, 林 *lin*, a forest, was made by doubling 木 *mu*, a tree; and 坐 *tso*, to sit, comes from 人 *jên*, man, written twice, and 土 *t'u*, earth, — men on the ground. In none of these examples, it will be noticed, is there any resemblance in sound between the compound character and either of its constituent parts.

Secondly there is the class of Phonetic Combinations. Here some one wishing to inscribe a word, which had not previously

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* Thus, 山 mountain, 日 sun, 月 moon, 馬 horse, were formerly written , in which the pictorial element is plainly visible.

been written, or whose written form was unknown to him, took a character of the required sound, without any regard to its meaning, and combined with it another, of which the signification was as far as possible appropriate. Thus, for an article made of wood, the added character would probably be that for 'wood'; for something made of metal, probably that for 'metal'; for a mental condition or process, that for 'heart'; for a verb of progression, that for 'foot', or that for 'walk', and so on. For instance, when grapes were introduced into China, they were called *p'u-t'ao* (manifestly an attempt to pronounce their foreign name, very possibly βότρυς, or some modification of it). Some one, desiring to put *p'u-t'ao* into writing, took 匍 *p'u*, to crawl, and 匋 *t'ao*, a kiln, and adding to each 艹, the modified form of 'plants', wrote 葡萄, which two characters established themselves in the written language. This is an example taken from a comparatively late period; but it is one concerning which there can be no doubt, and which clearly illustrates the principle. In characters of this class it is customary to speak of the part connected with the meaning as the radical, and of the part which gives the sound as the phonetic.

There remains one more kind of combination, which may be called the Metaphorical Class. What is here meant may be shown more simply by examples than by an attempt to give a definition. The following is a well known instance: — There is a word 昏 *hun*, dusk. As weddings took place in the evening, it became common to call a wedding a *hun* (昏). After a time, when using *hun* with the meaning of 'wedding', the Chinese took to writing it with 女, woman, at the side, to show that it was used with its metaphorical, not with its original signification. Thus was formed a new character 婚 *hun*, a wedding. So when 昏 took another extension of meaning, and signified a darkness or dullness of mind, the modified from of 心, heart, was prefixed to it, and it was written 惛. By a similar metaphor there is 睧 *hun*, dimness of vision, made by adding 目, the eye. Besides these the dictionary gives three other compounds,

殙, 潰, 闇, all formed to express metaphorical uses of the word 昏. Again, there is 毀 *hui*, to destroy. This word acquired the special meaning of destroying a person's reputation, blaming, slandering. Later, when bearing these meanings, it was written with 言, words, at the side, and became 譭. When the student reads the classics he will find 毀 still used with the meaning of blame or slander, without 言 at the side. Further, 毀 also took the signification of a destructive fire, a conflagration, and then 火, fire, was attached to it, and it was written 燬. So there is 扇 *shan*, a fan. From this there come 搧 *shan*, to fan, to flog, 煽 *shan*, to fan a flame, to excite, 諞 *shan*, to beguile, in each case the meaning, and not merely the sound, coming from *shan*, a fan. There are some words of this class for which it is optional at the present day to employ either the original or the later form. Thus there is 果 *kuo*, which at first signified 'fruit', then in addition 'really'. When meaning 'fruit', but not when meaning 'really', it is now, as often as not, written 菓, the character for 'plants' having been added. This case is peculiar, in that the more complex form is employed for the original and not for the secondary meaning of the word. In these metaphorical characters, as in the true phonetic characters, it is common to use the terms 'radical' and 'phonetic' for the added part and the part which gives the sound respectively.

Owing to our ignorance of the Chinese language in its early days, it is in many cases difficult to decide whether a character belongs to the Phonetic or to the Metaphorical Class; and very little help is to be got from the old Chinese dictionaries. The metaphorical characters, however, are certainly very numerous. As one turns over the leaves of a dictionary one sees manifest instances on almost every page that one glances at. It is to be expected that they should be numerous. For, before the introduction of writing, the vocabulary of the Chinese, as that of any other illiterate nation, was sure to have been extremely limited. When intellects became sharpened and ideas multiplied under the influence of letters, new words would be required. Where

were these to come from? There was absolutely no foreign literature accessible, to enrich the language, as for instance Latin enriched English. The Chinese were superior to all the surrounding tribes in civilization and mental development, so that oral intercourse with their neighbours could bring them but little. The most natural way in which they could increase their vocabulary was by the metaphorical employment of existing words; and, as soon as the system of forming combined characters had taken root, it would have been strange if they had not largely employed such an easy method of distinguishing in writing between the original and the various secondary meanings of a word.

Chinese authorities have noted that in many cases a character was provided for a spoken word by what is called adoption, that is to say by simply borrowing without any addition or alteration the character for another word which had the required sound. This expedient, though applied to other words as well, was more especially employed for pronouns, conjunctions, interjections, and the like, which could not well be represented by anything in the nature of a picture, nor even by 'combined ideas'. Among the instances given of such characters are 也, 夫 (now), 不, 何, 所, 之, 其, 安 (how), 則, all which the student will meet with in the early exercises in this volume.

In these adopted characters perhaps is to be found the origin of the phonetic combinations. Much difficulty and confusion must have resulted from the employment of characters to represent ideas entirely unconnected with their recognized meaning; and so, I imagine, the happy thought suggested itself to somebody of attaching another character to the adopted one, thus not only showing that it was being used with a new meaning, but also giving a slight clue to what that meaning was. From that point it was only a very short step, one might almost say no step at all, to the systematic formation of phonetic combinations. This however is pure speculation and is quite incapable of proof.

We will now return to the radicals, about which it was promised in the preceding chapter that something more should be said.

In an alphabetic language the order of the letters gives a natural and satisfactory way of arranging words in a dictionary, so that they may be found without difficulty. But the Chinese, who were without this resource, had to invent some other method. The system which they adopted was based on the fact that most of the characters consisted of combinations of simpler ones. In each character, with the exception of the primaries, they selected as a key word one of its component parts; and all the characters which had the same key word were put together in one group with that key word as its heading. But how did they decide which of the component parts should be selected for the purpose? In the phonetic and metaphoric characters they fixed upon the part connected with the meaning but not with the sound, which is ordinarily termed the radical, as has already been mentioned. Thus, — to take characters which the student has already seen, — 燬 and 煽 would be arranged under 火; 證 and 誦 under 言; 葡 and 萄 and 菓 all under 艸. There were also the characters of the 'Combined Ideas' class to be dealt with. In such words one part had as much right as another to be considered the radical; and the selection of the key word apparently was made by chance, or in some cases because one part looked as if it ought to be the radical. It remains to be said what was done with the primaries. Most of these were among the characters which had been selected as key words, and so found themselves naturally at the heads of groups. A few however had not been thus employed; but, as they could not be resolved into simpler forms, they still were placed among the headings, though there were no groups under them.

The earliest Chinese work, so far as is known, which can properly be called a dictionary is the *Shuo wên* (說文), published in A. D. 121. In this the characters are distributed under five hundred and forty heads or radicals. Later lexicographers thought

that it would be more convenient to have fewer groups. They therefore gradually reduced the number of the radicals, till at last there were only two hundred and fourteen. This had become the recognized number some three hundred years ago, a little while before the last great dictionary, that of K'ang Hsi, was compiled; and it seems likely to be permanent. How were the reductions made? First, there were many among the original radicals which were compound, not primary characters. Most of these were eliminated from the list, and they and their groups distributed under other headings. Thus 林 and 男, both formerly among the radicals, were placed, the one under 木, the other under 田. A few, however, were preserved, either because a great many characters were classified under them, or because they were the heads of particularly natural groups. Of the compound characters thus retained, 見 and 髟 may be mentioned as very conspicuous instances. Secondly, even among the radicals recognized as primaries, a good many were struck out as not worth keeping, because they had no groups, or only very small ones, attached to them. By these means the list was brought down to its present size. Where, perhaps it will be asked, was a place found for these rejected primaries? For, as they had not been constructed from simpler forms, there was necessarily no heading under which they could rightly be put. This gave no difficulty to the later dictionary makers, who were concerned solely with practical convenience. Without any regard for theoretical accuracy, each such primary was assigned to some radical or other, which in a way did form part of it, though there was no real connexion between the two. Thus, 三 and 勿 are both undoubted primaries, and formerly stood among the heads of groups; but they are now found classified under the radicals 一 and 勹, from which they certainly were not formed.

To resume briefly what has been said above: — first, the radicals in the present list are mostly, but not quite all of them, primary characters; secondly, there are some primary characters not included among them; thirdly, the radicals are used as

classifiers, or key words, under which other characters are arranged in the dictionary; fourthly, in an ordinary compound character the part of it selected to serve as its radical is the part which had been added to it to mark its meaning but was quite unconnected with its sound. In conclusion it may be noted that the common Chinese term for radical is *pu shou* (部首), head of a tribe or class.

IV. EXERCISES.

In translating these Exercises the student should make sure that he understands the exact construction of each sentence word by word. This ought not to prove a difficult matter; as the English version is very literal, and free use has been made of brackets, in order to render it more intelligible. It seemed better that the compiler should expose himself to the charge of uncouthness, rather than run the risk of his translations not being understood. Wherever the rendering is not sufficiently exact, explanation has been given in the foot-notes.

At the beginning of each Exercise there will be found a short list of Chinese characters, together with their sound and meaning. In this list are comprised all the words which are new to the learner in the accompanying Exercise. It is assumed that he is already acquainted with the radicals.

One cannot impress too strongly on the beginner the necessity of fixing in his memory every character which he meets with in his lessons. It is not enough for him to 'get up' the translation of passages. He should be able to recognize each character when detached from its context, and to give its sound and principal meaning. Knowledge of characters is not by any means knowledge of Chinese; though a student who is not familiar with them is like a workman without tools: he will never accomplish anything. One constantly hears persons unacquainted with the Chinese language remark that they suppose its principal difficulty lies in the multitude of the characters. This is quite a mistake. At starting a certain amount of effort and persistence is required,

in order to get a few hundred characters fixed in one's mind so firmly that they will not escape from it again. But, once this has been effected, adding to one's stock becomes a comparatively simple task; and, the more one learns, the easier will it be to make further acquisitions. A man with very moderate powers of memory need have no apprehensions as to his ability, without excessive labour, to store in his mind as many characters as are needful for all ordinary work. But, long before he reaches this point, he will have discovered how many and how formidable are the other difficulties which the language presents to him who studies it.

EXERCISE I.

三 *san*[1], three.
四 *ssŭ*[4], four.
五 *wu*[3], five.
六 *liu*[4], six.
七 *ch'i*[1], seven.
九 *chiu*[3], nine.
百 *pai*[3], a hundred.
千 *ch'ien*[1], thousand.
萬 *wan*[4], ten thousand.
爲 *wei*[2], to be, to do, to make; *wei*[4], because of, for.
不 *pu*[1], not.
之 *chih*[1], him, her, it, them; sign of the genitive case; to go to.

萬。百　八　六　五　二。四　十　四、十[1]
　萬、百。萬　千、　百　九、五　七、
　七　九　三　七[2]九　三　百　六
　千　一[3]千　十　萬　十　千　八　十

1. 17; 64; 589; 3,492.
2. 75,000; 369,800.
3. A million; seventy million.

2. *Ch'i wan*, seven ten-thousands, = seventy thousand. As this and the next example show, the Chinese count numbers above ten thousand not by multiples of a thousand, but by ten-thousands and multiples of ten-thousand.

五[4] 日、米、長[8] 四[10] 十 行[13] 月
六 十 六 千 方、 一。 而 不
十、 日、 斤 里。 三 青[12] 至、 見
七 月 魚。 人[9] 角、 白 走 人
八 二 四[7] 生 長 赤 而 面。
千。 十 五 七 方。 黑 不
四[5] 三 寸、 十 三[11] 黄 止。
月 日。 八 寸。 七 爲 月[14]
十 七[6] 寸 七 五 大
九 斗 三。 十。 二 色。 三[15]

4. Fifty [or] sixty; seven [or] eight thousand.
5. The fourth month, 19th day; the eleventh month, 23rd day.
6. Seven pecks [of] rice; four pounds [of] fish.
7. Four [or] five inches; eight inches [and] three [tenths].
8. Six thousand seven hundred *li* in length.
9. A man lives seventy [years].
10. Square; triangle; oblong.
11. Three sevens make twenty-one.
12. Blue, white, red, black, yellow, are the five colours.
13. To go but not to arrive; to go and not stop.
14. [When the] month [is] big, [there are] thirty days; when it is small, twenty-nine days.
15. [For] three months [he did] not see a human face.

6. The Chinese pound, or *catty*, equals $1\frac{1}{3}$ English pounds.

8. 長 *ch'ang*^{2}, long. The *li* is about one third of an English mile.

9. 生 is a word of many meanings: as an adjective, it means, — living, raw, wild, strange; in opposition to — dead, cooked, tame, familiar. As a verb it is, — to live, to grow, to produce.

10. *Lit.*, four square; three horns; long square.

衣[16]食不足、工人不用力。人[17]不用之。犬[18]豕食之、人不食之。父[19]言子曰、毋爲小人。五[20]行、一曰水、二曰火、三曰木、四曰金、五曰土。

16. [When their] clothes [and] food [are] insufficient, workmen [will] not exert themselves.
17. Men do not use it.
18. Dogs [and] pigs eat it, men do not eat it.
19. The father said to his son, 'Do not be a mean man!'
20. [Of] the five elements, the first is called water; the second, fire; the third, wood; the fourth, metal; the fifth, earth.

16. *Pu tsu*, not enough; *yung li*, use strength.

19. *Lit.*, the father spoke [to his] son, saying. *Hsiao*, small, is often used for a 'mean', or 'petty' man, in opposition to *chün-tzü*, a prince-like, or superior man.

20. It is customary to translate 五行 by 'the five elements.' What the ancient Chinese meant by the expression, it is hard to say; but it certainly was something different from our idea of elementary substances, of which all others are composed. A fanciful derivation for the name is given in Ex. 18. 4.

With regard to (1) the definite and the indefinite article, (2) conjunctions, (3) the copula, (4) pronouns, both personal and possessive, (5) signs of the plural, (6) auxiliaries or signs of tenses in verbs, — it will be well to remark that, though there are means of expressing these in Chinese, when the writer may think it desirable, still they are all very generally omitted, the reader being left to infer them from the context. Also, a verb may be in the passive voice, without any distinguishing sign. Thus in this Example we have 曰水, 'is called water'.

EXERCISE 2.

我 *wo*^{3}, I.
爾 *êrh*^{3}, thou.
有 *yu*^{3}, to have, to be.
無 *wu*^{2}, not.
知 *chih*^{1}, to know.
在 *tsai*^{4}, in, at; to be alive.

皆 *chieh*[1], all, both.
此 *tz'ŭ*[3], this.
母 *mu*[3], mother.
其 *ch'i*[2], pronoun of the third person, both personal and possessive, also demonstrative.
能 *nêng*[2], can, able to.
死 *ssŭ*[3], to die.

我[1]有子無女、爾有女無子。爾[2]知之、我不知之。知[3]人、知面、不知心。身[4]無衣、口無食。有[5]人立在門口。爾[6]皆知此大有用。有[7]我一人在此。父[8]母皆在。

1. I have sons and not daughters: you have daughters and not sons.
2. You know it: I do not know it.
3. [When] you know men, you know their faces, you do not know their hearts.
4. Naked and hungry.
5. There is a man standing in the door-way.
6. You all know this is of great use (*lit.* greatly has use).
7. I, one man, am here.
8. The father and mother are both alive.

4. *Lit.*, body has not clothes, mouth has not food.

6. Adverbs are placed before the verb or adjective that they qualify. 大, great, is usually an adjective; but here its position just before the verb shows that it is used us an adverb: and 用, generally a verb, is here a substantive, the object of the verb that it follows. The student must be prepared at every moment to find words which he knows as one part of speech employed as some other. It has even been said that "a Chinese character may in general be considered an idea without reference to any part of speech; and its being used as a substantive, an adjective or a verb depends upon circumstances". This perhaps overstates the case, but it undeniably contains a great deal of truth.

7. *Lit.*, there is me, one man, in this [place].

此[9]人不知其力不大。父[10]不知其子之心。父[11]母之心、人皆有之。小[12]人知有己、不知有人。人[13]不能自見其面。魚[14]不能飛、又不能走。死[15]而爲鬼。鳥[16]見其死、而食其肉。鹿[17]有角、犬有牙、鳥有爪、人有手。其[18]母見有二人、一在其首、一在其足。

9. This man does not know that his strength is not great.
10. A father does not know his son's heart.
11. A parent's heart, all have it.
12. The mean man knows [that there] is himself, and does not know [that there] are [other] men (*i. e.* is selfish).
13. A man cannot see his own (*lit.* himself see his) face.
14. Fish cannot fly, neither can they walk.
15. To die and become a ghost.
16. The birds saw him die and ate his flesh.
17. Deer have horns, dogs have teeth, birds have claws, men have hands.
18. His mother saw that there were two men, one at his head, the other at his feet.

9. 其 here, and again in the next Example, is the possessive 'his'.

10. 子之心, son's heart: this is the possessive use of *chih*; like the English 's, it follows the word to which it is attached.

11. Here 之 is attached to the two preceding words, father-and-mother's.

EXERCISE 3.

可 *k'o*[3], may, can.
多 *to*[1], many, much.
語 *yü*[3], words; *yü*[4], to tell.
於 *yü*[2], in, at, with.
古 *ku*[3], ancient.
何 *ho*[2], what? how? why?
重 *chung*[4], heavy, important.
過 *kuo*[4], to pass, to transgress; a sign of the past tense.
民 *min*[2], the people.
王 *wang*[2], king, prince.
天 *t'ien*[1], the sky, heaven.

可[1]見其無足食。
在[2]此多有黃金。
不[3]多食、食不語。
可[4]知人力不至於此。
古[5]之人皆知此不可爲。
爾[6]爲何人之子。
我[7]不知其父死於何月何日。
金[8]重於羽。

1. [One] may see [that] he has not enough to eat.
2. There is much gold here.
3. [He did] not eat much: [when] eating [he did] not talk.
4. One may know that man's strength does not attain to this.
5. The men of old all knew that this might not be done.
6. You are whose (*lit.* what man's) son?
7. I do not know in what month [and on] what day his father died.
8. Gold is heavier than feathers.

2. *Tsai tz'ŭ* here, *to yu*, there muchly is, — *to* an adverb qualifying the verb. *Huang chin*, yellow metal, gold.

4. 至於, arrive at, reach to.

5. 古之, of antiquity — *ku* must here be regarded us a substantive. Note that 爲, to do, is in the passive voice.

7. 其, his.

8. *Lit.*, gold is heavy [compared] with feathers. We have here one method of forming the comparative degree in Chinese.

無[9] 語 重 大 於 此。 重[10] 六 千 斤。 多 有[11] 人 走 過 而 不 入。 民[12] 立 其 爲 王。 人[13] 不 知 己 過、 牛 不 知 力 大。 王[14] 語 臣 曰、 何 人 無 過。 天[15] 無 二 日、 民 無 二 王。 有[16] 古 語 言、 士 爲 四 民 之 首。 天[17] 子 爲 民 父 母。 古[18] 之 弓 矢、 人 皆 知 其 無 用。

9. There is no saying more important than this.
10. Weighing six thousand and more pounds.
11. There was a man passed by and did not enter.
12. The people raised him up to be king.
13. A man does not know his own faults: an ox does not know that its strength is great.
14. The king addressed his minister, saying, 'What man has not faults?'
15. The sky has not two suns, nor the people two kings.
16. There is an old proverb [which] says that the scholars are the chief of the four [classes of] people.
17. The emperor is the parent of the people.
18. The bows and arrows of old times, every one knows that they are of no use.

9. *Lit.*, there is no saying heavy and great [compared] with this.
11. *Tsou-kuo*, to go past.
12. 立 is here a transitive verb.
13. 己, of himself, his own.
16. *Shou*, the head, Rad. 185.
17. *T'ien tzü*, the Emperor, *lit.* Son of Heaven. A Chinese teacher would tell one to supply 之 between *t'ien* and *tzü*; a foreign grammarian would say that *t'ien* is 'genitive by position'. On every page we shall meet with instances of genitives without 之.
18. *Ch'i wu yung*, *lit.* they have not use.

母 西 西 玉 山、白 西 赤(2) 赤 西 此[19]
山。王 有 山 白(3) 玉 有 水 水、有 山

19. West of these mountains is the Red Water; (2) west of the Red Water are the White Jade Mountains; (3) west of the White Jade Mountains are the Mountains of the Western Queen-Mother.

19. *Tz'ŭ shan hsi*; see Note to Example 17 above. (3) *Hsi wang mu*; 'Western King's Mother' is the natural rendering for these words; but here they should probably be translated 'Western Queen-Mother'.

EXERCISE 4.

學 *hsüeh*[2], to learn.
義 *i*[4], righteousness, duty.
幼 *yu*[4], young.
年 *nien*[2], year.
貴 *kuei*[4], honourable, valuable.
君 *chün*[1], sovereign, ruler.
也 *yeh*[3], a terminal particle; also.
福 *fu*[2], happiness, good fortune.
命 *ming*[4], command, fate, life.
道 *tao*[4], a path; the right way, doctrine, religion; to say.
事 *shih*[1], business, trouble; to serve.
使 *shih*[3], to use, to employ.

學。年 人[4] 無 其 人[3] 老 幼[2] 不 人[1]
曰 生 用。年 人 何 不 知 不
幼 十 老 知 爲。學、義。學、

1. [If] men do not learn, they will not know righteousness.
2. [If] you learn not when young, what will you do when old?
3. All men know that he is old and useless.
4. When a boy is ten years old (*lit.* when a man lives ten years), he is called a young student.

1. The Chinese have several words for 'if'; but instead of using them they often, as here, leave the reader to infer from the context that the sentence is conditional.
2. *Lit.*, young not learn, old what do.
3. 人 人; this is a common way of saying 'men' or 'all men': other substantives are similarly duplicated; *nien lao*, old [in] years.

民[5]爲貴、君不貴。爲[6]天子之父貴之至也。此[7]爲天大之福。生死[8]有命、福貴在天。天[9]不言而能示其命。天[10]黑無人走道。老[11]幼皆知人命至重。古[12]有一王入山學道。有[13]大人之事、有小人之事。君[14]使臣、臣事君。

5. The people are of importance, and not the sovereign.
6. To be the emperor's father is the extreme of honour.
7. This is immense good fortune.
8. Death and life are ordained by fate (*lit.* have fate); fortune and honour rest with (*lit.* are in) heaven.
9. Heaven does not speak and yet it can proclaim its commands.
10. When it is dark (*lit.* sky is black) no one travels.
11. Old and young all know that human life is extremely important.
12. In old times there was a king, who went into the mountains to learn religion.
13. There is the business of great men, and the business of small men.
14. The prince employs the minister; the minister serves the prince.

6. 至, to reach to, to reach to the end; then, as an adv., extremely, or, as a subst., extreme point; 也 is employed to mark the end of a sentence, or to make a pause in one.

7. 天大, heaven-big, as big as heaven: these two words form a compound adjective, but such adjectives, when attached to a following noun, require the addition of a 之 between them and it.

9. Note that 而 here means 'and yet', not simply 'and'.

11. 至, adv., extremely.

12. 一王; *i* here is merely the indefinite article.

非[15]其民不使、非其君不事。子[16]言父曰、我事爾多年。此[17]非君子之道也。君[18]子不爲一不義之事。土[19]也、石也、金也、皆不能生長、又不能行走。

15. [If they were] not his people, he would not employ them; [if it were] not his prince, he would not serve him.
16. The son addressed his father, saying, 'I have served you for many years'.
17. This is not the right course for a superior man.
18. The superior man does not perform one unrighteous act.
19. As to earth, as to stone, as to metal; they none of them have either life or the power of movement.

15. 其 may be taken as 'his', or as a strong demonstrative — *the* people, the right people to employ.

17. *Chün-tzŭ*, a princely man, a man of noble nature, a superior man. He is the opposite to the small or mean man: *cf.* Ex. 1. 19.

18. 不義之, adj., unrighteous, attached to the following noun: *cf.* No. 7. above.

19. 也 here marks a pause after each preceding word: its force is brought out fairly enough in the translation. *Chieh pu nêng*, *etc.*, *lit.* all cannot live and grow, also cannot walk and go; 長, meaning 'to grow', is read *chang*[3].

EXERCISE 5.

出 *ch'u*[1], to go out, send out.
中 *chung*[1], the middle, within.
安 *an*[1], peace, quiet.
欺 *ch'i*[1], to deceive, cheat.
則 *tsê*[2], then; a pattern, rule.
內 *nei*[4], inside.
外 *wai*[4], outside.
信 *hsin*[1], to believe, sincere; a letter, news.
仁 *jên*[2], benevolent.

告 *kao*[4], to tell.
愛 *ai*[4], to love.
如 *ju*[2], as, like; if.

出[1]門見福。民[2]見此事、皆心中不安。不[3]欺人、心則安。內[4]不欺己、外不欺人。中[5]外大臣出示安民。信[6]人而不自信、非君子也。君[7]臣不信、民不安也。

1. [May you] meet with happiness on going out of doors.
2. When the people saw this affair, they were all uneasy in their minds.
3. If you do not cheat people, your mind will be at ease.
4. Inwardly [one should] not deceive oneself; outwardly [one should] not deceive [other] men.
5. The high officials at the capital and in the provinces issue proclamations to quiet the people.
6. He who believes in other men and distrusts himself, is not a superior man.
7. If prince and ministers be not sincere [towards each other], the people will not be at rest.

2. 中, like some other prepositions, follows instead of preceding its noun.

3. 則; this is a common use of *tsê*. Where in English we put 'if' or 'when' before the first clause, the Chinese often put *tsê* before the second, instead. We say, 'if you do not cheat, you will be at ease': they say 'you do not cheat, then you are at ease'. Frequently, however, as we saw in the last Exercise, the 'if' is left to be inferred entirely from the context.

5. *Chung wai*, central and external: these two words when found together generally mean 'Chinese and foreign', but in this particular sentence their meaning is that given in the translation: 示 is here a substantive, 'proclamation': 安 is a transitive verb, 'to quiet'.

6. 自, when the object of a verb, is always placed before it; 也 marks the end of the sentence.

告[8]子曰、仁內也非外也、義外也非內也。君[9]子學道則愛人。天[10]仁之王愛民如子。愛[11]之如身、非止如子。有[12]此走石飛土之風、人皆不出門。民[13]無食而死、則王曰、非我也、年也。君[14]子之過也、如日月之食、人皆見之。

8. The philosopher Kao said, 'Benevolence is internal, it is not external, duty is external, it is not internal'.
9. The superior man learns right principles, and then he loves men.
10. The king, whose benevolence is vast as heaven, loves the people as his children.
11. He loves him as himself, not merely as a son.
12. [While there] is this wind which rolls stones and makes the dust fly, no one goes out of doors.
13. The people have nothing to eat and die; then the king says, 'It is not I, it is the year [that is the cause]'.
14. The faults of a superior man, they are like the eclipses of the sun and moon: every one sees them.

8. 子 is often found in the classics appended to a proper name as an honorific term, and is translated 'philosopher', 'excellency', etc., as may seem most suitable in each case. The repeated 也 breaks up the sentence into separate sections.

10. *Tien-jên-chih*, heavenly-benevolent, an adj. attached to 'king'.

11. *Shên*, the body, is often used for 'self'. *Chih* (Rad. 77), only, merely.

12. Note the causative force of the two verbs; note also that they and their objects are turned by the *chih* into participal phrases attached to 'wind', — this making-stones-to-go making-dust-to-fly wind.

14. 也 makes a pause and so gives emphasis. 食, an eclipse, from the old fable that the sun or moon at such times is being eaten by a dragon.

福。事 知 至、也、其 不 之 無[15]
之 無 則 事(2) 福 知 人 事

15. The man without trouble does not know his happiness: (2) when trouble comes, then he knows the happiness of not having trouble.

15. *Wu-shih-chih jên* the not-having-trouble man. (2) *Wu-shih-chih fu*, not-having-trouble's happiness.

EXERCISE 6.

求 *ch'iu*[2], to beg, seek for.
得 *tê*[2], to get; must.
謂 *wei*[4], to say.
失 *shih*[1], to lose, to err.
明 *ming*[2], bright, clear.
理 *li*[3], principle, right.
坐 *tso*[4], to sit.
善 *shan*[4], good, virtuous.
作 *tso*[4], to do, to make.
背 *pei*[4], the back.

己 見 得 走。使 人 失 謂 而 可 小[1]
之 人 如 口 不 其 得 得 得。民
失。之 己 見[5] 不 如 二。其 仁。 求
失 之 人 如 求 一 求[2] 而
如 得、之 自 己、求[4] 而 此[3] 仁 不

1. The common people ask and cannot obtain.
2. To pray for benevolence and to obtain benevolence.
3. This is called getting one thing and losing the [other] two.
4. Seeking from others is not [so good] as seeking from oneself; using one's mouth (*i. e.* asking) is not [so good] as going oneself.
5. To look upon other men's gains as [though they were] one's own gains; to look upon other men's losses as [though they were] one's own losses.

3. *Ch'i i*, the one; *ch'i êrh*, the two.
5. 得 and 失 are substantives, — gains and losses.

王[6]謂之曰、此爲天之明理。

有[7]一人告之曰、爾明知此理。

坐[8]立不安。

有[9]人曰其爲善理。

人、有人曰其非善人。[10]我明

告爾、此事善人不可作。[11]

千日鬼無如作一日人。

予出門、見有一人、坐作角弓、[12]王

用手如飛。[13]無心失理謂之

過、有心背理謂之非。[14]爾皆

不知背面有人。

6. The king spoke to him and said, 'This is the plain law of heaven'.
7. There was one man addressed him, saying, 'You well know this principle'.
8. Whether sitting or standing, not at ease.
9. Some say he is a good man, some say he is not a good man.
10. I tell you plainly that a good man may not do this.
11. To be a ghost for a thousand days is not [so good] as being a man for one.
12. The king's son went out and saw there was a man sitting and making horn bows; he was using (*i. e.* moving) his hands as though they flew.
13. Unintentional misconduct is called an error, wilful offence against the right is called wickedness.
14. You are all unaware that there are men behind.

6. 天理; these are not easy words to translate, — a principle established by heaven (or by God), an eternal principle.

12. *I jên*, one man, = a man.

13. 無心, not having the mind, unintentional; 失理, a failure in what is right, misconduct; 謂之, one calls it, = it is called; 背, to turn the back on, offend against; 非 a substantive, — wickedness.

14. *Pei-mien*, back face, behind, — here an adverb.

EXERCISE 7.

分 *fên*[1], to divide; *fên*[4], a share, one's lot, duty.
好 *hao*[3], good; *hao*[4], to love.
上 *shang*[4], above, on; up to, to.
下 *hsia*[4], below, under.
聖 *shêng*[4], holy, saint, sage.
今 *chin*[1], now, present time.
惡 *o*[4] or *ê*[4], bad; *wu*[4] to hate.
地 *ti*[4], the earth, ground, place.
欲 *yü*[4], to desire.
與 *yü*[3], with, and.
畏 *wei*[4], to fear.

不[1]分好歹。人[2]不能分身。事[3]在我身上。上[4]好仁而下好義。天[5]下之民四萬萬人。上[6]天有道、無人走。聖[7]人君子古今皆有。聖[8]人有好善惡惡之心。

1. Not distinguishing good from bad.
2. One cannot be in two places at once (*lit.* cannot divide the body).
3. The responsibility lies with me (*lit.* is on my body).
4. When those above (*i. e.* the rulers) love benevolence, those below love duty.
5. The people of the empire are four hundred millions.
6. There is a road up to heaven, but none go [along it].
7. Sages and superior men are [to be found] both in the past and at the present day.
8. The sage has a heart which loves goodness and hates sin.

3. In this sentence one may regard 在 as a verb, 'is', and 上 as a preposition; but it is very common to find combined prepositions, one coming before, one after the substantive.

4. The force of 而 in this sentence is like that of 則 in Ex. 5. 3.

5. *T'ien hsia*, a substantive, — that which is below the sky. It means sometimes the world, sometimes the empire, which to a Chinese formerly seemed the same thing.

6. 上, when meaning 'to' or 'up to', precedes its noun, when meaning 'above'. follows it.

8. 惡惡, *wu o*, hates wickedness.

[9]惡人之語自不可信。[10]天下之地方三千多里。[11]我欲得百里之地而君之。[12]我此田地欲分作二分。[13]好語不背人、背人無好語。[14]道二、仁與不仁。[15]子欲與之言、而不得與之言。[16]有人曰、西王母爲天地之女。[17]君子有三畏、畏(2)天命、畏大人、畏聖人之言、小(3)人不知天命而不畏也。

9. The words of a bad man of course cannot be believed.
10. The territory of the empire is three thousand and more *li* square.
11. I wish to get a tract of a hundred *li* and rule over it.
12. These fields and lands of mine, I wish to divide into two parts.
13. Good words are not [said] behind men's backs; behind men's backs there are no good words.
14. The paths are two, that of benevolence and its opposite.
15. The Master wished to speak with him, but did not succeed in speaking with him.
16. Some men say that the Western Queen-Mother is the daughter of Heaven and Earth.
17. The superior man has three fears: (2) he fears the commands of heaven, he fears the great men, and he fears the words of the sages. (3) The mean man does not know the commands of heaven and does not fear.

9. 自, self, often means 'naturally' or 'of course'.

11. 君, used as a verb — to rule over.

12. 我, adj., my.

13. 背, here a prep.; *pei jên*, behind men.

14. *Jên* the benevolent, *yü* and, *pu jên* the not benevolent.

15. In Ex. 5. 8 we saw 子 appended to a name as an honorific term. Here it stands alone, but it has a similar meaning. It is constantly applied to Confucius by his disciples, and is then usually translated 'the Master'. *Yü chih yen*, with him to speak; *êrh pu tê*, but did not obtain, was not able to.

16. Western King's Mother, or Western Queen-Mother; *cf.* Ex. 3. 19.

EXERCISE 8.

者 *chê*[3], he who, that which.
吾 *wu*[1], I.
未 *wei*[4], not, not yet.
野 *yeh*[3], wild, waste land.
惟 *wei*[2], only, but.
德 *tê*[2], virtue.
正 *chêng*[4], upright, correct.
必 *pi*[4], must, be sure to.
勇 *yung*[3], brave.
耕 *kêng*[1], to till, cultivate.
本 *pên*[3], root, origin.
定 *ting*[4], to fix, to settle.

之	此[4]	見	吾[3]	如	知	也。	言	知[1]
語	非	其	未	好	之		者	者
也。	野	過	見	之	者	予[2]	不	不
	人	者。	能	者。	不	曰、	知	言、

1. Those who know do not speak, those who speak do not know.
2. The Master said, 'Those who know it are not equal to those who love it'.
3. I have not seen any one who can see his faults.
4. These are not the words of an uncultivated man.

1. 知者, the knowing persons, those who know; 言者, the speaking persons, those who speak.

者, *chê*, like the possessive 之, may be attached to one or to several words, and always follows the word or words to which it is attached. It has been well described as the equivalent either of ... 之人 or of ... 之事; thus 學者 may stand for 學之人, the learning man, he who learns, the learner; or it may stand for 學之事, the business or process of learning. Again, it is said to give a participial force to the preceding verb; and, as the examples above show, it often comes very near to the English termination -ing. *Chê* is commonly styled a relative pronoun; and, whether this description of it be scientifically accurate or not, in many cases it can best be translated by 'he who', 'that which', etc..

2. 知之者, the know-it men, *chê* being attached to two words; 不如, not as, = not as good as; *hao*[4]-*chih*-*chê*, the love-it men.

3. *Wei chien*, I have not seen: *wei* almost invariably conveys the idea of past time. In this sentence the *chê* is attached to four words, — the can-see-his-faults man.

惟[5]仁者能好人能惡人。

吾[6]未見好德如好色者也。

我[7]非生而知之者。

善[8]人也。

欲正其心。

未[9]有己不正而能正人者。

予[10]曰、有德者必有言、有言者不必有德。仁(2)者必有勇、勇者不必有仁。

有[11]勇者、不惟民畏之。

耕[13]者生命之本也。

耕[12]者欲耕於王之野。

君子之君也畏之。

5. Only the benevolent can love men, can hate men.
6. I have not seen any one who loves virtue as he loves beauty.
7. I am not possessed of intuitive knowledge.
8. The good man wishes to make correct his heart.
9. There has never been any one who is not upright himself and yet can make other men upright.
10. The Master said, 'Those who have virtue are sure to be able to speak (*lit.* to have words), those who can speak are not sure to have virtue; (2) the benevolent are sure to have courage, the courageous are not sure to have benevolence'.
11. Those who have boldness, not only the people fear them, the prince also fears them.
12. The farmers wish to till [the soil] in the king's wastes (or fields).
13. Agriculture is the main support (*lit.* the root) of life.

5. So far we have always found *chê* following a verb or a phrase containing a verb. Here it is attached to an adjective. *Jên-chê*, those who are benevolent, benevolent men.

6. *Sê*, colour, is used for 'beauty'. The *chê* goes with the five preceding words. The *yeh* merely marks the termination of the sentence.

7. *Lit.*, I am not a born-and-know-it man: *chih*, it, is used indefinitely.

9. The *chê* is attached to the seven preceding words.

13. In this sentence *chê* = 之事: *kêng-chê*, that which is tilling, the business of tilling, agriculture. *Shêng-ming*, life.

古[14]之學者爲己、今之學者爲人。

定[15]山之高者與川之大者.

王[16]曰、人心不定。心[17]者生之本也。此[18]事在我本分之內。王[19]者舟也、民者水也。

大[20]人者、不失其赤子之心者也。

14. The learning of old times was for oneself; the learning of to-day is on account of other men.
15. To determine the [relative] height of the mountains and size of the rivers.
16. The king said, 'Men's minds are unsettled'.
17. The heart is the source of life.
18. This matter comes within my proper duty.
19. The king is [like] a boat, the people [like] the water.
20. The great man is he who loses not his child-like heart.

14. *Chê* again = 之事: *hsüeh-chê*, studying, study; 爲, *wei*⁴, for, on account of.

15. *Lit.*, to determine of the hills those which are high, *i. e.* are highest; *yü*, and.

17. *Hsin-chê*, 'that which is the heart', simply equal to 'the heart'. *Chê* here is joined to a substantive. It belongs to a special class, of which Dr. Hirth says, "in explanations and definitions *chê* is appended to the term to be defined, whereas "the characters forming the explanation are followed by 也, *yeh*." One may add that the use of the *chê* and the *yeh* in these cases is to mark distinctly the subject and the predicate of the sentence.

18. 在.... 之內, inside of; 我 my, 本 own, or proper, 分, *fên*⁴, lot or duty.

19. *Chê*, as in No. 17 above.

20. *Ta-jên-chê*, the great man; *chê*, as in Nos. 17 and 19 above, merely marking the subject and corresponding with the *yeh* at the end of the predicate. The second *chê* is joined to the seven preceding words and is the ordinary 'he who'. 赤 (Rad. 155) *ch'ih*, flesh-coloured; *ch'ih tzü*, a naked baby, a small child. One Chinese commentator has explained the last part of this sentence in a very different way. He makes it to be — he who does not lose the hearts of his children, *i. e.* of his people.

EXERCISE 9.

所 *so*^{3}, that which; a place.
及 *chi*^{2}, to reach to, to, and.
亦 *i*^{4}, also.
草 *ts'ao*^{3}, grass, herbs.
矣 *i*^{3}, a final particle.
來 *lai*^{2}, to come.
去 *ch'ü*^{4}, to go.
前 *ch'ien*^{2}, before, in front.
後 *hou*^{4}, after, behind.
以 *i*^{3}, to use; by, with; according to, in order to.
存 *ts'un*^{2}, to keep, to store.
豈 *ch'i*^{3}, interrogative particle implying a negative.
莫 *mo*^{4}, not.

其[1]所言、有信者、有不信者。無[2]所不能、無所不知。此[3]非爾所及也。聖[4]人亦有所不能。牛[5]馬食青草。自[6]古及今、未有能行之者也。

1. There were some who believed, and some who did not believe what he said.
2. He is omnipotent and omniscient.
3. This is something which you do not attain to.
4. Even the sage has things which he cannot do.
5. Cows and horses eat the green grass.
6. From ancient times till now, there has not been any one able to practise it.

1. 所, *so*, what, 其, *ch'i*, he, 言, *yen*, said, *yu* there were, *hsin-chê* those who believed. *So*, says Professor Julien, is a relative pronoun, which is always placed after the subject and before the verb which governs it: thus in the sentence before us, we have first the subject (*ch'i* he), next the object (*so* that which), lastly the verb (*yen* said). This rule may be fully accepted for the classics; but in more modern Chinese one sometimes finds passages where *so* is the subject instead of the object of the verb that follows it.

2. *Lit.*, he has not that which he cannot [do], he has not that which he knows not.

3. *Lit.*, this is not that which you, *chi*, reach to.

4. 亦, *lit.* also, *i. e.* as well as other men.

貴[7]、人之所欲也。

子[8]欲善、而民善矣、

君子之德風、小人之德草。

所[9]能爲者、必爲之。

此[10]人來去非我之力。

其[11]來在前、我去在後。

後前[12]有山後有水。

以[13]木作弓。

7. Honour is what men desire.
8. If you, Sir, wish [for what is] good, the people will be good. The virtue of the superior man is [like] the wind, that of the common people is [like] the grass.
9. That which he can do, he certainly will do.
10. This man's coming and going do not depend on me.
11. He came before I went.
12. In front there are hills, behind there is water.
13. To make a bow with wood.

7. This use of 之 is very common, but requires explanation. The two words 所欲, 'what he desires' are regarded by the writer of the sentence as a substantive, = 'the thing desired', 'the desired object'. Thus *chih* is the ordinary sign of the genitive, and the sentence might be rendered 'honour is man's desired object'. In practise it will be found best to translate such sentences as though there were no *chih*, — 'honour is what men desire'.

8. 子, as we have already seen (Ex. 7. 15), is a term of respect. In the classics it is constantly used when politely addressing any one. 'The gentleman wishes', = 'you wish, Sir'. For the use of 而 here, *cf.* Ex. 7. 4. The 矣 is emphatic. *Tê* here is not 'positive virtue', but something like 'moral nature'.

9. 所者; when these two words come into the same clause, take them together as a single relative, 'that which', etc.: *cf.* *Julien*, *Syntaxe*, Vol. I, 101.

10. *Lit.*, is not [a matter] of my strength.

11. *Lit.*, his coming was before, my going was afterwards.

13. The primary meaning of 以 is 'to use'. One might translate this sentence by 'to use wood and make a bow'.

止。 道 所[17] 君[16] 作[15] 下 也、 古[14]
事 謂 予 此 也、 以 王
豈[18] 君、 大 以 以 以 仁、 之
有 不 臣 仁 存 不 其 得
此 可、 者、 存 仁 仁。 失 天
理。 則 以 心。 心。 天 下

14. The ancient kings won the empire by benevolence; they lost it by the want of benevolence.
15. Do this, in order to preserve a benevolent mind.
16. The superior man stores his mind with benevolence.
17. Those whom one calls great ministers, serve their prince according to righteousness; when they cannot [do so], they retire.
18. How is there this principle? (*i. e.* this is nonsense).

14. 之, possessive; *lit.*, the ancient kings' gaining the empire, it was by, etc.

15. 以, 'by', 'whereby', and so 'in order to'.

16. *Chün-tzŭ* the superior man, *i jên* with benevolence, *ts'un hsin* stores his mind. Professor Julien lays it down that in this sentence 仁 is the direct object of the verb, 以 being merely the the 'sign of the accusative case', and that before 心 the mind, one must supply the preposition 'in'; thus the translation would be 'stores benevolence in his mind'. In spite of the high authority of Professor Julien and the great learning with which he supports his view, the student is advised not to believe that 以 (which means 'by' or 'with') is ever used to mark an accusative. What seems really to be the case may be shown by certain expressions in our own language. For instance, in English one may say 'I presented him with a book', meaning 'I presented a book to him', or 'I told him of it', meaning 'I told it to him', but 'with a book' or 'of it' is not therefore to be regarded as grammatically (though it may be logically) the object of the verb. So it is in Chinese. When the verb signifies 'to present', and the thing presented is preceded by 以, the literal meaning is 'presents with something', and not 'presents something to'. Of course the poverty of our language may sometimes make it convenient, or even necessary, to translate the word coming after 以 as though it were directly governed by the verb; but that is a matter of idiom not of grammar.

17. *So ... chê*; see Note to Example 9 above. 以, 'with', by a simple transition often means 'according to'; 止 *chih*, to stop.

君[19]子所行所爲、小人豈能知也。方[20]四十里、民以爲大。古[21]之鼎鼓至今亦有存者、可以見矣。君[22]仁、莫不仁、君義、莫不義、君正、莫不正。

19. The superior man's acts and deeds, how can the inferior man know them?

20. [A park] forty *li* square, the people consider it great.

21. [Of] the tripods and drums of ancient times, there are some preserved even at the present day; and one may see them.

22. When the prince is benevolent, all are benevolent; when the prince is righteous, all are righteous; when he is upright, all are upright.

20. 以爲, with [it] make, = take it as, consider it.

21. 至今 coming to the present day, 亦有 there also are, 存者 those which are preserved; the two words 可以 are to be taken together, and simply mean 'may' or 'can'.

22. *Mo pu*, [there are] not [any who are] not, = all are.

EXERCISE 10.

誰 *shui*^{2}, who?

由 *yu*^{2}, by, from; origin.

乎 *hu*^{2}, interrogative particle.

將 *chiang*^{1}, to take; sign of future; *chiang*^{4}, a general.

問 *wên*^{4}, ask, investigate.

經 *ching*^{1}, pass through, manage; canon, law; sign of past tense.

敢 *kan*^{3}, to dare.

夫 *fu*^{1}, a man; *fu*^{2}, now; that.

從 *ts'ung*^{2}, to follow; from; *tsung*^{4}, a follower.

孝 *hsiao*^{4}, filial.

興 *hsing*^{1}, to rise, begin, prosper.

是 *shih*^{4}, this, that; is.

改 *kai*^{3}, to change.

孟 *mêng*^{4}, chief.

誰[1] 欺、 存 之、 經。 有[6] 老 從 之
能 欺 於 如 敢[5] 人 將 子
出 天 心 何 問 問 至。 之
不 乎。 者 可 其 曰、 吾[7] 言。
由 知 乎。 學 夫 子 亦 吾[8]
戶。 有[3] 天 問 何 由 不 從
吾[2] 能 吾[4] 下 如 知、 敢 大
誰 將 將 之 何。 大 不 夫
仁 間 之 告
也。

1. Who can go out except (*lit.* not) by the door?
2. Whom shall I deceive; shall I deceive heaven?
3. Is there any one who can store benevolence in his mind?
4. I will ask him how one may know the great laws of the world.
5. I venture to ask what is the extent of his learning.
6. There was a man asked, saying, 'By what [means], Sir, do you recognize the approach of old age'.
7. I also do not dare to follow your words, Sir,
8. I follow behind the great officers, [and therefore] I did not dare not to tell [of such a matter].

3. The 者 is connected with all the six preceding words; 將 *etc.*, *lit.* take benevolence and store it in the heart, = store benevolence in the heart. Sometimes a writer, when framing his sentence, wishes the object to come before the verb. In such a case he makes use of *chiang*, to take; *e.g.* instead of 'store virtue', he says 'take virtue and store [it]'. Thus the substantive following *chiang* is grammatically the object of *chiang*, though logically the object of the main verb, which it precedes. This arrangement is most commonly seen when the object consists of several words, or when the verb is followed by an indirect object.

4. *Chiang*, here a sign of the future, — will. *Yu ho* here is simply 'how?'

5. *Hsüeh-wên*, learning. *Yu ho*, *lit.* as to [it] what? How about it?

6. *Fu-tzü*, the master, my, our, your master, — very frequently, but not solely, applied to Confucius. The sage's name was 孔, *K'ung*; and the word Confucius is simply *K'ung-fu-tzü* latinized. *Fu-tzü* the master, *ho yu* by what [means], *chih* knows (sentence put in third person for politeness), *lao-chih* of old age, *chiang chih* the approach (*lit.* about to arrive).

7. 子之, your: see Note to Ex. 9. 8.

夫[9]孝者、天之經、地之義、人之行也。前[10]日未經興工。五[11]老老、而百年必有王者興。上[12]老老、而民興孝。學[13]者必由是而學。過[14]而不改、是謂過矣。三[15]年無改於父之道、可謂孝矣。從[16]今而後可知其非孝也。有[17]言曰、有福者死夫前、無福者死夫後。

9. Now, filial piety is the law of heaven, the principle of earth, and the path of men.
10. The day before yesterday they had not commenced work.
11. In five hundred years there must be a true sovereign arise.
12. If the ruler treats his aged folk as he ought, the people will be aroused [to become] filial.
13. Learners must begin their studies with this.
14. [To have] faults and not correct them, that is called a fault, indeed.
15. [If a son] for three years does not change from the way of his father, he may be called filial, indeed.
16. Henceforth one may know that he is not filial.
17. There is a proverb saying '[a wife] who has good fortune dies before her husband, one who has not, dies after him'.

9. 夫, *fu*², now; 者 marks the subject, as in Ex. 8. 17.
10. *Ch'ien jih*, sometimes, 'the day before yesterday', sometimes, 'a former day'; 經, sign of past tense.
11. *Wang-chê*, one who is [a true] king.
12. *Lao lao*; the first *lao* is a verb — to treat as old.
13. *Lit.*, those who learn must [begin] from this and learn.
16. Henceforth, *lit.* from now and afterwards.

不 乎、其 有 與 不 天 與 有 有[18]
足 我(2) 力 能 人。能 與 之、天 人
者。未 於 一 以 之、孟(2) 下 問
見 仁 日 予[19] 天 天 予 也、曰、
力 矣 用 曰、下 予 曰、誰 其

18. Some one asked, saying, 'He had the empire: who gave [it] to him?' (2) Mencius said, 'Heaven gave [it] to him: the emperor cannot present a man with the empire'.

19. The Master said, 'Is there [any one who] can for one day employ his strength upon benevolence? (2) I have not seen any one whose strength is insufficient'.

18. *T'ien-hsia*, the empire; 與, to give, to present. (2) 孟子, the philosopher Mêng, Mencius.

19. 矣, emphatic. (2) *Li-pu-tsu-chê*, *lit.* a strength-not-enough man.

EXERCISE 11.

路 *lu*[4], road.
備 *pei*[4], to prepare; complete.
居 *chü*[1], to dwell.
聞 *wên*[2], to hear.
教 *chiao*[1], to teach, doctrine.
成 *ch'êng*[2], accomplish.
衆 *chung*[4], crowd, all, many.
共 *kung*[4], all, together.
聽 *t'ing*[1], to hear, listen.
視 *shih*[4], to see, look at.
星 *hsing*[1], a star.
北 *pei*[3], north.
味 *wei*[4], taste.
舉 *chü*[3], to raise, to undertake.

是 路、能 惟(2) 義 仁[2] 無 路、上[1]
門 出 由 君 門 路 門。入 天
也。入 是 予 也、也、 地 無

1. No road up to heaven, no door into the earth.

2. Benevolence is the road, righteousness is the gate; (2) only the superior man can go by this road, can go out or enter at this gate.

1. *Shang*, when meaning 'to', 'up to', precedes its substantive.

車[3]馬齊備可用。居[4]仁、由義、
大人之事備矣。今[5]聞其父
居於王所、以教王子。君[6]子
教人、以成其德。足[7]見此事
之必不能成。衆[8]人共行、所
作必成。是[9]爲衆人共聽共
見。視[10]其所爲、聽其所言、則
知其不好德惡惡。天[11]下之
民如星辰之衆多。

3. Horses and carts have been got ready for use.
4. When he abides in benevolence and walks in righteousness, the business of the great man is complete.
5. I now hear that his father lives in the king's palace, in order to teach the king's sons.
6. The superior man instructs others, in order to make perfect their virtue.
7. One fully sees the impossibility of accomplishing this.
8. When all act together, what they do is sure to be accomplished.
9. This was [what] the people all heard and all saw.
10. Look at what he does, hear what he says; then you will know that he does not love virtue or hate wickedness.
11. The people of the world are like the stars of heaven in multitude.

3. *Ch'i* (Rad. 210) *pei*, made ready, prepared; *k'o yung* may be used.
5. *Wang so*, king's place = palace.
7. 之, of; *tz'ü-shih-chih* this business's, *pi pu nêng ch'êng* must not be able to be accomplished = impossibility of accomplishment.
11. *Hsing-ch'ên* (Rad. 161), stars; *chung to*, numerous — here a subst.; are like the stars' numerousness.

不能也。

不用力也、是[5]其不爲、而非其不能也。

信之乎、可[4]知一羽之不舉、爲[3]王不用力也。

三千斤、而不足以舉一羽、

孟[16]子曰、有人曰、吾[2]力足以舉

其味。

君[15]子舉善而教不能。

而不見、聽而不聞、食而不知

三[13]月不知肉味。

北[12]辰居其所、而衆星共之。

心[14]不在、視

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

13. For three months he did not know the taste of meat.

14. If the mind be absent, one looks but does not see, one hears but does not listen, one eats but does not know the taste.

15, The superior man raises up (promotes) the virtuous and instructs the incapable.

16. Mencius said, '[Suppose] a man were to say, (2) "My strength is sufficient to lift three thousand pounds, but it is not sufficient to lift one feather", (3) would your Majesty believe him? (4) One may know that the one feather's not being lifted is because he does not use his strength. (5) It is that he does not do it, and not that he cannot'.

12. 共, *kung*[3], to salute, to bow to: in modern Chinese written 拱.

14. 其味, their taste, the taste of the things one eats.

15. *Pu-nêng*, here an adj. — incapable.

16. (2) 以; *tsu i chü*, *lit.* sufficient whereby [I might] lift. (4) 爲, *wei*[4], because. (5) *Shih* it is [that], *ch'i* he, *pu wei* does it not.

EXERCISE 12.

時 *shih*^{2}, time, season.
近 *chin*^{4}, near.
習 *hsi*^{2}, to practise.
久 *chiu*^{3}, length of time.
相 *hsiang*^{1}, mutual, towards.
遠 *yüan*^{3}, far.
當 *tang*^{1}, ought; in at; *tang*^{4}, to represent, stand for.
謀 *mou*^{2}, to plot, plan.
名 *ming*^{2}, a name.
實 *shih*^{2}, true.
初 *ch'u*^{1}, beginning.
性 *hsing*^{4}, nature, disposition.
忘 *wang*^{4}, forget.
雖 *sui*^{1}, although.

一[1]年有四時。近[2]年惡習多生。父[3]子久未相見。民[4]相告曰、爲子當孝。學[5]而時習之、人之所當爲。人[6]見目前、天見久遠。路[7]遠知馬力、日久見人心。

1. In one year there are four seasons.
2. In recent years evil practices have sprung up in large numbers.
3. Father and son have not seen each other for a long time.
4. The people say to each other that [he who] is a son ought to be filial.
5. Learn and constantly practise [what he learns], is what a man ought to do.
6. Men see [what is] before their eyes; heaven's vision is unlimited (*lit.* sees long and far).
7. When a journey is long, one learns the strength of one's horse; and time shows (*lit.* in a long time one sees) men's hearts.

5. 時, constantly; *jên chih* a man's, *so tang wei* what he ought to do = duty.

謀[8]事在人、成事在天。古[9]人有言、將在謀、而不在勇。有[10]其名、無其實。當[11]初衆人未知實有是謀。當[12]是時吾未見其面、未聞其名。人[13]之初、性本善、性相近、習相遠。誰[14]有忘生敢死之心。用[15]此視之、則人之性惡明矣、其爲善不實也。

8. To plan things is in [the power of] man: to accomplish them is in heaven's.
9. The men of old had a saying, that the [value of a] general is in his strategy and not in his courage.
10. There is the name, but not the reality.
11. Originally the public did not know that there really was this scheme.
12. At that time I had not seen his face nor heard his name.
13. [At] the birth of man, his nature is originally good; natures are near to each other, but practices become far apart.
14. Who has a heart which forgets life and dares to die?
15. If one looks at it from this point of view, then it is clear that men's dispositions are bad, and it is not true that they are good.

9. 將, *chiang*[4], a general.

11. *Tang ch'u*; *tang* at, *ch'u* the beginning, — originally.

13. *Jên chih ch'u*, [at] man's beginning; 相近, near to each other; 相遠, far from each other. The second part of the sentence should perhaps be translated — [by] their natures men are near to each other, [by] their practices they, etc..

15. 用 = 以; *yung tz'ŭ*, according to this, from this point of view; *tsê jên chih hsing*, *etc.*, then that man's nature is bad, is plain indeed; *ch'i wei shan*, *etc.*, that it is good, is not true.

天[16]之高也、星辰之遠也、雖聖人亦不能知。我[17]有德於人、雖大不可不忘、人[(2)]有德於我、雖小不可忘也。可[18]與言、而不與之言、失人、不[(2)]可與言、而與之言、失言、知[(3)]者不失人、亦不失言。

16. The height of the heavens, the distance of the stars, — though a man be a sage, he still cannot know them.

17. If I have shown a kindness to any man, though it be a great one, I must forget it; (2) if any one has shown a kindness to me, though it be small, I must not forget it.

18. Not to speak with a man whom one may speak with, is to lose the man; (2) to speak with a man whom one may not speak with, is to lose one's words. (3) The wise do not lose the man, nor do they lose their words.

17. *Lit.*, *wo yu tê* I have virtue, *yü jên* with regard to a man; *pu k'o pu wang* I may not not-forget it.

18. *K'o* [when one] may, *yü* with [a man], *yen* speak, *êrh* and, *pu* [one does] not, *yü chih* with him, *yen* speak, *shih jên* [one] loses the man. (2) *Pu k'o* [when one] may not, *yü* with [a man], *yen* speak, etc.. (3) *Chih chê*, those who are wise: 知 is here read *chih*[4], wise, and is the equivalent of 智, which is given in Ex. 79.

EXERCISE 13.

令 *ling*[4], to command, to cause.
傳 *ch'uan*[2], to tell, to transmit.
法 *fa*[3], plan, law, example.
世 *shih*[4], an age, a generation, the world.
流 *liu*[2], flow.
服 *fu*[2], to submit.
東 *tung*[1], east.
富 *fu*[4], rich.
貧 *p'in*[2], poor.
家 *chia*[1], home, family.
男 *nan*[2], male.
錢 *ch'ien*[2], money; coin; tenth of an ounce.

有[1]人令我去。
其[2]身正、不令而行、其身不正、雖令不從。
好[3]事不出門、惡事傳千里。
爲[4]法於天下、可傳於後世。
無[5]聖人之法、後人何以能立。
自[6]古三教流傳。人[7]性正如流水。
(2)子曰、上好義、則民莫敢不服。
王[8]問曰、何爲則民服。
如[9]有王者、必世而後仁。

1. Some one ordered me to go.
2. If his own person be correct, he does not order and yet [things] go on [properly]. If his own person be not correct, although he orders, men do not obey.
3. [The report of] good deeds does not get abroad, evil deeds are told for a thousand *li*.
4. He was an example to the world, and [his story] could be handed down to after ages.
5. If they had not the example of the sages, how could the men of later times stand?
6. Three religions have come down from ancient times.
7. Man's nature is exactly like flowing water.
8. The king asked, 'How shall I make the people submissive?' (2) The Master said, 'If the ruler loves justice, the people will not dare not to be submissive'.
9. If there were a true prince, it would [still] require a generation, and afterwards there would be benevolence.

2. 從, *ts'ung*, follow, obey.
5. 何以; by what [means] = how?
6. *Liu ch'uan*, to flow and to transmit, to come down.
8. *Lit.*, what do, then the people will submit?
9. *Wang-chê*, see Note to Ex. 10. 11.

男家。家貧、則(5)欲得女家之錢以與女家、女(4)家富而男家之家富而女家貧、則(3)欲得男家女子多有好心、出(2)家之後、男[14]分於東西無分於上下乎。分於東西也、孟(2)子曰、水雖無貧不愛富。有[13]人曰、水流無[10]東風多雨。於死。於[12]今之世、富不愛貧、[11]不畏王法、以至

10. [With an] east wind there is much rain.
11. They did not fear the king's laws, and so they came to their death.
12. In the present age the rich do not love the poor, nor the poor the rich.
13. Some one said, 'Water in its flowing makes no distinction between east and west'. (2) Mencius said, 'Although water makes no distinction between east and west, does it make no distinction between up and down?'
14. Girls mostly have kind hearts. (2) After leaving their homes (after being married), if the husband's family be rich, and their own family poor, (3) they want to get the money of the husband's family, in order to give it to their own family; (4) if their own family be rich, and their husband's family poor, (5) they want to get their own family's money, in order to give it to the husband's family.

11. 以, by [which], whereby.
13. *Lit.*, water, [when it] flows, has not difference in east and west.
14. (3) 以與, wherewith to present = in order to give it to.

EXERCISE 14.

養 *yang*^{3}, to rear, to nourish.
異 *i*^{4}, different, strange.
勿 *wu*^{2}, do not.
彼 *pi*^{3}, that.
主 *chu*^{3}, master, lord.
對 *tui*^{4}, opposite, to match, to reply.
國 *kuo*^{2}, country.
利 *li*^{4}, sharp; profit.
禮 *li*^{3}, ceremony, propriety, politeness.
害 *hai*^{4}, harm.
體 *t'i*^{3}, the body, limbs.
賤 *chien*^{4}, mean, cheap.

孟[1]子曰、以善養人、而後能服天下。子[2]曰、無可無我則異於人、不可。孟[3]子曰、王勿異也、(2)王間臣、臣不敢不以正對、(3)王色定。彼[4]此相間曰、一人如何能事二主。家[5]有主、國有王。

1. Mencius said, 'If [a prince] nourishes men by his goodness, afterwards he will be able to subdue the empire'.
2. The Master said, 'As for me, I am different from others: I have no *cans*, no *cannots* (I am open to conviction)'.
3. Mencius said, 'Let not your Majesty think it strange. (2) Your Majesty asked me, and I did not dare not to reply correctly'. (3) The king's countenance [became] composed.
4. They asked each other, saying, 'How can one man serve two masters?'
5. The house has its master, the country has its king.

1. *Fu t'ien-hsia*: *fu* here means 'make to submit'.
2. 則: the force of the *tsê* is fairly expressed by 'as for me'.
3. 異, a verb — think it strange; (2) 臣, your servant = me; 以正, in accordance with accuracy.
4. *Lit.*, that one, this one, mutually asked. *Fu ho*, *cf.* Ex. 10. 4.

勿[6]求富貴名利。道[7]德仁義、非禮不成。彼[8]國所見日月星辰無異於中國。對[9]曰、此事無利於爾、有害於我。身[10]體不重於衣服乎。一[11]家養女、百家求。體[12]有貴賤有小大、無[2]以小害大、無以賤害貴、小[3]養其小者爲小人、養其大者爲大人。

6. Do not seek for wealth, honour, fame, or gain.
7. Religion, virtue, charity, righteousness are not complete without ceremoniousness.
8. The sun, moon and stars which one sees [in] that country, are not different from [those in] China.
9. He replied, 'This affair is of no advantage to you, and is hurtful to me'.
10. Is not the body more important than clothes?
11. One family rears a daughter, a hundred families seek her.
12. [Among] the members of the body there are some honourable, some ignoble, there are some small, some great. (2) [One must] not injure the great for the small, nor injure the honourable for the ignoble. (3) [He who] nourishes the small ones is a small man; [he who] nourishes the great ones is a great man.

8. *So chien*, which one sees, the 'which' referring to the sun, etc., mentioned just afterwards; *hsing-ch'ên* stars; *chung kuo*, the central country, *i. e.* China.

10. *Shên-t'i*, body; *i-fu*, clothes; — both common expressions. *Chung yü*, comparative degree, as in Ex. 3. 8.

12. (2) 以, on account of. (3) 其 ... 者; these two characters are frequently found with one or more words between them, and together meaning 'those which are' or 'the'.

人 吾(5) 其 也、人 人 立 君 子[14] 曰(2)、曰[13]、
也、將 所 吾(3) 之 也。也、予 曰、不 學
不 去 以 聞 所 不(3) 也、不 學 禮
可 之。養 之、欲 王[15] 知 不(2) 知 禮 乎、
失 國(6) 人 君(4) 者、告 言、知 命、無 對
也。人 者 予 吾 之 無 禮、無 以 曰、
曰、害 不 土 曰、以 無 以 立。未
仁 人、以 地 彼(2) 知 以 爲 也、

13. He said, 'Are you learning [the rules of] propriety?' I replied, 'Not yet'. (2) He said, 'If you do not learn the rules of propriety you will not be able to stand'.

14. The Master said, 'If one does not know [Heaven's] commands, one is unable to be a superior man; (2) if one does not know the rules of propriety, one is unable to stand; (3) if one does not know words, one is unable to know men'.

15. The king addressed them and said, (2) 'What those men want is my territory. (3) I have heard it [said], (4) that the superior man does not injure people with that wherewith he nourishes them. (5) I will go away from it (from my territory)'. (6) The people of the country said, 'He is a benevolent man; he must not be lost'.

13 and 14. 無以, one has not whereby to = one has no means of.

15. (2) For this use of 之 see Note to Ex. 9. 7, where it is explained at some length; 所欲者 (*cf.* Ex. 9. 9), *so chê* that which, *yü* they want. (4) Just as 所 means 'that which', so 所以 means 'that with (or, by) which'; and like 所 it is placed between the subject and the verb. Also, if a 者 follows, it should be taken with the *so i*, and the three words should be translated together as 'that with which'. Thus, 君子 the superior man, 不害人 does not injure men, 以 with, 所以者 that with which, 其 he, 養人 nourishes men. (5) 將, sign of the future. The meaning of the two sections is, of course, that the king will go away rather than cause harm to his people by fighting to retain possession of his land, which is their source of nourishment.

EXERCISE 15.

親 *ch'in*[1], intimate, parents, relatives, self.
思 *ssŭ*[1], to think.
海 *hai*[3], sea.
望 *wang*[4], look towards, hope.
歸 *kuei*[1], return, belong to.
離 *li*[2], to separate, from.
或 *huo*[4], perhaps; or; some one.
願 *yüan*[4], wish, be willing.
易 *i*[4], to change; easy.
銀 *yin*[2], silver.
直 *chih*[2], straight.
修 *hsiu*[1], repair, put in order.
治 *chih*[4], to govern.

彼[1]此相親相愛。古[2]者天子親耕。三[3]思而後行。有[4]王者來、四海之內皆舉首而望之。聖[5]人日望民安。福[6]如東海。其[7]身正而天下歸之。水[8]流千里歸大海。士[9]不離道、亦不失義。

1. They were intimate and affectionate with each other.
2. In ancient times the emperor himself ploughed.
3. Think thrice and afterwards act.
4. If there be a true prince come, all within the four seas will raise their heads and look towards him.
5. The sage daily hopes for the peace of the people.
6. Happiness [vast] as the eastern ocean.
7. If his personal conduct be correct, the [whole] empire will cleave to him.
8. Water flows a thousand miles and falls into the sea.
9. The scholar does not leave the path, and he does not lose his righteousness.

2. *Ku-chê*, often 'those of old times', here an adv. 'anciently'.

誰[10]願離家遠居異地。或[11]曰、前日願見而不可得。古[12]者易子而教之。古[13]人不用金銀、以其所有易其所無。西[14]國以金銀爲錢、銀錢十當金錢之一。天[15]下國家、天[(2)]下之本在國、國之本在家、家之本在身。道[16]直如矢。山[17]上有直木、世上無直人。

10. Who is willing to leave his home and dwell far off in a strange land!
11. Some one said, 'On a former day I wished to see [you], but I could not succeed [in doing so]'.
12. The ancients exchanged children and taught them (used to teach each others' children).
13. The men of old did not use gold or silver: they bartered what they had for what they had not.
14. Western nations make money of gold and silver: ten [pieces of] silver money stand for one of gold money.
15. The empire, the state, the family: (2) the root of the empire is in the state, the root of the state is in the family, and the root of the family is in the person.
16. The road is straight as an arrow.
17. On the mountains there are straight trees, in the world there are not straight-forward men.

13. 以 with, *ch'i so yu* what they had, 易 they exchanged for, *ch'i so wu*, what they had not. Here is a case where our idiom requires us to translate the words following *i*, 'with', as though they were the object of the verb. See Note to Ex. 9. 16.

14. *Lit.*, 'with gold and silver make money', not, 'make gold, etc., into money'; 當 *tang*[4], stand for.

以 知(6) 修 可 以 不 修 信。或[18]
治 所 身、以 不 事 身、 未
天 以 則 不 知 親、思(2) 君[19] 見
下 治 知 知 人、思(3) 修 子 之、
國 人、所 天、思(4) 事 身、不 或
家 則 以 知(5) 知 親、不 可 見
矣。知 治 所 人、不 可 以 而
所 人、以 不 可 以 不 不

18. Either they did not see it, or they saw it and did not believe it.

19. The superior man must cultivate his character; (2) if he desire to cultivate his character, he must serve his parents; (3) if he desire to serve his parents, he must acquire knowledge of men; (4) if he desire to know men, he must acquire knowledge of heaven. (5) If he knows by what means to cultivate his character, he will know by what means to govern men; (6) if he knows by what means to govern men, he will know by what means to govern the empire, its states and its families.

19. *Lit.*, *pu k'o-i* may not, *pu hsiu* not put in order, *shên* his person. (2) *Lit.*, if he thinks to put in order his person, he may not not serve his parents. (5) Notice 所以, 'that by which', = 'by what means'; and see Note to Ex. 14. 15 (4).

EXERCISE 16.

誠 *ch'êng*[2], sincere; truly.
平 *p'ing*[2], level, common; peace.
要 *yao*[4], to want; important.
宜 *i*[2], to be right, fitting, ought.
字 *tzŭ*[4], word.
念 *nien*[4], think, study, read.
疑 *i*[2], doubt, suspicion.
兩 *liang*[3], two; a Chinese ounce.
意 *i*[4], thought, idea, intention.
怨 *yüan*[4], resentment.
報 *pao*[4], requite, report.
先 *hsien*[1], before, former.

今[1]者誠爲平安無事之
日。人[2]人親其親、長其長、
而天下平。何[3]國不
以得民心爲要。修[4]身、
齊家、治國、平天下。此[5]
法雖宜於古、未必有
宜於今。三[6]字經與千
字文、幼子所念。如[7]此
之要言、衆人皆宜思念。

1. The present day is truly a time of peace and quiet and no trouble.
2. If every man would love his parents and respect his elders, then the empire would be at peace.
3. What state does not consider it important to win the people's hearts?
4. To cultivate one's character, to regulate the family, to govern the state, to give tranquillity to the empire.
5. Though this plan was suitable for ancient times, there is no certainty that it would be suitable for the present.
6. The Three-character Poem and the Thousand-character Composition are what little children study.
7. Such important words as these, everybody ought to think over and reflect upon.

1. *Chin-chê*, the present time; *cf.* *ku-chê*, anciently.

2. *Jên jên*, all men, see Note to Ex. 4. 3; 親, to treat as parents, 長, *chang*^{3}, to treat as elders; *cf.* Ex. 10. 12.

3. *I* of, *tê min hsin* winning the people's hearts, *wei yao* make an important matter.

4. 齊, even, regular, to regulate.

6. These are two Chinese school-books: the first is in lines of three words each; the second consists of exactly one thousand words, all different.

7. *Ju tz'ŭ*, like this, thus; *ju-tz'ŭ-chih*, 'such as this', an adj. attached to the subst. *yen*.

兩[8]人所言不對、聽者無不大疑。六[9]兩二錢七分。

疑[10]人莫用、用人莫疑。事[11]有如意、有不如意也。勿[12]言人過、勿念前怨。以[13]是可知、善者有報、惡者有對。

或[14]曰、以德報怨、如何、子[(2)]曰、何以報德。以[(3)]直報怨、以德報德。

8. What the two men said did not agree, and the hearers all greatly doubted.
9. Six taels, two mace, seven candareens.
10. If you suspect a man, do not employ him; if you employ a man, do not suspect him.
11. There are some things which are agreeable (*lit.* are according to one's idea), some which are not agreeable.
12. Do not speak of men's faults, do not brood over former resentments.
13. From this you may know that the good have their recompense, and the wicked have their requital.
14. Some one said, 'What do you think of repaying injury with kindness?' (2) The Master said, 'With what [then] will you repay kindness? (3) Repay injury with justice, and kindness with kindness'.

9. The Chinese ounce or tael, like all Chinese weights and measures, varies in different places and trades, but it is $\frac{1}{16}$ of a Chinese pound or catty, and is about $1\frac{1}{3}$ oz. av.; the *ch'ien*, called by foreigners a mace, is $\frac{1}{10}$ of a tael; and the *fên* or candareen is $\frac{1}{10}$ of a mace.

13. 以 by, 是 this.

14. 如何, as to [that], what? How about that? (2) 何以, by what?

古[15]之欲明明德於天下者、先治其國、欲治其國者、先齊其家、欲齊其家者、先修其身、欲修其身者、先正其心、欲正其心者、先誠其意、欲誠其意者、先致其知、致知在格物。物格而後知至、知至而後意誠、意誠而後心正、心正而後身修、身修而後家齊、家齊而後國治、國治而後天下平。

15. Those of old who wished to make-illustrious illustrious virtue throughout the empire, first ordered well their states. (2) Wishing to order well their states, they first regulated their families. (3) Wishing to regulate their families, they first cultivated their own characters. (4) Wishing to cultivate their characters, they first rectified their hearts. (5) Wishing to rectify their hearts, they first made their ideas sincere. (6) Their ideas being sincere, afterwards their hearts were rectified. (7) When their hearts were rectified, their characters were cultivated. (8) When their characters were cultivated, their families were regulated. (9) When their families were regulated, their states were well ordered. (10) When their states were well ordered, the empire was at peace.

15. The philosophy of this passage may not be easy to understand, but the grammatical construction and literal translation present no difficulty. In the opening sentence the 者, 'those who', is attached to all the preceding words; the second 明 'illustrious' (or something such) is an adj. qualifying 德; and the first 明 is a verb, the meaning of which corresponds with that of the adjective — to make illustrious. (2) 欲 ... 者 wishing, *lit.* those who wished: and so also in each of the next three sections. (5) 誠 make sincere, 其 their, 意 ideas.

EXERCISE 17.

兄 *hsiung*^{1}, elder brother.
弟 *ti*^{4}, younger brother.
少 *shao*^{3}, few; *shao*^{4}, young.
他 *t'a*^{1}, other.
順 *shun*^{4}, follow, accord with.
樂 *lê*^{4}, pleasure, joy; *yo*^{4}, music.
敬 *ching*^{4}, to respect, revere.
乃 *nai*^{3}, but, indeed, therefore.
已 *i*^{3}, to end, stop; already.
等 *têng*^{3}, a grade, class; sign of the plural; to wait.
故 *ku*^{4}, cause, therefore; old; die.
窮 *ch'iung*^{2}, poor, exhausted.
病 *ping*^{4}, disease, fault.
悌 *t'i*^{4}, the duty of a younger to an elder brother,

四[1]海之內皆兄弟也。目[2]前人少事多。少[3]年子弟亦知、自己不正、不能正他。名[4]不正則言不順、言[(2)]不順則事不成、事[(3)]不成則禮樂不興。禮樂不興、不[5]敬其親而敬他人者、謂之不孝。

1. All within the four seas are brothers.
2. At the moment men are few and affairs are many.
3. Even the young folk know that, if one be not correct oneself, one cannot correct others.
4. If names be not correct, language will not accord [with the truth]; (2) if language do not accord, things will not be accomplished; (3) if things be not accomplished, ceremonies and music will not flourish.
5. He who respects not his parents and respects others is called undutiful.

1. *Hsiung-ti*, brothers, also used colloquially as 'younger brother'.
2. *Mu ch'ien*, that which is before the eyes, = at the present moment.
3. *Shao*^{3} *nien*, young; *tzŭ ti* = young folk; *i chih*, *lit.* also know, (they as well as their elders).

我[6]乃不願忘之。
人已知其爲平等之衆[7]。
人。此[8]乃爾等皆宜學習。
日。六[9]月初九等、
得法而已。鬥[10]不在力、在於
可、何以故。此[11]事不
樂、何樂如此。以[12]善爲
視死如歸。窮[13]人

6. I, however, am not willing to forget it.
7. Everybody already knew that he was a man of ordinary class.
8. This, indeed, you ought all to learn and practise.
9. On the ninth and other days of the Sixth Month.
10. [Success in] fighting does not lie in strength, but merely in getting the [proper] plan.
11. This thing may not [be done], — for what reason?
12. To make virtue one's pleasure, — what pleasure is like this?
13. The poor man looks upon death as going home.

8. *Erh-têng*, ye; *têng* here is simply a mark of the plural. *Hsüeh hsi*, to learn and practise, to study.

9. *Ch'u chiu*, the ninth day; *ch'u* is always placed before the numbers of the days of the month up to the tenth inclusive; 等日; *têng*, as in the last Example, is a mark of the plural, but with this difference, namely that here it means 'and others', — 'the ninth and other days'. In neither Example can there be any difficulty in deciding as to which of these two classes the *têng* belongs. In the first there is no reason whatever for inserting 'and others'; in the second the sentence would be nonsense without it. But the student will meet with passages where he must feel doubt as to which meaning to take. The best rule for him will be that, wherever the word or words qualified by *têng* either are necessarily plural, *e.g.* the names of two persons or things, or are capable of taking a plural, *e.g. ping*, a soldier, he should assume that the case is one of simple plural; *unless*, as occasionally happens, something in the context shows him that 'and others' is the more reasonable interpretation. *cf.* Dr. Hirth's *Notes on the Chinese Documentary style.*

10. 鬥, *tou* to fight, Rad. 191; 而已 and [then it is] ended = 'that is all', or 'and nothing more'.

11. 以 by, 何故 what reason?

12. *Lit.*, with virtue make pleasure.

知 知、其 臣 則 善 教(2) 病[15] 爲[14]
有 孝 長 樂。 子 於 民 從 口 不 順
不 親 也、 樂、 禮、 禮 順 入。 於
知、 悌 無 幼[17] 敬(6) 其 禮(4) 者 莫 教[16] 父 母、
有 長 不 子 無 兄 敬 善 於 民 親 如
能 爲 知 無 不 則 而 已 弟、 安(3) 愛 窮 人
有 天 敬 不 知 弟 已 矣、 故(5) 上 莫 無
不 性 其 知 愛 樂、 矣 故 治 善 所
能 中 兄 愛 其 敬(7) 敬 其 民 於 歸。
者 事、 也、 親 敬 其 君 其 民 孝、
也。 不(4) 以(3) 也、 其 則 父 莫
是 是 及(2) 父
有 故

14. Because he was not in accord with his parents, he [felt] like a poor man [who] has no place to go to.

15. Disease enters by the mouth.

16. To teach the people affection and love, there is nothing better than filial piety: (2) to teach the people propriety and docility, there is nothing better than brotherly love: (3) to give peace to the ruler and govern the people, there is nothing better than propriety. (4) Propriety is respect and nothing more. (5) Therefore, if you are respectful to his father, a son will rejoice: (6) if you are respectful to his elder brother, a younger brother will rejoice: (7) if you are respectful to his sovereign, a minister (or, a subject) will rejoice.

17. Young children all know how to love their parents, (2) and

14. *Wei*⁴, because. Note that *so* is here the indirect object of the verb, — *so kuei*, that to which he might return.

16. *Mo* [there is] not, *shan yü* [anything more] good than, *hsiao* filialness. (2) 弟 is here read *t'i*, and means the same as 悌. (4) 者, as in Ex. 8. 17, though without a corresponding 也; *êrh i*, as in No. 10, above; 矣, emphatic.

17. (2) 及, *chi* when, 其 they, 長, *chang*³ have grown. (3) *I* by, *shih ku* this reason; 孝 and 悌 here are verbs, — to be filial to, to be fraternal to;

when they have grown, they all know how to respect their elder brothers. (3) For this reason one knows that filial love for one's parents and fraternal love for one's elders are something in one's natural disposition; (4) it is not that there are some who know them, some who do not, some who are capable of them, some who are not.

天 heaven-sent, natural — *t'ien hsing chung*, in one's natural disposition. (4) The 者 must be taken with each of the four clauses: 不是 it is not [that] 有知者 there are those who know [them], 有不知者 there are those who do not, etc., etc..

EXERCISE 18.

慈 *tz'ŭ*[2], kind, tender-hearted.
運 *yün*[4], revolve, transport.
春 *ch'un*[1], spring.
夏 *hsia*[4], summer.
秋 *ch'iu*[1], autumn.
冬 *tung*[1], winter.
間 *chien*[1], between, a space, during.
殺 *sha*[1], kill.
南 *nan*[2], south.
發 *fa*[1], to send, send forth.
最 *tsui*[4], very, most.
起 *ch'i*[3], to rise, begin.
察 *ch'a*[2], search, examine.
亂 *luan*[4], disorder.

不 四 秋 春 行。日[2] 不 相 父[1]
窮。時 冬、夏、 月 慈 愛、子
運 此 曰 曰[3] 運 孝。則 不

1. If father and son do not love each other, then they are not tender and filial.
2. Sun and moon proceed with their revolutions.
3. One speaks of spring and summer, one speaks of autumn and winter; these four seasons revolve unceasingly.

2. *Yün hsing*, revolve and proceed.
3. *Pu ch'iung*, not exhausted, unceasingly.

五[4]行在天地之間運而不止、故名。上[5]年冬間及本年春間、未[(2)]聞有人運米出口。冬[6]日可愛、夏日可畏。利[7]國利民之事雖小必爲、害[(2)]民病國之事雖小必去。孟[8]子曰、吾今而後知殺人親之重也、殺[(2)]人之父、人亦殺其父、殺人之兄、人亦殺其兄。

4. The five elements revolve without stopping throughout the universe; thence their name.

5. In the winter of last year and the spring of this, (2) I did not hear that there was anyone exporting rice.

6. The winter sun is pleasant, the summer sun is terrible.

7. Things which benefit the country and benefit the people, though they be small, one must do them; (2) things which harm the people and hurt the country, though they be small, one must do away with them.

8. Mencius said, 'Now and for the future I know the heavy [consequences] of killing people's near relations. (2) If any one kills a man's father, that man will kill *his* father; if he kills a man's elder brother, that man will kill *his* elder brother'.

4. Elements; see Note to Ex. 1. 20. *Tsai* in, *t'ien ti chih chien* the space of heaven and earth.

5. *Tung chien*; *chien* is a prep. 'during', — last year, during the winter; 及, and. (2) *K'ou*, a port: *yün ch'u k'ou*, convey out of port, = export.

7. 去, *ch'ü*^{3}, to put away, remove.

8. *Sha jên ch'in*; the mention of brothers just below shows that *ch'in* here includes other relations as well as parents. (2) 亦, also, in like manner.

南[9]風發於春間及秋間、冬[(2)]時最少、夏時最多。南[10]人有言曰、無病之身不知其樂、病[(2)]發則知無病之樂。聖[11]人以治天下爲事、當察亂何自起、不[(2)]知亂所自起、則不能治之、夫[(3)]亂起於不相愛、臣子之不孝君父、此所謂亂也。君[(4)]之不慈臣、父之不慈子、兄之不慈弟、此[(5)]亦所謂亂也。

9. The south wind blows in spring and in autumn: (2) in the winter season there is least of it, in the summer season there is the greatest amount.

10. The southerners have a proverb which says, 'The body that is without disease does not know its own joy; (2) when disease comes, then it knows the joy of being well'.

11. When the sage undertakes the task of governing the empire, he ought to find out what disorder springs from. (2) If he does not know what disorder springs from, then he cannot cure it. (3) Now, disorder springs from the absence of mutual love: the subject's and the son's not being dutiful to the sovereign and the father, these are what is called disorder. (4) The sovereign's not being kind to his subjects, the father's not being kind to his son, the elder brother's not being kind to his younger brother, (5) these also are what is called disorder.

9. *Fa* blows, *yü* in, *ch'un chien* the time of spring, *chi* and, etc..

10. (2) *Ping fa*, when disease starts; *wu-ping-chih* of not having illness, *lê* the joy.

11. *Lit.*, [When] the sage, 以 of, 治 *etc.* governing the empire makes his business; 當 *tang*, he ought; 何自 from what? (2) *So tzü*, that from which. (3) 夫, *fu*[2], now; *luan ch'i* disorder arises, *yü* from, *pu hsiang ai* not loving each other; 臣子之 the subject's and the son's, *pu hsiao* not being dutiful to.

EXERCISE 19.

識 *shih*^{4}, to know, recognize.
次 *tz'ŭ*^{4}, second, next; a time.
第 *ti*^{4}, order, series.
諸 *chu*^{1}, all, plural; in, at.
餘 *yü*^{2}, remainder.
數 *shu*^{4}, number; several.
賊 *tsei*^{2}, robber, brigand.
往 *wang*^{3}, to go to; past.
右 *yu*^{4}, right (hand).
左 *tso*^{3}, left (hand).
然 *jan*^{2}, but, so, yes.
焉 *yen*^{2}, final particle; *yen*^{1}, how?
妾 *ch'ieh*^{4}, concubine.

近[1]水知魚性、近山識鳥音。首[2]弟、次見聞。我[3]已將此事次第告之。一[4]日不念善、諸惡自求諸己、小人求諸人。君[5]子求諸皆起。

1. [He who lives] near water understands the nature of fish; [he who lives] near hills knows the notes of birds.
2. First filial piety and brotherly duty, next seeing and hearing (*i. e.* the acquisition of knowledge).
3. I have already told him this matter point by point.
4. If for one day one does not meditate upon goodness, all [kinds of] wickednesses will spring up of themselves.
5. The superior man seeks for [things] in himself; the mean man seeks for them in [other] men.

2. 首, *shou*, the head, first: 弟, *t'i*, brotherly duty, as in Ex. 17. 16 (2).
3. *Lit.*, I already have taken this matter and told, etc.; *tz'ŭ ti*, in order, in sequence.
4. *Chu e.* wickednesses, or, all wickednesses.
5. 諸, preposition, 'in'.

彼[6]國水路至中國有五萬餘里。第[7]二次來、人數至少有二百餘。父[8]母窮貧、豈有餘銀。長[9]毛賊數不下數十萬人。人[10]與人相愛、則不相賊。君[11]子無所往而不爲義。告[12]諸往、而知來者。多[13]識於草木之名。

6. [From] that country the way to China by water is fifty thousand *li* and more.
7. The second time of coming, the number of men at the least was over two hundred.
8. His father and mother are poverty-stricken; how should he have surplus money (*lit.* silver)?
9. The number of the long-haired rebels was not less than several hundred thousand.
10. If men love each other, they will not rob one another.
11. Wherever the superior man goes, he acts righteously.
12. One tells him the past, and he knows the future.
13. To have much knowledge of the names of plants and trees.

6. 餘, surplus: after a number it means 'and more'.

7. *Ti êrh tz'ü*, the second time. Ordinal numbers are formed from cardinal numbers by placing *ti* before them. But one finds the latter used for the former without the addition of *ti*; *cf.* Ex. 1. 20. *Chih shao*, at the very fewest, *chih* meaning 'extreme', as in Ex. 4. 6.

8. *Ch'iung*, poor, *p'in*, poor.

9. *Ch'ang-mao*, long-haired, — a common name for the rebels of fifty years ago, who were better known to Europeans as the Taipings.

10. *Lit.*, man with man mutually loves, then, etc.; *tsei*, a verb, — to rob.

11. *Lit.*, has not where he goes to without doing right.

12. *Chu wang*, past things (*chu* plural); *lai chê*, those which are coming.

道[14]路男子由右、女子由左。人[15]皆曰然、我曰不然。左[16]右皆曰不可、勿聽、諸[2]大夫皆曰不可、勿聽、國[3]人皆曰不可、然後察之、見[4]不可焉、然後去之、左[5]右皆曰可殺、勿聽、諸[6]大夫皆曰可殺、勿聽、國[7]人皆曰可殺、然後察之、見[8]可殺焉、然後殺之、故[9]曰、國人殺之也、如[10]此、然後可以爲民父母。

14. On the road men take the right, women the left.

15. Men all say Yes, but I say No.

16. When your attendants all say, '[This man] will not do', do not listen; (2) when the great officers all say, 'He will not do', do not listen; (3) when the people of the country all say, 'He will not do', then examine into it; (4) when you see that he indeed will not do, then send him away. (5) When your attendants all say, '[This man] should be (*lit.* may be) killed', do not listen; (6) when the great officers all say, 'He should be killed', do not listen; (7) when the people of the country all say, 'He should be killed', then examine into it; (8) when you see that he indeed should be killed, then kill him. (9) Therefore [in such cases] it is said, 'The nation slew him'. (10) [If you act] like this, then you may become the parent of your people.

14. *Tao-lu*, [on] the road; *nan-tzü*, often 'boys', here simply 'men'; so *nü-tzü*, women; 由 by, or, go by.

16. *Tso yu*, those on one's right and on one's left, attendants. (2) 諸, plural word. (3) *Jan hou*, or *hou jan*, afterwards; here = 'then'. (4) 焉, sometimes, as here, emphatic, to show that the case is really as has been stated; sometimes merely to give liveliness to the style. 去, *ch'ü*^{3}, as in Ex. 18. 7. (10) *K'o-i* may, *wei* become.

女 故(5) 臣、曰、男 子 其 也、子[17]
曰 名 女 然、一 曰、子 卜(2) 臣
妾。男 爲 男 女、將 卜 大 之
曰 人 爲 大(4) 生 之、心 將
臣、妾、人 心 一 其(3) 與 生

17. Just before the birth of Tzŭ-ch'ên, (2) the diviner Ta-hsin and his son divined about it. (3) The son said, 'There will be a boy and a girl'. (4) Ta-hsin said, 'Yes; and the boy will be somebody's servant, and the girl somebody's concubine'. (5) Therefore the boy was named Ch'ên, and the girl was named Ch'ieh.

17. *Lit.*, [at the time of] Tzŭ-ch'ên's, *chiang shêng yeh* going to be born. (2) The first 卜 is a substantive, 'diviner', the second is a transitive verb. (4) 臣 might be translated either servant or subject. (5) *Kŭ*, *etc.*, therefore they named the boy and called him.

EXERCISE 20.

同 *t'ung*[2], with, together, same.
微 *wei*[1], minute, small.
恐 *k'ung*[3], to fear.
甚 *shên*[4], very.
輕 *ch'ing*[1], light.
物 *wu*[4], matter, thing.
受 *shou*[4], receive, suffer.
活 *huo*[2], alive.
但 *tan*[4], only, but.
盡 *chin*[4], to exhaust, to finish; entirely.
賢 *hsien*[2], good, worthy.
愚 *yü*[2], stupid, clownish.
滅 *mieh*[4], extinguish.

同。有 事 此[2] 見 亦 之 同 與[1]
不 微 兩 之。皆 人 行 我

1. The men who went with me all also saw it.
2. [In] these two matters there is a slight difference.

1. *Yü wo* with me, *t'ung hsing* together going, — all coupled by 之 to 人.

及(2)其死也、但念其善。

定。人[10]之生也、但念其過、

能活。萬[9]物死活、皆由天

生一春。有[8]病甚重、恐不

豈不可受。人[7]活一世、草

利。惟[6]此微物不足輕重、

識世事。萬[5]勿輕生而重

害非甚微也。年[4]輕者不

我[3]等誠恐、其利非甚大、其

3. We really fear that its benefit will not be very great, and its harm not very small.
4. Those who are young (*lit.* light in years) are not acquainted with the affairs of the world.
5. On no account make a light matter of life, and an important one of gain.
6. But this trifling article is not worth thinking about; why should you not accept it?
7. Man lives for one generation; grass grows for one spring.
8. He has a very serious illness: I fear he cannot live.
9. The life and death of every creature is always determined by heaven.
10. [During] a man's life one only thinks of his errors; (2) but when he is dead (*lit.* on coming to his death), one only thinks of his virtues.

3. *Wo-têng*, we.

5. *Wan wu*, *lit.* a myriad times do not, do not on any account. *Ch'ing* and *chung* are verbs, 'think lightly of' and 'think highly of.'

6. *Pu tsu ch'ing chung*, is not enough [for one to consider its] lightness or heaviness, = is quite unimportant.

9. *Wan wu*, all things, but often, as here, restricted to living creatures.

豈[11]能盡如人意。

有[12]人曰、前日之不受是、則今日之受非也、今[(2)]日之受是、則前日之不受非也、[(3)]夫子必居一於此矣、孟[(4)]子曰、皆是也。

日之不受非也、夫[(3)]子必居一於此矣、孟[(4)]子曰、皆是也。

萬[13]物所異者生也、所同者死也、生[(2)]則有賢愚貴賤、是所異也、死[(3)]則有盡滅而已、是所同也、

11. One cannot act entirely as others wish.

12. Some one said, 'If your refusal of a gift on a former day was right, then your acceptance of one to-day was wrong: (2) if your acceptance of one to-day was right, then your refusal on a former day was wrong. (3) You must, Sir, abide by one of these two alternatives'. (4) Mencius said 'In both [cases I was] right.'

13. What all creatures differ in is their life, what they are similar in is their death. (2) [While they are] alive, then there are wise men, fools, honourable men, base men: this is wherein they differ. (3) When they are dead, then there is complete extinction and nothing more: this is wherein they

11. *Lit.*, how can [one act] entirely like men's ideas?

12. *Lit.*, there was a man said, *ch'ien jih chih* [if] the former day's, *pu shou* not accepting, *shih* [was] right, *tsê* then, *chin jih chih* to-day's, *shou* accepting, *fei yeh* [was] wrong: 是 is often opposed to 非, — right and wrong: notice how each horn of the dilemma is terminated by 也, and how the passage is simplified thereby. (3) *Fu-tzŭ* the master, *pi* must, *chü i* stay in one, *yü tz'ŭ i* among these [two].

13. *Wan wu* all creatures, *so i chê* that which [they have] different, *shêng yeh* is their life; *so t'ung chê* that which [they have] the same, *ssŭ yeh* is their death: for *so ... chê*, see Note to Ex. 9. 9. (2) 賤 *chien*, mean, base; *shih* this [is], *so i yeh* what they have different. (3) 而已, see Note to Ex. 17. 10.

雖(4)然、賢愚貴賤非所能也、盡(5)滅、是亦非所能也、然(6)而萬物齊生齊死、賢愚貴賤、十(7)年亦死、百年亦死、仁(8)聖亦死、惡愚亦死、死(9)則盡滅、誰知其異。

are similar. (4) Nevertheless, wisdom, folly, honour, baseness, are not matters under their control (*lit.* not that which they can): (5) complete extinction, that, too, is not under man's control. (6) But all creatures alike live, alike die, the wise, the foolish, the honourable, the base. (7) Some die in ten years, some die in a hundred years. (8) The benevolent man and the sage die, and the wicked man and the fool die. (9) When they die, they suffer complete extinction; and who can tell the difference between them?

(4) 雖然, *sui* although [such be the case], *jan* yet. (6) *Jan êrh*, but; 齊, equally. (7) *Lit.*, ten years and they die, a hundred years and they die. (8) 亦 ... 亦, both ... and. (9) *Shui chih* who knows, *ch'i i* their difference?

EXERCISE 21.

開 *k'ai*[1], to open.
進 *chin*[4], to advance, to enter.
讓 *jang*[4], to yield.
擇 *tsê*[2], to choose, to select.
尚 *shang*[4], still, in addition.
處 *ch'u*[4], a place; *ch'u*[3], dwell.
罪 *tsui*[4], crime, guilt.
貪 *t'an*[1], to covet, greedy.
忠 *chung*[1], loyal, faithful, honest.
良 *liang*[2], good.
師 *shih*[1], teacher; a capital city.
且 *ch'ieh*[3], moreover, also.
誣 *wu*[1], accuse falsely.
友 *yu*[3], a friend.

開[1]門進內。讓[2]人前行。鳥[3]擇木、木豈能擇鳥。但[4]恐將來尚爲害也。尚[5]有一處未經開工。殺[6]一無罪之人、非仁也。貪[7]利之人何處不見。君[8]子視思明、疑思問、言(2)思忠、事思敬、見得思義。良[9]法有利於民。道[10]吾惡者是吾師、道吾好者是吾賊。

1. To open the door and go in.
2. To allow a man to go in front of one.
3. The bird selects the tree: how can the tree select the bird?
4. Only I fear that in the future it will still be hurtful.
5. There is still one place where they have not yet begun work.
6. To kill one man who is without offence, is to be wanting in benevolence.
7. Men who are greedy of gain, — in what place does one not see them?
8. The superior man, in seeing thinks about distinctness, in his doubts he thinks of asking, (2) in his speech he thinks of honesty, in affairs he thinks of attention; when he sees gain he thinks of righteousness.
9. Good laws are beneficial to the people.
10. He who tells [me] of my sins is my teacher; he who tells [me] of my virtues is my robber.

4. *Chiang-lai*, about to come, in the future.
5. *Wei ching*, have not.
8. (2) 敬, *ching*, reverent, often means 'attentive'; 得, a subst., — gain.
10. *Tao*, to say, to tell.

吾[11] 且 問 爾、 爾 有 罪 乎、 對[(2)] 曰、 無 也、
惟 惡 人、 見 我 多 金、 乃[(3)] 起 貪 心、 而 也、
誣 告 也。 物[12] 生 有 兩、 有 三、 有 五、 有 左 右。
故[(2)] 天 有 三 辰、 地 有 五 行、 體 有 兩、 有 友 而
必[13] 求 賢 師 而 事 之、 擇 良 友 而 友 之、
得[(2)] 賢 師 而 事 之、 則 所 聞 良 友 之 行
者 四 大 聖 人 之 道 也、 得[(3)] 良 友 而 友 之、 則 所 見 人 之 忠 信 敬 讓 之 行 而
身[(4)] 日 進 於 仁 義、 而 不 自 知 也、

11. 'Further, I ask you, are you guilty?' (2) [The other] replied, 'No! but wicked men, seeing that I [had] much gold, (3) therefore had their cupidity excited, and falsely accused me'.

12. Things are produced in twos, in threes, in fives. (2) Therefore the heavens have the three *ch'ên*, the earth has the five elements, the body has its left side and its right side.

13. One must seek out worthy teachers and serve them, one must select virtuous friends and be intimate with them. (2) If any one obtains worthy teachers and serves them, then what he hears will be the doctrines of the four great sages; (3) if any one obtains virtuous friends and is intimate with them, then what he sees will be acts of loyalty, good faith, respect and humility; (4) and he personally will daily make progress in benevolence and goodness, without being aware of it.

11. (3) *Nai* therefore, *ch'i* raised up, *t'an hsin* covetous hearts; 告, to accuse, to bring an action at law, *wu kao*, to lay a false charge.

12. *Lit.*, *wu shêng* when things are produced, *yu liang* there are twos. (2) The three 辰 are the sun, the moon, and the stars.

13. The second 友 is a verb, 'to be friendly with'. (2) *So wên chê*, that which he hears. (4) 身, personally, himself; 日 daily; 不自知, not himself know.

今[5]與不善人處、則[6]所聞者欺誣之言也、所[7]見者貪利之行也、身[8]且進於罪惡、而不自知也。

(5) Now, if any one dwells together with bad men, (6) then what he hears will be words of cheating and false accusation, (7) what he sees will be acts of covetousness; (8) and moreover he personally will progress in crime and wickedness, without being aware of it.

(5) 處, *c'hu*^{3}, to dwell. (7) *T'an li*, greedy of gain.

EXERCISE 22.

號 *hao*^{4}, name, mark, signal.
商 *shang*^{1}, to consult; trade.
始 *shih*^{3}, beginning, first.
終 *chung*^{1}, end, last.
書 *shu*^{1}, book, a writing.
通 *t'ung*^{1}, pierce through; wholly; understand.
熟 *shu*^{2}, ripe, experienced.
議 *i*^{4}, to deliberate, debate.
講 *chiang*^{3}, talk, discuss; investigate.
論 *lun*^{4}, argue, discuss.
云 *yün*^{2}, say.
詩 *shih*^{1}, poetry.
讀 *tu*^{2}, to read, study.
勞 *lao*^{2}, toil, labour.

國[1]號商。賊[2]衆與其天王名號。生[3]死爲人之始終。

1. The country was called Shang.
2. The rebel crowd gave him the title of Prince of Heaven.
3. Birth and death are the beginning and end of man.

1. The Shang Dynasty, also called the Yin, reigned B. C. 1766—1122. It has always been a common practice in China to call the country by the name of the dynasty ruling at the time.

2. *Yü* here 'to give' — *yü ch'i* gave to him; *ming-hao* title.

士[12] 自 人[10] 間、講 講 議 小 可[4]
子 西 云、人 論 明、如 麥 望
論 自 我 心 他 經 何 一 此
古 南 亦 不 人 書 可 年 書
之 自 云。定、好 不 得 一 通
人、北、 議 歹。易 熟 熟。行
先 無 詩[11] 論 通。手。 萬
讀 思 云、最 上[9] 彼[6] 國。
其 不 自 多。月 不[8] 無[7] 此
書。服。東 初 可 師 商 大[5]

4. One may hope that this book will become current throughout the world.
5. Barley and wheat produce one crop in a year.
6. The two men took counsel together, how they could secure experienced hands.
7. Without a teacher to explain them, the Canons and Books are not easy to understand.
8. One may not discuss other men's good and bad [qualities].
9. At the beginning of last month men's minds were unsettled, and there was a great deal of talking.
10. What others say, I also say.
11. [The Book of] Poetry says, 'From the east, from the west, from the south, from the north, none thought of not submitting.
12. When the scholar discusses the men of old, he first reads their books.

4. *T'ung hsing* circulate through, *wan kuo* all countries.

5. Barley is called *ta mai*, large wheat; wheat is *hsiao mai*; *i shu*, one ripening, = one crop.

6. *Shang-i* consult and discuss, *ju ho* how; *shu shou*, ripe hands = experienced men.

7. Canons and Books, see Notes to Nos. 13 and 15, below.

9. 初間; *chien* during, *ch'u* the first part; *i lun* the debating and talking, *tsui to* was very much.

近[13]者士人皆知、五經四書之外、也有經書。人[14]自愛其身、惟有讀書、人[(2)]愛子弟、惟有教之讀書。爲[15]學者必有初、小[(2)]學終、至四書、孝[(3)]經通、四書熟、如[(4)]六經、始可讀、詩[(5)]書易禮春秋、號六經、當講求。

13. In recent days all scholars have known that, outside the Five Canons and the Four Books, there are other canons and books.

14. If a man loves himself, his only [course] is to read books. (2) If he loves his sons and younger brothers, his only course is to teach them to read books.

15. He who is a learner must have a beginning; (2) when the Small Learning is finished, he proceeds to the Four Books; (3) when the Canon of Filial Piety is understood, and the Four Books are thoroughly known, (4) the Six Canons may then be read. (5) The Poems, the History, the Changes, the [two books of] Rites, the Spring and Autumn [Annals], are called the Six Canons: they ought to be well studied.

13. *Chin-chê*, recently: *cf.* 古者, 今者. Among the ancient Chinese Classics there are nine works which are recognized as holding a pre-eminent position. They are called the Five Canons and the Four Books; 也有, there also are.

15. (2) 'The Small Learning' is a book for young students. (3) *Hsiao Ching*, the Canon of Filial Piety: this is another easy work. (4) *Ju* as to, *liu ching* the Six Canons, *shih k'o tu* they may then be read. The student should note this peculiar use of 如. For 'Six Canons' see next note. (5) At the present day, as we saw in Example 13, there are five works recognized as Canons. These are the 詩經, Book of Poetry, 書經, Book of History, 易經, Book of Changes, 禮記, Book of Rites, 春秋, Spring and Autumn Annals. But the passage with which we are dealing comes from the *San Tzŭ Ching*; and at the time when that poem was composed, another Book of Rites, the *Chou Li*, was included among the Canons, so that they were then six in number. 講求, to investigate and to search, to pay close attention to, to study thoroughly.

通義也。人、天(4)下之人者食於人者食人、治於人人、治(3)於人力者治於人者治人、勞力、勞(2)心、或勞心、或[16]

16. Some labour [with] their minds, some labour [with] their strength. (2) Those who labour with their minds govern others; those who labour with their strength are governed by others. (3) Those who are governed by others, support others; those who govern others, are supported by others. (4) This is the universal principle of the world.

16. (2) 治 are ruled, 於人 by others. (3) 食, which should here be read *tzü*, means not 'to eat' but 'to feed', and so 'to support'.

EXERCISE 23.

深 *shên*[1], deep.
難 *nan*[2], difficult; *nan*[4], trouble.
苦 *k'u*[3], bitter, affliction.
因 *yin*[1], cause, because; to follow.
並 *ping*[4], together; altogether.
雪 *hsüeh*[3], snow.
氣 *ch'i*[4], breath, air.
連 *lien*[2], to connect, join.
冷 *lêng*[3], cold.
更 *kêng*[4], still more; *kêng*[1], to change; a night watch.
某 *mou*[3], "a certain".
感 *kan*[3], to be grateful.
恩 *ên*[1], kindness, favour.

甚易。下山甚難、上山[2]家。以養深耕田地[1]

1. Let your fields be deeply tilled, in order to nourish your family.
2. Going up-hill is very difficult, going down very easy.

前[3]世不修、今世苦。無[4]論何事必有因。未[5]有二聖人同時並起。勿[6]使子女並在一處。其[7]色雪白、衆人所愛。字[8]有出氣不出氣之分。兄[9]弟宜知、分離不如相連。大[10]難不死、必有後福。乃[11]因天氣甚冷、難以行工。

3. In a former life he did not cultivate [his character], [therefore in his] present life he has hardships.
4. Every matter must have a cause.
5. Never have two sages arisen together at the same time.
6. Do not let boys and girls be together in one place.
7. Its colour is snow-white, which everybody likes.
8. Words differ by being aspirated or unaspirated.
9. Brothers ought to know that separation is not [so good] as union.
10. He who escapes from (*lit.* does not die in) a great calamity, must have future good fortune [in store for him].
11. However, on account of the severity of the weather, it was difficult to carry on the work.

4. *Wu lun*, *etc.*; not reckoning what affair, = no matter what affair.

8. *Lit.*, words have the difference of aspiration and non-aspiration. *Ch'u ch'i*, to emit breath, is the Chinese term for what we call aspirating.

9. *Fên li*, to separate; *hsiang lien*, join together.

11. *Nai* however, *yin* because, *t'ien ch'i* the weather, *shên lêng* was very cold, *nan i* it was difficult to, etc.: this is a common use of *i*, but is not easy to reconcile with the ordinary meanings of the word.

連[12]日大雪、其冷難受、後(2)有北風大發、我等更受辛苦。人[13]有氣、得一人與之講理、氣則平。[14]有人告我以某人感我之恩、(2)則當云、某有恩於我、我無恩於某、(3)感恩者聞之、感恩更深焉。[15]爾等當知、不孝與不悌相因、事親與事長並重、能(3)爲孝子、然後能爲悌弟、

12. On successive days there was a heavy snow fall, and the cold was hard to bear; (2) afterwards the north wind blew violently, and we endured still greater suffering.

13. When a man is angry, get some one to talk reason with him, and his wrath will calm down.

14. If any person tells me that some man is grateful for my kindness, (2) then I ought to say, 'So-and-so has [shown] kindness to me, I have not been kind to him'. (3) When the man who is grateful hears this, his gratitude will be still deeper.

15. You ought to know that the absence of filial piety and of brotherly duty follow the one from the other; (2) that to serve one's parents and to serve one's elders are alike important; (3) that he who can be a filial son afterwards can

12. *Ch'i lêng* that cold, or, its cold, the cold thereof. (2) *Wo-têng* we, *kêng shou* still more suffered, *hsin-k'u* hardships (*hsin*, Rad. 160).

13. 有氣 or 生氣, to be angry.

14. After *kao*, to tell, the person addressed is generally made the direct object, and the matter spoken of is preceded by 以. 某 is very generally employed with reference to persons, places and other things, when the writer is unable or does not wish to mention the name. (3) 焉, see Note to Ex. 19. 16 (4).

15. *Hsiang yin*, mutually follow. (3) *Jan hou*, afterwards.

勇 問 民、善 田 然(5) 子 能(4)
之 爲 在(6) 良 野 後 悌 爲
士。忠 行 之 爲 在 弟、孝

be a dutiful brother; (4) that he who can be a filial son and a dutiful brother, (5) afterwards in the fields will be a good and virtuous subject, (6) or in the ranks will be a faithful and brave soldier.

(5) *T'ien yeh*, *lit.* fields and open country. (6) 行, read *hang*^{2}, lines or ranks; *tsai ... chien*, in.

EXERCISE 24.

情 *ching*^{2}, feelings, affection; circumstances.
若 *jo*^{4}, as, like; if.
常 *ch'ang*^{2}, frequent, usual.
施 *shih*^{1}, to give, to display.
屬 *shu*^{3}, to belong, to be.
責 *tsê*^{2}, reprove; hold responsible.
恨 *hên*^{4}, hate.
喜 *hsi*^{3}, joy, gladness.
反 *fan*^{3}, contrary, turn back.
姓 *hsing*^{4}, surname.
短 *tuan*^{3}, short.
勝 *shêng*^{1}, to sustain, adequate; *shêng*^{4}, conquer.
凡 *fan*^{2}, all, whosoever.
稱 *ch'êng*^{1}, to say, declare.

人。勿 所 言 家。若 人 情。母 莫[1]
施 不 道、 視 之 子 大
於 欲、己 常[3] 其 家、視[2] 之 於

1. Nothing is greater than the affection of a mother and child.
2. [A man should] regard other men's families as he regards his own family.
3. A common proverb says, what you wish not [done to] yourself, do not to others.

1. *Mo* [there is] not [any thing], *ta yü* greater than.
3. 己, for yourself; 施 'to give' is here used in a wider sense.

諸己而已矣。

發(2)而不中、不怨勝己者、反(3)求

中、若黑若白。正[10]己而後發、

彼人何姓何名、若長若短若

食、凡屬一家一姓。我[9]要知

害人、反害自己。七[8]百口共

好施、百姓喜而不忘。不[7]能

責之、則無怨恨。大[6]夫樂善

事[4]雖議定、實屬難行。父[5]母

4. Though the affair has been discussed and settled, it really is hard to carry out.

5. When his father and mother blame him, he (a son) does not [feel] resentment or hatred.

6. When the great officers delight in goodness and are fond of giving, the people rejoice and do not forget it.

7. He could not hurt others, but hurt himself instead.

8. Seven hundred persons took their meals together, all being of one family and one name.

9. I want to know what is the surname and what the name of that man, whether he be tall or short or of medium height, whether he be black or white.

10. [The archer] straightens himself and then shoots: (2) if he shoots and does not hit, he is not angry with the man who surpasses him; (3) but he turns round and seeks in himself [for what is wrong], and that is all.

6. 百, pronounced *po*: *po-hsing*, the hundred names, the people.

7. 反, opposite, on the contrary.

9. *Hsing* is used by the Chinese for the surname; and *ming* for the personal name, equivalent to our Christian name.

10. 中, *chung*⁴, to hit the mark. (3) 諸, in. 而已, see Ex. 16. 10.

凡[11]有望於人者、必先思己之所施、凡[(2)]有望於天者、必先思己之所作、此[(3)]欲知未來、先察已往。

面[12]稱人之長、人雖心喜、未必深感、惟[(2)]背地稱其長、則感有不可勝言、此[(3)]爲常情也、面[(4)]責人之短、人雖不喜、未必深恨、惟[(5)]背地言其短、則恨有不可勝言、此[(6)]亦常情也。

11. Whoever hopes for [things] from others, must first think of what he himself has bestowed: (2) whoever hopes for things from heaven, must first think of what he himself has done. (3) This [is the same as the saying], 'if you want to know the future, first examine the past'.

12. [If to his] face you praise a man's good qualities, though the man will be pleased in his heart, he is not sure to be deeply grateful; (2) but, praise his good qualities behind his back, then he will be indescribably grateful: (3) this is the common feeling. (4) Blame a man's short-comings to his face, and although he will not be pleased, he is not sure to be extremely angry; (5) but, speak of his short-comings behind his back, then he will be indescribably angry; (6) this also is the common feeling.

11. 凡 ... 者; these two words go together, and mean 'all those who', 'whoever'; *yu wang*, has hopes; 之, see Note to Ex. 9. 7. (3) *Wei lai*, not yet come, the future; *i wang*, already gone, the past.

12. 稱 is often used in a favourable sense, 'to proclaim', 'to praise'. (2) *Pei ti*, *lit.* back ground; 則, *tsê* then, *kan yu* his gratitude has [what], *pu k'o shêng yen* [one] cannot be adequate to saying, = his gratitude is indescribable.

EXERCISE 25.

聲 *shêng*[1], sound, voice.
濟 *chi*[4], to help, aid.
到 *tao*[4], to arrive.
做 *tso*[4], to do, make.
須 *hsü*[1], must.
肯 *k'ên*[3], choose to, be willing.
費 *fei*[4], to spend.
恒 *hêng*[1], permanent, constant.
藏 *ts'ang*[2], to store up, to hide; *tsang*[4], store-room, things stored.
極 *chi*[2], extreme.
臨 *lin*[2], to approach.
急 *chi*[2], haste, urgent.
昔 *hsi*[1], former.
答 *ta*[2], to reply.

有[1]理不在高聲。遠[2]水難濟近火。路[3]不行不到、事不做不成。欲[4]識天下事、須讀古人書。雖[5]曰不肯費錢、必有他故。利[6]人者、人恒利之、害人者、人恒害之。因[7]畏王恨、深藏山谷。

1. Being in the right does not consist in a loud voice.
2. With distant water it is difficult to put out a fire close at hand.
3. If you do not make the journey, you will not arrive; if you do not do the work, it will not be accomplished.
4. If you wish to be acquainted with the affairs of the world, you must read the books of the ancients.
5. Though he says that he does not care to spend money, there must be other reasons.
6. He who benefits others, men will always benefit him; he who harms others, men will always harm him.
7. Because he feared the king's hatred, he hid himself deep in a mountain valley.

1. *Yu li*, to have reason, to be in the right.
6. 恒 is also written 恆.

仁[8]人之於弟也、不藏怨焉、親愛之而已矣。其[9]人富到極處、車馬臨門、如何不肯濟人之急。昔[10]日百姓心急而言、王(2)何使我至於此極也。昔[11]有國王、語其臣曰、我(2)欲做大鼓、使其聲聞於百里、有(3)能做之者乎、衆(4)臣答曰、臣等無能做之者、有(5)一臣、恒忠於上、慈濟貧民、前對曰、

8. [As to] the benevolent man's [conduct] towards his younger brother, — he does not store up resentment, he is affectionate and loving to him, and that is all.

9. The man's wealth has reached an extreme point; carriages and horses frequent his gates; how is it that he does not choose to relieve the urgent necessities of others?

10. Once upon a time the people became impatient and said, (2) 'Why does the king reduce us to this extremity?'

11. Formerly there was a king of a country, who spoke to his ministers and said, (2) 'I want to make a large drum, and let its sound be heard for a hundred *li*. (3) Is there any one can make it?' (4) The ministers in a body replied, 'There is no one among your servants who can make it'. (5) [But] there was one minister, who was always faithful to his lord, and who kindly helped the poor: [this minister came] for-

10. (2) *Wang ho shih wo* why does the king make us, *chih yü* come to, *tz'ü chi* this extreme?

11. (2) *Shih ch'i shêng* cause its sound, *wên* to be heard. (3) *Lit.*, is there a can-make-it man? (4) *Ch'ên têng* [among your] servants, *wu* there is not, *nêng tso chih chê* a can-make-it man.

聲。故 成、左(9)鼓 王 一(8)開 王(7)當 臣(6)
不 王(10)右 成 問 年 藏 曰、須 能
聞 曰、答 未 左 之 發 大 大 做
其 何 曰、乎、右、後、之、善、費、之、

ward and replied, (6) 'Your servant can make it, [but] it will be necessary to spend a large sum of money'. (7) The king said, 'very good', and opened his treasury and gave out the money. (8) At the end of a year the king asked his attendants and said, 'Is the drum completed or not?' (9) His attendants replied, 'It is completed'. (10) The king said, 'Why do I not hear the sound of it?'

(6) *Tang hsü* must, *ta fei* largely expend. (7) *Fa chih*, issued it, *sc.* the money required. (8) *Tso yu*, attendants; *ku ch'êng* is the drum made, *wei hu* or not? (10) *Ho ku*, for what reason?

EXERCISE 26.

厚 *hou*^{4}, thick, generous.
隨 *sui*^{2}, follow, according to.
禍 *huo*^{4}, misfortune.
勤 *ch'in*^{2}, diligent.
志 *chih*^{4}, resolution; a history.
財 *ts'ai*^{2}, wealth.
器 *ch'i*^{4}, vessels, implements.
飭 *ch'ih*^{4}, to order, instruct.
笑 *hsiao*^{4}, to laugh.
旁 *p'ang*^{2}, side.
種 *chung*^{3}, a kind, sort; *chung*^{4}, to plant, to till.
憂 *yu*^{1}, grief, care.
破 *p'o*^{4}, to break, to tear.

禍 行 福 行[2] 之 知 谷、不[1]
臨。惡 隨、善 厚。地 不 臨

1. If one does not go into a valley, one does not know the earth's thickness.
2. If one practises virtue, happiness will follow; if one does evil, misfortune will come.

有[3]善者未得福、或反受禍。
小[4]富由勤、大富由天。
學有志、必能成。
出、大財難得。工[7]欲善其
事、先須利其器。
子曰、萬勿畏人輕笑、災[8]飭其
者小人也。
人種地。
之惡、死後必有種種之報。
生[10]前道[9]路兩旁有種種所作種種

3. Sometimes the virtuous do not obtain happiness: they may suffer misfortune instead.
4. Moderate wealth comes from diligence; great wealth is from heaven.
5. If one learns diligently and has resolution, one is sure to be able to succeed.
6. If small sums be not spent, great wealth is hard to acquire.
7. If the artisan wishes to make good his work, he must first sharpen his tools.
8. The father instructed his son, saying, 'On no account be afraid that men will despise and laugh [at you]: those who despise and laugh [at others] are petty fellows'.
9. On the two sides of the road there are men tilling the ground.
10. If in one's life beforehand what one does is all kinds of wickedness, after death one is sure to have all kinds of retribution.

3. *Yu* there are [cases when], *shan chê* those who are virtuous, etc.; *huo* perhaps, *fan* on the contrary, *shou* they suffer, etc.

7. 工, for 工人, workmen; 利, *li* sharp, to sharpen.

8. 輕, *ch'ing* light, regard lightly, despise.

10. *Chung chung*, all kinds, *cf.* Ex. 4. 3.

[11] 貧窮命也、何足爲憂、所[2]憂者不能自立。

[12] 古有老人、得病極重、定知必死、飭[2]二子曰、我死之後、善分財物、兩[3]子隨教、於[4]其死後、將其財物、分作二分、弟[5]言、兄分不平、時[6]有一野老人曰、我[7]教爾分物、使得平等、如[8]何分之、所有家物、破作二分、衣[9]服器皿、破作二分、錢亦破、

11. Poverty is [a matter of] fate: how is it enough to be a [cause of] grief? (2) What one grieves about is not being able to [keep] oneself erect.

12. In ancient times there was an old man, who became extremely ill, and knew positively that he must die. (2) He [therefore] gave orders to his two sons, and said, 'After my death, divide my money and property fairly'? (3) The two sons followed his instructions: (4) after his death, they took his money and things, and divided them into two parts. (5) The younger brother said that the elder divided them unequally. (6) Thereupon an old countryman said, (7) 'I will teach you how to divide the things equally. (8) How divide them? All the household things, break or tear into two pieces. (9) The clothes, and the utensils and dishes, tear or break into two pieces; as to the money, break [that] also'.

11. (2) 所者 what, 憂 one grieves about.

12. *Tê ping* got a sickness, *chi chung* extremely severe, *ting* fixedly, positively, *chih* knew. (4) 於 ... 後 after, 其死 he died. (6) 時 at the time, 有 there was, *i yeh lao*, *etc.*, a rustic old man, who said. (7) *Shih tê* make you obtain, *p'ing têng*, level grade, *i. e.* equality. (8) 所有, those which one has, those which there are, = 'the' or 'all the'; 破 includes the ideas of 'to break' and 'to tear'. (9) *I-fu* clothes, *ch'i min* (Rad. 108) utensils and dishes.

笑 無 旁 分 如 二[10]
之。不 人 物、此 子

(10) When the two sons divided the things like this, the bystanders all laughed at them.

(10) *Wu pu*, none who did not, all.

EXERCISE 27.

羞 *hsiu*[1], shame.
蛇 *shê*[2], a snake.
繞 *jao*[4], to wind.
爭 *chêng*[1], to dispute, contest.
落 *lo*[4] or *lao*[4], to fall, alight.
薄 *pao*[2], thin, mean.
步 *pu*[4], a pace; a measure of five Chinese feet.
既 *chi*[4], since, already.
應 *ying*[1], ought; *ying*[4], answer.
卽 *chi*[2], then; at once.
放 *fang*[4], to loosen, to issue.
頭 *t'ou*[2], the head.
尾 *wei*[3], the tail.
汝 *ju*[3], thou, you.

路、落。爭。君[3] 不 蛇、志。羞 貧[1]
不 子 敢 人 者 不
失 終[5] 瓜[4] 不 直 皆 草[2] 貧 足
百 身 熟 與 過。繞 中 而 羞、
步。讓 自 人 行、有 無 可

1. Poverty is not enough to be ashamed of; what one may be ashamed of is being poor and without resolution.
2. If there is a snake in the grass, men all go round and do not dare to go straight across.
3. The superior man does not wrangle with people.
4. When the melon is ripe, it falls of itself.
5. All your life give way to others (*lit.* yield the road), and you will not lose a hundred steps.

1. *K'o hsiu chê*, the thing which one may be ashamed of.
2. *Chih* straight, *kuo* go across.
5. *Chung shên*, [to the] end of life. A *pu* is a double pace, *viz.* the distance crossed by one's foot from the moment of its being lifted to when it is put down again.

[6] 三百六十步爲一里。

[7] 厚於此而薄於彼。

[8] 君子常失於厚、小人常失於薄。

[9] 旣有大風、應卽改路、不可前進。

[10] 小民旣無所食、應卽放銀放米。

[11] 昔有一蛇、頭尾相爭、頭(2)曰、我應爲大、尾曰、我應爲大、頭(3)曰、我有耳能聽、有目能視、有口能食、行時在前、故(4)可爲大、尾(5)曰、我令汝去、故得去耳、

6. 360 *pu* make one *li.*
7. Generous to this man, but mean to that.
8. The superior man generally errs on [the side of] generosity; the mean man generally errs on the side of stinginess.
9. Since there is a high wind, you ought at once to change your course, and not go forward.
10. Since the common people have not anything to eat, we ought at once to distribute money and rice.
11. Once upon a time there was a snake, [whose] head and tail quarrelled with each other. (2) The head said, 'I ought to be chief', and the tail said, 'I ought to be chief'. (3) The head said, 'I have ears and can hear, have eyes and can see, have a mouth and can eat; when we travel I go in front; (4) therefore I should be chief'. (5) The tail said, 'I make you go, and therefore you are able to go.

9. 旣 sometimes merely marks past time; but it generally, as here, implies a reason or cause. *Ch'ien chin* forward advance, go forward.

10. *Wu so shih*, have not what they may eat.

11. (3) 行時 at the time of going, *tsai ch'ien* I am in front. (5) 令, *ling*, to order, to cause; *ku* therefore, *tê* you succeed, *ch'ü êrh* in going: *êrh* is merely

死。數 行、汝 言、聽 語 不 去、若[6]
步、尾[11] 既 卽 汝 尾 已、以[7] 我
落 在 爲 時 爲 曰、不 身 不
於 前 大、放 大、汝 能 繞 肯、
深 行、讓 之、尾[9] 可 求 木、如
水 未 汝 頭[10] 聞 放 食、三 何
而 經 前 曰、其 我、頭[8] 日 得

(6) If I do not choose, how can you go?' (7) [Then] he twisted himself round a tree and remained so for three days, [so that they] could not seek for food. (8) [After that] the head addressed the tail and said, 'You may let me go, I will submit to your being chief'. (9) When the tail heard his words, he immediately let him go. (10) The head said, 'Since you are chief, I will let you go in front'. (11) The tail went in front; but they had not travelled many yards, when they fell into deep water and were drowned.

a terminal word and is not to be translated. (6) *Ju ho* how, *tê ch'ü* succeed in going? (7) *Lit.*, with his body he twisted round a tree, and for three days did not cease. (9) 卽時 immediate time, at once. (11) *Wei* had not, *ching* traversed, *shu pu* several paces.

EXERCISE 28.

訓 *hsün*^{4}, to teach, admonish.
禁 *chin*^{4}, to prohibit, prevent.
戒 *chieh*^{4}, to refrain, avoid.
壽 *shou*^{4}, old age, long life.
歲 *sui*^{4}, year.
皇 *huang*^{2}, emperor, imperial.
帝 *ti*^{4}, lord, supreme ruler.
動 *tung*^{4}, to move.
封 *fêng*^{1}, to seal up.
眞 *chên*^{1}, true, real.
否 *fou*^{3}, not.
閒 *hsien*^{2}, leisure.
怕 *p'a*^{4}, to fear.

人[1]求多聞、必學於古訓。

兄應訓子弟以禁非爲。戒[3]父[2]

食牛犬。五[4]十歲以上謂之

壽。昔[5]人壽極長、乃至數百

歲。多[6]福多壽多男子。

高皇帝遠。天[7]動、而南北二

極不動。文[8]書已封、尚未發。

皇[9]上立法之意、不過教民爲

善、禁戒爲非。[10]

1. If a man seeks for much knowledge, he must study the teachings of antiquity.
2. Fathers and elder brothers ought to instruct their sons and younger brothers, in order to prevent their doing wrong.
3. Beware of eating cattle and dogs.
4. From fifty years upwards is called old age.
5. Formerly men's lives were extremely long; they reached, indeed, to several hundred years.
6. [I wish you] much happiness, great age, and many sons.
7. Heaven is high, the Emperor far off, (I shall do as I like).
8. The heavens move, but the north and south poles do not.
9. The despatch has been sealed, but not yet sent.
10. The emperor's idea in enacting laws is merely to cause the people to do good and prevent their doing wrong.

1. *To wên*, hear much, learn much.
2. *Fei wei*, wrong doing.
4. *I shang*, and upwards; *wei chih*, one calls it, it is called.
7. *Huang-ti* or *huang-shang* (as in Example 10), Emperor.
8. *Erh chi*, the two extremes, the poles.
9. *Wên-shu*, an official letter, a despatch.
10. *Li fa* setting up laws; *pu kuo*, not beyond, merely; *chin chieh* prevent and make to refrain.

此[11]爲古人之言、不知眞否。

家[12]父自去歲以來、閒居無事。

眞[13]金不怕火。

或[14]曰、如此、則動心否。

子(2)曰、否、我四十不動心。

前[15]時有父、年歲極長、不(2)能運動、知己將終、飭(3)衆子來、聽訓戒、其(4)父曰、理當自食其力、不可坐食其金、食(5)力無盡、已時、食金當有

11. This is a saying of the ancients: I do not know whether it be true or not.

12. Ever since last year my father has lived in retirement and has had no business.

13. True gold does not fear the fire.

14. Some one said, 'In such a case would you be disturbed in your mind?' (2) The Master said, 'No: at forty I ceased to become disturbed in my mind'.

15. In former times there was a father, whose age was extremely great. (2) He was unable to move, and he knew that he was near his end. (3) He commanded all his sons to come, in order to hear his admonitions. (4) The father said 'By rights a man ought to support himself by his labour; he may not sit down and live upon his gold. (5) He may live upon his

12. The Chinese have various conventional words, which they employ for 'my' and 'your' when speaking of relations; 家 is one of these words, used with reference to the speaker's father. *Chia fu* my father, *tzü* from, *ch'ü sui* last year, *i lai* up to now, *hsien chü* lives at leisure.

14. *Ju tz'ü* [in a case] like this, *tsê* then, *tung hsin* [would you be] disturbed as to your mind, *fou* or not?

15. *Nien sui* years, age, *chi ch'ang* extremely long. (2) *Yün tung*, *lit.* turn round and move. *Chiang*, was coming to, *chung* his end. (3) *Hsün chieh*, teaching and warning. (4) 其, the. *Li* [according to] reason, *tang* [a man] ought, *tzü shih* to feed himself, *ch'i li* on his strength. (5) *Shih li* living on one's strength,

此(6)語誠如皇帝封禁諸金銀山、正(7)使民無怕勞貪閒、以成無用之人也、其(8)意善且深焉。

labour for ever, but living upon gold must have an end'. (6) These words are really like our Emperor's prohibiting access to all the mountains [which contain] gold and silver; (7) [which he does] entirely for [the sake of] keeping the people from being afraid of toil or desirous of ease, and so becoming useless men. (8) His idea, indeed, is excellent and moreover profound.

wu i shih, has not a time of ending; *tang yu chin*, must have exhaustion. (6) *Huang-ti* the Emperor, *fêng chin* sealing and prohibiting, *chu* all the, *chin yin shan* gold and silver mountains. (7) *Chêng* exactly, *shih min* to make the people, *wu* not, *p'a lao* fear toil, *t'an hsien* be greedy for leisure, *i ch'êng* whereby they become, etc.. (8) 焉, *yen*, indeed.

EXERCISE 29.

飲 *yin*^{3}, to drink.
酒 *chiu*^{3}, spirits, wine.
敗 *pai*^{4}, defeat, ruin.
復 *fu*^{2}, back; again.
測 *ts'ê*^{4}, to fathom, estimate.
取 *ch'ü*^{3}, to take, to fetch.
防 *fang*^{2}, to guard against.
礙 *ai*^{4}, to obstruct, to injure.
談 *t'an*^{2}, to talk, converse.
悞 *wu*^{4}, to neglect, to fail, to make to fail.
遂 *sui*^{4}, to comply; and then.
誤 *wu*^{4}, to make a mistake.
混 *hun*^{4}, muddy; to confuse.
狼 *lang*^{2}, a wolf.
該 *kai*^{1}, to owe; ought.

少(1)飲酒不亂性。酒(2)能成事、能敗事。

1. If one drinks little wine, one will not disorder one's faculties.
2. Wine can make things succeed, and can ruin things.

昔[3]有大將反敗爲勝。不[4]可不飲、不可多飲。亂[5]極、必當復治。既[6]死不能復活。天[7]事人不能測。勿[8]取他人之物。家[9]賊最難防。既[10]取非常樂、須防不測憂。一[11]百取五、無礙於商、無害於民。閒[12]談莫論人之是非。

3. Once there was a great general, who turned defeat into victory.
4. One cannot but drink, but one may not drink much.
5. When disorder [reaches its] extreme, there must be a renewal of order.
6. When one has died, one cannot live again.
7. The affairs of heaven are inscrutable.
8. Do not take other persons' things.
9. Thieves [among one's own] household are hardest to guard against.
10. Having obtained extraordinary pleasure, one must be on one's guard against unexpected woe.
11. To take five per cent will be no hindrance to the merchants and will do no harm to the people.
12. When talking at your leisure, do not discuss other men's good and bad doings.

3. 反, *fan*, to reverse, to change to the opposite; *wei shêng*, to be victory.
5. *Pi tang* must, *fu* renew, *chih* good order.
7. *Lit.*, the affairs of heaven, men cannot fathom them.
11. *Lit.*, in one hundred take five.
12. *Shih fei*, right and wrong, good and bad.

若[13]以此言爲常談、恐後必悞我國之大謀。見[14]惡人之富貴、遂疑有報、此誤大矣。汝[15]曰人之性善、我[(2)]曰人之性惡、孟子曰人之性善惡混。一[16]日狼與羊同川飲水、狼[(2)]欲害其羊、遂責之曰、汝[(3)]混此水、使老夫不能飲、該殺。羊[(4)]答曰、大王在上流、羊在下流、雖混無礙、狼[(5)]復誣曰、汝去年某日出言得罪於我、亦該殺、

13. If you take these words to be commonplace talk, I fear that you will be sure to spoil our country's important schemes.

14. To see the wealth and honour of wicked men, and consequently to doubt that there is [such a thing as] retribution, this mistake is great indeed.

15. You say that man's nature is bad; Mencius says that man's nature is good; (2) I say that it is good and bad mixed.

16. One day a wolf and a lamb (*lit.* a sheep) were drinking at the same stream. (2) The wolf wished to kill the lamb, and accordingly scolded him, saying, (3) 'You are muddying this water, so that I cannot drink; you ought to be killed'. (4) The lamb replied, 'Your Majesty is up stream and I am down stream; though it be muddy, it does no harm'. (5) The wolf again falsely accused him, saying, 'Last year on such and such a day you said something which offended

13. *Jo* if, *i tz'ŭ yen* of these words, *wei* you make, *ch'ang t'an* common talk, *k'ung* I fear. 後, in the future, = will.

16. (2) 其, the, the said; 責, *tsé*, blame, scold. (3) 使 make, *lao fu* the old fellow (= me), *pu néng* unable to, etc.. (5) 誣, *wu*, falsely accuse; *tê tsui* get

遂 汝 罪 汝[10] 乃 能 未 歲 王 羊[6]
殺 之 於 父 責 有 出 某 誤 答
之。罪 我、母 之 罪、世、日 矣、曰、
焉、亦 得 曰、狼[9] 安[8] 羊 去[7] 大

me, [on that account] also you ought to be killed'. (6) The lamb replied, 'Your Majesty is mistaken, indeed; (7) last year on such and such a day I had not yet come into the world; (8) how could I have offended?' (9) The wolf, however, upbraided him, saying, (10) 'Your father and mother offended me, [and therefore] you also are guilty'; and so he killed him.

guilt, — common expression for 'offend', *yü wo* against me. (8) 安, how? (10) *I ju chih tsui*, *lit.* it also is your guilt.

EXERCISE 30.

恭 *kung*[1], respectful.
顧 *ku*[4], to look at, regard.
眼 *yen*[3], the eye.
雙 *shuang*[1], a pair, double.
切 *ch'ieh*[4], to cut; urgent; all.
寶 *pao*[3], precious, a jewel.
壞 *huai*[4], to spoil, bad.
歡 *huan*[1], to rejoice.
忍 *jên*[3], to bear, endure.
猶 *yu*[2], still, yet; like.
伏 *fu*[2], to crouch, to hide; humbly.
便 *pien*[4], convenient; then.
住 *chu*[4], to dwell.

思 眼 人 身。口 貧[2] 如 恭[1]
日 前、但 不 民 從 敬
後。不 顧 世[3] 顧 顧 命。不

1. Reverence is not equal to obedience to orders.
2. Poor people pay attention to food, not to clothing.
3. Men only regard the present, and do not think of the future.

1. *Kung-ching* reverence, *pu ju* is not [so good] as, *ts'ung* obeying, etc..
2. *Lit.*, regard their mouths, do not regard their bodies.
3. *Shih jên* men of the world (mankind), *tan* only, *ku* regard, *yen ch'ien* the present.

忠[4]義無雙、恭而有禮、人皆敬之。一[5]切寶中人命爲第一。不[6]寶金玉、而寶善人也。切[7]不可爲壞事、切不可與壞人有來往。從[8]善改過、自得天歡喜。小[9]不忍則亂大謀。氣[10]猶風也、血猶水也。經[11]目之事猶恐未眞。不[12]可伏於黑處以聽人之言語。

4. Loyal and upright beyond others, modest and full of courtesy, — men all respect him.
5. Among all kinds of precious things, human life comes first.
6. Do not value gold and jade, but value the virtuous man.
7. On no account may one do bad acts, on no account may one associate with bad men.
8. Follow what is good and reform your faults, and you will win for yourself the joy of heaven.
9. Failure to endure small things will ruin great schemes.
10. The breath is like wind, the blood is like water.
11. Things which pass before one's eyes, one still fears that they be not true, (how much more what one only hears).
12. One may not crouch in dark places, in order to listen to people talking.

4. *Wu shuang* without a pair.
5. *I ch'ieh*, one cut, = the entire lot, all; *ti i*, first, most important: see Note to Ex. 19. 7.
6. *Pu pao*, — *pao* is here a verb.
7. 切, urgently, on all accounts; *yu lai wang*, have comings and goings, intercourse.
8. *Huan-hsi*, or *hsi-huan*, to rejoice.
9. *Lit.*, [if] small things are not endured, then one confuses, etc..

藏、若害其眼、何必復住。

得聖人住者、能見地中一切伏

去、常住是國、王語臣言、所以貪

臣、往語王曰、害其雙眼、使不得

人常住吾國、不去餘處、有一愚

大歡喜、便語臣言、如何得使此

切伏藏種種寶石、國王聞之、心

有聖人眼最有力、能見地中一

仁之勝不仁也、猶水勝火。

昔

13. Benevolence's conquering un-benevolence, it is like water's conquering fire.

14. Formerly there was a holy man, whose eyes had very great power: (2) he was able to see all the hidden treasures in the ground, and every kind of precious stone. (3) When the king of the country heard it, he rejoiced greatly in his heart. Then he addressed his ministers and said, (4) 'How can I succeed in making this man always live in my country and not go to other places?' (5) There was one stupid minister, who went and said to the king, (6) 'Put out his two eyes, and make him unable to go; then he will always live in this country'. (7) The king said to the minister, 'The reason why I desired to get the holy man to live [here], (8) [was because] he can see all the hidden treasures in the ground. (9) If I put out his eyes, why need he live [here] any more?'

13. 勝, *shêng*, to conquer; a 之 is required after 水 to make the construction of the sentence perfect.

14. (2) *Fu tsang*^{4}, concealed treasures. (4) *Ju ho* how, *tê shih* obtain to make = succeed in making; 餘, *yü*, the rest = other. (7) 所以 ... 者, (see Notes to Ex. 14. 15) that by which, = here 'the reason why': *so i chê* the reason why, *t'an tê* I desired to get, *shêng jên* the holy man, etc..

EXERCISE 31.

全 *ch'üan*[2], all, complete.
林 *lin*[2], a forest, a wood.
免 *mien*[3], to avoid, to remit.
脫 *t'o*[1], to take off, to escape.
新 *hsin*[1], new.
舊 *chiu*[4], old.
村 *ts'un*[1], a village.
負 *fu*[4], to carry on the back; to turn the back on.
羣 *ch'ün*[2], a flock, crowd.
被 *pei*[4], to suffer.
禽 *ch'in*[2], birds.
獸 *shou*[4], beasts.
狗 *kou*[3], a dog.
捕 *pu*[3], to catch, to seize.
掙 *chêng*[4], to make an effort, struggle.

福[1]壽雙全。心[2]內歡樂、如魚得水、如鳥得林。肯[3]忍一時之氣、可免百日之憂。不[4]脫衣則不怕冷。勿[5]以新怨忘舊親。衣[6]欲新、人欲舊。見[7]其老人難於走路、負之背上、行至村口。

1. [May your] happiness and your old age both be perfect.
2. He rejoiced and was glad in his heart, like a fish which gains the water, like a bird which gains the grove.
3. If one be willing to restrain one's anger for a moment, one may avoid a hundred days of sorrow.
4. If you do not take off your clothes, you will not be afraid of the cold.
5. Do not forget old intimacies on account of recent ill-feeling.
6. Clothes, one wants new; friends, one wants old.
7. Seeing the old man had difficulty in walking, he took him on his back, and proceeded to the entrance to the village.

3. *Jên i-shih-chih ch'i.* endure the wrath of one time — of one moment.
7. *Ch'i lao jên*, the old man (who had been mentioned before).

皇[8]天不負苦心人。賊[9]羣已到、無法脫免、全家被殺。村[10]夫被其欺負多年、羣思報復。君[11]子之於禽獸也、見其生、不忍見其死、聞其聲、不忍食其肉。昔[12]有一狗、常隨主人、捕諸野獸、百(2)發百中、主人最愛之、出(3)於羣狗之上、因(4)其多年勤勞、不免牙齒全壞、

8. Imperial Heaven does not turn away from the man whose heart is sad.

9. The band of brigands had already arrived, there was no means of escaping, and the whole family was killed.

10. The villagers having been ill-treated by him for many years, there was a general desire for revenge.

11. As to the superior man's [feelings] towards birds and animals, — having seen them alive, he cannot bear to see them die; having heard their cries, he cannot bear to eat their flesh.

12. Once upon a time there was a dog, who constantly went with his master to catch all [sorts of] wild creatures. (2) In a hundred attempts he would succeed a hundred times; his master loved him exceedingly; (3) and he stood out above the whole pack of hounds. (4) [At length], because he had worked hard for many years, as was inevitable, his teeth

9. *Pei sha*, was killed. 被, to suffer, is often best translated by merely putting the verb that follows it into the passive voice.

10. *Ch'i-fu*, to ill-treat, to bully; *ch'ün ssŭ* in a crowd they thought, *pao fu* to pay back.

12. 隨, *sui*, to accompany, to follow. (2) 發 and 中, *cf.* Ex. 24. 10 (2). (4) *Yin ch'i* because he .... *ch'in lao* industriously toiled, *pu mien* he did not avoid

其勞、而反責我。

豈能如舊、主人不念

今(10)已老矣、力窮牙壞、

多年、所捕不能勝數、

故意放之、吾(9)隨主人

氣、乃對主人曰、

責之以無用、狗(7)不服、

一鹿、被其掙脫、主(6)人

一(5)日在竹林中、捕得

were all spoilt. (5) One day he caught a deer in a grove of bamboos, but let it get away again; (6) [upon which] his master scolded him for being useless. (7) The dog felt indignant at this, and therefore replied to his master, saying, (8) 'I did not let it go intentionally. (9) I have followed you (*lit.* my master) for many years, and I have caught more things than one can count. (10) Now I have grown old; my strength is exhausted and my teeth are spoilt. How can I do as [I did of] old? (11) You do not think of my labours, but blame me instead'.

(= inevitably). (5) *Pei ch'i* suffered that it, *chêng t'o* struggled and escaped. (7) *Pu fu* did not keep down, *ch'i* his feelings, or temper. (8) 犬 [your] hound, *fei* did not, *ku i* purposely, *fang chih* release it. (9) *So pu*, what I have caught; *pu nêng shêng shu*[3], *lit.*, one cannot be adequate to counting, = are more than can be counted. For a similar phrase *cf.* Ex. 24. 12 (2). (10) 已, have [become]; 矣, emphatic. (11) 反, *fan*, on the contrary.

EXERCISE 32.

幹 *kan*[4], to transact; ability.
游 *yu*[2], to float, to wander.
遊 *yu*[2], to wander, roam.
巧 *ch'iao*[3], clever, cunning.
美 *mei*[3], excellent, beautiful.
奇 *ch'i*[2], strange, curious.
戲 *hsi*[4], to play; a play.
借 *chieh*[4], to lend, to borrow.

危 *wei*[1], danger.
妙 *miao*[4], excellent, good.
置 *chih*[4], to put, to put aside.
哉 *tsai*[1], an exclamation.
避 *pi*[4], to retire, to flee from.
兒 *êrh*[2], a son, a boy.

有[1]能幹作、無能幹成。
無[2]父無君、是禽獸也。
父[3]母在、兒不遠游。
言混亂是非。
子[5]曰、君巧[4]言令色、鮮矣仁。
惡小人反是。
戲人來聽。
奇[6]巧新人欲借銀、先須言明所借之數、
利錢多少。

1. He has [enough] ability to work [at a thing], but not to make it a success.
2. To have no father, no prince, that [is to be] a bird or beast.
3. While his father and mother are alive, a son should not travel far.
4. Cunning words confuse and mix up right and wrong.
5. The Master said, 'The superior man perfects people's good [qualities], and not their bad ones: the mean man [does] the opposite to this'.
6. New plays, both curious and ingenious, — every one comes to listen to them.
7. If a man wants to borrow money, he first must make plain the amount that he will borrow, and what will be the rate of interest.

1. *Nêng-kan*, ability.
4. 混, *hun*, confuse.
7. *So chieh chih shu*, the amount to be borrowed: the relative clause, *so chieh* (that which he will borrow), is turned into a participle by the *chih* and is attached to the following substantive, *shu*. *Li-ch'ien*, interest; *to shao*, how much.

我[8]等今在危難中、若[2]得妙法、置身事外、豈[3]不美哉。其[9]母曰、何必住此危地、莫[2]若借游學之名、遠遠避去。吾[10]聞古志有之、居[2]安思危、思則有備、有[3]備則無一失。與[11]人相處之道也、同[2]幹事則勿避勞苦、同[3]飲食則勿貪甘美、同[4]行走、則勿擇好路。

8. We are now in the midst of danger and difficulty. (2) If we could find some good plan, by which to get out of the affair, would not that be excellent?

9. His mother said, 'Why need he remain in this dangerous spot. (2) He had better pretend that he wants to travel, and retire to some distant place'.

10. I have heard that an old history has it, (2) 'if you live in peace, think of danger; if you think, then you will be prepared; (3) if you are prepared, then not one will be lost'.

11. [As to the right] way of living with other men; (2) — if you are transacting any business in conjunction with others, do not shirk what is laborious and painful; (3) if you are eating and drinking with others, do not desire the tit-bits; (4) if you are walking with others, do not pick out the good [part of the] road.

8. (2) *Chih shên* put ourselves, *shih wai* outside the affair.

9. (2) *Mo jo* = 不如 (*cf.* Ex. 30. 1), *lit.* [other things are] not so good as, = it would be best to, *chieh ming* borrow the name, make a pretext of, *yu hsüeh* travelling for self improvement.

10. 志, *chih*, a history. (2) *Yu pei*, have preparation, be prepared.

11. *Hsiang ch'u*^{3}, dwell together. (4) 擇, *tsê*, choose.

昔[12]者有一小兒、村外遊戲、得[2]一大龜、意欲殺之、不[3]知方便、而問人言、云何得殺、其[4]人答曰、我有巧法教爾、爾[5]但置之水中、即時可殺。小[6]兒聽其所言、即曰妙哉、當[7]時將龜、置之水中、大[8]龜得水、即便走去、

12. Once there was a small boy playing about outside his village. (2) He caught a large tortoise, and wanted to kill it; (3) but he did not know any method of doing so; and he asked a man, saying, 'How can I kill it?' (4) The man replied, 'I have a cunning method, which I will teach you. (5) You just put it in the water, and you can kill it immediately'. (6) The little boy heard what the man said, and then exclaimed, 'Capital'. (7) Instantly, taking the tortoise, he put it into the water. (8) When the tortoise got into the water, off it went at once.

12. 游 and 遊 are used indifferently when the meaning is 'to travel' or 'to wander'. (2) *Kuei*, tortoise, Rad. 213; *i yü*, wish. (3) *Fang pien*, convenient method; *yün ho* how, *tê sha* succeed in killing it? (5) 但, *tan*, only; 即, *chi-shih*, immediately. (7) *Tang shih*, at the time, thereupon. (8) *Chi pien*; *chi* at once, *pien* then.

EXERCISE 33.

屈 *ch'ü*[1], to bend; a wrong.
伸 *shên*[1], stretch, straighten.
恃 *shih*[4], to rely on.
位 *wei*[4], a seat; gentleman.
假 *chia*[3], false; to borrow.
功 *kung*[1], work done, merit.
孰 *shu*[2], who? which?
聚 *chü*[4], to collect, assemble.
散 *san*[4], to scatter, disperse.
達 *ta*[2], to penetrate, to progress.

認 *jên*[4], to recognize.
虎 *hu*[3], a tiger.
象 *hsiang*[4], an elephant.
各 *ko*[4], each, every.

有[1]屈必有伸。善[2]人不願屈道伸身。勿[3]恃富而欺窮。難[4]道諸位不知此語眞假。功[5]名與身命孰重。出[6]外年久、孰無故土之思。是[7]故、財聚則民散、財散則民聚。君[8]子上達、小人下達。凡[9]事須認天命、不認天命、必有奇禍。

1. Where there is bending there must be straightening, (*i. e.* if there be wrongs, they are sure to be righted.)
2. The good man will not bend principles and extend himself.
3. Do not rely on wealth and ill-treat the poor.
4. Surely you gentlemen know whether these words are true or false.
5. Rank and life, — which is more important?
6. Having gone abroad for many years, who has not a longing for his old land?
7. For this reason, when wealth is gathered together the people are scattered, when wealth is scattered the people are gathered together.
8. The superior man progresses upwards, the mean man progresses downwards.
9. In all matters one must recognize heaven's decrees; if one does not recognize heaven's decrees, one is sure to have strange misfortunes.

2. *Pu yüan*, is not willing to.
4. *Lit.*, *nan tao* it is hard to say that, *chu wei* all [you] gentlemen, *pu chih* do not know.
5. *Kung ming*, official rank or honours, *lit.* merit and reputation; *shên ming*, life.
6. *Nien chiu*, length of years; 故, *ku*, old.
9. *Fan shih* in all matters, *hsü jên* one must recognize.

君[10]子在野、小人在位、國則亂。矣。[11]飛禽走獸之於人也、其[(2)]性雖異、而喜聚惡散、貪生畏死、其[(3)]情則與人同。一[12]日諸獸羣聚一處、各[(2)]道所長以爭王位、虎[(3)]則自稱力大、象[(4)]則自認多謀、馬[(5)]則恃其功高、如[(6)]此各有所長、不相上下、諸[(7)]獸難定孰可爲王。

10. When the superior men are in the wilds, and the inferior men are in the seats of honour, then the state is in disorder, indeed.

11. [As to the relationship] with man of the birds and beasts: (2) though their nature is different, still they rejoice in company and dislike separation, they are fond of life and fear death. (3) Their feelings therefore are like those of men.

12. One day all the beasts assembled in a crowd in one place; (2) and each declared in what he excelled, in order to contend for the king's throne. (3) The tiger boasted of the greatness of his strength; (4) the elephant claimed that he had much intelligence, (5) the horse relied on his high merits. (6) Thus each had [something in] which he excelled, and none was superior or inferior to the others, (7) [so that] the beasts found it hard to decide which might be king.

11. *Lit.*, as to flying birds' and walking beasts' [relationship] with man. It is not rare to find, as here, 之 and 於 coming together and requiring a substantive to be supplied between them; *cf.* Ex. 25. 8. (3) *Yü jên t'ung*, with man the same.

12. (2) *Ko tao* each said, *so ch'ang* in what he was excellent, *i chêng* in order to contend, etc.. (3) *Lit.*, the tiger then said of himself that his strength was great. The force of the 則 might be brought out by saying — as for the tiger, he boasted, etc.. (4) The elephant then recognized for himself his much scheming. (5) The horse then, *shih* relied on, *ch'i* his, *kung kao* merits' being high. (6) *Ju tz'ü*, like this, thus; *pu hsiang shang hsia*, not mutually above or below. (7) *Nan ting*, had difficulty to determine.

恃 王(3) 乎、夫 子 使 誠 濟 禽[13]
而 曰、對(2) 子 出 濟 非 一 子
不 民 曰、之 語 世、一 世、汝 問
恐、無 小 心。某 爲 毛 之 爲 曰、
對(5) 衣 人 人、之 之 所 去(2)
曰、食、恐 王[14] 某(7) 乎、所 之 子
恃 野 矣、問 人 夫(5) 濟、乎、體
先 無 君 曰、曰、子 禽(4) 夫(3) 之
王 青 子 國 汝 莫 子 子 一
之 草、則 人 不 應、曰、曰、毛、
命。何(4) 否、恐 達 禽(6) 假 世 以

13. Ch'in Tzŭ asked, (2) 'Would you pull out one hair from your body, Sir, in order to save the whole world?' (3) The Master said, 'Really the world is not to be saved by one hair'. (4) Ch'in Tzŭ said, 'But, suppose it would save the world, would you do it'? (5) The Master did not reply. (6) Ch'in Tzŭ went out and told a certain man. (7) The man said, 'You did not understand what was in the Master's mind'.

14. The king asked, 'Are the people of your country afraid?' (2) The man replied, 'The inferior men are afraid, indeed, but not the superior men'. (3) The king said 'The people have not clothes or food, in the fields there is no green grass; (4) what do they rely upon, so as not to be afraid?'. (5) He replied, 'They rely upon the commands of a former king'.

13. Ch'in Tzŭ. The 子 here is the honorific affix to a name, which we first met with in Ex. 5. 8. One might render it by 'philosopher' or something such; but it is very common to leave it untranslated, as has been done here. (2) *Lit.*, *ch'ü*[3] remove, *tzŭ t'i chih* of the master's body (*i. e.* of your body), *i mao* one hair, *i chi* whereby to help, *i shih* one generation, *ju* you, *wei chih* do it, *hu*? (3) 夫子, see Note to Ex. 10. 6; 之, see Note to Ex. 9. 7; 世, *shih* the age, *ch'êng fei* really is not, *i mao*, *etc.*, that which one hair will help. (4) *Chia shih*, falsely make it that = suppose. (5) 應, *ying*[4], to reply. (7) *Ju pu ta* you did not penetrate, *fu-tzŭ chih hsin* the Master's mind.

14. (2) *Chün-tzŭ tsê fou*, the superior men, then not.

EXERCISE 34.

說 *shuo*[1], to speak, to say.
話 *hua*[4], speech, language.
邪 *hsieh*[2], vicious, heterodox.
裏 *li*[3], in, inside.
退 *t'ui*[4], to retire.
悔 *hui*[3], to repent.
累 *lei*[4], trouble, embarrassment; *lei*[3], bind, accumulate.
推 *t'ui*[1], to push; to put aside.
化 *hua*[4], to transform.
積 *chi*[1], to accumulate.
救 *chiu*[4], to save, to help.
護 *hu*[4], to help, to protect.
懷 *huai*[2], to embrace, cherish.
神 *shên*[2], spirits, divine.
辱 *ju*[4], disgrace, insult.

直[1]人說直話。邪[2]說誣民。路[3]中說話、草裏有人。有[4]德者邪世不能亂。有[5]治則進、有亂則退。人[6]不悔過、必受苦累。推[7]車以爲生。百[8]歲之後化而爲土。

1. Straightforward men use straightforward language.
2. Unorthodox talking deludes the people.
3. If one speaks on the road, there will be men in the grass.
4. Those who have virtue, a depraved age cannot disturb.
5. When there is [good] government, take office (*lit.* advance); when there is disorder, retire.
6. If a man does not repent of his errors, he must suffer hardships and trouble.
7. To make a living by pushing a barrow.
8. After a hundred years they are turned into dust.

2. 誣, *wu*, delude, — not the usual meaning of the word.
7. *Lit.*, to push a cart, whereby to make a living.
8. *Lit.*, they are changed and become dust.

治[9]家者不在善積財。

小[10]民積怨既深、坐視其死、而不救。

護。子[11]生三年、然後免於父母之懷。

子[12]路曰、願聞子之志。(2)子曰、老者安之、少者懷之。

子[13]路問事鬼神。(2)子曰、未能事人、焉能事鬼。(3)敢問死。(4)曰、未知生、焉知死。

凡[14]人有過、其過大小有數百事、

9. The management of a house does not consist in being clever at accumulating money.

10. The accumulated resentment of the common people having become deep, they sat and looked on at his death and did not [try to] rescue him.

11. When a child is three years old, it leaves its parents' arms.

12. Tzŭ-lu said, 'I should like, Sir, to hear what you have set your mind on'. (2) The Master said, 'To give rest to the aged and to cherish the young'.

13. Tzŭ-lu asked about serving spirits. (2) The Master said, 'While you cannot serve men, how can you serve the spirits [of the dead]?' (3) [Tzŭ-lu added] 'I venture to ask about death'. (4) [The Master] said, 'While you know not life, how will you know death?'

14. Every man has faults: of these faults, large and small, there

9. 者 = 之事, — the governing of a home.

11. *Jan hou* afterwards, *mien yü* it escapes from.

12. *Tzŭ chih chih*, *lit.* the master's fixed aim. (2) *lao chê* those who are old, *an chih* to give them rest, *shao*[4] *chê*, those who are young, etc..

13. *Kuei shên*; *kuei* are the spirits of the dead, ghosts, *shên* are deified heroes and the spirits of the groves, hills, etc.. (2) 焉, *yen*, how?

欲[2]求長生者、先須避之、是[3]道則進、非道則退、[4]正己化人、積德累功、[5]慈心於物、忠孝友悌、[6]敬老懷幼、爲人伸屈、[7]濟人之急、救人之危、[8]推多取少、受辱不怨、[9]施恩不求報、與人不後悔、[10]所謂善人、人皆敬之、衆[11]邪遠之、神護之。

are several hundred kinds. (2) He who wishes to seek for length of life, must begin by avoiding them. (3) [If it be the] right path, then advance; if the wrong path, then retire. (4) Correct yourself, and transform others; store up virtue and accumulate merit. (5) Be kind to animals; be loyal, filial, friendly and fraternal. (6) Respect the old, cherish the young; redress people's wrongs. (7) Assist men in time of need; succour them in their dangers. (8) Reject much and take little; when insulted be not angry. (9) Do kindnesses without seeking for recompense; give to men without afterwards regretting it. (10) [He who does these things is] what is called a good man; every one respects him. (11) All the evil [spirits] keep aloof from him; the host of [good] spirits protects him.

14. (2) *Ch'ang shêng*, length of life, but introduced by the Buddhists as a term for immortality; *hsien hsü* first must, *pi chih* avoid them. (5) *Tz'ü hsin*, [have] a kind heart, *yü* for. (6) *Wei⁴ jên* for men, *shên ch'ü* straighten the bent. (8) *Shou ju*, suffer insult. (9) 施, *shih* bestow, *ên* kindness; 與, give.

EXERCISE 35.

暗 *an*[4], dark, secret.
曲 *ch'ü*[1], bent, crooked.
陽 *yang*[2], male; sun; open.
陰 *yin*[1], female; dark; secret.
息 *hsi*[2], to stop; interest.
恥 *ch'ih*[3], shame.
刑 *hsing*[2], punishment.
快 *k'uai*[4], quick; sharp; cheerful.
慢 *man*[4], slow; contemptuous.
錯 *ts'o*[4], to err, be wrong.
益 *i*[2], increase; benefit.
減 *chien*[3], diminish.
奉 *fêng*[4], to receive from a superior; to serve.
苟 *kou*[3], if indeed; improper.
賞 *shang*[3], to reward, bestow.

黑[1]暗中不能分明直曲。陽[2]報陰報、人作何事、終須有報。日[3]出而作、日落而息。人[4]人有恥、而爭自息。不[5]可輕用重刑。不[6]快不慢、則免錯悞。戲[7]無益、戒之哉。各[8]處之生意今年大減。

1. In the dark one cannot distinguish the straight from the crooked.
2. There is open requital and secret requital; whatever things a man does, in the end he must be requited.
3. When the sun appears, then work; when it sets, then rest.
4. If every one had [the feeling of] shame, then quarrels would cease of themselves.
5. One may not lightly (*i.e.* without reason) use heavy punishments.
6. Neither quick nor slow; thus one avoids mistake and failure.
7. Play is no good: beware of it.
8. The trade of each place has greatly diminished this year.

4. 終, *chung*, the end.
8. *Ko ch'u chih* of each place, *shêng-i* the trade, — a very common term.

積[9]欠甚重、日益苦累。
謀暗欺、不怕羞恥。[10]
肯認錯、卽是好人。[11]
奉養爻母。[12]
平治天下。[13]
懷[14]慢心者、好輕薄人、而皆自取輕辱於人。
君[15]子動則思禮、行則思義。
苟[16]或非義而動、背理而行、

9. His accumulated debts are very great, each day his hardships and troubles increase.
10. He secretly plots, and cheats in the dark, without fearing disgrace and shame.
11. If, having errors, he is willing to acknowledge them, then he is a good man.
12. The filial son serves and nourishes his parents.
13. The emperor, having received the commands of heaven, tranquillizes and governs the empire.
14. Those who cherish proud hearts are fond of treating others with contempt; but they all bring upon themselves the disregard and insults of others.
15. The superior man, in his movements thinks of propriety, in his actions thinks of duty.
16. (*Continued from last Exercise.*) But if, perchance, a person behaves unrighteously, and acts contrary to proper princi-

10. *Pu p'a* does not fear, *hsiu ch'ih* shame and dishonour.
11. *K'ên jên*, chooses to acknowledge.
12. *Fêng* serves, *yang* nourishes.
14. *Hao* are fond of, *ch'ing pao jên* disregarding and being mean to men, *êrh chieh* but they all, *tzü ch'ü* draw for themselves, *ch'ing ju* disregard and insult, *yü jên* from men.
16. *Fei i* it is not right, *êrh tung* and he moves, acts, = if he behaves unrighteously. For 動 and 行 *cf.* last Example. The two words together, *hsing tung*,

殺(11)人取財、辱人取位。 益、認(10)恩推過、苟免無恥、 自安、以(9)惡易好、減人自 曲爲直、願(8)人有失、危人 刑及無罪、以(7)直爲曲、以 感、念怨不息、賞(6)及非義、 君親、慢其先生、受(5)恩不 惡爲能、陰賊良善、暗(4)欺 知(2)過不改、知善不爲、以(3)

ples; (2) if he knows his faults and does not reform; knows what is virtuous and does it not; (3) regards wickedness as ability, and secretly preys upon the good and virtuous; (4) clandestinely tricks his prince or his parents, and is contemptuous to his teachers; (5) when he receives kindness, is not grateful, but broods without ceasing over his resentments; (6) gives rewards to the unrighteous and punishes the guiltless; (7) turns right into wrong, and wrong into right; (8) wishes people may suffer losses; endangers others but keeps himself safe; (9) exchanges bad things for good, and diminishes [the share of] others, [in order to] increase his own; (10) claims for himself acts of kindness, but puts his faults on to others; and feels no shame when he escapes punishment by ignoble means; (11) kills men and takes their money; disgraces others and obtains their posts.

are a common term for 'conduct' or 'behaviour'. *Pei li*, to turn the back on right principles. (3) 以爲, (as often) considers, or regards as. (4) 先生, elder born, commonly used for 'teacher'. (6) *Shang chi*, [extends] his rewards to. (7) *I* with, *chih* the straight, *wei ch'ü* makes the crooked. (10) *T'ui kuo* pushes away faults; *kou mien* improperly escapes and, *wu ch'ih* has no feeling of shame.

EXERCISE 36.

占 *chan*[1], to divine; *chan*[4], to usurp, to seize.

決 *chüeh*[2], to cut off, to decide; certainly.

亡 *wang*[2], to die, to be lost.

公 *kung*[1], public, just; a duke.

私 *ssu*[1], private, selfish.

損 *sun*[3], to injure.

節 *chieh*[2], a joint, a section, limit; virtue, reputation.

惑 *huo*[4], doubt; to deceive.

榮 *jung*[2], glory; prosperous.

罰 *fa*[2], to fine, to punish.

斬 *chan*[3], to chop, behead.

向 *hsiang*[4], towards.

傷 *shang*[1], to wound, to hurt.

占[1]以決疑、不疑何
占。鳥[2]爲食死、人
爲財亡。如[3]此可
望公私有益無損。
節則禍敗。
歡[4]樂知節、
少。子[5]曰、三十
立、四十而不惑。
人[6]生榮辱皆由天
定。

1. One uses divination to determine one's doubts; if one doubts not, why divine?
2. Birds die for the sake of food; men perish for the sake of wealth.
3. Thus (*i. e.* if this be done), we may hope that both public and private [interests] will obtain benefit and not injury.
4. In your rejoicing recognize a limit: then your misfortunes and failures will be few.
5. The Master said, 'At the age of thirty I stood firm, at forty I had no doubts'.
6. Whether a man's life shall be glorious or dishonoured, is always determined by heaven.

2. 爲 on account of.

賞[7]善罰惡、以快人心。

刀[8]雖快不斬無罪之人。彼[9]國之王不用刑斬、有罪者、但罰其銀。雪[10]山南面有向陽處、土[(2)]人在彼聚衆公議。我[11]已經向其告知、若[(2)]不小心慢行、誠[(3)]恐日後常有損傷人口之事。苟[12]占人田地、離人骨肉、破[(2)]人之家、取其財寶、

7. Reward the good and punish the wicked, in order to delight men's hearts.

8. Though the sword be sharp, it does not slay the guiltless.

9. The king of that country does not inflict corporal punishment nor put men to death; he only punishes offenders with fines.

10. On the southern side of the snowy mountains there was a place facing the sun; (2) the men of the district used to assemble there to consult together.

11. I have already told them, (2) if they do not take care and go slowly, (3) it is really to be feared that in the future there will constantly be cases of injuring people.

12. (*Continued from last Exercise.*) If he appropriates other persons' lands, or separates near relations; (2) breaks up people's

7. 快, verb, — to gladden.

9. *Lit.*, does not use corporal punishment or beheading; those who have guilt, he only fines them silver.

10. *Hsiang yan; ch'u*, a towards-the-sun place. (2) *Chü chung* assemble the crowd, *kung i* for public consultation.

11. *I ching* already have, *hsiang ch'i* to them, *kao-chih* told. (3) *Jih hou* in the future, *ch'ang yu* these will often be, etc.: *jên k'ou*, men and women.

12. 占 when meaning 'to seize' is generally written 佔. *Li jên* to separate

决(3)	損(4)	見(5)	見(6)	見(7)	見(8)	負(9)	干(10)	左(11)
水	人	他	他	他	他	他	求	道
放	器	榮	富	色	失	貨	不	惑
火、	物、	貴、	有、	美、	便、	財、	遂、	衆、
以	以	願	願	起	便	願	便	背
害	窮	他	他	心	說	他	生	親
人	人	流	破	私	他	死	怨	向
居、	用、	亡、	散、	之、	過、	亡、	恨、	遠、

homes and carries off their money and valuables; (3) if he lets loose flood and fire, in order to destroy men's dwellings; (4) or damages men's implements and things, in order to deprive them of the use of them; (5) sees others glorious and honoured, and wishes they may become vagabonds or die; (6) sees others possessed of wealth, and wishes them to be ruined and scattered; (7) sees persons of beautiful appearance, and conceives an unlawful passion for them; (8) sees others in a moment of difficulty, and thereupon talks about their faults; (9) owes to others goods or money, and [therefore] wishes that they may die; (10) asks [for favours] without success, and thereupon nourishes resentment and hatred; (11) deludes the crowd with unlawful doctrines; turns his back upon near relations and makes advances to strangers;

men's, *ku jou* bones and flesh. (3) 決 is often written 决. *Chüeh shui*, an elliptical expression — to cut [through river banks and let out the] water; *fang huo*, to set places on fire. (4) *I ch'iung* in order to exhaust, *jên yung* men's use of them. (5) *Yüan t'a*, wish those others, *liu* may wander, *wang* or die. (6) *Fu yu* rich and possessing, wealthy, — a classical expression. (7) *Ch'i hsin* conceives a desire, *ssü chih* for an intrigue with them. (8) *Shih pien*, lose convenience, be in temporary difficulties; *pien* then, *shuo* speaks of, etc.. (9) *Fu*, to bear a burden, to be in debt, to owe. (10) 干 has here the same meaning as 求; *kan ch'iu* asks people, *pu sui* and they do not comply, *pien shêng* then gives birth to, *yüan hên* resentment and hatred. (11) *Tso tao*, heterodox doctrines; *hsiang yüan*, turns towards

認不所護[13]愛貪過飲[12]
錯。肯短、己色、財節、酒

(12) drinks wine beyond moderation, is greedy of money and fond of lust; (13) screens his own shortcomings, and refuses to acknowledge that he is in the wrong.

the distant. (12) *Kuo chieh*, overstepping the limit. (13) *Hu chi so tuan*, protects what he himself is short in.

EXERCISE 37.

妻 *ch'i*[1], a wife.
燒 *shao*[1], to burn.
幫 *pang*[1], to help.
助 *chu*[4], to help.
還 *huan*[2], to return, repay.
畫 *hua*[4], to draw, to paint.
違 *wei*[1], to disobey.
和 *ho*[2], harmony.
奪 *to*[2], to seize; to decide.
祭 *chi*[4], to sacrifice to.
司 *ssŭ*[1], to control; an officer.
罵 *ma*[4], curse, revile.
跳 *t'iao*[4], leap.
打 *ta*[3], strike, beat.
孫 *sun*[1], grandson.

之。火、當[4]聞有香。前[2]孰孰[1]
以燒聲賊、世無無
盡之幫九一[3]燒妻父
滅於助。家家高子。母、

1. Who has not father and mother, who has not wife and child?
2. In a former existence he burnt good incense, (and therefore he is favoured now).
3. When one household is attacked by robbers, nine households hear the noise and bring help.
4. We ought to burn them with fire, in order to destroy them utterly.

4. *Chin mieh*, completely destroy.

欠[5]銀日久、而不歸還。

畫[6]虎、畫皮、難畫骨。在[7]此實無陽奉陰違之人。兄[8]弟不和、旁人欺。被[9]人奪其食以使其死、(2)怨氣足以傷天地之和。

公[10]曰、吾有司、死者三十三人、而民莫之死也。

世[11]人常常不肯幫助他人、(2)累至己身、後悔不及。

祭[12]虎以爲神

5. To owe money for a long time and not repay it.
6. When one paints a picture of a tiger, one paints the skin, it is hard to (*i. e.* one cannot) paint the bones.
7. Here there really are no men who obey in public but disobey in private.
8. When brothers disagree, outsiders cheat them.
9. Being robbed by others of their food so as to cause them to die, (2) — their indignation is enough to disturb the harmony of heaven and earth.
10. The duke said, 'Of my officers there perished thirty-three men, and the people would not die [for] them'.
11. Men of the world very frequently refuse to help others; (2) but when trouble reaches their own persons, their regrets are too late.
12. To sacrifice to a tiger as a god.

5. *Kuei huan*, return it and pay it back.

7. *Yang fêng* outwardly obeying, *yin wei* secretly disobeying.

9. *Pei jên* suffering that men, *to ch'i shih* seize their food, *i shih* whereby they cause, *ch'i* them, *ssŭ* to die. (2) *Yüan ch'i*, feeling of resentment.

10. *Wu* [of] my, *yu ssŭ* officers (*yu ssŭ* [one who] has control, an officer), *ssŭ chê* those who died, were, etc.; *mo chih ssŭ*, not [for] them die.

11. (2) *Hou hui* repentance, *pu chi* is too late.

12. *I wei shên*, of [it] making a god.

祭[13]不在物而在心。
荀[14]違背

上命、作爲無益、奪[2]人所愛、無重、
故殺傷、賞[3]罰不平、入輕
助[4]人爲非、壞人名節、施[5]與後
悔、假借不還、用[6]妻妾語、違父
母訓、男[7]不忠良、女不順從、不[8]
和其妻、不敬其夫、八[9]節行刑、
對北惡罵、跳[10]食跳人、久視日
無[11]故殺龜打蛇、

13. [The value of] a sacrifice is not in the offering, but in the intention.

14. (*Continued from last Exercise.*) If he disobeys his superiors' orders; if he does what is unprofitable; (2) seizes men's cherished [possessions]; kills and wounds without cause; (3) rewards and punishes unfairly, and turns light offences into heavy ones; (4) helps men to do wrong, damages men's reputation; (5) gives alms or presents and then regrets it; borrows and does not repay; (6) listens to his wife's or concubine's talk; disobeys his parents' instructions; (7) being a man, is not faithful and just; being a woman, is not complaisant and obedient; (8) [being a man,] is not attached to his wife; [being a woman,] does not respect her husband; (9) inflicts punishments on the eight festivals; uses foul abuse when facing the north; (10) jumps over food, jumps over persons; stares at the sun and moon; (11) without cause slays tor-

14. (4) *Huai* spoils, *jên* men's, *ming chieh* reputation. (5) *Shih yü* bestows and gives; *chia chieh*, — both words mean 'borrow'. (8) 順, *shun*, follow, accord with, 從, *ts'ung*, follow, obey. (9) *Pa chieh*; the eight festivals, so called, are the first days of the four seasons, the two solstices, and the two equinoxes; *o ma*, foully reviles. (10) *Chiu shih*, looks long at. (11) 打, kills, *lit.* strikes.

孫。罪有則月、奪其之罪、如(12)
及餘死、數(13)其輕神、司是
子責、死盡年重、隨命等

toises and kills snakes. (12) For sins such as these, according as they be light or grave, the spirit who presides over life cuts off [a number of] the person's years or months. (13) When the sum is completed, the person dies. If at his death there remains unexpiated guilt, the punishment is extended to his sons and grandsons.

(12) *Lit.*, like these, such offences. (13) *Ssü yu yü tsê*, at his death there be remaining blame; 罪, crime, guilt, is often used for the punishment attending the same.

EXERCISE 38.

宗 *tsung*[1], ancestral, a clan; a class.
祖 *tsu*[3], ancestor.
倫 *lun*[2], relationship.
婦 *fu*[4], woman, wife.
守 *shou*[3], to keep, guard.
別 *pieh*[2], to separate, different.
元 *yüan*[2], original.
曾 *ts'êng*[2], past; *tsêng*[1], add.
尊 *tsun*[1], honour.
序 *hsü*[4], order, series.
朋 *p'êng*[2], friend.
族 *tsu*[2], clan, family.
睦 *mu*[4], friendly.
鄉 *hsiang*[1], village, the country.
鄰 *lin*[2], neighbour.

爲 五、人[3] 人 祖 衆 兒[2] 同 同[1]
先。夫 倫 之 宗 皆 孫 宗。姓、
婦 有 身。一 出 之 不

1. Of the same name, but not of the same clan.
2. The crowd of sons and grandsons all spring from the person of one ancestor.
3. The human relationships are five: that of husband and wife comes first.

2. *Tsu-tsung*, ancestor.

牛[4]能耕田、狗能守戶。私[5]事之使人、與公事之使人、有別。自[6]上年被水之後、地方元氣未曾復還。天[7]地君親師、聖教所最尊者。兄則友、弟則恭、長幼序。夫[9]婦之情深如海。人[10]而無教、則近於禽獸、父(4)子有親、君臣有義、聖(2)人有憂之、此(3)故教以人倫、

4. The ox can plough the field; the dog can guard the door.
5. There is a difference between the employment of men in private business, and in public business.
6. The district had never recovered itself since the floods of last year.
7. Heaven, earth, sovereign, parents, teachers, are what the sacred (*i. e.* Confucian) religion honours most.
8. Let the elder brother be friendly, the younger brother respectful, [between] old and young [let there be] precedence.
9. The affection of husband and wife is deep as the sea.
10. If men be untaught, then they are near to the birds and beasts. (2) The sage was grieved at this. (3) For which reason he taught them the relations of mankind, (4) that father and son [should] have affection, prince and subject should have

5. *Lit.*, private business's employing men, *yü*, with, etc., *yu pieh*, has difference.

6. 自 ... 之後, since, *shang nien* last year, *pei shui* suffering water, *ti-fang* the locality's, *yüan ch'i* original spirit, *wei ts'êng* had not, *fu huan* again returned.

8. *Lit.*, *hsiung* [be he an] elder brother, *tsê* then [let him be], *yu* friendly, etc..

10. 而; [There is] a man and he has not instruction, = if a man has not instruction. (2) *Shêng jên* the sage, *yu yu chih* had grief [for] it. (3) For this use of

夫[5]婦有別、長幼有序、朋[6]友有信。

高[11]曾祖、父而身、身[2]而子、子而孫、自[3]子孫至元曾、乃[4]九族、人之倫。

敬[12]天地、禮神明、奉[2]祖先、孝雙親、守[3]王法、重師尊、愛[4]兄弟、信友朋、睦[5]宗族、和鄉鄰、別[6]夫婦、教子孫。

duty, (5) husband and wife should have separation [of functions], old and young should have order, (6) friends should have sincerity.

11. Great-great-grandfather, great-grandfather, grandfather, one's father and oneself, (2) oneself and one's son, son and grandson, (3) from son and grandson to great-grandson and great-great-grandson: (4) these indeed are the nine [degrees of] kindred, the relationships of man.

12. Reverence heaven and earth, perform rites to the spirits; (2) worship your ancestors, be dutiful to your two parents; (3) keep the king's laws, honour your teachers and venerable persons; (4) love your brothers, and be sincere to your friends; (5) be friendly with your kinsfolk, and in harmony with your neighbours; (6) keep separate [the duties of] husband and wife, teach your sons and grandsons.

以 *cf.* Ex. 23. 14, where it is similarly employed after 告. (6) *P'êng yu*, friends.

11. 高曾 (*tsêng*[1]) 祖 stands for 高祖, 曾祖, 祖父, great-great-grandfather, great-grandfather, grandfather (all on the father's side). (3) 至, to; 元曾 = 元孫, 曾孫: *yüan sun* is great-great-grandson, and *tsêng sun* great-grandson, the two being here transposed for the sake of the rhyme. *Yüan* is a substituted character: it takes the place of 玄 (Rad. 95), which is now tabooed.

12. *Shên ming*, the spirits. (2) *Tsu hsien*, ancestors; *shuang ch'in*, two parents. (5) *Tsung tsu*, kinsfolk; *hsiang lin*, *lit.* village neighbours. (6) *Pieh fu fu*, *cf.* Example 10 (5) above.

由 訓 忠 四 教 和(2) 尊 孝[13]
此 孫 臣 者、訓 睦 敬 順
出。者、孝 凡(3) 子 鄰 長 父
皆 子 爲 孫、鄰、上、每、

13. Be filial and obedient to father and mother, honour and respect elders and superiors, (2) be friendly with neighbours, teach and admonish sons and grandsons, — four rules: (3) all those who are loyal servants, filial sons, obedient grandsons, without exception start from these.

EXERCISE 39.

容 *jung*², contain, allow; easy.
江 *chiang*¹, river.
形 *hsing*², form, shape.
合 *ho*², union; accord with.
邊 *pien*¹, side, border.
界 *chieh*⁴, limit, boundary.
省 *shêng*³, a province.
府 *fu*³, a prefecture.
州 *chou*¹, a sub-prefecture.
縣 *hsien*⁴, a magistracy.
官 *kuan*¹, officer, official.
河 *ho*², river.
會 *hui*⁴, to meet, a society; to be able.

無 有 形 易。人 山 其 容[1]
人 人 體。性 容 意。人
心。形、心[3] 最 易 各
實 雖[4] 無 難 改、江[2] 隨

1. Allow people each to follow their own idea.
2. Rivers and mountains are easy to change, but man's disposition is very hard to alter.
3. The mind has no bodily form.
4. Though he has a human form, he certainly has not a human heart.

2. *Jung-i*, easy. 3. *Hsing t'i*, *lit.* form and body.

合[5]力相連、卽無難事。合[6]則不受人欺。

兩[7]國邊界未曾定明。

各[8]省分作府州、府州又分州縣。知[9]府、知州知縣、皆爲地方官。

切[10]勿說官府可恃。

江[11]西、山東、山西、河南、四川、皆省名。

5. [If people] unite, they will not be ill-treated by others.
6. Unite your strength and join together, then you will have no difficulties.
7. The boundary of the two countries has not been fixed.
8. Every province is divided into prefectures and sub-prefectures; prefectures and sub-prefectures are divided, again, into sub-prefectures and magistracies.
9. A prefect, a sub-prefect and a magistrate are all territorial officials.
10. Never say that the officials can be trusted.
11. Kiangsi, Shantung, Shansi, Honan, Szechuan, are all names of provinces.

6. *Hsiang lien*, join together. 7. *Wei ts'êng*, has not.

8. 府, 州, 縣; *Fu* may be translated into English by Department or Prefecture, *Chou* by Sub-prefecture, *Hsien* by District or Magistracy. The description given in the text is a little puzzling, because there are two kinds of *Chou*, *viz.* the *Chih-li Chou* (直隸州) and the *San Chou* (散州), the former of which may be described as a slightly inferior *Fu*, and the latter as a slightly superior *Hsien*. Thus, the main divisions of China are Provinces; the divisions of Provinces, either *Fu* or *Chih-li Chou*; and the divisions of these are either *San Chou* or *Hsien*; but, while the *Fu* may be made up of either *San Chou* or *Hsien*, the *Chih-li Chou* is divided only into *Hsien*. There is another, less common, territorial division, called a *T'ing* (廳), which is ignored in the above description. This is very near to a *Chou*, and like it is of two classes. Every division and subdivision of a Province has a chief town bearing the same name as itself; and a translator has sometimes a difficulty in knowing whether the town or the territory is meant.

9. These are the titles given to the officials who govern a *Fu*, a *Chou*, a *Hsien*.

10. *Ch'ieh wu*, certainly do not; *kuan fu*, a Mandarin, an official; *k'o shih*, may be relied on.

11. Kiangsi, Szechuan: in the case of these and many other common geogra-

山東[12]一省居於中國之東北、其[2]形如角、出於海、黃[3]河新道入海在其北界之內、山[4]西省在中國之北、東[5]有直省、西有黃河爲界、河[6]南省坐落黃河南邊、其[7]地平而不高、夏秋[8]發水之時、甚受害也、川[9]省在國之極西、有[10]一百六十餘州縣、民[11]數不下七千萬之多、

12. The Province of Shantung is situated in the north east of China; (2) it is triangular in shape, and juts out into the sea. (3) The present course of the Yellow River enters the sea inside its northern boundary. (4) The Province of Shansi is in the north of China; (5) it is bounded on the east by the Province of Chihli, on the west by the Yellow River. (6) The Province of Honan lies on the south side of the Yellow River. (7) Its land is flat and low. (8) In summer and autumn at the time of the freshets, it suffers greatly from them. (9) Szechuan is in the extreme west of the country; (10) it has more than one hundred and sixty sub-prefectures and magistracies, (11) and its population is not less

phical names, it is usual to keep to the spelling adopted before the introduction of Sir Thomas Wade's system.

12. *I shêng*; there is no force in the *i*. *Chung kuo*, the most common name for China. (2) *Lit.*, its form is like a horn. (5) *Lit.*, east it has the Province of Chihli, west it has the Yellow River, as boundaries: 直省 is for 直隸省, *chih-li shêng*, The Province of Chihli; such abbreviations of names of provinces are very common. The Yellow River, called in geographies the Hoang Ho, is the second of China's great rivers. (6) *Tso lao*, *lit.* sits and lies. (8) *Fa shui*, to send down water, a freshet. (9) *Ch'uan shêng*, for *ssŭ ch'uan shêng*, Four Rivers Province; *chi hsi* extreme west. (10) *Liu shih yü*, sixty and more.

南 江 西 入 大 而 大 省[12]
之 下 省 於 江、南、河、內
西 游、居 海、東 會[13] 自 有
也。江 長 江[14] 流 於 北 四

than as many as seventy millions. (12) In the province there are four great rivers, which run from north to south, (13) and, uniting with the Yangtse, flow eastward into the sea. (14) Kiangsi is situated along the lower course of the Yangtse, to the west of Kiangnan.

(13) The great river of China, the Yangtse, is generally called by Chinese the 大江 or the 長江. Both 江 and 河 mean 'river', but *chiang* is more used in south, and *ho* more in north China. *Chiang*, again, is more confined to large rivers. But neither of these rules is absolute. (14) 上游, *shang yu*, and 下游 mean (1) up-stream and down-stream from any place, or (2) the upper and lower part of a river's course. Kiangnan, a former province of China, which about 250 years ago was divided into the two provinces called Kiangsu and Anhui.

EXERCISE 40.

敵 *ti*^{2}, to oppose; an enemy.
吏 *li*^{4}, an official.
孔 *k'ung*^{3}, a hole; Confucius.
政 *chêng*^{4}, government.
緣 *yüan*^{2}, cause, reason.
加 *chia*^{1}, to add, to apply.
務 *wu*^{4}, business; must.
併 *ping*^{4}, together, put together.
才 *ts'ai*^{2}, talents, ability.
堪 *k'an*^{1}, to bear; fit, worthy.
寡 *kua*^{3}, few; alone.
兵 *ping*^{1}, soldier; weapon.
部 *pu*^{4}, a class; a board.
設 *shê*^{4}, establish; devise.
添 *t'ien*^{1}, to add.

無[1]敵於天下者、天吏也。

某[2]問政於孔子、孔子對曰、政者正也。今[3]日相見、有因有緣。不容也。不分首從、一併治罪。我[6]等才幹過於他人、緣(2)何受此難堪之苦。王[7]曰、察鄰國之政、務[5]須立將各賊、所亂[4]殺加害、天政、

1. He who has no enemy in the world, is a minister of heaven.
2. Some one asked Confucius about government; Confucius replied, 'Government is setting straight'.
3. Our meeting to day was determined by fate.
4. Random slaughter and the infliction of injury are what heaven will not allow.
5. We must immediately take all the robbers, and, without distinguishing between leaders and followers, inflict punishment upon them all together.
6. Our talents and ability are superior to other men's; (2) why should we suffer these unbearable hardships?
7. The king said, 'Looking at the administration of neigh-

2. *Chêng chê chêng yeh*; note *chê* and *yeh* as in Ex. 8. 17 and elsewhere; as to Confucius, see Ex. 10, 6, Note.

3. *Yu yin*, *etc.*, *lit.* had cause, had reason.

5. *Wu hsü*, must; 立, *statim*, immediately; 各, each, may often best be rendered by 'all the', or even by merely putting the substantive into the plural; 從 *tsung*[4], followers, accessories; *i ping*, all together, *chih tsui*, deal with, punish, their crime.

6. *Wo-têng*, our; 幹, ability, — like 能幹 in Ex. 32. 1; *kuo yü*, go beyond, surpass; (2) *yüan ho*, on account of what; *nan k'an*, hard to bear, unbearable.

無(2)如寡人之用心者、鄰(3)國之民不加少、寡(4)人之民不加多、何也。

中[8]國、吏、戶、禮、兵、刑、工、六部之設、由(2)來已久、而(3)新政既行、則(4)宜併吏、禮、兩部、而爲一、名曰內部、

bouring countries, (2) [I find that] no one is as attentive [to his duty] as I am; (3) [yet] the population of neighbouring countries does not decrease, (4) nor does that of mine increase. How is this?'

8. [As to] the establishment of China's Six Boards, [known as the] Civil Service Board and the Boards of Revenue, Rites, War, Punishments, and Works, — (2) these [state departments] are of ancient origin. (3) But the new administration having been introduced, (4) it would be advisable to unite the Civil Service Board and the Board of Rites, and make them one, under the name of the Home Office,

7. (2) 寡人, a self-depreciatory term used by princes for 'me'; *yung hsin*, to be attentive; *wu* there is not a, *ju kua-jên-chih yung-hsin chê* like-my-attentiveness man, = there is not any one equal to me in attentiveness. (3) *Chia shao*, decrease.

8. The government of China is administered by a number of *pu*, Departments or Boards, at Peking, corresponding with our Treasury, War Office, etc.. Quite recently there have been changes and additions made; but for a very long time past, up to a year or two ago, these Boards were six in number, and bore the names here given, namely *li pu* (吏部), Board of Officials, or Civil Service Board, *hu pu* (戶), Board of Revenue, *li pu* (禮), Board of Rites, *ping pu* (兵), Board of War, *hsing pu* (刑), Board of Punishments, *kung pu* (工), Board of Works. The translation of the first sentence in this passage is not easy; a 之 must be supplied after 中國, 'China's', and the 之 before 設 is connected with all that precedes it. Thus, ... 之設 [as to the] establishing of, 中國 China's, 吏 Board of Officials, 戶 Board of Revenue, *etc.*, ... 六部 [in all] Six Boards. (2) *Yu lai* (what they come from) their origin, *i* was, *chiu* long ago. (3) 既 having been, 行 set going. (4) *Tsê i* then one ought, *ping* to unite, etc.; *ming*

而(5)添商部、學部、外部、合(6)戶、兵、刑、工、而論(7)其次序、則(8)以商部爲第一、以學部爲第二也、緣(9)商務不興、則不能與敵國並立、學(10)部不設、則國內無堪用之才、故(11)添設商部、而進之爲第一、加(12)立學部、而進之爲第二也。

(5) also to add [three more, namely] a Board of Trade, a Board of Education, a Board of Foreign Affairs, (6) and joining [these four] to the [still existing] Boards of Revenue, War, Punishments and Works, so make eight Boards. (7) As regards their order of precedence, — (8) one would give the first place to the Board of Trade and the second to the Board of Education. (9) The reason [for this is that], if mercantile affairs do not flourish, then it is impossible to stand up alongside of hostile nations; (10) and if a Board of Education be not instituted, then in the country there will be no ability worthy of employment. (11) Therefore [it is proposed] in addition [to the Boards already existing] to create a Board of Trade, and advance it to the first place; (12) and to establish as well a Board of Education, and advance it to the second place.

yüeh its name being called, *nei pu*, Interior Board. (5) *Shang pu*, Mercantile Board. (6) 合 to join [the above mentioned] to, etc.. (7) *Lun* reckoning, *chʻi* their, *tzʻü hsü* sequence and order, precedence. (8) *Tsê* then, *i shang pu* with the Board of Trade, *wei ti i* make number one. (9) *Yü ti kuo* with hostile countries, *ping li* stand up together. (10) *Kʻan-yung-chih*, worthy to be used. (11) *Kʻu* therefore, *tʻien shê* add and establish; *chin chih*, advance it. (12) *Chia li*, add and set up.

EXERCISE 41.

NO NEW CHARACTERS.

某[1]人問曰、鄉人皆好之、何如。子[2]曰、未可也。鄉[3]人皆惡之、何如。子[4]曰、未可也、不[5]如鄉人之善者好之、其不善者惡之。孟[2]子曰、仁[2]言不如仁聲之入人深也。善[3]政不如善教之得民也。善[4]政、民畏之、善教、民愛之、

1. A certain man asked, saying, 'If the villagers all love a man, what then?' (2) The Master replied, 'That is not enough'. (3) 'If the villagers all hate him, what then?' (4) The Master replied, 'That is not enough: (5) it is better [proof], if the villagers who are virtuous love him, and those who are not virtuous hate him'.
2. Mencius said, (2) 'Benevolent words do not make such a deep impression on men as a reputation for benevolence. (3) Good government is not equal to good teaching in winning the people. (4) Good government, the people fear it;

1. 之 is used indefinitely, — him = any man; 何如, what as? = what do you think of? (Legge). (2) *Wei k'o yeh*, *lit.* not yet may: Chinese commentators expand the words into 'we may not on that account call him good'. (4) The commentators dispute whether here we should again supply 'call him good' or should say 'call him bad'. If one takes account of what follows, the first seems more probable. (5) *Pu ju*, [the two suppositions are] not so good as, or, not equal to; *hsiang jên chih* of the villagers, *shan chê* those who are virtuous, *hao chih* love him; 其不善者, *ch'i* ... *chê* those who, *pu shan* are not virtuous.

2. (2) *Lit.*, *jên yen* benevolent words, *pu ju* are not equal to, *jên shêng chih* benevolent reputation's, *ju jên shên yeh* entering men deep: an expansion of the subject of the sentence is required in order to make the construction grammatical — 'The entering deep into men of benevolent words is not equal to, etc.'. (3) The construction here is the same as in the previous sentence — 'Good government is not equal to good teaching's winning the people'.

將見孟子。有司未知所之、敢問。公(4)曰、將有司君出、則必命有司所之、今(3)平(4)公將出、某人問曰、他(2)日之曰、爲士師、則可以殺之。如曰、孰可以殺之、則(5)將應可殺與、則(3)將應之曰、可、彼(4)人今(3)有殺人者、或(2)問之曰、人善(5)政得民財、善教得民心。

good teaching, the people love it. (5) Good government wins men's money, good teaching wins men's hearts'.

3. Now, [suppose] there is a murderer, (2) and some one asks [me], 'May he be put to death?' (3) Then I shall answer him and say, 'He may'. (4) If the enquirer says, 'Who may put him to death?' (5) Then I shall answer, '[If a man] is the Chief Justice, then he may put him to death'.

4. Duke P'ing being about to go out, a certain man asked and said, (2) 'On other days, if Your Highness has been out, you have been sure to tell your officers where you are going, (3) To-day your officers do not know where you are going. I venture to enquire'. (4) The duke said, 'I am going to see

3. 今, now, — this is the logical use of *chin*, not 'at the present time'. *Sha-jên-chê*, one who kills a man, a murderer. (2) *Huo wên chih*, some one asks it, asks the question; 人, the man = he; 與 (*yü*[1]) at the end of a sentence is an interrogative particle. (3) 將 I shall, 應 (*ying*[4]) answer. (4) 彼, that man, the enquirer; 孰, *shu*, who, 可以 may. (5) 士師, the title in Mencius's time of the chief criminal judge.

4. 將, sign of future. (2) 君, Your Highness; 必命, sure to tell, — in order to show respect, the speaker uses *ming* 'to order', instead of a word meaning 'to inform'; 有司, those who have control, officers, as in Ex. 37. 10; 所之, [the place] which you are going to: *chih* is here a verb, 'to go to'. (4) 將, sign of future.

是(10)曰、也。何正禮、者賢曰(5)、
以孟曰(9)、爲子君出、乎、何
不子或告不入無孟禮(6)哉、
往不告見見見子義君
見知寡孟曰、焉。不由以
也。禮、人子君(8)樂(7)知賢爲

Mencius'. (5) The man said, 'What, indeed! Does Your Highness take him to be a sage? (6) Propriety and righteousness proceed forth from those who are sages. Mencius does not know propriety. Let not Your Highness visit him'. (7) Yo-chêng Tzŭ went into [the palace] and had an interview, and said, (8) 'Why did Your Highness not [go to] see Mencius?' (9) [The duke] replied, 'Some one told me that Mencius does not know propriety. (10) Therefore I did not go to see him'.

(5) 以爲, to consider. (7) Yo-chêng Tzŭ; for Tzŭ see Notes to Ex. 5. 8, and Ex. 33. 13; 見 is here read *hsien*, and means to appear at court, to have audience; (8) *ho wei*, why?; it may be either *ho wei*[2], to do what, with what object? or *ho wei*[4], on account of what, for what reason? (9) *Kua jên*, me: See Ex. 40. 7. (10) *Shih i*; *i* on account of, *shih* this, therefore.

EXERCISE 42.

毆 *ou*[1], to beat.
記 *chi*[4], remember, record.
着 *cho*[2], to order; to put on.
端 *tuan*[1], upright; matter; doctrine.
忽 *hu*[1], suddenly.
武 *wu*[3], military.
員 *yüan*[2], an officer.
辦 *pan*[4], to transact.
虛 *hsü*[1], empty, false.
遲 *ch'ih*[2], slow, late.
速 *su*[2], quick.
期 *ch'i*[2], period, date; expect.
結 *chieh*[2], tie a knot; conclude.

妻[1]不可毆。羣[2]弟子記善言。皇[3]帝着我必將此語存記於心。端[4]人也、其取友必端矣。山[5]頭上有火、忽明忽滅。其[6]爲武員、不會辦事。耳[7]聞是虛、眼見是實。爲[8]惡無不報、遲速必有時。此[9]事會商日久、自應定期辦結。

1. A wife may not be beaten.
2. The crowd of disciples recorded the good words.
3. The Emperor commands me to keep these words in mind.
4. The upright man, — the friends [whom] he chooses are sure to be upright.
5. On the hill top there is a light, which keeps on appearing and disappearing.
6. He is a military officer, and cannot transact business.
7. What the ears hear is false, what the eyes see is true.
8. The doing of evil is never without its reward: later or sooner the time is sure to come.
9. This affair has been under discussion for a long time; and one ought of course to fix a date for bringing it to a conclusion.

2. *Ti tzü*, followers, disciples, — quite different from 子弟, young folk.

3. *Pi chiang* that I must take, *tz'ü yü* these words, *ts'un chi* and store and remember them, *yü hsin* in my mind.

4. *Ch'i ch'ü yu*; supply 之 after *ch'ü*, the friends selected by him.

5. *Hu ming hu mieh*, *lit.* suddenly bright suddenly extinguished.

6. *Pu hui*, cannot, — in the sense of 'does not know how to'.

9. *Hui shang*, joint discussion; *pan chieh*, transact and conclude.

深 端、 方、 上[13] 則 子 先、 火 因[10]
知 土[3] 土 年 不 曰、 輕[2] 而 風
寡 民 民 十 達、 無 用 坐。 最
不 用 與 月、 見[3] 欲 不 冷、
敵 武、 天 不 小 速、 節、 家[11] 各
衆、 毆 主 記 利、 無 其 中 人
不 傷 教 日 則 見 害 須 着
敢 教 民 期、 大 小 百 以 其
報 民、 忽 象[2] 事 利、 端。 節 大
復、 教[4] 起 山 不 欲[2] 用 衣、
民 爭 地 成。 速 孔[12] 爲 向

10. Because the wind was very cold, each man put on his cloak and sat down facing the fire.

11. In [the management of] a household one must give first place to economy, (2) prodigality and want of economy do harm in a hundred ways.

12. Confucius said, 'One should not desire quickness, one should not look at small advantages; (2) if one desires quickness, then one is not thorough, (3) if one looks at small advantages, then great affairs are not accomplished'.

13. Last year in the Tenth Month, but I do not remember on what day, (2) in the place called Elephant Hill, the populace and the Roman Catholic converts suddenly began quarrelling. (3) The people used violence, and beat and injured the Catholics. (4) The latter knew that they were too few

10. *Hsiang huo*, *etc.*, [turned] towards the fire and sat down.

11. *Chieh yung*, limit in expenditure, economy, — one must of economy make the first thing. (2) *Ch'ing yung pu chieh*, carelessly expending and not limiting, their harm is of a hundred kinds.

12. (2) *Pu ta*, not penetrate, not thorough.

13. (2) *T'u min* people of the soil, natives of a place. 天主, Master of Heaven, is the term used by the Roman Catholics for God; and their religion is called *t'ien chu chiao*. *Hu ch'i* suddenly started, *chêng tuan* matters of strife. (3) *Yung wu*, use military methods, assault. (4) *Shên chih* deeply knowing that, *kua pu ti*

數[5]日之後、與教民不和者、結[6]成邪會、起名地主會、推[7]爲首者、姓王名良、鄉[8]愚不察虛實、從而合之、有[9]衆四千餘人、在[10]省各大員、知事實不可遲速[11]卽辦理、亂[12]事始平。

to be a match for their opponents, and did not dare to retaliate. (5) A few days later, those who were at enmity with the Catholics (6) formed themselves into an unlawful society, to which they gave the name of the Lord of Earth Society. (7) The man whom they made head of it was named Wang and had the personal name of Liang. (8) The stupid country folk, not discriminating between falsehood and truth, followed and joined with them, (9) [till] there was a crowd of four thousand men and more. (10) The high officials at the provincial capital, knew that the affair certainly would not admit of delay, (11) and took measures with all speed; (12) after which order was restored.

chung the few [can] not oppose the many. (5) *Pu ho chê* those not in harmony with. (6) *Hsieh hui*, *lit.* a heterodox society. (7) *T'ui wei shou*, put forward as head. (8) *Hsiang yü*, the village stupids. (10) 省, *shêng*, a province, is often used for 'provincial capital'. (11) *Su chi* quickly and at once, *pan li* dealt with it. (12) *Luan shih* the disorder, *shih* then, *p'ing* was quelled.

EXERCISE 43.

業 *yeh*^{4}, property, a calling; already.

類 *lei*^{4}, a class, a kind.

犯 *fan*^{4}, to offend, a criminal.

帶 *tai*^{4}, a belt, a region; to lead, to bring.

派 *p'ai*^{4}, to send officially.

查 *ch'a*^{2}, to examine.

拏 *na*[2], to take, seize.
靖 *ching*[4], tranquil, peaceful.
委 *wei*[3], to depute, to employ.
匪 *fei*[3], evil-doers, brigands.
底 *ti*[3], bottom.
任 *jên*[4], a burden, a post.

好[1] 兒 不 貪 祖 上 之 業。
聖[2] 人、人 類 之 首。天[3]
予 犯 法 於 民 同 罪。
文[4] 官 治 民、武 官 帶 兵。
應[5] 飭 該 道、立 行 派 兵、
查(2) 拏 水 賊、以 靖 江 海。
業[6] 經 委 員、會 同 地 方
官、散(2) 放 銀 米、以(3) 期 貧
民 免 於 死 亡。

1. A good son does not long for his ancestors' property.
2. The sage is the chief of the human race.
3. If the emperor breaks the law, his guilt is the same as a private person's.
4. Civil officials govern the people, military officers lead troops.
5. It is my duty to order the said Taotai at once to send troops (2) to search for and arrest pirates, in order to give peace to the rivers and sea.
6. They have deputed officers [to act] in conjunction with the local officials (2) in distributing money and rice, (3) so that the poor may escape from perishing.

1. *Tsu shang*, ancestors.

5. *Ying ch'ih* one ought to order, *kai tao* the said Taotai: *tao* is for *tao-t'ai*, an officer ranking above a Prefect but below the chief authorities of a province. 該, *kai*, is constantly used when speaking of persons, places, etc., that have been previously mentioned, and then means 'the said'. It is also found where the person, etc., has not already been directly mentioned, and then may be translated 'concerned' or 'in question'. 立行 at once proceed, *p'ai ping* to send troops: 行 is only inserted to make the sentence run smoothly, and may be translated or not, as one pleases.

6. *Yeh ching*, have, or, have already; *hui t'ung*, in conjunction with. (2) *San fang*, scatter and let go, distribute. (3) *I ch'i*, *lit.* whereby it is hoped = so that; *mien yü* escape from, *ssŭ wang* perishing.

風[7]聞該處大爲不靖、匪犯甚多、到[2]底不知、是否屬實。曾[8]子曰、士、任重而道遠、仁[2]以爲己任、不亦重乎、死[3]而後已、不亦遠乎。去[9]歲本省年成最美、各[2]屬民情甚爲安靖、惟[3]至九月底、聞有匪類數百人、行[4]至東省邊界某村、無[5]故殺傷居民多人、其[6]時該縣知縣業已在任病故、

7. I have heard a rumour that the said locality is greatly disturbed, and that there are very many brigands there; (2) but after all I do not know whether it be true or not.

8. Tsêng Tzŭ said, 'As for the scholar, his burden is heavy and his journey is long. (2) Benevolence he takes for his own burden; and is it not heavy? (3) His journey is not ended till he dies; and is not that long?'

9. Last year in our province the harvest was extremely good, (2) and in every district the state of the people was very peaceful. But at the end of the Ninth Month I hear that there was a band of ruffians, some hundreds in number, (4) who went to a certain village on the Shantung frontier, (5) and for no reason killed and wounded many of the inhabitants. (6) At that time the Magistrate of the District in

7. *Fei fan*, robbers and criminals, brigands. (2) *Tao ti*, to come to the bottom, finally; *shih fou* whether or not, *shu shih* it be true.

8. (3) *Lit.*, he dies and afterwards it is ended.

9. *Pʻên shêng*; *pên* often means 'this', 'my', 'our'; *nien chʻêng* crops, harvest, *tsui mei* very excellent. (2) *Ko shu* (*shu* is 'to belong') each [place] belonging [to the province]. (3) *Fei lei*, [men of] the brigand class. (4) *Tung shêng*, Shantung: see Note to Ex. 39. 12 (5). (5) *Chü min*, the inhabiting people. (6) *Chʻi shih*, [at] that time; *chih-hsien* see Note to Ex. 39. 9; *yeh i* = *yeh ching* in Example 6,

犯、查(11)勇、兩時立任、新(7)
從(12)拿前員、派即在(8)令
重首往多(10)委商省尚
辦要該帶文議、大未
理。各處、兵武當(9)吏到

question had previously died at his post, (7) and his successor had not yet arrived. (8) The high officials at the provincial capital at once took counsel together, (9) and immediately directed two officers, one civil, one military, (10) to take a large body of troops and proceed to the place in question; (11) [where they were to] search for and arrest all the principal offenders, (12) and deal with them with severity.

above; *ping ku*, die of sickness. (7) *Hsin ling*, the new Magistrate: a *chih-hsien* is often called *ling*; *shang wei*, not yet. (8) *Li chi*, at once. (9) *Tang* at, *shih* the time, *p'ai wei* despatched and deputed. (10) *Ping yung*, troops: soldiers on the regular establishment are *ping*; additional troops, raised for some special occasion, are called *yung*. *Yung* is often translated 'irregulars'; but though the *yung* are sometimes very rough militia or trainbands, in recent years large bodies of them have been kept permanently enrolled and have been far better drilled and disciplined than the *ping*. 前往, *ch'ien wang*, to go forward, to proceed to a place. (11) 拿 is another form of 拏; *shou yao*, *etc.*, *lit.* each chief and important offender. (12) *Ts'ung chung*, following, *i. e.* with, severity.

EXERCISE 44.

空 *k'ung*[1], empty.
個 *ko*[4], a numerative, (see notes).
件 *chien*[4], a numerative.
關 *kuan*[1], to shut; a gate, a pass, customhouse; to concern.
貨 *huo*[4], goods.
較 *chiao*[3], to compare.
船 *ch'uan*[2], boat, ship.
載 *tsai*[1], to contain, to load; *tsai*[3], a year.
照 *chao*[4], to reflect light; according to.
按 *an*[4], according to.
算 *suan*[4], to calculate.
洋 *yang*[2], sea, foreign.
增 *tsêng*[1], to increase, to add.
計 *chi*[4], to reckon, to plan.
隻 *chih*[1], a numerative.

不[1] 仁 則 空 一[2] 錢 個
信、 賢。 國 虛。 文 六 字。

1. Unless one trusts the benevolent and eminent, the state will be rotten.

2. [On] one 'cash' there are six words.

1. 賢, *hsien*, worthy, eminent; *k'ung hsü*, empty and void.

2. 文 here is a 'special numerative'; — an explanation of this term will be found a few lines below. 錢, a cash; this is the name given to the copper coins that in the past formed the only currency in China.

個, often written 箇, is a numerative. What this means, one can show more easily by examples than by definition.

In English, when speaking without reference to definite quantities or numbers, we say *horses*, *knives*, *bread*, *sealing wax*, *etc.*; but when we refer to definite quantities or numbers, though we say *a horse*, *two knives*, we may not say *a bread*, *two sealing waxes*, but must use some such expression as *a piece*, or *a slice*, or *a loaf of bread*, *a piece*, or *a stick of sealing wax*.

The Chinese, in their colloquial language, when speaking indefinitely, say *horses*, *knives*, *bread*, *sealing wax*, just as we do; but, when speaking with reference to definite quantities, not only do they say, *a piece of bread*, or *of sealing wax*, but they also say *a piece horse*, *two pieces knives*, or something such. The word thus inserted before a substantive is called by grammarians a numerative, or a classifier.

Besides *ko*, which may be described as a general numerative, there are also special numeratives, which are used only before particular substantives. Thus, — to take examples found in this Exercise, — 文 is used with 錢, cash; 件 with 事, business, and with 文, documents; 隻 with 船, boats, with 鳥, birds, etc.; while *ko* is used before all substantives that have no special numerative, and to some extent, instead of the special numerative, before substantives which have one. Thus, for *a boat* one may say either *i chih ch'uan*, or, less elegantly, *i ko ch'uan*; for *a cash*, *i wên ch'ien* or *i ko ch'ien*. It should be noted that in expressions like *a pound of meat*, *an acre of ground*, *pound* and *acre* act as numeratives.

The use of numeratives *before* substantives, under the circumstances described, is universal in spoken Chinese. But in the written language numeratives *before* substantives are exceedingly rare. They are, however, found occasionally, as in this Example. They are especially employed, as in Example 7, before the word *months*. This is because the names of the months are the same as their numbers; *e.g. ssü yüeh* is *the Fourth Month*; therefore, when a writer means *four months*, he inserts a *ko*, and says *ssü ko yüeh*.

There are two more uses of the numerative which should be noticed: (1) it may be placed immediately after the substantive; *e.g.* in Example 3, 事件, affairs, affairs in general, not particularized; and in Example 4, 文件, documents; (2) it may be used without being attached to a substantive, as 隻 in Example 8 (3), (4), (11). Both these uses are common in the written language.

商[3]議最要事件、卽應關門、不令人進。辦[4]理公務、當先面商、後以文件。土[5]貨今年較多、何故無船載運出口。因[6]何不可照舊辦理、按月算明、照數發銀。自[7]新關開辦以來、有四箇月矣、進[2]口之洋貨日有加增、而[3]作生意者皆得其望。

3. When discussing very important affairs, one ought at once to shut the door, and not let men come in.
4. When transacting official business, one ought first to discuss it at an interview, and afterwards to deal with it in writing.
5. Local products this year are more than usually numerous; for what reason are there no vessels in which to export them?
6. Why cannot we do as formerly, make up the accounts month by month, and issue the money in accordance with the amount [due]?
7. Since the opening of the New Customhouse up to the present time there are now four months [elapsed]; (2) the foreign goods imported increase in quantity every day, (3) and persons engaged in trade all find their hopes realized.

3. *Tsui yao*, very important: *pu ling*, not to order, often used for 'not allow'.

4. *I wên chien*, use documents; 以 = 用.

5. *Chiao to*, compared [with other years] many; *tsai yün* load and convey, *ch'u k'ou* out of port.

6. *Yin ho*, because of what; *chao chiu*, according to the old [plan]; *an yueh* according to the month = each month, *suan ming* reckon up, *chao shu* according to the number, the amount, *fa yin* send out silver.

7. *Tzü* from, *hsin kuan* the new Customs', *k'ai pan* opening and working, *i lai* till now. (2) *Chin k'ou chih* the port-entering, *yang huo* foreign goods, *jih yu* daily have, *chia tsêng* addition and increase. (3) *Erh* and, *tso shêng-i chê* those who do trade, *chieh* all, *tê ch'i wang* obtain their expectations.

查[8]本口今年、自[2]二月開河起、至十一月封河止、[3]進出口之洋船、共計有九百七十五隻、較[4]上年少十六隻、[5]惟其中來往空船甚少、而[6]論其載貨之重、則實在有增無減、[7]此數之外、亦有某大國之小船、由[8]內河而來、無用報關、[9]進口出口皆隨其便、

8. I find that this year at our port, (2) from the opening of the river in the Second Month to its closing in the Eleventh Month, (3) the foreign vessels entering and leaving the port amounted together to nine hundred and seventy-five, (4) which compared with last year is a decrease of sixteen. (5) But among them, both coming and going, there were very few vessels in ballast; (6) and reckoning the cargoes, there really was an increase not a decrease. (7) Not included in these figures, there were also the small craft of a certain great country, (8) which came from the inner waters, and did not report to the Customhouse, (9) but both entered and left

8. 查 often commences a statement, and means, 'enquiring [I find that]': in such cases one may translate it, 'I find', or 'I have to remark', or one may leave it out altogether. *Pên kʻou*, see *pên shêng*, Ex. 43. 9 (1). (2) 自 .... 起, beginning from; 至 .... 止, ending with; *fêng ho*, the sealing up of the river (by ice). (3) *Chin chʻu kʻou*, going into, going out of port, attached by the 之 to the following words; *kung chi*, together one reckons them = together amount to; 隻, see end of Note to Example 2, above. (5) *Kʻung chʻuan* empty vessels, *shên shao* were very few. (6) *Lit.*, *êrh* and, *lun* reckoning, *chʻi* their, *tsai huo chih* loaded-goods', *chung* weight; 實在 really. (8) The 而 here, and again in Section (11), does not require translation. *Wu yung*, not use = did not. (9) *Chieh* in both, *sui* fol-

其(10)數自不可計也、按(11)照隻數而算、日(12)本國爲首、而德國居次。

the port according to their own convenience; (10) so that their number naturally cannot be reckoned. (11) Calculating according to the number of vessels, Japan took the first place and Germany came next.

lowing, *ch'i pien* their convenience. (10) 自, naturally. (11) *An chao* according to, *chih shu* the number of vessels. (12) *Tê kuo* Germany, *chü tz'ü* occupied the next [place].

EXERCISE 45.

旱 *han*^{4}, dry, drought.
熱 *jê*^{4} or *jo*^{4}, hot.
凶 *hsiung*^{1}, bad luck.
吉 *chi*^{2}, good luck, happy.
淺 *ch'ien*^{3}, shallow.
跡 *chi*^{4}, foot-prints, tracks.
輩 *pei*^{4}, generation, class.
產 *ch'an*^{3}, to produce; property.
災 *tsai*^{1}, calamity.
沿 *yen*^{2}, along; to continue.
盜 *tao*^{4}, to rob, robber.
兇 *hsiung*^{1}, savage, cruel.
交 *chiao*^{1}, to join; hand to.
季 *chi*^{4}, a season.
抵 *ti*^{3}, take place of; arrive.

鳥[1]在林中住、不怕旱熱。神[2]能化凶爲吉。有[3]凶報凶、有吉報吉。

1. The bird dwells in the grove and does not fear drought or heat.
2. The gods can transform evil fortune into good.
3. If there be evil [in store for me], announce evil; if there be good fortune, announce good fortune.

2. 化, *hua*, transform.

水與聲手無今[7]最跡由[4]
火、其不盜所爲愛而近
且(2)結好、物食。凶者、走至
水交。形行年、謀雪遠、
火迹兇。沿[8]旱人中。由
盜異[10]可海災之淺
賊、端疑、彼[9]各甚業、下[6]至
害直我(2)兩處、重、奪賤深。
止如輩人常鄉人之
及盜不也、被民之輩欲[5]
身、賊便風水誠產。所滅

4. From what is near one proceeds to what is far; from what is shallow one proceeds to what is profound.
5. He wishes to hide his footsteps, and yet he walks in the snow.
6. What the low and worthless class like exceedingly, is to scheme against other persons' livelihoods and to seize other persons' property.
7. This is a year of misfortune; the drought is very severe, and the villagers really have nothing to eat.
8. At all the places along the coast [the people] often suffer from the robberies and violence of sailors.
9. As to those two men, — their reputation is bad and their behaviour suspicious: (2) it is not advisable for us to make friends with them.
10. Strange doctrines are just like robbers and brigands or fire and water. (2) Moreover, in the case of fire and water, of

5. 滅. *mieh*, extinguish.

6. *So ... chê*, that which, *cf.* Ex. 9. 9, etc.; *hsia chien*, low and worthless; 奪, *to*, seize.

8. *Lit.*, suffer that sailors steal things and do violence.

9. *Fêng shêng*, rumour and sound, reputation; *hsing chi* (迹 = 跡) forms and traces, behaviour, *k'o i* may be suspected. (2) *Wo-pei*, our class, we; — for us, *pu pien*, it is not convenient, *yü ch'i* with them, *chieh chiao* to contract intercourse.

10. *I tuan* strange doctrines, *chih ju* straight like, just like. (2) *Ch'ieh*, moreover; 止及; *chih* stops at, only, *chi* reaches to.

甘心抵命、且該賊兇惡異常、見(10)人卽殺、秋季、沿海一帶、盜賊羣起、而(9)實屬十餘年來所未見、一(8)因宗土產受損非淺、雖(7)未成災、之交、天(5)極旱熱、各處欠雨、大(6)有減色、其(3)故有二、一(4)因本口生意情形、較(2)之去歲、微異(3)端之害、害及人心。

11 今年

robbers and brigands, the injury only affects the body; (3) but in the case of the injury done by strange doctrines, the injury affects men's hearts.

11. As regards the circumstances of the trade this year at our port, (2) comparing it [with] last year, there has been a slight falling off. (3) The causes of this were two. (4) One reason was that, at the end of spring and the beginning of summer, (5) the weather was exceedingly dry and hot, and every place was short of rain, (6) [so that] the great staples of local produce suffered no slight damage. (7) Although it did not become an [actual] calamity, it really was what had not been seen for the last ten years and more. (8) The other reason was that in the autumn, all along the coast, there sprang up swarms of pirates. (9) Moreover the said pirates were extraordinarily blood-thirsty: (10) they killed every one

11. *Ch'ing hsing*, nature and form, conditions, circumstances. (2) *Chiao chih*, comparing it [with]; *wei* slightly, *chien sê* decrease of colour, change for the worse. (4) *I yin*, one [reason was] because, *ch'un hsia chih chiao* [at] the meeting of spring and summer. (6) *Ta tsung* the great classes of, *t'u ch'an* local products, *shou sun* suffered injury, *fei ch'ien* not shallow. (7) 來, till now. (8) *Yen hai i tai*, along the sea one line, *tao tsei* pirates, *ch'ün ch'i* in crowds arose. (9) *I ch'ang*, different from usual. (10) *K'an hsin*, gladly, willingly, *ti ming* gave their lives in exchange.

運。無雖如畏、大船來(11)
商有此、事(12)懷無往
敢貨、口既疑不民

they met, and were willing to sacrifice their own lives. (11) The boat people who made voyages were without exception in a state of terror. (12) Matters being like this, although there were goods in the port, no merchants dared to transport them.

(11) *Lai wang* the coming and going, *min ch'uan* people's boats, *wu pu* all, *ta huai* greatly cherished, *i wei* doubt and fear.

EXERCISE 46.

補 *pu*^{3}, mend, patch.
料 *liao*^{4}, materials; to estimate.
忙 *mang*^{2}, hurried, busy.
悉 *hsi*^{2}, minutely, fully.
每 *mei*^{3}, every.
雲 *yün*^{2}, clouds.
集 *chi*^{2}, to assemble.
似 *ssŭ*^{4}, like, apparently.
客 *k'o*^{4}, guest, stranger, traveller.
票 *p'iao*^{4}, a note, ticket.
買 *mai*^{3}, to buy.
堅 *chien*^{1}, firm, strong.
乘 *ch'êng*^{2}, to mount, ride; avail oneself of.
鐵 *t'ieh*^{3}, iron.
趕 *kan*^{3}, hasten, hurry after.

遲理、急已料。心惟[2]補爲[1]
悞。猶急臨不有破窮
恐料身、禍[3]可人衣。人

1. To mend torn clothes for a poor man, (*i. e.* to be his wife).
2. There is only man's heart on which one cannot calculate.
3. Misfortune is already upon him; [though he try] with the greatest haste to set things right, I still fear he will be too late.

1. *Wei*^{4}, for; *p'o*, break, tear.
3. *Huo* misfortune, *i* has, *lin shên* approached his person; *chi chi* very hastily, *liao li* manage, put in order, *yu k'ung* still fear, *ch'ih wu* be late and fail.

初[4]一日抵省、三日來發信
辦事、忙不可言。此[5]事實
不知悉、但聞每人每月工
銀五元。上[6]海一處四通
八達、士商雲集。其[7]曰、意
欲立功、以補前過、惟[(2)]其功
過今已似足相抵。忽[8]有
一客、手拏錢票、進門而言、
欲買寶石。

4. On the first day [of the month] I arrived at the provincial [capital]; for three days past I have been despatching letters and doing business, and have been more busy than one can say.
5. I really am not well acquainted with these proceedings; only I have heard that every man receives five dollars wages every month.
6. Shanghai is a place with routes radiating in all directions; scholars and merchants collect there in crowds.
7. He says that his desire is to achieve something in order to make up for his former errors; (2) but apparently his achievements are already sufficient to balance his errors.
8. Suddenly there was a stranger, carrying bank notes in his hand, who entered the door and said that he wanted to buy precious stones.

4. 抵, *ti*, arrive at.

5. *Kung yin* wages, *wu yüan* five dollars: this character often means 'dollar', being used instead of *yüan*, round, — for which see Ex. 57.

6. *Lit.*, Shanghai, one place, *ssü t'ung* pierces in four [directions], *pa ta* penetrates in eight.

7. He says, *i yü* he wishes, *li kung* to set up achievements (or merit), *i pu* in order to mend, make up for, etc.. (2) *Wei* but, *ch'i* his, *kung kuo* merits and faults, *chin i* now already, *ssü tsu* are apparently enough, *hsiang ti* to set against each other.

吾[9]輩兵革非不堅利、何[(2)]不乘
其不備、盡滅其類。東[10]北鐵
路、長七百里、上[(2)]年初冬業經
告成、卽[(3)]行載客運貨、沿[(4)]路各
處、買票之客、每[(5)]日雲集、爭前
恐後、乘[(6)]坐運貨之車、亦以爲
樂、由[(7)]此可見、內地之人亦[(8)]多
喜用火車之便也、今[(9)]年春季
連日大雨、車[(10)]路甚被損傷、

9. Our weapons and armour are sharp and strong; (2) why do not we take advantage of their being unprepared, and utterly exterminate the [whole] tribe of them?

10. The North Eastern Railway, seven hundred *li* in length, (2) having been completed last year at the beginning of winter, (3) immediately proceeded to carry passengers and convey goods. (4) At each place along the line, the travellers who [wished to] buy tickets (5) collected in crowds every day, and struggled with each other to be first. (6) They were even delighted to travel in the trucks for carrying goods. (7) From this one may see that the people in the interior (8) also largely appreciate the convenience of railways. (9) This year in the spring there was heavy rain for several days together, (10) and the railway track was much damaged.

9. *Wu-pei* our, *ping* weapons of offence, *ko* those of defence (leather jackets, shields etc.), *fei pu* are not not, *chien* strong, *li* sharp. (2) *Ch'i pu pei* they not ready.

10. (2) *Yeh ching* had been, *kao ch'êng* completed, *lit.* announced as completed. (5) *Chêng ch'ien*, struggled [to be] first, and, *k'ung hou* feared [to be] behind. (6) *Ch'êng tso* to mount and sit in, etc., *i* also, *i wei* they considered, *lê* a pleasure. (8) *I to* also largely, *hsi yung* rejoice to use, *huo ch'ê chih pien* the convenience of trains. (9) *Lien jih*, on successive days.

工(11)人趕即修補、不(12)過數日、復行開車、熟(13)悉鐵路工師無不稱言、此(14)路盡善盡美、工堅料實、似(15)可大得其利。

(11) The workmen hastened to repair it; (12) and after only a few days the running of trains was recommenced. (13) Engineers who are experienced in railway [matters] all declare (14) that this line is as good as possible, the work sound, the materials solid, (15) and that apparently it will be very profitable.

(11) *Kan chi*, hastening and at once, *hsiu pu* repaired and mended. (12) *Lit.*, not more than some days, *fu hsing* again proceeded. *k'ai ch'ê* to start trains. (13) *Shu hsi*, well versed in; *kung shih*, works-experts. (14) *Chin shan* perfectly good, *chin mei* perfectly excellent. (15) *Lit.*, apparently may greatly obtain its profit.

EXERCISE 47.

泰 *t'ai*^{4}, great, eminent.
京 *ching*^{1}, a capital.
歷 *li*^{4}, calculate; pass through.
總 *tsung*^{3}, total, general.
章 *chang*^{1}, a regulation.
程 *ch'êng*^{2}, a rule; a journey.
條 *t'iao*^{2}, anything long and slender; a clause, article.
約 *yo*^{1} or *yüeh*^{1}, to bind; an agreement.
准 *chun*^{3}, to sanction, grant.
保 *pao*^{3}, to protect, guarantee.
管 *kuan*^{3}, a tube; to control, take charge of.
給 *chi*^{3}, to give, hand to.
岸 *an*^{4}, shore.
請 *ch'ing*^{3}, to request.
赴 *fu*^{4}, to go to.
領 *ling*^{3}, to receive; to lead.

爾[1]等生在泰平無事之日。昔[2]人言、必念京報、以識時務。西[3]歷一千九百年。總[4]要小心、不違章程。彼[5]人來歷不明。官[6]有正條、民有私約。中[7]國既准傳教、須(2)必、按照條約、盡力保護。每[8]有商船出洋、

1. You have been born in a time of great peace and freedom from trouble.
2. Men of past times said that one must read the Peking Gazette, in order to know the affairs of the day.
3. The year 1900 according to the European Calendar.
4. One must always be careful and not break the rules.
5. That man's antecedents are obscure.
6. The officials have the regular laws, the people have their private agreements.
7. China having sanctioned the preaching of the [Christian] religion, (2) she must in accordance with the treaty protect [the missionaries] with all her might.
8. Whenever a merchant vessel goes to sea,

2. *Ching pao*, Peking Gazette, *lit.* metropolitan announcements. This is the official gazette, published daily at Peking. It consists of (1) the Court Circular, (2) the Emperor's Decrees, (3) Reports to him by officials (commonly called Memorials).

3. *Hsi li*, western calendar.

4. *Wei* offend against, *chang-ch'êng* regulations.

5. *Lai-li* antecedents (*li* to pass through).

6. *T'iao*, laws, *lit.* clauses, articles.

7. *Ch'uan chiao*, to transmit doctrines. (2) *Hsü pi* (= *pi hsü*) must, *an-chao* in accordance with, *t'iao-yüeh* the treaty, *pao-hu* protect. The general term for a treaty between two nations is *ho-yüeh*; but it is also called *t'iao-yüeh*, because it is drawn up in *t'iao*, articles.

應(2)由該管之官發給公文。

船[9]主即乘小船上岸、欲問何處、不(2)見人民形跡。

該員久任九江、於洋務情形最爲熟悉、應(2)請即飭前赴上海、管理此事。

各國與我中國定立和約、西泰[11]每有一條、准(3)聽洋商教師、各色人等、

查[10]

(2) the officer in charge [of such matters] ought to issue to it an official document.

9. The master of the vessel then got into a small boat and went on shore, wishing to ask what the place was; (2) but he saw no traces of people.

10. I would remark that the said officer, having long held a post at [the treaty port of] Kiukiang, is very well acquainted with the conditions of foreign affairs; (2) [on which account] I ought to beg that he may be ordered at once to proceed to Shanghai, to take charge of this business.

11. When European nations have concluded treaties with us Chinese, (2) in every case there has been a clause, (3) authorizing foreign merchants, missionaries, and all kinds of people,

8. (2) *Ying* there ought to be, *yu* by, *kai-kuan-chih kuan* the officer who ought to take charge [of such matters], *fa chi* an issuing and giving of, *kung wên* an official document. This peculiar use of 由 is very common in modern documents. In practice, when translating, one may omit the *yu* entirely, and treat the words following it as the subject of the sentence.

9. (2) *Hsing chi*, forms and tracks, traces.

10. For 查 and 該 see Notes to Ex. 44. 8, and Ex. 43. 5. *Chiu jên* long posted at, *chiu chiang* Kiukiang, *yü* with, *yang wu ch'ing-hsing* the circumstances of foreign affairs. (2) *Ying ch'ing* one ought to beg [you to], *chi ch'ih* at once order him, *ch'ien fu* to proceed to; *kuan li*, to control and manage.

11. *T'ai hsi ko kuo* each country of the great west (*i. e.* of Europe), *yü* with, *wo chung kuo* our China, *ting li* fix and set up, *ho yüeh* a treaty. (3) *Chun t'ing*,

請[4]領護照、前往內地、通[5]商傳教遊歷、無[6]論何處、皆可前往、地[7]方大小各官總須盡力保護、若[8]所至之處、離口岸遠不過一百里、期[9]在三五日內、不[10]用請照、惟[11]通商章程內云、京[12]師一處、不准西人前往通商、且[13]發給護照一事、應[14]歸領事官、自行經管。

(4) to obtain passports and go into the interior, (5) either to trade, or to preach their doctrine, or for the sake of travelling. (6) They have the right to visit all places whatsoever; (7) and the territorial authorities, both great and small, must in every case do their utmost to protect them. (8) If the place to which they are going, is distant from the port not more than one hundred *li*, (9) and the period does not exceed four or five days, (10) they need not apply for a passport. (11) But it is stated in the Rules for International Trade, (12) that Europeans are not permitted to go the Capital to trade. (13) Moreover the business of issuing passports (14) is the province of the Consul, who will himself take charge of it.

sanctioning and allowing, foreign merchants, *chiao shih* missionaries, *ko sê* each kind of, *jên têng*, *pl.*, men. (4) *Ch'ing ling* ask for and receive, *hu chao* a passport, *lit.* a protecting certificate. (5) *T'ung shang*, international trade (*t'ung* going through from one country to another); *yu li*, wander and pass through, travel. (6) *Lit.* never mind what place, to all they may proceed. (7) *Tsung hsü* always must, *chin li* with all their strength. (8) *Jo* if, *so-chih-chih ch'u* their destination (see Note to Ex. 32. 7), *li k'ou-an* from the port, *yüan* be distant, etc.. (10) *Chao*, for *hu-chao*, passport. (12) *Ching-shih*, the capital. (14) *Ling shih kuan* (*ling* to lead), the leader or director of affairs, — the term used for a Consul: *lit.*, ought to belong to the Consul. himself to proceed to take charge of. For *hsing* (proceed) see Note to Ex. 43. 5.

EXERCISE 48.

冰 *ping*[1], ice.
清 *ch'ing*[1], pure, clear.
藥 *yao*[4], drugs, medicines.
遵 *tsun*[1], to follow, obey.
例 *li*[4], a law, a rule.
單 *tan*[1], single; sheet of paper.
械 *hsieh*[4], weapons.
許 *hsü*[3], to allow; very.
半 *pan*[4], half.
再 *tsai*[4], again, then.
收 *shou*[1], to receive.
稅 *shui*[4], customs duty.
完 *wan*[2], to finish; to pay.
項 *hsiang*[4], kind, item, sum.

則 例 遵 既[4] 不 與[3] 似 冰[1]
莫 間 守。 經 如 其 水、 化
不 有 定 病 病 冷 爲
遵 或 昔[5] 約、 前 後 似 水。
守。 違、 時 亦 自 求 冰。
今 此 當 防。 藥、 清[2]

1. Ice melts and becomes water.
2. Pure as water and cold as ice.
3. Rather than seek for drugs after one is ill, it is better to take care of oneself beforehand.
4. Having concluded a treaty, one ought also to keep it.
5. In former days there were occasionally some who offended against this law: now, however, all observe it.

3. This sentence is worth a moment's close attention. The two words at the beginning, 與其, mean 'with the'; and the first six characters may be translated '[in comparison] with seeking for drugs after falling ill'. But this does not seem to fit in with the expression 不如, 'not so good as', which follows immediately after. The explanation is that *pu ju*, '[other things are] not so good as', has come to be used as an idiom meaning 'it is better to'. If *pu ju* be thus translated, the difficulty disappears. For *pu ju*, *cf.* Ex. 30. 1, and Ex. 32. 9(2). 自防, protect oneself.

4. *Tsun shou*, obey and keep.

5. *Chien* at intervals, occasionally, *yu* there were, *huo* some, *wei* disobeyed.

洋[6]藥有害民生、法所當禁。

雖[7]有一人單住、火器例禁、禁。自不可帶、此(2)外防賊器械、

許其備用。此[8]貨、已過半載、無人願買、商(2)人再請發給免單、復運出口。業[9]已載明條約、通商口岸收稅之事、應(2)由中國自行設法辦理。

6. Opium is injurious to the lives of the people; it ought to be forbidden by law.
7. Though there be one man living alone; fire-arms being forbidden by the laws, naturally he may not carry them; (2) apart from these he is permitted to provide himself with weapons for defence against robbers.
8. As to these goods, — half a year has elapsed, and there is no one willing to buy them. (2) The merchant again prays that an exemption certificate may be issued to him, so that he may re-export them.
9. It has been inserted in the treaties, [with regard to] the business of collecting duties at the ports open to foreign trade, (2) that China ought herself to devise measures for dealing with it.

6. *Yang yao*, the foreign drug; *fa so* [it is] what the law, *tang chin* ought to forbid.

7. *Huo ch'i* fire-instruments. (2) *Lit.*, outside of these, robber-repelling instruments and weapons it is permitted to him to prepare and use.

8. *I kuo* already passed, *pan tsai* half a year. (2) *Tsai ch'ing* again requests, *fa chi* the issuing, *mien tan* of an exempting paper, *fu yün* to re-convey them, *ch'u k'ou* out of port.

9. *Tsai ming*, recorded and made plain. *T'ung-shang k'ou-an*, ports for international trade; these ports having been opened by treaty are generally known as the Treaty Ports. (2) *Ying yu chung kuo*, China ought: 由, see Note to Ex. 47. 8. *Shê fa*, institute, or devise, measures.

洋[10]船在通商各口上貨下貨、總[2]須先領海關准單、如[3]違、即將貨物一併入官。洋[11]貨入口、完[2]清海關正稅之後、在[3]本口即無他項應完、此[4]貨、如再完半稅、即可運往內地。凡[12]有違禁貨物、如[2]火藥並一切兵械等類、洋[3]商不許運進出口、惟[4]米石等項、

10. When foreign vessels in any treaty port either land goods or ship goods, (2) in all cases they must first obtain a customs permit. (3) If they break the rule, then the goods will all be confiscated together.

11. When foreign goods come into a port; (2) after the payment in full of the regular customs duty, (3) then in that port they will have no other charges which they ought to pay; (4) and these goods, if they further pay a half duty, may then be conveyed into the interior.

12. [As to] all contraband goods whatsoever, (2) like gunpowder, and all weapons of war, and such kinds of things, (3) foreign merchants are not allowed either to import or to export them. (4) Rice however and such articles

10. (2) *Hai kuan* the maritime custom-house's, *chun tan* permitting paper. 'permit'. (3) *Ju wei* if they disobey, *chi chiang* then [the officials] will take, *huo wu* the goods, and, *i ping* all together, *ju kuan* confiscate.

11. (2) *Wan ch'ing*, pay in full (*ch'ing* clear, to clear off). (3) *Tsai* in, *pên k'ou* their own port (the port of entry), *chi wu* then there are not, *t'a hsiang* other items, *ying wan* [which they] ought to pay.

12. *Lit.*, whatsoever there may be, contravening-prohibition goods. (2) *Ping* together with, *i ch'ieh* all, *ping hsieh* arms and weapons, *têng lei* such classes. (3) *Yün chin ch'u k'ou*, convey into or out of port. (4) *Mi shih*, rice: a *shih* is a measure of 100 pints, often called a picul; though that term is more strictly appli-

外 運 不 進 准(5)
國。 出 許 口、 其

(5) are allowed to be imported; but it is not permitted to export them to foreign countries.

cable to a weight of 100 catties; thus *mi shih* is rice in piculs, in large quantities. (5) *Chun ch'i*, it is permitted that they.

EXERCISE 49.

盛 *sheng*^{4}, flourishing, plentiful.
量 *liang*^{2}, measure, calculate.
零 *ling*^{2}, fragmentary.
回 *hui*^{2}, go back, send back.
原 *yüan*^{2}, origin.
諒 *liang*^{4}, consider, believe.
案 *an*^{4}, judge's table; legal case; official records.
詳 *hsiang*^{2}, details; minutely.
細 *hsi*^{4}, small, fine.
核 *ho*^{2}, examine, consider.
係 *hsi*^{4}, to connect with; to be.
釐 *li*^{2}, one thousandth part of an ounce.
紙 *chih*^{3}, paper.

淺 河 員 已[3] 可 海[2] 日 靖、 國[1]
深。 道 測 派 斗 水 盛。 盜 不
之 量 武 量。 不 風 安

1. The country is not quiet, and the practice of brigandage increases daily.
2. The water of the sea cannot be measured with a bushel.
3. They have already sent naval officers to measure the depth of the river channel.

1. *Fêng*, wind, often means 'usage' or 'custom'.
3. *Wu yüan* includes naval as well as military officers. *Ts'ê liang*, fathom and measure; *ch'ien shên*, depth, *lit.* shallowness or depth.

本[4]利共欠二十五兩有零。

土[5]貨運回原處、諒無此理。

案[6]既辦結、物歸原主。

今[7]日傳言、所有被拏之人、業已放回、

惟[(2)]其詳不能細知。

該縣任事一年、[(2)]核計所查[8]出盜案、不及從前十分之一、

實[(3)]係異常出力。

4. For principal and interest he owed altogether twenty-five taels odd.

5. To carry local produce back to its original place, — surely this is unreasonable.

6. The suit having been terminated, the articles are returned to their original owner.

7. It is reported to-day that all the people who were seized have already been released; (2) but the details one cannot know minutely.

8. I find that the said Magistrate has held his post for a year, (2) and counting the cases of robbery which have occurred, that they do not reach one tenth of what they were before. (3) This is really an extraordinary display of energy.

4. 有零, and a fragmentary amount.

5. *Liang wu tsʻü li*, *lit.* I think there is not this principle.

6. *An chi* the case having been, *pan chieh* transacted and concluded.

7. *So yu*, all the, *cf.* Ex. 26. 12 (8); *pei na chih jên* captured men, *yeh i* already have, *fang hui* been released and gone back.

8. *Kʻai hsien* the said Magistrate (*hsien*, as often, being put for *chih-hsien*), *jên shih* [has been] managing affairs. (2) *Ho chi* considering and reckoning, *so chʻu tao an* the robbery cases which have come out, *pu chi* they do not come to, *tsʻung chʻien* [of] former [cases], *shih fên chih i* one tenth part. In this sentence 所 seems manifestly the subject of the following verb 出, and not the object, which it should be according to the rule originally given (in Ex. 9). (3) *Shih hsi* really is, *i chʻang* a different from common, *chʻu li* putting forth of strength.

各[9]教師當於收人入教之先、細[2]察其人有無作惡犯罪之事、當[3]收者收之、不可收者去之。王[10]不量力、又不設備、可知國之將滅。查[11]本口、近年洋貨運入內地雖[2]內地釐金年盛一年、然[3]請領運照完半稅之商、其[4]數實屬甚微、

9. Every missionary ought, before receiving a man as a convert, (2) to examine minutely whether he has done anything wicked or committed any crime; (3) those who ought to be admitted, he should admit, and those who may not be admitted, he should reject.

10. The king does not estimate his strength, nor does he make preparations. One may know that his kingdom is about to be destroyed.

11. I find that at this port — [with regard to] foreign goods conveyed into the interior during recent years, — (2) though the inland lekin is year by year increasing, (3) still the merchants who take out transit passes and pay half duty (4) are

9. 於 ... 之先, before; 入教, into his religion. (2) *Ch'i jên* the man, *yu wu* has or has not, *tso o*, *etc.*, matters of doing wickedness or committing crime. (3) *Tang shou chê* the ought-to-be-received ones, *shou chih* receive them.

10. *Kuo chih chiang mieh*, the country's approaching extinction.

11. (2) 釐金, lekin, a tax or duty on goods, originally, as the name shows, a very minute sum. *Nien shêng i nien*, [one] year plentiful [compared with] one year. (3) 然, *jan*, 'still', corresponds with *sui*, 'although', in the preceding sentence. *Ch'ing ling* ask and receive, *yün chao* conveyance certificates, transit passes. According to treaty, all foreign goods going inland from a treaty port, and, if owned by a foreigner, native goods coming from the interior to a treaty port for exportation, may on the merchant's application be protected by a transit pass, and so freed from all liability to pay inland duties during their passage through the country; for which favour they pay an extra half duty at the port itself. (4) *Ch'i*

詳(5)細查核、諒係、鐵(6)
路開辦、火車運貨、
即可免釐也、本(7)年
共發運照五紙而已、
領(8)照之貨皆係
木料及自來火二
項、計(9)收半稅銀
一百零五兩四錢
六分九釐。

really very few in number. (5) [After] closely considering [the matter], I think [the reason of it] is that, (6) since the railways have been opened for traffic, and goods are conveyed by train, it has become possible to escape the lekin. (7) This year there have been issued altogether five transit passes and no more; (8) and the goods for which passes were taken out were only of two kinds, timber and matches. (9) The half duties received amounted to Taels 105. 4. 6. 9.

shu their number, *shih shu* really is. (6) 即可 then they can, *mien li* avoid lekin. (7) *Wu chih*, five papers, — *chih* being used as a numerative of *yün chao*; *êrh i*, *cf.* Ex. 17. 10. (8) *Ling chao chih huo* the certificate-receiving goods, *chieh hsi* all were, *mu liao* wood materials, *chi* and, *tzü lai huo* self-coming fire, *êrh hsiang* two items. (9) 計, *lit.* one calculates that, etc.; *i pai ling wu*, one hundred and five; wherever in writing down numbers we place a cypher between two numbers (as here, 105), the Chinese invariably in speaking, and occasionally, as in this instance, in writing, insert the word *ling*. The 釐 is the tenth of a *fên*, and the thousandth part of a tael. For the larger divisions of a tael, see Note to Ex. 16. 9.

EXERCISE 50.

丁 *ting*^{1}, a man.
除 *ch'u*^{2}, take away, subtract.
特 *t'ê*^{4}, special.
緊 *chin*^{3}, urgent, important.
稟 *ping*^{3}, petition, report to a superior.
俟 *ssŭ*^{4}, wait.
確 *ch'üeh*^{4}, real, accurate.
據 *chü*^{4}, to hold; proof; according to.
嚴 *yen*^{2}, strict, severe.
勒 *lê*^{4} or *lo*^{4}, constrain.
索 *so*^{3}, demand, extort.

目[1]不識丁。除[2]諸病皆由悔心。受[3]此法外特恩、何不感哉。此[4]爲緊要之事、先[(2)]須稟明、俟奉部核准後、再[(3)]行辦理。立[5]應趕往被災之處、確查各村丁口數目。據[6]該員稟、已[(2)]經嚴禁河兵、

1. He does not know the simplest word.
2. The removal of faults is in all cases by repentance.
3. Receiving this exceptional and special favour, how should one not be grateful?
4. This is an exceedingly important affair: (2) we must first make a report, and wait till we have received the Board's approval; (3) after which we may deal with it.
5. We ought at once to hasten to the places that have suffered from the calamity, and find out accurately the number of people in each village.
6. According to the report of the said officer, (2) he has already

1. *Lit.*, his eye does not recognize [the character] *ting*.
2. *Chu ping*, all faults; *hui hsin* repentance.
3. *Fa wai*, *lit.* outside the law; *kan tsai*, be grateful, indeed.
4. *Chin yao*, urgently important. (2) 俟 and 後 go together, — wait till after, 奉, *fêng*, one has the honour to receive, *pu* the Board's, *ho chun* considering and approving [of the matter]. (3) *Tsai hsing*, then proceed.
5. *Li ying* immediately one ought, *kan wang* to hasten to, *pei-tsai-chih ch'u* the places which have undergone a calamity; *ting k'ou* of men and women, *shu-mu* the numbers.
6. 據, according to. This is a word which often troubles the beginner. The literal meaning of the sentence is that the writer, *chü*, holds, has in hand, *i.e.* has received, *kai yüan ping* the said officer's report. But *chü* is a very conventional word, which need not be translated literally: it often is conveniently represented by 'according to', and sometimes it is best omitted entirely. (2) Notice the loose

凡(3) 河 岸 車 道、 聽 人 行 走、
不(4) 得 借 端 勒 索。 據[7] 該
原 告 赴 縣 稟 稱、 去(2) 年 底
於 鄉 鄰 王 三 借 得 洋 銀 前(4)
十 元、 特(3) 立 借 票 爲 據、
日 王 三 趕 來 索 欠 甚 緊、
因(5) 不 能 當 時 清 還、 將 我
毆 打。
地 方、

今[8] 日 風 聞、 江 口

given strict orders to the river guards, (3) that they shall allow people to go along all the carriage roads on the river embankments, (4) and that they must not make pretexts for extorting money.

7. According to the petition which the said plaintiff presented at the Magistracy, (2) at the end of last year he borrowed from a neighbour, Wang San, the sum of ten dollars, (3) and he specially drew up a promissory note as proof; (4) the day before yesterday Wang San came in a hurry and very urgently demanded [payment of] his debt; (5) "and because I could not at the moment repay him in full, he took me and beat me".

8. To day I have heard a rumour that at a place [called]

use of *chin* 'to forbid', which here really means 'to order'. (3) *T'ing jên*, permit men. (4) *Pu tê* must not, *chieh tuan* borrow matters, find pretexts for.

7. *Chü* is used as in the last Example, and governs *ping ch'êng*, a petition stating, etc.; but the sentence is still harder to translate literally, because there is inserted in the middle of it the statement that the man *fu hsien*, went to the Magistracy; 原告, *yüan kao*, is a plaintiff, 被告, a defendant. (2) *Yü hsiang lin* from a village neighbour, Wang San, *chieh tê* he borrowed and got, *yang yin* foreign silver, *shih yüan* ten coins. (3) *Chieh p'iao* a loan note, a written acknowledgement, *wei chü* to be proof. (5) The petition here changes to the first person, — not an uncommon thing in a Chinese statement of this kind. *Tang shih* at the time, *ch'ing huan* repay in full; *ou ta*, to beat.

俟[10]該　即[8]地　在　物　里、該[3]近[2]
其　處、應　方　情　放　毆　兵　有
稟　確[9]特　官、形　火、打　等、兵
復　切　委　自　尚　無　平　恃　丁
到　查　幹　行　未　所　民、衆　多
日、問、員、認　知　不　勒　作　名
再　據　趕　眞　悉、爲、索　亂、會
行　實　緊　辦　除[7]惟[6]錢　在[4]齊
核　稟　前　理　嚴　其　財、各　不
辦。明、赴　外、飭　實　奪[5]鄉　散、

Chiang-k'ou, (2) recently a great many soldiers collected together and would not disperse. (3) The said soldiers, relying on their numbers, created disturbances. (4) In every village and hamlet they beat the common people, extorted from them money, (5) robbed them of things, set places on fire: there was nothing that they did not do. (6) But as to the real circumstances of the case, I am not yet fully informed. (7) Besides giving strict orders to the local authorities, themselves to deal with the matter in earnest, (8) I must at once specially instruct a capable official to proceed with all speed to the said place, (9) and, having made careful enquiries, to furnish a report in accordance with the truth. (10) As soon as his report arrives, I will then consider and deal with the case.

8. (2) *P'ing ting* soldier men, *to ming* many persons, *hui ch'i* assembled together, *pu san* and did not separate. (3) *P'ing têng*, *pl.. Shih chung*, relying on their multitude. (4) 里, a small village, hamlet; *ch'ien ts'ai*, *lit.* money and wealth. (5) *To wu*, take things by force. (7) 除 ... 外; observe this use of *ch'u* and *wai*, *ch'u* beginning and *wai* ending the clause. They mean 'besides', 'apart from', 'excepting', and govern all the words which come between them. *Jên chên*, recognizing the truth, in earnest. (8) *Chi ying* at once ought, *t'ê wei* specially to depute, *kan yüan* a capable officer (or officers), *kan chin* hastening urgently, *ch'ien fu* to proceed, etc.. (9) *Ch'üeh ch'ieh* accurately and keenly, *ch'a wên* to search and ask, and, *chü shih* according to the truth, *ping ming* report. (10) *Sü* waiting till, *jih* the day of, *ch'i* his, *ping-fu* report-in-reply's, *tao* arriving, *tsai hsing* then proceed to, etc..

EXERCISE 51.

寫 *hsieh*^{3}, to write.
惜 *hsi*^{1}, to spare, to pity.
等 *pi*^{3}, pen, pencil.
墨 *mo*^{4}, ink.
屢 *lü*^{3}, repeatedly.
供 *kung*^{4}, to offer, present; *kung*^{1}, evidence, deposition.
奏 *tsou*^{4}, report to the Throne.
擬 *ni*^{3}, to propose, intend.
具 *chü*^{4}, to prepare.
移 *i*^{2}, remove, change; transmit.
致 *chih*^{4}, cause, cause to go; result in.
館 *kuan*^{3}, an establishment.
堂 *t'ang*^{2}, hall; court of justice.
籌 *ch'ou*^{2}, calculate, consider.

白[1]紙上寫黑字。
惜[2]衣得衣、惜食得食。
好[3]學之人、不惜筆墨之費。
上因無銀兩、被賊身[4]
勒令寫給錢單。
以[5]飲食屢屢供給
行路人。忙[6]步進
京面奏急務。

1. To write black words on white paper.
2. He who is sparing of clothes gets clothes; he who is sparing of food gets food.
3. The man who is fond of study does not grudge the cost of pens and ink.
4. Because he had no silver on his person, he was forced by the robbers to write out and give them an order for money.
5. They repeatedly supplied travellers with food and drink.
6. He was hurrying to Peking to report in person on a pressing affair.

4. *Yin liang*, silver ounces: *pei tsei* he suffered that the robbers, *lê ling* forced and made him, *hsieh chi* write and give, *ch'ien tan* a money paper.

5. *I yin shih* with drink and food, *kung chi* present and give, supply.

6. *Mang pu* with hasty steps, *chin ching* was entering the capital, *mien tsou* personally to report, *chi wu* an urgent matter: *tsou*, to present a report or application to the Emperor, generally in writing, but here verbally.

屢[7]經供稱、情願具結、家(2)產
以後實不移及他人。查[8]
以上各件實係家用之物、
自(2)應再請貴道、卽行致關
發照、並(3)望詳細移復。[9]
切所用之物、如筆墨紙之
類、安(2)置之所、宜有常處、不
可屢移、恐(3)一時取用、而不
得、致(4)生多累。

7. He repeatedly deposed that he was willing to give a bond, (2) that hereafter he really would never transfer his family property to other persons.

8. As all the above [mentioned] articles are really things for family use, (2) I ought of course again to request your Honour at once to cause the Customhouse to issue a pass. (3) At the same time I hope that you will give me a detailed reply.

9. As to all kinds of things which one uses, such as [articles of] the pens, ink, and paper, class, — (2) for keeping these one ought to have a permanent spot, and one must not constantly change it; (3) lest at some moment [one may want to] fetch them for use, and be unable [to do so], (4) with the result that much inconvenience is occasioned.

7. *Ching* did, *kung* depose, *chʻêng* saying that. *chʻing yüan* he was willing, *chü* to prepare, *i. e.* to give, *chieh* a bond. (2) *Chia chʻan* his family property, *i hou* in future, *shih* really, *pu i chi* not transfer to, etc..

8. *Chʻa* I find that, = as, *i shang* the above [mentioned], *ko chien* articles. (2) *Kʻuei tao*, Your Honour, *lit.* honourable Taotai (*cf.* Ex. 43, 5): in China the formal way of addressing an official is to place the word *kuei* before his title. *Chi hsing* at once, *chih kuan* to cause the customhouse, *fa chao* to send a certificate. (3) *Ping wang* also I hope, *hsiang hsi* [you will] minutely, *i fu* address [me] in reply: *i* is the common term for letters between Chinese officials of equal rank.

9. (2) 安置, to put, to keep; 所, a place; *an chih chih so*, a place for keeping [things]. Translate — [for] the place for keeping [these], *i yu* one ought to have, *chʻang chʻu* a constant spot. (3) *Kʻung*, lest. (4) *Chih shêng* cause the producing of, *to lei* much trouble.

同[10]治年間、已有某大臣具奏、[2]在京師設立同文館一所、[3]業經辦理在案、[4]今擬、按照同文館之例、[5]於上海亦設泰西各國語言文字學堂、[6]至於一切經費、[7]應由該處官商自行籌辦、[8]或可少增土產之釐金、[9]俟此大學堂既經開辦後、

10. In the reign of T'ung Chih a certain high officer presented a memorial (2) [suggesting] that there should be established at the Capital a College of United Literatures; (3) [and this suggestion] was carried into effect, as is on record. (4) We now propose that, in accordance with the precedent of the T'ung Wên Kuan, (5) there should be established at Shanghai, also, a school for the spoken and written languages of European nations. (6) As regards expenditure of all kinds — (7) the officials and merchants of the place ought themselves to take measures to provide [funds]. (8) Perhaps they might slightly increase the lekin on local produce. (9) After this superior school has been opened,

10. *T'ung Chih*, the official title of the Emperor reigning A.D. 1862—1874. *Nien chien* during the years of, *i yu* there already was: *chü tsou*, made a report (these reports to the throne are generally called 'memorials' by English translators). (2) *T'ung wên kuan*, a college established at Peking, in order that (as the name implies) students might be taught foreign languages, while receiving a Chinese education as well. *I so*, one place (not translated). (3) *Yeh ching* [which] has already, *pan li* been carried out, and, *tsai an* is among the recorded cases, = as is on record. (4) *An chao* according to, *li* the law, the precedent. (5) *I shê*, also to establish; *t'ai hsi* European, *yü yen* speech, *wên tzü* writing, *hsüeh t'ang* school. (6) *Chih yü* as to, *i ch'ieh* all, *ching fei* expenditure. (7) 由, see Note to Ex. 47. 8(2). *Ch'ou pan*, consider the dealing with, provide. (8) *Shao tsêng*, slightly increase. (9) *Ssü*, with *hou* at end of clause, waiting till after = when.

之 中 以(11)一 堂、小 堂、中 添 再(10)
學。西 教 所、各 學 及 學 設 擬

(10) we further propose to establish in addition a middle school and a junior school, one of each, (10) to teach Chinese and European learning.

(10) *T'ien shê*, add and establish; 及, and; *ko i so*, of each, one place. (11) *I chiao*, wherewith to teach.

EXERCISE 52.

代 *tai*⁴, a generation, for.
曉 *hsiao*³, bright, clear; to know.
迭 *tieh*⁴, many times.
諭 *yü*⁴, to command, notify.
機 *chi*¹, machine; opportunity; secret.
摺 *chê*², a report, memorial.
抄 *ch'ao*¹ to copy.
託 *t'o*¹, request; entrust to.
密 *mi*⁴, dense; secret.
允 *yün*³, assent; sincere, true.
蓋 *kai*⁴, cover, build; for.
賣 *mai*⁴, to sell.
慮 *lü*⁴, care, anxiety.

惡 曉 府 語。曉 使 一 一[1]
習。諭 縣 外 學 代。代
嚴 出 迭[3] 國 生 不
禁 示 經 言 通 當[2] 如

1. Each generation is worse than the last.
2. One must make the students thoroughly acquainted with the spoken languages of foreign countries.
3. The Prefects and Magistrates have frequently issued proclamations giving distinct notice that evil practices are strictly prohibited.

1. *Pu ju*, not [so good] as. 2. *T'ung hsiao*, penetrate and know.
3. *Tieh ching*, repeatedly have: *fu hsien* for *chih-fu chih-hsien*; *hsiao yü* distinctly notifying, *yen chin* that they strictly forbid, *o hsi* bad practices.

本[4]公司發賣西國各種機器。

迭[5]次具摺、奏請乘機、發兵平賊。

託[6]人抄寫一書、實屬小事、既[(2)]係密厚朋友、如何不肯應允。

客[7]歲美國領事官託人代爲買地、蓋[(2)]起公館、不[(3)]知何故、當時無人願賣。

今[8]聞日本國家派人至泰西各國買取黃金、

4. This (or, our) company sells all kinds of European machinery.
5. He repeatedly presented memorials requesting that he might [be allowed to] take advantage of the opportunity and despatch troops to suppress the rebels.
6. To ask a man to copy one document really is a small matter. (2) Since they are close friends, why will not he consent?
7. Last year the American Consul asked some one to buy land on his behalf, (2) in order that he might build an official residence. (3) I do not know what the reason was, [but] at the moment no man was willing to sell.
8. We now hear that the Japanese government is sending men

4. *Kung ssü*, originally applied to the East India Company, now used of any public company; *fa mai* sell, *ko chung* each kind of, *chi ch'i* mechanical instruments.

5. *Tieh t'ü*, repeated times; *chü chê* to present a memorial, *tsou ch'ing* addressing a request, *ch'êng chi* to use the opportunity.

6. *I shu*, one document: *shu* may be anything written or printed. (2) *Mi hou* dense and thick, close, *p'êng-yu* friends, *ju ho* how, *pu k'ên* not choose, *ying yün* to consent (*ying*[4] answer, assent).

7. *K'o sui*, last year; *mei kuo*, America, *i. e.* the U. S.; *ling-shih-kuan*, Consul; *tai wei*[4], *lit.* for [and] on his behalf. (2) *Kai ch'i* to build, *kung kuan* an official residence.

8. *Jih pên* Japan, *kuo chia* state, government; *mai ch'ü*, *lit.* buy and fetch.

緣(2)日本近來改用金錢、而(3)慮萬國公法之例、如(2)有某國並無領事官、准(3)其託別國領事官代爲管理、亦(4)必須別國領事官允爲代管。今[10]之學者多不知外情、由於洋務摺子不(3)發抄、不發抄之故、蓋慮存金不多、故有此舉。按[9]照之不發抄、機密重情爲外人所知也、

to all European countries to buy gold. (2) The reason [for this is that] Japan has recently adopted gold coinage, (3) and she is anxious because her stock of gold is not great. Therefore she has [taken] this step.

9. According to the rules of international law, (2) if there be some country which is altogether without a Consul, (3) it is permitted to her to request the Consul of another country to act on her behalf. (4) It is also necessary that the Consul of the other country should consent to act for her.

10. Students of the present day are for the most part unacquainted with foreign matters. (2) This originates in the withholding from publication of memorials on foreign affairs. (3) The reason

(2) *Yüan*, cause or reason; *chin lai* recently, *kai yung* change to the use of. (3) *Tz'ŭ chü*, this undertaking, or step.

9. *Wan kuo kung fa*, *lit.* the public law of all nations. (2) *Ping wu*, altogether has not. (3) *Pieh kuo*, another country; *tai wei*[4] on her behalf, *kuan li* to take charge. (4) *Yün wei*[4] consents on behalf of her, *tai kuan* to take charge for her.

10. (2) *Yu yü* originates in, *pu fa ch'ao* the not issuing for copying, *chih* of, *yang wu chê-tzŭ* foreign-affairs memorials. At Peking, decrees and memorials intended for publication are sent by the Privy Council to a certain office to be transcribed; and the copies are then handed to the publishers of the *Peking Gazette* (see Note to Ex. 47. 2). *Fa ch'ao*, send for copying, is thus equivalent here to 'publish'. (3) *Kŭi lü* because they are anxious lest, *chi mi* secret, *chung ch'ing* serious mat-

之。 人 及 中 摺、 密 來 然(4)
暗 知、 人 往(5) 諭 所 數
知 外 不 往 密 謂 年

of their not being published is that [the government is] anxious lest secret matters of importance should become known to foreigners. (4) But for some years past, [in the case of] what are called secret decrees and secret memorials, (5) [it happens] constantly that Chinese do not come to know them, while foreigners secretly do know them.

ters, *wei* be, *wai jên so chih* what foreigners know. (5) *Wang wang* constantly, *chung jên* Chinese, *pu chi chih* do not reach to, attain to, knowing.

EXERCISE 53.

靠 *k'ao*^{4}, lean on, rely on.
早 *tsao*^{3}, early.
晚 *wan*^{3}, late.
晝 *chou*^{4}, day-time.
夜 *yeh*^{4}, night.
棲 *ch'i*^{1}, to roost, perch.
宿 *su*^{4}, pass the night.
資 *tzŭ*^{1}, means, funds; to help.
奸 *chien*^{1}, dishonest; traitor.
廉 *lien*^{2}, incorrupt; modest.
漸 *chien*^{4}, gradually.
賑 *chên*^{4}, give charity, relieve.
售 *shou*^{4}, to sell.
遷 *ch'ien*^{1}, to remove.
幸 *hsing*^{4}, fortunate.
靈 *lu*^{4}, dew; *lou*^{4}, expose.

回 求 羣 事。 知 早^2 可 冰^1
棲 食、 晝 晚 上 靠。 山
宿。 夜 行 鳥^3 上 不 不

1. One should not lean against (*i. e.* trust to) an iceberg.
2. In the morning one knows not the affairs of the evening.
3. The flock of birds goes by day to seek for food, at night it comes back to roost.

3. 回 is another way of writing 回, *hui*.

雖[4]有厚資重本、猶係奸商、不知廉恥。將[5]來教化日深、皆可漸爲良民、(2)聖教可期漸興。再[6]、辦理賑務、在省大吏全靠州縣清廉、則人不敢求私利、州縣勤而且明、則人不得售其奸、所(4)慮放賑之處、難得許多良官、誠(5)如聖諭、豈今之州縣勝於前人。

4. Though they have substantial funds and large capital, still they are dishonest traders, without scruples or sense of shame.

5. In the future, as their civilization grows daily greater, they may all gradually become good subjects; (2) and one may hope that the sacred religion will gradually make progress.

6. Again, in dealing with relief matters, the high officials in the provincial capital rely entirely upon the Sub-prefects and Magistrates. (2) If these be pure and scrupulous, then other men will not dare to seek for illicit gain. (3) If they be diligent, and intelligent as well, then other men will not be able to make profit out of dishonesty. (4) Unfortunately, in the places where charity is distributed, it is difficult to get very many good officials. (5) It is really like [the words of] His Majesty's edict, "how should the Sub-prefects and Magistrates of the present day be superior to their predecessors?"

4. 厚, *hou*, thick; 本, original funds, capital; *lien ch'ih*, moderation and shame.

5. *Chiao hua*, teaching and transforming, civilization; *jih shên*, daily deeper. (2) *K'o ch'i*, one may hope.

6. *Ta li* high officers, *ch'üan k'ao* completely rely on; *chou hsien*, for *chih-chou chih-hsien*. (3) *Ch'in êrh ch'ieh ming*, diligent and moreover intelligent; *shou ch'i chien*, *lit.* sell their dishonesty. (4) *So lü*, *lit.* what one is anxious about; *hsü to*, very many. (5) *Shêng yü*, *lit.* holy commands; 勝於, *shêng yü ch'ien jên*, superior to, or, better than, former men.

七[7]月初間江水漸長、卽[2]經籌備料物、晝夜防護、七[3]月十六日晚間忽起大風、水高於岸、先[4]經曉諭居民遷避高阜、幸[5]未損傷人口、而[6]貧民、風棲露宿、口[7]食無資、受[8]苦難言、當[9]經該縣稟請照例散賑。

7. In the early part of the Seventh Month the water of the River (of the Yangtse) gradually rose. (2) Thereupon [the authorities] took measures to provide materials, and kept watch by day and night. (3) On the 16th day of the Seventh Month, at a late hour, suddenly there arose a high wind, and the water became higher than the bank. (4) As a first step distinct orders were given to the people dwelling [thereabouts] to remove on to high ground; (5) and fortunately no harm occurred to any person. (6) But the poor people, sleeping in the open air, (7) and having no funds [wherewith to procure] food, (8) suffered indescribable hardships. (9) Thereupon the Magistrate concerned made a report, requesting that in accordance with the law he might [be allowed to] distribute relief.

7. *Ch'u chien*, during the beginning. (2) *Chi ching* then they did, *ch'ou pei* see to the preparing of, *liao wu* materials; *fang hu*, guarded and protected. (4) *Hsien ching* before [other things] they did, *hsiao yü* clearly order, *chü min* the inhabitants, *ch'ien pi* to retire to, *kao fou* (Rad. 170) high ground. (5) *Sun shang* injure, *jên k'ou* men and women. (6) *Fêng ch'i* lodging in the wind, *lu su* sleeping in the dew. (7) *K'ou shih* [for] food, *wu tzü* no resources. (8) *Nan yen*, hard to say, indescribable, — as so often, *nan* is equivalent to 'impossible'. (9) *Tang*, for *tang shih*, at the time, *ching* did; *san chên*, scatter charity.

EXERCISE 54.

試 *shih*^{4}, to try, test.
靜 *ching*^{4}, quiet, still.
惰 *to*^{4}, lazy, idle.
果 *kuo*^{3}, fruit; really.
考 *k'ao*^{3}, to examine.
場 *ch'ang*^{2}, an area, a place.
規 *kuei*^{1}, a pair of compasses; regulation; custom.
屆 *chieh*^{4}, arrive at; a term.
遣 *ch'ien*^{3}, to send.
差 *ch'ai*^{1}, employ officially; *ch'a*^{1}, error, difference.
弊 *pi*^{4}, malpractice.
看 *k'an*^{4}, to look at, see.
填 *t'ien*^{2}, fill up, fill in.
酌 *cho*^{2}, consider, deliberate.

勿[1]以身試法。
夜[2]靜書爲友。
賞[3]勤罰惰、果爲
天道。進[4]考場
者、皆須先交規
銀若干。每[5]屆
年終、小賊多出、
州[(2)]縣遣差、嚴密
查拏。

1. Do not make trial of the law with your own person.
2. In the quiet of the night books are one's friends.
3. To reward diligence and punish sloth is truly the course of heaven.
4. Those who enter the examination hall must all first pay a fee of a certain amount.
5. Whenever we arrive at the close of the year, petty thieves appear in numbers; (2) then the Sub-prefects and Magistrates send their constables to find them and catch them every one.

3. *Shang*, reward; *fa*, punish.

4. 交, *chiao*, hand to, give; *kuei yin*, customary silver, a fee; *jo kan*, so much (indefinite).

5. *Mei chieh* every [time of] arriving at, *nien chung* the year's end. (2) 差 or 差人 are official servants, police, etc.; *yen mi etc.*, *lit.* severely and closely search and seize.

查[6]、災賑之弊、非止一端、作[2]弊之人、亦非一類、今[3]擬立定災賑之章程、盡除積弊、時、人[5]必親看、票必親填。責[4]令委員、放賑之後、再[7]、江南本年鄉試、入場規、士子皆能遵守場規、安靜無弊。[8]請按月考試以查勤惰也、

6. I would remark that the malpractices in famine relief are not only of one kind, (2) that the men who are guilty of them also are not [all] of one class. (3) I now propose to frame regulations for famine relief, so as entirely to get rid of the old abuses, (4) and to compel the deputies, at the time of distributing relief, (5) personally to see the men (*i. e.* the applicants) and personally to fill up the [relief] tickets.
7. Further, at this year's Provincial Examinations for Kiangnan, the scholars who entered the [examination] hall were all able to keep the rules of the hall; they were peaceful and abstained from malpractices.
8. We beg that there may be a monthly examination [of the students] in order to discover their diligence or idleness.

6. *Tsai chên*, calamity-relief. (3) *Li ting* institute, *chang chʻêng* regulations, *chin chʻu* entirely putting away, *chi pi* accumulated malpractices. (4) *Tsê ling* to hold responsible, *wei yüan* the deputed officers. (5) *Jên* the men, *pi* they must, *chʻin kʻan* in person see.

7. Kiangnan, see Ex. 39. 12 (14). *Hsiang shih*, the country examination, that held in the provincial capitals (for what we call the M. A. Degree), as distinguished from the higher examination held for all the provinces at Peking. *Tsun shou*, obey and keep.

8. —, one, one rule: in drawing up regulations, etc., the Chinese head each clause with the character for 'one', instead of, as we do, giving consecutive num-

查[2]在館學習人員果能盡力勤學、自[3]可日起有功、惟[4]其中勤惰之分、亦必隨時考察、今[5]議俟該員等學習半年之久、按月考試一次、又[6]議每屆三年、舉行大考一次、分別次第、高[7]等者、酌量差遣試用、下[8]等者、照常學習、俟[9]下屆考試、再行察看。

(2) We would remark that, if the official students in the college can really study diligently with all their might, (3) they of course can make progress day by day. (4) But it will be necessary to find out by examinations at the time whether they be diligent or idle. (5) We now propose that, after the pupils have studied for the length of half a year, they should be examined once every month. (6) We also propose at the end of every three years to hold a grand examination, in which their order will be determined. (7) Those [placed] in the higher class will after due consideration be given official employment on probation. (8) Those in the lower class will continue the ordinary course of study; (9) and, when the time comes for the next examination, we shall again proceed to inspect [their progress].

bers, 'one', 'two', etc.. *An yüeh*, monthly. (2) *Ch'a* we remark, [if] *tsai kuan* in the college, *hsüeh hsi* the studying, *jên yüan* officers (the official students), *kuo nêng* really can, *chin li* exhausting their strength, etc.. (3) *Lit.*, naturally they may daily rise and, *yu kung* have merit. (4) *Lit.*, but among them the difference of diligence and sloth, one also must following the time examine and search. (5) *Chin i* we now agree (議 to deliberate, discuss — the writers after discussion have agreed as follows), *ssü* waiting till, *kai yüan têng* the said officers, *hsüeh hsi* have studied, *pan nien chih chiu* a length of half a year, *an yüeh* monthly, *k'ao shih* to examine, *i tz'ü* one time. (6) *Chü hsing*, *etc.*, to institute a great examination, one time, [for the purpose of] *fên pieh* distinguishing, *tz'ü ti* their order. (7) *Kao têng chê* the high grade ones, *cho liang* considering and measuring, *ch'ai ch'ien* employ and send (give official employment), *shih yung* using them on trial. (8) *Chao ch'ang*, as ordinarily. (9) *Ssü hsia chieh*, waiting for the next occasion, etc..

EXERCISE 55.

滿 *man*^{3}, full.
虧 *k'uei*^{1}, to fail; deficient.
盈 *ying*^{2}, full, overflowing.
包 *pao*^{1}, wrap up; a bundle.
布 *pu*^{4}, cotton cloth; to spread.
變 *pien*^{4}, change.
庶 *shu*^{4}, multitude; so that.
協 *hsieh*^{2}, harmonize; assist.
永 *yung*^{3}, everlasting, perpetual.
夥 *huo*^{3}, numerous; partner; assistant.
準 *chun*^{3}, determine; accurate.
稍 *shao*^{3}, somewhat, slightly.
垂 *ch'ui*^{2}, hang or drop down.
憑 *p'ing*^{2}, to rely on; proof.

濟。於金。同滿火。紙[3]川月[1]
庶心、天裏歸滿
人、自[6]黃下。天[4]焉海、則
皆王土主能而虧。
願予變三[5]教包不
協至成人布住盈。萬[2]

1. When the moon is full, then it wanes.
2. All the myriad streams run into the sea, and yet it does not overflow.
3. How can one wrap up fire in paper?
4. Roman Catholicism has spread throughout the empire.
5. If three men be of one mind, yellow earth may be transformed into gold.
6. From the King's son to the common people, all wish to give help.

3. *Chih li* in paper, *yen nêng* how can one, *pao chu* wrap up.
4. Roman Catholicism, see Note to Ex. 42. 13; *pu man*, to spread and fill.
6. *Hsieh chi* assist and aid.

我[7]等務須設一善法、永得保全、庶可安居。今[8]因我等彼此見信、情[2]願各出本銀五千兩、合夥生意、準[3]於一年期滿、公同結算、或[4]有盈虧、各人聽認、務[5]須協力同心、不得稍存私見、以垂永遠、恐[6]後無憑、立此合同、各存一紙。

7. We must devise a good plan, [by which we may] for ever obtain security, so that we may be able to dwell in peace.
8. Now, because we feel confidence in each other, (2) we are willing each of us to furnish capital [to the extent of] five thousand taels, and to form a partnership for trading purposes. (3) It is determined that at the completion of a period of one year we shall settle accounts together; (4) whether there be gain or loss, each man will acquiesce and acknowledge it. (5) In order that [our association] may continue perpetually, it is essential that we unite our efforts and be of one mind, and we must not be influenced in the least by our private interests. (6) Fearing that afterwards there may be no proof, we have now drawn up the above agreement, [of which] each man retains one paper (one copy).

7. *Wu hsü* certainly must, *shê* devise; *pao ch'üan*, security, (*pao* protect, *ch'üan* complete or perfect); *shu k'o*, and so may.

8. *Pi tz'ü* mutually, *chien hsin* feel belief. (2) *Ho huo* uniting as partners, *shêng-i* to trade. (3) *Ch'i man*, period completed; *kung t'ung* together, *chieh suan* wind up calculations. (5) *Lit.*, we absolutely must harmonize (= unite) our strength and be of same mind, and, *pu tê*, *etc.*, must not slightly cherish private views, *i ch'ui* in order to go down, *yung yüan* for ever. (6) *Li* set up, *tz'ü* this, *ho-t'ung* agreement.

今[9]銀五千兩正、言[2]明每月平二分起息、願[3]將自己洋布四十包作爲按當、準[4]至本年十二月底本利清還、如[5]有過期、任聽將布變賣、或[6]有不足本利、惟保人補還、恐[7]後無憑、特立此借票爲據。

9. I have now received from the foreign firm of Messrs — — a loan of five thousand taels of Shanghai silver exactly. (2) It is stated explicitly that interest will be charged at the rate of 2 p.c. per month. (3) I am willing to give as security forty bales of foreign cottons belonging to myself. (4) It is determined that at the end of the Twelfth Month of this year the principal and interest shall be repaid in full. (5) If it should be that I overstep the limit, I will submit to [the creditor's] taking the cotton goods and selling them. (6) Should perchance it be that [the proceeds are] not equal to the principal and interest, the surety will make good [the difference]. (7) Fearing that afterwards there should be no proof, I specially execute this acknowledgement of the loan as evidence.

9. *Chieh tao* borrow and receive, *mou mou yang hang*, of — — foreign firm, *kuei p'ing yin*, *etc.*, customary scales silver, 5000 taels exactly, *i. e.* silver weighing 5000 taels according to the scales in common use. The ordinary scales used for weighing silver by trading firms at Shanghai are known as *kuei p'ing*, customary scales. (2) *Erh fên*, two hundredths of a tael (see Ex. 16. 9), the ordinary term for 2 p. c.; *ch'i hsi*, raise interest. (3) *Lit.*, I am willing to take my own foreign cottons forty bales and, *tso wei* make them to be, *an tang* a pledge (not a common term). (5) *Jên t'ing*, submit and allow; *pien mai*, convert into money and sell. (6) 惟 here does not mean 'only': it emphasizes the words following, but cannot well be translated; *pu huan*, fill up the deficit and repay. (7) *Chieh p'iao* loan note, *wei chü* as proof.

EXERCISE 56.

花 *hua*[1], flower.
紅 *hung*[2], red.
寒 *han*[2], cold.
格 *ko*[2], to correct; a rule.
恤 *hsü*[4], to pity, to relieve.
搶 *ch'iang*[3], take by force, rob.
劫 *chieh*[2], to rob.
斃 *pi*[4], violent death.
舖 *p'u*[4], a shop.
境 *ching*[4], region, district.
捉 *cho*[1], seize.
穩 *wên*[3], firm, steady, secure.
倘 *t'ang*[3], if, but if.
拒 *chü*[4], ward off, oppose.
獲 *huo*[4], seize, arrest, gain.

開[1] 好 花、結 好 果。
人[2] 無 千 日 好、好 花 無
百 日 紅。 寒[3] 冬 地
方 官 格 外 施 恩、以
恤 窮 民。 事[4] 主 夜
間 被 盜 入 家、搶 劫
財 物、殺 斃 妻 命。
合[5] 行 出 示 曉 諭
戶 居 民 人 等 知 悉、舖

1. If it shows good flowers, it will bear good fruit.
2. Man has not a thousand days of happiness, nor are flowers red for a hundred days.
3. In the cold winter the local officials make special distributions of alms in order to compassionate the needy.
4. In the night the complainant had his house entered by robbers, his property carried off, and his wife killed.
5. It is my duty to issue a notification distinctly ordering [you] shopkeepers and [other] inhabitants to know well that,

1. *K'ai*, to open, unfold; *chieh*, to form.
3. *Ko wai* outside the rule, exceptional, *shih ên* bestow charity.
4. *Shih chu*, the principal in the affair, the sufferer, the plaintiff; *pei*, *etc.*, *lit.* he suffered that robbers entered his house, took by force his money and goods and, *sha pi* destroyed, *ch'i ming* his wife's life.
5. After 合 supply 理, principle, right; *ho li* it accords with right = it is my duty, *hsing* to proceed, etc.; *p'u hu* shopkeepers, *chü min* residents; *jên têng*,

元、十 紅 十 且[6] 拒 盜 宜 境[2]
傷[10] 元、銀 元、格 捕、賊 協 內
重 被[9] 一 生[7] 殺 許 寒 同 如
者、賊 百 獲 一 爾 心、兵 有
二 拒 元、要 名、等 鄉 勇 賊
十 傷、次[8] 犯 賞 格 里 實 匪
元、賞 要 一 給 殺、安 力 搶
給 犯、名、花 照 穩、捉 刼、
藥 賞 賞 紅 例 倘[5] 拿、爾[3]
資 給 給 銀 無 賊 以[4] 等
五 五 花 五 罪、敢 使 務

(2) if there be brigands who plunder and rob within the district, (3) you must unite with the soldiers in making real efforts to capture them, (4) in order to terrify the robbers and give security to the villages. (5) If the brigands dare to resist arrest, I permit you to kill them in self-defence; and, in accordance with the law, it will be no crime [on your part]. (6) Moreover, for the killing in self defence of one brigand, I will give a reward of fifty dollars. (7) For the capture alive of one important offender, I will give a reward of one hundred dollars. (8) For an offender of secondary importance I will give fifty dollars. (9) If any one be wounded by brigands who resist, I will give him five dollars as compensation. (10) To him whose wounds are severe,

merely a plural form; *chih hsi*, to know thoroughly. (3) *Wu i*, must and ought; *ping yung*, see Note to Ex. 42. 9(10). (4) *Lit.*, *i* whereby, *shih* to make, *tao*, *etc.*, the robbers have chilled hearts; *hsiang li*, *cf.* Ex. 50. 8(4). (5) *Chü pu* resist being seized, *hsü* I permit; *ko sha*, to kill any one resisting lawful authority, or to kill in self defence. (6) *Shang chi* bestow and give, *hua hung yin* a reward: it is said that formerly a piece of red silk embroidered with flowers was given as a public reward, and so the words have come to mean a reward of any kind. (8) *Tz'ü yao fan*, a next important criminal. (9) *Lit.*, suffers that a robber resisting wounds

若(11)命恩百此由(13)保憑不
因者、恤兩、等該稟核食
傷賞銀如(12)情處明、賞言。
給一有、事地以決(14)

twenty dollars. (11) If [there should be] any one who dies on account of his wounds, I will give a compassionate gratuity of one hundred taels. (12) If there should be matters of this kind, (13) let the *ti-pao* of the place concerned report the same, so that I may be enabled to examine [into the matter] and pay the reward. (14) I certainly will not eat my words (will not break my promise).

him; *yao tzü*, funds for medicine. (12) *Tz'ü têng* of this kind, *ch'ing shih* matters. (13) 由, see Note to Ex. 47. 8 (2); *ti pao*, a headman or constable, whose duty it is to report to the local authorities what happens in his village or district, and in some degree to maintain order; *i p'ing* (*p'ing* to rely or depend on) so that [I may have something] to go upon, *ho shang* in examining and rewarding. (14) *Chüeh*, positively.

EXERCISE 57.

矩 *chü*^{3}, a carpenter's square; a rule.

圓 *yüan*^{2}, round; a dollar.

炮 *p'ao*^{4}, a cannon.

擊 *chi*^{1}, strike, attack.

漏 *lou*^{4}, leak; evade payment.

讐 *ch'ou*^{2}, enemy; hatred.

仇 *ch'ou*^{2}, short form of the last.

攻 *kung*^{1}, attack; work at.

訪 *fang*^{3}, to search, enquire.

捐 *chüan*^{1}, to subscribe.

俱 *chü*^{1}, all.

繳 *chiao*^{3}, to pay, to hand to.

承 *ch'êng*^{2}, receive; undertake.

充 *ch'ung*^{1}, fill; serve as.

巡 *hsün*^{2}, to patrol.

所捐之錢、全數繳還。

無財之小民、自(2)應立將

本[7]縣訪聞、捐資者俱係

與人規矩、不能使人巧。

民攻之、不日成之。

敵將來擊、不能[6]庶[5]之。

江中、補漏則遲矣。

能擊遠而有準。

規[1]矩方圓之至。

洋[2]炮船[3]到[4]

1. The compasses and the carpenter's square are the perfection of squareness and roundness.
2. Foreign cannon carry far and shoot straight.
3. When the boat reaches the middle of the river, it is too late to stop the leak.
4. The hated enemy is about to arrive; beat the drum and attack him.
5. The people set to work upon it, and in no time completed it.
6. One can give a man compasses and square, but one cannot make him skilful [with them].
7. I, the Magistrate, have made enquiry and learnt that the subscribers of funds are all common people without wealth; (2) [therefore] of course I ought at once to take the money which they have subscribed and return the whole amount of it to them.

2. *Yu chun*, have accuracy. 4. *Chiang* (future) is about, *lai* to come.
5. *Shu min* common people, multitude.
6. 與, to give; 巧 *ch'iao*, ingenious, skilful.
7. *Pên hsien*; the formal way for an official to describe himself (when not addressing a superior) is to put *pên* before his title. (2) *Ch'üan shu* whole amount, *chiao huan* pay back.

予[8]承父業、自屬常理、無(2)業者可充鄉勇。訪[9]得近日各州縣所設之巡船、每(2)隻俱要繳交官府規銀二三千圓不等、方准承充、且(3)所用之巡船、及船上器械火炮、並各水手工食等項、俱(4)係該船上頭目捐資辦理、並非由官支給、是(5)以官府任從其走私漏稅、收受盜賊月規、

8. That the son should succeed to his father's property (or, occupation) is of course the common principle; (2) those who have none may serve as militia-men.

9. We have discovered that of late [in the case of] the cruisers provided by each Sub-prefect or Magistrate, (2) every vessel must pay to the authorities a fee varying from two to three thousand dollars, before it is allowed to serve. (3) Moreover, the vessels used, and the implements, weapons and cannon on the vessels, together with the wages and food of the sailors, (4) are all supplied by the masters on the said vessels at their own expense, and are not paid for by government. (5) Therefore the authorities allow them to smuggle and evade [payment of] duties, [as well as to] accept monthly

8. (2) *Hsiang yung*, village braves, militia.

9. *Fang tê*, inquire and get, discover; *hsün ch'uan* patrol boat, cruiser. (2) *Mei chih*, each boat, *chü* every one of them, *yao* needs to, *chiao chiao* pay and give to, *kuan fu* the authorities, *kuei yin* a fee of, etc., *pu têng* not the same (varying), *fang chun* then it is allowed. (3) 及 and; *ch'i hsieh* instruments and weapons, *huo p'ao* fire guns, cannon; *têng hsiang*, such items. (4) *T'ou mu* headmen, masters, *chüan tzü* furnish funds and, *pan li* supply, *ping fei* not at all, *yu kuan* by the officials, *chih chi* disburse and give. (5) *Shih i* therefore, the authorities, *jên ts'ung*

每(6)賊一名每月交
與規銀四圓、則隨
便打劫、雖(7)有巡
看見、或差人查
皆不捉拿、若(8)被
告發、或奉票捕
該(9)兵差等即將與
自己有仇之良
民、
直(10)行拿獲到案。

fees from pirates. (6) Each pirate every month pays a fee of four dollars, and then he commits piracies as he pleases. (7) Though a cruiser should see him, or the police should find out [about him] by enquiry, in no case do they arrest him. (8) If they be denounced by some one, or should they receive a warrant to make an arrest, (9) the said soldiers and policemen thereupon find some respectable person, who has a quarrel with them, (10) and straightway seize him [and drag him] into court.

permit, *ch'i* them, *tsou ssü* to smuggle, etc., and *shou shou* to accept. (6) *I ming* one man, — *ming* is here a numerative; *chiao yü*, hand and give, pay; *sui pien* following convenience, as he pleases, *ta chieh* he practises piracy. *Jo pei jên* if they suffer that men, *kao fa* accuse and set in motion, inform against them, *huo* or, *fêng p'iao* receive a warrant, *pu cho* to catch and seize. (9) *Ping ch'ai têng*, (plural) soldiers and police, *chi chiang* then take a, *yü tzü-chi* with themselves, *yu-ch'ou-chih* having enmity, *liang min* good man. (10) *Chih hsing*, straight proceed.

EXERCISE 58.

指 *chih*^{3}, a finger; to point.
符 *fu*^{2}, tally, agree; a charm.
華 *hua*^{2}, bloom; flowery; China.
抽 *ch'ou*^{1}, pull, draw; levy.
概 *kai*^{4}, all, general.
販 *fan*^{4}, to trade, deal in.
擅 *shan*^{4}, presume, dare.
仰 *yang*^{3}, look up; humbly.
隱 *yin*^{3}, secret; conceal.
匿 *ni*^{4}, to hide.
究 *chiu*^{4}, examine, investigate; finally.

刀[1]快傷人指。善[2]爲護身之符。榮[3]華富貴、眼前花。抽[4]釐取之華商。京[5]師所售之土藥、概由山西河南兩省販來。洋[6]貨在口岸內、無論或在本行、或在買客之手、除(2)海關進口稅外、一(3)概不得擅行向其抽收。每[7]有洋貨在口請單、運入內地、

1. If a knife be sharp, it cuts men's fingers.
2. Goodness is a charm which protects the person.
3. Glory and splendour, wealth and honour, are flowers of the moment (*lit.* before the eyes).
4. In levying lekin, collect it from Chinese merchants.
5. The native opium sold in Peking is all brought from the two provinces of Shansi and Honan.
6. While foreign goods [remain] in the port; never mind whether they be in the [possession of the importing] firm itself, or whether they be in the hands of a purchaser, (2) with the exception of the maritime customs import duty, (3) in no case must any one presume to levy duty upon them.
7. Whenever there are foreign goods, [in respect of which] a pass is applied for in the port, [in order that they may] be

3. *Jung* glory, *hua* splendour. 4. Lekin, see Note to Ex. 49. 11 (2).

5. *Ching shih*, the capital; *t'u yao*, *lit.* local drug; *fan lai* brought for trade.

6. 本行 *pên hang*, their own firm, *i. e.* the importing firm; *mai k'o*, buying stranger, purchaser. (2) *Ch'u ... wai*, see Note to Ex. 50. 8 (7); *chin k'ou shui*, import duty. (3) *I kai* one and all, *pu tê* one must not, *shan hsing* presume, *hsiang ch'i* on them, *ch'ou shou* to levy and collect.

7. *Mei yu*, every [time that there] are; 單 short for 內地稅單, inland duty paper, — another term for transit pass: see Note to Ex. 49. 11 (3).

應(2)俟該貨售賣後、(3)即向承買之華商抽收釐捐。爲[8]此示仰往來客商、諸色人等、知悉、爾(2)等如有請領海關稅單、販運洋貨、(3)到所指之處、售與華商、(4)即應報明、完繳內地釐金、以符定章、倘(5)該商承買之後、有隱匿不報、(6)經查出、定即將貨充公、分別究治。

conveyed into the interior, (2) [the authorities] ought to wait till after the said goods have been sold, (3) and then collect the lekin from the Chinese purchaser.

8. Therefore [I issue] a notification, desiring [you] travelling merchants, who go and come, and all kinds of men to know well (2) that, if you apply for and obtain custom-house transit passes, and convey foreign goods for sale, (3) as soon as [the goods] arrive at the place indicated [in the pass], and are sold to Chinese traders, (4) [the parties concerned] ought at once to report [the sale] and pay the inland lekin, in order to be in accord with the rules laid down. (5) But if, after the said traders have purchased [the goods], there be concealment [of the fact] and failure to report it; (6) as soon as it has been discovered, [the authorities] assuredly will at once confiscate the goods, and punish the parties as each may deserve.

(2) *Shou mai*, sell. (3) *Chi* then, *hsiang* from, *ch'êng mai chih* the acquiring and purchasing, *hua shang* Chinese merchant, *ch'ou shou* draw and receive, *li chüan* the lekin.

8. *Wei tz'ŭ* on account of this, *shih yang* [by a] notification I desire; *chu sê* all kinds of, *jên têng* men. (3) *So chih chih ch'u*, the pointed out place. (4) *Wan chiao*, pay and hand in; *i fu* in order to accord with, *ting chang* the fixed rules. (6) *Ch'ung kung* make them become public [property] and, *fên pieh* distinguishing, *chiu chih* investigate and deal with [those concerned].

EXERCISE 59.

刻 *k'o*[1], carve; *k'o*[4], moment; quarter of an hour.
衙 *ya*[2], office.
途 *t'u*[2], road; journey.
呈 *ch'êng*[2], a plaint; to present to a superior.
驗 *yen*[4], examine, inspect.
送 *sung*[4], to send; to escort.
迎 *ying*[2], to go to meet.
接 *chieh*[1], receive, take over.
只 *chih*[3], only.
銷 *hsiao*[1], to melt; cancel.
追 *chui*[1], to pursue, follow.
廠 *ch'ang*[3], a yard, work-shop.
轉 *chuan*[3], to turn round.
仍 *jêng*[2], still, yet, again.
停 *t'ing*[2], to stop, cease.

派 護 每 前 部。門、理 石[1]
差、照 到 往 着 各 上
護 呈 州 內 各[3] 改 國 刻
送 驗、縣、地、國 爲 事 字。
出 方[(3)] 務 沿[(2)] 商 外 務
境。可 將 途 民 務 衙 總[2]

1. To carve words on stone.
2. Let "the Office for general control of affairs with other countries" be changed into "the Board of Foreign Affairs".
3. A merchant or private person of any nation, who proceeds into the interior, (2) whenever he arrives at a Sub-prefecture or Magistracy on his road, must present his passport for inspection; (3) and then it will be possible to send official servants to escort him in safety, till he leaves the district.

2. 衙門, yamen, is the ordinary name of the official residence and office of a Mandarin. The Chinese Foreign Office had formerly for its full title the eight words which come at the beginning of this Example, and was commonly spoken of, both by Chinese and by foreigners, as the Tsungli Yamen. It has now been changed into a *Pu* or Board, and is called the *Wai Wu Pu*, Board of Foreign Affairs. 着, *cho*, 'I order', is the word by which the Emperor expresses his commands, and is equivalent to 'Let'.

3. (2) *Yen t'u*, along the road; *hu chao*, passport, *cf.* Ex. 47. 11 (4). (3) *Fang k'o* then one can, *p'ai ch'ai* despatch servants, *hu sung* to protect and escort.

國[4]民聞聖人來、俱至海邊迎接。婦[5]人送迎不出門。爲[6]照會事、接[(2)]准總理衙門文開、總[(3)]稅務司議定、運[(4)]照之貨、聽其沿途發賣、只[(5)]須將運照在彼處呈官查驗、文[(6)]內又聲明、運照之貨、一到所指之地、

4. When the people of the country heard that the holy man had come, they all went to the sea-shore to meet him.
5. Women, when seeing off or receiving anyone, do not go outside the gate.
6. In the matter of an official communication. (2) I have received a despatch from the Tsungli Yamen saying, (3) the Inspector General of Customs has settled (4) that transit pass goods may be permitted to be sold [at places] along the route; (5) and that it is merely necessary to present the transit pass to the authorities for examination at that place, (*i. e.* at the place of sale). (6) In the [Tsungli Yamen's] despatch

4. *Ying chieh*, to meet and receive.

6. 爲 ... 事; a Chinese despatch usually begins with a sentence of which the first word is *wei*[4] and the last is *shih*, "on account of ... matter"; and between the *wei* and the *shih* there is inserted, sometimes a short statement of the subject of the despatch, sometimes, as in the present case, merely a couple of formal words. The words here inserted, *chao hui*, mean 'an official despatch', and have been adopted as the term for despatches between Chinese and foreign officials. Thus the four words mean 'concerning the matter of an official despatch'. (2) *Chieh chun*, I have received: *chun* is the word for acknowledging the receipt of a letter from an equal or superior, and is generally used without *chieh*; *wên kʻai*, a document saying. (3) The Commissioner of Customs at each treaty port is called 稅務司, *shui wu ssŭ*, superintendent of duty matters; and the head of the whole Foreign Customs Service, the Inspector General at Peking, is known as the *tsung shui wu ssŭ* (Commissioner General). (4) Transit pass goods, i. e. goods protected by a transit pass, for which see Ex. 49; *tʻing chʻi* one may allow them, *yen tʻu* along the route, *fa mai* to be sold: or, 其 may refer to the merchants, the owners of the goods, and *fa mai* be active verbs, — to sell [the goods]. (5) *Chih hsŭ*, only

即(7)刻將單繳銷、一(8)經繳銷、便與無單之貨無異、等語、而(9)各洋商所領運照近來往往不繳、應(10)請貴領事官、諭飭各洋商、以(11)前不再追問、以(12)後運照務宜隨到隨繳、如(13)所指之地並無厘廠、及地方官衙門、

it is further stated, [with regard to] transit pass goods, that, as soon as they arrive at the place indicated [in the pass], (7) [the merchant must] immediately hand in the pass for cancelling, (8) and, as soon as it has been handed in and cancelled, then [the goods] will in no wise differ from goods which never had a pass. (9) But of late it has constantly happened that foreign merchants have not given up the transit passes which they have received. (10) I ought [therefore] to request you, Mr. Consul, to notify all foreign merchants that, (11) [as regards] the past no further enquiries will be made, (12) but in the future transit passes must certainly be given up immediately on arrival; (13) if the place indicated be entirely without a lekin station, or an office of

must; *ch'êng kuan* present to the officials, *ch'a yen* for examination. (7) *Lit.*, then at once take the paper and give it up for cancelling. (8) *Pien* then, *yü* with, *wu tan chih huo* the not-having-a-pass goods, *wu i* not different. 等語 such words: these characters, which should not be translated, are inserted merely to mark the end of the quotation from the Tsungli Yamen's despatch. We shall meet with other very similar expressions also used to show the termination of quotations. (9) *Lit.*, but each foreign merchant, the transit passes which he receives, *chin lai* of late, *wang wang* constantly, he does not give up. (10) *Kuei ling-shih*, see Note to Ex. 51. 8 (2); *yü ch'ih*, command and order. (11) *I ch'ien* the past, *pu tsai* not further, *chui wên* follow up and ask. (12) *Wu i*, must and ought, *sui tao*, *etc.*, according as they arrive, accordingly give up. (13) 厘 short form of 釐; *li*

即(14)
呈送貴領
事官、轉(15)送
查銷、倘(16)仍
然不繳、只
可行飭稅
務司、以(17)後
何商不繳、
何商停發
也。

the local authority, (14) they should then send the original pass to you, Mr. Consul, (15) for transmission [to the authorities, who will] examine and cancel it; (16) but, if they still fail to give them up, I can only send instructions to the Commissioner of Customs, (17) that henceforth he must cease issuing passes to any merchant who fails to surrender them.

ch'ang, lekin station, — an uncommon term. (14) *Yüan chao* the original pass, *ch'êng sung* present and send. (15) *Chuan sung*, to pass on, transmit. (16) *Jêng jan*, still, — *jan* is merely an adverbial ending; *shui wu ssŭ* see Note to (3) above. (17) *Lit.*, in future, what merchant not give up, to what (*i. e.* to that) merchant stop issuing.

EXERCISE 60.

卑 *pei*[1], lowly, humble, self.
建 *chien*[4], to found, establish.
造 *tsao*[4], make, build.
阻 *tsu*[3], hinder, prevent.
控 *k'ung*[4], accuse; bring an action.
催 *ts'ui*[1], urge, press.
訊 *hsün*[4], question judicially.
契 *ch'i*[4], a deed, a document.
斷 *tuan*[4], to cut off; to decide; certainly.
昨 *tso*[2], yesterday, recently.
屋 *wu*[1], a room, a house.
毀 *hui*[3], destroy.
勘 *k'an*[4], to inspect personally.
列 *lieh*[4], to place in order.
閱 *yüeh*[4], to review, to peruse.

天[1]尊地卑。人[2]欲建造學堂、誰能阻止。被[3]人欠銀不還、只得赴縣控追。迭[4]經嚴催該縣、坐堂訊供、查(2)明契據、即行核斷。昨[5]據靖安縣黃令稟稱、本(2)月初四日、據(3)卑縣教民王本善等赴縣控稱、今(4)年夏間、在縣屬小河村、

1. Heaven is exalted, earth is lowly.
2. If a man wants to build a school, who can stop him?
3. If one is owed money which is not repaid, one's only course is to go to the Magistrate and bring an action for its recovery.
4. He repeatedly gave strict orders to the said Magistrate to sit in court and hear the evidence, (2) examine well the deeds and proofs, and then proceed to give his decision.
5. Yesterday I received a report from Huang, Magistrate of the Ching-an District, who said, (2) "On the 4th day of the "present month, (3) Wang Pên-shan and other converts of "my District came to the Magistracy and laid a charge to "the effect that, (4) in the summer of the present year, at

1. *Tsun*, honourable, exalted. 2. *Hsüeh-t'ang*, school.

3. *Lit.*, if one suffers that men owe money and do not repay; *chih tê*, only must, only can; *k'ung chui*, bring an action and pursue.

4. *Tieh ching* repeatedly did, *yen ts'ui* strictly urge; *hsün kung*, question [them and get their] evidence. (2) *Ch'i chü* deeds and proofs; *ho tuan*, consider and decide.

5. For the use of 據 see Ex. 50. 6 and 7; it may here be translated 'received', and it governs *ping ch'êng*, 'a report stating that'; *huang ling*, His Honour Huang, the Magistrate Huang, *cf.* Ex. 43. 9(7). (3) 據 here governs *k'ung ch'êng*, 'a charge saying', at the end of the section: it is best omitted in the translation. 卑 is a humble word for 'my', and shows that the writer is addressing a superior; *pei hsien*, of my District, *chiao min* doctrine people (Christian converts), Wang Pên-shan, *têng* and others, *fu hsien* came to the Magistracy. (4) *Hsien shu*,

習(5)教華民買受破屋一間、意(6)欲改造教堂、擇(7)定八月初十開工、(8)十一日對面舖主章和年聚衆等所稟是否屬實、該教民建來屋、燒(9)毀料物、禁阻等情、查(10)飭差傳集兩造、勘(12)明訊(11)俟斷。

"the village of Hsiao-ho in this District, (5) the Chinese con-
"verts bought a tumble-down house, (6) with the intention
"of rebuilding it as a chapel; (7) they selected the 10th day
"of the 8th month for beginning the work; (8) on the 11th
"the owner of the shop opposite, Chang Ho-nien, collected
"a crowd and came to the house, (9) burnt and destroyed
"their materials and things, and prevented their building a
"chapel. (10) I would remark, [as regards the question] whether
"the complaint made by the said converts be true or not,
"(11) that this should wait till I order my police to summon
"the two parties before me together, (12) and after inspec-
"tion [of the site] interrogate them and give my decision".

belonging to, or, in the jurisdiction of, the Magistracy. (5) *Hsi chiao hua min*, doctrine-practising Chinese people, *mai shou* bought and received, *p'o wu i chien* a broken house, one building (*chien* numerative of houses). (6) *Kai tsao* change and construct, rebuild as, *chiao t'ang* a doctrine hall, chapel. (7) *Tsê ting*, choose and fix. (8) *Tui-mien* opposite, *p'u chu* shop owner; *chü chung*, assemble a crowd. (9) *Shao hui* burn and destroy, *liao wu* materials and things, *chin tsu* forbid and prevent; 等情 (see Note to Ex. 59. 6 (8)) marks the end of the converts' complaint: the use of 情 (matters, facts) shows that the words quoted come from an inferior. (10) *Lit.*, *ch'a* I remark, *kai chiao-min*, *etc.*, that which the said converts petition, *shih fou* whether or not, *shu shih* it be true: 等 is merely a plural word. (11) *Ying ssü* ought to wait till, *ch'ih ch'ai* I order the police, *ch'uan chi* to summon and collect, *liang tsao* the two parties (Note the special meaning of *tsao*).

伏[6]查教士買產　建造教堂、契[2]內　只可載明、賣作　本處教堂公產、　不得[3]列傳教士　及奉教人之名、　今[4]閱抄契、係王　本善承買爲業、　並[5]非美國教堂。

6. I would humbly remark that, when missionaries buy land [for the purpose of] building chapels, (2) it may only be inserted in the deeds that [the land] is sold to be the common property of the local mission; (3) one must not set forth the names of the missionaries or of the converts. (4) In the present case, looking through the copy of the deed, it is, (*i. e.* one finds that the words are), "Wang Pên-shan buys it to be his property", (5) and not "the common property of the American mission".

6. *Fu*, crouching, humbly. (2) *Chih k'o* only may, *tsai ming* insert [that the land], *mai tso* is sold to be, *pên ch'u* the local, *chiao-t'ang* chapel's, *kung ch'an* common property. (3) *Pu tê* must not, *lieh* set forth, *ch'uan-chiao shih* the preach-the-doctrine scholar's, *chi* and, = or, *fêng-chiao jên* the honour-the-doctrine men's, *ming* names. (4) *Ch'ao ch'i*, *lit.* the copied deed; *ch'êng mai*, receives and buys. (5) *Ping*, and (emphatic).

EXERCISE 61.

毫 *hao*^{2}, a hair; extremely small.
捨 *shê*^{3}, let go; throw away.
旨 *chih*^{3}, decree, rescript.
附 *fu*^{4}, adjacent; add to, join.
勸 *ch'üan*^{4}, exhort, advise.
誡 *chieh*^{4}, warn, admonish.
滋 *tzŭ*^{1}, excite, stir up.
妄 *wang*^{4}, reckless, wild.
希 *hsi*^{1}, to hope.
圖 *t'u*^{2}, to plan; to aim at.
想 *hsiang*^{3}, to think.
妨 *fang*^{1}, to impede; to matter.
浮 *fou*^{2}, to float; fleeting.
頑 *wan*^{2}, stupid, heedless.
凜 *lin*^{3}, to tremble.

買[1]賣爭毫釐。孰[2]肯捨生而取義哉。本[3]大臣當經遵旨遣派幹員、前[(2)]往附近各處、勸[(3)]誡鄉民、千萬不可滋事妄爲。西[4]人來華傳教係奉諭旨准行、本[(2)]省商民與各教堂教士年久相安、第[(3)]恐外來游民滋生事端、希[(4)]圖乘間搶刼、爾[(5)]百姓無知利害、隨聲附和。

1. In buying and selling one fights for minute sums.
2. Who will reject life and choose righteousness?
3. I thereupon, in obedience to the Decree, despatched efficient officers, (2) [with orders] to go to every place in the neighbourhood, (3) and admonish the country people that on no account must they make disturbances and act recklessly.
4. The coming of Europeans to China to preach their doctrine has been sanctioned by Imperial Decree. (2) The merchants and people of our province and the missionaries of each chapel have for many years been at peace with each other. (3) Only I fear that vagrant folk coming from outside may stir up trouble and create disorder, (4) hoping to take advantage of the opportunity to plunder and rob; (5) and that

1. *Chêng hao li*; a *hao* is the tenth of a *li*, or the ten-thousandth part of a tael.

2. *Shu k'ên*, who is willing?

3. *Pên ta ch'ên*, *lit.* this great officer: for *pên* see Note to Ex. 57. 7; *tang* at the time, *ching* did, *tsun chih* obeying the decree, *ch'ien p'ai* send and despatch, *kan yüan* capable officers.

4. *Lit.*, that western men come to China to preach doctrine, *hsi* is [a practice which has], *fêng* received, *yü chih* a decree, *chun hsing* authorizing it to be done. (2) *Shang min* merchants and people, *yü* with ... *chiao shih* the missionaries ... *hsiang an* mutually at peace. (3) *Ti k'ung*, only I fear (Note *ti*, 'only'); *yu min* vagrant people, *tzü shêng* will stir up and produce, *shih tuan* affairs and matters. (4) *Hsi t'u* hoping and aiming, *ch'êng chien* to avail themselves of the opportunity to, etc.. (5) *Sui shêng* follow the sound, *fu* join and, *ho* harmonize.

眾 浮 分、嚴 無 善、設 士、爾[5]
毀 言、各 誡 損 於[3] 堂 前 等
搶、妄 安 予 傷 地 傳 來 當
卽[8] 生 恒 弟 妨 方 教、中 想、
屬 事 業、族 礙、風 無[2] 國 外
不 端、切[6] 鄰、爾[4] 土 非 內 洋
法 倘[7] 勿 各[5] 等 事 勸 地、各
頑 敢 輕 守 務 宜、人 各 國
民、聚 聽 本 各 毫 爲 處 教

you, the people, not knowing good from harm, may be led into joining them.

5. You ought to reflect that the missionaries from foreign countries, who come to the interior of China, in each place erecting chapels and preaching their doctrine, (2) do so merely for the sake of exhorting men to be virtuous, (3) and do not in the slightest degree injure or impair the *fêng-shui*, the soil or the affairs of the locality. (4) You must each of you severely admonish your young people, kinsmen and neighbours, (5) that they should all of them keep to their proper duties, and all remain quietly in their regular occupations, (6) that on no account should they listen lightly to rumours, or recklessly stir up trouble. (7) But if they audaciously assemble in crowds and destroy and plunder, (8) then they

5. (2) *Wu fei*, it is nothing but. (3) *Yü* to, *ti fang* the locality's, *fêng t'u shih-i* Fêng-shui, soil and affairs, *hao wu* not in the least, *sun shang* do harm or, *fang ai* be a hindrance: 風 is for 風水, the mysterious influences which, in the belief of the Chinese, affect the fortunes of persons and places; 土 for 土地, soil or territory; 事宜, *lit.* matters [which] ought [to be done], but practically equal to 事情, affairs. (4) *Tzü ti* young folk, *tsu* kinsmen, *lin* neighbours. (5) *Shou* keep to, *fên fên*[4] their proper lot, duty; *an* rest in, *hêng yeh* their regular occupations. (6) *Ch'ieh wu*, certainly do not. (7) *T'sang kan* but if they dare to, *chü chung* assemble the multitude, *hui* and destroy. (8) *Chi shu*, then they are.

凜 罪、從(11) 密 一(10) 武 地 定 本(9)
遵。其(12) 重 查 體 各 方 飭 部
各 治 拏、嚴 官、文 該 堂

will be lawless, worthless people. (9) I, the Viceroy, shall certainly order the civil and military authorities of the place concerned (10) one and all to take strict measures for their discovery and arrest, (11) and to visit their offence with severe punishment. (12) Let each man tremble and obey.

(9) *Pên pu t'ang*, I, the Viceroy: the President of a Board (*pu*) at Peking is known as a *t'ang kuan* (hall officer), and Provincial Viceroys have *ex officio* the rank of a President of a Board; the Viceroy therefore speaks of himself as *pu t'ang* (i. e. *t'ang kuan* of a *pu*). (10) *I t'i* as one body, one and all, *yen mi* strictly and closely, *ch'a na* to search and seize. (11) *Ts'ung chung*, with severity. (12) *Ch'i* throws the verb into the imperative mood; it is said that the 其 in such sentences was originally 期, I hope or expect, and so came to have its imperative force.

EXERCISE 62.

閏 *jun*⁴, intercalary.
卸 *hsieh*⁴, unload; resign, hand over.
納 *na*⁴, to pay.
逾 *yü*², to cross, go beyond.
限 *hsien*⁴, limit; boundary.
詐 *cha*⁴, deceive; false.
冀 *chi*⁴, to hope.
監 *chien*¹, superintend; gaol.
督 *tu*¹, superintend; to lead.
拆 *ch'ai*¹, to tear, pull down.
偷 *t'ou*¹, steal; clandestine.
揑 *nieh*¹, fabricate.
區 *ch'ü*¹, a place.

帝[1] 以 月 四 成
曰、 閏 定 時 歲。

1. The Emperor said, 'By means of the intercalary month fix the four seasons and complete the year'.

1. The Chinese year consists of twelve lunar months, and therefore is several days shorter than the solar year. To make up for this, a thirteenth month is inserted about once in every three years. This 'intercalary month', which is always introduced somewhere in the middle and not at the end of the year, takes its name from the month which it may happen to come after, *e. g.* if it follows the fifth month, it is called the intercalary fifth month.

卸[2]載貨物、先須納稅。進[3]出口之貨到中國邊關、即請查驗、不[(2)]得逾十八個時辰、如[(3)]逾限不報、每日罰銀五十兩、惟[(4)]此罰銀至多不得過二百兩、凡[(5)]過關報貨時、若[(6)]心存欺詐、以多報少、冀減應納稅項、查[(7)]有確據、即將貨物全罰入官、若[(8)]無監督准單、

2. When discharging or loading cargo, one must first pay duty.
3. When imports or exports arrive at a Chinese frontier custom-house, [the merchant] shall thereupon ask that they be examined. (2) He must not exceed thirty-six hours. (3) If he go beyond the limit without reporting, for every day he will be fined 50 taels; (4) but this fine at the most must not be greater than 200 taels. (5) Whenever a merchant reports goods for the purpose of passing them through the custom-house; (6) if he fraudulently states them to be less than they really are, in the hope of reducing the amount of duty to be paid, (7) on enquiry being made, and there being conclusive proof, the goods will all be confiscated to the government. (8) If, not having [obtained] the permit of

3. *Chin ch'u k'ou*, for *chin k'ou*, *ch'u k'ou*, imported or exported [goods]. (2) The Chinese divide the day into twelve periods of two hours, which they call *shih-ch'ên*. (4) *Tz'ü fa yin* this fine money, *chih to* at the most. (5) *fan ... shih* at all times of, *kuo kuan* passing the customhouse and, *pao huo* reporting goods. (6) *Lit.*, if in his heart cherishing deceit and fraud, *i to* with many, *pao shao* he reports few (reports many as few), *chi chien* hoping to reduce, *ying na* the ought-to-be-paid, *shui hsiang* duty sums. (7) *Ch'üch chü*, certain proof; *ch'üan* all, *fa* in punishment, *ju kuan* they will confiscate. (8) *Chien tu*, a Superintendent of Customs, at the treaty ports the colleague of the *Shui wu ssü* or European Commissioner;

私(9)自過關起卸、繞路拆賣、及(10)一切有心偷漏、等弊、亦(11)將貨物全罰入官、凡(12)有商人報關請領內地稅單、心(13)存欺詐、或捏報貨物名色件數、並(14)所出所往之區不符者、亦(15)將貨物亦全罰入官、(16)至其如何訊辦、應(17)照同治七年閏四月初八日章程辦理。

the Superintendent of Customs, (9) he secretly passes the custom-house and discharges [goods], or makes a detour [so as to avoid it], or opens [his packages] and sells things, (10) or intentionally evades payment of duty in any way, (11) [in such case] also, all the goods will be confiscated. (12) Whenever a merchant applies to the custom-house for a transit pass, (13) and, through fraud on his part, there is a mis-statement concerning the names, qualities or quantities of the goods, (14) or their place of origin, or their destination, does not agree [with his statement], (15) [in such event] also, all the goods will be confiscated. (16) As regards the investigation of these cases; (17) it must be conducted in accordance with the Regulations [dated] T'ung Chih, 7th year, intercalary 4th month, 8th day.

chun tan, permitting paper, *cf.* Ex. 48. 10 (2). (9) *Ssŭ tzŭ*, privately and of himself, secretly; *ch'i hsieh*, to unload or discharge goods; *jao lu*, go round. (10) *Chi* and, *i ch'ieh* all kinds of, *yu hsin* intentionally, *t'ou* clandestinely, *lou* evading duty, *têng pi* such malpractices. (12) 凡有商人 is connected with 者 at the end of Section (14) and applies to all in between; *lit.* whenever there is a merchant who, *pao kuan* reports to the custom-house and *ch'ing ling* obtains, etc.. (13) *Huo* perhaps, *nieh pao* he falsely reports, *huo wu* of the goods, *ming sê* the names and qualities, *chien shu* number of articles. (14) *Ping* and, *so ch'u so wang chih ch'ü* the places from which they come or to which they go, *pu fu* do not tally. (16) *Chih* as to, *ch'i* the, *ju ho* how (as to the method of), *hsün pan* examining and dealing with. (17) *Ying chao* ought according to the, ... *chang ch'êng* regulations, *pan li* to deal with it.

EXERCISE 63.

慮 *yü*^{2}, to be anxious.
歎 *t'an*^{4}, to sigh.
把 *pa*^{3}, take hold of, take.
持 *ch'ih*^{2}, grasp, seize.
湖 *hu*^{2}, a lake.
俗 *su*^{2}, common.
遇 *yü*^{4}, meet with; happen.
現 *hsien*^{4}, now; visible.
覺 *chüeh*^{2}, perceive.
靈 *ling*^{2}, spiritual; intelligent.
况 *k'uang*^{4}, in addition.
農 *nung*^{2}, to till; a farmer.
賈 *ku*^{3}, shopman, trader.
衰 *shuai*^{1}, decay, fail.
租 *tsu*^{1}, to rent.
專 *chuan*^{1}, single, special, exclusive.
價 *chia*^{4}, price, value.

曉 水 田 中 過 非[2] 中 無 洋[1]
諭 一 少、有 一 衆 國 食 米
各 分 有 私 二 人 則 之 不
行 田。俗 求。把 無 有 處、入
戶 語 持 好 無 洋[(2)] 口、
人 合[4] 云、湖[3] 公 義 衣 布 中
等 行 三 南 事 之 之 不 國
知 出 山 山 之 心、歎。入 則
悉、示、六 多 人、不[(2)] 口、有

1. Should foreign rice not be imported, China will have anxiety on account of its want of food; (2) should foreign cloth not be imported, China will be regretting its want of clothing.
2. It is not that the people have not hearts which love righteousness; (2) it is merely that one or two men who monopolize public business, have private aims therein.
3. In [the Province of] Hunan the hills are many and the fields few. There is a proverb which says [of it], three tenths are hills, six tenths are water, and one tenth fields.
4. It is my duty to issue a proclamation distinctly ordering all

2. (2) *P'u kuo*, not more than, merely; *pa ch'ih*, to get hold of, monopolize.
4. See Notes to Ex. 56. 5 (1), where there is a very similar passage; the 行

凡(2)遇買賣貨物、務要現錢交易。汝[5]等當以重生爲第一要義矣、天(2)下之物、萬有不齊、凡(3)有知覺、莫不自重其生、人(4)爲萬物之靈、何不自重其生、況(5)且汝等若知生之爲重、則(6)當謀生計、農(7)工商賈、自食其力。

members of mercantile firms to take notice that, (2) whenever they buy or sell goods, they must be sure to give or take ready money.

5. You ought to make it your most important principle to value your lives. (2) The things in the world are infinitely various; (3) and, of all of them that have powers of perception, there are none that do not value their own lives. (4) Man is the most intelligent of all things: why does he not value his own life? (5) Moreover, if you recognize the value of life, (6) then you ought to make plans to get a livelihood; (7) and, farmers, artisans, merchants and shopmen, all support yourselves by your own efforts.

in 行戶 is read *hang* (as in Ex. 58. 6) and means a firm — *hang hu*, merchants (*cf. p'u hu* in Ex. 56. 5). (2) *Fan yü*, whenever it happens that, = whenever; *wu yao* certainly must, *hsien ch'ien* [for] ready money, *chiao-i* trade.

5. *Ju têng* you, *tang* ought, *i* of, *chung shêng* valuing life, *wei* to make, *ti i yao i* the number one important (= most important) principle. (2) *Wan yu*, = *yu wan*, (*a*) have ten thousand, *pu ch'i* inequalities; or (*b*) are ten thousand in number and are not equal. (3) *Lit.*, of all that have knowing and perceiving, none do not for themselves value their lives. (4) Observe this way of forming a superlative, — of all things the intelligent = the most intelligent. (5) *K'uang ch'ieh*, moreover; *shêng chih wei chung*, — notice the *chih*, 'life's being valuable'. (6) *Mou shêng-chi*, think about a scheme of living. (7) *Tzü shih ch'i li*, *lit.* feed themselves on their strength,

人[6]人有德、其國必興、人[2]人無德、其國必衰、此[3]理如日月經天、江河行地、古今不易、惜[4]乎、當今之時、士[5]願坐食、農願減租、賈[6]願專利、工願高價、無[7]業貧民願刼奪。

6. If all the people be virtuous, their country is sure to flourish: (2) if all the people be without virtue, their country will be sure to decay. (3) This principle is like the sun and moon passing through the heavens, like the rivers and streams traversing the earth; whether in the past or in the present, it is without change. (4) But, alas! at the present day (5) the scholars wish to be supported in idleness, the farmers wish for a reduction in their rents, (6) the traders wish to monopolize profits, the artisans wish to raise prices, (7) and the poor who have no regular livelihood wish to plunder and rob.

6. (4) *Hsi hu*, alas! *tang* at, *chin chih shih* to-day's time. (5) *Tso shih*, sit and eat. (7) *Chieh to*, rob and seize.

EXERCISE 64.

幾 *chi*^{3}, how many; *chi*^{1}, nearly.
逢 *fêng*^{2}, to meet.
留 *liu*^{2}, to keep.
値 *chih*^{2}, worth; value; *chih*^{4}, at the time of.
張 *chang*^{1}, to spread out; sheet of paper.
倍 *pei*^{4}, as much again.
廣 *kuang*^{3}, broad.
嗣 *ssŭ*^{4}, to continue; after.
丈 *chang*^{1}, ten Chinese feet.
尺 *ch'ih*^{3}, a Chinese foot.
寬 *k'uan*^{1}, wide, broad.
整 *chêng*^{3}, adjust, repair.
頓 *tun*^{4}, put in order.
振 *chên*^{4}, shake; stir up.
攙 *ch'an*^{1}, mix, blend.
泥 *ni*^{2}, mud.
沙 *sha*^{1}, sand.
泡 *p'ao*^{4}, soak.

無[1]論何貨、運入內地、幾次逢關、幾次納稅。洋[2]人之貨、一入華人之手、聽[(2)]其或留或售、或用或不用、洋[(3)]人不得過而問焉。今[3]歲金銀進口無多、不必論、出[(2)]口往上海者、值關平銀三百萬兩。土[4]貨出內地、今年價值五萬七百餘兩、共[(2)]用運照六百四十九張。

1. Goods of all kinds, if conveyed into the interior, as many times as they arrive at a customs station, so many times they pay duty.
2. When a foreigner's goods have once come into the hands of a Chinaman, (2) the latter can do as he likes about keeping them or selling them, about using or not using them; (3) the foreigner may not interfere in the matter.
3. This year the import of gold and silver is small, [so that] one need not discuss it; (2) but the export of them to Shanghai amounts to a value of three million Customs taels.
4. Native produce coming from the interior this year amounts in value to fifty thousand seven hundred taels and more; (2) and altogether there were used six hundred and forty nine transit passes.

1. *Lit.*, never mind what goods; *chi tz'ŭ* how many times, *fêng kuan* they meet with a custom-house.

2. (2) *T'ing ch'i* one allows him, *huo* either, etc.. (3) *Kuo êrh wên*, come across and ask; the *yen* is merely added for the sake of the rhythm.

3. (2) *Ch'u k'ou ... chê*, that which was exported; *chih* was worth, *kuan p'ing yin* silver [weighed] by the custom-house scales (*cf. kuei p'ing*, Ex. 55. 9).

4. This year, *chia chih* their value is worth, etc.. (2) *Chang* sheets, — here numerative of *yün chao*, transit passes.

近[5]年進口洋貨、每歲值銀
至八千萬兩以外、較[2]之十
數年前幾加一倍。西[6]洋
通商向止廣東一口、[2]嗣是
沿海開口、以及奉天、內達
江西湖北。[7]原色洋布、長
不過九丈九尺、寬不過三
尺每[2]疋抽稅四錢。[8]該處
土貨毫無銷路、

5. Of late years foreign imports have annually been worth over eighty million taels. (2) Compared with a dozen years or so ago, they have become nearly double.

6. Trade with western nations was formerly confined to the one port of Canton. (2) Afterwards ports were opened along the sea [coast], and in Fêng-t'ien as well; [while] it (the trade) penetrated inland to Kiangsi and Hupei.

7. Unbleached foreign cottons, not more than ninety nine feet long, nor more than three feet broad, (2) pay a duty of four mace per piece.

8. That there is no market whatever for the productions of the

5. *Chin k'ou*, imported, — adj. agreeing with *huo*, goods; 至 . . . 以外, up to outside of. (2) *Chiao chih* comparing them with, *shih shu nien* ten and some years, *ch'ien* ago, *chi* almost, etc.; *chia i pei*, *lit.* add one fold, double; so *chia êrh pei*, add two fold, treble.

6. *Hsi yang* west-foreign, *t'ung shang* international trade, *hsiang chih*, formerly stopped at, was only at. *Kuang-tung* is the name of a province, and is put here for its capital, the city known to us as Canton: 'Canton' is merely *Kuang-tung* mispronounced. (2) *Ssŭ shih* after this; 以及, and, as well. Fêng-t'ien, the southernmost province of Manchuria. *Nei ta*, inward penetrate. For Kiangsi, see Ex. 39. Hupei lies west of Kiangsi and, like it, on the Yangtse. It is north of the Tung-t'ing Lake, whence its name. South of the lake is Hunan (Ex. 63. 3).

7. *Yüan sê*, *lit.* original colour. (2) *Mei p'i* on each piece, *ch'ou shui* they levy duty, four mace (tenths of a tael).

8. *Lit.*, that of the said place the local goods, *hao wu* in the least have not,

希(5)圖加增斤兩。 泥沙、以(4)及泡水、 華商難故意和 不振興、可(3)惜、 貨物、若(2)頓、 羊(9)毛亦係大宗 不肯留心作。 以假混工以(3)及 由(2)於貪圖微利、

said place (2) is because that [the people], in their covetous desire for petty gains, are given to adulterating their goods; (3) in addition to which they will not take pains with their work.

9. Sheep's wool also is a great staple, (2) If [those concerned] were willing to set things right, it would not be difficult to make [the trade] prosperous. (3) Unfortunately, Chinese merchants purposely mix with [the wool] mud and sand, (4) and soak it with water, (5) with the object of increasing the weight.

hsiao lu a road for consumption, (2) *Yu yü* originates in that, *t'an t'u* coveting and aiming at, *wei li* petty gains, *i chia* with the false, *hun chên* they foul the true. (3) *I chi* and in addition, *pu k'ên* do not choose, *liu hsin* keeping the mind, *kung tso* to work.

9. *Ta tsung*, a great class, or staple. (2) *Chêng tun*, put in order, set things to rights; *chên hsing*, stir up and make prosperous. (3) *K'o hsi* alas! *ku i* on purpose, *ch'an ho* they mix with, adulterate with. (5) *Hsi t'u* hoping, *chia tsêng* to increase, *chin liang* the [number of] pounds and ounces.

EXERCISE 65.

調 *t'iao*^{2}, to blend, to adjust; *tiao*^{4}, to move, to transfer.

涉 *shê*^{4}, to ford; be concerned.

依 *i*^{1}, rely on; according to.

紋 *wên*^{2}, marks, lines.

申 *shên*^{1}, extend, put forth.

夷 *i*^{2}, barbarian, foreign.

律 *lü*^{4}, a law.

祇 *chih*^{2}, only.

銅 *t'ung*^{2}, copper.

光 *kuang*^{1}, light, brightness.

徒 *t'u*^{2}, a foot-servant; empty; alone.

越 *yüeh*^{4}, to overstep.

咨 *tzŭ*^{1}, to write to.

撫 *fu*^{3}, to soothe.

遞 *ti*^{4}, hand to, deliver to.

束 *shu*^{4}, to bind, to restrain.

妥 *t'o*^{3}, safe, satisfactory.

覆 *fu*^{4}, reverse; reply; again.

卷 *chüan*^{4}, a roll; document.

兩[1]國有不協之處、往(2)往請友國從中調處、其(3)調處之法有三。凡[2]兩國交涉之事、(2)係約所及者、依約而行、(3)係約所不及者、據理而斷。至[3]紋銀出洋、自應申明例禁、(2)查戶部則例內載、(3)洋商將銀兩私載夷船運出洋者、(4)照例治罪、等語、

1. When two countries have matters on which they disagree, (2) they often ask a friendly country to mediate between them. (3) The ways of mediating are three.
2. [As to] all international questions, — (2) [in the case of] those which are regulated by treaty, one proceeds according to the treaty; (3) but those upon which the treaty does not touch, one decides according to equity.
3. As to the export of silver, — a law should of course be promulgated prohibiting it. (2) One finds it stated in the rules of the Board of Revenue that, (3) if merchants engaged in the over-sea trade clandestinely ship silver bullion on foreign vessels and export it, (4) their offence will be punished

1. *Pu hsieh chih ch'u*, points of disagreement. (2) *Wang wang*, constantly; *ts'ung chung* from the middle = between them, *t'iao ch'u*[3] adjust and settle.

2. *Lit.*, *fan ... shih* [as to] all matters [in which], *liang kuo* two countries, *chiao* mutually, *shê* are concerned. (2) *So ... chê* those to which, *t'iao yüeh* the treaty, *chi* reaches. (3) *Chü li êrh tuan*, one holds to principle and decides.

3. *Wên yin* means 'pure silver', but the 'pure' has no special force here. (2) *Tsê li*, rules and regulations, — one meaning of *tsê* is a pattern or rule. (3) *Lit.*, *yang shang ... chê*, over-sea merchants who take silver ounces (bullion) and, *ssü tsai* secretly load them, *i ch'uan* on barbarian ships, etc.; — *yang shang* now always means 'foreign merchants'; but I am informed that in the old days when this passage was written, the term was applied to Chinese engaged in over-sea trade. The use of 夷 for 'foreign' just below supports this view. (4) *Têng yü*, see Note to

咨(5)呈督撫查辦、王反謂我處越界拏人、國匪徒越界搶刼、該國南曾有爭界之事、(3)並該十五年間、臨(2)安府屬、越何治罪明文。查[4]道光之條、並(7)無銀兩出洋作罪金銅鐵銅錢出洋治罪而(5)刑部律例內、祇(6)有黃

according to law. (5) But in the laws of the Board of Punishment, (6) there are only clauses concerning the punishment of the offences of exporting gold, copper, iron, and copper cash. (7) There is no explicit statement at all as to how the offence of exporting silver bullion should be punished.

4. I find that in the fifteenth year [of the reign] of Tao Kuang, (2) in the Lin-an Fu region, Annam had disputes [with us] about the boundary; (3) also disorderly folk of the said country (Annam) came across the frontier and committed robberies; (4) while the King of the said country retorted that we on our side crossed the frontier to arrest people, (5) and he sent an official request to the Governor General and Governor, that they would inquire into the matter and

Ex. 59. 6 (8). (5) *Hsing pu lü li*, the Penal Code, consisting of *lü*, fundamental laws, which are permanently retained, and *li* modifications and additions, which are often made. (7) *Tso ho* do what, how, *chih tsui* punish the offence, *ming wên* explicit statement.

4. Tao Kuang, name of the Emperor reigning A. D. 1821—50. (2) *Lin-an fu shu* [in the region] belonging to Lin-an Fu (a Prefecture in the Province of Yunnan), *yüeh-nan* (Chinese name for) Annam, *ts'êng yu* did have, *chêng chieh chih shih* quarrelling-about-the-frontier affairs. (3) *Fei t'u*, bad characters, disorderly people. (4) *Fan wei* turned round and said, *wo ch'u* our place, our side. (5) *Tzü ch'êng* to write to; *tzü*, to write on terms of equality, *ch'êng* to address a superior, — therefore *tzü ch'êng* is a humbler expression than *tzü* alone. *Tu fu*, for *tsung-tu* and *hsün-fu*, 總督, 巡撫, Governor General and Governor, — here the Gov. Gen. of the two provinces Yunnan and Kueichou and the Governor

由(6)廣西省將文書遞來、當(7)經奏明、由(8)雲南督撫用文照會該國王、約(9)束匪徒、不得過界滋事、並(10)令該國王妥辦回覆、等因、案(11)卷至此而止、其(12)後該國王並無回信、而(13)該國匪徒不敢過界多事、相安至今、可(14)見該國究係外夷、

deal with it. (6) This despatch was forwarded here by [the authorities of] the Kuangsi Province. (7) Thereupon a report was made to the Emperor; (8) and the Governor-General and the Governor of Yunnan sent a written communication to the King of the said country, (9) [requesting him] to restrain his disorderly subjects, [and saying] that they must not come across the frontier and create disturbances. (10) At the same time they desired the King of the said country to deal satisfactorily [with the matter and] give them a reply. (11) At this point the correspondence ceases. (12) Afterwards the King of the said country gave no reply at all; (13) but the disorderly folk of the said country did not dare to cross the frontier and make trouble; and [the people on either side] have been at peace with each other up to the present time. (14) [Thus] one may see that the nation in

of Yunnan. (6) *Lit.* (by) the Kuangsi Province, *chiang* took, *wên-shu* the despatch, *ti lai* and delivered it here. (7) *Tang ching* at [the time] did, *tsou ming* report. (8) *Yung wên* using a despatch, *chao hui* addressed, see Ex. 59. 6 (1). (9) *Yüeh-shu* (*yüeh* to bind) control, restrain. (10) *Hui fu*, reply. *Têng yin*, *lit.* such reasons: these words are used to close a quotation from anything written by a superior or an equal. (11) *Lit.* the records and documents come to this and stop. (12) *Ch'i hou*, after that; *hui hsin*, letter in reply. (13) *To shih*, be meddlesome, troublesome. (14) *Chiu hsi*, finally is. (15) *Lit.*, their doing business, *pu nêng ju* cannot [be] like, *chung kuo etc.*, China's having division and having principles;

結 須 案 理、條 之 中 能 事 其(15)
也。一 必 一(16)有 有 國 如 不 辦

question after all is one of foreign barbarians; (15) that in transacting business it cannot, as China does, maintain orderly arrangements, (16) and be sure to have a separate settlement of each case.

t'iao, sections, orderly divisions, *li*, principles, the two together meaning orderly arrangements. (16) *Lit.*, *I an* one case, *pi hsü* must [have], *i chieh* one settlement. These words are an expansion of 'orderly arrangements', just above.

EXERCISE 66.

强 *ch'iang*^{2}, strong, violent.
弱 *jo*^{4}, weak.
戰 *chan*^{4}, to fight.
末 *mo*^{4}, tip, end; trifle.
軍 *chün*^{1}, an army; military.
餉 *hsiang*^{3}, rations, pay; revenue.
周 *chou*^{1}, surround; complete.
倡 *ch'ang*^{4}, to lead, originate.
批 *p'i*^{1}, give orders; endorse.
撓 *nao*^{2}, vex, disturb.
荒 *huang*^{1}, untilled, waste.
險 *hsien*^{3}, difficult; danger.
房 *fang*^{2}, house; room.
輪 *lun*^{2}, a wheel; revolution.
碰 *p'êng*^{4}, knock; collide.
賠 *p'ei*^{2}, pay damages.
款 *k'uan*^{3}, item; clause; money.

之 視 盛 商 衰、務 卽 之 不[1]
美 貨 衰、務 不(2) 之 視 强 知
惡。物 卽 之 知 盛 商 弱、國

1. If you do not know the strength or weakness of a country, then look whether its trade is flourishing or decaying. (2) If you do not know whether its trade is flourishing or decaying, then look at the goodness or badness of its merchandise.

1. *Chi shih* then look at, *shang wu chih* of its mercantile affairs, *shêng shuai* the flourishing or decaying.

昔[2]之論富强也、(2)以耕戰爲要、而視商工爲末務、惟(3)西人謀富强、以工商爲先。西[3]洋軍餉全出於商稅、商(2)人經商萬里、涉歷重洋、收境外之利、以養本國之民、故(3)國日富而兵亦日强、華(4)商則不然。或[4]謂鐵路以運貨爲要、若(2)造一道、則火車所到者十之一、不能到者十之九、

2. In the discussions of former times concerning [national] wealth and power, (2) men held agriculture and fighting to be the important points, and looked upon commerce and manufactures as insignificant matters. (3) But Europeans, when making plans for [obtaining] wealth and power, place manufactures and commerce first.

3. The war funds of western nations all come from duties on commerce. (2) Their merchants trade [with places] ten thousand *li* away, and make voyages across many seas, reaping the profits of foreign regions, whereby they support the people of their own land. (3) Therefore their country daily becomes more wealthy, and their army likewise daily becomes more powerful. (4) With Chinese merchants this is not the case.

4. Some one [may] say that in railways one looks upon the transportation of merchandise as the important point; (2) that if we construct a line, then [the places] which the trains

3. *Hsi yang*, west foreign. (2) *Ching shang*, trade (*ching* pass through, pass from hand to hand); *shê li* ford and go through, *ch'ung yang* sea after sea, (重, *ch'ung*, in layers, successive); *ching wai*, [from] beyond their territories. (4) *Pu jan*, not so.

各(3)處商貨依舊不能周通矣、不(4)知西洋各國、鐵路雖多、皆以漸而成、(5)從未聞數道並舉。泰[5]西之於鐵路也、倡(2)建之人苟能成一公司、則(3)無論數十人或數人、國(4)家皆立行批准、毫不阻撓、(5)路之兩旁如其地係屬官荒、則(6)國家給於公司以爲產業。

will reach, [will be only] one out of ten, and those that they cannot reach, will be nine out of ten; (3) [so that] the merchants and commodities of each locality will, as of old, be unable to reach every place. (4) [But he who says so] does not know that in every western country though the railways are many, they were all made by degrees. (5) One has never heard of several lines being undertaken together.

5. [As to the behaviour] of European [nations] towards railways, — (2) if the founders can form a company, (3) then never mind whether they be some tens of men, or only a few men, (4) the state always gives its consent at once, and does not in the least hinder or hamper them. (5) If the land on the two sides of the line is waste ground belonging to the state, (6) then the government gives it to the company to be their property.

4. (3) *I chiu*, according to, as of, old; *chou t'ung*, universally penetrate. (4) *I chien êrh ch'êng*, use gradualness and complete, — the common use of *êrh* before a verb. (5) *Ts'ung wei*, hitherto not, never yet; *ping chü*, undertaken together.

5. (2) *Ch'ang chien*, take the lead in establishing, found, promote; *kou nêng*, if they can; *kung ssü*, see Note to Ex. 52. 4. (4) *Li hsing* at once, *p'i chun* gives its sanction, — *p'i* is the word for the reply of an official to an application from an inferior officer or a private person; *hao pu* not one hair, *tsu nao* prevent and harass. (5) *Liang p'ang*, the two sides; *hsi shu*, simply 'is'.

且[6]外洋保險、不但保海險而已、凡[2]房屋則保其火險、輪車則保其碰險、甚[3]至人身、則保其病險、如[4]限內人死、則家屬得領賠款。

6. Moreover, foreign insurance is not confined simply to insurance against the dangers of the sea. (2) In the case of all buildings one insures against the danger of fire. In the case of trains one insures against the danger of collision. (3) The system even includes men's persons, which are insured against the danger of sickness. (4) If the man dies within the limit of time, then his family receive a sum of money in compensation.

6. *Pao hsien*, protect or guarantee against dangers; *pu tan*, *etc.*, does not merely insure against sea risk, *êrh i* and nothing more. (2) *Fan fang wu*, [as regards] all houses and rooms; *ch'i huo hsien*, their (the buildings') danger from fire; *lun ch'ê*, train, — evidently formed in imitation of *lun ch'uan*, 輪船, which is the common term for a steamship, *lun ch'uan* being short for *huo lun ch'uan*, fire-wheel ship, and *lun* having reference to the paddle wheels of the first steamers. (3) *Shên chih*, in the extreme reaches to, = even goes as far as; (4) *chia shu* those belonging to his family, *tê ling* get and receive, *p'ei k'uan* compensation money.

EXERCISE 67.

竊 *ch'ieh*^{4}, to steal; humbly.
役 *i*^{4}, official servant.
郡 *chün*^{4}, a prefecture.
源 *yüan*^{2}, a spring, source.
患 *huan*^{4}, trouble, harm.
寇 *k'ou*^{4}, rob.
滇 *tien*^{1}, Province of Yunnan.
鹽 *yen*^{2}, salt.
普 *p'u*^{3}, universal.
裕 *yü*^{4}, abundant; enrich.
採 *ts'ai*^{3}, gather, collect.
缺 *ch'üeh*^{1}, deficient; vacancy.
裨 *pei*^{1}, aid, benefit.
絕 *chüeh*^{2}, cut off; decidedly.
太 *t'ai*^{4}, too; extreme.
糧 *liang*^{2}, grain; rations.
擾 *jao*^{3}, to trouble; to harass.
了 *liao*^{3}, to end.

竊[1]思安民之道、必先除害、今[(2)]天下之害民者、莫[(3)]甚於州縣之吏胥差役。天[2]下之亂發於一郡一縣、天[(2)]下者郡縣之積也、故[(3)]清亂之源必自郡縣之始。蓋[3]民必無殺身之患、然[(2)]後能專其意於謀生、國[(3)]必無寇賊之虞、然[(4)]後能盡其心於上理也。

1. It is my humble opinion, that, to give tranquillity to the people, one must first do away with hurtful things. (2) At the present day, [of all] the things in the world which hurt the people, (3) there is nothing worse than the clerks and official servants of the Sub-prefectures and Magistracies.
2. Disorder in the empire springs up in some one Prefecture, some one Magistracy. (2) The empire is an aggregation of Prefectures and Magistracies. (3) Therefore, in order to purify the source of disorder, one must begin with the Prefectures and Magistracies.
3. For the people must be free from danger of being killed, (2) and then they can concentrate their thoughts upon gaining a livelihood; (3) while the government must be without anxiety about brigands and rebels, (4) and then it can devote its mind to progressive principles.

1. *Lit.*, I humbly think [with regard to] the way of quieting the people. (2) *Lit.*, now, [of] the world's, *hai min chê* people-harming things. (3) *Mo shên yü*, [there are] none more than; *shu li*, clerks in government offices; *ch'ai i*, official servants, police, messengers, etc..

2. (2) *T'ien hsia chê*; *chê* marks the subject, as in Ex. 8. 17; 積, *chi*, to accumulate, — here a substantive. (3) 自 ... 始, begin from.

3. *K'ai*, for. (2) *Jan hou* afterwards, *chuan ch'i i* specialize their thoughts. (3) 虞, *yü*, anxiety. (4) *Shang li*, progressive principles, — *shang*, moving onwards or upwards.

4 竊查滇中之弊、莫甚於鹽、而(2)滇中之利、莫大於銅、夫(3)山海之利、公之於人、則普而多、私(4)之於官、則專而少、公(5)之於人、則可以富國而裕民、私(6)之於官、則致於害民而病國、今(7)滇省、若使窮苦之民入山採銅、賣(8)銅獲銀、食天地自然之利、則(9)有益於民、而(10)銅斤多出、

4. I would humbly remark that, of the abuses in Yunnan, there are none greater than [those connected with] salt, (2) and, of the beneficial things in Yunnan, there are none more so than copper. (3) Now, the benefits [afforded] by the mountains and the sea, — if you throw them open to the public, they will be widely diffused and plentiful: (4) if you keep them private for the officials, they will be exclusive and scanty. (5) If you throw them open to the public, they may bring wealth to the country and enrich the people: (6) if you keep them private for the officials, they will result in harm to the people and injury to the country. (7) At the present time, in the Province of Yunnan, if you cause the penniless people to go into the mountains and mine for copper, (8) they will get money by selling the copper, and so will feed upon the natural benefits of heaven and earth; (9) and thus there will be profit to the people. (10) Also,

4. (3) *Fu*^{2}, now; *kung chih yü jên* make them public to people, *tsê* then, *p'u* they are universal, *êrh to* and many. (4) *Ssŭ chih*, make them private. (5) *K'o-i* they may, *fu kuo* make wealthy the state. 致, *tsê chih yü*, then it results in. (7) *Ts'ai t'ung*, *lit.* collect copper. (8) *Huo yin*, and get silver. 自然, self so, that comes of itself, natural. (10) *T'ung chin*, copper in pounds, in bulk.

辦[11]銅官員不受缺短之累、則[12]亦有裨於官。軍[5]興以來、士與工商、生計或未盡絕、惟[2]農夫則無一人不苦、無一處不苦、農[3]夫受苦太久、則必荒田不耕、軍[4]無糧則必擾民、民[5]無糧則必從賊、賊[6]無糧則必變流賊、而[7]大亂無了日矣、

a large quantity of copper being produced, (11) those officials who [have to] furnish copper [for the government], will not get into trouble because of there being a deficiency [in the amount procured by them]; (12) and thus there will also be advantage to the officials.

5. Since the beginning of the war the men of letters and the artisans and traders perhaps [have found] their livelihood not entirely cut off; (2) but among the farmers, there is not one man who has not suffered, there is not one place that has not suffered. (3) If the farmers suffer hardships for too long a time, they must leave their fields barren and not cultivate them. (4) If the army has no corn, then it must harass the people. (5) If the people have no corn, then they must join the rebels. (6) If the rebels have no corn, they must turn into roving brigands; (7) and the anarchy will

(11) *Lit.*, *pu shou* not suffer, *ch'üeh tuan chih lei* the trouble of deficiency or shortness.

5. *Chün hsing* from the war's beginning, *i lai* to now; 與, with, and; *shêng chi* livelihood, *huo* perhaps. (2) *Nung fu*, farming men. (3) *Huang t'ien*, leave waste their fields, — *huang* a verb. (5) *Ts'ung tsei*, follow the rebels. (6) *Pien* change to, *liu tsei* wandering rebels. (7) *Wu liao jih*, not have a day of ending.

不 農 可 商 要 爲 以 之 故(8)
可 之 取、之 務、第 重 州 今
取。錢 病 錢 病(9) 一 農 縣 日

have no day of ending. (8) Therefore the Sub-prefects and Magistrates of the present day consider the paying of due regard to agriculture to be their most important business. (9) Money, [the loss of] which cripples merchants, may be taken; that which cripples farmers may not be taken.

(8) *I chung nung etc.*, *lit.* of giving importance to farming they make their number one important affair. (9) *Ping-shang-chih* merchant-crippling, *ch'ien* money.

EXERCISE 68.

英 *ying*[1], illustrious; England.
懲 *ch'êng*[3], punish.
虐 *nüeh*[4], oppress; ill-treat.
均 *chün*[1], even, level; all, both.
審 *shên*[3], try a case; examine.
昭 *chao*[1], to manifest, display.
逃 *t'ao*[2], run away, abscond.
潛 *ch'ien*[2], lie hid; secret.
袒 *t'an*[3], to screen, protect.
庇 *pi*[4], to shelter, protect.
午 *wu*[3], noon.
俄 *o*[2], sudden; Russia.
署 *shu*[3], a public office.
球 *ch'iu*[2], ball, globe.
獨 *tu*[2], alone; only.

事 由 犯 民 言、六 約 英[1]
懲 英 事 人 英(2) 款 第 國
辦、領 者、有 國 內 十 條

1. In the sixteenth article of the British Treaty it is said that, (2) if British subjects commit any offence, they shall be

1. *K'uan*, in Ex. 65 a sum of money, here a clause or article. (2) *Lit.*, [of] British subjects, 有 should there be, *fan shih chê* those who have committed an offence, 由 by the, etc. (as in Ex. 47. 8(2)).

中(3)國人有欺虐擾害英民者、由(4)中國地方官自行懲辦、若(5)有兩國交涉事件、彼(6)此均須會同公平審斷、以(7)昭允當。中[2]國民人有犯罪逃至洋船、潛匿洋人房屋者、一(2)經中國官員照會到、該領事卽行交出、不得隱匿袒庇。今[3]聞定於西正月十三號午正、

punished by the British Consul; (3) that, if Chinese defraud or ill-treat British subjects, (4) the Chinese territorial authorities shall themselves punish them; (5) and that, if there be suits in which the two countries are concerned together, (6) they must act conjointly and try them and decide them impartially, (7) in the interests of truth and justice.

2. If Chinese subjects who have committed any offence take refuge on a foreign vessel, or hide in a foreigner's house; (2) immediately that a despatch from a Chinese official arrives, (3) the Consul concerned shall deliver them up at once; he must not conceal or protect them.

3. We now hear that they have fixed upon noon of the 13th

(3) *Ch'i nüeh* defraud and oppress, *jao hai* harass and harm. (4) 由, by the, etc., *tzŭ hsing* themselves proceed to. (5) *Chiao shê*, as in Ex. 65. 2, mutually concerned; *shih chien*, affairs. (6) *Pi tz'ŭ* one and other, *chün hsü* both must, *hui-t'ung* uniting together, *kung-p'ing* impartially, *shên tuan* try and decide. (7) *I chao* in order to manifest, *yün* [what is] sincere, and, *tang* [what] ought to be.

2. *Yu fan tsui ... chê*, should there be those who, etc.; *t'ao chih*, run away to; *ch'ien ni*, secretly hide; *fang wu*, house. (2) *I ching* once (= as soon as) there has, *chao hui tao* a despatch arrived. (3) *Chi hsing* at once, *chiao ch'u* hand forth; *pu tê* must not, *yin ni* conceal.

3. *Chêng yüeh* is the name of the first month in the Chinese year; *hsi chêng yüeh* therefore is the western first month, January; *shih san hao*, [day] number

在[2]俄國總領事官署開審此案、凡[3]欲前往聽審者、須於午前到堂。洋[4]人居中國、不歸中國官管理、夫[2]商民居何國何地、即受何國地球各國治於此地之有司、亦[3]地通行之法、獨[4]中國初定約時、洋人以中西律法差遠、始[5]議華人治以華法、歸華官管理、洋[6]人治以洋法、歸洋官管理、

of January (2) for the commencement of the trial of this case at the Russian Consulate General. (3) All who wish to go to hear the trial, must arrive at the court before noon.

4. Foreigners dwelling in China do not come under the jurisdiction of the Chinese authorities. (2) Now, that merchants and people, in whatever country, in whatever land they may dwell, should be governed by the authorities of that land, (3) is the system universally prevailing in every country [on the face] of the globe. (4) In China, alone, at the time when the treaties were first made, foreigners took up the point that the legal systems of China and western nations differed widely, (5) and then proposed that Chinese should be governed according to Chinese law and be under the jurisdiction of the Chinese authorities, (6) and that foreigners

thirteen; *wu chêng*, noon exactly. (2) *Tsung ling shih kuan* Consul-General's, *shu* office, *k'ai shên* begin to try.

4. *Pu kuei* do not belong to Chinese officials, *kuan li* to take charge of and manage. (2) *Chi shou chih* then are governed, *yü* by, *tz'ü ti chih*, of this land, *yu ssü* those who have authority. (3) *I*, also, — but one does not see how to assign any value to it here: *t'ung hsing chih fa*, going throughout, universal, law. (4) *Yang jên* foreigners, *i chung hsi* on the ground that Chinese and western, *lü fa* statutes and laws. *ch'a yüan* differed widely. (5) *Shih i*, then proposed.

然(7)居此地而不受治於有司、則諸事難辦、且(8)中國之法重、西洋之法輕、有(9)時華人同犯一罪、而(10)華人受重法、洋人受輕法、已(11)覺不均。

should be governed according to foreign law and be under the jurisdiction of foreign authorities. (7) But [if people] dwell in this land and are not governed by those who have authority [here], then all matters become difficult to handle. (8) Moreover, the laws of China are severe, and those of western nations are mild. (9) Sometimes a Chinese and a foreigner have committed the same offence together; (10) and yet the Chinese has received severe treatment. the foreigner light treatment; (11) so that the unfairness has already been perceived.

(7) *Chu shih* all affairs, *nan pan* are hard to transact. (9) *Yu shih*. there have been times when. (10) *Shou chung fa*. receive severe [application of the] law. (11) *I chüeh* [people have] already perceived. *pu chun* that it is not equal.

EXERCISE 69.

裝 *chuang*¹, to load; to pack.
執 *chih*², hold, grasp.
印 *yin*⁴, a seal, stamp.
遭 *tsao*¹, to experience, suffer.
擱 *ko*¹, to put, to place.
撈 *lao*², drag out, pull up.
職 *chih*², office, official post.
預 *yü*⁴, prepare beforehand.
茲 *tzŭ*¹, now.
駐 *chu*⁴, reside temporarily.
欽 *ch'in*¹, reverential; imperial.
劄 *cha*², occupy a post; give orders to a subordinate.
兼 *chien*¹, together; additional.
鎮 *chên*⁴, to guard.
漢 *han*⁴, name of a river.

領[1]事首務應保護本國船商、以免受屈。水[2]手人等有逃往內地者、由[(2)]領事請地方官查拏交還。出[3]口船隻、船主當報明領事、前[(2)]往某口、路經何處、裝載何貨、將[(3)]海關所發執照等件、呈[(4)]交領事查驗蓋印、方[(5)]可起程。

1. The most important duty of a Consul is that he ought to protect the ships and merchants of his country, so that they do not suffer injustice.
2. If any sailors run away into the interior, (2) the Consul will request the local authorities to arrest them and give them up.
3. [In the case of] vessels leaving port, the master ought to report to the Consul (2) the name of the port to which he is going, what places he will touch at on the way, and what cargo he has taken on board. (3) [He ought further] to take the pass and such papers issued by the Customhouse, (4) and present them to the Consul, [who will] examine them and stamp them; (5) after which he can commence his voyage.

1. *Shou wu*, head affair; *i mien* so that they avoid, *shou ch'ü* suffering wrongs.

2. *Jên têng* merely puts *shui shou* into the plural; *yu t'ao wang*, same construction as in Ex. 68. 1 (2) and 2 (1). (2) *Chiao huan*, hand them back.

3. (2) *Lit.*, that he is going to such or such a port; *lu ching*, on the way he will pass through; *chuang tsai*, to load, take on board. (3) *Chih-chao*, a certificate for holding, — a common term for passport; here, presumably, the port clearance; and as only one document has been mentioned, *têng chien* must mean 'other such papers'. (4) *Ch'êng chiao*, deliver to; *kai yin*, affix a seal, stamp. (5) *Fang*, then; *ch'i ch'êng*, to start on a journey.

遇[4]有遭風難船、其[(2)]船上水手人等、應由領事遞送回國。本[5]國兵商各船、遇有遭風擱淺碰損等情、領[(2)]事即當設法撈救。領[6]事、身係職官、責任非輕、原[(2)]不應干預彼國政事。若[(3)]彼國政事有關本國利害者、無[(4)]論已行未行、領事聞知、即當稟報。

4. In the event of there being a vessel wrecked in a storm, (2) the ship's crew should be sent home by the Consul to their own country.

5. When any man-of-war or merchant vessel of his country happens to have suffered in a storm, or to have been stranded, or damaged by a collision, (2) the Consul must at once adopt measures to salve or assist it.

6. A Consul holds an official position, and his responsibility is great. (2) Naturally, he ought not to interfere with the government measures of the country [where he is stationed]. (3) But if any government measures of that country affect the interests of his own country either favourably or unfavourably; (4) no matter whether they have yet been put in force or not, the Consul, when he hears of them, ought immediately to report them [to his superiors].

4. *Yü yu* should it happen that there is, *tsao fêng nan ch'uan* a vessel in distress which has experienced a gale. (2) *T'i sung* forward and send, *hui kuo* back to their country.

5. *Yü yu* should happen to have, *tsao fêng* suffering by a storm, *ko ch'ien* getting on the shallows, *p'êng sun* being knocked and damaged, *têng ch'ing* such affairs.

6. A Consul, *shên hsi* personally is, *chih kuan* an officer with a post; *tsê jên*, burden of responsibility. (2) *Yüan*, origin, — in the nature of things; *kan yü*, interfere with. (3) *Jo* if, *pi kuo chêng shih* [of the] government affairs of that country, 有者 there are those (are any) which, 關 concern, *pên kuo li hai* his own country's profit or loss. (4) *P'ing pao*, to report to a superior.

7 茲准俄國領事照會內稱、七(2)月初九日接奉本國駐京欽差大臣劄(3)委本領事兼理長(4)江一帶鎮江九江漢口等處、即(5)經本領事轉請美國駐劄漢口領事、代(6)理本國通商事務、嗣(7)後凡有本國商人到彼生理、即(8)由美國領事代爲看管。

7. [The writer] has now received a despatch from the Russian Consul, in [which he] says. (2) "On the ninth day of the "Seventh Month I had the honour to receive from His "Excellency the Minister of my country residing at Peking "(3) [a letter of] instructions appointing me in addition [to "my present post] to take charge of (4) the [three] places, "Chinkiang, Kiukiang and Hankow, [in] the valley of the "Yangtse. (5) Thereupon I in turn requested the United "States' Consul stationed at Hankow (6) to take charge for "me of the commercial affairs of my country [at that place]. "(7) In future, whatever merchants of my country may go "there for [purposes of] business, (8) the United States' "Consul will look after them for me".

7. *Chun*, *cf.* Ex. 59. 6 (2). (2) *Chieh fêng*; *chieh* to receive, *fêng* to receive from a superior; *chu ching*, stationed at the capital; *ch'in ch'ai* (imperially sent) means to the Chinese a High Commissioner, sent to the provinces on special duty, but is used by us for an Ambassador or Minister. (3) *Cha wei*, ordering and deputing; *chien li*, to hold two or more posts at once. (4) *Ch'ang chiang i tai*, the Yangtse one line, = along the line of the Yangtse; *chên-chiang* (guarding the river) is the treaty port known to us, in accordance with the southern pronunciation, as Chinkiang. Hankow, a river port in the Province of Hupei, so called because it stands at the mouth of the Han River, the largest of the Yangtse's affluents. (5) *Chi ching*, *etc.*, then did I, *chuan ch'ing* pass on a request; *chu cha*, stationed at. (6) *Tai li*, to take temporary charge for another officer. (7) *Ssü hou* in future, *fan yu* whoever there be, ... *tao pi* that may arrive there, *shêng li* to trade. (8) *Tai wei* for me, *k'an kuan*. see to and take charge.

EXERCISE 70.

權 *ch'üan*^{2}, to weigh; authority; power.

勢 *shih*^{4}, strength; condition; circumstances.

邦 *pang*^{1}, country, nation.

轄 *hsia*^{2}, govern, control.

享 *hsiang*^{3}, to enjoy.

朝 *ch'ao*^{2}, the court.

廷 *t'ing*^{1}, the court.

串 *ch'uan*^{4}, string together, connect.

引 *yin*^{3}, to lead, introduce.

逐 *chu*^{2}, drive out.

顯 *hsien*^{3}, manifest.

伊 *i*^{1}, he; this.

辯 *pien*^{4}, argue; explain.

馳 *ch'ih*^{2}, gallop, go fast.

訴 *su*^{4}, to tell.

凡[1]自主之國、除(2)與某國立約議定不得接某使外、莫(3)不有接使之權、然(4)非有條約言明、其(5)國並無必接之勢。使[2]臣駐劄外邦、有保護本國人民之責、其(2)隨員人等亦歸使臣管轄、

1. Every independent country, (2) except when it has made a treaty with some nation binding itself not to receive an envoy, (3) cannot but have the power of receiving envoys. (4) But, unless there be a treaty explicitly saying [that it must], (5) the said country is not at all obliged to receive an envoy.

2. An Ambassador, stationed in a foreign country, has the duty of protecting his fellow countrymen. (2) Also, the members

1. *Tzŭ chu*, master of itself. (2) *Ch'u .... wai*, see Ex. 50. 8 (7); *yü mou kuo* with some country, *li yüeh* it has made a treaty, *i ting* agreeing, *pu tê* that it must not, *chieh shih* receive an envoy: 使 for 使臣, an envoy. (5) *Ping wu* has not at all, *pi chieh chih shih* the condition of obliged to receive.

2. 責, *tsê*, responsibility. (2) *Ch'i* the (or, his), *sui yüan* accompanying offi-

昔[4]日英國朝廷查得、使臣公署、亦不歸地方管轄。若[6]生子女、亦爲本國之人、至[7]物事故、仍[5]按本國律例辦理、邦、一如故土、其[4]一切身家財享禋益之內、故[3]使臣身居他不[3]歸地方管轄、亦[2]在使臣所管轄。須[5]視駐劄之國律例。至[3]本國之民、其[4]能否歸使臣

of his mission come under the jurisdiction of the Ambassador. (3) As to the people of his nationality, (4) [in order to find out whether] they can or cannot come under the Ambassador's jurisdiction, (5) one must look at the laws of the country where he is stationed.

3. Not to come under the local jurisdiction, (2) is also among the advantages which an Ambassador enjoys. (3) Therefore an Ambassador, [while] personally living in another country, is altogether as [though he were in] his old land. (4) Everything of his, his person, family, money, property, affairs, (5) is still dealt with according to the laws of his own nation. (6) If he begets sons or daughters, they too are subjects of his own country. (7) As to the Ambassador's official residence, that also does not come under the local jurisdiction.

4. Once upon a time the English Court discovered that

cers, *jên têng*, *pl.*; 亦. though thrown forward to be near the verb, joins the whole sentence to the preceding one; *kuei shih-ch'ên* belong to the envoy, *kuan hsia* to have control over. (3) *Chih*, to come to, as to. (4) *Ch'i* they, *nêng fou* can or not.

3. (2) *Pei i*, benefits and profits. (3) *I jn*, altogether like as. (4) *Ch'i* his, *i ch'ieh* all; *shih ku*, here 'affairs', but often 'causes of trouble'. (5) *Jêng* still, *an* according to. (7) *Kung shu*, official house.

4. (2) *Jih kuo*, a Chinese name for Spain (but the story told seems to apply

日(2)國公使有串同奸臣、引敵入境、逐出君主之意、是(3)時有將此事問於法師某人、彼(4)答以凡使臣於駐劄之國、無(5)論顯有如何謀害情事、皆(6)不得治以死罪、但(7)可遣之回國、交伊君主代爲懲治、等語、英國(8)朝廷聽其辯論、卽(9)將該使遣回、一(10)面派人馳往日國以訴其罪。

(2) the Spanish Ambassador had conceived the idea of conspiring with some traitorous ministers and introducing a hostile force into the country, in order to drive out the sovereign. (3) Thereupon the opinion of a certain legal expert was taken on the subject. (4) The expert replied that any Ambassador whatsoever, in the country to which he is accredited, (5) no matter in what way he has manifestly plotted against any one's life, (6) in no case must he be put to death: (7) that one may only send him back to his own country, and deliver him to his sovereign, to punish him on one's behalf. (8) The English Court, having heard the expert's argument, (9) thereupon sent the said Ambassador home, (10) and at the same time despatched some one with all speed to Spain to complain of his offence.

to Sweden); *kung shih*, an envoy; 有 governs 意, — had the intention of; *ch'uan t'ung* conspire with, *chien ch'ên* traitor ministers; *chün chu*, the sovereign. (3) *Lit.*, at that time there was [some one] took this matter and enquired of a law-teacher, a certain man. (4) *Pi ta* he replied, *i* to the effect that. (5) *Wu lun* never mind, *ju ho* (like what) in what way, *hsien yu* he manifestly has, *mou hai ch'ing shih* matters of plotting to do harm. (6) *Chieh pu tê* in all cases one must not, *chih* treat him, *i* with, *ssŭ tsui* the penalty of death. (7) *Chiao* hand him to, *i chün-chu* his sovereign, *tai wei* on one's behalf, *ch'êng chih* to punish. (9) *Chi chiang* then took, *kai shih* the said envoy, *ch'ien hui* and sent him back. (10) *I mien*, at the same time.

EXERCISE 71.

簡 *chien*^{3}, a tablet; to select.
副 *fu*^{4}, assistant; duplicate.
暫 *chan*^{4}, temporary.
陳 *ch'ên*^{2}, spread out; detail.
尋 *hsün*^{2}, to seek; common.
函 *han*^{2}, a letter, note.
陸 *lu*^{4}, land.
額 *o*^{2} or *ê*^{2}, forehead; a fixed number.
課 *k'o*^{4}, a task; a tax.
謹 *chin*^{3}, careful, cautious.
愼 *shên*^{4}, careful.
招 *chao*^{1}, beckon, invite.
拜 *pai*^{4}, to salute; to visit.
延 *yen*^{2}, protract; delay.
緩 *huan*^{3}, slow; delay.

出[1]使各國大臣、擬[2]自到某國日起、約以三年爲期、期[3]滿之前、由臣衙門預請簡派大臣接辦、各[4]國副使亦一律辦理。

1. [With reference to the] envoys sent to [foreign] countries, (2) [we] propose that, beginning from the day of [an envoy's] arrival in any country, we should fix on three years as the term; (3) and that, before the term is completed, this Office should request in advance that an officer of high rank may be selected and appointed to succeed him; (4) further that we should do the same in the case of *chargés d'affaires*.

1. *Lit.*, [as to] the great ministers who go out to be employed in each country. (2) *Ni* we propose that, 自 .... 起, beginning from, etc., 約, *yüeh* we should agree, or, should arrange, with three years, *wei ch'i* to make the term. (3) *Ch'i man*, the term is full; *ch'ên ya-mên*, *lit.* your servants' office: — the speakers are the Ministers of the old Foreign Office, and they call themselves *ch'ên*, because they are addressing the Throne. *Yü ch'ing*, request beforehand; *chieh pan*, take over the duties. (4) *Fu shih*, *lit.* assistant envoys: *fu* is the word used to translate 'Vice' in Vice-President, Vice-Consul, etc.: *i i lü* also [according to] one rule, *i. e.* the same rule, *pan li* deal with them.

出[2]使各國大臣、分頭二三等
名目、此(2)次辦理伊始、所(3)有現
在業經派出各國大臣、擬(4)請
均暫作爲二等。使[3]臣到各
國後、除(2)緊要事件隨時陳奏
外、其(3)尋常事件函咨臣衙門、
轉(4)爲入奏。使[4]臣應奏事件、
不但關係該國之事、(2)即該國
議論別國之事、

2. The envoys sent to foreign countries are divided into first, second and third class. (2) On the present occasion, in commencing the system, (3) [with reference to] the Ministers who have already been despatched to various countries, (4) we propose to request that they may all be placed temporarily in the second class.

3. After that a Minister has arrived in any country, (2) — apart from urgent affairs, [which] he will report to the Throne in detail at the time, — (3) those matters [which are] of ordinary occurrence he will communicate to this Office, (4) which will send on a report to the Throne.

4. The matters which a Minister ought to report [are] not only affairs which concern the said country; (2) but also, when

2. 分, *fên* are divided into, *ming-mu* the designations of, *t'ou*, *etc.*, first, second, third, class. (2) *Tz'ŭ tz'ŭ* this time, *pan-li* dealing with, *i shih* its beginning. (3) *So yu*, agreeing with *ta ch'en*, (see Ex. 26. 12 (8)); — all the Ministers, *hsien-tsai* now, *yeh ching* already, *p'ai ch'u* despatched, etc.. (4) *Chün* all, ... *tso wei* be made to be.

3. (2) *Chin yao* urgently important, *shih chien* affairs, *sui shih* at the time, *ch'ên* in detail, *tsou* report. (3) *Ch'i* the, *hsün ch'ang* ordinary; *han tzŭ*, communicate (by *han* an informal note, or by *tzŭ* an official despatch). (4) *Chuan* in turn, (*wei* redundant), *ju tsou* send in a report.

4. *Pu tan* [are] not only, 之事 affairs which, *kuan-hsi* affect, or, concern,

是(3)何意見、使臣亦當入

告本國。意見、使臣須[5]知西洋諸

大國律例、以(2)及戶口、水

陸兵額、地丁鹽課租稅、加

等項。訪[6]問事情、須

意謹慎、以(2)免招人疑。

使[7]臣抵任之後、雖(2)於未

經朝見之先、業(3)已私拜

各國使臣、

the said country discusses the affairs of another nation, (3) the Minister ought to inform his own country what are the views [expressed by it].

5. It is necessary to know the laws of all the great western nations, (2) and the population, the strength of the army and navy, the land tax, salt tax, ground rents and customs duties.

6. In making enquiries about things, he must be particularly cautious and careful, (2) in order to avoid attracting people's suspicions.

7. After that a Minister has arrived at his post, (2) although, before he has been received at Court, (3) he [may] have already privately visited the representatives of the various

etc.. (3) *Shih* it is, *ho* what, *i chien* view, *i tang* also ought, *ju kao* to send in information.

5. (2) *I chi* and, *hu k'ou* the population (*lit.* doors and mouths, *i. e.*, families and persons), *shui lu* water and land, *ping* soldiers', *o* fixed numbers; *ti ting*, *lit.* land [tax] and poll [tax], but the latter having been long ago merged in the former, the words now mean the land tax alone; *yen k'o* salt tax, *tsu shui* rents and duties, *tsu* being apparently rents for lands owned by the state; *têng hsiang*, these items.

6. *Fang wên*, enquire and ask; *shih ch'ing*, affairs; *chia i*, add thought, take special pains.

7. *Ti jên*, arrive at his post. (2) *Sui* although, *yü ... chih hsien* before, *wei ching* he has not, *ch'ao chien* been received at court, — notice the unnecessary

緩。卸本使[9]書國回本[8]當然[(4)]
起國臣彼不國、國再既
程、者、奉國協、若[(2)]欲爲經
不當[(2)]命國必[(3)]非調官朝
可卽調君。當因使拜。見、
延交回致兩臣必

countries, (4) still, when he has been received at Court, he must be sure to visit them again officially.

8. When a country wishes to recall its Minister; (2) unless it be doing so on account of a disagreement between the two countries, (3) it must be sure to send a letter to the sovereign of the country where he is residing.

9. When a Minister receives orders recalling him, (2) he ought at once to hand over charge and begin his journey; he may not delay.

'not'. (4) *Jan*, 'yet', correlative with *sui*, 'although', above; *chi ching* after that he has, ... *tsai wei* again do (*wei* redundant), *kuan pai* official visiting.

8. 調, *tiao*^{4}, transfer. (2) *Jo fei* if it is not, *yin* because. (3) *Chih shu* send a letter to, *pi kuo* that country's, *kuo chün* ruler.

9. *Shih ch'ên ... chê* a Minister who, *fêng ming* receives orders. (2) *Chiao hsieh* hand over and give up, *ch'i ch'êng* and begin his journey.

EXERCISE 72.

式 *shih*^{4}, form, fashion; pattern.
樣 *yang*^{4}, pattern; kind, sort.
板 *pan*^{3}, a board.
陣 *chên*^{4}, ranks; battle.
略 *lüeh*^{4}, a little, somewhat.
砲 *p'ao*^{4}, cannon.
觔 *chin*^{1}, pound or 'catty'.
需 *hsü*^{1}, to need, require.
局 *chü*^{2}, an office; a board.
營 *ying*^{2}, camp; battalion.
登 *têng*^{1}, ascend.
都 *tu*^{1}, all; metropolis.
哨 *shao*^{4}, to whistle; a patrol.
雜 *tsa*^{2}, mixed; miscellaneous.
燈 *têng*^{1}, lamp.
油 *yu*^{2}, oil.
換 *huan*^{4}, change, exchange.

長[1]江水師、修造戰船式樣、長[2]龍底長四丈一尺、底中寬五尺四寸、三[3]板底長二丈九尺、底中寬三尺二寸、督[4]陣三板略加長大、長[5]龍設大砲、前後左右六位、三[6]板設大砲前後兩位、左右設車轉小砲兩位。砲[2]位、大者千餘觔、次者亦數百觔、所[2]需子藥最多、須常設子藥局。

1. The pattern for building war boats in the fleet for the Yangtse. (2) Long Dragon Boats [must be] forty-one feet long underneath, and five feet four inches wide amidships, underneath. (3) Sampans, twenty-nine feet long underneath, and three feet two inches wide amidships, underneath. (4) Leading Sampans, a little longer and bigger. (5) For Long Dragon Boats, there will be provided large cannon, [to the number of] six pieces, [placed] forward, aft, and on the two sides. (6) For Sampans there will be provided two large cannon, one forward, one aft, and at the sides two small cannon, turning on carriages.
2. Cannon. — The large pieces [will weigh] a thousand pounds and more; the smaller pieces, also some hundreds of pounds. (2) The powder and shot required being a very large [quantity], it will be necessary permanently to provide an ammunition store.

1. *Shui shih*, water army, fleet; *hsiu tsao*, construct, build; *shih yang*, pattern. (2) 底, *ti*, at the bottom, below; *ti chung* below in the middle, *k'uan* wide. (3) *San-pan*, 'three boards', a name given to various kinds of boats. (4) *Tu chên*, *lit.* leading the ranks; *lüeh chia*, add a little. *Lüeh*, like some other words ending in *-üeh*, has more than one pronunciation; it is read *lüo*, *lio* and often *liao*. (5) This way of writing *p'ao*, a cannon, is more correct than that given in Ex. 57. It originally meant a machine for hurling stones. *Liu wei*, six pieces; — *wei* is the numerative of cannon.

2. *Tz'ü chê*, those that come after. (2) *Tzŭ* shot, *yao* (for *huo yao*) gunpowder.

額[3]兵、副將營、督陣三板船一號、
兵二十名、長[2]龍船二號、每船二
十五人、共兵五十名、三[3]板船四
十號、每船十四人、共兵五百六
十名。水[4]師官兵皆宜以船爲
家、不[2]准登岸居住、如[3]違例住岸
者、官卽革職、兵卽革糧、自[4]都
司以下皆係哨官、卽以哨船爲
上、家不准登岸居住、如違例住岸
者、官卽革職、兵卽革糧、自都
司以下皆係哨官、卽以哨船爲
辦公之所、不[5]准建衙陸居。

3. Crews. — A Post-captain's command [consists of] one Leading Sampan, with 20 sailors; (2) two Long Dragon Boats, each with 25 men, altogether 50 sailors; (3) forty Sampans, each with 14 men, altogether 560 sailors.

4. The officers and sailors of the fleet ought all to make their home on board. (2) They will not be allowed to go on shore to live. (3) If any of them break the rule and live on shore, those who are officers will be cashiered, those who are sailors will be deprived of their pay. (4) From a First Lieutenant downwards, all are officers of a patrol, and so [ought] to make the patrol boat their place for doing official business. (5) They are not permitted to build offices and live on shore.

3. *O ping*, crews, *lit.* sailors of (*i. e.* according to) the fixed number; not 'number of sailors', which would be *ping o. Fu chiang*, *lit.* Vice-general, an officer equal in rank to our Colonel or Post-captain, (the Chinese use the same titles in their army and navy); *ying* in the army is a battalion, and here we may say 'squadron' or 'command'; *i hao*, *hao* is used as a numerative for boats.

4. *I ch'uan* of the boats, *wei chia* make their homes. (3) *Yu ... chê* as to those who, *wei li* break the law, ... *kuan chi* [if] officers, then [they will be], *ko chih* stripped of their rank; 糧, *liang*, grain, rations; here, all kinds of pay. (4) *Tu ssü*, a Senior Captain in the army, a Senior Lieutenant in the navy. *Shao kuan*, a *shao* is a subdivision of a *ying*, or battalion; 所, a place. (5) *Chien ya*, construct offices.

雜[5]費、至於燈油等類小費、酌[2]定發銀六十兩。長龍戰船每年戰[6]船大砲最易損壞、議[2]定每届三年修理一次、十[3]二年卽行更換。

5. Miscellaneous Expenses. — As regards lamp oil and such kinds of petty expenses, (2) it has been determined that for Long Dragon War Boats every year there shall be issued sixty taels.

6. The large guns on war boats being very easy to injure, (2) it is arranged that they shall be repaired once every three years, (3) and that after twelve years they shall be changed [for new ones].

5. (2) *Cho ting*, deliberate and settle.

6. *Sun huai*, damage and spoil. (2) *Mei chieh* every [time of] reaching, ... *hsiu li* repair, *i tz'ŭ* one time. (3) *Kêng huan*, to change.

EXERCISE 73.

梧 *wu*[2], name of a tree.
緒 *hsü*[4], to connect.
港 *chiang*[3], creek, lagoon.
城 *ch'êng*[2], city wall; walled city.
駛 *shih*[3], to sail.
埠 *fou*[4], a port.
漲 *chang*[4], rise; overflow.
瑞 *jui*[4], lucky, auspicious.
街 *chieh*[2], a street.
穢 *wei*[4], dirt, filth.
洗 *hsi*[3], to wash.
店 *tien*[4], shop; inn.
暢 *ch'ang*[4], joyous; prosper.
旺 *wang*[4], shining; prosper.
貿 *mao*[4], trade.
穀 *ku*[3], grain.
担 *tan*[4], a burden, a 'picul'.

查[1]梧州口岸、按照和約專條、自[2]光緒二十三年五月、開作通商口岸、設關收稅、該[3]地坐落西江、北岸、計[4]到香港及廣東省城、由[5]海關所定之河道前往、約七百里、本[6]口船隻往來尚無阻礙、夏[7]天大船亦可駛入本埠、水[8]退之日、船之食水深至五尺者、亦可到梧、

1. The port of Wuchou, in accordance with a special clause in the Treaty, (2) was opened as a Treaty Port from the Fifth Month of the 23rd year of Kuang Hsü; and a customhouse was established for the receipt of duties. (3) The said place is situated on the north bank of the West River. (4) I calculate [the distance] to Hongkong and Canton, (5) [if] one proceeds by the water ways fixed by the Customs, as approximately 700 *li*. (6) At this port vessels coming and going have not yet met with any impediment. (7) In summer time large vessels, too, can come up to our port. (8) At the time when the water falls, vessels drawing as much as five feet

1. *Ch'a*, not translated here; see Note to Ex. 44. 8. *An chao* according to, *ho yüeh* of the treaty, *chuan t'iao* a special clause. (2) *Kuang hsü*, name of the Emperor last reigning. (3) *Tso lao*, sit and settle, be situated. (4) *Chi tao*, one calculates that to go to; *hsiang chiang*, the island which, following the Cantonese pronunciation, we call 'Hongkong'; *chi* and, *kuang-tung shêng-ch'êng* the capital of Kuangtung; (for Canton, see Note to Ex. 64. 6). (5) *Yu*, 'by', goes with *ch'ien wang*, — proceeding by; 約, an adverb, 'approximately'. (6) *Pên k'ou*, this, or, my, port, *i.e.* Wuchou; *shang wu tsu ai*, not yet had stoppage or hindrance. (7) 亦, also, *i.e.* as well as smaller ones. (8) *Shui t'ui*, *etc.*, when the water retires, *ch'uan chih* of vessels, *shih shui ... chê* those eating water, *shên chih* deep to, *wu ch'ih*

然[9]梧州之上河未悉火船能往來否、至[10]河水之漲退、全憑天雨、漲[11]水時有高於退水時六丈之多、夏[12]季之水常與岸齊、亦有時高於岸也、值[13]此時進口之船、較之岸邊房屋則高、遇[14]此大水居民似多不便、賠[15]本者料必不少、孰[16]知居民不以爲災而以爲瑞、

of water also are able to reach Wuchou. (9) But, I am not sure whether steamers can navigate the river above Wuchou, or not. (10) As to the river's rising or falling, all depends on the rainfall. (11) When the water rises, [the river] is as much as sixty feet higher than when the water is low. (12) In the summer season the water is constantly level with the bank, and there are times [when it is] higher than the bank. (13) At this time the vessels that enter the port are higher than the houses on the banks. (14) When they meet with these floods, the inhabitants apparently [suffer] many inconveniences. (15) I conjecture that not a few of them must sustain pecuniary losses. (16) Who would think that the people do not regard [the floods] as a calamity, but consider

five feet, *i k'o* also may, etc.. (9) *Wei hsi*, not thoroughly, = do not know well, — a common use of *hsi*. (10) *Ch'üan p'ing*, altogether depends on. (11) *Lit.*, at the time of the water's rising, *yu kao* it has height, *yü* [more] than, *t'ui*, *etc.*, at the time of the water's retiring, as much as sixty feet. (12) *Hsia chi*, summer season. (13) *Chih*[4] *tz'ü shih* at this time. . . . *chiao chih* comparing them [with], *an pien fang wu* the houses on the banks. (14) *Yü*, to meet with; *chü min* the inhabitants, *ssü* apparently. (15) *Lit.*, those who lose their capital, *liao* I estimate, *pi* must be, etc.. (16) *Shu chih*, who would know? *Pu i wei tsai*, do not consider it a

蓋[17]大水下來、卽將街上積穢悉行洗去、況[18]且水退時、舖店之生意更爲暢旺、梧[19]州從前貿易未悉其詳、惟[20]聞年中米穀出口約有一千二百萬担之多、梧[21]州城已歷一千三百年之久、聞[22]未有此城之先、有古城名廣信。

them a fortunate occurrence? (17) This is because, when the floods come down, they entirely wash away the accumulated filth in the streets; (18) and moreover, when the water subsides, the trade of the shops and stores becomes more than ever flourishing. (19) I am not well acquainted with the particulars of the trade of Wuchou in the past; (20) but I have heard that the annual export of rice is, approximately, as much as twelve million piculs. (21) The city of Wuchou has already existed for a period of thirteen hundred years. (22) I have heard that before the existence of the present city, there was an old city, named Kuang-hsin.

calamity. (17) *Kai*, for; *chi chiang* then they take, ... *chi wei* the accumulated dirt, *hsi hsing* and proceed thoroughly to, etc.. (18) *K'uang ch'ieh*, moreover; *p'u tien*; either word means 'shop'; *kêng wei*, is still more. (19) *Ts'ung ch'ien* former, *mao i* trade (*i*, to exchange); *ch'i hsiang*, its details. (20) *Nien chung*, in a year; *mi* cleaned rice, *ku* paddy, *i. e.* rice with the husk on; *tan*, a picul, either 100 pounds or 100 pints, Chinese. (21) *I li* has already passed through, ... *chih chiu* a length of.

EXERCISE 74.

弁 *pien*⁴, military officer.
縱 *tsung*⁴, be lax; tolerate.
購 *kou*⁴, buy.
挑 *t'iao*¹, to carry by means of a pole on the shoulder.
堆 *tui*¹, heap, pile.
困 *k'un*⁴, distress; surround.
固 *ku*⁴, strong, firm.
根 *kên*¹, root.
愈 *yü*⁴, more.
剝 *po*¹, flay, strip.
賴 *lai*⁴, rely on.
紀 *chi*⁴, records; rules.
就 *chiu*⁴, go to; according to.
邀 *yao*¹, invite.
候 *hou*⁴, to wait.
待 *tai*⁴, wait for; behave to.
質 *chih*³, substance; confront.

據[1] 其 所 供、各[2] 營 武
弁 縱 容 兵 勇 四 路
搶 劫、生[3] 意 之 人 均
不 敢 來 城 買 賣、所[4]
以 米 穀 在 街 買 購 買
無 幾、派[5] 人 赴 各 鄉
採 買、挑[6] 夫 亦 怕 來
城、致[7] 阻 米 穀 不 能
多 買 堆 積、

1. According to what he deposed, (2) the military officers of each camp allowed the soldiers to rob and plunder on [all] four roads; (3) [so that] no dealers dared to come to the city to trade. (4) Therefore the rice bought on the street (*i.e.* in the market) was not much. (5) When men were directed to go to the villages and procure supplies, (6) the coolies also were afraid to come to the city; (7) all which made it impossible to buy any large quantity of rice and store it

1. (2) *Ko ying*, each camp, or each battalion; *tsung jung*, to tolerate; *ping yung*, see Note to Ex. 43. 9 (10). (3) *Shêng-i chih jên* trading men, *chün* all, *pu kan* dared not, ... *mai mai* to buy and sell. (4) *So i*, that by which = wherefore; *kou mai* was bought, *wu chi*³ not much. (5] *Ts'ai mai*, collect and buy. (6) *T'iao fu* the bearers (hired to carry the rice), *i p'a* also feared. (7) *Chih tsu*, *etc.*, [which] caused a preventing of rice and paddy, [so that there] could not much be bought,

縣(8)令眞不敢言、不能與民作
主、似(9)此、被困之後、合(10)城之人
無不害怕、無心固守。國[2]之
根本在於民、而民之身家託
於官、官(3)不保民、而民危矣、
反害民、而民愈危矣、盜(5)賊之
刼人也、猶有法治、而(6)官府之
剝民、無法可治也、如(7)此則民
愈危、(8)根本浮動、國(9)何以安。

up. (8) The Magistrate really did not dare to speak, and could not exert his authority among the people. (9) Under these circumstances, after that [the place] was besieged, (10) the people in the whole town were one and all afraid, and had no heart to make an obstinate defence.

2. The foundations of the state are in the people; (2) and the persons and families of the people are entrusted to [the care of] the officials. (3) If the officials do not protect the people, then the people are indeed in peril. (4) If the officials actually injure them, then they are in even greater danger. (5) When brigands rob people, there still are laws to control them; (6) but when the officials strip the people, there are no laws which may control them. (7) In such a case, the people are in still greater danger; (8) the foundations of the state are adrift; (9) and how can the country be at rest?

tui chi and heaped up. (8) *Hsien ling* = *chih-hsien*, Magistrate (see Ex. 60. 5, Note); *tso chu*, act as master. (9) *Ssü tz'ü*, like this; *pei k'un*, be besieged. (10) *Ho ch'êng*, the whole city; *hai p'a*, to be afraid; *ku shou*, firmly defend.

2. *K'ên pên*, root, foundation. (2) *T'o yü*, are entrusted to. (4) 反, *fan*, go directly against [their duty]. (5) [In the case of] robbers', *chieh jên* plundering men, *yu yu* there still are, etc.. (6) *Kuan fu*, officials. (7) *Ju tz'ü* [if things be] like this, *tsê* then. (8) *Fou tung*, float and move. (9) *Ho i*, by what, how?

苟[3]有外國無賴流民、目無法紀、或[2]在內地、或在海洋、無[3]論物、即[4]由中外民人客商、銀錢貨搶劫、由[5]關道就近邀各國派兵役捕拏、會[6]同審明語音、如[7]係有約之國洋人、即[8]送交本國領事官懲辦、如[9]係無約之國洋人、之國洋人、即[10]官由中國究辦、照例治罪。

3. If there be foreign vagabonds, who, in complete disregard of the law, (2) either inland or on the sea, (3) rob [any persons] of money or property, no matter whether [the sufferers be] Chinese or foreign, common people or travelling merchants; (4) the local authorities will thereupon despatch soldiers and constables to arrest them; (5) and the Customs Taotai will invite all the foreign Consuls who may be nearest at hand (6) to take part with him in examining [them so as to] find out their language. (7) If they be foreigners belonging to a nation which has a treaty [with China], (8) then he will send them to the Consul of their own country for punishment. (9) But if they belong to a nation which has no treaty, (10) then China [herself] will try them, and punish their offence according to law.

3. *Kou*, if; *wu lai*, *lit.* having nothing to depend on; *liu min*, wanderers; *mu wu* in their eye not having, *fa chi* the law. (3) *Wu lun*, 'no matter whether', is not connected with the verbs *ch'iang chieh*, but with all the alternatives which follow. (4) *Ch'ien p'ai* send and despatch, *ping i* soldiers and servants, *pu na* to arrest. (5) *Kuan tao* the Customs Taotai, *chiu chin* according to nearness. (6) *Hui t'ung* joining with him, *shên ming* to examine and make plain, *yü yin* their words and accent (so as to ascertain their nationality). (8) *Sung chiao* send and hand to, ... *ch'êng pan* to punish. (10) *Chiu pan*, try them and deal with them.

訊 到 質、犯 逃 如(3) 輕 首 重 竊[4]
供 案、必(5) 監 未 首 重 從、案、查
辦 然(6) 首 候 獲、犯 不 定 向(2) 命
結。後 犯 待 從(4) 在 等、罪 分 盜

4. I would humbly remark that in serious cases [such as] homicide and robbery, (2) [the offenders have] hitherto been divided into principals and accessories, and the one class punished more severely than the other. (3) If the principal offender is at large and has not been captured, (4) the accessories are kept in prison till they can be confronted with him. (5) It is necessary that the principal be brought into court; (6) after which they are interrogated, and the case is brought to a conclusion.

4. **命案**, cases where human life is concerned, cases of homicide. (2) *Hsiang*, hitherto; *shou tsung*[4], leaders and assistants, principals and accessories; *ting tsui* fix their guilt, *ch'ing chung* heavy or light, *pu têng* not the same. (3) *Tsai t'ao*, among the runaways. (4) *Chien hou* remain in prison, *tai* waiting, *chih* to be confronted with [him]. (6) *Hsün kung* interrogate [them and get] their evidence, *pan chieh* deal with and conclude [the case].

EXERCISE 75.

尤 *yu*[2], fault; still more.
堤 *ti*[1], embankment.
淹 *yen*[1], drown, inundate.
庸 *yung*[1], to use, employ.
邮 *hsü*[4], to pity, relieve.
旬 *hsün*[2], period of ten days.
沒 *mo*[4], sunk, drowned; not.
消 *hsiao*[1], melt; disperse.
莊 *chuang*[1], farm; village.
殊 *shu*[1], very; to kill.
憐 *lien*[2], to pity.
亟 *chi*[2], haste; immediate.
另 *ling*[4], separate.
夾 *chia*[1], to squeeze.
鈔 *ch'ao*[4], vouchers, bank-notes; dues.
徵 *chêng*[1], to levy; proof.
解 *chieh*[3], loosen; explain; *chieh*[4], send.
册 *ts'ê*[4], list, register.

湖[1]北之水、江爲大、漢次之、而[(2)]漢之爲患、較江爲尤甚。竊[2]查、治廣東之水、與北省異、北[(2)]省之水、患在無堤、而廣東之水、則患在多堤、治[(3)]廣東之水、又與各省異、各[(4)]省之水、患在害多而利少、治[(5)]廣東之水、患在利多而害卽因之。

1. Of the rivers of Hupei, the Yangtse is the greatest, and the Han is inferior to it. (2) But the trouble caused by the Han is even greater than that caused by the Yangtse.
2. I would humbly remark that regulating the rivers of Kuangtung is a different thing from [regulating those of] the northern provinces. (2) In the case of the rivers of the northern provinces, the trouble is in the absence of embankments; but in the case of the rivers of Kuangtung, the trouble is in the number of the embankments. (3) The regulating of the rivers in Kuangtung, again, is different from what it is in the other provinces generally. (4) With the rivers of the other provinces, the trouble lies in their doing much harm and little good: (5) in regulating the rivers of Kuangtung, the trouble lies in the fact that they do much good, and harm then follows therefrom.

1. Hupei, see Note to Ex. 64. 6 (2); Han River, see Note to Ex. 69. 7 (4). (2) *Lit.*, but the Han's being a trouble, = but the trouble that the Han is, *chiao chiang* compared with the Yangtse, *wei* is, *yu shên* still more.

2. (5) *Yin chih*, follows from it: the meaning of 卽 seems to be 'consequently'; *i. e.*, because these rivers are so productive of good, when anything goes wrong there is therefore much loss. But the writer's meaning is not easy to grasp.

至[3]六合縣被水之處、已[2]據該縣稟報、勸捐辦理、其[3]江都縣被淹各處、據該縣稟報、察[4]看民情、目前尚可支持、應[5]請毋庸撫卹、惟[6]上元一縣、陰雨數旬、水[7]勢更大、淹沒城根、積[8]水一時未能消退、誠恐情形較重、附[9]近所有村莊、居民殊屬可憐、現[10]在委員馳往確勘、

3. As to the places in Liu-ho Hsien which have suffered from floods, (2) I have already received a report from the Magistrate concerned, [to the effect] that he is dealing with the matter by raising subscriptions [for the sufferers]. (3) As to all the places which have been inundated in Chiang-tu Hsien, it is reported by the Magistrate there that, (4) looking at the state of the people, at present they can still hold out, (5) and [he feels that] he ought to request that relief should not be given. (6) But in the one District of Shang-yüan, [where there was] steady rain for several weeks, (7) the inundation reached the highest pitch, and covered the foot of the city wall. (8) As the accumulated water has not been able to drain away immediately, I really fear the condition of things is comparatively serious; (9) and in all the adjacent villages the inhabitants are very much to be pitied. (10) I am now directing an officer to hurry to the spot, and make

3. (2) *I chü*, I already hold; *ch'üan chüan*, exhorting people to subscribe. (3) *Ch'i*, the, goes with *ko ch'u*, places. (4) *Shang k'o* still can, *chih ch'ih* hold out, — *chih* to prop, to support, *ch'ih* to hold on to. (5) *Wu yung* do not use, *fu hsü* soothing and pitying, — this *hsü* is merely another form of the *hsü* in Ex. 56. (6) *Yin yü*, *lit.* dark rain. (7) *Shui shih* the water's condition, *kêng ta* was greatest of all, and, *yen mo* drowned, *ch'êng kên*, the wall's foundation. (8) *Hsiao t'ui*, melt away and retire. (9) *Fu chin* near by, *so yu* all the, *ts'un chuang* villages. (10) *Hsien tsai*,

俟[11]覆到核明後、
如[12]有應須撫邮
之處、亦[13]亟酌辦、
另行具奏。再[4]
查招商局夾板
火輪等船、運貨
進出通商各口、
應納稅鈔銀兩、

a thorough investigation. (11) When his reply has arrived and been examined, (12) if there is anything which ought to be done in the way of giving relief, (13) I will also immediately consider and deal with it, and I will send in a separate report.

4. Again, [with regard to] the sums in silver for duties and dues, which ought to be paid by the China Merchants Company's sailing vessels and steamers, carrying goods into or

now; *ch'ih wang* to hasten and go, *ch'üeh k'an* and accurately inspect. (11) *Ssü ... hou* waiting till after, *fu tao* a reply arrives, *ho ming* and has been considered. (12) *Ju yu* if there are, 之處 matters of, *ying hsü fu hsü* ought to relieve = relief's being necessary to be given, (*ch'u* here is not 'places', but 'points', 'matters'; *cf.* Ex. 65. 1). (13) *Ling hsing* separately, *chü tsou* furnish a report.

4. *Tsai* again, *ch'a* I find (not translated); *chao shang chü*, *lit.* the Board for attracting merchants: this is the great, semi-official, shipping company, known to us as the China Merchants Co.; *chia pan*, the term for sailing vessels of European build, *huo lun* steamers, *têng ch'uan* such vessels, ... *ying na* ought to pay; *shui ch'ao* for duties and dues (*shui* duties on goods, *ch'ao* tonnage dues), *yin liang* sums in silver. — This section may appear puzzling to a beginner. Leaving out of account the *tsai ch'a* at its beginning, at first sight one takes it to be a complete sentence with its subject, 船, verb, 應納, and object, 稅鈔銀兩, all in proper order: in reality, however, it is merely a participial phrase, of which the first nineteen words (rendered in the translation by the relative clause, 'which ought to be paid, etc.'), are attached like an adjective to the remaining four, *shui ch'ao yin liang*, 'sums in silver for duties and dues'. The construction would have been much plainer, and not in any way changed, if a 之 had been inserted after 應納. Further, this whole long phrase, which has been put at the beginning of the passage, as being *logically* its subject, is *grammatically* the object of the verbs 徵收, far away at the end of Section (2); though this is disguised in the translation by

經(2)總理各國事務衙門、會同戶部議定、按照洋稅徵收、仍(3)按三個月一次、核數報解、另(4)造清冊、分明詳報、不(5)得與別項洋稅相混、等因。

out of the various Treaty Ports, (2) the Foreign Office, in conjunction with the Board of Revenue, determined that [the Customs Authorities] should levy and collect them on the same system as foreign duties; (3) further, that once every three months they should calculate the amount and report it, and forward [the money to the proper quarter]; (4) also they should separately make out a clear statement, and report the particulars, [with these sums] plainly distinguished; (5) they must not mix them up with other items of foreign duties.

the introduction, at the commencement, of the words 'with regard to'. (2) 經, did, — to be taken with 議定, determine; *tsung li etc.*, these eight words are the title of the old Foreign Office, — see Ex. 59. 2; *hui t'ung* in conjunction with, *hu pu* the Board of Revenue, *i ting* determine [that the Customhouse], *an chao* in accordance with, *yang shui* foreign duties, *i. e.* those paid by foreign vessels, *chêng shou* should levy and collect. (3) *Jêng* further, *an san ko*, *etc.*, according to three months one time, *ho shu* calculate the sum, *pao* report, *chieh* and send. (4) *Ling tsao* separately make, *ch'ing ts'ê* a clear statement, *fên ming* and distinguishing, *hsiang* minutely, *pao* report. (5) *Pu tê* must not, *yü* with, *pieh*, *etc.*, other items of foreign duties, *hsiang hun* mix with each other; *têng yin* (see Ex. 65. 4 (10)) merely closes the quotation from the Foreign Office's rules.

EXERCISE 76.

懸 *hsüan*^{2}, suspend.
牌 *p'ai*^{2}, tablet, board; notice.
憲 *hsien*^{4}, ruler, official.
札 *cha*^{2}, a tablet; to order.
竟 *ching*^{4}, end; after all.
綢 *ch'ou*^{2}, silks.
緞 *tuan*^{4}, satin.
箱 *hsiang*^{1}, a box.

冒 *mao*[4], to feign.
線 *hsien*[4], thread; a clue.
蒙 *mêng*[2], receive a favour.
押 *ya*[1], press down; escort.
提 *t'i*[2], pick up.
付 *fu*[4], give, hand to.
寄 *chi*[4], send, deliver to.
枷 *chia*[1], wooden collar, 'cangue'.
警 *ching*[3], warn, caution.

爲[1]懸牌曉諭事、照[2]得本局於光緒十三年間奉[3]廣東釐務總局憲札開、嗣[4]後華商與洋商交易買賣、皆[5]照章責成華商報完釐金、華[6]商將貨賣與洋商、應[7]由售賣之華商完釐、洋[8]商之貨賣與華商、

1. In a matter of putting up a notice giving distinct instructions; — (2) Whereas this Office, during the course of the thirteenth year of Kuang Hsü, (3) received instructions from the authorities of the General Lekin Office for Kuangtung, stating that, (4) in future when Chinese merchants deal with foreign merchants, either as buyers or sellers, (5) in all cases, in accordance with the regulations, the Chinese merchants will be held responsible for reporting [the transaction] and paying the lekin. (6) When a Chinese merchant sells goods to a foreign merchant, (7) the Chinese seller ought to pay the lekin; (8) when a foreign merchant's goods are sold to

1. 爲 .... 事; for this form of words, which is used in notifications as well as despatches, see Note to Ex. 59. 6 (1). (2) *Chao tê*, a common, conventional phrase, generally translated by 'whereas' or 'be it known that'; *pên chü*, this office, *sc.* one of the branch lekin offices for Kuangtung. (3) *Fêng* received, ... *li wu* lekin affairs, *tsung chü* general office, *hsien* authorities', *cha* instructions, *k'ai* stating. This character 札 is interchanged with the 劄 given in Ex. 69. (4) *Ssü hou*, in future; *chiao i*, trade. (5) *Tsê ch'êng*, [the authorities will] make responsible; *pao wan*, report and pay. (7) *Ying yu* ought by, *shou mai chih*, *etc.*, the selling Chi-

應(9)因、當(10)經諭飭各華行一體等
由購買之華商完釐
之華人麥利仁一名
押貨之華人麥利仁一名
源店房屋查封入官、仍(17)將逢
憲飭將綢緞充公、並(16)將各大
線人引報拏獲、稟(15)蒙各大
冒(13)充洋人、希圖走漏、即(14)據
有逢源店出運綢緞六箱、竟(12)
遵照、嗣(11)於上年十月間、

a Chinese, (9) the Chinese merchant, who buys them, ought to pay it. (10) Thereupon we issued a notification instructing all Chinese firms that they must without exception comply with [these orders]. (11) Afterwards, in the Tenth Month of last year, (12) it actually happened that the Fêng Yüan Shop, [which was] exporting six boxes of silks and satins, (13) pretended to be a foreigner, with the intention of evading [the lekin]. (14) Then, receiving intelligence through an informer, we seized [the goods and men]; (15) and, having made a report, we were favoured [with instructions] from the various high authorities bidding us to confiscate the silks and satins, (16) and to cause the premises of the Fêng Yüan Shop to be sealed up and forfeited to the state. (17) [We were ordered] further to take Mai Li-jên, the Chinaman in

nese merchant, = the Chinese seller ought. (9) *Kou mai*, buy. (10) *Tang* at [the time], *ching* did, *yü ch'ih* notify and order, *ko hua hang* each Chinese firm, *i t'i* (one body) all alike, *tsun chao* to obey and accord with. (12) *Ching yu.* after all there was. (13) *Mao* to feign, *ch'ung* to stand for, — pretend to be; *hsi t'u*, hoping and aiming; *tsou lou* to evade, to smuggle. (14) *Chi* then, *chü* holding, by means of, *hsien jên* an informer's, *yin pao* guidance and information, *na huo* took and seized. (15) *Ping* having reported, *mêng* were favoured with, ... *ch'ih* instructions, *chiang* to take, etc., *ch'ung kung* and make them public property. (16) *Lit.*, also to take the Fêng Yuan Shop's, *fang wu* houses and rooms, *ch'a* examine, *fêng* seal them, and confiscate them. (17) *Jêng*, *etc.*, further to take the escorting-the-

一名枷號局門、遵督憲諭飭、已(25)將麥利仁逢源店華人之貨、等情、卽(24)連貨拏獲解案、此(23)委係付寄輪船、被(22)釐金局查出、日洋(21)人安德着伊押貨、仁據(20)供去年十月二十八、海縣周來函、以提訊麥利南發(18)縣嚴辦、各在案、茲(19)准

charge of the goods, (18) and send him to the Magistrate to be severely dealt with. All these matters are on record. (19) We have now received a note from Chou, Magistrate of Nan-hai, to the effect that he had had up and examined Mai Li-jên. (20) According to the man's statement, last year on the 28th day of the Tenth Month, (21) a foreigner [named] Andersen told him to take charge of the goods and put them on board a steamer. (22) He was discovered by the Lekin Office, was seized together with the goods and was sent before the Court. (23) These goods really were the property of [the owner of] the Fêng Yüan Shop, who was a Chinese. (24) [The Magistrate also said that] thereupon, in accordance with the Viceroy's orders, (25) he had taken the man Mai Li-jên and had him *cangued* at the gate of

goods Chinaman, ... *i ming* one person. (19) *Tzü chun* now have received, ... *lai han* an in-coming note; after verbs meaning 'to tell', 以 is often put before the matter told; here it follows *han*, a letter; *t'i hsün*, to have up and interrogate. (21) *Cho i* ordered him, *ya huo* to escort the goods, *fu chi* and deliver them. (22) *Pei* (passive voice), he was, etc.; *lien huo* with the goods, ... *chieh an* sent to the court. (23) *Wei hsi*, really were; *t'êng ch'ing* closes the statement. (24) *Tu hsien*, the *Tsung-tu*, Governor General; see Note to Ex. 65. 4 (5). (25) *Chia hao*, to punish with the 'cangue', or wooden collar (*hao* refers to a

將 以(27) 管 取 重 滿 仍(26)
來。 警 束、 保 責 月、 俟

the Lekin Office; (26) further, when the month was completed, he would flog him severely and take security for his being kept in order; (27) and so would make him serve as a warning to others for the future.

statement of the offence and punishment, written on the collar). (26) *Man yüeh*, when a month of wearing the 'cangue' was completed; *chung tsê* heavily punish, *ch'ü pao* take security, *kuan shu* to control and restrain, *cf. yüeh shu* in Ex. 65. 4(9). (27) *i ching* whereby to warn men, *chiang lai* for the future.

EXERCISE 77.

素 *su*⁴, plain; common; before.
殷 *yin*¹, abundant.
贓 *tsang*¹, booty, plunder.
僻 *p'i*⁴, secluded, retired.
棍 *kun*⁴, a stick, cudgel.
懼 *chü*⁴, to be afraid.
找 *chao*³, seek for.
携 *hsieh*², to lead; to carry.
偕 *chieh*², together.
撞 *chuang*⁴, strike, knock.
驚 *ching*¹, frighten, startle.
攔 *lan*², prevent, stop.
點 *tien*³, a dot; to mark off.
攤 *t'an*¹, spread out; distribute.
投 *t'ou*², throw to; repair to.
緝 *ch'i*⁴, pursue, hunt for.

張 監 合、 武 獲 十 年 光[1]
禮、 病 已(3) 平 正 六 九 緒
故 獲 武 法 日、 月 十
之 在 大 之 已(2) 二 四

1. On the 26th day of the Ninth Month in the 14th year of Kuang Hsü, (2) Wu P'ing and Wu Ta-ho, who have [since] been arrested and executed, (3) and Chang Li, who has been

1. (2) *I huo, etc.*, the already arrested and executed Wu P'ing, etc., — *chêng fa*, to execute, to behead. (3) *Tsai chien* in prison, *ping ku* died of sickness.

在(4)該縣境內會遇素識獲案之江香陳六、各(5)道貧難、武(6)平知悉事主黃泰山家道殷實、起(7)意搶劫得贓分用、各犯允從、武(8)平又添邀在逃之張成周貴保並不識姓名一人入夥、約(9)即於是夜在僻處會齊、各(10)犯分執刀棍及徒手不等、三(11)更時分同出、一共八人、

arrested, but died in gaol of sickness, (4) at some place in the said District met with Chiang Hsiang and Ch'ên Liu, who were previously known to them, and who have [since] been arrested [and brought before] the court. (5) They all talked of their poverty and hardships. (6) Wu P'ing, who was fully aware that the complainant Huang T'ai-shan was well off, (7) proposed that they should rob [his house] and divide the plunder; [to which suggestion] all the party gave their assent. (8) Wu P'ing also invited [three more men] to join the band, [namely] Chang Ch'êng and Chou Kuei-pao, who are still at large, and a man whose name was unknown. (9) Then, that [same] night, they assembled in a lonely place, (10) some armed with swords, some with bludgeons, some without any weapon. (11) At midnight they set forth

(4) *Tsai ... ching nei*, in the territory of ..., *hui yü* met with, *su shih* old acquaintances. (6) *Shih chu*, the principal in the affair, the man robbed; *chia tao* family condition, *yin shih* abundant and substantial. (7) *Ch'i i*, *etc.*, started the idea that they should rob him, get booty, divide and use it; *yün ts'ung*, assented and complied. (8) *Yu t'ien yao* also additionally invited ..., *ju huo* to enter the band. (9) *Chi* then, *yü shih yeh* on that night. (10) *Lit.*, each offender differently holding swords or sticks, *chi* and, *t'u shou* empty handed, not the same. (11) *San kêng shih-fên*, at the time of the third watch. — There are five night watches, each of two hours, midnight being the middle of the third. *I kung*, altogether.

行(12)至中途、陳六畏懼落後、武(13)平等找尋不見、遂(14)各脫卸衣服、交(15)於周貴保携回僻處、武(16)平等六人偕往事主黃泰山門首、武(17)平令江香並不識姓名一人、在(18)外把風接贓、自(19)與武大合等撞開大門進內行劫、黃(20)泰山驚起攔捕、被(21)武平用棍拒傷、搶(22)去衣服銀兩現錢等物、遞交江香等分携、

together, eight men in all. (12) When they had gone half way, Ch'ên Liu became afraid and dropped behind. (13) Wu P'ing and the others looked for him but did not find him. (14) Next they all took off their [outer] clothes, (15) and gave them to Chou Kuei-pao to carry back to the lonely place; (16) [after which] the six men went together to the gateway [of the house] of the complainant, Huang T'ai-shan. (17) Wu P'ing ordered Chiang Hsiang and the man whose name was unknown, (18) to keep watch outside and receive the plunder. (19) He himself, with Wu Ta-ho and the others, burst open the great gate and, going in, proceeded to rob [the house]. (20) Huang T'ai-shan, being aroused by the noise, [tried to] stop them and arrest them, (21) but was hurt by Wu P'ing, who resisted and struck him with a bludgeon. (22) [The robbers] took away a quantity of clothes,

(12) *Chung t'u*, the middle of the journey; *lo hou*, fell behind. (13) *Chao hsün*, to search for. (14) *Sui*, following, next; *t'o hsieh* to take off, *i fu* clothing. (18) *Pa fêng*, *lit.* to seize the wind, get news of danger. (20) *Ching ch'i*, being startled and rising up. (21) *Lit.*, suffered that Wu P'ing with a club, *chü shang* resisting wounded him. (22) *Hsien ch'ien* ready money, actual coins, *têng wu* such articles,

後 由[28] 投 分、知、贓 追 查 一[23]
獲 該 縣 各 交 不 捕 點 同
犯 縣 報 散、其 及 緊 贓 逃
武 會 明 事[27] 變 攤 急、物、回
平 營 被 主 賣、分、武[25] 因 僻
等 勘 盜 黃 得 向[26] 平 聞 處、
五 緝、搶 泰 錢 衆 以 後 正[24]
名。先[29] 劫、山 再 告 劫 面 在

silver, and [copper] money, which they handed to Chiang Hsiang and the man with him to carry between them; (23) and all together stole back to the lonely spot. (24) Just as they were counting their booty, they heard that they were being hotly pursued; (25) so, Wu P'ing said that there was not time to divide the plunder, (26) and told the others to give it to him to sell and get money, [which he would] then divide; [whereupon] they all separated. (27) The complainant, Huang T'ai-shan, betook himself to the Magistracy and reported the robbery. (28) The Magistrate in conjunction with the military [officials] held an inspection and instituted a search. (29) At different times they arrested Wu P'ing and the other robbers, whose names are given above, five men in all.

ti chiao, *etc.*, handed to Chiang Hsiang, *têng* and the other man, *fên hsieh* dividing to carry. (23) *T'ao hui*, stole back. (24) *Ch'a tien*, examining and dotting off, = counting; *yin wên* because they heard, ... *chui pu* the pursuit, *chin chi* was pressingly urgent. (25) Wu P'ing, *i* by reason that, *chieh tsang* the booty, *pu chi* not time to, etc.. (26) *Hsiang chung* to the company, *kao chih* told, *chiao ch'i* to hand him, *pien mai* to sell, — *cf.* Ex. 55. 9(5). (27) *Pao ming* reported, *pei tao* that he had suffered that robbers, *ch'iang chieh* had robbed him by force. (28) *Hui ying* jointly with the troops, *k'an* inspected, *ch'i* and hunted. (29) *Hsien hou*, first and last.

EXERCISE 78.

鴉 *ya*[1], a crow, (opium).
舍 *shê*[4], cottage; *shê*[3], let go.
煙 *yen*[1], smoke.
烟 *yen*[1], smoke.
默 *mo*[4], dark, silent.
僅 *chin*[3], only, barely.
編 *pien*[1], arrange, compile.
譯 *i*[4], explain, interpret.
醫 *i*[1], heal.
贈 *tsêng*[4], bestow.
飢 *chi*[1], hunger, famine.
育 *yü*[4], to rear, nourish.
孩 *hai*[2], child, boy.
創 *ch'uang*[4], begin, invent.
含 *han*[2], hold in the mouth, cherish.
寃 *yüan*[1], a wrong, grievance.
竭 *chieh*[2], utmost.
喪 *sang*[1], mourn; *sang*[4], destroy.
灰 *hui*[1], ashes.

今[1] 中 國 所 急 者 財
用、[2] 而 釐 稅 之 入 以
進 口 釐 爲 釐 稅 藥
鴉 片 稅 大 宗、[3] 洋 藥
兩、[4] 土 藥 稅、 名 雖
二 百 二 十 餘 萬 兩、
而[5] 實 則 二 千 餘 萬
兩、 是[6] 合 洋 藥 土 藥
而 計、

1. To day what China most urgently requires is funds; (2) and its lekin and customs receipts come principally from opium. (3) The lekin and duty on imports of foreign opium are six million taels; (4) the lekin and duty on native opium, though nominally two million two hundred thousand taels and more, (5) are really over twenty million taels. (6) That is to say,

1. 所者 that which [China], *chi* finds urgent, *ts'ai yung* is wealth for use. (2) *Li shui chih ju* the in-comings of lekin and duty, *i ya-p'ien* of opium, *wei* make, *ta tsung* the great class. *Ya-p'ien* is the same word as 'opium', probably through the Arabic 'afiyun'. (3) *Yang yao chin k'ou* on foreign drug entering port, *li shui* lekin and duty. (6) *Shih* that is, *ho*, *etc.*, uniting foreign drug and native

每(7)年值二千六百餘萬兩、若舍(8)此、則補足無從、此(9)所以禁煙之舉近年默然無言、且(10)外國產鴉片之地、中(11)國則十八僅四省而已、入(12)口之煙每年僅四五萬担、自(13)產之煙乃竟至於三四十萬担。且[2]義學之設多由教門、省無不種之、

putting together foreign and native opium, (7) every year the receipts are more than twenty six million taels. (8) If we reject this source of revenue, then we shall have no means of making good our deficiencies. (9) This is why the prohibition of opium-smoking has of recent years been passed over in silence. (10) Moreover in foreign countries, the opium-producing regions are merely four provinces and no more; (11) but in China, of the eighteen provinces there is not one which does not cultivate it. (12) The opium imported every year is merely forty or fifty thousand piculs; (13) but the home-grown opium actually amounts to three or four hundred thousand piculs.

2. Moreover the founding of free schools has in many cases

drug and counting. (7) *Mei nien chih*, every year they are worth. (8) 舍, *shê*^{3}, is identical with the more modern form 捨; *jo shê* if we reject, *tz'ü hsiang* this item, *tsê* then, *wu ts'ung* there is not whereby, *pu tsu* to fill up to sufficiency. (9) *Lit.*, *tz'ü* this is, *so i* that by which = the reason why, *chin yen chih chü* the step of forbidding smoke, *mo jan* silently, *wu yen* they have no talk of: 煙, smoke, more often written 烟, is used for tobacco and opium; 舉, a step, an undertaking. (10) 產, *ch'an*, here a verb, to produce; *êrh i*, and it is ended. (13) *Tzü ch'an chih yen* the opium produced by [China] itself, *nai* indeed, *ching* finally, actually, *chih yü* comes to.

2. *I hsüo*, schools founded from public spirit not for profit; *to yu*, is in many

洋[2]文之學始於教門、勸[3]善之文出自教門、格[4]物之編譯自教門、施[5]醫贈藥、教門倡之、水[6]旱賑飢、教門助之、教[7]育女孩、教門創之、禁[8]戒鴉片、教門議之、天[9]然足會、教門興之、而[10]且受屈者、必力爲伸訴、含[11]寃者、必力爲平反、遇[12]難者、必力爲周全、

been the work of missionary bodies. (2) The study of foreign literature had its commencement with missionaries. (3) Books which exhort to goodness have been produced by missionaries. (4) Scientific publications have been translated by missionaries. (5) The healing of the sick and the giving of medicines, missionaries introduced this. (6) The relief of the starving in times of floods and droughts, they have helped in this. (7) The educating and rearing of girls, it was they who started this. (8) The crusade against opium-smoking, they proposed it. (9) The Anti-footbinding Society, they promoted it. (10) Moreover, [if there be] anyone who suffers injustice, they are sure to protest strongly on his behalf. (11) If any one has a wrong, they will strive to redress it for him. (12) If any one meets with difficulties, they will

cases done by; *chiao mên*, a vague term, which might mean Christianity or Christians generally; but here it plainly refers to the missionaries. (4) *Ko wu*, to investigate the nature of things, — a classical phrase, now adopted for modern scientific research. (5) *Shih i*, to give any kind of medical aid; *ch'ang chih*, took the lead in it. (9) *T'ien-jan* (heaven so) natural, *tsu* foot, *hui* society. (10) *Shou ch'ü*, suffer injustice; 力爲, *li wei*[4], strongly for [him], strongly on his behalf: the two words have the same meaning again in the next three sentences, though it is not brought out clearly in the translation; *shên su*, to straighten and to tell, to protest. (11) *Han yüan*, to hold or cherish a wrong; *p'ing fan*, to redress — *p'ing* to level, *fan* to turn back. (12) *Chou ch'üan* succour, — *chou* to surround, assist,

臨(13) 保 護、危 者、必 力 爲
危 所 能 盡 致、爲、凡(14) 者、
護、 能 盡 致、爲、無 其 權
凡(14) 盡 致、爲、無 其 權 之
者、 致、爲、無(15) 其 權 之 爲
必 爲、無(15) 其 權 不(16) 之 爲
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力 其 權 不(16) 以 爲 貧 竭
爲 權 不(16) 以 爲 貧 竭 其
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以 志、不(20) 以 强 弱 衆 寡
强 不(20) 以 强 弱 衆 寡 灰
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不(26) 其 志、 以 强 弱 衆
以 志、不(26) 以 强 弱 衆 寡
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其 寡 灰 其 氣、不(27) 以 貴
氣、 灰 其 不(27) 以 貴 賤
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貴 不(27) 以 貴 賤 易 其 情、
賤 以 貴 賤 易 其 情、不(28)
易 貴 賤 易 其 情、不(28) 以
其 賤 易 其 情、不(28) 以 富
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富 不(28) 以 富 貴 貧 竭 其
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竭 貴 貧 竭 其 志、不(29) 以
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不(29) 其 志、 以 强 弱 衆
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强 不(29) 以 强 弱 衆 寡 灰
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貧 富 貴 貧 竭 其 志、不(71)
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外[1]國之教以開天爲宗、以平等爲事、以[2]救世爲主、以公道爲心、夫[3]勸人爲善非逼人從教、則教無可鬧、有[4]功於世、無害於人、則教無可鬧、[5]醫人疾病、拯人災危、則教無可鬧、錢財、則教無可鬧、[6]益人智慧、不耗人財、則教無可鬧、[7]佛氏之教有如此實功乎、而[8]人不聞鬧佛也、[9]回氏之教有如此實效乎、

1. The religion of foreign countries (Christianity) makes the opening of heaven its ruling principle, and makes equality its business, (2) makes saving the world its chief point, and makes justice its desire. (3) Now, exhorting men to be good is not compelling them to join one's religion; then Christianity should not be molested. (4) It is a benefactor of the world, and does no harm to men; then it should not be molested. (5) It cures men's diseases and sicknesses, and rescues them from calamities and dangers; then it should not be molested. (6) It increases men's knowledge and intelligence, and does not waste men's money; then it should not be molested. (7) Has the religion of Buddha such real merit? (8) Yet one does not hear of molesting Buddhists. (9) Has the

1. 宗, *cf.* Legge's Confucian Analects, I. XIII; this word *tsung* among other meanings has that of 'follow', 'take as one's master', and that is the sense in which it is used here; *p'ing têng*, level grade, equality. (2) *Kung tao*, just, justice. (3) *Fu*, now. *Wu k'o nao*; one may explain the use here of 無 instead of 不, by saying 'has not [any reason why it] may be molested'. (4) *Yu kung*, *etc.*, *lit.* has merit towards the world. (7) *Fo shih*, Buddha; a surname with 氏 attached to it means the chief of that name or family, and so is used as a dignified title: thus we find 孔氏 for Confucius. (9) In Chinese the Mahometans are called 回回, and

而[10]人不聞鬧囘也、何[11]獨於、泰西所宗、救世之教、而鬧之哉、或[12]曰、爲其干預官司之事也、不[13]思、刑訊者爲各國所無、中國獨盛、刑[14]具之下何求而不得、若[15]遇貪官奸吏、不必望其秉公斷事、是[16]以、强欺弱、衆暴寡、勇[17]威怯、智欺愚、久成風俗、

religion of Mahomet such real results? (10) Yet one does not hear of molesting Mahometans. (11) Why is it only the world-saving religion, which Europeans follow, that is molested? (12) Some one may say it is because they interfere in legal proceedings; (13) but he does not reflect that examination by torture is non-existent in foreign countries and flourishes only in China. (14) Under the instruments of punishment people are made to say yes to everything; (15) [and so] if one meets with corrupt officials and dishonest clerks, one must not expect them to give just decisions. (16) Therefore, that the strong should defraud the weak, that the many should tyrannize over the few, (17) that the bold should intimidate the cowardly, that the intelligent should cheat the stupid, has long become the common

hui shih is here used for their chief, similarly to *fo shih* for Buddha just above. (11) *Ho* why, *tu* only, *yü* with, *chiu shih chih chiao* the world-saving religion, *t'ai hsi so tsung* which Europe follows, *êrh* (redundant), *nao chih* they molest it. (12) *Kan yü* interfere with, *kuan ssü* legal affairs, litigation, *chih shih* matters of. (13) *Hsing hsün* questioning with corporal punishment, *chê* (merely marks the subject), *wei ko kuo so wu* is what each country has not, *chung kuo* in China, *tu* alone, *shêng* flourishes. (14) *Hsing chü*, *etc.*, under the instruments of punishment, *ho ch'iu* what will you ask, *êrh pu tê* and not get? (15) *Jo yü* if one meets, *t'an kuan* greedy officers, *chien li* treacherous clerks; *wang ch'i* expect them, *ping kung* holding justice, *tuan shih* to decide matters. (17) *fêng su*, custom,

西之免刑訊、設陪員、中國聽訟之法、一[24]如泰道、諸說、均成何哉、苟[23]使平日、開天、平等、救世、公有不救、倘[21]若不救、則[22]其爲[20]教士者、見此情形、豈弊、筆不勝書、指不勝屈、魚肉平民、所[19]生種種之而[18]劣紳地棍擇肥而食、

custom. (18) And so worthless gentry and local bullies select and devour the choice morsels and gobble up the common people. (19) All the malpractices that they indulge in are more than the pen can write, more than the fingers can count. (20) When he who is a missionary sees this state of things, how can he abstain from giving help? (21) If, indeed, he does not give help, (22) then what becomes of all his life-long talk about 'opening heaven', about 'equality', about 'saving the world', about 'justice'? (23) But, suppose China's method of trying cases (24) were to be just like the European system of providing juries and doing without examination

common usage. (18) The 紳 or 紳士, sash wearers, are men with official rank, retired officers and others, living at home; *ti kun* local rascals, who bully and domineer over others; *tsê fei* pick out the fat; *yü jou* flesh of fishes, — here a verb, treat people as a dainty to be eaten. (19) *Chung chung chih pi* kind upon kind, the many kinds of abuses, *so shêng* which they produce, *pi pu sheng shu* the pen is not adequate to writing, *chih pu shêng ch'ü*, the fingers are not adequate to counting, — referring to the Chinese practice of bending the fingers in counting; for this idiom, *cf.* Ex. 24. 12 (2) and Ex. 31. 12 (9). (20) *Ch'ing hsing*, circumstances; *ch'i yu*, *etc.*, *lit.* how should he have not helping. (21) *T'ang jo*, if, — emphatic. (22) For 開天 *etc.*, see sections (1) and (2) above: *tsê ch'i* then his, *p'ing jih* every day, ... *chu shuo* all [these] sayings, *chün ch'êng* all become, *ho tsai* what, indeed? (23) *Kou* if, *shih* suppose. (24) *I ju*, *etc.*, altogether like Europe's, *mien*, *etc.*, avoidance of torture and [practice of] providing juries; *p'ei yüan*, — the natural translation of these two words is 'assessors', but the writer

吾(25)知、政令清明、風俗亦變、彼(26)時各國教士、雖(27)欲向公門一行、爲人作中保、而不可得、或(28)謂中國若非用刑訊、則(29)罪人不招、不(30)知、如有陪員、則不招而可定案。

by torture, (25) I know that the administration of justice would become pure and intelligent, and also that customs would be changed; (26) at that time any foreign missionary, (27) however much he might wish it, would never once get inside a court, in order to be somebody's mediator or protector. (28) Some one may say that, if China gives up examination by torture, (29) then the guilty will not confess. (30) Such a one does not know that, if there be a jury, then a man may be convicted without his having confessed.

here means 'juries'. (25) *Chêng ling*, *lit.* governmental orders. (27) *Lit.*, though he wishes to the public door once to go, *wei*[4] *jên* for men, *tso* to be, *chung pao* middle-man and protector, *êrh pu k'o tê* yet he cannot succeed [in doing so]. (29) *Pu chao*, not acknowledge [his guilt]. (30) *Ting an*, decide the case.

EXERCISE 80.

展 *chan*[3], open out, extend.
截 *chieh*[2], to cut, to stop.
井 *ching*[3], a well.
屍 *shih*[1], a corpse.
痕 *hên*[2], scar, mark.
徧 *pien*[4], everywhere.
謠 *yao*[2], false report.
操 *ts'ao*[1], to hold, to drill.
煽 *shan*[1], to fan a flame.
稽 *chi*[1], examine; delay.
播 *po*[4], scatter, publish.
撲 *p'u*[1], to strike.
稀 *hsi*[1], few, thin, rare.
凉 *liang*[2], cold.
電 *tien*[4], lightning.
勾 *kou*[1], hook.
黨 *tang*[3], gang, party.
粘 *chan*[1] or *nien*[2], to paste.
貼 *t'ieh*[1], to stick, attach.
僞 *wei*[4], false, pretended.

招[1]考展限。譯[2]學館前次出示招考新生、本[3]定於初十日截止報名、現[4]因報考人數尚未足額、已展限十日、再[5]行定期考試。

命[2]案詳府。開[2]州民人登德順呈報、井[3]內有無名男屍一具、傷[4]痕徧體、不知被何人謀害、

1. Extension of time for the admission of candidates. — (2) Last time that the School for Interpreters issued a notice, inviting fresh candidates for [its entrance] examination, (3) it originally fixed on the tenth of the month as the last day when names might be given in. (4) Now, because the number of those entering for the examination has not yet reached the authorized figure, it has extended the time for ten days, (5) after which it will fix a date for holding the examination.
2. A case of homicide reported to the Prefect. — (2) A K'ai Chou man, Têng Tê-shun, has given information [to the Sub-prefect] that (3) in his well there is the corpse of a man, name unknown; (4) there are marks of injuries all over his body, and [the informant] does not know by whom he has

1. In this and the following Exercises, the Examples are all paragraphs from newspapers, and the first section in each Example is the head-line of the paragraph. *Chao k'ao* inviting to be examined, *chan hsien* extending the limit of. (2) *I-hsüeh-kuan*, interpreting-study establishment; *hsin shêng*, new scholars. (3) *Lit.*, it originally settled that on the tenth day, *chieh chih* it would stop, *pao ming* the entering of names. (4) *Shang wei* not yet, *tsu ê* equal to the number fixed, *i chan* it has extended, etc.. (5) *tsai*, *etc.*, then proceed to fix a day, *k'ao shih* for examining.

2. *Hsiang*, to report to a superior officer, — a common use of the word. (2) *Ch'êng pao*, to petition reporting. (3) *Nan shih i chü*, a male corpse, — *chü* here a numerative. (4) 徧, also written 遍.

該[5]州、因案關人命、詳府核辦。

謠[3]言宜禁。京[2]中近日、因秋操在即、無[3]知匪徒揑造種種謠言、煽惑愚民、在[4]稍有智識者、固知其無稽、然[5]下愚者萬不可不曉諭之、以[6]免信口傳播。

連[4]日大風。京[2]中自上月二十五日至三十日、連日大風、飛[3]沙撲面、行人漸覺稀少、天[4]氣亦甚寒凉。

been murdered. (5) As the case concerns human life, the Sub-prefect has reported it to the Prefect for his consideration.

3. False reports which ought to be prevented. — (2) Recently at Peking, because the autumn manœuvres are soon to take place, (3) ignorant rascals have fabricated all kinds of false reports to excite and deceive the stupid people. (4) Persons who have some slight amount of intelligence, are well aware that the rumours are groundless; (5) but as to the very stupid people, it is most necessary to give them public notice, (6) so that they may not carelessly spread the reports.

4. Continued wind. — (2) Last month at Peking, from the 25th to the 30th, there was a high wind every day. (3) The flying sand cut one's face, and the people in the streets became fewer and fewer. (4) The weather also was extremely cold.

3. (2) *Tsai chi*, at nearness. (3) *Fei t'u* evil vagabonds, *nieh tsao* fabricate; *shan-huo* (or *shan-hu*), stir up and delude. (4) *Tsai* in the case of, *shao yu chih shih* slightly have wisdom and knowledge, *chê* ones, *ku chih* they firmly know, *ch'i wu chi* they (the rumours) will not [bear] examining. *Hsia yü chê*, the lower stupid ones, most stupid ones; *hsiao yü chih*, clearly notify them. (6) *I mien* in order that they may not, *hsin k'ou* trusting to the mouth, not restraining their speech, *ch'uan po* transmit and spread.

4. *Lien jih* successive days. (3) *Hsing jên* walking men, *chien chüeh* gradually appeared. (4) *T'ien ch'i*, weather; *han liang*, cold.

飭[5]查匪亂。聞[2]政府日前電致山東巡撫謂、因[3]近聞壽光張匪、復[4]有勾結羽黨、煽惑愚民、並[5]有粘貼僞示、以[6]仇教爲名、意圖乘亂滋擾、務[7]請派兵實力巡緝、速[8]飭各屬加意保護教堂、以[9]防意外之虞、而免交涉。

5. Instructions to deal with disorder. — (2) We hear that some time ago the government telegraphed to the Governor of Shantung, saying that, (3) as they had recently learned that the outlaw Chang of Shou-kuang (4) had again got together a number of adherents, and was inflaming and deluding the foolish people, (5) and moreover had posted up false notices, (6) making a pretence of hostility to Christianity, [but really] hoping to take advantage of the disorder and excite riots, (7) [therefore] they [the government] must beg [the Governor] to despatch troops, who would scour the country in earnest; (8) [they further desired him] speedily to order all his subordinate [authorities] to give special attention to the protection of the missionary chapels, (9) in order to guard against unforeseen dangers and avoid international complications.

5. *Lit.*, *ch'ih ch'a* orders to enquire into, *fei luan* ill-doers' disorder. (2) *Chêng fu*, the government; *tien chih* to address by telegraph, *hsün-fu*, Provincial Governor, *cf.* Ex. 65. 4 (5). (4) *K'ou chieh* hook and tie, *yü* feathers, wings, helpers, *tang* associates. (6) *Ch'ou chiao*, enmity to the doctrine; *i t'u* scheming, *ch'êng luan* to avail himself of the disorder, *tzü jao* to stir up and harass. (7) *wu*, must; *shih li* with real effort, *hsün ch'i* patrol and hunt. (8) *Chia i*, apply thought. (9) 虞, *yü*, anxieties, dangers; *chiao shê*, *cf.* Ex. 65. 2.

EXERCISE 81.

津 *ching*[1], a ford.
郎 *lang*[2], gentleman.
坊 *fang*[1], street; shop.
站 *chan*[4], to stand; a stage.
跌 *tieh*[1], to slip, stumble.
臉 *lien*[3], face.
殞 *yün*[3], die, perish.
扶 *fu*[2], support, hold up.
敷 *fu*[1], distribute, announce.
訂 *ting*[4], settle, decide.
探 *t'an*[4], enquire, ascertain.
制 *chih*[4], govern, restrict.
吸 *hsi*[1], inhale.
掛 *kua*[4], hang up.
飯 *fan*[4], cooked rice, food.
駁 *po*[2], contradict, disallow.
撥 *po*[1], transfer.
帥 *shuai*[4], commander.
庫 *k'u*[4], treasury, storehouse.
絀 *chüo*[4], deficient.
措 *ts'o*[4], to place, arrange.

警	殞	下、	稍	至	乘	有	火[1]
官	命、	將[5]	不	郎	坐	津	車
弁	時[6]	臉	留	坊	火	郡	傷
漢	有	撞	神、	車	車	商	人。
君	該	傷、	跌	站、	進	人	初[2]
莊	站	幸	落	孫[4]	京、	孫	三
君、	巡	未	車	某	行[3]	某、	日

1. Man injured by a train. — (2) On the third of the month a Tientsin merchant named Sun was travelling to Peking by train. (3) On arriving at Lang-fang Station, (4) in a moment of carelessness Sun slipped and fell under the train. (5) He injured his face by striking it against the ground, and was fortunate in not losing his life. (6) Mr. Han and

1. (2) *Ching chün*, the city of Tientsin (天津); *Sun mou*, *i.e.* the man's surname was Sun, but his personal name is not stated; *ch'êng tso*, riding in. (4) *Shao* slightly, *pu* did not, *liu shên* keep his wits, *tieh lo* and slipped and fell. (5) *Chuang shang*, injured by knocking; *hsing wei*, fortunately not. (6) *Shih yu*, at the time there were = at once; *hsün ching*, police: *kuan pien*, officers; 君 attached to a

將(7) 該 商 扶 入 局 內 敷 藥 調
治 次(8) 日 乘 火 車 送 來 津 矣。
政[2] 務 處 實 行 禁 止 鴉 片。
日 政 務 處 商 訂 禁 止 鴉 片、近(2)
已(3) 畧 有 端 緒、探(4) 聞 禁 止 但 烟
館 之 烟 燈 有 所 限 制、不 即(5) 吸
烟 之 者 亦 須 掛 號、並(6) 不 准 聞
內 之 烟 燈 一 概 不 准 聞 飯 館
以(7) 便 實 行 禁 止。

Mr. Chuang, officers of the police at the said station, at once (7) helped him into the office and attended to his wounds. (8) Next day they sent him by train to Tientsin.

2. The government is really putting a stop to opium smoking. — (2) Recently, the government, [which has been] consulting and deciding about the suppression of opium-smoking, (3) has to some extent begun to see its way. (4) We have ascertained that not only will the [number of] opium lamps in opium dens be subject to restrictions, (5) but also those who smoke must register themselves. (6) At the same time we hear that eating houses will be altogether forbidden to set out opium lamps. (7) [This is done] with a view to really putting a stop to smoking.

name is a polite term, = Mr.. (7) *Fu yao* administered drugs (salves, etc.), *t'iao chih* and doctored him. (8) *Sung lai*, to escort or to send to.

2. *Chêng wu ch'u*, *lit.* the place or board of government affairs. (3) *I* already, *lüeh yu* in some degree has, 端緒 (or 頭緒) a clue or point of commencement, *lit.* the end of the thread. (4) *Yen kuan*, opium establishments; *yu so hsien chih*, have that in which they are limited and restrained. (5) *Kua hao*, to hang up a number, to register. (6) *Fan kuan*, *etc.*, the opium lamps in eating houses, *i kai* one and all, *pu chun* are not allowed, *an fang* to be placed, set out. (7) *I pien*, for convenience of, to facilitate, in order to.

議[3]駁奉省請撥開埠經軍酌部埠開部戶王將天奉(2)日(3)前欵、以(4)奏請由奉、現(5)省摺、奏助一欵支埠經費。量之用、核議、等庫(6)開行籌措需細、碍難(8)照署由該省所(7)有自欵、以(9)已具摺奏覆、奉旨允准。

3. Rejection of an application from Fêng-t'ien to have funds transferred for defraying the cost of opening ports. — (2) The Military Governor of Fêng-t'ien, Marshal Wang Tz'ŭ-ts'ê, (3) some time ago addressed a request to the Throne that the Board of Revenue should consider the question of transferring funds, (4) in order to meet the requirements of Fêng-t'ien in opening ports. (5) The Board has now decided that, (6) the funds in the treasury being insufficient, it is impossible to accede to the request; (7) and that the money requisite for opening the ports (8) ought to be provided by the said Province itself, etc., etc.. (9) It has replied to the Throne to this effect, and has been favoured with a rescript approving its decision.

3. *I po* considering and negativing, *fêng shêng* the Province of Fêng-t'ien's, *ch'ing* request, *po* to transfer [funds for] *k'ai fou ching-fei* port-opening expenses. For Fêng-t'ien, *cf.* Ex. 64. 6. (2) *Chiang chün*, a general-in-chief of Manchu troops, generally translated 'Tartar General'. Till recently each of the three Manchurian provinces was ruled by a military governor bearing this title; but now Fêng-t'ien has a *tsung-tu* or Viceroy. *Chün shuai*, which I have translated 'Marshal', is a high military designation, applicable to such officers. (3) *Jih ch'ien* on a day before, *tsou ch'ing* addressed the throne requesting that, (*yu* not translated), *hu pu* the Board of Revenue, *cho liang* might consider and weigh, *po k'uan* the moving of funds: 欵 is the same as 款 in Ex. 66. (4) *I chu*, whereby to help; *têng yü*, closes the quotation; *i chê*, one memorial, — not translated. (5) *Hsien* now, *ching* has, *pu shu* the Board's Office (= the Board), *ho i* considered and concluded. (6) *Ch'ih chüo*, deficient (*chüo* is also read *ch'u* and *chuo*); *ai nan* it is impossible, *chao chun* to accord and sanction; — 碍 is a vulgar form of 礙. (7) *So yu* the, ... *hsü k'uan* necessary funds. (8) *Ying yu kai shêng* the said province ought, *tzü hsing* itself, *ch'ou ts'o* to find means to arrange. (9) *I chü chê* it has already presented a memorial, *tsou fu* reporting in reply, *fêng chih* and has received a decree, *yün chun* approving.

EXERCISE 82.

遺 *i*[2], leave, bequeath.
練 *lien*[4], practise, drill.
眉 *mei*[2], eyebrows.
頃 *ch'ing*[3], moment, this instant.
騰 *t'êng*[2], to mount.
塊 *k'uai*[4], a lump.
頗 *p'o*[1], very.
洲 *chou*[1], island, a continent.
旅 *lü*[3], travel.
謝 *hsieh*[4], thank.
掩 *yen*[3], to cover, bury.
埋 *mai*[2], to bury.
插 *ch'a*[1], stick in, stick up.
簽 *ch'ien*[1], bamboo slip, label.
棉 *mien*[2], cotton.
套 *t'ao*[4], a loop, a suit.
帽 *mao*[4], hat, cap.
靴 *hsüeh*[1], boots.
襖 *ao*[3], great-coat.

考[1] 查 吉 林 將[2] 軍、 自 到 任、 以 來、 舉[3] 辦 新 政、 不 遺 餘 力、 如[4] 編 改 巡 警、 諸 事、 已[5] 次 第 辦、 略 有 眉 目、 頃[6] 聞 學 部 榮 典 學 練 兵、 典 尚 書 擬 派、

1. Inquiry into educational matters in Kirin. — (2) Ever since his arrival at his post, the Military Governor of Kirin (3) has done his utmost in instituting reforms. (4) For instance, the promoting of education, the drilling of troops, the re-organization of the police, all these things (5) have been taken in hand one after the other, and show some degree of development. (6) We have just heard that President

1. *Chi-lin*, Kirin, the central one of the three Manchurian Provinces. (2) *Chiang chün*, see Ex. 81. 3 (2). (3) *Chü pan* raising and dealing with, *hsin chêng* new government acts, improvements, reforms, *pu i yü li* has not left remaining strength. (4) *Kai pien* alter the arranging of, *hsün ching* police; *chu shih*, all these things, — in apposition to the preceding words. (5) *Tz'ü ti*, in succession; *lüeh yu mei mu*, somewhat have brows and eyes, have assumed visible shape. (6) *Shang shu*, President, — the title of the head of a *pu* or Board; *ni p'ai*, *lit.* proposes to send.

我國銀價騰漲。出有金塊價較往加倍、是[6]以塊者頗多、兼[5]之美洲金山有者故、係俄美兩國、購買銀探[4]聞其因而北地亦隨長銀價、因[3]原近[2]年申埠銀價大漲、即行首途。前往吉林考查學務、不[9]日視[7]學官戶部郎中馬尋年、

Jung of the Board of Education has nominated (7) School Inspector Ma Hsün-nien, a Senior Secretary of the Board of Revenue, (8) to proceed to Kirin in order to enquire into the state of educational affairs there, (9) and that he will very shortly start on his journey.

2. The causes of the rise in the price of silver. — (2) In the last year or two at the port of Shanghai the price of silver has risen greatly; (2) and because of this the price in the north has gone up too. (4) We have ascertained that the cause is that in Russia and the United States the purchasers of silver bullion have been very numerous; (5) in addition to which, in California there has been twice as much gold produced as formerly. (6) Therefore in our country the price of silver has mounted up.

(7) *Lang chung*, a Senior Secretary, ranking next below a Vice-President of a Board. (9) *Lit.*, in no time then will go, *shou t'u* the first stage.

2. *T'êng chang* mounting and rising, *yüan yin* origin and cause. (2) *Shên fou*; *shên* is a literary name for Shanghai. (3) *I sui chang³ chia*, it also accompanying has grown in price. (4) *Ch'i ku* its cause, *hsi* is. (5) *Chien chih*, united with this; *mei chou*, *etc.*, the American continent Gold Hills = California. This State is often called the old Gold Hills in distinction to the new Gold Hills, Australia; *ch'u yu* produced and has = has produced, *chin k'uai* gold lumps, *chiao wang* compared with the past, *chia pei* an addition of as much again.

購辦、衣運京。北京巡警局在津[4]掩埋插簽、候[8]親認領。軍元等物、暫爲存庫、飭[7]地保死、屍[6]旁還有衣被制錢銅令往驗、實[5]係行客因病身子屍首一具、經[4]縣委謝大函知縣署、本[3]界有無名男旅[3]客病故。日[2]前日本公署

3. Death of a traveller from sickness. — (2) Some days ago the Japanese Consulate sent a note to the Magistrate's Office, saying that (3) in their settlement there was the corpse of a man, name unknown. (4) The Magistrate's deputy, His Honour Mr. Hsieh, went to hold an inquest, (5) [and found that] the man really was a traveller who had died from sickness. (6) By the side of the corpse there had been left clothes, bedding, common cash, and copper coins, which were lodged temporarily in the treasury. (7) The *Ti-pao* was ordered to bury the corpse, and mark the place, (8) and wait till the relatives claimed it.

4. Military clothing sent to Peking. — (2) The Peking Police

3. *Ping ku*, die from sickness. (2) *Kung shu*, public office, here = Consulate; *han chih*, informed by a note. (3) *Pên chieh*; *pên* our, *chieh*, the term for an area set apart for the residence of foreigners; *shih shou*, a corpse; *chü*, *cf.* Ex. 80. 2 (3). (4) *Hsien wei* the Magistrate's deputy; *ta ling* (translated 'His Honour') a designation showing that the deputy had the rank of Magistrate; *wang yen*, went to inspect (驗 is another form of 驗). (6) *Shih p'ang* at the corpse's side, *i yu* left there were; 被, *pei*, bedding; *chih ch'ien*, regulation money, the ordinary copper cash; *t'ung yüan*, copper coins of the new coinage; *têng wu*, these articles (not translated); *chan wei* temporarily they were, *ts'un k'u* kept in the treasury. (7) *Ti-pao*, see note to Ex. 56. 5 (13); *ch'a ch'ien*, to stick in the ground a slip of wood. (8) *Hou ch'in* waiting for the relatives, *jên ling* to recognize and receive.

4. (2) 津, Tientsin, see last Exercise.

京 津 十 百 大 靴 五 千 棉(3)
交 運 三 件、皮 三 百 套、軍
納。往 日 均(5) 襖 百 件、軍 衣、
北 由 於 一 雙、皮(4) 帽 二

Board has bought at Tientsin (3) 2000 wadded uniforms, 500 military caps, (4) 300 pairs of leather boots, 100 sheepskin great-coats, (5) all which were despatched from Tientsin on the 13th of the month for delivery at Peking.

(3) 棉 is often written 綿; it here means 'wadded with cotton wool'; *chün i*, *etc.*, military clothes, 2000 suits. (4) *Shuang*, a pair. (5) *Chün*, all; *chiao na*, to deliver, hand over.

EXERCISE 83.

臺 *t'ai*², terrace; eminent.
旋 *hsüan*², to turn, return.
彰 *chang*¹, display.
畢 *pi*⁴, to finish.
鐘 *chung*¹, bell, clock.
泊 *po*⁴, to moor, to anchor.
碼 *ma*³, weights, (wharf).
搭 *ta*¹, add; take passage.
紛 *fên*¹, confused.
擠 *chi*³, to push, to crowd.
踏 *t'a*⁴, tread, trample.
焚 *fên*², to burn.
慘 *ts'an*³, sad, cruel.
炸 *cha*⁴, to burst.
裂 *lieh*⁴, to crack, split.
絲 *ssŭ*¹, raw silk.
品 *p'in*³, class, rank.
估 *ku*¹, estimate.
溺 *ni*⁴, drown.
焦 *chiao*¹, burn, scorch.
爛 *lan*⁴, mashed, rotten.

帥、張 巡 河(2) 旋 撫[1]
安 撫 南 省。臺

1. Governor returns to his capital. — (2) The Governor of

1. *Fu-t'ai*, a colloquial term for *hsün-fu*, Provincial Governor: 臺 (with this meaning generally written 台) forms part of several official titles, among which is 道台, Taotai. (2) 帥 (here translated 'Excellency'), is properly a military

在(3) 日 回 函 於(4) 鐘 客 待 三
彰 早 省。 云、 西 到 大 天 點
德 五 太(3) 十 港、 半、 明 鐘、
府 點 輪[2] 古 月 停(5) 因 後、 船
閱 鐘、 船 洋 十 泊 時 再 上
操 由(5) 忽 行 四 碼 候 行 忽
已 彰 起 輪 號 頭、 已 上 起
畢、 德 火 船 夜 惟(6) 晚、 岸、 火
於(4) 乘 災。 漢 半 該 不(7) 不(8) 災、
初 專 香(2) 口 一 船 得 料、
十 車 港 號、 點 搭 不 至

Honan, His Excellency Chang An, (3) having finished reviewing the troops at Chang-tê Fu, (4) on the 10th of the month, at five o'clock in the morning, (5) returned to the provincial capital from Chang-tê by special train.

2. Sudden out-break of a disastrous fire on board a steamer. — (2) A letter from Hongkong says: — (3) The steamer 'Hankow', belonging to the foreign firm named T'ai-ku, (4) arrived at Hongkong at one o'clock in the morning on the 14th of October, (5) and was moored alongside the wharf. (6) But, because of the lateness of the hour, the majority of the passengers on the said steamer (7) were obliged to wait till after daylight before going on shore. (8) Unexpectedly, at three o'clock, a disastrous fire suddenly broke out on board.

designation, but is found attached to the names of Viceroys and Governors. (3) Chang-tê Fu, a Prefecture in northern Honan; *yüeh ts'ao*, inspect drilling, review troops. (4) *Tsao* early, *wu tien chung* at five strokes of the clock. (5) *Ch'êng chuan ch'ê*, riding in a special train.

2. *Hu ch'i* suddenly there arose, *huo tsai* a fire calamity. (2) Hongkong, see Note to Ex. 73. 1 (4). (3) *Yang hang*, foreign firm; *Han-k'ou hao*, Hankow by name. (4) *Shih ssŭ hao*, [day] number fourteen; *yeh pan*, midnight. (5) *T'ing-po* to be moored or anchored; *ma-t'ou* a wharf, originally, and still sometimes, written 馬頭. (6) *Ta-k'o* the passengers, *ta pan* the greater part, *yin* because, *shih-hou* the time, *i wan* was already late. (7) *Pu tê pu tai*, could not but wait. (8) *Pu*

各(9)客驚極、一時紛紛擾擾、擠(10)入江心者有之、踏斃者亦有之、且(11)人心大亂、以致逃避不及、計(12)焚斃男女不下一百餘人、可謂慘矣、又(13)聞起火之原由、係因電燈炸裂所致、又(14)函云、往來廣東之輪船漢口號、載(15)有搭客約二千人、大(16)半貨物皆絲綢等貴重之品、

(9) The passengers were utterly terrified, and in one moment all was confusion and disorder; (10) some were pushed overboard into deep water, and some were trampled to death. (11) In addition, people quite lost their heads, so that they did not make their escape quickly enough; (12) and the number of men and women burnt to death amounted to not less than over a hundred. Indeed, one may say it was cruel. (13) Also one hears, as to the origin of the fire, that it was caused by the bursting of an electric light. (14) Another letter says, the steamer 'Hankow', which runs to and from Canton, (15) had on board about two thousand passengers, (16) and the greater part of its cargo was all raw

liao, not reckon. (9) *Ching chi*, frightened in the extreme; *jao jao*, disorder. (10) *Chi ju*, *etc.*, men pushed into the river's depths, *yu chih* there were such, *t'a pi chê* men killed by trampling, there were also such, (11) Moreover men's hearts were greatly disturbed, *i chih* whereby it resulted that, *t'ao pi* they escaped, *pu chi* not in time (*cf.* Ex. 77. 1 (25)). (12) 計, one calculates. (13) 係因, *etc.*; this is a common idiom, but not easy to translate grammatically: 係 it was, 因 because of, *tien têng cha lieh* an electric lamp's bursting, 所致 caused. (14) *Kuang tung*, see Ex. 64. 6. (15) *Tsai yu*, *cf.* 出有, Ex. 82. 2 (6); 約, approximately, *cf.* Ex. 73. 1 (5). (16) *Têng* such, *kuei chung chih p'in* valuable classes.

目。爛 人、身 計 水 分 於[18] 下 估[17]
額、俱[21] 一 外、中 鐘 三 五 其
不 已 百 共[20] 溺 焚 點 十 價
堪 焦 五 獲 斃 毀、十 萬 值
屬 頭 十 屍 不 除[19] 五 元、不

silk, silk goods, and such costly kinds of things, (17) their value being estimated at not less than five hundred thousand dollars. (18) At a quarter past three it was destroyed by fire. (19) Apart from those drowned, who are not counted, (20) there were collected altogether one hundred and fifty corpses, (21) all disfigured by burning, and too horrible to look at.

(18) *Shih wu fên*, fifteen minutes; *fên hui*, destroyed by burning. (20) *Chü i* all were, *chiao t'ou* burnt heads, *lan ê* crushed foreheads, *pu k'an* not fit, *chu mu* to set eyes upon; 屬 is here read *chu*.

V. ALPHABETICAL INDEX OF CHARACTERS.

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