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READINGS

IN

CANTONESE COLLOQUIAL:

BEING SELECTIONS FROM BOOKS IN THE CANTONESE VERNACULAR  
WITH FREE AND LITERAL TRANSLATIONS OF THE CHINESE  
CHARACTER AND ROMANIZED SPELLING

BY

J. DYER BALL, M.R.A.S., & C.

*Author of*

'THINGS CHINESE,'

'CANTONESE MADE EASY,'

'HOW TO SPEAK CANTONESE,'

'THE CANTONESE MADE EASY VOCABULARY,'

'EASY SENTENCES IN THE HAKKA DIALECT WITH A VOCABULARY.'

&C.,

&C.,

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HONGKONG :  
KELLY & WALSH, LIMITED,

AND AT

SHANGHAI, YOKOHAMA AND SINGAPORE.

1894

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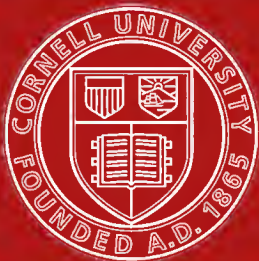
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*In Course of Preparation. ‘ Tonic Exercises in Cantonese.’*



## PREFACE.

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HERALDED some five years ago as in course of preparation, the pressure of other duties has prevented the appearance of this book at an earlier date. The inquiries that have been made for it, since it has been known that the work was in contemplation, may be taken as a sign that such a collection of colloquial extracts will prove useful to the student of Cantonese.

It would have been an easier task to extract these passages from only one or two books; but the Author has considered it better to make selections from nearly every work which was suitable. From some books, a number of selections were made and even prepared for printing, but, though admirable for the learner, many of these had to be laid aside, as otherwise the book would have become too large. It is hoped that the taste here given will incite the learner to excursions by himself into the paths of colloquial literature where, unaided by literal translations and an English orthography, he may cull the flowers of the purest colloquial at his own sweet will.

An attempt has been made to graduate this course of lessons: the simplest colloquial will be found at the beginning of the book, and the mixed style, in which book-language words are more or less employed, towards the end.

Where the English original could be obtained, the compiler has given it; but in a few cases it has been necessary for the Author to translate back again from the Chinese into English. This explanation will prevent those who may chance to have the original English works from being at a loss to understand the difference between their own versions and some of those in this book. The cases where such a course has been necessary are in the extracts from 'Bible History for the Least and Lowest,' 'That Sweet Story of Old,' 'The King's Highway,' and 'the Four Character Book,' the last having been written originally in Chinese.

The English version of the extract from 'The Sacred Edict' is, with a few slight alterations, taken from Milne's translation.

The Author is responsible for the English translation of the portion of the native story of 'Old Cross Sticks.'

This last selection is given as a sample of one of the nearest approaches that the Chinese seem able unaided to make towards the use of colloquial in books; and the learner is hereby warned to be very careful in his study of it not to be led into the idea that all he sees therein may be used as colloquial. When reading it, constant reference to his teacher, as to whether the words or sentences in that Chinese work are pure colloquial or not, will therefore be necessary.

About a fifth of the book is from native sources, the 'Sacred Edict' and 'Old Cross Sticks' being Chinese works. The former originally appearing in the book-language, had a few pages of it rendered into colloquial under foreign supervision, and it is nearly the whole of this portion that appears in this book; the latter, as will be gathered from what has been said above, is not in pure colloquial, nor is it in the book-language, but consists of a mixture of the two. This mixed style of product will therefore be seen to be a sufficient reason for no further extracts from it or similar works being given, and the necessity therefore of selecting the majority of the passages from books which are translations from the English. The translators, it must be remembered, have had the assistance of good native speakers, consequently the Chinese teacher has left his imprint on the work that has passed through his hands.

The orthography employed is that used in the other books of the 'Cantonese Made Easy' series, with these two exceptions: the *h* of the final *chek* is dropped; and the Author has also adopted, in this book, Mr. E. H. Parker's *öü* instead of the *ui* previously used.

The advantages accruing from the use of the present book, the Author believes, will be many. First it supplements the other phrase and sentence books in use; gives the learner a larger vocabulary; extends his knowledge of colloquial, carrying it up into the mixed style, without which his knowledge of Cantonese colloquial will be incomplete. It has further this advantage that the various books from which the extracts in Chinese are taken are the work of different men. By its use he therefore gets familiar with the style of speech of different Chinese speakers—a most desirable consummation to be attained, as all who know anything of Chinese are aware. The

extracts given, with the exceptions noticed above, are in good idiomatic colloquial. The learner need therefore feel no fear of assimilating them to his own use. In conclusion, the Author may say that he himself, though speaking Chinese from infancy, has derived great assistance from a systematic use of books in colloquial, and he doubts not that many more will do so in the future. This book, he believes, will assist them in their efforts and with this belief he has prepared it.

It only remains to acknowledge the assistance rendered to the Author by Mr. MOK MAN-CHEUNG in looking over the Chinese proofs, &c.

J. DYER BALL.

1st June, 1894.





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## ABBREVIATIONS USED IN THIS BOOK :

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Class. = Classifier.

Lit. = Literally.

\* Indicates that the tone the word is marked in is different from the tone in the book language—**the tone is a colloquial one.**

† Indicates that the pronunciation of the word as given in this book is different from that given to it in the book language.—**the word is pronounced differently in colloquial.**

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# INTRODUCTION.



## I.—HINTS FOR THE USE OF THIS BOOK.

A few hints as to the method to be adopted in the use of this book may not be amiss :—

Nothing is better in learning to read Chinese than to copy the Chinese. Let your teacher read over the passage to you, you following him clause by clause, imitating his every tone and inflexion of voice.

Do not be content with reading a passage over once or twice or even a dozen times, but keep on at it till you know it by heart, especially if it is a subject in which you are to be examined. Then make a point, if you can possibly get the time to do so, to memorise it *à la Chinoise*, so that if a sentence of it were given you without the book you could keep on with several sentences without looking at the book. The Author feels convinced from experience that this is one of the best ways to learn Chinese. It is splendid practice for the tones if rightly carried out. If you are to be examined in it, it gives you a confidence which is worth possessing.

This method is of course mechanical to a certain extent and that alone will not suffice to get up one's subject. It must not be allowed to descend into a mere mechanical, unreasoning process, but must be supplemented by thought, a learning of the meaning, analysis of the composition of the sentences, &c., &c., which go to make up a right comprehension of what one is reading.

But, as a firm basis for one's after work, the Author feels convinced that there is nothing like this memorising at first as much as possible. If pursued with a book of colloquial sentences or to a certain extent with a colloquial book, it has the additional advantage of furnishing ready-made speech for the beginner to use in conversation.

The student of Chinese requires constant, unremitting use of the language. He must make use of the living tongue—his own, his teacher's, and that belonging to the multitude of Chinese by whom he is surrounded. He finds, however, that at first and for some considerable time he seems surrounded by a confusion of tongues. His own, though awkwardly moving to the rhythm of this new and strange language, is understood by himself, of course, and to a less extent by his teacher, who has grown accustomed to its mistakes and makes allowances for them. His teacher's tongue, he likewise understands to a considerable extent, as he is familiar with it, and his teacher adapts his language to the capacity of his pupil.

But when he turns his attention to the speech of those he hears around him, it is humiliating to him to find that it is but a small percentage of what is said that is plain. It is advisable for him, notwithstanding the difficulties in his path, to persist in his attempts at conversation with the natives outside of the small circle formed by his teacher and servants, &c., whose talk, continual intercourse has rendered more intelligible to him than that of others. These attempts should be made as soon as he can put together a few Chinese words into a sentence. He thus increases his knowledge, adds to his limited vocabulary, trains his ear to take in the sounds, and his brain to interpret them, and also gives himself confidence.

At the same time there is another method which at the start and for some considerable time he must use even more than the preceding one, as by it he prepares himself for the preceding one—the preceding one being the aim and goal of his study. This other method is the use of the phrase and reading book. By memorising at first many of the sentences and making himself quite familiar with the others, he stores up many words, phrases, and sentences ready for use. The student of Cantonese, if he has gone through the fifteen lessons in 'Cantonese Made Easy,' and the fifty conversations in 'How to speak Cantonese' has, or ought to have, a fairly elementary knowledge of Cantonese colloquial. But, even before accomplishing this task, he will find it pleasant if he has a love for his work, and a relief if he is weary of it, as well as useful, to vary his labour by a careful perusal of some of the colloquial books of which there are not a few in Cantonese. These vary from the simplicity required by the child to the mixed style, as it is termed, in which not a few words primarily belonging to the book language are used. The first style is well adapted for the beginner when he is just commencing to talk in Cantonese; the latter should be well studied by him after he is familiar with ordinary common conversation. The present book commences with this simple style and proceeds gradually to

the more difficult. If the student is not restricted in the time which he can give to the style of the language, and if he desires to be proficient in it, it would be well for him to supplement the present work by procuring some, if not all, of the books from which these extracts are made and read them as well.

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## II.—CANTONESE COLLOQUIAL LITERATURE.

A tribute of praise is due to those who have created a colloquial literature for Cantonese speakers. Infinite pains have evidently been taken in the production of the different books: some of them are beautiful specimens of the language—rich in their purity of form and in idiomatic phrase. By a perusal of them we have Cantonese as it is spoken; for they have all been prepared with the assistance of natives who, to a large extent, are responsible for the Chinese dress of the ideas presented to them by the foreigner.

One turns to the purely native literature, prepared entirely by natives, with the hope of finding something similar; but it is disappointing, after numerous enquiries, to find so little to reward one. With the exception of two or three books, there scarcely appears to be anything worthy of the name of a pure colloquial literature produced by the natives themselves—that is to say there appear to be scarcely any books entirely in colloquial.

It is only within about the last thirty-five years or so that any systematically continuous attempt, on a large scale, has been made to provide a colloquial literature for the Cantonese.

The efforts made previous to this were few in number; but they are interesting to the student of Cantonese from the fact of their being the precursors of the present mass of literature in the vernacular: first attempts made at introducing the Cantonese to their own spoken language—a language which will in time doubtless take the place of the present book-language, as the living English of our own day has long ere this superseded the dead language in use in books in Wickliff's time.

It is unfortunate that no specimens of these first attempts in Cantonese colloquial are procurable at the present day: they have been long out of print; nor are we able to fix with certainty the date of their production. As far as we are able to gather, Rev. James Legge, D.D., LL.D., for many years missionary of the London Missionary Society at Hongkong, and now Professor of Chinese at

Oxford, seems to have led the van in the production of Cantonese Colloquial Literature.\* Unable to discover any copy of these colloquial books of Dr. Legge's, and equally unable to discover much definite information about them, we wrote to Dr. Legge with regard to them, having in view the production of the present monograph. The following extract from Dr. Legge's reply will doubtless prove of interest to our readers:—

'I published long ago the two leaflets, for they were hardly more, about which you ask me, though I do not think that either of them is now in my possession. They were produced early in my mission life in Hongkong, and before I was familiar with the speaking of Cantonese in any connected narrative or discourse. I used to go from house to house, and shop to shop; and where I had the opportunity, to tell off or read these two stories, which often led to interesting conversation.

'I wrote out in the same way Æsop's fables in Thom's Edition, and committed them to memory, and would often recite one or two; but I did not print any of them. In this way I laboured to help me in acquiring an easy and intelligible style in preaching which was for years the chief object of my ambition.'

From 'Memorials of Protestant Missionaries to the Chinese: giving a list of their Publications and Obituary Notices of the Deceased with Copious Indexes, Shanghai, American Mission Press, 1867,' page 121, we gather that the names of these two leaflets Dr. Legge mentions were as follows:—

' "Unscathed in the Furnace," six leaves, Hongkong. This tract, which is written in the Canton dialect, gives the story of Shadrach, Meshach, and Abednego, followed by a discourse on the subject.'

\* No mention has been made here of a small tract by the Rev. I. J. Roberts, a missionary at one time of the Southern Baptist Convention of the United States, as this little book was in the Macao dialect. It may not be amiss to quote what 'Memorials of Protestant Missionaries' has to say concerning it. p. 96:—

' "Catechism in the Macao Dialect:" Seven leaves, Macao 1840. This is divided into three parts; the first is a catechism of Christian truths, prefaced by a map of Jerusalem; the second is geographical, with a map of Asia; and the third is a collection of Scripture quotations. The author's signature is Heaóu.'

Several works by Rev. W. Lobscheid, a German missionary in Hongkong and sometime in charge of the Government Schools in the Colony, have not been noted in the text, as they are described as being in a half-colloquial style. To those who may be interested in knowing more about them, the descriptions of them in the book already quoted are given herewith:—

' "Thousand Character Classic, Hongkong," 1857. This is the popular little Chinese work of that name, with short notes explanatory of the Characters and the text, given in a simple half-colloquial style. It was prepared for the use of the Government Schools of Hongkong.'

' "Medhurst's Trimetrical Classic," 16 leaves, Hongkong, 1857. This is Medhurst's Tract \* \* annotated in the same manner as the preceding. It was reprinted at Hongkong in 1863.'

' "Odes for Children with notes," 17 leaves, Hongkong. This is another popular little book in Chinese Schools, to which Mr. Lobscheid has added simple explanations, clause by clause, uniform with the preceding.'

' "The Four Books with Explanations in the Local Dialect," 31 leaves, Hongkong, 1860. This is the Táí Hok, or first of the Four Books, annotated in the same style as the preceding, by one of Mr. Lobscheid's teachers, and published with his revision and imprimatur. There is a preface, followed by four questions and answers regarding the contents of the book, and a note regarding Confucius and his works.'

‘“The Prodigal Repenting,” six leaves, Hongkong. This is also in the Canton dialect, and gives the parable of the prodigal son, followed by a discourse on the subject.’

No date is however given of the publication of either of these small tracts. Dr. Legge came up to Hongkong from the Straits in the year 1843; consequently these little brochures must have been prepared some thirty years ago or so.

Rev. A. P. Happer, M.D., D.D., a missionary of the American Presbyterian Board, has the credit of the following two publications in the Cantonese colloquial in ‘Memorials of Missionaries,’ which states:—

‘“Dialogues between Chöng and Yün,” 16 leaves, Canton, 1862. This contains the first five chapters of Dr. Milne’s tract with the same title \* \* adapted to the Canton dialect.’

‘“Brown’s Catechism,” 22 leaves, Canton, 1862. This is a version in the Canton dialect.’

Dr. Happer writes to us in answer to enquiries concerning the colloquial books he prepared, that he translated several chapters of ‘The Two Friends’ into Cantonese colloquial and he continues:—

‘But I cannot say in what year. It was continued in distribution till the blocks were burned in the printing shop in the city. I also translated “Brown’s Shorter Catechism,” into Cantonese, commencing “Who made you?” The blocks for it were burnt also. I also translated some others. I cannot locate them. You will find them mentioned in Wylie’s “Notice of Chinese Missionaries and Publications” as published at the Mission Press, Shanghai. I took part in the translation of the gospels into Cantonese but I have no memo. of them.’

The dates as given above of two of these books are probably correct, as they would be supplied by Dr. Happer, thirty years ago, a few years after their publication, when his memory was clearer on the subject than it is now after the lapse of so many years, and when probably he had the books themselves to refer to.

A trio of missionaries were famous in Canton in the sixties for the production of Colloquial literature: their names were Mrs. French, later known as Mrs. Collins, and Messrs. Charles F. Preston and George Piercy.

Mr. Preston, who was a missionary of the American Presbyterian Board, was one of the few who spoke the language most remarkably well—a position which but few have the happy gift of attaining to. He drew crowds every day to hear him preach in a chapel in one of the most busy streets of the city of Canton. He was therefore well

fitted for the task of putting some of the gospels and the Acts of the Apostles into colloquial. The following issued from Mr. Preston's study, according to the work ('Memorials of Missionaries') already quoted:—

' "Matthew's Gospel," 40 pages, Canton. A translation into the Canton Dialect.'

' "John's Gospel," 38 leaves, Canton. A translation into the Canton Dialect.'

' "Important selections from the life of Christ," in the Canton dialect, 108 leaves, Canton 1863. This consists of a hundred passages selected from the gospels, giving in a consecutive form the various events in the history of our Lord.'

' "Hymn book," 47 leaves, Canton. This is a collection of 81 hymns and two doxologies, translated into the Canton dialect. A later edition was published at Canton, in 51 leaves, with six additional hymns. The prefatory notice was published in a modified form as a separate tract, with the title: "A Child's Attachment to Jesus" in four leaves.'

For further reference to Mr. Preston's work see under heading 'New Testament.'

The Rev. George Piercy, a veteran missionary, now resident in England, in which country he is well known as the pioneer of Wesleyan missions in China, was also one of the pioneers in this glorious work of giving the Cantonese their language as it is spoken. His first effort was the rendering of the 'Peep of Day' in 1862 into colloquial, with a preface printed in red and a table of contents, for the benefit of women and children. With this object in view the language was naturally of the simplest. The several extracts from it are therefore placed first of all in the present work.

Another lasting monument of Mr. Piercy's labours in China is 'The Pilgrim's Progress,' in Cantonese colloquial. This book being intended to reach a higher class of readers, as well as ignorant women and uneducated children, is in a higher style of colloquial; and after the foreign learner has made himself familiar with the simplest style, as represented by the 'Peep of Day' and other books, the 'Pilgrim's Progress' will be found an excellent book to read, containing as it does idiomatic sentences, words, and phrases in the mixed style of Cantonese, as it is called. It will introduce one to the language in use by the teacher and educated man, a speech which it is necessary to acquire, but one which should not be

attempted at the very first, else one will never learn in its purity the simple language of the people which forms the ground work of the whole spoken language, and without a correct knowledge of which one cannot be said to know the language. Two extracts are given in this book from the 'Pilgrim's Progress.'

'The Pilgrim's Progress,' in Cantonese colloquial, was illustrated by a native artist, and Pilgrim appears literally in Chinese dress: now as a literary student; now as a valiant warrior, clad in all the panoply of Celestial armour. Christiana and her children also appear in the dress of the Cantonese women and children—everything is in accord with Chinese ideas on the subject. There is nothing incongruous to the Chinese reader, and thus presented to the native it must appeal more readily to his sympathy than it would otherwise have done.

Mr. Piercy also translated portions of the New Testament, such as the Epistles, &c. To convey the logical and close reasoning of the apostle Paul, a high style of colloquial was necessary; and the difficulty in such a work was to keep the words colloquial enough—not, in fact, to be led too much into the book-language mode of writing. The study of such portions of the Cantonese colloquial should be left till the student is well grounded in the simple pure colloquial.

We may here remark that the student who desires to proceed to a knowledge of the book-language will find a graduated course of colloquial one of the best preparations possible: commencing with the easiest colloquial, he should proceed gradually after well mastering one style to the higher styles, and then take the simplest book-style such as that of the story-book after which he can gradually advance to more recondite works.

Mr. Piercy prepared a collection of 116 hymns in the Canton dialect in 1863.

A small pamphlet of only a few leaves was prepared by Mr. Piercy for the use of beginners. It consists of a collection of the simplest words and phrases with only the Chinese characters in it.

A portion of the 'Sacred Edict,' to which reference has been made in the Preface, was also put into been colloquial under the superintendence of Mr. Piercy.

For further reference to Mr. Piercy's work see under headings of New Testament and Old Testament, and Romanized colloquial.

## NEW TESTAMENT.

We have seen that Messrs. Preston and Piercy both largely assisted in the translation of the New Testament, as well as Dr. Happer, and others have had a share in the work.

Dr. Henry has kindly given us the following information with regard to the New Testament, and, as it will probably prove of interest to our readers, we reproduce it:—

‘Our Colloquial New Testament is in two parts—often bound together. Part First: Matt.—Acts is the work of a union committee, composed at the time the first translation was made by Rev. Charles Preston representing the Presbyterian Mission, Rev. George Piercy representing the Wesleyan Mission, and the Rev. Adam Krolezyk representing the Rhenish Mission. The London Mission took no part. I do not know exactly how the work was divided; but believe that Mark is chiefly Mr. Piercy’s work, and John, Mr. Preston’s; and Luke, Mr. Krolezyk’s; Matthew and Acts being shared. The whole passed through the hands of the committee before being adopted; but many traces of the first translation and the style of each are preserved in the three books mentioned. This is a *bona fide* union version and is adopted by the American Bible Society and the British and Foreign Bible Society. It has been revised once or twice. \* \* \*’

‘Part II—Romans to Revelations is solely the work of our (American Presbyterian) Mission. \* \* \* We took up the work ourselves. Our version has been adopted by the American Bible Society and, in the issue of that society, is bound with the union version of Matthew—Acts, forming the complete New Testament. The British and Foreign Bible Society has asked and received our consent to print it. \* \* \* The work on this part was done by Dr. Happer, Mr. Noyes, and myself. Dr. Happer had the doing of Romans, First and Second Corinthians, First and Second Timothy, Titus, and Philemon. Mr. Noyes had Hebrew to Revelations inclusive. I had Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians. The translations of each member of the committee were submitted to the others, and all changes and suggestions receiving a majority vote were adopted. Mr. Piercy on his own account made and published a version of the New Testament, Part II, Romans—Revelation.’

## OLD TESTAMENT.

A Commencement was made with the Old Testament some number of years ago, and the Book of Genesis was first put into Colloquial, Dr. Henry informs us, by Mr. Piercy and Dr. Graves. Exodus to Esther inclusive was the work of Rev. Mr. Noyes.

The Book of Psalms was translated into the vernacular in 1884 by Dr. Graves. From its diction and scope it scarcely needs to be said that the style of colloquial used is that of a high standard; and to anyone who enjoys the reading of Chinese, it will be found a pleasure to read this version of the Psalms.

Another version of the Psalms had also been put into Cantonese colloquial by the Rev. A. B. Hutchinson of the Church Missionary Society in Hongkong, in the year 1875 or 1876. The Chinese title



page bears the date A.D. 1875, while the English Preface is dated December, 1876. In the course of this preface Mr. Hutchinson says:—

‘Appointed some four years since, to the management of the Church Mission here, I felt much the loss to the congregation at S. Stephen’s Church resulting from the Psalms being in a form (Wan-li) unsuitable for use in Divine Service. Determined to do what I could towards giving my people this most precious aid to devotion, in their own tongue, I ventured to make this translation. \* \* \* \* \* My thanks are due \* \* \* to the Corresponding Committee of the British and Foreign Bible Society for accepting and publishing this translation.’

Mr. Hutchinson is now labouring in Japan.

The books of the Old Testament from Job and Proverbs to Malachi inclusive are in the hands of Rev. A. B. Henry, D.D., of the American Presbyterian Mission for translation.

At present the Pentateuch, Joshua, Judges, Ruth, Psalms, and Isaiah are published, and the whole of the Old Testament is expected to be ready within a year or so.

Extracts are given from the Book of Ruth and the Book of Psalms in the present work.

#### OTHER BOOKS.

At about the same time that Messrs. Preston and Piercy were engaged in their Colloquial translations, Mrs. French (née Ball) of the American Presbyterian Mission put the Rev. Mr. Hall’s (of England) tract ‘Come to Jesus’ into Cantonese. This was produced or published in 1864. The next work undertaken by this lady was of a more ambitious character. It consisted of the translation from the English of a book in five volumes entitled ‘Bible History for the Least and Lowest,’ being a compendium of the whole Biblical narrative in a simple style. The rendering of this work into Cantonese took a number of years. Mrs. French finished it while living in Hongkong, having left the Mission, and married Dr. Collins. The Colloquial in these two books is simple, though not puerile, good, and idiomatic—Mrs. Collins having spoken the language from her youth up like a native. Extracts are given from these two books in the present work. Mrs. Collins is now resident in the United States.

The late Mrs. Cunningham (née Happer) of Canton, in her quiet and diligent use of her leisure hours, made considerable additions to the Cantonese colloquial literature. Well qualified for the task, having spent her life in China and, as a consequence, speaking the language like a native, she devoted herself to this and other labours, when the weakness incident for many years to the insidious advances of a mortal malady would have been a sufficient excuse for rest and complete cessation from all toil.

'The Sweet Story of the Cross' was translated by her before her marriage, while yet Miss Happer, in 1874, and while labouring under the auspices of the American Presbyterian Mission. Mrs. Cunningham's great work in Cantonese, however, consists of three volumes of the 'Peep of Day Series.' The first of these three was the 'Peep of Day' itself, it appears to have been published in 1879. Not servilely following the original English work in its entirety, it better adapts itself for the Chinese women and children for whom it was intended. Its diction, though simple, is not childish in any way. The second volume is the Chinese rendering of 'Line upon Line' Part I, and bears the date of 1888. The third volume is Part II of 'Line upon Line,' and the date appearing on the title page is 1889.

Extracts from 'The Sweet Story of the Cross' and 'Line upon Line' are given in the present work.'

Another work of nearly equal size is a series of four volumes, consisting of the translation, by Mrs. Cunningham, of Sunday School Lessons on the gospels—a volume being devoted to each gospel. The passage from the gospel forming the subject of the Sunday School Lesson is first given in Cantonese; this is followed by the explanations. They are translations of the Westminster Sunday School Lessons, and were published in 1888. 'The Story of the Bible Women' by Mrs. Cunningham is also said to be another Colloquial book by the same lady, but no particulars seem to be procurable about it.

Miss Hattie Noyes of the American Presbyterian Mission has also contributed her quota towards the Cantonese colloquial publications. 'A Catechism of the Old Testament' and 'A Catechism of the New Testament' are from her study: we are unable to say whether they are original works or translations. They were published in 1888. Dr. Happer had originally prepared a Three Character and a Four Character Classic, in imitation of the Chinese native text books, for use in the Mission Schools, and intended to convey in rhythmical form a knowledge of the fundamental truths of religion and the facts contained in Scripture. Miss Hattie Noyes translated these two books into Colloquial. There is no date on their title-pages. An extract from the second of the two is given in this work.

'The King's Highway: Illustrations of the Ten Commandments by Rev. R. Newton, D.D.' was translated into Cantonese and published in 1886 by Mrs. Noyes, also of the American Presbyterian Mission. An extract from it appears in the present work. The same lady, we are informed, has also prepared, in Cantonese Colloquial, a book entitled, 'Little Pillows.'

Nor must we forget the work done by Miss Young of the American Southern Baptist Convention in the translation of Bunyan's 'Holy War' into the Cantonese Colloquial in 1887. A lengthy extract from it appears in this volume. It is well done, and in a high style of colloquial.

Miss Lewis of the American Presbyterian Mission prepared and printed at her own expense a small catechism of 18 pages in 1889.

The Rev. A. B. Hutchinson as we have already mentioned translated the book of Psalms in 1876. This translation has, however, not come into general use. The book of Common Prayer was also translated by the same Author in 1877.

Rev. J. S. Burdon, D.D., English Church Missionary Society's Bishop of South China, also translated a Prayer Book into Cantonese. 'The Memorials of Protestant Missionaries' gives the following account of it:—

' "Prayer Book," 69 leaves, Hongkong, 1866. This is a version of the preceding\* in the Canton dialect, without the preface and introductory notes.'

We refer the reader to our paragraphs on the New and Old Testaments for mention of the Reverends A. Krolczyk, A. B. Henry, D.D., and H. V. Noyes.

### HYMN BOOKS.

A hymn-book containing one hundred and sixteen hymns was prepared by Mr. Piercy in 1863.

'Gospel Hymns' was translated and issued by the Baptist Mission in two parts: the first part is dated 1884; the second, 1887. The first part contains sixty-four hymns; the second thirty-nine, and some doxologies. Amongst them are such favourites as 'Tell me the Old Old Story,' 'Wonderful Words of Love,' 'Hold the Fort,' and 'I am so Glad.'

A small hymn-book for children was prepared by Mrs. Happer, containing twenty-five hymns. No date is given on the title page.

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\* Of the preceding the same book says:—'This is a translation of a portion of the Anglican liturgy, containing the Morning and Evening Prayers, Litany, Baptismal and Communion Services, preceded by a preface and notes for the reader. It is in the Mandarin dialect, and was drawn up with the assistance of Mr. Schereschewsky.'

Bishop Burdon also published for the use of foreigners learning Cantonese, Sir Thos. Wade's 'Forty Exercises,' in the 'Tzu Erh Chi,' done into Cantonese with the following title:—

'The Forty Exercises of the Tzu Erh Chi adapted (by permission) to Cantonese. By J. S. Burdon, Bishop of Victoria, with a key. St. Paul's Colloge, Hongkong, 1877.' It only contains the Chinese Characters.

A large hymn-book containing two hundred and ten hymns besides doxologies, anthems, and chants; has no name of compiler on its title page. The date is 1883. It was printed at the Presbyterian Mission premises.

A version of the *Te Deum* is given in the present work.

#### ROMANIZED CANTONESE COLLOQUIAL.

The latest development of the colloquial literature is in the use of the Romanized. Here more especially than in the character colloquial a spasmodic effort was made between twenty and thirty years ago.

At that time Mr. Piercy, whose name is so identified with the introduction of the colloquial, was the prime mover. Some of the scholars, in the boys' and girls' school in the Wesleyan Mission under his and Mrs. Piercy's oversight, were taught the Romanizing of Cantonese colloquial according to Dr. Williams's system of orthography, as exemplified in his *Tonic Dictionary* and other works; and such fluency did these scholars attain that they were able to write letters in it to Mrs. Piercy and Miss Gunson, their teachers, during their absence in England. The writer, being then a lad with a considerable amount of leisure time on his hands, had the pleasure of giving a little instruction to a small class of four boys who were then learning the Romanizing as an experiment. Mr. Piercy besides having fly sheets prepared for the elementary steps of learning the power of the vowels and consonants, singly and in combination, had the Gospel of Matthew (if the Author's memory is not at fault)\* printed in this Romanized system. On Mr. Piercy's departure from China (if not possibly even before) the matter was dropped and no further efforts were made to continue this laudable attempt to introduce Romanizing of Cantonese—a system which is largely made use of in other parts of China, notably in Amoy and Swatow. It has been of the greatest usefulness, though a few foreign scholars in the extreme South of China, (who, mostly having had no practical proof of its utility) oppose it with all the force due to prejudging a system. It is looked at askance by the native literati (in common with their dislike to most foreign innovations) who, unacquainted with its benefits and wed to their own antiquated and cumbrous system, are too proud to concede that any good can result from its use. *En passant* it may be remarked that there is use for all the different styles of presenting the Chinese language in a written or printed form. To the literati whose whole time is taken up in

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\* The Author wrote to Mr. Piercy for further information as to his works in the colloquial, but has not received it.

delving amidst all the stores of the ancient classics, the highest classical style is welcome.

A simple style is of more general utility, not being beneath the notice of the Classical student, while, at the same time, it is more intelligible to the mass of the more or less (often less) educated body of Chinese, who, having been long enough at school, are able to understand books. But for a large mass of the population, the exigencies of whose existence have necessitated an abridgment of the years spent at school, the very simplest book language even is often unintelligible to a great extent. In many instances, the man who has spent a few years at school, as a boy, has gained little else than an ability to name a larger or smaller proportion of the different words, or rather characters, he comes across in the pages of a book accompanied by a very elementary knowledge of their meaning. It is very much as if a man, whose education was so restricted in its scope as not to embrace a knowledge of Algebra, should be asked to read the pages of a treatise on that branch of mathematics. His knowledge of the alphabet would enable him to read the equations, &c., set forth in its pages; but without any idea of the meaning, or with but a confused notion of it. To such persons, who have not the time to gain a thorough knowledge of the book language, the colloquial comes as a boon; and still more of a blessing will the Romanized be to those who have had next to nothing of a schooling course. For, in the course of a few weeks or months, a very fair knowledge of the Romanized can be acquired, whereas years are necessary for an adequate knowledge to be acquired of the character. With women, the case of Romanized *versus* character means the possibility of learning to read intelligibly *versus* the insuperable (in many if not most cases) difficulties of want of time, ability, &c., to acquire an adequate knowledge of the character. There are therefore distinct uses for all the different styles of books. And there can be no doubt that before very long the Chinese nation will, as the English did in Wickliff's time, awake to a use of their vernacular for books.

A committee formed of members representing different missions in Canton met in that City and, after taking in review the different systems of Romanizing used in different parts of China, evolved a new system from them. The chief idea in this system of Romanizing, as applied to Cantonese, has been to free the words from all diacritical marks appertaining to the pronunciation of the word as distinct from the tones; by this means, the diacritical marks are free to be used to represent the tones. The diacritical marks employed are the grave, the acute, the Latin circumflex, and the circumflex.

These marks are placed over the vowels, and, where two vowels occur together, they are placed over the second of the two.

The **上平** shōng p'ing, or upper even, tone and the **上入** shōng yap, or upper entering, tone have no mark placed over them at all, the fact of no mark shewing the word to be in one or other of those tones. The final *k* attached to all words in the **入** yap, or entering, tones being a sufficient sign, and showing alone that the word in question must be a word in the **入** yap, or entering, tone. No mark being over the vowel shows it to be a **上入** shōng yap, or upper entering, tone, while on the other hand all words without a mark over the vowel and also without a final *k* are in the **上平** shōng p'ing, or upper even, tone. The **上上** shōng shōng, or upper rising, tone is represented by the acute accent. The **上去** shōng hōi, or upper retiring, tone by the grave ( ` ) accent. The **下平** há p'ing, or lower even, tone is represented by a dash ( - ) over the vowel of the word. The **下上** há shōng, or lower rising, tone is represented by the circumflex ( ~ ) accent. The **下去** há hōi, or lower retiring, tone is shown by the Latin circumflex ( ^ ) accent over the vowel of the word. The **下入** há yap, or lower entering, tone is shown by a dash ( - ) over the vowel of the word; but the **下平** há p'ing, or lower even, tone it will be remembered is represented by the same mark, it may then be asked what serves to differentiate these two tones, both represented by the same mark? It will be remembered that all **入** yap, or entering, tone words end in *k*. consequently it will readily be seen that when any word which has a dash over its vowel ends in *k*, it must be a **下入** há yap, or lower entering, tone word, and all words with a dash over the vowel but not ending in *k* are in the **下平** há p'ing, or lower even, tone. The presence or absence therefore of a *k* in words with a dash over the vowel show which of the two tones the word belongs to.

The aspirate is represented by the inverted comma ( ' ), the single quotation mark, which obviates the barbarism of two *k*'s occurring together, as in some of the other Romanized systems in vogue in China, especially in the Lepsius system in use for the Romanized Hakka, as well as in those employed in Swatow and Amoy.

Compound words are united by a hyphen.

These then are all the signs employed; but they are not sufficient, as the **中入** chung yap, or middle entering tone, goes undesignated (though at the same time it must be remembered that most of the **中入** chung yap, or middle entering tone, words have

long vowels); nor is that most important tone, the colloquial rising tone, represented at all; to say nothing of the what for want of a better term we shall call the 上上平 shōng shōng p'ing, or higher upper even, tone. It is a misnomer to call it a 中平 chung p'ing, or medial even, tone as it is higher in pitch than the ordinary 上平 shong p'ing, or upper even, tone. No system of Romanizing for Cantonese can be perfect till these important tones are fully recognised in it.

Barring these important omissions, the tonic marks used in this new Romanized system, once granted that such a method of using them is well, seem good and well chosen. Praise is also due for the improved spelling adopted in some of the words, such as *ei* instead of the erroneous and provincial *i* which has so disfigured the orthography employed for so many years in Cantonese. *U* also takes the place of the *ü* so inadequate to represent the proper sound of this class of words in Cantonese. What looks awkward in this new system is the use of double *a* to represent the Italian *a*; but, as it was impossible to employ the acute accent (as in the old orthography) to represent this sound—the accents being required, as we have already said, to represent the tones—it is difficult to suggest any other method for representing this sound of the *a*, the single *a* being employed for the sound of *u* in much, except when it occurs alone and at the end of a word, when it has the same sound as the double *a* stands for in the middle of a word.

The *o* of the old orthography has an *h* placed after it when it occurs at the end of a word; but not when it is in the middle of a word—the learner has to remember that in the middle of a word the *o* has always this sound. The long *o*, i.e. the sound of *o* in the alphabet is unmarked in any way. The double *o* (*oo*) sound of the *u*, represented in the old orthography by an acute accent over it (*ú*), is shown by the use of double *o* (*oo*); and the French *u* (as pronounced in the French word *une*, and represented in the old orthography by a diæresis over the *u* (*ü*), is spelled *ue*, in the same manner as in Dr. Chalmers's Pocket English-Cantonese Dictionary. Otherwise, that is to say with the exceptions noted above, the system of spelling used to represent Chinese sounds is the same as Williams's. Thus, to free the words of all diacritical marks, spellings have been adopted from two or three other orthographies hitherto employed in Cantonese. The colloquial sounds are generally, if not always, given, when these differ from the book sounds, though unfortunately colloquial tones are not.

The whole system looks very simple and is an admirable attempt at dressing Cantonese in nineteenth century attire—an attempt that deserves to succeed; and we trust that no pains will be spared to improve away the few and little faults in it, and make it a success.

The Gospel of Mark has been printed in this style (prepared by a committee of missionaries in Canton) and published by the British and Foreign Bible Society in 1892. This unfortunately has typographical and other errors in it, and a second revised edition will shortly appear. The following Notice of it is in 'The Bible Society's Monthly Reporter' for March, 1894:—

'Chinese. In the Canton Vernacular.—*The Gospel of St. Mark 1,000 Copies. Printed in London.* This is a reprint of an edition published in Canton. The proofs are being read in this country by Mr. Kennure.'

A primer, to teach the use of this new Romanizing system either has, or will be, issued from the press.

The Gospel of Luke will also be published shortly in the same system; and we trust these are but the precursors of the whole New Testament and, eventually, of the whole Bible in Romanized Cantonese, for it is high time that Canton took her place with other less important centres of influence in China in having a Romanized literature for the use of women, children, and illiterate men.

These systems will doubtless, in the course of time, make the way clear for the disuse of the cumbrous, though interesting, Chinese characters which must, sooner or later, be relegated to the study of the scholar, the library of the philologist and the atelier of the art decorator, while for all purposes of every day use some alphabetical system will permit knowledge to be the common property of all.

As a specimen of this romanizing we give an extract, being Mark 13 : 46—52, as follows:—

Tò hiu Yē-lei-koh, Yē-So kung moon-shang, k'ap taai chung ch'ut Yē-lei-koh shī, yāu kòh maang ngaan hat-ī, tsik-hai Tai-maai kè tsai, Pa-tai-maai, tsòh tò lô pin. Māu tak hai Nā-saat-lāk Yē-So, tsau taai sheng kiù wá, Taai p'ik kè tsz̄-suen Yē-So, hoh-lin ngòh à. Chung yān chaak shing k'ui kiù mā ch'ut sheng, k'ui uct-faat taai sheng kiù wá, Taai-p'ik kè tsz̄-suen, hoh-lin ngòh à. Yē-So hit-chuē kenk, wá, Kiù k'ui lai. Kòh-ti yān tsau kiù kòh maang-ngaán kè wá, Neī ou sam, heī shan la, Yē-So kiù nei à. K'ui tsau tiu-hei i-fūk, kap-ti heī shan, lai-tò Yē-So shuè. Yē-So tui k'ui wá, Nei seung ngòh kung nei tsò mat yē ni. Maang ngaán kè taap wá, Chné à, ngòh seung t'ai tak kin à. Yē-So tui k'ui wá, Neī huì la, nei kè sùn-tak i-hó nei lok, k'ui tsik shī t'ai tak kin, tsau hai lò sheung kan ts'ung Yē-So ī hui.

\* In one case, Mark 13 : 3, we find the há shōng tonic mark used to represent it, but this would probably be considered to be a mistake.



## NATIVE COLLOQUIAL LITERATURE.

It is a great pity that the Chinese have not used their beautiful colloquial in the production of books. Had they done so, the very words and thoughts of the natives fresh from their lips and tongues would have been open to our use instead of being, as at present, frozen into the dead book-language from which we have to thaw them out into our Western channels of thought and expression. The liveliness of expression, the sparkle of the spoken language, the vigour of the vernacular idioms, all are lost by the stiffening process; and the sentences are condensed into the rhythmic periods that the rules of composition make obligatory in literary composition.

A few attempts have been made by the natives in Canton to produce what they call colloquial books. One of the best of these is the Tsuk Wá K'ing T'ám, which might be put into English as 'Colloquial Chats,' or 'Conversations in Colloquial,' collected and commented on by Mr. Kéi T'ong of Pok Ling. The blocks from which it is printed are deposited at the Ng Kwai T'ong in Canton. It is a small book in four volumes, bound in two and paged as if in two volumes, but without any date. It has, however, evidently been written within the last century or two, as the events narrated are mostly stated to have taken place in the reigns of the earlier sovereigns of the present dynasty.

As the preface gives the key-note for the production of the book, we herewith give a free rendering of it:—

'The Proverb says, It enlarges the sphere of knowledge to know much about the affairs of the world; and discernment is extended [lit. The two words to know and to understand] by understanding thoroughly about human matters, *i.e.* knowledge is acquired by one's own conception and reasoning, and it is also obtained by listening to the conversation of others. Whole crowds are often to be seen in the streets and lanes leisurely sitting under the moonlight and before the lanterns. It is not that there is nothing said; but what is said is generally of no importance, and not sufficient to benefit either the body or the mind. Some talk about the recompenses that result from good or evil deeds; then to this some listen, and some do not, while some, adjusting their dresses, leave. It is not because the words are not understood, but it is really that the subject matter is not interesting to them. But, if the narration is interesting, it will then find an entrance into the ear of men, move their hearts, and detain their footsteps longer. A good drummer generally strikes the side of the drum: a good story-teller always tells interesting and extraordinary tales. If the language used is too learned and obscure, women and children will find it difficult to understand. If the matters talked about are common matters of everyday occurrence and told in common speech, then all will easily understand, and furthermore they will feel entertained thereby.

I have gathered together several stories in the course of my reading during leisure hours. When I have told these stories, the hearers have sometimes forgotten to be wearied; and, on this account, I have sent them to a fellow villager to meet the requirements of those in this world who are fond of narrating interesting matters.

The first and second volumes contain the stories of 'Old Cross Sticks,' from which a selection has been given in the present book, and 'The Seven Acres of Fertile Fields'; the third and fourth contain Yau K'ing Shán, and 'Sowing Happiness for One's Children,' 'A Sudden Mountain Gust,' 'The Advent of Nine Devils,' 'The Famine Song,' 'Meeting a Ghost in a Melon Watch-shed,' 'The Devils Fear Filial-hearted People,' and 'Ch'ong Acting for King Yama.'

In 'Conversations in Colloquial,' the diction employed for several sentences is a simple book language style, when a colloquial phrase will occur, or a conversation or description will ensue in which, if not entirely colloquial, the vernacular nearly entirely predominates. The continual employment of a number of book-language words in the midst of the colloquial also spoils the naturalness. Some, if not all, of the words are occasionally used by educated men in conversation; but the continual use of them and the use of a number of them in juxtaposition with too small a medium of Colloquial to unite them, is what is here complained of—such as, e.g. 不 *pát*, for *not*, and 是 *shí* for the verb *to be*. It is not that the native author entirely eschews the use of the colloquial forms, for 唔 *m* and 係 *hai* appear in the book as well, though sparingly. The third personal pronoun 其 *k'í* and 他 *t'á*, the demonstrative 此 *t'sz*, the verb 曰 *yüt*, *to say*, the verb 來 *loí*, *to come*, the particle 而 *yí*—all of these either entirely exclude the use of the equivalent colloquial forms, or minimise their use.

It will thus be seen that the book is not in the book-language, nor is it in the colloquial entirely, though on the whole nearer the latter; it is a mixture of the two. Occasionally a mandarin word or phrase occurs. This may, of course, sometimes be allowable, as a French word may appear in an English book now and then; but when the mandarin form *ná* appears for the common demonstrative, it is really carrying the matter a little too far, and it sounds unpleasant to the ear accustomed to the pure sounds of Cantonese. If the student of Cantonese colloquial is sufficiently advanced to know what is colloquial and what is not, this book will prove of use to him, as he will find many good idiomatic phrases in it; and it might be useful as a stepping stone from the colloquial to the simple book-language style.

A second series of the same work is in two volumes. The blocks for printing the 'Second Collection of Conversations in Colloquial' were cut in the 12th year of T'ung Chi, A.D. 1873. The tales in them were collected and selected by Mr. K'í T'ong of Pok Ling. It has no Preface. It is stated on the title page that

the blocks are kept at the Ng Kwai T'ong in Canton, but at the commencement of the first tale we are informed that the blocks are kept at the Fú King T'ong in front of the Examination Hall at Canton; probably the book is printed at the latter place. The first volume contains the following tales:—'True affection is a Test of Flesh and Blood,' 'A Shrew,' 'A Visit to Hades in a Trance,' 'Please Give Me a Light for My Pipe.' The Second Volume contains the following:—'A Good B.A.,' 'Instructions Given to Children in a Mat-shed. It is much more bookish than the first series.

Besides these, there is the Tsuk Wá Song Sam, which may be Englished as 'Entertaining Tales in the Colloquial: Collected and Selected by Mr. Kéi T'ong of Pok Ling.' It has no Preface. The blocks from which it is printed are deposited at the Ng Kwai T'ong in Canton, the Fú King T'ong being the printing establishment from which it is issued. When the time of the incidents in the stories are laid in any particular reign, as they are in six of the tales, they are in Shun Chí's, K'in Lung's, Ká Hing's, and Tò Kwong's reigns; consequently the book must have been compiled either during, or after, the reign of Tò-Kwong (A.D. 1820--1851). This book is also in four volumes bound in two. There are from two to four short tales in each volume. In the first volume are 'The Old Tea-seller,' 'Taming the Shrew,' and 'Acting the Swell;' in the second volume, 'Stealing the Door-Key,' 'Renouncing the Property for the Sake of Her Fatherless Son,' 'The Venerable God of the Locality,' and 'Stealing a Bride;' in the third volume, 'An Encounter with a Tiger when gathering Firewood' 'Suing a Sister-in-law,' and 'Slumming;' in the fourth volume, 'A Spendthrift,' and 'Taking Refuge from Chü K'éí Lane.' The name of the person who selected them is put at the beginning of some of the tales. It is far more bookish in its style than the first series of the Tsuk Wá K'ing T'ám. These books all contain moral tales.

There is also the Yüt Au, 'Canton Lyrics,' the title of which was selected by 'A Wanderer through Skies and Seas,' in which much colloquial appears mixed up with more book language, the exigences of the poetic language used requiring the employment of a more exalted style than the common colloquial words could always supply; but the exigences of the rhyme are of more importance probably with the author than the sense. Love Songs, as some of these are, are lewd in the eyes of the Chinese. Doubtless some of these are not of the purest, but were the relations of the sexes what they are in the West, and were these songs not the property of the Chinese hetærae, many of them, if not the great majority, would have nothing objectionable in them at all. Association and the

unnatural relationship of the sexes giving rise to a whole system of false modesty and prudery, renders them almost all impure in the eyes of the Chinese. 'The Canton Lyrics' has a frontispiece representing a man accompanying himself on the p'úi p'á, or guitar, in the open air under the shade of a tree while his servant is preparing some refreshment for the inner man. On the other side of the page is a picture of the p'úi p'á, or guitar, with the notes marked on it and explanations at the side. After this, half of the next page is taken up with a voluntary for the guitar, followed on the other half of the page with the musical notation for a tune, probably for the first song. This is followed by two pages containing a glossary of Colloquial words, given their pronunciation and meaning. The book contains all but a hundred songs.

There is also the Tsoi Yüt Au, 'Further Cantonese Lyrics.' The songs in it are collected by someone under the pseudonym of Hōng Mai Tsz, 'The Fragrance Bewitched One'—fragrance meaning the fragrance of flowers, and flowers standing for woman-kind. It is revised by The Taouist Priest Chōng, Who is Lifted Above The World. This book contains fewer songs than the preceding one, having only forty-six.

Besides these, some of the ballad books contain a good many colloquial words mixed up with the book-style words. This mixture of the two styles renders these song and ballad books of little use to the learner of Cantonese colloquial. Were extracts given of them in this book, it would be necessary to put constant notes of warning as to many words and sentences being in the book language.

From what has been said it will be seen, as things are, that in a work entirely devoted and limited to 'Readings in Cantonese Colloquial,' it would be a misnomer to call, without any qualifying explanations, such books pure colloquial books, or to include extracts to any large extent from them in it.

## III.—A BIBLIOGRAPHY OF BOOKS IN THE CANTONESE COLLOQUIAL.\*

- (1).—**落爐不燒** 'UNSCATHED IN THE FURNACE.' Written by Rev. J. Legge, D.D., L.L.D., L.M.S., Hongkong. Leaves 6. 'It gives the story of Shadrach, Meshach, and Abednego, followed by a discourse on the subject.' Published in Hongkong, probably in the early part of the decade, 1840-50. Out of print.
- (2).—**浪子悔改** 'THE PRODIGAL REPENTING.' Written by Rev. J. Legge, D.D., L.L.D., L.M.S., Hongkong. Leaves 6. 'Gives the Parable of the Prodigal Son, followed by a discourse on the subject.' Published in Hongkong, probably in the early part of the decade 1840-50. Out of print.
- (3).—**張遠兩友相論** 'DIALOGUES BETWEEN CHANG AND YUEN.' Translated from the book language, by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton: being 'the first five chapters of Dr. Milne's tract with the same title, adapted to the Canton Dialect.' Leaves 16. Published in Canton, 1862. Out of print.
- (4).—**耶穌正教問答** 'BROWN'S CATECHISM.' Translated by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton. Leaves 22. Published in Canton, 1862. 'Dr. Happer translated the same catechism' from the English 'into the book language previously and published it in 1852 at Canton.'
- (5).—**曉初訓道** 'PEEP OF DAY.' Translated from the English by Rev. G. Pierey, E.W.M., Canton. Leaves I, and 91. Size 6 inches by 4 inches. Printed from type. Illustrated. Preface printed in red. Published in Canton, at the E.W.M., 1862.
- (6).—**啟蒙詩歌** 'SIMPLE HYMNS.' Translated by Rev. G. Pierey, E.W.M., Canton. Leaves 53. 'Contained 116 hymns.' Published in Canton, 1863.

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\* 'Written' means that the person whose name follows was the author, and that he wrote the work in question in the Cantonese Colloquial. When 'Translated' is used, it means that the book in question was originally written in English or in the Chinese book language and that it was translated into Cantonese Colloquial by the person whose name follows. The abbreviations used are as follows:—

L.M.S.=The London Missionary Society.

A.P.M.=The American Presbyterian Mission.

E.W.M.=The English Wesleyan Mission.

S.B.C.=The Southern Baptist Convention of America.

C.M.S.=The Church Missionary Society of England.

A.B.S.=The American Bible Society.

B. & F.B.S.=The British and Foreign Bible Society.

- (7).—**馬太傳福音書** 'MATTHEW'S GOSPEL.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 40. Printed from wooden blocks. Published in Canton, probably in 1862 or 1863.
- (8).—**約翰傳福音書** 'JOHN'S GOSPEL.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 38. Printed from wooden blocks. Published in Canton, probably in 1862 or 1863.
- (9).—**耶穌言行撮要俗話** 'IMPORTANT SELECTIONS FROM THE LIFE OF CHRIST IN THE CANTON DIALECT.' Prepared by Rev. C. F. Preston, A.P.M., Canton. Leaves 108. 'This consists of a hundred passages selected from the Gospels, giving in a consecutive form the various events in the history of our Lord.' Probably printed from wooden blocks. Published in Canton, 1863.
- (10).—**讚美神詩** 'HYMN BOOK.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 47. Printed from wooden blocks. Published in Canton, probably in 1862, 1863 or 1864. 'A collection of eighty-one hymns and two doxologies, containing a prefatory notice of the compiler's daughter who was fond of hymns and died in her youth. The preface was also printed as a separate tract of four leaves and entitled **孩童蹄耶穌**.'
- (11).—**讚美神詩** 'HYMN BOOK WITH SIX ADDITIONAL HYMNS.' Translated by Rev. C. F. Preston, A.P.M., Canton. Leaves 51. Printed from wooden blocks. Published in Canton.
- (12).—**親就耶穌** 'COME TO JESUS BY REV. MR. HALL.' Translated from the English by Mrs. French, A.P.M., Canton. Leaves 12. Size 6 $\frac{3}{4}$  inches by 4 inches. Printed from wooden blocks. Published in Canton, 1865.
- (13).—**述史淺譯** 'BIBLE HISTORY FOR THE LEAST AND LOWEST.' Translated from the English by Mrs. French (Mrs. Collins), Canton and Hongkong. In five volumes. Vol. I, leaves 1 and 172; 2, 169; 3, 124; 4, 129; 5, 128. Size 8 $\frac{1}{2}$  inches by 4 $\frac{3}{4}$  inches. Printed from wooden blocks. Published in 1866 and subsequent years at the A.P.M., Canton.
- (14).—**天路歷程** 'THE PILGRIM'S PROGRESS.' Translated from the English by Rev. G. Piercy, E.W.M., Canton. In two volumes consisting of Part I and II. Vol. I, leaves II., 25, 24, 26, 29, 28. Vol. II., leaves 17, 20, 21, 21, 17, 18, at E.W.M. Size 9 $\frac{1}{2}$  inches by 5 $\frac{3}{4}$  inches and 9 $\frac{1}{2}$  by 5 $\frac{1}{2}$ . Illustrated with Chinese full-page wood-cuts. Printed from wooden blocks. Published in Canton, 1870. An edition of the first part was issued in 1871, but there was a prior edition of the first part.

- (15).—**使徒行傳** 'ACTS.' Translated from the Original Greek. Leaves 33. Union version, 1872. Size  $7\frac{3}{4}$  inches by  $5\frac{1}{4}$  inches. Printed from type. No place of printing or publication on title page. *See* New Testament No. 58.
- (16).—**馬可福音書** 'MARK.' Translated from the Original Greek. Leaves 21. Union version, 1872. Size  $7\frac{1}{8}$  inches by  $5\frac{1}{4}$  inches. Printed from type. No place of printing or publication on title page. *See* New Testament No. 58.
- (17).—**馬可傳福音書** 'MARK.' Leaves 38. Printed at the A.P.M. Press, in Shanghai, 1872. Size  $9\frac{1}{4}$  inches by  $5\frac{1}{2}$  inches. Printed from type. *See* New Testament No. 58.
- (18).—**保羅達曾小書** 'PAUL'S LESSER EPISTLES.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves: Gal., 9. Eph., 8. Phil., 6. Col., 6, 1. Thess., 6, II. Thess., 3, I. Tim., 7, II. Tim., 5. Titus., 3. Phil., 2. Bound in one volume. Size 9 inches by  $5\frac{1}{4}$  inches. Printed from wooden blocks, probably in Canton, and published at the E.W.M. there, 1872.
- (19).—**使徒行傳** 'ACTS.' Leaves 61. Size  $9\frac{1}{4}$  inches by  $5\frac{5}{8}$  inches. Printed from type. Printed in Shanghai, A.P.M. Press, 1873. *See* New Testament No. 58.
- (20).—**馬太傳福音書** 'MATTHEW.' Leaves 60. Size  $9\frac{1}{4}$  inches by  $5\frac{5}{8}$  inches. Printed from type, probably in Shanghai at the A.P.M. Press, 1873. No place of publication on title page. *See* New Testament No. 58.
- (21).—**路加傳福音書** 'LUKE.' Leaves 65. Size  $9\frac{1}{4}$  inches by  $5\frac{7}{8}$  inches. Printed from type, in Shanghai at A.P.M. Press, 1873. *See* New Testament No. 58.
- (22).—**約翰傳福音書** 'JOHN.' Leaves 50. Size  $9\frac{1}{4}$  inches by  $5\frac{3}{4}$  inches. Printed from type, in Shanghai at A.P.M. Press, 1873. *See* New Testament No. 58.
- (23).—**舊約創世記** 'GENESIS.' Translated by Rev. G. Piercy, E.W.M., Canton. and Rev. L. H. Graves, M.D., D.D., Canton. Leaves 48. Size  $7\frac{3}{4}$  inches by  $5\frac{1}{4}$  inches. Printed from type. Printed in Hongkong. Published by the A.B.S., 1873.
- (24).—**悅耳真言** 'THAT SWEET STORY OF OLD.' Translated from the English by Miss Little Happer, A.P.M., Canton. Leaves 7. Size  $8\frac{3}{4}$  inches by  $5\frac{1}{2}$  inches. Printed from wooden blocks. Published in Canton, 1874.

- (25).—**聖諭廣訓** 'THE SACRED EDICT.' Translated from the native work in the book language by Rev. G. Piercy, E.W.M., Canton. Leaves 2 and 4. Size  $8\frac{1}{2}$  inches by  $5\frac{1}{4}$  inches. Printed from type. Published in Canton, 1875.
- (26).—**使徒雅各書彼得** 'THE EPISTLES OF JAMES AND PETER.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 7, 7, and 4. Size  $9\frac{1}{2}$  inches by  $5\frac{3}{4}$  inches. No title page. Printed from wooden blocks, 1875 and 1876.
- (27).—**使徒雅各書** 'EPISTLE OF JAMES.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 7. Size  $9\frac{3}{8}$  inches by  $5\frac{1}{4}$  inches. No title page. Printed from wooden blocks. Bound separately, but the same as that contained in No. 26. Printed from wooden blocks.
- (28).—**舊約詩篇** 'THE BOOK OF PSALMS.' Translated by Rev. A. B. Hutchinson, C.M.S., Hongkong. Leaves 149. Size  $9\frac{1}{2}$  inches by  $5\frac{3}{8}$  inches. Printed from wooden blocks. No local place of publication on title page. Published by the B. & F.B.S., 1876.
- (29).—**幼學問答** 'EASY QUESTIONS FOR BEGINNERS, CANTON DIALECT.' Prepared by Rev. G. Piercy, E.W.M., Canton. Two vols. bound in one. First Vol. Leaves 3 and 35: Second Vol. 9. Size  $7\frac{1}{2}$  inches by  $5\frac{1}{2}$  inches. Printed from wooden blocks. Published in Canton, 1876.
- (30).—**聖日禱文** 'COMMON PRAYER.' Translated from the English by Rev. A. B. Hutchinson, C.M.S., Hongkong. Leaves 96. Size  $9\frac{5}{8}$  inches by  $5\frac{3}{8}$  inches. Printed from wooden blocks. Published in Hongkong, 1877.
- (31).—**使徒保羅達希伯來人書** 'HEBREWS.' Translated by Rev. G. Piercy, E.W.M., Canton. Leaves 18. Size  $9\frac{1}{2}$  inches by  $5\frac{3}{8}$  inches. No title page. Printed from wooden blocks, 1877.\*
- (32).—**訓蒙土音**. Prepared by Rev. G. Piercy, E.W.M., Canton. Leaves 2. No date or title page. Size  $7\frac{1}{4}$  inches by  $4\frac{3}{4}$  inches. A book of words, phrases, and simple sentences, for beginners.
- (33).—**散語四十章** 'THE FORTY EXERCISES FROM WADE'S TZU ERH CHI.' Translated from the Mandarin by Rev. J. S. Burdon, D.D., C. M. Society's Bishop of South China, Hongkong. Leaves 42. Size 10 inches by  $5\frac{3}{4}$  inches. Printed in type. Published at St. Paul's Colloge, Hongkong, 1877.

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\* We are informed that Rev. G. Piercy translated Rom. to Rev. inclusive.



- (34).—**曉初訓道** 'PEEP OF DAY.' Translated from the English by Mrs. Cunningham, (née Miss Lillie Happer), Canton. Leaves 114. Size  $9\frac{3}{4}$  inches by  $5\frac{1}{4}$  inches. Printed from wooden blocks. Published at the A.P.M., Canton, 1879.
- (35).—'STORY OF THE BIBLE-WOMEN,' by Mrs. Cunningham, Canton. (We have not seen this book nor do we know anything about it but its title).
- (36).—**頌讚神詩** 'HYMN BOOK.' Translated by Miss Hattie Noyes, A.P.M., Canton, from the Hymn Book in the Mandarin language, adopted by the American Presbyterian Synod of China. Leaves 279 and 7. Size  $9\frac{1}{8}$  inches by  $5\frac{5}{8}$  inches. Printed from wooden blocks. Published at A.P.M., Canton, 1883. The wooden blocks have been destroyed and it is not likely to be reprinted. It is now entirely out of print.
- (37).—**福音聖詩** 'GOSPEL HYMNS.' Issued by S.B.C., Canton. Leaves 25. Size  $8\frac{3}{8}$  inches by  $5\frac{5}{8}$  inches. Printed from wooden blocks. Published by the Baptist Tract Society, Canton, 1884.
- (38).—**讚美神詩** 'CHILDREN'S HYMN BOOK.' Translated by Mrs. Happer, A.P.M., Canton. Leaves 16. Size  $8\frac{1}{8}$  inches by  $5\frac{3}{8}$  inches. Printed from wooden blocks, probably in Canton. No date.
- (39).—**舊約詩篇** 'BOOK OF PSALMS.' Translated by Rev. R. H. Graves, M.D., D.D., S.B.C., Canton. Leaves 114. Size  $9\frac{1}{2}$  inches by  $5\frac{3}{4}$  inches. Printed from type, in Shanghai, at the A.P.M. Press. 1884. Published by the A.B.S.
- (40).—**神道指正** 'THE KING'S HIGHWAY BY REV. JOHN NEWTON.' Translated from the English by Mrs. Noyes, A.P.M., Canton. Leaves 26, 14, 14, 16, 15, 11, 1, 11, 14 and 12. Illustrated with foreign pictures, 1886. Size  $9\frac{3}{4}$  inches by  $5\frac{3}{8}$  inches. Printed from wooden blocks, probably in Canton. No place of publication on title page.
- (41).—'LITTLE PILLOWS.' Translated by Mrs. Noyes, A.P.M., Canton.
- (42).—**三字經** 'THREE CHARACTER BOOK.' Translated into Cantonese Colloquial by Miss Hattie Noyes, A.P.M., Canton, from the original in the book-language, which was written (in the book-language) by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton. Leaves 24 and 5. Size  $6\frac{3}{4}$  inches by  $4\frac{3}{4}$  inches. No date. Printed from wooden blocks, probably at Canton. No place of publication on the title page.

- (43).—**幼學四字經** ‘FOUR CHARACTER BOOK.’ Translated by Miss, Hattie Noyes, A.P.M., Canton, from the original in the book-language which was written (in the book-language) by Rev. A. P. Happer, M.D., D.D., A.P.M., Canton. Leaves 20. Size  $8\frac{3}{4}$  inches by  $5\frac{1}{8}$  inches. Printed from wooden blocks, probably at Canton. No date or place of publication on title page. The Ten Commandments, Creed, Lord’s Prayer, ‘Now I lay me down to rest’ and the Morning Hymn are at the end of the book.
- (44).—**人靈戰紀土話** ‘THE HOLY WAR.’ Translated from the English by Miss Young, S.B.C., Canton. Two vols. bound in one. Leaves I., 83 and 81. 1887. Size  $9\frac{1}{4}$  inches by  $5\frac{5}{8}$  inches. Printed from wooden blocks. Published at Canton, S.B. Mission.
- (45).—**出埃及記** ‘EXODUS.’ Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 85. Size  $7\frac{3}{8}$  inches by  $4\frac{5}{8}$  inches. Printed in Shanghai, from type, at the A.P.M. Press. 1888. Published under the auspices of the A.B.S.
- (46).—**利未記** ‘LEVITICUS.’ Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 62. Size  $7\frac{3}{8}$  inches by  $4\frac{5}{8}$  inches. Printed from type, in Shanghai, at the A.P.M. Press. 1888. Published under the auspices of the A.B.S.
- (47).—**復傳律例書** ‘DEUTERONOMY.’ Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 80. Size  $7\frac{3}{8}$  inches by 5 inches. Printed from type, in Shanghai, at the A.P.M. Press., 1888. Published under the auspices of the A.B.S.
- (48).—**耶穌道理問答**. ‘A SMALL CATECHISM OF CHRISTIAN DOCTRINE.’ Prepared by Miss Lewis, A.P.M., Canton, and printed at her own expense. Leaves 18. Size  $6\frac{1}{8}$  inches by  $4\frac{1}{8}$  inches. Printed from wooden blocks. No date, or place of publication on title page.
- (49).—**馬太傳問答** ‘WESTMINSTER SUNDAY SCHOOL LESSONS.’ 4 vols. Translated from the English by Mrs. Cunningham, Canton. Matthew. Leaves 69. Size  $9\frac{3}{4}$  inches by  $5\frac{1}{2}$  inches or  $5\frac{3}{8}$  inches. Printed and Published in Canton, at the A.P.M.. 1888.
- (50).—**馬可傳問答**. Do. Mark. Leaves 118. }  
 (51).—**路加傳問答**. Do. Luke. Leaves 69. } All uniform with the above.  
 (52).—**約翰傳問答**. Do. John. Leaves 86. } Published in the same year  
 in Canton, as above.

- (53).—**聖書問答舊約** 'OLD TESTAMENT CATECHISM.' Prepared by Miss Hattie Noyes, A.P.M., Canton.\* Leaves 73. Size  $9\frac{3}{4}$  inches by  $5\frac{1}{2}$  inches. Printed from wooden blocks, 1888. Published at A.P.M., Canton.
- (54).—**聖書問答新約** 'NEW TESTAMENT CATECHISM.' Prepared by Miss Hattie Noyes, A.P.M., Canton.\* Leaves 44. Size  $9\frac{3}{4}$  inches by  $5\frac{1}{4}$  inches. Printed from wooden blocks, 1888. Published at A.P.M., Canton.
- (55).—**曉初再訓** 'LINE UPON LINE, Part I.' Translated from the English by Mrs. Cunningham, Canton. Leaves 124. Printed from wooden blocks, 1888. Published at A.P.M., Canton.
- (56).—**曉初三訓** 'LINE UPON LINE, Part II.' Translated from the English by Mrs. Cunningham, Canton. Leaves 117. Printed from wooden blocks, 1889. Published at A.P.M., Canton.
- (57).—**民數紀畧** 'NUMBERS.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 92. Size  $7\frac{1}{2}$  inches by  $4\frac{3}{8}$  inches. Printed from type, in Shanghai, at A.P.M., Press. 1889. Published under the auspices of the A.B.S.
- (58).—**新約聖書** 'NEW TESTAMENT.' In two vols. Leaves Vol. I., 58, 36, 63, 48, 59 and Vol. II., 196. Size  $9\frac{1}{4}$  inches by  $5\frac{3}{4}$  inches. Vol. I., Matt.—Acts, translated by a Union Committee representing several Missions. As far as we can learn now, Mark was chiefly the work of Rev. G. Piercy, E.W.M., Canton; John, of Rev. C. F. Preston, A.P.M., Canton; Luke, of the Rev. A. Krolczyk, Rhenish Mission; while Matthew and Acts were either shared, or possibly the work of Rev. C. F. Preston. The whole passed through the hands of the Committee before being adopted, It has since been revised once or twice, the Union Version Committee being still in existence, Rev. H. V. Noyes now representing the A.P.M., on it. Vol. II., Rom.—Rev. is solely the work of the A.P.M., Canton: Rev. A. P. Happer, M.D., D.D., translating Rom., 1st. & 2nd. Cor., 1st. & 2nd. Tim., and Titus.; Rev. B. C. Henry, D.D., Gal., Eph., Phil., Col., and 1st & 2nd. Thess.; while Rev. H. V. Noyes did Heb.—to Rev. inclusive. Printed from type at A.P.M., Press, Shanghai, 1889. Vol. I., published under the auspices of the A.B.S., & B. & F.B.S. Vol. II., published under the auspices of the A.B.S., and will probably be also adopted by the B. & F.B.S.

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\* We are uncertain whether these are translations or original works.

- (59).—**約書亞記** 'JOSHUA.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 57. Size  $7\frac{3}{8}$  inches by 5 inches. Printed from type, in Shanghai, at A.P.M., Press, 1892. Published under the auspices of the A.B.S.
- (60).—**士師並路得記** 'JUDGES AND RUTH.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Pages 56 and 8. Size  $7\frac{3}{8}$  inches by 5 inches. Printed from type, at A.P.M., Press, Shanghai. 1892. Published under the auspices of the A.B.S.
- (61).—**以賽亞書** 'ISAIAH.' Translated by Rev. B. C. Henry, D.D., A.P.M., Canton. Uniform with the above. Printed from type, at A.P.M., Press, Shanghai, 1893. Published under the auspices of the A.B.S.
- (62).—Ma-Hoh Ch'uen Fuk Yam Shue. 'GOSPEL OF MARK.' Union Version, Pages 75. Royal 8vo. This is in Romanized Colloquial. Printed from type, 1892. Published by the B. & F.B.S.\*
- (63).—**撒母耳書** 'SAMUEL.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Uniform with Isaiah. Printed from type, at A.P.M. Press, Shanghai. Published under the auspices of the A.B.S. In the press.
- (64).—**列王紀畧** 'KINGS.' Translated by Rev. H. V. Noyes, A.P.M., Canton. Uniform with Isaiah. Printed from type, at A.P.M. Press, Shanghai. Published under the auspices of the A.B.S. In the press.†

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\* A revised edition of this is being printed. The Gospel of Luke and a Primer will also shortly be issued in the Romanized Colloquial.

† The rest of the books of the Old Testament have been translated by Rev. H. V. Noyes and Rev. B. C. Henry and are undergoing review and examination by the A.P.M., Canton, preparatory to being sent to the press. They will be issued shortly.



**READINGS IN CANTONESE COLLOQUIAL.**

## LESSON, I.

You have seen the sun in the sky.

Who put the sun in the sky?

God.

Can you reach up so high? No.

God lives in heaven; heaven is much higher than the sun.

Can you see God?

No.

Yet he can see you, for God sees every thing.

God made every thing at first, and God takes care of every thing.

God made you \* \* and takes care of you always.—'Peep of Day,' pp. 1. & 2.

你睇見天上個熱頭。  
係乜誰擠佢喺個處嘅  
呢。

係上帝咯。  
你噲舉個隻手到熱頭  
咁高唔呢,唔噲呀。

上帝喺天堂處住,天堂  
高過熱頭多。

你睇得見上帝唔呢。

唔睇得見。

上帝睇見你嘢,因上帝  
樣樣都見嘅。

上帝始初造化各樣物  
件,到而家都保佑佢。

上帝造化你亦時常保  
佑你。

## LESSON, II.

Who is it that dresses you and feeds you? Your dear mother.

But how does your mother get money to buy the clothes, and the food?

Father gives it her.

How does your father get money?

乜誰俾飯你食,俾衫你  
着呢,係老母咯。

你老母點樣有錢買過  
你食,買過你着呢,係

父親搵翻嚟嘅。

你父親點樣搵翻嚟呢。

LESSON, I.

'Néi 't'ai-kín' t'in shōng<sup>2</sup> ko' yit<sub>2</sub>-t'au\*.  
 Hai<sup>2</sup> mat<sub>2</sub>-shui\* chai 'k'ōu 'hai ko'  
 shü' ke' ni?  
 Hai<sup>2</sup> Shōng<sup>2</sup>-tai' lok.  
 'Néi-'wú-'kōu ko' chek<sub>o</sub> 'shau tò' yit<sub>2</sub>  
 t'au\* kòm' kò m<sub>o</sub>ni? M 'wú á'.  
 Shōng<sup>2</sup>-tai' 'hai t'in-t'ong shü' chü<sup>2</sup>;  
 t'in-t'ong kò kwo' yit<sub>2</sub>-t'au\* to.  
 'Néi 't'ai\* tak, kín' Shōng<sup>2</sup>-tai' m<sub>o</sub>ni?  
 M 't'ai tak, kín'.  
 Shōng<sup>2</sup>-tai' 't'ai\*-kín' 'néi pò', yan  
 Shōng<sup>2</sup>-tai' yōng<sup>2</sup>-yōng<sup>2</sup> tò kín' ke'.  
 Shōng<sup>2</sup>-tai' 'ch'í-ch'ò tsò<sup>2</sup>-fá' kok<sub>o</sub> yōng<sup>2</sup>  
 mat<sub>2</sub>-kín\*, tò' yí-ká tò 'pò-yau<sup>2</sup>  
 'k'ōu.  
 Shōng<sup>2</sup>-tai' tsò<sup>2</sup>-fá' 'néi yik<sub>2</sub> shi-shōng  
 'pò-yau<sup>2</sup> 'néi.

You look see sky up that sun.  
 Is what person place him at that place,  
 eh? 53.  
 Is God, 32.  
 You can raise that [C.] hand to sun so  
 high not, eh? 53. Not can, 2.  
 God in heaven's place lives; heaven  
 higher than sun much.  
 You see can perceive God not, eh? 53.  
 Not see can perceive.  
 God look see you, 60, because God  
 every kind also see, 15.  
 God at first created each kind thing, till  
 now also protects them.  
 God created you also constantly protects  
 you.

LESSON, II.

Mat<sub>2</sub>-shui\* 'péi fán<sup>2</sup> 'néi shik<sub>2</sub> 'péi shám  
 'néi chōk<sub>o</sub> ni? Hai<sup>2</sup> 'lò-'mò lok.  
 'Néi 'lò-'mò 'tím 'yōng\* 'yau 'ts'in\*  
 'mái kwo' 'néi shík<sub>2</sub>, kwo' 'néi chōk<sub>o</sub>  
 ni? Hai<sup>2</sup> fú<sup>2</sup>-ts'an 'wan fán 'lái ke'.  
 'Néi fú<sup>2</sup>-ts'an 'tím 'yōng\* 'wan fán  
 'lái ni?

What person gives rice you eat, gives clothes  
 you put-on, eh? 53. Is mother. 39.  
 Your mother how fashion have money buy  
 for you to-eat for you to-wear, eh? 53.  
 Is father find back come, 15.  
 Your father how fashion find back  
 come, eh? 53.

He works in the fields.

Your father works all day long, and he gets money and brings it home to mother. He says to your mother, 'Buy some bread with this money, and give some of it to the children.'—*'Peep of Day,' p. 11.*

佢日日打工賺翻嚟嘅。

你父親成日打工,賺倒  
錢拈翻歸俾過你老  
母,佢對你老母話拈  
呢啲錢買食物養仔  
女啦。

### LESSON, III.

In the spring he takes his scythe to mow the grass, and as he mows he bends his back till it aches. In harvest time he takes his sickle and reaps, while the hot sun beats upon his poor head.

In the cold weather he follows the plough, while the cold rain and sleet beat upon his face.

Why does he bear all this?

That you may have plenty of food and be fat and rosy.—*'Peep of Day,' p. 12.*

年頭之時,要出力爬田  
掘地,有時去撒穀,有  
時去插禾,畝田處,個  
啲熱頭晒得好關係,  
晒到個頭壳都癩呀。

到割禾個時,又要出好  
到手力呀。佢做嘅工好  
夫,唔論冷熱,唔論好  
天落雨,都要去做。

你估佢爲乜做咁多工  
夫,都唔怕辛苦呢。

佢都係想你唔抵肚餓,  
又想養得你肥肥壯  
壯啫。



‘K’öü yat<sub>2</sub>-yat<sub>2</sub> ‘tä-‘kung chän<sup>2</sup> fán  
lai ke.

He day (by) day work earn back  
come, 15.

‘Néi fú<sup>2</sup>-‘ts’an sheng† yat<sub>2</sub> ‘tä-‘kung  
chän<sup>2</sup>-‘tò ‘ts’in\* ním fán kwai,  
‘péi kwo’ ‘néi ‘lò-‘mò, ‘k’öü tui’  
‘néi ‘lò-‘mò wá<sup>2</sup>, ‘Ním ni-‘ti  
‘ts’in\* ‘mái shik<sub>2</sub>-mat<sub>2</sub> ‘yöng ‘tsai  
‘nuí lá.’

Your father whole day work earn money  
take back home give to your mother.  
He to you mother says, ‘Take this  
money buy eatables to-rear sons and  
daughters, 21.’

LESSON, III.

Ním-‘t’au ‘chi ‘shí, yiu’ ch’ut, lík<sub>2</sub> ‘p’á  
‘t’in kwat<sub>2</sub> ‘tèi<sup>2</sup>, ‘yan ‘shí hui’ sít.  
kuk, ‘yan ‘shí hui’ ch’áp<sub>o</sub> ‘wo, ‘hai  
‘t’in shü’, kó-‘ti yit<sub>2</sub>-‘t’au\* shái’ tak,  
‘hò kwán-bai<sup>2</sup>, shái’ tò’ kò’ ‘t’au hok.  
‘tò ts’ek† á’.

Year head’s time must put-out strength  
to-rake fields dig ground. Have  
times go scatter paddy, have times  
go stick in rice-plant in field’s place.  
That sun shine very dreadfully,  
shining till the head even aches? 2.

Tò’ kot<sub>o</sub>-‘wo kò’ ‘shí, yau’ yiu’ ch’ut,  
‘hò ‘tò ‘shau-lik<sub>2</sub> á’, ‘k’öü tsò<sup>2</sup> ke’  
‘kung-fú, ‘m lun<sup>2</sup> ‘láng yit<sub>2</sub>, ‘m luu<sup>2</sup>  
‘hò ‘t’in lok<sub>2</sub> ‘yü, ‘tò yiu’ hui’ tsò<sup>2</sup>.

Until cutting rice-plant that time also  
need exert very much hand-strength.  
2. He does that work (*i.e.* that work  
that he does) not consider (whether)  
cold (or) hot, not consider (whether)  
good weather (or) descending rain,  
also must go (and) do (it).

‘Néi ‘kwü ‘k’öü wai<sup>2</sup> mat, tsò<sup>2</sup> kòm’ ‘tò  
‘kung-fú, ‘tò ‘m p’á’ san-‘fú ‘ni’?

You think he on-account of-what do so  
much work also not fear trouble,  
eh? 53.

‘K’öü ‘tò hai<sup>2</sup> ‘söng ‘néi ‘m ‘tai ‘t’ò  
ngo<sup>2</sup>, yau’ ‘söng ‘yöng tak, ‘néi ‘féi  
‘féi chong’ chong’ ‘che.

He also is wishing you not sustain  
hunger also wish rear to-be-able you  
fat fat healthy healthy only, 7.

## LESSON, IV.

This large place we live in is called the world. It is very beautiful. If we look up we see the blue sky, if we look down we see the green grass.

The sky is like a curtain spread over our heads, the grass like a carpet under our feet, and the bright sun is like a candle to give us light.—‘*Peep of Day*,’ p. 37.

我哋而家所住嘅地方，  
 就叫做世界，真係好見  
 睇嘅咯。担高頭，你又見  
 有個天，垂抵頭，又見  
 地上嘅青草。大布帳，  
 天係好似一張草，好似一  
 地上嘅青草，好似一  
 張大蓆，個熱頭，好似  
 一盞大燈，等我哋  
 睇得見野。

## LESSON, V.

When God made the dry land, there was nothing on it: it was bare. So God spake, and things grew out of the ground. Trees came out of it; they were covered with green leaves of different shapes. Some were called oak-trees, and some were called elm-trees, and some beech-trees. And some trees bore nice fruit, such as plum-trees, apple-trees, orange-trees, and fig-trees.—‘*Peep of Day*,’ p. 41.

上帝已經造起旱地，個  
 陣時，各樣物上未會話，  
 有得生嘅物，要係地，上  
 有樣嘢，嚟，就係樹，木  
 生出嚟，咯，個啲有樹，各  
 有唔同嘅，啲有叫，做，樹，  
 榕樹，有叫，做，竹，樹，生，  
 有啲好，多，嘅，樹，生，出，  
 有荔枝，有枝，有柑，橙，  
 有嘅，生，出，啲，梨，類。

LESSON. IV.

‘Ngo-téi<sup>2</sup> ‘yi-ka<sup>2</sup> ‘sho chü<sup>2</sup> ke<sup>2</sup> téi<sup>2</sup>-  
 fong tsau<sup>2</sup> kiü<sup>2</sup>-tsò<sup>2</sup> shai<sup>2</sup>-‘kai<sup>2</sup>, ‘chan  
 hai<sup>2</sup> ‘hò ‘t’ai ke<sup>2</sup> lok<sup>2</sup>, ‘Tám kò<sup>2</sup> ‘t’au,  
 ‘néi kín<sup>2</sup> ‘yau kò<sup>2</sup> ‘t’in, ‘shui tai<sup>2</sup> ‘t’au  
 yan<sup>2</sup> kín<sup>2</sup> ‘téi<sup>2</sup> shöng<sup>2</sup> ke<sup>2</sup> ‘ts’ing ‘ts’ò.  
 ‘T’in hai<sup>2</sup> ‘hò ‘ts’z yat<sup>2</sup>, ‘chöng tái<sup>2</sup> pò<sup>2</sup>  
 chöng<sup>2</sup>, ‘téi<sup>2</sup> shöng<sup>2</sup> ke<sup>2</sup> ‘ts’ing ‘ts’ò ‘hò  
 ‘ts’z yat<sup>2</sup>, ‘chöng tái<sup>2</sup> tsek<sup>2</sup> †, kò<sup>2</sup> yit<sup>2</sup>-  
 ‘tau\* ‘hò ‘ts’z yat<sup>2</sup>, ‘chán tái<sup>2</sup> ‘tang,  
 ‘tang ‘ngo-téi<sup>2</sup> ‘kwong-‘máng ‘t’ai  
 tak, kín<sup>2</sup> ‘ye.

We now what live place just called  
 world. Truly is good to-see, 15, 32.  
 Lift high head you see have that  
 sky, drop low head also see earth on  
 green grass.

Heaven is very like one [C.] large cloth  
 curtain. Earth on green grass very  
 like a [C.] large mat. That sun  
 very like a [C.] large lamp, wait  
 (i.e. so that) we bright clear look  
 able see things.

LESSON, V.

Shöng<sup>2</sup>-tai<sup>2</sup> ‘yi-king tsò<sup>2</sup>-‘héi ‘hon téi<sup>2</sup>,  
 kò<sup>2</sup> chan<sup>2</sup> ‘shí, kò<sup>2</sup> yöng<sup>2</sup> mat<sup>2</sup>-‘kín\*  
 ‘méi<sup>2</sup>-‘ts’ang ‘yau tak, ‘sháng ch’ut<sup>2</sup>.  
 Shöng<sup>2</sup>-tai<sup>2</sup> ‘yan<sup>2</sup> wá<sup>2</sup>, kò<sup>2</sup> yöng<sup>2</sup> ke<sup>2</sup>  
 mat<sup>2</sup> yiu<sup>2</sup> ‘hai téi<sup>2</sup> shöng<sup>2</sup> ‘sháng†  
 ch’ut<sup>2</sup>, ‘lai, ‘kòm tsau<sup>2</sup> ‘yau shü<sup>2</sup>-muk<sup>2</sup>,  
 ‘sháng ch’ut<sup>2</sup>, lok<sup>2</sup>, kò<sup>2</sup>-‘ti shü<sup>2</sup> yip<sup>2</sup>,  
 kò<sup>2</sup> ‘yan ‘m ‘t’ung ke<sup>2</sup>, ‘yan ‘ti kiü<sup>2</sup>-  
 tsò<sup>2</sup> ‘yung-shü<sup>2</sup>, ‘yan ‘ti kiü<sup>2</sup>-tsò<sup>2</sup>  
 ‘ts’ung-shü<sup>2</sup>, ‘yan ‘ti kín<sup>2</sup>-tsò<sup>2</sup> chuk<sup>2</sup>,  
 shü<sup>2</sup> ‘chí ‘lui\*. ‘Yau<sup>2</sup> ‘yau ‘hò ‘to shü<sup>2</sup>  
 ‘wúí ‘sháng† ch’ut<sup>2</sup>, ‘kwo ke<sup>2</sup>, ‘yan ‘ti  
 ‘sháng† ‘t’ò\*, ‘yan ‘ti ‘sháng† lai<sup>2</sup>-  
 ‘chí, ‘yan ‘ti ‘sháng† shá-‘léi, ‘yan  
 ‘ti ‘sháng† ‘kòm, ‘ch’áng\* ‘chí lui<sup>2</sup>.

God already done finished dry land that  
 period of-time, every kind of-thing  
 not yet have able grown out. God  
 again said every kind of thing must on  
 earth surface produce out come. So  
 just have trees grow out, 32. Those  
 tree leaves each have not same, 15.  
 Have some called banyan-trees: have  
 some called fir-trees; have some called  
 bamboo tree’s species. Again have  
 very many trees able to-produce out  
 fruit, 15. Have some produce peaches,  
 have some produce lychis, have some  
 produce pears, have some produce  
 oranges’ species.

## LESSON, VI.

Vegetables grew out of the earth; potatoes and beans, cabbages and lettuces, they are called vegetables.

Corn came of it. Some corn is called wheat, and some is called barley, and some is called oats. The ears of corn bend down when they are ripe, and look yellow like gold.

God made the soft green grass to spring up, and flowers to grow among the grass; flowers of all colours and of the sweetest smell. The yellow buttercup, the blue violet, and white lily and the rose, the most beautiful of all flowers.—'Peep of Day,' pp. 41,42.

個啲地,又生出好多蔬  
菜,有薯有豆,白菜芥  
菜之類。

又噲生出五穀嚟,有啲  
叫做大麥,有啲叫做  
粘米糯米之類。個啲  
穀熟嘅時,噲垂低頭,  
顏色好似黃金一樣,  
實首好睇。

後來上帝又叫個啲青  
草生出嚟,生草個處,  
有各樣色水嘅花,又  
有聞見好香嘅,如百合  
花,茉莉花,玫瑰花之  
類。

## LESSON, VII.

When Jesus was a man, he began to teach people about his Father. Jesus used to preach.

Where did he preach?

耶穌三十歲個時,起首  
講書,教人明白天父  
嘅道理。

佢喺邊處講書教人呢。

LESSON, VI.

Ko'-<sub>2</sub>ti téi<sup>2</sup>, yau<sup>2</sup> sháng ch'ut, hò tó  
sho-ts'oi', 'yau 'shü\* 'yau 'tau\*,  
pák, ts'oi', kái' ts'oi' chí lui<sup>2</sup>.

Yau<sup>2</sup> 'wúí sháng ch'ut, 'ng kuk, 'lai,  
'yau 'ti kiú'-tsò<sup>2</sup> táf<sup>2</sup>-mak, 'yau 'ti  
kiú'-tsò<sup>2</sup> 'chím-'mai no<sup>2</sup>-'mai 'chi  
'lui.\* Ko'-<sub>2</sub>ti kuk, shuk<sub>2</sub> ke' 'shi,  
'wúí 'shuí 'tai\* 't'au, 'ngán-shik,  
'hò 'ts'z 'wong 'kam yat, 'yóng<sup>2</sup>,  
shat<sub>2</sub>-'shau 'hò 't'ai.

Hau<sup>2</sup>-<sub>2</sub>loi Shóng<sup>2</sup>-tai' yau<sup>2</sup> kiú' ko'-<sub>2</sub>ti  
'ts'ing 'ts'ò sháng ch'ut, 'lai, sháng  
'ts'ò ko' shü', 'yau kok, 'yóng<sup>2</sup> shik<sub>2</sub>-  
'shuí ke' fá, yau<sup>2</sup> 'man-kin' 'hò  
'hóng ke', 'yü pák<sub>2</sub>-hòp<sub>2</sub> fá, mút<sub>2</sub>-  
léi<sup>2</sup> fá, 'múi-kwai' fá chí lui<sup>2</sup>.

That earth also grow out very many  
vegetables, have potatoes 1, have  
beans 2, native cabbage, the must-  
ard vegetable's kinds.

Also can grow out five grains come.  
Have some called wheat, have some  
called white rice, glutinous rice  
kinds. That grain ripe time able  
bend down head, colour very like  
yellow gold one same really good  
see.

Afterward God again called that green  
grass grow out come, grow grass  
that place, have every kind coloured  
flowers, also smell very sweet 15, as  
lilies, jasmine, roses kinds.

LESSON, VII.

'Ye-<sub>2</sub>sò 'sám-shap<sub>2</sub> 'sui' ko' 'shí 'héi-  
'shau 'kong-'shü káu' 'yan 'ming-  
pák<sub>2</sub> 't'in fú<sup>2</sup> ke' tó<sup>2</sup>-'léi.

'K'öü 'hai 'pín shü' 'kong-'shü káu'  
'yan 'ni?

Jesus thirty years that time began  
speak books (*i.e.* to preach) teach  
men understand Heavenly Father's  
doctrine.

He at what place preach, teach men,  
eh? 53.

Sometimes he preached to people in a place like a church; sometimes he preached in the fields; sometimes he sat on the top of a hill and preached; and sometimes he sat in a ship, and the people stood by the edge of the water to hear him.

Jesus did not always live in the same place: he used to walk about from one place to another. Did Jesus walk about alone?—No; he had twelve friends always with him. He called them his twelve disciples.—*'Peep of Day,' pp. 83,84.*

有時喺禮拜堂,有時喺  
田間,有時喺山頂,又  
有時喺船上,個啲聽  
嘅就企喺岸邊嚟。

耶穌傳道教人,周一圍都  
去,唔係佢獨自一個去  
方嘅。佢周圍自己一個  
理,係獨自呢,唔係同  
嘅唔係呢,朋友係稱  
十二十個,朋友係稱  
個二十門徒。

### LESSON, VIII.

Jesus often went into a ship with his disciples. Peter had a ship of his own, and John had another ship, and they liked to lend their ships to Jesus.

Once they were all in a ship, when the wind blew very hard and the water moved up and down, and came over the ship. The disciples were afraid that they should be drowned.

耶穌常有同門徒坐船  
過海,彼得都有隻船  
船,約翰都好中意借個  
過耶穌嘅。

有一日,大眾喺船上,到  
海中間,忽然翻起大  
風大浪,個啲水打入  
船裏,土下滿個門徒  
土下,沉咁怕係浸死。  
各人好慌。

‘Yau shí ‘hai ‘lái-pái’-t’ong; ‘yau shí ‘hai ‘t’in kán; ‘yau shí ‘hai shán-teng†; yan² ‘yau shí ‘hai shün shöng², ko’-ti t’eng† ke’ tsau² ‘k’éi sái’ ngon²-pín lai.

Have times at church; have times in fields; sometimes at hill top also; sometimes on ship-board, those listening just stand all shore side come.

‘Ye-sò ‘ch’ün-tò² káu’ yan ‘chau-wai tò hui’, ‘m hai² ‘hai sbat, yat, tát, téi²-fong ke’. ‘K’öü ‘chau-wai hui’ ‘kong tò²-‘léi hai² tuk, tsz²-‘kái yat, ko’ hui’ ke’ ‘m hai² ‘ni? ‘M hai²; ‘k’öü ‘yan shap, -yi² ko’ p’ang-‘yau ‘t’ung ‘k’öü hui’. Ko’ shap, -yi² yan hai² ‘ch’ing wai² shap, -yi² ‘mún-‘t’ò.

Jesus disseminate doctrine teach men all round also go, not is at fixed one spot place, 15. He all round go speak doctrine is only himself one [C.] go not is eh? 53. Not is; he had twelve [C.] friends with him go. Those twelve men were styled twelve disciples.

LESSON, VIII.

‘Ye-sò shöng ‘yau ‘t’ung ‘mún-t’ò ‘ts’o\*† shün kwo’ ‘hoi. ‘Péi-tak, tsz²-‘kái ‘yau chek, shün, Yök, -hon tò ‘yan chek, ‘k’öü löng ‘yan ‘hò ‘chung-yi’ tse’ ko’ chek, shün kwo’ ‘Ye-sò ke’?

Jesus constantly have with disciples sit ship cross sea. Peter himself have [C.] ship, John also have [C.], they two men very pleased lend that [C.] ship to Jesus, 15.

‘Yau yat, yat, tái²-chung’ ‘hai shün shöng², tò² ‘hoi ‘chung-kán fat, -yín ‘fán ‘héi tái²-fung tái²-long², ko’-ti ‘shui’ tá yap, shün ‘lui shöng²-‘há ‘mún, ko’ chek, shün shöng²-‘há ‘ch’am kóm² ‘kwán-hai². ‘Mún-t’ò² kok, yan ‘hò fong, p’á’ ‘wúí tsam’-sz.

Have one day all in ship on, arrive sea centre suddenly back rise gale (*lit.* great wind) great waves, that water beat into ship inside almost full, that [C.] ship almost sink so serious. Disciples each man very frightened, fear would drown to death.

Jesus had fallen asleep, and was lying on a pillow. The noise of the wind and of the water had not awakened him.

His disciples ran to him and cried, 'O Master! do you not care for us? will you let us die?'

Then Jesus got up and said to the wind, 'Wind, be still!' and he said to the water. 'Be still.' The wind left off blowing, and the water was smooth and quiet.

Then Jesus said to his disciples, 'Why were you afraid? Why did you not believe that I would take care of you?'

Jesus knew that they were tossed about, and he would have kept them safe, though he was asleep.

The disciples said one to another, 'Jesus is the Son of God; even the wind and the water obey him.'—'Peep of Day,' pp. 98,99.

個陣耶穌喺啱啱瞓着。

門徒叫醒佢噉話,先生,  
我哋怕噉浸死嚟。

耶穌起身,對住個啲風  
浪話,你好靜嚟,個啲  
風即時就息,浪就平  
咯。

耶穌又對門徒話,你爲  
乜咁慌呢,你唔信我  
保佑得你咩。

耶穌雖係瞓着,佢都知  
到風浪點樣,縱使唔  
醒,都保佑得門徒嘅。

個啲門徒睇見噉樣,大  
衆就話,耶穌確係上  
帝嘅仔咯,風浪都  
佢話。

### LESSON, IX.

When Jesus was in the world, he loved to think of his Father in heaven. He liked to be alone, that he might pray to his Father: sometimes the tears run down his cheeks while he prayed.

耶穌在世之時,時常記  
念佢嘅天父,好中意  
獨自己喺處祈禱,眼  
帝,有時佢祈禱,眼  
流得好淒涼。



‘Ko chan<sup>2</sup> ㄩㄝ-ㄝsò ㄎㄨㄢˊ-ㄎㄨㄢˊ fan<sup>2</sup>-  
chòk<sub>2</sub>.

That time Jesus just exactly sleep.

ㄇㄨㄣˊ-ㄊㄜˊ kiu<sup>2</sup>-‘seng† ‘k’öü ‘kòm wá<sup>2</sup>,  
‘Sín-sháng, ‘ngo-téi<sup>2</sup> p’á ‘wúí  
tsam<sup>2</sup>-‘sz lá.’

Disciples called awake him so said,  
‘Teacher, we fear will drown to  
death.’

ㄩㄝ-ㄝsò ‘héí shan tui<sup>2</sup>-chü<sup>2</sup> ‘ko-ㄊㄩ  
fung long<sup>2</sup> wá<sup>2</sup>, ‘Néi ‘hò tsing<sup>2</sup>  
lá.’ Ko<sup>2</sup>-ㄊㄩ fung tsik, ㄝshí tsau<sup>2</sup>  
sik, long<sup>2</sup> tsau<sup>2</sup> p’ing lok.

Jesus got up to that wind waves said,  
‘You better be quiet,’ 21. That  
wind immediately then ceased, waves  
then peace, 32.

ㄩㄝ-ㄝsò yau<sup>2</sup>-tui<sup>2</sup> ㄇㄨㄣˊ-ㄊㄜˊ wá<sup>2</sup>, ‘Néi  
wai<sup>2</sup>-mat, kòm fung ㄋㄩㄣˊ ‘Néi ㄍ  
sun<sup>2</sup> ‘ngo ‘pò-yau<sup>2</sup> tak ‘néi ㄎe?’

Jesus again to disciples said ‘You on  
account of-what so afraid,’ eh? 53.  
You not believe I protect able you,  
eh? 39.

ㄩㄝ-ㄝsò sui hai<sup>2</sup> fan<sup>2</sup>-chòk<sub>2</sub>, ‘k’öü ㄊㄜˊ  
‘chí-tò’ fung long<sup>2</sup> ‘tím ‘yöng,\*  
tsung<sup>2</sup>-‘sz ㄇ ‘seng† ㄊㄜˊ ‘pò-yau<sup>2</sup>  
tak, ㄇㄨㄣˊ-ㄊㄜˊ ke’.

Jesus although asleep he also know  
wind waves how fashion, even al-  
though not awake also protect able  
disciples, 15.

Ko<sup>2</sup>-ㄊㄩ ㄇㄨㄣˊ-ㄊㄜˊ ‘t’ái-kin<sup>2</sup> ‘kòm ‘yöng\*  
tái<sup>2</sup>-chung<sup>2</sup> tsau<sup>2</sup> wá<sup>2</sup>, ‘ㄩㄝ-ㄝsò k’ok<sub>o</sub>  
hai<sup>2</sup> Shöng<sup>2</sup>-t’ái-ke’ ‘tsai lok<sub>o</sub>; fung  
long<sup>2</sup> ㄊㄜˊ t’engt ‘k’öü wá<sup>2</sup>.’

Those disciples see so fashion all then  
say, ‘Jesus really is God’s son,’ 32;  
Wind waves also obey him speaking.

LESSON, IX.

ㄩㄝ-ㄝsò tsoi<sup>2</sup> shai<sup>2</sup> ‘chí ㄝshí, shí-ㄝshöng  
kéi<sup>2</sup>-nim<sup>2</sup> ‘k’öü ke’ t’in fú<sup>2</sup>, hò chung-  
yi<sup>2</sup> tük<sub>2</sub> tsz<sup>2</sup>-‘kéi ‘háí shü<sup>2</sup> ㄝk’ái-‘t’ò  
Shöng<sup>2</sup>-t’ái’, ‘yau ㄝshí ‘k’öü ㄝk’ái-‘t’ò  
‘ngán-lui<sup>2</sup> ㄝlau tak, ‘hò tsái-ㄝlöng.

Jesus in world’s time constantly re-  
membered thought of his Heavenly  
Father much liked alone (by) him-  
self at place prayed God, have times  
he prayed tears flowed very bitterly.

One night Jesus prayed all night alone upon the top of a high hill.

Sometimes Jesus prayed to his Father while his disciples stood near and listened.

Once when Jesus had been praying with them they said, 'Teach us to pray.' Then Jesus taught them a little prayer.

It was this: 'Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.'—  
'Peep of Day,' pp. 110, 112.

又有時成夜喺山頂祈禱。

佢拜天父時，門徒常有企側便嚟聽。

有日門徒求佢話，主耶穌教我哋祈禱，耶穌就拈呢章祈禱文教佢。

吾父在天，願爾之名，尊降得所求之救與世為至聖，願爾之旨，在天，我人惑權，到臨於地，猶如我入國，有誠成，在我糧，今日我免負，我惡，爾代，皆代。

## LESSON, X.

One morning very early, when Jesus had been dead only two days, the poor women came into the garden. It was not quite light yet; for the sun was just rising.

耶穌已經死曉兩日，到第朝，耶穌膏香料，想齊香膏。

Yau<sup>2</sup> 'yau shí sheng† ye<sup>2</sup> 'hai shán  
teng† k'ái-t'ò.

'K'öü pái<sup>2</sup> t'in fú<sup>2</sup> shí, mún-t'ò shóng<sup>2</sup>  
'yau k'ái tsak<sub>o</sub> pin lai teng†.

'Yau yat<sub>2</sub> mún-t'ò k'au k'öü wá<sup>2</sup>,  
'Chü á, káu' ngo-téi<sup>2</sup> k'ái-t'ò á.  
Ye-sò tsau<sup>2</sup> nim<sup>2</sup> ni chöng k'ái-  
t'ò-man lai káu' k'öü.

Ng fú<sup>2</sup> tsoi<sup>2</sup> t'in, yün<sup>2</sup> 'yi chí  
meng†, tsün wai<sup>2</sup> chí shing'. Yün<sup>2</sup>  
'yi chí kwok<sub>o</sub>, kong<sup>2</sup>-lam yü shai.  
Yün<sup>2</sup> 'yi chí yí, tak<sub>2</sub> shing, tsoi<sup>2</sup>  
téi<sup>2</sup> yau-yü tsoi<sup>2</sup> t'in. 'Sho yung<sup>2</sup>  
chi löng, kam yat<sub>2</sub> ts'z' ngo. 'K'au  
'min ngo fú<sup>2</sup>, yü ngo min yan  
chi fú<sup>2</sup>. 'Sz ngo pat, yap<sub>2</sub> shí<sup>2</sup>-wak<sub>2</sub>,  
kau' ngo ch'ut, ok<sub>o</sub>: yan kwok<sub>o</sub>, 'yü  
k'ün, 'yü wing, kái 'yi sho 'yau,  
chi tò shai' shai' toi<sup>2</sup> toi<sup>2</sup>. 'Shing  
sam 'sho yün<sup>2</sup>.

Again have times whole night in  
mountain top prayed.

He worshipped heavenly Father time,  
disciples constantly have stand side  
in-order-to hear.

There-was a-day disciples begged him  
saying Lord, 2, teach us to-pray, 1.  
Jesus then said this [C.] prayer  
in-order-to teach them.

Our Father in heaven, desire thy name  
honoured as most holy. Desire Thy  
kingdom descend to the world. Desire  
thy royal will be accomplished, in earth  
same as in heaven. What need food,  
to day give us. Beg forgive our debts,  
as we forgive men's debts. Send us  
not enter temptation. Save us out of  
evil: because kingdom and power, and  
glory, all those what hast until genera-  
tion (after) generation, age (after)  
age. Sincere heart what wishes.

LESSON, X.

Ye-sò 'yi-king 'sz-híu löng yat<sub>2</sub>,  
tò tai<sup>2</sup> sám chíu t'in-kwong shí,  
ko-ti king'-oi' Ye-sò ke' 'nui-  
'yan\*, tái' ts'ai höng-kò höng-  
'liú\* 'söng hui' fá-yün\*.

Jesus already dead two days, arrived  
No. three morning, dawn time,  
those reverently loved Jesus women  
brought complete ointments spices  
wishing go flower garden.

As the women walked along with their ointment they said to each other, 'How shall we get into the grave? The men put a large stone before it; the stone is so big, we cannot roll it away.'

The women did not know what to do. At last they came to the grave, but the stone was rolled away. The women were quite surprised. Then they were afraid some wicked people had rolled it away, and stolen the body of Jesus. This made them very sad: they looked into the grave, and saw that Jesus was not there.

Soon they saw two beautiful angels standing by them. Their faces were bright like the sun, their clothes whiter than snow. "

The women trembled when they saw the angels; but the angels spoke sweetly and kindly to them, saying, 'Do not be afraid; we know that you are looking for Jesus. He is not here now; he is alive. Do you not remember how he said he would come to life again, after he had been crucified?'

話、山、為、唔、講、開、因、此、相、呢、我、大、衆、相、講、話、  
時、大、衆、相、講、話、  
上、誰、替、我、拋、轆、開、山、  
七、誰、替、我、拋、轆、開、山、  
個、口、個、俗、石、大、我、拋、  
個、俗、石、大、我、拋、  
轆、得、開、呀。

好、知、咯、奇、曉、裏、  
子、誰、開、出、偷、吓、  
法、時、轆、好、開、望、  
七、墳、經、見、人、屍、  
使、山、已、心、人、屍、  
知、到、石、嘅、惡、嘅、  
就、行、個、人、係、惡、嘅、  
啲、及、個、各、估、耶、頭、  
處、就、好、閉、翳。

個、呢、好、好、  
有、野、人、面、好、  
見、七、佢、嘅、衣、  
然、係、呀、佢、嘅、  
忽、處、使、頭、嘅、  
耐、企、使、頭、嘅、  
有、人、係、似、  
歇、人、係、似、  
似、雪、嘅、白。

好、使、耶、翻、該、過、日、  
就、唔、搵、經、應、該、  
心、嘅、嚟、已、你、必、  
見、你、係、佢、處、我、  
一、話、你、但、呢、話、  
人、使、知、嘅、係、釘、  
女、天、我、屍、嘅、得、  
啲、慌、慌、蘇、生、記、  
個、啲、慌、慌、蘇、生、  
翻、生、個、幾、句、說、

Lò<sup>2</sup> shōng<sup>2</sup> ǰ háng ǰ shí, tái<sup>2</sup> chung<sup>2</sup>  
 ǰ söng 'kong wá<sup>2</sup>, 'Mat, 'shui\* t'ai'  
 'ngo-téi<sup>2</sup> luk, ǰ hoi ǰ shán ǰ fan 'hau  
 ko' kau<sup>2</sup> shek<sup>2</sup> ni? ǰ Yan-wai<sup>2</sup> ko'  
 kau<sup>2</sup> shek<sup>2</sup> kòm' tai<sup>2</sup>, 'ngo-téi<sup>2</sup> ǰ m  
 luk, tak, ǰ hoi á.'

'Kòm tsau<sup>2</sup> ǰ m ǰ chi 'shai mat, fá<sup>2</sup>-tsz  
 'hò, k'ap<sup>2</sup> ǰ háng tò' ǰ shán ǰ fan ǰ shí,  
 ǰ shui ǰ chi, ko' kau<sup>2</sup> shek<sup>2</sup>, 'yi-king  
 luk, ǰ hoi lok. Kok, yan-ke' sam  
 kin 'hò ch'ut, ǰ k'éi, 'kwú hai<sup>2</sup> ok,  
 yan luk, ǰ hoi, t'au hiú ǰ Ye-sò ke'  
 shí lok. Mong<sup>2</sup> 'há 'lui-t'au k'ok-  
 shat, ǰ m kin ǰ Ye-sò 'hai shü, 'kòm  
 tsau<sup>2</sup> 'hò pai<sup>2</sup>-ai'.

Hít, 'mò 'noi\* fat, yín' kin' ǰ yau 'lóng  
 ko' yan 'k'éi shü'. Hai<sup>2</sup> mat, ǰ ye  
 yan ni? Hai<sup>2</sup> t'in-sz' á'. 'K'öü-  
 ke' min<sup>2</sup>, 'hò 'tsz yit, ǰ t'au\* kòm'  
 ǰ kwong, yi-fuk, ǰ 'hò-tsz' süt, kòm'  
 pák.

Ko'-ti 'nui-yan\* yat, kin', sam tsau<sup>2</sup>  
 'hò fong. T'in-sz' wá<sup>2</sup>, 'Néi-téi<sup>2</sup> ǰ m  
 'shai fong, 'ngo ǰ chi 'néi hai<sup>2</sup> lai  
 'wan ǰ Ye-sò shí ke'; tán<sup>2</sup> 'k'öü 'yi-  
 king ǰ fán-sháng, ǰ m 'hai ni shü'.  
 ǰ Néi ying-ǰ koi kái-tak, 'k'öü wá<sup>2</sup>,  
 "ǰ Ngo pit, 'k'ai kwo' tsui<sup>2</sup> yan,  
 teng† shap, tsz<sup>2</sup>-ká, sam yat, ǰ fán-  
 sháng," ko' 'kéi kui' shü<sup>2</sup>-wá' á.'

Road on walking time all together talk  
 saying, 'Who for us roll away hill  
 grave's mouth that lump stone, eh?  
 53. Because that lump stone so large  
 we not roll able away 2?'

So just not know use what means good,  
 and walked to hill grave time, who  
 would have know that lump stone  
 already rolled off 32. Each person's  
 heart perceived very extraordinary,  
 thought was wicked men rolled off,  
 stolen away Jesus's corpse, 32. Look  
 a-bit inside really not see Jesus at  
 place, so then very sad.

Stop not long suddenly see have two  
 [C.] men standing place. Is what  
 thing man, eh? 53. Is angel, 2.  
 His face very like sun so bright,  
 clothing very like snow so white.

Those women one see, heart then very  
 frightened. Angels say, 'You not  
 need fear, we know you are come to-  
 look for Jesus corpse, but he already  
 returned to life, not at this place.  
 You ought to remember he said, "I  
 must be-handed over-to sinful men,  
 nailed cross, three days return to-life"  
 those several sentences words, 1.'

'Come,' said the angels, 'and look at the place where Jesus lay. Run quickly, and tell his disciples that Jesus is alive, and that they shall see him very soon.'

The women were very glad indeed they ran as quickly as they could to tell the disciples.—'Peep of Day,' pp. 178,179.

而家你確實見佢唔喺  
處哩,你快去話過門  
徒知,救主已經翻生  
咯,你哋有耐必見佢  
嘅。

天使講完,個啲女人,心  
好歡喜,即時走去話  
過門徒知。

### LESSON, XI.

Compare the feelings of others by your own.

If you do not like any thing yourself, do not give it to others.

By acting in this way, your steps will tread the right road.

Observe the rules do not rebel against the Lord.

I would not wish anyone to steal my things.

Other people have the same feelings.

I would not like to be struck.

Other people feel the same.

If I am in trouble, I wish people to help me.

If I see any one else in trouble, I ought to render my help.

By acting in this way, you will be able to escape calamities.

Whether at home or abroad.—'The Four Character Book.'

將自己心,嚟比較人。

自己唔想,咪俾過人。

依住啲樣,行翻正路。

遵守規條,咪背逆主。

人偷我野,我心唔想。

別人嘅心,亦同一樣。

我俾人打,我心唔甘。

別二個人,亦同啲心。

我有艱難,想人幫我。

見人艱難,我當幫助。

不論在家,與及在外。

照依啲做,可免災害。

‘Yí-ká ‘néi k’ok-shat<sub>2</sub> kin’-k’öü m  
 ‘hai shü’ le, ‘néi fái’ hui’ wá’ kwo’  
 mún-t’ò chí Kau’-chü ‘yí-king  
 fán-sháng† lok, ‘néi-téi’ ‘mo’ ‘noi\*  
 pít, kin’ ‘k’öü ke’.

T’in-sz’ ‘kong yün, ko’-ti ‘nui-yan\*,  
 sam hò fún-héi, tsik-shí ‘tsau  
 hui’ wá’ kwo’ mún-t’ò chí.

‘Now you really see he not at place, 24.

You quickly go say to disciples to-  
 know Saviour already return to-life,  
 32. You not long must see him.’

Angels talked finished those women’s  
 hearts very happy, immediately ran  
 away tell to disciples to-know.

LESSON, XI.

Tsöng tsz’-k’éi ke’ sam lai péi’-kau’  
 yan.

Tsz’-k’éi m ‘söng ‘mai’ ‘k’i kwo’ yan.

Yi-chü’ kóm ‘yöng\* háng fán ching’  
 lò’.

Tsun-shau kw’ái-t’ü, ‘mai pui’-yik<sub>2</sub>  
 Chü.

Yan t’au ‘ngo ‘ye, ‘ngo sam m ‘söng.  
 Pít yan ke’ sam, yik<sub>2</sub> t’ung yat, yöng’.

‘Ngo péi yan tá, ‘ngo sam m kóm.

Pít-yí’ ko’ yan, yik<sub>2</sub> t’ung kóm sam.

‘Ngo ‘yau kán-nán, söng yau pong  
 ‘ngo.

Kin’ yan kán-nán, ‘ngo tong pong-  
 cho’.

Pat, lun’ tsoi’ ká, ‘yü-k’ap<sub>2</sub> tsoi’  
 ngoi’.

Chü’-yí’ kóm tsò’, ‘ho ‘mín tsoi-hoi’.

Take (or Use) your own heart to  
 compare men.

Yourself not wish, don’t give to men.

According to such manner walk back  
 correct road.

Observe regulations, not rebel against  
 Lord.

Man steal my things, my heart not wish.

Other men’s hearts, also same one kind.

I by men beaten, my heart not like.

Another [‘.] man, also same such heart.

I have troubles, wish men help me.

See men (in) troubles, I ought to  
 assist.

Not matter in family or at outside.

According to such do, able to avoid  
 calamities.

## LESSON, XII.

The Ten Commandments.

The First Commandment.—

God said, 'Thou shalt have no other God before me.'

The Second Commandment.—

'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

The Third Commandment.—

'Thou shalt not take the name of thy Lord in vain; for the Lord will not hold him guiltless that taketh his name in vain.'

十聖誠。

第一誠。

神話,除曉我之外,你唔好有別個神。

第二誠。

你唔好雕刻偶像,學翻  
天上地下,共地,下水  
中各物嘅,樣,子,你唔  
好拜佢,而且服事佢,  
因為我耶和華係你個  
嘅神,不容你拜別個  
神,憎我嘅[我就]罰佢  
嘅罪,我自祖父到子孫  
三四代,愛我嘅,守我  
誠嘅,就施恩過  
千百代。

第三誠。

你唔好亂叫你神耶和  
華嘅名,亂叫嘅,耶和  
華是必定佢罪。



LESSON, XII.

Shap<sub>2</sub> Shing' Kái'.

Tai<sup>2</sup> yat, kái'.—

Shan wá<sup>2</sup>, 'Ch'ü-hiú ngo chí ngo<sup>2</sup>,  
'néi m 'hò 'yau pit<sub>2</sub> ko' Shan.'

Tai<sup>2</sup> yi<sup>2</sup> kái'.—

'Néi m 'hò t'ü-hak, 'ngau-tsöng<sup>2</sup>,  
hok<sub>2</sub> fán t'in shöng<sup>2</sup> téi<sup>2</sup> há<sup>2</sup>,  
kung<sup>2</sup> téi<sup>2</sup> há<sup>2</sup> 'shui chung kok,  
mat<sub>2</sub>-ke' yöng<sup>2</sup>-tsz. 'Néi m 'hò  
pái<sup>2</sup> 'k'öü, yi-ch'e fuk<sub>2</sub>-sz<sup>2</sup> 'k'öü:  
yan-wai<sup>2</sup> 'Ngo, 'Ye-wò-wá, hai<sup>2</sup>  
'néi-ke' Shan, pat, 'yung 'néi pái'  
pit<sub>2</sub> ko' Shan, 'tsang 'Ngo-ke'  
['ngo tsau'] fat<sub>2</sub> 'k'öü-ke' tsui<sup>2</sup>,  
tsz<sup>2</sup> 'tsò-fü<sup>2</sup> tò' 'tsz-sün sám sz'  
toi<sup>2</sup>; oi' 'Ngo-ke', 'shau 'ngo kái'  
ke', tsau<sup>2</sup> 'shí-yan kwo' 'k'öü tò'  
'ts'in pák. toi<sup>2</sup>.'

Tai<sup>2</sup> sám kái'.

'Néi m 'hò 'lün\* kiu' 'néi Shan  
'Ye-wò-wá-ke' 'meng\*†, 'lün\* kiu'  
ke', 'Ye-wò-wá shi<sup>2</sup>-pit, ting<sup>2</sup> 'k'öü  
tsui<sup>2</sup>.

The Ten Commandments.

The First Commandment.—

God said, 'Excepting me beyond, you  
not good have another God.'

The Second Commandment.—

'You not good carve images, copying  
(*or* in imitation of) heaven above,  
earth below, and earth below water  
midst (*i.e.* that is in the water)  
any thing's fashion: you not good  
worship them, moreover serve them:  
because I, Jehovah, am your God,  
not allow (*or* permit) you to worship  
another [*C.*] God. Hate me those  
[I then] punish their guilt *or* sin,  
from ancestors to descendants third  
fourth generations; love me those,  
observe my commandment those,  
then show mercy to them until  
thousand hundred generations.'

The Third Commandment.—

You must not disorderly call your God  
Jehovah's name, disorderly call those  
Jehovah certainly convict them of-  
guilt.

## The Fourth Commandment.—

‘Remember the Sabbath Day to keep it holy. Six days shalt thou labour and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it.’

## The Fifth Commandment.—

‘Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.’

## The Sixth Commandment.—

‘Thou shalt not kill.’

## The Seventh Commandment.—

‘Thou shalt not commit adultery.’

## The Eight Commandment.—

‘Thou shalt not steal.’

## The Ninth Commandment.—

‘Thou shalt not bear false witness against thy neighbour.’

## 第四誠。

你要記念安息日，守做日。  
 你做聖日。六日內，要七日，  
 你係各樣工，和華嘅工，僕  
 你係個神日，唔好仔女，屋內  
 你共你嘅及你嘅，因爲六  
 你畜牲，與都，要，華中，就  
 人客，耶和，其日，就安  
 人日，海，共，第七，和華，日  
 地，第，七，和，華，日  
 到此日，以個日爲聖日。

## 第五誠。

你要孝敬你父母，等  
 可以長久，你神  
 和華所賜過你嘅地。

## 第六誠。

你唔好殺人。

## 第七誠。

你唔好行淫。

## 第八誠。

你唔好偷野。

## 第九誠。

你唔好妄誓假願做  
 證人。

Tai<sup>2</sup> sz<sup>2</sup> kái<sup>2</sup>.

‘Néi<sup>2</sup> yíu<sup>2</sup> kái<sup>2</sup>-nám<sup>2</sup> On-sik, Yat<sup>2</sup> ‘shau  
 ‘k’öü tsò<sup>2</sup> shing<sup>2</sup> yat<sup>2</sup>. Luk<sup>2</sup> yat<sup>2</sup>  
 noi<sup>2</sup> yíu<sup>2</sup> tsò<sup>2</sup> ‘néi<sup>2</sup> kok<sup>2</sup> yöng<sup>2</sup> kung-  
 fú: tai<sup>2</sup> ts’at, yat<sup>2</sup> hai<sup>2</sup> ‘néi<sup>2</sup> Shan,  
 ‘Ye-wò-wá-ke On-sik. Ko yat<sup>2</sup>  
 m ‘hò tsò<sup>2</sup> kung-fú, ‘néi<sup>2</sup> kung<sup>2</sup>  
 ‘néi<sup>2</sup>-ke tsai<sup>2</sup> ‘nui, puk<sup>2</sup> ‘p’ei, ch’uk,  
 shang, ‘yü-k’ap<sup>2</sup> ‘néi<sup>2</sup> uk, noi<sup>2</sup> ke<sup>2</sup>  
 yan-bák<sup>2</sup> tò yíu<sup>2</sup> ‘kóm. ‘Yau-wai<sup>2</sup>  
 luk<sup>2</sup> yat<sup>2</sup> kán, ‘Ye-wò-wá ch’ong-  
 tsò<sup>2</sup> t’in téi<sup>2</sup> ‘hoi, kung<sup>2</sup> k’ei  
 chung-ke<sup>2</sup> mán<sup>2</sup> mat<sup>2</sup> tò tai<sup>2</sup> ts’at,  
 yat<sup>2</sup>, tsan<sup>2</sup> On-sik: Kwú<sup>2</sup> ‘ts’z ‘Ye-  
 wò-wá ch’uk-fuk, On-sik, Yat<sup>2</sup>  
 ‘yi ko yat<sup>2</sup> wai<sup>2</sup> shing<sup>2</sup> yat<sup>2</sup>.

Tai<sup>2</sup> ‘ng kái<sup>2</sup>.

‘Néi<sup>2</sup> yíu<sup>2</sup> háu<sup>2</sup>-king<sup>2</sup> ‘néi<sup>2</sup> fú<sup>2</sup>-‘mò, tang  
 ‘néi<sup>2</sup> ‘ho-‘yí ch’öng-‘kau ‘hai ‘néi<sup>2</sup>  
 Shan, ‘Ye-wò-wá, ‘sho ts’z’ kwò  
 ‘néi<sup>2</sup>-ke téi<sup>2</sup>.

Tai<sup>2</sup> luk<sup>2</sup> kái<sup>2</sup>.

‘Néi<sup>2</sup> m ‘hò shát<sup>2</sup> yan.

Tai<sup>2</sup> ts’at, kái<sup>2</sup>.

‘Néi<sup>2</sup> m ‘hò háng-yam.

Tai<sup>2</sup> pát<sup>2</sup> kái<sup>2</sup>.

‘Néi<sup>2</sup> m ‘hò t’au ‘ye.

Tai<sup>2</sup> ‘kau kái<sup>2</sup>.

‘Néi<sup>2</sup> m ‘hò mong<sup>2</sup> (or shai<sup>2</sup> ‘ká yün<sup>2</sup>  
 tsò<sup>2</sup>) ching<sup>2</sup> yan.

The Fourth Commandment.—

You must remember Sabbath Day keep  
 it to be holy day. Six days within  
 must do your each kind work. No.  
 seventh day is your God, Jehovah’s,  
 Sabbath. That day must not do  
 work, you with your son, daughter,  
 man slave, maid-slave, animals and  
 your house within’s guest, also must  
 so. Because six days time Jehovah  
 created heaven, earth, sea with its  
 midst’s myriad things until No.  
 seven day, then Sabbath; therefore  
 Jehovah blessed Sabbath Day con-  
 sidered that day to be holy day.

No. 5 Commandment.—

You must reverence your parents: so-  
 that you may long be-in your God,  
 Jehovah, what give to you’s land.

No. 6 Commandment.—

You must not kill man.

No. 7 Commandment.—

You must not commit adultery.

No. 8 Commandment.—

You must not steal things.

No. 9 Commandment.—

You don’t false witness against man (or  
 swear false oath being a witness).

The Tenth Commandment.—

'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.'

第十誡。

你唔好貪人屋舍,唔好  
貪人妻與及人嘅僕所  
婢牛驢,共有但凡人  
有嘅,(or 有嘅野)。

### LESSON, XIII.

The Creed :—

I believe in God the Father Almighty,  
Maker of heaven and earth.

And in Jesus Christ his only Son our  
Lord, who was conceived by the Holy  
Ghost, Born of the Virgin Mary  
Suffered under Pontius Pilate, Was  
crucified, died, and buried, He de-  
scended into Hades: The third day  
he rose again from the dead, He  
ascended into heaven, and sitteth on  
the right hand of God the Father  
Almighty; From thence he shall  
come to judge the quick and the  
dead.

I believe in the Holy Ghost; The  
Holy Church; The Communion of  
Saints; The Forgiveness of sins;  
The Resurrection of the body and  
the life everlasting.

信篇。

我信全真神聖父造  
成天地嘅。  
我信佢獨子,耶穌基督,  
我信佢主,我信佢因  
聖靈感動,馬利亞處  
女就生,我信佢當本  
丟彼拉多,我做官受  
難,被釘落十字架上  
死,葬埋,去陰府,三  
由死翻生,升天,坐  
真右便,我信佢將  
個處嚟,審判生嘅。

我信聖靈,我信聖公會,  
又各得赦肉,我信相  
罪至到永生。我信相  
得永生。

Tai<sup>2</sup> shap<sub>2</sub> kai<sup>1</sup>.

‘Néi<sup>1</sup> m<sup>1</sup> ‘hò<sup>1</sup> t‘ám<sup>1</sup> yan uk<sub>2</sub>-she<sup>1</sup>, m<sup>1</sup>  
‘hò<sup>1</sup> t‘ám<sup>1</sup> yan ts‘ai<sup>1</sup>, ‘yü<sup>1</sup> k‘ap<sub>2</sub> yan  
ke<sup>1</sup> puk<sub>2</sub> ‘p‘éi<sup>1</sup> ngau<sup>1</sup> lui<sup>1</sup>, kung<sup>2</sup>  
tán<sup>2</sup>-fán<sup>1</sup> yan ‘sho<sup>1</sup> ‘yau<sup>1</sup> ke<sup>1</sup> (or ‘yau  
ke<sup>1</sup> ‘ye).

No. 10 Commandment.—

You must not covet man's house, must  
not covet man's wife, and man's male  
servant female servant, cow donkey,  
and whatever man has.

LESSON, XIII.

Sun<sup>1</sup> P‘ín :—

‘Ngo sun<sup>1</sup> ‘tsün-nang<sup>1</sup> Chan<sup>1</sup> Shan  
shing<sup>1</sup> fú<sup>1</sup> tsò<sup>1</sup> sheng<sup>1</sup> t‘ín<sup>1</sup> tét<sup>1</sup> ke<sup>1</sup>.

‘Ngo sun<sup>1</sup> ‘K‘öü tuk<sub>2</sub> ‘tsz<sup>1</sup> Ye-sò<sup>1</sup> Kéi-  
tuk<sub>2</sub> ‘ngo-téi<sup>2</sup> ke<sup>1</sup> ‘chü<sup>1</sup>, ‘ngo sun<sup>1</sup>  
‘k‘öü yan Shing<sup>1</sup>-ling<sup>1</sup> ‘kòm-tung<sup>2</sup>,  
‘Má-léi<sup>2</sup>-á<sup>1</sup> ‘ch‘ü<sup>1</sup>-nui<sup>1</sup> tsau<sup>1</sup> sháng.

‘Ngo sun<sup>1</sup> ‘k‘öü, tong<sup>1</sup> Pün-tíu<sup>1</sup> P‘éi-  
lá<sup>1</sup>-tò<sup>1</sup> tsò<sup>1</sup> kwün<sup>1</sup> shi<sup>1</sup>, shau<sup>2</sup> nán<sup>1</sup>, péi<sup>2</sup>  
teng<sup>1</sup> lok<sub>2</sub> shap<sub>2</sub>-tsz<sup>2</sup>-ká<sup>1</sup> (sometimes  
pronounced ‘ká, but more often as ká<sup>1</sup>)

shöng<sup>2</sup> ‘sz, tsong<sup>1</sup>-mái<sup>1</sup>, hui<sup>1</sup> yam<sup>1</sup>-fú,  
sám yat<sub>2</sub> yau<sup>2</sup> ‘sz fán<sup>1</sup> sháng, shing<sup>1</sup>  
t‘ín<sup>1</sup> ‘ts‘ó\*† lok<sub>2</sub> Chan<sup>1</sup> Shan shing<sup>1</sup>  
fú<sup>1</sup> ‘tsün-nang<sup>1</sup>-che<sup>1</sup> ke<sup>1</sup> yau<sup>2</sup> pin<sup>2</sup>.

‘Ngo sun<sup>1</sup> ‘k‘öü tsöng<sup>1</sup>-loi<sup>1</sup> yau<sup>1</sup> kó<sup>1</sup>  
shü<sup>1</sup> lái<sup>1</sup>, sham-p‘ün<sup>1</sup> sháng ‘sz ke<sup>1</sup>.

‘Ngo sun<sup>1</sup> Shing<sup>1</sup>-ling<sup>1</sup>, ‘ngo sun<sup>1</sup> shing<sup>1</sup>  
kung<sup>1</sup>-wú<sup>1</sup>, yau<sup>2</sup> kok<sup>1</sup> shing<sup>1</sup>-t‘ò  
söng-hòp<sub>2</sub>. ‘Ngo sun<sup>1</sup> tsui<sup>2</sup> tak<sup>1</sup>, she<sup>1</sup>,  
yuk<sub>2</sub> shan tak<sup>1</sup>, fán-sháng, chí<sup>1</sup>-tò<sup>1</sup>  
‘wing sháng.

The Creed :—

I believe-in Almighty True God, Holy  
Father, made complete heaven earth.

I believe-in his only son Jesus Christ  
our Lord, I believe that he on account  
of Holy Spirit affected Mary virgin  
then was given-birth-to. I believe  
he, at the time Pontius (tong shí—  
at the time) Pilate was official, suffer  
troubles, was nailed down the cross  
on and died, buried, went Hades.  
Three days from the-dead again  
lived, ascended heaven, sat down  
True God, Holy Father, Almighty's  
right side. I believe he in the  
future from that place come to-  
judge alive dead.

I believe-in the Holy Ghost, I believe  
holy church from all believers to-  
gether joined, I believe sin obtain  
forgiveness, fleshly body get again  
life until eternal life.

## LESSON, XIV.

Jacob had twelve sons. \* \* \* Joseph was only seventeen years old and Benjamin was but a small child. All the others were grown up. The ten brothers were very bad: they had no fear of God in their hearts at all. Joseph was not like this: he really loved God. Jacob loved Joseph most of all his sons and made him a coat of many colours for him to wear. When his ten brothers saw that their Father loved Joseph, they hated him, and always oppressed him. God loved Joseph and always took care of him. One night Joseph dreamed he was in the field with his brother binding up sheaves of corn; and his brothers' sheaves all bowed down before his sheaf. God told Joseph what this meant.

It meant that Joseph's brothers at some future time would serve Joseph. His brothers were very angry with Joseph when they heard him say so. Before very long Joseph had another dream.

雅各十有二個仔，\* \* \* 歲幾長分嘅，佢愛個就佢，時瑟共把，弟處把，登  
 有陣，便其佢有，就神，衫父時約一晚起個，倒個神  
 十時，雅餘十嘞，就神，花見瑟，愛有己束時，都所，思，係  
 二約，憫個，兄弟，敬唔，係各佢親時，瑟，晚田的，嘞，倒個  
 個瑟，憫個，兄弟，敬唔，係各佢親時，瑟，晚田的，嘞，倒個  
 仔，十就個，兄弟，畏係，各佢親時，瑟，晚田的，嘞，倒個  
 \* \* \* 七有都十神嘅，至着，嘅，時約處，禾兄地，一特

後來，佢兄弟，是必，服約，約  
 瑟，兄子，好聽，見約，瑟過，嘅  
 樣，耐，但，又試，發夢。

LESSON, XIV.

ǾNgá-kok<sub>o</sub> Ǿyau shap<sub>2</sub>-yí<sup>2</sup> kó' Ǿtsai.  
 \* \* \* Kó' chan<sup>2</sup> shí Yök<sub>2</sub>-shat,  
 shap<sub>2</sub>-ts'at<sub>3</sub> sui<sup>2</sup> tái<sup>2</sup> chek<sub>o</sub>, Pin<sup>2</sup>-Ǿngá-  
 Ǿman tsau<sup>2</sup> Ǿmo 'kéi tái<sup>2</sup>ko'. ǾK'éi-  
 Ǿyü kó' kó' tó' Ǿthóng-tái<sup>2</sup> lok<sub>o</sub>.  
 ǾK'öü shap<sub>2</sub> Ǿhing-tai<sup>2</sup> shap<sub>2</sub>-Ǿfan  
 ok<sub>o</sub> ke': Ǿmò Ǿti king<sup>2</sup>-wai' ǾShan  
 ke' sam. Yök<sub>2</sub>-shat, tsau<sup>2</sup> Ǿm hai<sup>2</sup>  
 Ǿkóm: Ǿk'öü shat<sub>2</sub>-shau oi' ǾShan.  
 ǾNgá-kok<sub>o</sub> chí' oi' Ǿk'öü, Ǿching kin<sup>2</sup>  
 Ǿfá shám Ǿk'öü chök<sub>o</sub>. Kó' shap<sub>2</sub>  
 Ǿhing-tai<sup>2</sup> kin' fú<sup>2</sup>-ts'an kóm, tsau<sup>2</sup>  
 Ǿhò Ǿtsang Yök<sub>2</sub>-shat, Ǿshí-Ǿshí Ǿhá  
 Ǿk'öü. ǾShau tsau<sup>2</sup> Ǿhò oi' Yök<sub>2</sub>-shat,  
 Ǿshí-Ǿshí Ǿpò-yan<sup>2</sup> Ǿk'öü. ǾYau yat,  
 Ǿmán Yök<sub>2</sub>-shat, mung<sup>2</sup> kin' tsz<sup>2</sup>-Ǿkéi  
 Ǿhai t'in shü', kung<sup>2</sup>-Ǿmái Ǿhing-tai<sup>2</sup>  
 ch'uk, Ǿhéi Ǿti Ǿwo Ǿpá; ch'uk, Ǿhéi  
 kó' Ǿshí, kó'-Ǿti Ǿhing-tai<sup>2</sup> ke', Ǿpá-  
 Ǿpá Ǿto p'uk, Ǿtò téi<sup>2</sup> shü' pái'  
 Yök<sub>2</sub>-shat, Ǿsho ch'uk, kó' yat, Ǿpá.  
 ǾNi-ti yí'-sz' hai<sup>2</sup> ǾShan tak<sub>2</sub>-Ǿtang  
 ling<sup>2</sup> Yök<sub>2</sub>-shat, Ǿchí.

Hau<sup>2</sup>-Ǿloi Ǿk'öü Ǿhing-tai<sup>2</sup> shí<sup>2</sup>-pit, fuk<sub>2</sub>  
 Yök<sub>2</sub>-shat, ǾHing-tai<sup>2</sup> Ǿt'eng† kin'  
 Yök<sub>2</sub>-shat, kóm Ǿyöng<sup>2</sup>-Ǿtsz' Ǿhò nau  
 Yök<sub>2</sub>-shat, Kwo' Ǿhiú Ǿmò Ǿnoi\*  
 Ǿk'öü yau<sup>2</sup> shí' fát<sub>o</sub>-mung<sup>2</sup>.

Jacob had twelve [C.] sons. \* \* \*

That period time Joseph seventeen  
 years big only 7, Benjamin, just not  
 much big [C.] Remainder each [C.]  
 also grown-up 32. They ten brothers  
 ten parts bad: not (even a) little  
 reverence and fear God (kind of)  
 heart. Joseph just not was so, he  
 really loved God. Jacob most loved  
 him, made him flowery jacket (for)  
 him to wear. Those ten brothers  
 seeing (their) father so, then much  
 hated Joseph, constantly bullied him.  
 God just much loved Joseph, always  
 protected him. There-was one night  
 Joseph dreamt (he) saw himself in  
 field place together with (his) brothers  
 binding up the paddy sheaves;  
 binding up that time those brother's  
 (ones) sheaf sheaf even prostrated to  
 (the) ground place and did reverence  
 (to) Joseph what binded that one  
 sheaf. These meanings had God de-  
 terminately caused Joseph to know.

Afterwards his brothers must be-sub-  
 ject-to Joseph. The brothers hear-  
 ing Joseph so fashion very angry at  
 Joseph. Passed done not long he  
 again dreamed.





Mung<sup>2</sup> kín<sup>1</sup> yat<sub>2</sub>, yüt<sub>2</sub>, kung<sup>2</sup> 'yau shap<sub>2</sub>-yat, nap, 'sing pái<sup>1</sup> tsz<sup>2</sup>-kéi. Yök<sub>2</sub>-shat, yan<sup>2</sup> 'kong kwo' fú<sup>2</sup>-ts'an 'hing-tai<sup>2</sup> t'eng†. 'Ngá-kok<sub>0</sub> t'eng† kín<sup>1</sup> 'ni-ti sz<sup>2</sup>, tsau<sup>2</sup> 'kéi fan 'híu tak, yí<sup>1</sup>-sz', 'hai sam shü' pat, hit<sub>0</sub>. 'söng 'héi. 'K'öü-ke' 'hing-tai<sup>2</sup> yüt<sub>2</sub>-fát<sub>0</sub> 'nau lok<sub>0</sub>.

'Ngá-kok<sub>0</sub> shap<sub>2</sub>-yí<sup>2</sup> ko' 'tsai hai<sup>2</sup> 'hon 'yöng ke'; 'shí-shí pong fú<sup>2</sup>-ts'an 'hon 'yöng. 'Yau yat, 'p'ai\* ko' shap<sub>2</sub> ko' 'chöng-tái<sup>2</sup> ke' 'tsai tái<sup>2</sup> ko'-ti 'yöng hui' Shi<sup>2</sup>-kim' shü' 'yöng. Yök<sub>2</sub>-shat, 't'ung Pin<sup>2</sup>-'ngá-'man tsau<sup>2</sup> 'm hui'.

Yat, yat<sub>2</sub> 'Yi-shik<sub>2</sub>-lit<sub>2</sub>, tsik, hai<sup>2</sup> 'Ngá-kok<sub>0</sub>, kiú' Yök<sub>2</sub>-shat, 'kóm wá<sup>2</sup>, 'Ngo 'yi-ká yiu' 'néi hui' 't'ai 'há 'néi-ti 'hing-tai<sup>2</sup> 'yöng tak, 'ti 'sháng-hau 'tím, tsau<sup>2</sup> 'fán 'lai 'péi sheng†-héi' kwo' 'ngo.'

Yök<sub>2</sub>-shat, t'eng†-kín<sup>1</sup> fú<sup>2</sup>-ts'an 'kóm 'fan-fú', tsik<sub>2</sub>-shí tsau<sup>2</sup> hui'. Wák<sub>2</sub>-che 'k'öü 'hing-kung t'eng† fú<sup>2</sup>-ts'an kíu' ko' chan<sup>2</sup> 'shí fong-fong-'tái\* 'tò 'm ting<sup>2</sup>, 'yan-wai<sup>2</sup> 'k'öü 'hing-tai<sup>2</sup> kóm' 'nau 'k'öü. 'K'öü 'tò 'chí-tò' 'ying-koi yiu' t'eng† fú<sup>2</sup>-ts'an wá<sup>2</sup>; yau<sup>2</sup> 'chí-tò' 'Shan 'yau 'nang 'pò-yau<sup>2</sup> 'k'öü, kwú<sup>2</sup>-t'sz tsik<sub>2</sub>-hak, hui'.

(In his) dream (he) saw sun, moon, together-with there-were eleven [C.] stars worshipping him. Joseph again spoke to (his) father brothers to-hear. Jacob hearing these matters then several tenths understand able meaning, in heart place without ceasing think. His brothers still more angry, 32.

Jacob's twelve sons were shepherds, always helped (their) father to-watch sheep. There was once the ten [C.] grown-up sons led the sheep away-to Shechem place to feed (them). Joseph with Benjamin then not go.

One day Israel, that is Jacob, called Joseph so said, 'I now want you to-go see a bit your brothers rearing the live stock (*lit.* live mouths) how, then back come give answer to me.'

Joseph hearing (his) father so direct, immediately then went. Perhaps he at first hearing (his) father telling at that time frightened a bit, also not certain (*i.e.* he was very likely a bit frightened), because his brothers so angry-at him. He also knew by-rights ought to-obey (his) father's words; Further (he) knew God had power to-protect him, therefore (he) immediately went.

Joseph started from Hebron and when he got to Shechem he could not find his brothers. A man then told him, 'Your brothers have gone to Dothan; you will find them there.'

When some of Joseph's brothers saw him coming, they said, 'The dreamer is coming. Let us kill him, and throw his body into a pit; when we go home we can say to his father that a wild beast has eaten him up; and then we shall see whether his dreams will come to pass or not.'

But Reuben said, 'Do not kill him, but throw him into this pit.' Reuben was not so wicked as his brothers. He wanted to put him into the pit, then wait till all his brothers had gone away, when he would take him out again and give him back to his father.

When Joseph got to his brothers, they seized him, took off his coat of many colours and threw him into a pit. It was a good thing there was no water in the pit; it was dry.

約瑟離開希伯倫去得到  
示劍個處唔搵得人話  
兄弟個陣有弟去曉多  
佢聽你兄處係個處搵  
丹處。係個處。

有幾個兄弟見約瑟嚟  
緊就噉話個發夢嘅  
嚟緊噉殺佢喇採佢至  
屍落坑處等去話有  
話過父親聽話後一  
隻惡獸食嘍的來  
睇吓佢發發夢的事  
應驗有。

流便話唔好殺佢採佢  
落呢個坑兄弟流便  
同個啲兄弟咁黑心  
佢想擠佢落坑處等  
各兄行開個陣時  
就攞佢翻出嚟交回  
父親。

約瑟嚟到個時佢啲兄  
弟捉倒佢除佢件花  
衫採佢落坑處好彩  
個坑有冇水係乾  
嘅。

Yök<sub>2</sub>-shat, léi<sub>2</sub>-hoi Hái-pák<sub>0</sub>-lun hui<sup>2</sup>  
 tò Shi<sup>2</sup>-kín<sup>2</sup> kò<sup>2</sup> shü<sup>2</sup>, m wan tak,  
 'tò hing-tai<sup>2</sup>. Kò<sup>2</sup> chan<sup>2</sup> 'yan kò<sup>2</sup>  
 yan wá<sup>2</sup> 'k'öü t'engt, 'Néi hing-  
 tai<sup>2</sup> hui<sup>2</sup> chíu To-tán shü<sup>2</sup>, 'hai kò<sup>2</sup>  
 shü<sup>2</sup> wan tak, chök<sub>0</sub> 'k'öü.'

'Yau 'kéi kò<sup>2</sup> hing-tai<sup>2</sup> 't'ai kín<sup>2</sup> Yök<sub>2</sub>-  
 shat, lai<sub>2</sub>-kan, tsau<sup>2</sup> 'kòm wá<sup>2</sup>, 'Kò<sup>2</sup>  
 fat<sub>0</sub>-mung<sup>2</sup>-ke<sup>2</sup> lai<sub>2</sub>-kan lok<sub>0</sub>; shát<sub>0</sub>  
 'k'öü lá; wing 'k'öü shí lok<sub>2</sub>  
 háng shü<sup>2</sup>; 'tang hui<sup>2</sup> kwai chí<sup>2</sup> wá<sup>2</sup>  
 kwò<sup>2</sup> fú<sup>2</sup>-ts'an t'engt, wá<sup>2</sup>, 'yau yat,  
 chek<sub>0</sub> ok<sub>0</sub> shau<sup>2</sup> shik<sub>2</sub> chíu 'k'öü;  
 hau<sup>2</sup>-loi 't'ai 'há 'k'öü fat<sub>0</sub> mung<sup>2</sup>  
 ti sz<sup>2</sup> 'yau ying<sup>2</sup>-yim<sup>2</sup> 'mò.'

Lau-pín<sup>2</sup> wá<sup>2</sup>, 'M 'hò shát<sub>0</sub> 'k'öü,  
 wing 'k'öü lok<sub>2</sub> ni-kò<sup>2</sup> háng shü<sup>2</sup>.  
 Lau-pín<sup>2</sup> m t'ung kò<sup>2</sup>-ti hing-tai<sup>2</sup>  
 kòm<sup>2</sup> hak, sam. 'K'öü 'söng chai  
 'k'öü lok, háng shü<sup>2</sup>, 'tang kok<sub>0</sub>  
 hing-tai<sup>2</sup> háng hoi kò<sup>2</sup> chan<sup>2</sup> shí,  
 tsau<sup>2</sup> lo 'k'öü fán ch'ut, lai, káu-  
 wúí fú<sup>2</sup>-ts'an.

Yök<sub>2</sub>-shat, lai tò<sup>2</sup> kò<sup>2</sup> shí, 'k'öü ti  
 hing-tai<sup>2</sup> chuk<sub>0</sub> (or chuk,) tò 'k'öü,  
 chíu 'k'öü kín<sup>2</sup> fá shám, wing  
 'k'öü lok, háng shü<sup>2</sup>. 'Hò 'ts'oi  
 kò<sup>2</sup> háng 'mò 'shui 'hai shü<sup>2</sup>, hai<sup>2</sup>  
 kòn ke<sup>2</sup>.

Joseph separated-from Hebron went to  
 Shechem that place, not find able  
 arrive (*i.e.* the finding did not  
 arrive at the conclusion wished for)  
 brothers. That period have [*C.*] man  
 say to-him to-hear, 'Your brothers  
 gone have Dothan place; at that  
 place find able right them.'

There-were several brothers seeing  
 Joseph coming, then so said, 'The  
 dreamer is-coming, 32; kill him;  
 21, throw his corpse down pit place;  
 wait-till go home until say to father  
 to-hear, say, there-was one [*C.*] fierce  
 animal eat have him; afterwards  
 see a-bit his dreaming matters have  
 fulfilment (*or*) not.'

Reuben said, 'Do-not kill him, throw  
 him down-into this pit place.'  
 Reuben not with those brothers so  
 black heart. He wished to-place  
 him down-into the-pit place, (and)  
 wait-till each brother had-walked off  
 that period-of time, then take him  
 back out come, hand back-again-to  
 (his) father.

Joseph come arrived that time, his  
 those brothers caught him, took-  
 off his [*C.*] flowered coat, threw  
 him down-into pit place. Very for-  
 tunate that pit no water at place,  
 was dry.

When his brothers had thrown him into the pit, they sat down and had their lunch. It was great pity they did this; it was because they hated their little brother Joseph that they did so. \* \* \* .

While Joseph's brothers were eating, they looked up and saw a great many people coming. These people were the descendants of Ismael the son of Hagar. They came from Gilead, riding on camels, and brought many spices with them to take down into Egypt to sell.

When Judah saw these people coming, he said to his brothers, 'Let us sell Joseph to these men.' His brothers were pleased and took Joseph out of the pit at once, and sold him for twenty pieces of gold, which would now be worth about ten or eleven dollars.

The Ishmaelites took Joseph to Egypt and sold him to Potiphar. Reuben was not there when his brothers sold Joseph. When he came back he wanted to find Joseph; he was unable to find him; he was very sad, and tore his clothes.

搵佢落坑個時,個啲兄  
 弟坐倒地處食晏,可  
 惜佢哋做呢啲事,因  
 爲憎個細佬約瑟  
 \* \* \*

約瑟兄弟食緊晏個人時,  
 擔高頭見好多人嚟甲  
 緊處呢啲人係夏仔  
 個仔,以實馬利騎駝  
 孫,係基列處定好多  
 嚟到,想揸去埃及香  
 料,想揸去埃及香賣。

猶大見呢啲人嚟緊處,  
 大就話過兄弟知,瑟  
 就城嚟賣,佢啲話就好  
 着略,佢啲話拉個  
 就約瑟上嚟,今日十  
 約金,係今  
 銀錢。

以實馬利人,就帶約瑟  
 去,到埃及,兄弟便過  
 提,佢陣時,翻個得爛  
 個,瑟搵唔倒,心  
 約瑟,搵唔倒,心  
 好閉,攞就衫。

Wing 'k'öü lok<sub>2</sub> háng ko' shí, ko'-ti  
 hing-tai' 'ts'ò\*† 'tò téi' shü' shik<sub>2</sub>  
 án'. 'Ho-sik, 'k'öü-téi' tsò' ni-  
 ti sz<sup>2</sup>; yan-wái' tsang ko' sai'-lò  
 Yök<sub>2</sub>-shat, che<sub>2</sub>.

Yök<sub>2</sub>-shat, hing-tai' shik<sub>2</sub> 'kan án' ko'  
 shí, tám kò 't'au, kin' hò 'to yan  
 lai' kan shü'. 'Ni-ti yan hai' Há-  
 káp<sub>0</sub> ko' 'tsai 'Yi-shat<sub>2</sub>- 'má-léi' ke'  
 'tsai siin. 'Hai 'Kéi-lit<sub>2</sub> shü', 'k'éi  
 lok<sub>0</sub>-t'ò lai tò' ke', tai' ting<sup>2</sup> 'hò  
 'to hóng líú<sup>2</sup>, 'sóng ning hui' 'Oí-  
 k'ap<sub>2</sub> shü' mái<sup>2</sup>.

Yau-tái' kún' ni-ti yan lai-'kan shü',  
 tsau<sup>2</sup> wá' kwo' hing-tai' chí, 'Yök<sub>2</sub>-  
 shat, 'k'ai' lai mái<sup>2</sup> kwo' 'k'öü 'ti  
 yan, tsau<sup>2</sup> chök<sub>0</sub> lok<sub>0</sub>. 'K'öü 'ti  
 hing-tai' wá', 'Hò.' Tsau<sup>2</sup> tsik,  
 shí 'hai háng shü' lai ko' Yök<sub>2</sub>-  
 shat, 'shöng lai, mái<sup>2</sup> hui' yi'-shap<sub>2</sub>  
 kam, tsik, hai' kam-yat<sub>2</sub> shap<sub>2</sub>  
 leng<sup>2</sup>† ko' 'ngan-'ts'in\*.

'Yi-shat<sub>2</sub>- 'má-léi' yan tsau<sup>2</sup> tai' Yök<sub>2</sub>-  
 shat, hui' tò' 'Oí-k'ap<sub>2</sub>, mái<sup>2</sup> hui'  
 kwo' 'Po-t'ai-fat<sub>2</sub>. 'K'öü hing-tai'  
 mái<sup>2</sup> Yök<sub>2</sub>-shat, ko' chan<sup>2</sup> shí, 'Lau-  
 pin<sup>2</sup> tsau<sup>2</sup> 'm 'hai shü'. 'K'öü fán-  
 lai ko' shí, 'sóng 'wan Yök<sub>2</sub>-shat,  
 'wan 'm tak, 'tò; sam tsau<sup>2</sup> 'hò  
 pai<sup>2</sup>-ai<sup>2</sup>, mák, lán<sup>2</sup> tsz<sup>2</sup>- 'kéi shám.

Threw him down-into pit that time,  
 those brothers sat on ground place  
 eat lunch. To be pitied they did  
 these things; (it was) because (they)  
 hated the younger brother, Joseph,  
 only, 7.

Joseph's brothers eating in-progress lunch  
 that time, lifted high (their) heads, saw  
 very many men coming in-progress  
 to-the-place. These men were Hagar  
 that son Ismael's sons grand-sons.  
 From Gilead place riding-on camels  
 coming arrived bringing prepared very  
 many spice materials, wishing to-take  
 to-go-to Egypt place to-sell.

Judah saw these people coming in-  
 progress-to the-place, then said to  
 brothers to-know, 'Joseph take come  
 sell to them these people just cor-  
 rect,' 32. His these brothers said,  
 'Good.' Then immediately from pit  
 place pull that Joseph up come, sold  
 done two tens gold, just is to-day  
 ten odd [C.] dollars.

Ishmaelite men just led Joseph go to  
 Egypt, sold done to Potiphar. His  
 brothers sold Joseph that [C.] time,  
 Reuben just not (is) at place. He  
 back come that time wish find  
 Joseph, find not able arrive-at (the  
 finding); heart then very sad, rend-  
 ing tore own clothes.

He went quickly to his brothers and said, 'The child is not here. I do not know what to do.' The brothers paid no attention to him. They killed a kid at once, and taking Joseph's coat of many colours they dipped it into the blood of the kid, and took it home to show to their father. They said, 'Is this coat which we have found Joseph's?' As soon as Jacob saw it, he said, 'It is his. A wild beast has eaten him, my son Joseph is not.'

Jacob had deceived his father, and now his children were deceiving him. \* \* \*

Jacob thought that his son was really dead and he was very sad; he wept aloud, tore his clothes, and would not be comforted.—'Bible History for the Least and Lowest.'

急 啲 蚊 知 唔 隻 花 去 呢 嘅 雅 件 咯 食 必  
 去 仔 點 咗 羊 衫 歸 件 係 各 衫 必 死 定  
 對 唔 算 佢 仔 浸 俾 衫 約 一 話 定 佢 有  
 兄 係 個 咁 將 落 過 係 瑟 見 有 被 我 曉  
 弟 處 啲 時 約 羊 父 我 嘅 就 錯 一 個 咯  
 話 咯 兄 重 瑟 血 親 咁 認 係 隻 仔 約  
 個 我 弟 割 個 處 睇 搵 唔 得 佢 嘅 獸  
 細 唔 總 一 件 揸 話 倒 係 個 嘅 獸

本 來 雅 各 已 經 呢 自 己  
 來 父 親 而 家 仔 又 呢 翻  
 佢 個 時 估 個 仔 真 正  
 雅 各 個 喇 但 個 心 就 好 閉  
 死 喇 咯 大 聲 喊 擘 爛 自  
 翳 己 衫 又 唔 受 人 安 慰

LESSON, XV.

King Darius was a proud man, and he worshipped idols.

大 利 烏 王 係 好 驕 傲 嘅  
 人 又 係 拜 偶像 嘅。

Kap, -<sub>ci</sub> hui' tui' hing-tai' wa', 'Ko  
 sai'-man-t'ai' m 'hai shü' lok.  
 'Ngo m chi 'tüm sün.' Ko'-<sub>ci</sub>  
 hing-tai' tsung m 'ts'oi 'k'öü; tsik-  
 shi chung' t'ong yat, chek, y'ong-  
 tsai, ts'ong Yök-shat, ko'-kin fá  
 shám tsam' lok, y'ong hüt, shü',  
 ning hui' kwai' péi kwo' fú'-ts'an  
 't'ai, wa', 'Ni kin' shám hai' ngo-  
 téi' wan-tò ke'. Hai' Yök-shat, ke'  
 shám m hai'?' 'Ngá-kok, yat, kin'  
 tsau' ying'-tak, ko' kin' shám wa',  
 'Mò ts'o'; hai' 'k'öü-ke' lok. Pit-  
 ting' péi' yat, chek, 'ye shau' shik,  
 'sz 'k'öü. 'Ngo ko' tsai Yök-shat,  
 pit-t'ing' 'mò h'iu lok.'

'Pún-loi 'Ngá-kok, 'yi-king ngak,  
 tsz'-két fú'-ts'an, yi-ká tsai yan'  
 ngak, fán 'k'öü. \* \* \*

'Ngá-kok ko' shi 'kwú ko' tsai  
 chan-ching' sz lá. 'K'öü ko' sam  
 tsau' hò pái'-ai' lok; tai' sheng†  
 hám', mák, lán' tsz'-kéi shám, yau'  
 m shau' yan on-wai'.

Quickly went answered brothers, saying,  
 'The child not at place, 32. I not  
 know how to-consider (what is best  
 to be done).' Those brothers entirely  
 not pay-attention-to him; just at-that-  
 time even slaughtered a [C.] kid, tak-  
 ing Joseph that [C.] flowered coat, im-  
 mersed down-into kid's blood place,  
 took (it) away home to-give to (their)  
 father to-see, saying, 'This [C.] coat  
 was (what) we found. Is (it) Joseph's  
 coat (or) not is?' Jacob (at) one  
 sight (of it) then recognised able that  
 [C.] coat, saying, 'No mistake; (it) is  
 his, 32. Certainly by one [C.] wild  
 animal eaten to-death him. My that  
 son Joseph certainly is not, 32.'

Originally Jacob already deceived his-  
 own father, now (his) son also cheat  
 back him. \* \* \*

Jacob that time thought that son  
 really was-dead, 21. His that heart  
 then very sad, 32; great sound cry,  
 tore-to pieces his-own clothing, also  
 not receive (from) man comfort.

LESSON, XV.

Tái'-léi'-wú wong hai' hò k'iu-ngo' ke'  
 yan, yau' hai' pái' 'ngau-ts'ong' ke'.

Darius King was very proud man, also  
 did pray-to images.

Yet he liked Daniel very much; and he set him over all the other judges and lords, and told all the people to mind him. Daniel was a very wise old man, and he was fit to be a judge. There were a great many rich men, who hated Daniel, because the King told them to mind Daniel, and because the King liked him better than them. These men were envious of Daniel. \* \* \*

These wicked rich men wished to hurt Daniel, and to get him into disgrace with King Darius; but they did not know how to get him into disgrace; they never saw Daniel do anything wrong. I suppose they were afraid of telling the King lies of Daniel, lest they should be found out. But at last they thought of a way to get Daniel into disgrace. They knew that he prayed very often to his God.

So they went to the King and asked him to make a law, that no one should pray to any God or man, but to the King himself, for thirty days.

但佢好歡喜個但以大理  
 立佢做國中人至要聽  
 官佢吩眾人理要聽陣  
 教訓但大又多個好陣  
 係老大多個啲財智主  
 有好好憎但個以理因  
 就個王吩又個以理生  
 個理歡哋,但佢心。  
 忌既。

呢啲惡既財主,人想難  
 為但烏以理,又,想令大  
 係佢正做,歡喜佢,但法  
 子得出,得,因也,野查  
 得做錯,以,但有收野  
 出利一,個法,子,令想  
 理烏,王,法,歡,喜,大  
 理略,佢,法,知,喜,以  
 要拜神,日,之,間,好,多  
 嘅。

佢哋就嚟求個王出命  
 令,吩耐,樣眾,人三,十,日  
 咁,耐,樣,樣,神,都,唔  
 准,佢,哋,拜,淨,係,拜,個  
 王,呔。



Tán<sup>2</sup> 'k'öü 'hò fún-'héi ko' Tán<sup>2</sup>-<sup>5</sup>yi-  
 'léi; láp<sub>2</sub> 'k'öü tso<sup>2</sup> kwok<sub>2</sub> chung chí'  
 tái<sup>2</sup> ke' kwún, fan-fú' chung' yan  
 yíu' t'eng† 'k'öü káu'-fan'. Tán<sup>2</sup>-<sup>5</sup>yi-  
 'léi ko' chan<sup>2</sup> shí hai<sup>2</sup> 'lò-'tái\*, yau<sup>2</sup>  
 'hò to chí'-wai<sup>2</sup>. 'Yau 'hò to ko'-ti  
 ts'oi- chü yan tsau<sup>2</sup> 'hò tsang Tán<sup>2</sup>-  
 'yi-'léi, yan-wai<sup>2</sup> ko' wong kiú'  
 'k'öü-téi<sup>2</sup> t'eng† Tán<sup>2</sup>-<sup>5</sup>yi-'léi fan-  
 fú', yau<sup>2</sup> yan-wai<sup>2</sup> ko' wong fún-  
 'héi Tán<sup>2</sup>-<sup>5</sup>yi-'léi to kwo' 'k'öü-téi<sup>2</sup>.  
 'Kòm 'k'öü tsau<sup>2</sup> sháng ko'-ti tò-  
 kái<sup>2</sup> ke' sam. \* \* \*

Ni-ti ok<sub>2</sub> ke' ts'oi- chü yan 'söng  
 nán-wai<sup>2</sup> Tán<sup>2</sup>-<sup>5</sup>yi-'léi, yau<sup>2</sup> 'söng  
 ling<sup>2</sup> tái<sup>2</sup>-léi<sup>2</sup>-wú wong<sub>2</sub> m fún-'héi  
 'k'öü; tán<sup>2</sup>-hai<sup>2</sup> 'k'öü<sub>2</sub> chí 'wan  
 mat, 'ye fát<sub>2</sub>-tsz ching' tsò<sup>2</sup> tak;  
 yan 'k'öü<sub>2</sub> m ch'á tak, ch'ut, Tán<sup>2</sup>-  
 'yi-'léi 'yau mat, 'ye tsò<sup>2</sup> ts'o' ke'.  
 'K'öü-téi<sup>2</sup> shau-méi 'söng ch'ut,  
 yat, ko' fát<sub>2</sub>-tsz, 'wui ling<sup>2</sup> tái<sup>2</sup>-  
 léi<sup>2</sup>-wú wong<sub>2</sub> m fún-'héi Tán<sup>2</sup>-<sup>5</sup>yi-  
 'léi lok<sub>2</sub>. 'K'öü-téi<sup>2</sup> chí tò' Tán<sup>2</sup>-  
 'yi-'léi yat, yat<sub>2</sub> chí kán 'hò to  
 chöng' yíu' pái' Shan ke'.

'K'öü-téi<sup>2</sup> tsau<sup>2</sup> 'lai k'au ko' wong  
 ch'ut, ming<sup>2</sup>-ling<sup>2</sup>, fan-fú' chung'  
 yan sám-shap<sub>2</sub> yat<sub>2</sub> kòm' noi<sup>2</sup>,  
 yöng<sup>2</sup>-yöng<sup>2</sup> ke' Shan to' m 'chun  
 'k'öü-téi<sup>2</sup> pái', tsing<sup>2</sup> hai<sup>2</sup> pái' ko'  
 wong che.

But he (was) very pleased-with that Daniel; appointed him to be country's midst greatest officials, directed all men must obey his instructions. Daniel at-that [C.] time was old, had very much wisdom. There-were very many-of those wealthy men just much hated Daniel, because the King told them to-obey Daniel, (giving) directions further because the King was-pleased-with Daniel more than with-them. So they then grew those envious hearts. \* \* \*

These wicked wealthy men wished to-oppress Daniel, also they-wished to-cause Darius King not to-be-pleased-with him; but they (did) not know to-find what means properly to-do to-be-able; because they not find able out Daniel had what thing doing wrong. They finally thought out one [C.] means, (which) could cause Darius King not to-be-pleased-with Daniel, 32. They knew Daniel one day's course very many times would pray-to God.

They then came (and) begged the King to-issue a-decree, directing all men thirty days so long within every kind of God also not to-allow them to-pray-to. Only to-pray-to the King only.

And that if any one did pray to any one else, he should be cast into a den of lions. Now the King did not know why these men asked him to make this law: if the King had known that Daniel always prayed to his God, I do not think he would have made this law, for the King loved Daniel.

The King was so foolish as to say that he would do as these men wished, because, you know, the King was a heathen, and he did not love the true God. \* \* \*

Daniel heard of the law that the King had made.

Do you think that he went on praying?

Daniel would have thought it very dreadful not to pray to God for thirty days. He wanted to praise God very often, and ask Him to bless him.

He used always to pray before the open window in his room. Perhaps you wonder why he did so. The reason was, he liked to look towards the place where he knew Jerusalem was. He could not see Jerusalem from his window, because it was so very far off; but still he knew which way it was, and he knew that God loved Jerusalem. \* \* \*

或有拜第二，就捄  
佢入個啲獅竇處、  
王唔知爲七呢啲人  
叫佢出噉嘅命、我  
估或佢知到但、以  
日日咁多賑拜神、  
就唔噲出噉嘅命、  
因爲佢好愛但、以  
噉嘅。

但可惜個王唔係愛個  
位真嘅神、佢係拜菩  
薩嘅。 \* \* \*

但以理聽聞個王出噉  
嘅命令。  
佢都照舊一樣拜神嘅。

但以理點得三十日咁  
耐唔多謝、唔讚美神  
嘅恩典呢。

佢時時都係睺自己房、  
打開度窗噉嚟拜嘅、  
佢噉做係因佢好愛、  
耶路撒冷個城、佢就  
歡喜俾面向住個城、  
嚟拜、佢唔睇見個耶  
路撒冷城、因爲隔得  
遠、但佢知到個城都  
邊、便、佢又知到神  
好愛個城。 \* \* \*

Wák<sub>2</sub> 'yau pái' tai<sup>2</sup>-yi<sup>2</sup> 'wai\*, tsau<sup>2</sup> yíu'  
 'wing 'k'öü yap<sub>2</sub> ko<sup>2</sup>-ti 'sz-tau' shü'.  
 Ko<sup>2</sup> 'wong 'm 'chi wai<sup>2</sup>-mat, 'ni-ti  
 'yan kiú' 'k'öü ch'ut, 'kòm-ke' ming<sup>2</sup>-  
 ling<sup>2</sup>. 'Ngo 'kwú wák<sub>2</sub> 'k'öü 'chi-tò'  
 Tán<sup>2</sup>-'yi-'léi yat<sub>2</sub>-yat<sub>2</sub> kòm' 'tò chōng'  
 pái' 'Shan, 'k'öü tsau<sup>2</sup> 'm 'wui ch'ut,  
 'kòm-ke' ming<sup>2</sup>-ling', 'yan-wai<sup>2</sup> 'k'öü  
 'hò oi' Tán<sup>2</sup>-'yi-'léi ke'.

Tán<sup>2</sup> 'ho-sik, ko<sup>2</sup> 'wong 'm hai<sup>2</sup> oi'  
 ko<sup>2</sup> 'wai\* 'chan-ke' 'Shan, 'k'öü hai<sup>2</sup>  
 pái' 'p'ò-sát, ke'. \* \* \*.

Tán<sup>2</sup>-'yi-'léi 't'eng†-'m ko<sup>2</sup> 'wong  
 ch'ut, 'kòm ke' ming<sup>2</sup>-ling<sup>2</sup>.

'K'öü 'tò chiu' kau<sup>2</sup> yat, 'yōng<sup>2</sup> pái'  
 'Shan ke'.

Tán<sup>2</sup>-'yi-'léi 'tim tak, 'sám-shap, yat<sub>2</sub>  
 kòm' noi<sup>2</sup> 'm 'tò-tse<sup>2</sup> 'm tsán<sup>2</sup>-'méi  
 'Shan ke' 'yan-tín 'ni?

'K'öü 'shi-shí 'tò hai<sup>2</sup> 'hai tsz<sup>2</sup>-'kéi 'fong\*  
 'tá-hoi tò<sup>2</sup> 'ch'ōng 'kòm 'lai pái' ke'.  
 'K'öü 'kòm tsò<sup>2</sup> 'yan 'k'öü 'hò oi' 'Ye-  
 lò<sup>2</sup>-sát, 'láng ko<sup>2</sup> 'sheng†. 'K'öü tsau<sup>2</sup>  
 'fún-'héi 'péi min<sup>2</sup> 'hōng'-chü<sup>2</sup> ko<sup>2</sup>  
 'sheng† 'lai pái'. 'K'öü 'm 't'ai-kin'  
 ko<sup>2</sup> 'Ye-lò<sup>2</sup>-sát, 'láng 'sheng†, 'yan-  
 wai<sup>2</sup> 'kák, tak, 'yün; tán<sup>2</sup> 'k'öü 'chi-tò'  
 ko<sup>2</sup> 'sheng† 'hai 'pín pín<sup>2</sup>. 'K'öü 'yau<sup>2</sup>  
 'chi-tò 'Shan 'hò oi' ko<sup>2</sup> 'sheng†. \* \* \*.

If there-was praying-to another [C.],  
 then must throw him into those  
 lions' den place. The King not know  
 why these men told him to-issue  
 such decree. I think if he knew  
 Daniel daily so many times prayed-to  
 God, he then not would-have issued  
 such a-decree, because he much loved  
 Daniel.

But it-is-to-be-pitied-that the King not  
 did love the [C.] true God. He did  
 pray-to idols. \* \* \*.

Daniel heard (that) the King had-  
 issued such-a decree.

He also according-to old (manner or  
 time) one same prayed to-God.

Daniel how could thirty days so long  
 not thank (and) not praise God's  
 mercy eh? 53.

He constantly also did in his own  
 room throw open [C.] window in-  
 that-way in-order-to pray. He so did  
 because he very loved Jerusalem that  
 city. He then pleased to-put (his)  
 face facing that city in-order-to pray.  
 He not see that Jerusalem city, be-  
 cause separated able far; but he knew  
 the city at what side. He also knew  
 God very loved the city. \* \* \*.



‘Kòm ‘k’öü fún-‘héi mín<sup>2</sup> hōng<sup>2</sup> ko<sup>2</sup>  
pín<sup>2</sup> lai pái’. ‘K’öü yat<sub>2</sub>-yat<sub>2</sub> sám  
chōng<sup>2</sup> tò hai<sup>2</sup> ‘kòm kwai<sup>2</sup>-tò ko<sup>2</sup>  
shü<sup>2</sup> lai pái<sup>2</sup> Shan, to-tse<sup>2</sup> Shan  
kòm<sup>2</sup> tái<sup>2</sup> yan-tín, toi<sup>2</sup> ‘k’öü. Yi-  
ká ch’ut, hiú ko<sup>2</sup> ming<sup>2</sup>-ling<sup>2</sup>, ‘k’öü  
tò hai<sup>2</sup> chiú<sup>2</sup> yat, yōng<sup>2</sup> ‘kòm pái’.

Ko<sup>2</sup>-ti tsang Tán<sup>2</sup>-‘yi-‘léi ke<sup>2</sup> yan  
t’eng†-man ‘k’öü chiú<sup>2</sup> kan<sup>2</sup> ‘kòm  
pái’: ‘k’öü-téi<sup>2</sup> yat, yat, chí-tò<sup>2</sup> hai<sup>2</sup>  
‘k’öü pái<sup>2</sup>-ke<sup>2</sup> shí-hau<sup>2</sup> tsau<sup>2</sup> hui<sup>2</sup>  
chong ‘k’öü, tang ‘k’öü-téi<sup>2</sup> tsò-  
tak, wá<sup>2</sup> ko<sup>2</sup> wong chí, hai<sup>2</sup> ‘k’öü-  
téi<sup>2</sup> ts’an ‘ngán kin<sup>2</sup> ‘k’öü pái’.

‘K’öü-téi<sup>2</sup> tsan<sup>2</sup> lai tui<sup>2</sup> ko<sup>2</sup> wong wá<sup>2</sup>,  
‘Néi m hai<sup>2</sup> ch’ut, hiú yat, ko<sup>2</sup>  
ming<sup>2</sup>-ling<sup>2</sup>, wák<sub>2</sub>-che yat, ko<sup>2</sup> yan  
sám-shap<sub>2</sub> yat, kòm<sup>2</sup> noi<sup>2</sup>, ‘yau pái<sup>2</sup>  
Shan, m hai<sup>2</sup> tuk<sub>2</sub> pái<sup>2</sup> ‘néi, tsan<sup>2</sup>  
yiu<sup>2</sup> wing ‘k’öü lok<sub>2</sub> sz-tau<sup>2</sup>.’

Ko<sup>2</sup> wong wá<sup>2</sup>, ‘Hai<sup>2</sup> ‘chan ke<sup>2</sup> lok,  
‘ngo yau<sup>2</sup> m ‘koi tak, ni-ko<sup>2</sup> ming<sup>2</sup>-  
ling<sup>2</sup> ke<sup>2</sup>.’

Ko<sup>2</sup>-ti yan tsau<sup>2</sup> wá<sup>2</sup>, ‘Hai Ye-lò<sup>2</sup>-  
sát, ‘láng tái<sup>2</sup> lai ko<sup>2</sup> Tán<sup>2</sup>-‘yi-‘léi  
m t’eng† ‘néi-ke<sup>2</sup> ming<sup>2</sup>-ling<sup>2</sup>, yat,  
yat, chí kán tò sám p’in<sup>2</sup> pái<sup>2</sup>  
Shan.’

So he was-pleased (to have his) face  
towards that side in-order-to pray.  
He day (by) day three times also  
did so kneel-at that place in-order-to  
pray to-God to-thank God such great  
grace towards him. Now issued had  
the decree, he also did according-to  
one same so pray.

Those (who) hated Daniel people heard  
he according-to old (time) so prayed:  
they one day knew it-was his pray-  
ing time then went to-spy-on him  
so-that they do could say-to the King  
to-know it was they with-their-own  
eyes saw him pray.

They then came (and) to the King  
said, ‘You not have (*i.e.* Have you  
not) issued done a [*C.*] decree (to  
the effect that), if a [*C.*] man (for  
the space of) thirty days so long  
did pray to-God, (and) not did only  
pray to-you, then must thrown down  
lions’ den?’

The King said, ‘It is true, 32, I also  
not change able this decree.’

The men then said, ‘From Jerusalem  
brought to-come (here) that Daniel  
not obey your decree, one day’s  
course also three times pray-to  
God.’

Then the King was very sorry that he had made a law against praying, and tried to think of some way of not letting Daniel be killed.

But he could think of no way. In the evening the men came to him and said, 'You cannot alter the law that you have made, for in our country it is a law that laws may not be altered.'

Then the King desired Daniel to be brought, and he was cast into a den of lions; the lions lived in a deep place underground. Lions are always very hungry in the evening, and roar for their food. Would they not eat up Daniel as soon as he was thrown into the den?

But Darins knew that Daniel's God was a very great God, and he said to Daniel, 'Your God whom you serve always, is able to deliver you.'

I think Darius must have heard how God once saved three men from being burnt in the furnace.

A stone was brought, and laid upon the top of the den.

個王個時就好閉翳咯，  
就想搵法子嚟救個  
但以理等佢唔使俾  
啲獅咬死。

但有法子，到挨晚個啲  
人嚟對個王話，你唔  
得改變你個啲命令，  
因呢個國出過命令，  
是必唔改得嘅。

個王就吩咐人帶但以  
理嚟搵獅，係困落個  
籠，到挨晚佢時都  
好肚餓嘅。

大利烏知到但以理所  
拜個位神，係好尊大  
嘅，佢就對但以理話，  
你時時所服事嘅神，  
有能救你嘅。

大概大利烏聽聞人講  
過，神先日救過三個  
人出曉火爐。落獅  
佢啲掙曉，但以理落  
寶塞住個籠口。

Ko'  $\zeta$ wong ko'  $\zeta$ shí tsau' 'hò pái'-ái' lok, tsau'  $\zeta$ sóng 'wan fát, 'tsz  $\zeta$ lai kau' ko' Tán'-'yi-'léi, 'tang 'k'öü  $\zeta$ m 'shai' 'péi'  $\zeta$ ti  $\zeta$ sz 'ngáu' 'sz.

Tán'  $\zeta$ mò fát, 'tsz. Tò' 'ái-'mán ko'-' $\zeta$ ti  $\zeta$ yan  $\zeta$ lai tui' ko'  $\zeta$ wong wá', 'Néi'  $\zeta$ m tak, 'koi-pín' 'néi ko'-' $\zeta$ ti ming'-'ling', yan  $\zeta$ ni-ko' kwok, ch'ut, kwó' ming'-'ling', shí'-'pit,  $\zeta$ m 'koi tak, ke' lok.

Ko'  $\zeta$ wong tsau' 'fan-fú'  $\zeta$ yan tái' Tán'-'yi-'léi'  $\zeta$ lai  $\zeta$ wing lok,  $\zeta$ sz tau' shü'; ko'-' $\zeta$ ti  $\zeta$ sz hai' k'wan' lok, yat, ko' tái'  $\zeta$ lung. Tò' 'ái-'mán' 'k'öü' shí-'shí' tò' 'hò' 't'ò-ngo' ke'.

Tái'-'léi'-'wú'  $\zeta$ chi-tò' Tán'-'yi-'léi' 'sho pái' ko' 'wai\*  $\zeta$ Shan hai' 'hò'  $\zeta$ tsün tái'-'ke', 'k'öü' tsau' tui' Tán'-'yi-'léi' wá', 'Néi'  $\zeta$ shí-'shí' 'sho fuk-'sz' ke'  $\zeta$ Shan, 'yau' nang kan' 'néi' ke'.

Tái' 'k'oi\* Tái'-'léi'-'wú'  $\zeta$ t'engt-'man  $\zeta$ yan 'kong kwo'  $\zeta$ Shan  $\zeta$ sín-yat, kau' kwo'  $\zeta$ sám ko'  $\zeta$ yan ch'ut, 'híu' 'fo-'lò. 'K'öü-'tái'  $\zeta$ wing-'híu' Tán'-'yi-'léi' lok,  $\zeta$ sz tau'  $\zeta$ chi hau', tsau' 'péi' kau' tái' shek, sak, 'chü' ko'  $\zeta$ lung 'hau.

The King at-that time then very sad, 32, then wished to-find means in-order-to save that Daniel, so-that he not need allow those lions to-bite (him) to-death.'

But (there-were) no means. At evening those men came to the King said, 'You not can change your those decrees, because this country issue have decrees, certainly not change able, 32.'

The King than directed men to-lead Daniel to-come, (and) throw down lion's den place; the lions were shut-up down-in a [C.] large hole. At evening they always also very hungry.

Darius knew Daniel what prayed-to that [C.] God was very exalted (and) great, he then to Daniel said, 'You constantly what serve (that) God (i.e. that God you constantly serve) has ability to-save you.'

Probably Darius heard people talk had (that) God former days saved had three [C.] men out-of the-furnace.

They thrown had Daniel down-into the-lions' den, after (that) then put a-piece of-large stone to-stop-up the hole mouth.

And the King put his seal on it, that none might take away the stone, and he put on it also the seal of the men that hated Daniel.

Why did the King put his own seal on it? That he might find out if any one came and took Daniel away, for no one else had a seal like the King's: so if any one broke the seal, the King would find it out. Why did he put the wicked men's seal? That they might see that the King did not take Daniel out in the night.

The King went to his palace that evening, but he was so unhappy that he could not eat, \* \* \* and when he went to bed he could not sleep.

He got up very early in the morning. Where did he go? To the den of lions. When he came to the den, he cried out in a very sad voice, 'O Daniel, is thy God, whom thou servest always, able to deliver thee from the lions?'

The King longed to hear Daniel's voice—and he heard it.

個王就俾自己嘅印封  
住個俗石,又俾個啲  
惡人嘅印封住添。

個王俾自 己嘅印封住  
等或羅但 以知印啲  
想個第 二個啲 佢  
又封住 有半  
王理去。

個王就翻去屋踰但成  
夜都唔得安樂, \* \* \*  
食又唔食得, 又唔  
得。

第 二 朝 佢 天 光 就 起 身  
出 個 獅 寶 處 就 大 聲  
叫 但 以 理 噉 話 但 以 事  
理 呀, 你 時 時 所 服 俾 個  
個 位 神, 有 能 唔 俾 係  
啲 獅 傷 到 你, 係 唔 係  
呢。

佢 就 好 留 心 聽 吓 有 聲  
答 佢 有。



Ko' <sub>2</sub> wong' tsau' <sub>2</sub> 'pei' tsz'-'kei-ke' yan' <sub>2</sub>  
 fung-chü' <sub>2</sub> ko' kau' <sub>2</sub> shek' <sub>2</sub>†, yau' <sub>2</sub> 'pei'  
 ko'-ti ok, <sub>2</sub> yan-ke' yan' <sub>2</sub> fung-chü'  
 t'im.

Ko' <sub>2</sub> wong' 'pei' tsz'-'kei ke' yan' <sub>2</sub> fung-  
 chü' <sub>2</sub>, 'tang wak' <sub>2</sub>-'che pün' ye' <sub>2</sub> 'yau'  
 yan' <sub>2</sub> lai' <sub>2</sub> 'sóng' <sub>2</sub> lo' Tán'-'yi-'léi' fán  
 ch'ut, hui', ko' <sub>2</sub> wong' tsau' <sub>2</sub> 'chi-tó';  
 yan-wai' <sub>2</sub> 'mo tai' <sub>2</sub> yi' ko' yan' <sub>2</sub> t'ung  
 'k'öü ke'. 'K'öü yau' <sub>2</sub> 'pei ko' <sub>2</sub> ti ok,  
 yan-ke' yan' <sub>2</sub> fung-chü', 'tang' <sub>2</sub> 'k'öü-  
 léi' <sub>2</sub> 'chi-tó' ko' <sub>2</sub> wong' 'mò pün' ye'  
 lai' <sub>2</sub> lo' Tán'-'yi-'léi' hui'.

Ko' <sub>2</sub> wong' tsau' <sub>2</sub> fán hui' uk, <sub>2</sub>-'kéi,  
 tán' <sub>2</sub> sheng'† ye' <sub>2</sub> 'tò' <sub>2</sub> m tak, <sub>2</sub> on-lok'  
 shik' <sub>2</sub> yau' <sub>2</sub> m shik' <sub>2</sub> tak, \* \* \*  
 fan' <sub>2</sub> yau' <sub>2</sub> m fan' <sub>2</sub> tak.

Tai' <sub>2</sub> yi' <sub>2</sub> 'chiü' <sub>2</sub> 'k'öü' t'in' <sub>2</sub> kwong' tsau'  
 'héi' <sub>2</sub> shan, ch'ut, ko' <sub>2</sub> 'sz' tau' shü',  
 tsau' <sub>2</sub> tai' <sub>2</sub> sheng'† kiu' Tán'-'yi-'léi,  
 'kóm' <sub>2</sub> wá', 'Tán'-'yi-'léi' á'. 'Néi'  
 'shí-shí' <sub>2</sub> 'sho'† fuk' <sub>2</sub>-'sz' ko' <sub>2</sub> 'wai\*  
 'Shan' <sub>2</sub> 'yau' <sub>2</sub> nang' <sub>2</sub> m' 'pei' ko'-ti  
 'sz' <sub>2</sub> shöng' <sub>2</sub> 'tò' <sub>2</sub> 'néi' <sub>2</sub> hai' <sub>2</sub> m' hai'  
 'ni?'

'K'öü' <sub>2</sub> tsau' <sub>2</sub> 'hò' <sub>2</sub> lau' <sub>2</sub> sam' <sub>2</sub> t'eng'† <sub>2</sub> 'há'  
 'yau' <sub>2</sub> sheng'† <sub>2</sub> 'táp' <sub>2</sub> 'k'öü' <sub>2</sub> 'mò'.

The King then gave his-own seal (and)  
 sealed that piece of-stone, further (he)  
 gave those wicked men's seal to-seal  
 (it) as-well.

The King put his-own seal sealed, so-  
 that if in-the-middle of-the-night  
 there-were people came wishing to-  
 take Daniel back out away the King  
 then would-know; because no other  
 [C.] seal the-same (as) his. He  
 further put the wicked men's seal  
 to-seal, so that they would-know (if)  
 the King had-not in-the-middle of-  
 the-night come (and) taken Daniel  
 away.

The King then back went home, but  
 the-whole night also (he was) not  
 able (to-be-at) peace. (As to) eating  
 (he was) also not to eat able; \* \* \*  
 (as to) sleeping (he) also (was) not  
 to sleep able.

The next morning he at-dawn then  
 got up, (and) out to-the lions' den  
 place. Then (with a) loud noise  
 called Daniel so saying 'Daniel, 2,  
 You constantly (that God) that (you)  
 serve that [C.] God has (had) power  
 not allow those lions wound you, is  
 (it so) (or) not is (it so) eh? 53.'

He then very carefully listened a-bit  
 (whether there) were (any) sound  
 answering him (or) not.

Daniel said, 'O King, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: because I had done nothing wrong.'

Then the King was very glad indeed, and he desired that Daniel should be taken up, and he was not the least hurt.

Why did God take such care of Daniel? Because Daniel loved Him, and feared Him, and God wanted to show the King that he was able to save Daniel, and that He was the true God.

The King was very angry with those who had asked him to put Daniel in the den, and he commanded them to be thrown down into the den, with their wives and their children. It was very cruel of the King to have the wives and children put into the den, but the wicked men deserved to be put there.

佢即刻聽見但以理答  
佢話,王呀,我嘅神打  
發佢嘅天使,門住個  
啲獅嘅口,等佢唔傷  
得倒我,因我係有做  
錯事。

個王個時就好歡喜,叫  
人即刻共但以理翻  
土嚟,睇見佢一啲都  
有傷到。

神啲樣保全但以理,因  
但以理係愛佢,又因  
佢想俾個王知到佢  
有能救但,以理,又  
係個位真嘅神。

個王個時就好惱個啲  
惡人,即係個啲叫佢  
出個命令,個啲難為  
但,以理,捉住佢,吩  
人,即啲,呢,妻,子,個  
埋佢,啲,落,獅,寶,處,個  
都,樣,落,去,係,好,黑,嘅  
啲子,因就,呢,啲,人,去  
就,係,關,係,好,黑,嘅,事,嘅,呀,嘅。

‘K’öü tsik<sub>2</sub>-hak, t’eng†-kiu<sup>2</sup> Tân<sup>2</sup>-‘yi-  
 ‘léi táp<sub>0</sub> ‘k’öü wá<sup>2</sup>, ‘Wong á<sup>2</sup>, ‘ngo-  
 ke’<sub>2</sub> Shan ‘tä-fát<sub>0</sub> ‘k’öü-ke’ t’in-sz’  
 shán-chü<sup>2</sup> ko’-ti sz-ke’ ‘hau, ‘táng  
 ‘k’öü m shöng tak, t’ò ‘ngo: yan  
 ‘ngo hai<sup>2</sup> ‘mò tsò<sup>2</sup> ts’ó’ sz’.

Ko’<sub>2</sub> wong ko’<sub>2</sub> shi tsan<sup>2</sup> ‘hò fún-‘héi,  
 kiú’<sub>2</sub> yan tsik<sub>2</sub>-hak, kung<sup>2</sup> Tân<sup>2</sup>-‘yi-  
 ‘léi fán ‘shöng lai, ‘t’ái-kin’ ‘k’öü  
 yat, t’i to ‘mò shöng t’ò’.

Shan ‘kóm ‘yóng\* ‘pò tsün Tân<sup>2</sup>-‘yi-  
 ‘léi, yan Tân<sup>2</sup>-‘yi-‘léi hai<sup>2</sup> oi’ ‘k’öü;  
 yan<sup>2</sup> yan ‘k’öü söng ‘péi ko’<sub>2</sub> wong  
 chí-tò’ ‘k’öü ‘yau nang kau’ Tân<sup>2</sup>-  
 ‘yi-‘léi; yau<sup>2</sup> ‘k’öü hai<sup>2</sup> ko’ ‘wai\*  
 chan-ke’<sub>2</sub> Shan.

Ko’<sub>2</sub> wong ko’<sub>2</sub> shi tsan<sup>2</sup> ‘hò nò ko’-  
 t’i ok<sub>0</sub> yan, tsik<sub>2</sub>-hai<sup>2</sup> ko’-t’i kiú’  
 ‘k’öü ch’ut, ko’ ming<sup>2</sup>-ling<sup>2</sup> ‘kóm  
 lai<sub>2</sub> nán-wai<sup>2</sup> Tân<sup>2</sup>-‘yi-‘léi ke’. Ko’  
 wong fan-fii<sup>2</sup> yan tsik<sub>2</sub>-hak, chuk<sub>0</sub>-  
 chü<sup>2</sup> ‘k’öü-téi<sup>2</sup>, kung<sup>2</sup>-‘mai ‘k’öü-téi<sup>2</sup>  
 ke’ ts’ái ‘sz ko’-ko’ t’ò wing lok<sub>2</sub>  
 sz-tau’ shü’. Ko’<sub>2</sub> wong ‘kóm ‘yóng\*  
 wing-‘mai ‘k’öü-téi<sup>2</sup>-ke’ ts’ái ‘sz  
 lok<sub>2</sub> hui’ hai<sup>2</sup> ‘hò hak, sam ke’,  
 yan-wai<sup>2</sup> m kwán ‘k’öü-téi<sup>2</sup> sz’ á’;  
 tsau<sup>2</sup> wing. ni-ti yan lok<sub>2</sub> hui’  
 che.

He immediately heard Daniel. He  
 said, ‘King 2, my God has-sent his  
 heavenly messengers (and) shut the  
 lions’ mouths, so-that they not hurt  
 able to-reach me: because I have not  
 done wrong matters.’

The King at-that time then (was)  
 very pleased, (and) called men im-  
 mediately with Daniel back up come,  
 (and) saw he one mite also not  
 hurt arrived.

God so fashion preserved intact Daniel,  
 because Daniel did love him; further  
 because he wished to-give the King  
 to-know he had power to-save Daniel;  
 further (that) he was the [C.] true  
 God.

The King that time then (was) very  
 angry-at-those wicked men, that-is  
 those (who) told him to-issue the  
 decree so that (they might) oppress  
 Daniel. The King directed people  
 immediately to catch them with their  
 wives (and) children every one also  
 to-throw down-into the-lions’ den  
 place. The King so fashion threw  
 along-with (them) their wives (and)  
 children down away. It was (the  
 deed of a) very dark heart, because (it  
 did) not concern their doings (*i.e.* they  
 had nothing to do with it), 2; just  
 threw these men down away only, 7.

The lions eat them up in a moment, and broke all their bones before they came to the bottom of the den. So you see that the lions were very hungry—though they did not eat Daniel.

Then King Darius wrote a letter, and sent it to all countries, and said that he had made a law that every one should fear the God of Daniel, because He was the true God, who could do wonders, and who had saved Daniel from the lions.—'Line Upon Line' pp. 314-322.

佢啲獅即刻咬死噉佢  
 哋咯,噉就睇得,出雖  
 然個啲獅有咬但,以  
 理,個時佢都好肚餓  
 嘅。

大 利 烏 王 就 寫 一 封 信  
 寄 去 佢 所 有 嘅 國 話  
 過 各 人 知 又 出 一 個 尊  
 命 令 吩 咐 各 人 拜 個 位  
 敬 神 但 以 佢 係 個 真 神  
 佢 得 咁 大 理 能 俾 啲 獅  
 傷 到 佢。

### LESSON, XVI.

When the proper time arrived, Jesus came down to earth, and was born as a little baby in a village in Judaea. That village was called Bethlehem.

到 合 時 候 個 陣 時 耶 穌  
 就 好 似 一 個 蘇 仔 噉  
 降 生 世 間 佢 出 世 係  
 係 猶 太 省 一 條 村 個  
 條 村 叫 做 百 利 恒。

When he became a man, he went all about doing very many extraordinary things, thus revealing his power.

後 來 佢 大 曉 就 去 週 圍  
 做 好 多 出 奇 嘅 事 顯  
 出 佢 嘅 權 能。

‘K’öü ti sz tsik-hak, ‘ngán ‘sz sái’  
 ‘k’öü-téi’ lok. ‘Kòm tsan’ t’ai tak,  
 ch’ut, sñi-yin ko’-ti sz ‘mò ‘ngán  
 Tán’-‘yi-‘léi, ko’ shí ‘k’öü tò ‘hò  
 ‘t’ò-ngo’ ke’.

Tái’-léi’-wú wong tsan’ se yat, fung  
 sun’, kéi’ hui’ ‘k’öü ‘sho ‘yau ke’  
 kwok, wá’ kwo’ kok, yan chí; yan’  
 ch’ut, yat, ko’ ming’-ling’, fan-fú’  
 kok, yan yíú, tsün-king’ Tán’-‘yi-  
 ‘léi’ ‘sho pái’ ko’ ‘wai’ Shan. yan  
 ‘k’öü hai’ ko’ chan ke’ Shan. ‘K’öü  
 ‘yau kòm’ tai’ nang-kón’, yan’ kau’-  
 tak, Tán’-‘yi-‘léi. m ‘péi ti sz  
 shóng-tò’ ‘k’öü.

They those lions immediately bit to-  
 death all-of them, 32. So then (it is)  
 see able out although those lions (did)  
 not bite Daniel that time they also  
 (were) very hungry.

Darius King then wrote a [C.] letter,  
 (and) sent (it) away (to) his what-  
 ever he-had countries saying to every  
 one to-know; further he-issued a [C.]  
 decree directing every one (that they)  
 must venerate Daniel what he-prayed-  
 to that [C.] God because he was that  
 true God. He had so great power,  
 further save able Daniel not permit  
 the lions injure him.

LESSON. XVI.

Tò’ hòp, shí-han’ ko’ chan’ shí,  
 ‘Ye-sò tsan’ hò ‘sz yat, ko’ sò-  
 ‘tsai’ kòm kóng’ shang shai’-kán.  
 ‘K’öü ch’ut, shai’ hai’ ‘hai’ Yan-  
 t’ai’ Sháng yat, ‘t’üü ts’ün. ko’ t’üü  
 ts’ün kíú’ tsò’ Pák, lér’-hang.

Hau’-loi’ ‘k’öü tai’-híu, tsau’ hui’  
 ‘chau-wai ts’ò’ hò to ch’ut, ‘k’éi  
 ke’ sz’, ‘hín ch’ut, ‘k’öü-ke’ k’ün-  
 nang.

Arrived proper time that [C.] time,  
 Jesus then very like one [C.]  
 baby so descend-into life (in the)  
 world’s midst. His coming-out-into-  
 the world was in Judæa Province  
 one [C.] village, that [C.] village  
 called to-be Bethlehem.

Afterwards he grown-up, then went all-  
 round (every where) did very many  
 wonderfñl things, to-reveal (display  
 or make clear) out his power.

He once met a man who had been born blind. Jesus pitied him and cured him, so that he was able to see at once.

He also made the lame, whom he met and who had been ill for many years, quite well again.

Jesus did not heal the sick, as the doctors do, by giving them medicine to cure them: he just said a few words, telling them to be well immediately, and they were well at once.

The sick that came to Jesus are to be counted by the thousands, and not by the hundreds. It did not matter what the sickness was, Jesus made them well.

Besides this Jesus did a great many wonderful things: he caused the dead to rise again.

There was once a girl who was dead. Her father and mother were very sad, and very distressed about it; but, when Jesus came, he immediately told her to come to life again.

Again there was a poor widow woman whose only son had died, and when they were carrying him away to bury him, Jesus met them on the street.

佢有一回,遇着一個人,  
出世就盲,嘍眼嘅,耶  
蘇可憐佢,就醫好佢,  
令佢即時睇得見。

又遇着啲跛脚嘅,遠年  
患病嘅,都即時令佢  
咁好翻。

耶穌醫好人,唔係同啲  
醫生俾藥材嚟醫嘅,  
係出一句話叫佢好  
時好翻,個啲人就  
翻嘅咯。

講千唔講百,咁多病人  
嚟到耶蘇處,唔論  
野病,耶蘇都醫翻好  
佢。

耶穌又做過好多至出  
奇嘅事,添,即係令個  
啲死嘍嘅人翻生。

有一回,有個女仔已經  
死嘍,嘅咯,佢嘅父母  
好閉翳,好淒涼,耶  
嚟到,就即時叫佢  
生。

又有個貧窮嘅寡母,婆,  
死嘍,一個孤獨仔,抬街  
去葬之,時,耶蘇  
遇着佢。

‘K’öü ‘yan yat, ‘wúí, yü<sup>2</sup>-chök<sub>2</sub> yat, ko<sup>2</sup>  
 ‘yan, ch’ut, shai<sup>2</sup> tsau<sup>2</sup> ‘máng-‘húí  
 ‘ngán ke’. ‘Ye-sò ‘hò-‘lín ‘k’öü,  
 tsau<sup>2</sup> ‘yi-‘hò ‘k’öü, ling<sup>2</sup> ‘k’öü tsik,  
 ‘shí ‘t’ái tak, k’ín’.

Yau<sup>2</sup> yü<sup>2</sup>-chök<sub>2</sub> ‘ti ‘pai k’ök<sub>o</sub> ke’, ‘yün  
 ‘nín wán<sup>2</sup>-peng<sup>2</sup>† ke’, ‘tò tsik,<sub>2</sub> ‘shí  
 ling<sup>2</sup> ‘k’öü-téi<sup>2</sup> ‘hò fán.

‘Ye-sò ‘yi ‘hò ‘yan, ‘m hai<sup>2</sup> ‘t’ung  
 ‘ti ‘yi-‘shang ‘péi yök<sub>o</sub>-‘ts’oi ‘lai ‘yi  
 ke’: hai<sup>2</sup> ch’ut, yat<sup>2</sup> k’öü<sup>2</sup> shüt-  
 wá<sup>2</sup>, k’iú<sup>2</sup> tsik,<sub>2</sub> ‘shí ‘hò fán. ko<sup>2</sup>-‘ti  
 ‘yan, tsau<sup>2</sup> ‘hò fán ke’ lok<sub>2</sub>.

‘Kong ‘ts’ín ‘m ‘kong pák<sub>o</sub>, k’òm<sup>2</sup> ‘tò  
 peng<sup>2</sup>† ‘yan ‘lai tò<sup>2</sup> ‘Ye-sò shü<sup>2</sup>.  
 ‘M lín<sup>2</sup> mat, ‘ye peng<sup>2</sup>†, ‘Ye-sò  
 ‘tò ‘yi fán ‘hò ‘k’öü.

‘Ye-sò ‘yan<sup>2</sup> tsò<sup>2</sup>-kwo<sup>2</sup> ‘hò ‘tò chí<sup>2</sup>  
 ch’ut,<sub>2</sub> ‘k’éi ke’ sz<sup>2</sup> ‘t’im: tsik,<sub>2</sub> hai<sup>2</sup>  
 ling<sup>2</sup> ko<sup>2</sup>-‘ti ‘sz-‘híu-ke’ ‘yan fán  
 sháng.

‘Yau yat, ‘wúí, ‘yan ko<sup>2</sup> ‘núi ‘tsai  
 ‘yi-‘king ‘sz-‘húí-ke’ lok<sub>o</sub>. ‘K’öü-  
 ke’ fú<sup>2</sup>-‘mò ‘hò pai-‘ai’, ‘hò ‘ts’ai-  
 ‘lóng: ‘Ye-sò ‘lai tò<sup>2</sup> tsau<sup>2</sup> tsik,  
 ‘shí k’iú<sup>2</sup> ‘k’öü fán sháng.

Yau<sup>2</sup> ‘yan ko<sup>2</sup> ‘p’an-‘k’ung-ke’ ‘kwá-  
 ‘mò-‘p’o\*, ‘sz-‘híu yat, ko<sup>2</sup> ‘kwí-tuk<sub>2</sub>  
 ‘tsai, ‘t’oi hui<sup>2</sup> tsong<sup>2</sup> ‘chí ‘shí, ‘Ye-  
 sò ‘hai k’ái yü<sup>2</sup>-chök<sub>2</sub> ‘k’öü.

He did one time meet one [C.] man  
 born blind of-his-eyes Jesus pitied  
 him, then healed-well him, caused  
 him, immediately look able to-see.

Also met some lame fected ones, far-  
 away years got ill, also immediately  
 caused them (to get) well again.

Jesus cured people not is same those  
 doctors give medicine in-order-to  
 heal: was issued one sentence (of)  
 words, told immediately well again.  
 those people then well again, 32.

Talk (of) thousands not talk (of)  
 hundreds, so many sick people came  
 to Jesus’s place. Not matter what  
 thing sickness, Jesus also heal back  
 well him.

Jesus also did very many most wonder-  
 ful things besides: just is cause those  
 dead men back live.

Have one time have one female child  
 already dead, 32. Her parents very  
 sad, very distressed: Jesus came to  
 (there), then immediately called him  
 back to-live.

Also have a poor widow dead one [C.]  
 only son, carried (by two or more)  
 away to-be-buried time, Jesus in  
 street met him.

He went up to the side of the corpse and told the dead man to rise, and the only son at once came to life again. When the widow woman saw her son come to life again, she was very happy.

There was another dead man whose name was Lazarus. He had been buried for four days; but Jesus went to the grave and called him back to life again; and he came out of the tomb at once. \* \* \*

There was still one thing that he did besides. That was the best; so I must tell you about it; it is healing very serious illness.

What illness is that? It is a disease of the heart: it is sin. That illness you, I, and every one have; but if we can have him say, 'Your sins are forgiven'—if every could hear those words, they would certainly be glad and would have no more sickness.

If anyone comes and asks him now to heal him, he will not say he is unwilling to do so; and when he heals people, he does not take their money, so the poor and the rich can come to him.—'The Sweet Story of the Cross.'

就埋去叫佢起身、個孤  
獨仔即時就翻生、咯、  
當時個算母婆見個  
仔翻生、就十、分歡喜  
咯。

又有一個人、名叫拉  
撒、路、已經、葬、四、日、  
咁、耐、嘅、嘍、耶、蘇、去、  
墓、處、叫、佢、翻、生、  
時、就、嘅、墳、墓、翻、出、  
\* \* \*

佢重有一樣事、做出、添、  
個、樣、係、至、好、嘅、事、故、  
此、我、要、講、過、你、嘅、知、  
即、係、醫、好、人、嘅、好、關、  
係、嘅、病、症、咯。

個、啲、係、乜、野、病、呢、係、心、  
嘅、病、即、係、罪、惡、嘅、個、  
啲、病、你、我、人、都、有、嘅、  
嘅、倘、若、得、佢、話、你、嘅、  
罪、赦、免、嘅、曉、個、句、說、話、  
令、人、人、聽、見、病、嘅、必、  
開、心、有、嘅、病、嘅、咯。

或、者、而、家、有、人、嚟、求、佢、  
醫、佢、且、佢、醫、人、唔、肯、醫、  
而、咁、錢、銀、添、嘅、嘍、就、愛、  
嘅、財、主、嘅、嘍、都、嚟、得、  
處、嘅、咯。



Tsau<sup>2</sup> mái-hui<sup>2</sup> kiu<sup>2</sup> 'k'öü 'héi shan.  
 Ko<sup>2</sup> kwü-tuk<sup>2</sup> tsai tsik<sup>2</sup>-shí tsau<sup>2</sup>  
 fan sháng lok<sub>o</sub>. - Tong shí ko<sup>2</sup>  
 'kwá-'mò-'p'o\* kín<sup>2</sup> ko<sup>2</sup> 'tsai fan  
 sháng, tsau<sup>2</sup> shap<sup>2</sup> fan fun-'héi  
 lok<sub>o</sub>.

Yau<sup>2</sup> 'yau yat, ko<sup>2</sup> 'sz yan, 'meng\*†  
 kiu<sup>2</sup> Lá-sát-lò<sup>2</sup>. 'Yi-king tsong<sup>2</sup>  
 hiú sz<sup>2</sup> yat<sup>2</sup> kóm<sup>2</sup> noi<sup>2</sup> ke' lok<sub>o</sub>;  
 'Ye-sò hui<sup>2</sup> fan-mò<sup>2</sup> shü<sup>2</sup>, kiu<sup>2</sup> 'k'öü  
 fan sháng; 'k'öü tsik<sup>2</sup>-shí tsau<sup>2</sup> 'hai  
 fan-mò<sup>2</sup> fan ch'ut, lai. \* \* \* .

'K'öü chung<sup>2</sup> 'yau yat, yong<sup>2</sup> sz<sup>2</sup> tsò<sup>2</sup>  
 ch'ut, t'im. Ko<sup>2</sup> yong<sup>2</sup> hai<sup>2</sup> chí<sup>2</sup>-hò  
 ke' sz<sup>2</sup>; kwü<sup>2</sup>-t'sz 'ngo yiu<sup>2</sup> 'kong  
 kwò<sup>2</sup> 'néi-téi<sup>2</sup> chí; tsik<sup>2</sup> hai<sup>2</sup> yi<sup>2</sup> 'hò  
 yan-téi<sup>2</sup> 'hò kwán-hai<sup>2</sup> ke' peng<sup>2</sup>†-  
 ching<sup>2</sup> lok<sub>o</sub>.

Ko<sup>2</sup>-ti hai<sup>2</sup> mat, 'ye peng<sup>2</sup>† ni? Hai<sup>2</sup>  
 sam-ke' peng<sup>2</sup>† tsik<sup>2</sup> hai<sup>2</sup> tsui<sup>2</sup> ok<sub>o</sub>  
 lai. Ko<sup>2</sup>-ti peng<sup>2</sup>†, 'néi, 'ngo, yan-  
 yan tò 'yau ke'. 'T'ong-yök<sup>2</sup> tak,  
 'k'öü wá<sup>2</sup>, 'Néi-ke' tsui<sup>2</sup> shé<sup>2</sup>-mín  
 hiú, ko<sup>2</sup> köü shü<sup>2</sup>-wá, ling<sup>2</sup> yan-  
 yan t'eng† kin<sup>2</sup>, tò shí<sup>2</sup>-pit, hoi  
 sam, 'mò hiú peng<sup>2</sup>† ke' lok<sub>o</sub>.

Wak<sup>2</sup>-che yi-ká 'yau yan lai k'an  
 'k'öü yi, 'k'öü 'mò wá<sup>2</sup> m hang  
 yi ke'; yi-ch'e 'k'öü yi yan, m  
 oi<sup>2</sup> yan-téi<sup>2</sup> ts'in-'ngan\* t'im, 'kóm  
 tsau<sup>2</sup> p'an-k'ung ke', ts'oi-'chü ke',  
 tò lai-tak, 'k'öü shü<sup>2</sup> ke' lok<sub>o</sub>.

Then near-up-to-went called him to-  
 get up. The only son immediately  
 then again lived, 32. When the  
 widow saw the son again lived, then  
 ten parts happy, 32.

Also have one [C.] dead man, name  
 called Lazarus. Already buried four  
 days so long, 32. Jesus went grave  
 place, called him back-to life; he  
 immediately then from grave again  
 out came. \* \* \* .

He besides have one sort-of thing did  
 out as well. That kind is best  
 matter; therefore I want to-speak  
 to you to-know; just is healed  
 well people's very serious sickness  
 diseases, 32.

Those are what thing illness, ch? 53.  
 Is heart's sickness: just is sins,  
 wickednesses. Those illnesses you,  
 I, every man also have. If get  
 him to-say, 'Your sins forgiven,'  
 that sentence words cause every one  
 to-hear, also must open heart, got  
 none illness, 32.

Perhaps now have man come beg him  
 to-heal, he not say not willing to-  
 heal; moreover he heal man, not  
 want men's money too, so just poor,  
 rich, also come can his place, 32.

## LESSON, XVII.

How delightful is the description the Bible gives of heaven. We are told that sickness, sorrow, and death never enter there; that cares, fears, and anxieties are never felt there; that poverty, privation, unkindness, and disappointment are never known there. The body that will rise from the grave will be 'incorruptible,' and will never experience pain, weariness, or decay. Old age will never enfeeble, for there will be perpetual youth; and death will never snatch away those we love, for death itself will be destroyed. What is still better, there will be no more sin, but all hearts will be full of holy love to God, and to one another. Every one will rejoice in the society and happiness of every one else, and God himself will dwell among them. All the good men of former ages will be there—the martyrs, and apostles, and prophets. There, too, we shall meet with angels and arch-angels; and more than all, we shall behold Jesus in his glorified human body—we shall see his face, and ever be with the Lord.

聖書所講  
分好有難  
有艱難  
死唔使  
慌唔怕  
事變長  
不至好  
啗好熱  
人歡喜  
則時喜  
歡則歡  
天使  
真神。

係病有  
貧慮掛  
待人心  
所不罪  
惡真歡  
蘇住罪  
善齊。

十翳  
噲驚  
好久  
中用  
愛一  
面則  
三衆  
美。

LESSON, XVII.

Shing<sup>2</sup>-shü 'sho 'kong 'hai t'ün-t'ong  
 shü', shap<sub>2</sub>-fan 'hò: 'mò peng<sup>2</sup>-t'  
 t'ung'; 'mò pat<sup>2</sup>-ai'; 'mò kán-üán;  
 'mò p'an-k'ung; 'm wüi 'sz, 'm  
 'shai kwá<sup>2</sup>-lúí<sup>2</sup>; 'm 'shai king-fong;  
 'm p'á<sup>2</sup> yan toi<sup>2</sup> 'néi 'm 'hò, sz<sup>2</sup>-sz<sup>2</sup>  
 ts'ung sam 'sho yuk<sub>2</sub>; yat<sub>2</sub> 'kan  
 pat, pin; 'ch'öng sháng pat, 'lò;  
 'K'éi chung chí<sup>2</sup> 'hò ke', hai<sup>2</sup> tsui<sup>2</sup>-  
 ok<sub>0</sub> t'üt<sub>0</sub> lat, sai', 'ho yit<sub>2</sub> sam oi'  
 'chan 'Shan oi' yan, tai<sup>2</sup>-ka 'ch'öng-  
 'ch'öng fün-héi. Yat, tsak<sub>2</sub>: fün-  
 'héi kin<sup>2</sup> 'Ye-sò ke' min<sup>2</sup>, 'shí-shí  
 t'ung 'mái 'k'öü chü'. Yi<sup>2</sup> tsak<sub>2</sub>:  
 fün-héi tsz<sup>2</sup>-k'ei 'mò tsui<sup>2</sup>-ok<sub>0</sub>.  
 'Sám tsak<sub>2</sub>: fün-héi 'kwú shí<sup>2</sup> shín<sup>2</sup>  
 yan, chung<sup>2</sup> t'ün-sz<sup>2</sup> 'hai shü': yat,  
 ts'ai tsán<sup>2</sup>-'méi 'chan 'Shan.

Holy book (according-to) what (it)  
 says, (there is) at heaven's place ten  
 parts good, no illness, no sorrow,  
 no trouble, no poverty, not able  
 to die, not need anxious-caring-for  
 (matters), not need to-be-frightened,  
 no fear peopleact-towards you not  
 well. Thing thing (*i.e.* every thing)  
 according-to heart what like. Days  
 long not change, long life not old.  
 Their midst most good is sin evil  
 take off altogether, very hot heart  
 love true God, love man. All long  
 long happy. First place: happy see  
 Jesus's face, always together with him  
 live. Secondly: happy self not have  
 sin, evil. Thirdly: happy (because)  
 ancient times good men, all angels  
 at place: one altogether praise true  
 God.



Shing<sup>2</sup>-shü wá<sup>2</sup> t'in-t'ong t'ei<sup>2</sup>-fong,  
 'hò-ts'z yat, kò tái sheng†: t'iu-  
 t'iu tò hai<sup>2</sup> kam kái; sheng†  
 mún tò hai<sup>2</sup> chan-chü tsò<sup>2</sup> ke';  
 sheng† k'ái 'k'ai yük<sub>2</sub>-shek<sub>2</sub>† lai  
 ts'ai' ke'. T'in-t'ong yan<sup>2</sup> 'hò-ts'z  
 fái<sup>2</sup>-lok<sub>2</sub>-ke' yün; yan<sup>2</sup> kiú' tsò<sup>2</sup>  
 p'ing-on-ke' t'ei<sup>2</sup>-fong; yan<sup>2</sup> kiú'  
 tso<sup>2</sup> t'in-fü<sup>2</sup> ke' nk<sub>o</sub> 'k'ái.

Shing<sup>2</sup>-shü yan<sup>2</sup> wá<sup>2</sup>, 'Fün-héi fái<sup>2</sup>-wüt<sub>2</sub>  
 tò lai tò, 'yan-shau tse-t'án<sup>2</sup> tò f'ei  
 hui'. 'Wing-yün ke' fái<sup>2</sup>-lok<sub>2</sub> tái  
 tsoi<sup>2</sup> t'au shöng<sup>2</sup>. 'Hai chan Shan  
 min<sup>2</sup>-t'in fün-héi tò 'hò mün, 'hai  
 chan Shan yan<sup>2</sup>-pin<sup>2</sup> fái<sup>2</sup>-lok<sub>2</sub> tò  
 mò-k'ung.' 'Pün-loi shai' shöng<sup>2</sup>  
 kok<sub>o</sub>-yöng<sup>2</sup>-ke' fuk hai<sup>2</sup> 'kai-ke', pat,  
 kwò yat, chan<sup>2</sup> shi 'hai shü'. 'Ts'in-  
 ts'oi 'wúi mò chiú, tsing-shan tò  
 'wúi shat<sub>2</sub>-höü', p'ang-yau tò 'wúi  
 léi-hoi, shai' yan kòm<sup>2</sup> tò mat<sub>2</sub>-  
 kin\* tò 'wúi wai-lán<sup>2</sup> ke'.

Tán-hai<sup>2</sup> t'in-t'ong-ke' fuk, fan<sup>2</sup>, tsau<sup>2</sup>  
 m hai<sup>2</sup> kòm yöng\*, 'wing-yün 'hai-  
 shü', ts'in-mán<sup>2</sup> nín pat, pin<sup>2</sup>-ke'.  
 'Yi-kam 'néi s'óng yap<sub>2</sub> t'in-t'ong  
 tò tsò<sup>2</sup> tak, 'Ye-sò hai<sup>2</sup> t'in-t'ong-  
 ke' mún. 'Yau yan sun<sup>2</sup> 'k'öü, 'Ye-  
 sò tsau<sup>2</sup> 'tá-hoi mún 'tang 'néi  
 yap<sub>2</sub>. 'Néi m'hang ts'au-tsau<sup>2</sup> 'Ye-  
 sò, tsau<sup>2</sup> mò pít<sub>2</sub> t'iu lò<sup>2</sup> yap<sub>2</sub> tak,  
 'Ye-sò hai<sup>2</sup> lò<sup>2</sup> á, 'mún á'.

Holy book says, Heaven place very like  
 one [C.] large city: length length  
 (i.e. each) also is golden streets; city  
 gates, also are pearls made; city walls  
 take jade-stone to lay. Heaven also  
 very like a pleasure garden; further  
 called to-be peaceful place; further  
 called to-be heavenly father's house.

Holy book also says, 'Pleasure (and)  
 joy also come arrived, sadness (and)  
 sighing also fly away. Eternal joy  
 wear on head above. In true God's  
 presence pleasure even-to very full,  
 at true God's right side pleasure  
 even-to endlessness.' Originally earth  
 on all kinds-of happiness are false,  
 not over one [C.] time at place.  
 Wealth can-become none, health also  
 can be-lost away, friends also can  
 disperse-apart, world's men so many  
 articles also can spoil.

But heaven's happiness just not is so  
 fashion, eternally present, thousand  
 myriad year not change. Now you  
 wish to-enter heaven, also do can,  
 Jesus is heaven's door. Have man  
 believe-on him, Jesus just throw open  
 door wait (for) him to-enter. You  
 not willing come to Jesus, then not-  
 have another [C.] road enter can,  
 Jesus is road 2, door 2.

But he invites you to come. Yes, however guilty and vile you are, heaven may, and certainly *will* be yours, if you come to Jesus. 'To you is the word of this salvation sent.' O then for heavenly bless, come to Jesus.—*Come to Jesus, pp. 16 and 17.*

你唔惡，後啲個善改，總堂心拜中聖唔心，嘅你感心，者惡改，然一喺係悔心，天你喜唔見，留糟嘢，靈新過。或罪罪腸處，事都未曾你為共歡，佢道，音唔污堂聖做世嚟，多悔心堂嘅，個未堂，因都多愛善福禱，係天得叫出你咁要，副天潔，個你天樂，啲唔唔嘅，講祈心得，就就再請己，就個得聖嘅，此曉安，一你，又蘇味，見個入改，心做而今自得，轉入係住，故入得事，同神，耶有聽，樣唔悔，你又佢而怕入換，至都處人，雖唔嘅，唔真意書好，噉就要化，又

### LESSON, XVIII.

Our God must always have power to help us. Little children always want their mothers to help them.

我哋嘅神，當要冇能常  
時幫助。細小嘅嫩仔，  
時時要老母幫助。

𠵹'öü yí-çkam 'ts'engt 'néi çlaf. Wák<sub>2</sub>-  
 'che 'néi p'á' tsz<sup>2</sup>-'kéi kòm' tò tsui<sup>2</sup>-  
 ok<sub>o</sub> çm yap<sub>2</sub> tak, tsau<sup>2</sup> yíu' fui'  
 tsui<sup>2</sup> 'koi ok<sub>o</sub>, wún<sup>2</sup>-ehün' kó' fuk,  
 çsam çch'öng; çyín-hau<sup>2</sup> chí' yap<sub>2</sub>-  
 tak. ÇT'in-çt'ong shü', yat, çí tò  
 hai<sup>2</sup>-shing'-kit<sub>2</sub> ke' sz<sup>2</sup>; 'hai çko shü'  
 chü' ke', kó'-kó' tò hai<sup>2</sup> shín<sup>2</sup> yan;  
 kwü'-'ts'z 'néi méi<sup>2</sup>-çts'ang fui'-'koi,  
 çsui yap<sub>2</sub> çhiú çt'in-çt'ong, 'néi çsam  
 çtsung çm tak, çon-lok<sub>2</sub>, çyan-wai<sup>2</sup>  
 çt'in-çt'ong ke' sz<sup>2</sup>, yat, çí tò kung<sup>2</sup>  
 'néi çsam çm çt'ung. 'Néi çm tò  
 çfún-'héi pái' çchan çShan; yau<sup>2</sup> çm  
 oi' 'k'öü; çm çchung-yí' çYe-sò ke'  
 shin<sup>2</sup>-tò<sup>2</sup>; kin' Shing'-shü' 'mò méi<sup>2</sup>;  
 'kong fuk, çyam, kin' çm 'hò çt'engt;  
 kin' çk'éi-t'ò çm çlau-çsam: 'kòm  
 'yöng\* kó' çsam hai<sup>2</sup> ço-çtsò-ke' (or  
 çwú-çtsò-ke'), tsau<sup>2</sup> çm yap<sub>2</sub> tak, çt'in-  
 çt'ong çlá. 'Néi yíu' fui'-'koi, tsau<sup>2</sup>  
 tak, Shing'-çling 'kòm-fá' 'néi çsam,  
 tsau<sup>2</sup> kiú' tsò<sup>2</sup> çsan çsam, yau<sup>2</sup> kiú'  
 tsò<sup>2</sup> tsoi' ch'ut, shai' kwo'.

He now invites you to-come. Perhaps  
 you fear self, so many sins wicked-  
 nesses not enter can; then must  
 repent-of sins; change wickednesses;  
 change-turn that [C.] heart (and)  
 bowels: afterwards then enter can.  
 Heaven's place one bit also is holy  
 pure matter. At that place live  
 ones, every one also is good man;  
 therefore you not yet repent change,  
 although enter have heaven, your  
 heart absolutely not attain peace;  
 because heaven's matters all also with  
 your heart not same. You not much  
 pleased worship true God; further  
 not love him; not like Jesus's holy  
 doctrine; perceive holy book no taste;  
 speak gospel (*i.e.* preaching) feel not  
 good to-hear; feel prayer not detain  
 heart: so fashion, the heart is filthy  
 then not enter can heaven, 21. You  
 must repent change, then obtain Holy  
 Spirit convert your heart, then called  
 to-be new heart, also called to-be  
 again born over.

LESSON, XVIII.

𠵹'ngo-téi<sup>2</sup>-ke' çShan çtong-yíu' 'yan  
 çnang çshöng-çshí çpong-cho<sup>2</sup>. Sai'  
 çsiú ke' nün<sup>2</sup> çtsai, çshí-çshí yíu' 'lò-  
 'mò çpong-cho<sup>2</sup>.

Our God ought to-have power always  
 to-help. Tiny little tender children  
 always want (their) mothers to-help.





ᵐMáng-ᵐngán-ke' ᵐshí-ᵐshí yik₂ yíu' ᵐyan  
ᵐpong-cho² t'ò 'k'öü; ᵐyan peng²†  
ke' ᵐyan ᵐshí-ᵐshí tò yíu' yí-ᵐshang  
ᵐpong-cho².

ᵐNgo-téi² 'hai' ni ko' shai²-kái' ᵐchung  
'hò 'ts'z sai' 'siú ke' nün² 'tsai; 'hò  
'ts'z ᵐmáng ᵐyan; 'hò 'ts'z peng²†  
ᵐyan: 'ngo-téi² 'hò 'ts'z sai'-ᵐman-  
'tsai—yíu' yat, ko' 'pò-yau² 'ngo-téi²;  
'hò 'ts'z ᵐmáng ᵐyan—yíu' yat, ko' t'ò  
'ngo-téi²; 'hò 'ts'z peng²† ᵐyan—yíu'  
yat, ko' ᵐhon-ᵐshau 'ngo-téi². Mat,  
'shuí\* 'yau ᵐnang 'kòm ᵐpong-cho²  
'ngo-téi² 'ni? 'Yau ᵐti sz² fú²-'mò  
'wúí ᵐpong-cho²; 'yau ᵐti sz² ᵐsin-ᵐsháng  
ᵐp'ang-'yau 'wúí ᵐpong-cho²; tán² ᵐm  
hai² yóng²-yóng² sz² 'wúí ᵐpong-cho².

Pat, ᵐnang ᵐshöng-ᵐshí t'ung-ᵐmái 'ngo-  
téi². Wák₂ t'ung-ᵐmái 'ngo-téi², yik₂  
pat, ᵐnang ᵐshöng-ᵐshí ᵐpong-cho².  
'K'öü tò' pún' ye² fan' ᵐnam, 'tim  
ᵐnang ᵐpong-cho² 'ngo-téi² 'ni? Wák₂-  
'che 'ngo-téi² 'léi-ᵐhoi 'k'öü 'hò 'yün,  
yau² 'tim ᵐpong-cho² 'ngo-téi² 'ni?  
Tán² 'ngo-téi² yíu' yat, 'wai\* 'wúí  
ᵐshöng-ᵐshí ᵐpong-cho², 'kòm tsau²  
'ko ko' sam pít, yíu' ᵐshí-ᵐshí 'hai  
shü', 'ngán 'tsung ᵐm fan, 'shau  
'tsung ᵐm kwí². 'Yau 'kòm ke'  
'mò 'ni? 'Yau lok. ᵐShan tsik,  
hai² 'ngo-téi² ke' Kau' -'chü, ᵐngám-  
ᵐngám hai² 'kòm 'yöng\* ke'.

Blind always also want people to-help  
to-lead them; have sickness people  
always also want doctor to-help.

We in this [C.] world midst very like  
tiny small tender children; very like  
blind men; very like sick people: we  
very like children—want one [C.]  
protect us; very like blind men—want  
one [C.] to-lead us; very like sick  
men—want one [C.] watch over us.  
Who has power so to-help us, eh? 53.  
There-are some matters father mother  
can help; some matters teacher (and)  
friends can help; but not is every-  
kind-of matters can help.

Not able always with us. If with us,  
also not able always to-help. They  
arrived midnight sleep sound, how  
able to-help us, eh? 53. If we are-  
separated-from them very far, further  
how help us, eh? 53. But we need  
one [C.] always to-help, so then  
that [C.] heart must-needs always  
at the-place, eye entirely not sleep,  
hands entirely not tired. Is-there  
such not, eh? 53. There-is, 32.  
God just is our Saviour exactly is  
so fashion.

He is present with us at night the same as during the day. Whether at home or abroad, it is all the same: his eye does not sleep.

His arm is always strong. There is no place where he is not. In the Psalms, it is said, 'God is our refuge and strength; a very present help in trouble.' David also said, 'The Lord is the strength of my life; of whom shall I be afraid?'

Long ago David kept his flock of sheep; and a lion and a bear tried to get his sheep; but David was not afraid, because God helped him to kill those two fierce beasts. He was not even afraid of Goliath the Philistine, though he was a giant and a fierce man of war, because God helped him and caused him to vanquish Goliath. Everyone in this world, whoever he is, requires God to help him.

The Gentiles have many gods. They think one god attends to one place, and cannot help the people belonging to another place; but this is not wise, it is foolish.

Truly the gods of the Gentiles, no matter of what place, are not able to help their suppliants. No man, who ever he may be, is able to help us.

佢夜晚同埋我哋係好  
似日頭一我樣我哋出  
外好似眼唔屋躑。地樣  
佢嘅時時有詩篇有神極  
手在聖書患難時都話  
哋當幫助大關我使  
嚟係幫助我哋  
野呢。

昔日大關牧羊羣有一  
隻獅，一但隻熊，想捉  
嘅羊，但大關，唔怕，  
為神幫助，佢打都死  
兩隻惡獸，佢都唔怕  
非利士人，烏為亞高  
大勇猛，因烏為亞高  
令佢打贏烏為亞高，  
界中神幫有助。

異那人有好多神，佢估  
一方，唔幫，但打理一箇  
嘅人，係呢啲，係蠢，地  
明講異邦人，係啲，神，處  
真講邊，不，能幫，神，論  
佢幫，得。

‘K’öü ye²-‘mán t’ung-‘mái ‘ngo-téi² hai²  
 ‘hò ‘ts’z yat, ‘t’au\* yat, yöng². ‘Ngo-  
 téi² ch’ut, ngoi² ‘hò ‘ts’z ‘hai uk, ‘k’éi-  
 yat, yöng² : ‘k’öü-ke² ‘ngai m fan’.

‘K’öü ‘shan ‘shí-‘shí ‘yau lik, ‘Mò  
 téi² pat, tsoi². Shing²-‘shü ‘Shí-p’in  
 ‘yan wai², ‘‘Ngo-téi² tong wán²-  
 nán² ‘shí, ‘Shan kik, lik, lai pong-  
 ehó².’ Tái²-p’ek, † tò wai², ‘Shan hai²  
 pong-cho² ‘ngo, ‘ngo ‘shai fong  
 mat, ‘ye ni?’

Sik, yat, Tái²-p’ek, † mùk, yöng kw’an ;  
 ‘yau yat, ehok, sz, yat, ehok, ‘hung  
 ‘söng ehok, ‘k’öü-ke² yöng; tán²  
 Tái²-p’ek, † m p’á², yan-wai² ‘Shan  
 pong-ehó² ‘k’öü ‘tá-sz ‘ko ‘lóng  
 ehok ok, shan’. ‘K’öü tò m p’á²  
 ‘Fét-léi²-sz yan, ‘Wú-léi²-á, kò tái²  
 ‘yung ‘máng, yan-wai² ‘Shan pong-  
 cho², ling ‘k’öü ‘tá-yeng† ‘Wú-  
 léi²-á. Shai²-kái² ‘chung ‘sho ‘yau  
 ke² yan, yat, ts’it, yiu² ‘Shan pong-  
 cho².

Yi²-pong yan ‘yau ‘hò tò ‘shan. ‘K’öü  
 ‘kwú yat, ‘wai\* ‘shan ‘tà-‘léi yat, tát,  
 téi²-fong, m pong-cho² tak, tai² yi²  
 shü-ke² yan; tán² ‘ni-ti m hai²  
 ‘ts’ung-‘ming-ke², hai² yü-‘ch’un che,.

Chan ‘kong Yi²-pong yan-ke² ‘shan,  
 m lun pín tát, pat, nang pong-  
 cho² ‘sho ‘k’au ‘k’öü ke². M lun  
 mat, ‘yan\*, tò m pong-cho² tak.

He at-night with us is very like day  
 one fashion. We go outside very  
 like at home one fashion: his eyes  
 not sleep.

His arms always have strength. No  
 spot not is. Holy Book, Psalms, does  
 say, ‘We meet-with distress (and)  
 difficulty time, God extreme, strength  
 come assist.’ David also said, ‘God  
 does help me, I need fear what  
 thing, eh? 53.’

Former day David shepherded sheep  
 flock; there was one [C.] lion, one  
 [C.] bear wished to-catch his sheep;  
 but David not fear, because God  
 helped him to-strike to-death the  
 two [C.] fierce animals. He also  
 not fear Philistine man, Goliath, that  
 great brave fierce, because God helped  
 (him), caused him to-beat Goliath.  
 World’s midst whatsoever there-are  
 of men, the-whole-of-them need God  
 to help.

The Gentiles men have very many gods.  
 They think one [C.] god attends-to  
 one spot-of ground, not help able  
 another place’s people; but this not  
 is clever, is stupid only, 7.

Truly speaking Gentile people’s gods,  
 not matter what spot, not able to-  
 assist whoever begs them. Not mat-  
 ter what men, also not assist able.

We need a God, who can help us at all times and every where, whether here or there; and there is only one God like that.—‘*The King’s Highway.*’

我哋要一位神，時時週  
圍都幫助我哋，或係  
呢處，或係個處，都幫  
助，噉樣嘅神獨有一  
位啫。

### LESSON, XIX.

A certain man had two sons: and the younger of them said to his father, ‘Father, give me the portion of thy substance that falleth to me.’

有一個人，有兩個仔，個  
細仔對父親話，亞爸，  
搵我所應得嘅家業  
分過我喇。

And he divided unto them his living.

個父親就同兩個仔分  
開家業。

And not many days after, the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

有幾多日，個細仔聚埋  
所有嘅野，去好遠地  
方遊耍，係個處好放  
蕩，花散佢嘅家業。

And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

佢一啲都散清之時，個  
處地方有大饑荒，佢  
就有得使。

And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

噉就去投靠個處地方  
一個人，個人打發佢  
去佢嘅田喂豬。

And he would fain have been filled with the husks that the swine did eat: and no man gave unto him.

佢想搵豬所食嘅豆殼  
嚟充饑，都有人俾野  
佢食。

‘Ngo-téi<sup>2</sup> yíu<sup>2</sup> yat, ‘wai\*<sub>2</sub> Shan, ‘shí-shí  
 ‘chau-wai<sub>2</sub> tò ‘pong-cho<sup>2</sup> ‘ngo-téi<sup>2</sup>,  
 wák<sub>2</sub> ‘hai ní shü’, wák<sub>2</sub> ‘hai ko’  
 shü’, tò ‘pong-cho<sup>2</sup>; ‘kòm<sup>2</sup> ‘yöng\* ke’  
 ‘Shan tuk<sub>2</sub> ‘yan yat, ‘wai\* che,

We want a [C.] God always all-round,  
 also help us. Perhaps in this place,  
 perhaps in that place, also help; so  
 fashion's God only have one [C.]  
 only, 7.

LESSON, XIX.

‘Yau yat, ko’ ‘yan ‘yau ‘lóng ko’ ‘tsai.  
 Ko’ sai’ ‘tsai tuí’ fú<sup>2</sup>-ts’an wá<sup>2</sup>,  
 ‘Á’-pá, ‘k’ái ‘ngo ‘sho ‘ying tak,  
 ke’ ká-yíp<sub>2</sub> ‘fan kwo’ ‘ngo lá.’

There-was a [C.] man (who) had two  
 [C.] sons. The small son to father  
 said, ‘Father, take I what ought  
 to-obtain family property, divide to  
 me, 21.’

Ko’ fú<sup>2</sup>-ts’an tsau<sup>2</sup> ‘t’ung ‘lóng ko’  
 ‘tsai ‘fan-hoi ká-yíp<sub>2</sub>.

The father then for two [C.] sons  
 divided family property.

‘Mò ‘kéi tò yat<sub>2</sub>, ko’ sai’ ‘tsai tsui<sup>2</sup>-  
 mái ‘sho ‘yan ke’ ‘ye, höü’ ‘hò  
 ‘yün téi<sup>2</sup>-fong ‘yau-shá; ‘hai ko’  
 shü’ ‘hò fong’-tong<sup>2</sup>, ‘fá-sán ‘k’öü-  
 ke’ ká-yíp<sub>2</sub>.

Not very many days, the young son  
 gathered together whatever had things,  
 went very far place strolling; at that  
 place very dissolute (and) squandered  
 his family property.

‘K’öü yat, ‘ti tò ‘sán ‘ts’ing chí shí,  
 ko’ shü’ téi<sup>2</sup>-fong ‘yau táí<sup>2</sup> ‘kéi-  
 fong; ‘k’öü tsau<sup>2</sup> ‘mò tak, ‘shái.

He one atom even dissipated completely  
 time, that spot-of place have great  
 famine, he then not obtain (any-  
 thing) to-spend.

‘Kòm tsau<sup>2</sup> höü’ ‘t’au-k’áu’ ko’ shü’  
 téi<sup>2</sup>-fong yat, ko’ ‘yan; ko’ ‘yan  
 ‘tá-fát, ‘k’öü höü’ ‘k’öü-ke’ ‘t’in  
 wai’ chü.

So then went (and) threw himself (or  
 depended on) that spot-of place one  
 [C.] man; the man sent him to-go-to  
 his fields, to feed the pigs.

‘K’öü ‘söng ‘k’ái chü ‘sho shik<sub>2</sub> kc’  
 tau<sup>2</sup> hok. ‘lai ‘ch’ung ‘kéi: tò ‘mò  
 ‘yan ‘péi ‘ye ‘k’öü shik<sub>2</sub>.

He wished to-take the-pigs what eat  
 beans husks in-order-to appease (his)  
 hunger: also no man gave things to-  
 him to-eat.



Ko' chau' shi' k'öü' sing-ng'-'héi-çai  
wá', 'Ngo fú'-çts'an kòm' tò kung-  
yan, 'k'öü' löng-shik' tò 'yau  
shing'; tán' ngo' hai' ni shü' ngo'  
tò yiu' 'sz lok. 'Ngo çsöng' héi-  
shan, höü' tò' ngo fú'-çts'an shü',  
töü' 'k'öü' wá', "Á-pá, 'ngo tak,  
tsui' t'in, yau' tak, tsui' 'néi.  
çTs'ung çkam 'yi hau', çm' kóm' çtong  
tsò' 'néi-ke' 'tsai; 'péi' ngo tsò' 'néi  
yat, ko' kung-yan' pá\* 'lá."

'Kóm' tsau' 'héi-shan, çkwai' tò' 'k'öü'  
fú'-çts'an shü'. Chung' léi' 'hò' 'yün,  
'k'öü' fú'-çts'au' 't'ai-kin', tsau' 'ho-çlín  
'k'öü, 'tsau' çts'in höü', 'p'ò-chü' 'k'öü  
'keng', kung' 'k'öü' çts'an-çtsui.

Ko' 'tsai tsau' tui' 'k'öü' wá', 'Á-pá,  
'ngo tak, tsui' t'in, yau' tak, tsui'  
'néi: çts'ung çkam 'yi hau' çm-çkóm-  
çtong kiú' tsò' 'néi-ke' 'tsai lok.

'K'öü' fú'-çts'an töü' ko'-çti puk' wá',  
'Tsik, -hak, 'lo chí' 'hò' ke' çch'öng  
çshám' péi' 'k'öü' çhök, 'lo kái'-'chí  
tái' lok' 'k'öü' 'shau-'chí, 'lo' hai'  
çhök, lok' 'k'öü' kók. 'Lái' ko'  
çhek, 'féi' çngau-'tsai höü' t'óng,  
'tang' 'ngo-téi' fái'-lok' çlai shik'.  
yan-wai' 'ngo' ni ko' 'tsai' 'sz-çhíu';  
yau' çfán-sháng; shat, -çhíu, yau'  
tak, çfán ká'. 'Kóm' tsau' 'k'öü-  
téi' 'héi-'shau fái'-lok.'

That period-of time he aroused (and)  
said, 'My father so many work people,  
their food also have remainder, but I  
at this place starve also must die, 32.  
I will arise, go to my father's place,  
to him say, "Father, I have sinned  
(against) heaven, further have sinned  
(against) you. From now and in-  
future, cannot presume to-be your  
son; let me be you one [C.] workman,  
and-be-done-with-it, 21."

So then (he) arose, homed to his father's  
place. Still separated very far, his  
father saw, then pitied him, ran for-  
ward going, embraced his neck, with  
him kissed.

The son then to him said, 'Father, I  
have-sinned-against heaven, further  
have-sinned-against you: from now  
and in-future not presume to-be-  
called to-be your son, 32.'

His father to the servants said, 'Im-  
mediately bring the best long robe,  
give to-him to-wear, bring finger-ring  
put down-on his finger, bring shoes  
put down-on his feet. Seize that [C.]  
fat calf, go-to slaughter, so-that we  
may-be-joyful coming to-eat: because  
my this [C.] son dead already, further  
restored-to life; lost already, again,  
obtained back, 14.' 'So then they  
began to-be-joyful.'

Now his elder son was in the field :  
and as he came and drew nigh to  
the house, he heard music and  
dancing, and he called to one of  
the servants, and enquired what  
these things might be.

And he said unto him, 'Thy brother  
is come; and thy father hath killed  
the fatted calf, because he hath  
received him, safe and sound.'

But he was angry, and would not go  
in: and his father came out, and  
intreated him.

But he answered and said to his father,  
'Lo, these many years do I serve  
thee, and I never transgressed a  
commandment of thine: and yet  
thou never gavest me a kid, that I  
might make merry with my friends:  
but when this thy son came, which  
hath devoured thy living with harlots,  
thou killedst for him the fatted  
calf.'

And he said unto him, 'Son, thou art  
ever with me, and all that is mine  
is thine: but it was meet to make  
merry and he glad: for this thy  
brother was dead and is alive again;  
and was lost, and is found.'—'Luke  
15: 11-32.'

但佢個大仔, 喺田處, 及  
至翻嚟, 將近到屋, 聽  
聞作樂跳舞嘅聲, 就  
叫一個後生嚟問吓,  
係乜野事幹呢。

個後生對佢話, 你細佬  
翻嚟, 你父親, 因為  
翻佢, 有病痛, 所以  
嚟個隻肥牛仔。

個大仔就惱起嚟, 唔肯  
入去, 佢父親出嚟  
佢。

佢就答個父親話, 我服  
事你咁多年, 總有背  
逆你嘅吩咐, 你我都未  
會俾一隻羊仔過我, 快  
等樂。惟係你朋友同埋  
妓婦吞啗你嘅家業, 同  
佢一隻肥牛仔, 你就  
個隻肥牛仔喇。

個父親對佢話, 我仔  
呀, 你時時, 我埋我  
所有嘅野, 一啲都係  
你嘅哩。但你呢個  
佬, 死嚟又復生, 失  
又搵翻嚟, 故此我  
應該歡喜快樂。



Tán<sup>2</sup> 'k'öü ko' tái<sup>2</sup> 'tsai 'hai t'in shü' :  
k'ap<sub>2</sub> chí' fún<sub>2</sub> lái, tsöng-kan<sup>2</sup> tò'  
uk, t'engf-man tsok-ngok, t'ü-  
'mò-ke' shengf, tsau<sup>2</sup> kiú' yat, ko'  
hau<sup>2</sup>-sháng lái man<sup>2</sup> 'hai. 'Hai<sup>2</sup>  
mat, 'ye sz<sup>2</sup>-kon' ni?'

Ko' hau<sup>2</sup>-sháng töü' 'k'öü wa<sup>2</sup>, 'Néi  
sai<sup>2</sup>-lò fún-lai; 'néi fú<sup>2</sup>-ts'an yan-  
wai<sup>2</sup> tak, fán 'k'öü, 'mò peng<sup>2</sup>-  
t'ung', 'sho-yi' t'ong-hiú ko' chek,  
féi ngau-'tsai.'

Ko' tái<sup>2</sup> 'tsai tsau<sup>2</sup> 'nò 'héi lái, m  
'hang yap<sub>2</sub> höü' : 'k'öü fú<sup>2</sup>-ts'an  
ch'ut, lái hiün' 'k'öü.

'K'öü tsau<sup>2</sup> táp<sub>0</sub> ko' fú<sup>2</sup>-ts'an wa<sup>2</sup>,  
'Ngo fuk<sub>2</sub>-sz<sup>2</sup> 'néi kòm' tó t'nin,  
'tsung-'mò pui'-yik, 'néi-ke' fán-fú' :  
'néi tó méi<sup>2</sup>-ts'ang 'pei yat, chek,  
yöng-'tsai kwó' 'ngo, 'tang 'ngo  
kung<sup>2</sup> p'ang-'yau t'ung-mái fái'-  
lok<sub>2</sub> : 'wai hai<sup>2</sup> 'néi ni ko' 'tsai, t'ung  
kái<sup>2</sup>-fú t'an sai' ke' ká-yip, 'k'öü  
yat, tò', 'néi tsau<sup>2</sup> wai<sup>2</sup> 'k'öü t'ong  
ko' chek, féi ngau-'tsai lé' me?'

Ko' fú<sup>2</sup>-ts'an tui' 'k'öü wa<sup>2</sup>, 'Ngo-ke'  
'tsai a', 'néi shí-shí t'ung-mái  
'ngo, 'ngo 'sho 'yau ke' 'ye, yat, t'i  
tò hai<sup>2</sup> 'néi-ke' lé : tái<sup>2</sup> 'néi ni ko'  
sai<sup>2</sup>-lò 'sz-hiú yan<sup>2</sup> fuk<sub>2</sub>-sháng;  
shat, -hiú, yan<sup>2</sup> wan-fán ke' : kwú'-  
'tsz 'ngo-téi<sup>2</sup> ying-koi' fún-'héi  
fái<sup>2</sup>-lok<sub>2</sub> lá.'

But his that big son at field place :  
and until back came nearly to house,  
heard playing (and) music, dancing's  
sound. Then called one [C.] servant  
to come, asked a-bit, 'Is what thing  
business, eh? 53.'

The 'boy' to him said, 'Your young  
brother back come; your father because  
obtain back him no illness (or) pain,  
therefore killed that [C.] fat calf.'

The big son then anger arose came,  
not willing enter go: his father out  
came, remonstrated-with-him.

He then answered the father, saying, 'I  
have-served you so many years not at  
all rebelled-against your orders: you  
also not yet give one [C.] kid (or young  
sheep) to me, so-that I with friends  
together rejoice: but it-is your [C.]  
son with harlots swallowed all your  
family property, he once arrived, you  
then, on-account-of him, slaughter the  
[C.] fat calf, (do you), eh? 26, 39.

The father to him said, 'My son, 2, you  
always together-with me, I whatever  
have of things, even-to-the least, also  
are yours, 24: but your this [C.]  
young brother dead again come to  
life; lost again found back: therefore  
we ought to-be-pleased joyful, 22.'

## LESSON, XX.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He guideth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me: Thy rod and Thy staff, they comfort me.

Thou preparest a table before me in the presence of my enemies.

Thou hast anointed my head with oil; my cup running over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—*Twenty-third Psalm.*

耶和華係我之牧人。我  
必不致缺乏。

使我馴在芳草之地。帶  
我歇在靜水之邊。

令我靈魂復蘇，為佢之  
名。引我直行義路。

我雖經過陰翳險死之  
谷，亦唔怕受害，因為  
你常在我側邊。你之  
棍，你之杖，必安慰我。

在我敵人之前，為我預  
備筵席。

你也曾用油搽我頭，斟  
滿我隻杯。

我在世咁耐，必有恩典  
憐恤跟隨我。要永遠  
住在耶和華殿裏。

LESSON, XX.

Yé-wò-wá hai<sup>2</sup> ngo chí muk<sub>2</sub>-yan ;  
ngo pit<sub>2</sub> pat<sub>2</sub> chí k'üt<sub>o</sub>-fat<sub>2</sub>.

Shai ngo fan<sup>2</sup> tsoi<sup>2</sup> fong-tso chí-  
tái<sup>2</sup> : tái ngo hit<sub>o</sub> tsoi<sup>2</sup> tsing<sup>2</sup> shui  
chí pín.

Ling<sup>2</sup> ngo ling-wan fuk<sub>2</sub>-sò : wai<sup>2</sup>  
k'öü-chí meng<sup>2</sup>, yan ngo chik<sub>2</sub>  
háng yí<sup>2</sup>-lò<sup>2</sup>.

Ngo sui king-kwo<sup>2</sup> Yam-ai<sup>2</sup> Him-  
sz chí Kuk<sub>2</sub>, yik<sub>2</sub> m p'ü shau<sup>2</sup>  
hoi<sup>2</sup>; yan-wai<sup>2</sup> néi shöng tsoi<sup>2</sup> ngo  
chak<sub>2</sub>-pín : Néi-chí kwan<sup>2</sup>, néi-  
chí chöng<sup>2</sup>, pit<sub>2</sub> on-wai<sup>2</sup> ngo.

Tsoi<sup>2</sup> ngo tik<sub>2</sub>-yan chí ts'in, wai<sup>2</sup>  
ngo yü<sup>2</sup>-péi<sup>2</sup> yín-tsik<sub>2</sub>.

Néi yá-ts'ang yung<sup>2</sup> yan chí ngo  
t'au<sup>2</sup>; cham mún ngo chek<sub>o</sub> p'ü.

Ngo tsoi<sup>2</sup> shai<sup>2</sup> kóm noi<sup>2</sup>, pit<sub>2</sub> yan  
yan-tín jin-sut, kan-ts'ui ngo :  
yü<sup>2</sup> wing-yüü chí<sup>2</sup> tsoi<sup>2</sup> Ye-wò-  
wá tín<sup>2</sup>-lúí.

Jehovah is my shepherd ; I certainly  
not arrive-at want.

Makes me lie-down in fresh grass's  
ground : leads me to-stop in still  
water's side.

Causes my soul to-revive : on-account-  
of his name, guides me straight to-  
walk righteousness road.

I although pass through Infernal Shade  
(and) Danger of Death's Valley, also  
not fear suffer injury ; because You  
constantly at my side. Your rod,  
Your staff certainly comfort me.

In my enemy's presence, for me prepare  
feast.

You already use oil anoint my head ;  
pour full my [C.] cup.

I in world so long must have favour,  
pity follow me : must eternally live  
in Jehovah's temple within.

## LESSON, XXI.

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth do change, and though the mountains be moved in the heart of the seas; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved: God shall help her, and that right early.

The nations raged, the kingdoms were moved: he uttered his voice, the earth melted.

The Lord of hosts is with us; the God of Jacob is our refuge.

Come behold the works of the Lord. What desolations he hath made in the earth.

神 係 我 哋 避 難 之 所 與  
及 我 哋 之 力 量 當 患  
難 時 極 力 嚟 幫 助 所  
以 地 雖 移 動 山 雖 離  
位 倒 在 海 心 我 亦 唔  
慌 任 從 波 浪 大 聲 湧  
起 湧 到 山 都 搖 動。

有 一 條 河 佢 分 支 流 出  
嚟 令 神 之 邑 歡 喜 卽  
係 至 上 者 所 居 之 聖  
地 神 住 在 其 中 呢 個  
邑 是 必 唔 郁 動 天 一  
光 神 必 嚟 幫 助 佢。

列 邦 發 怒 列 國 搖 動 主  
一 發 聲 地 就 消 鎔。

萬 軍 之 主 耶 和 華 同 我  
哋 雅 各 之 神 係 我 之  
堅 城。

你 哋 嚟 睇 吓 耶 和 華 所  
行 之 事 睇 佢 點 樣 降  
災 世 間。

LESSON, XXI.

Shan hai<sup>2</sup> ngo-téi<sup>2</sup> péi<sup>2</sup>-nán chí<sup>1</sup> sho,  
 yü-k'ap<sup>2</sup> ngo-téi<sup>2</sup> chí lik<sup>2</sup>-lóng<sup>2</sup>,  
 tong wán<sup>2</sup>-nán shí, kik<sup>2</sup> lik<sup>2</sup> lai  
 pong-cho<sup>2</sup>. Sho-yi téi<sup>2</sup> sui<sup>2</sup> yi-  
 tung<sup>2</sup>, shán sui<sup>2</sup> léi<sup>2</sup> wai<sup>2</sup>\*, tò<sup>2</sup> tsoi  
 hoi sam, ngo yik<sup>2</sup> m fong;  
 yam<sup>2</sup>-ts'ung po-long<sup>2</sup> tái<sup>2</sup> sheng†  
 yung-héi, yung tò<sup>2</sup> shán tò<sup>2</sup> yü-  
 tung<sup>2</sup>.

Yan yat, yü ho, k'öü fan chí  
 lau ch'ut, lai, ling<sup>2</sup> Shan chí yap,  
 fún-héi, tsik, hai<sup>2</sup> Chi<sup>2</sup>-shöng<sup>2</sup>-che  
 sho köü chí shing<sup>2</sup> tái<sup>2</sup>. Shan chü<sup>2</sup>  
 tsoi<sup>2</sup> k'ái chung. Ni-ko<sup>2</sup> yap, shi<sup>2</sup>-  
 pit, m yuk<sup>2</sup>-tung<sup>2</sup>: t'in yat, kwong,  
 Shan pit, lai pong-cho<sup>2</sup> k'öü.

Lit<sup>2</sup> pong fát<sup>2</sup>-nò<sup>2</sup>, lit<sup>2</sup> kwok<sup>2</sup> yü-  
 tung<sup>2</sup>: Chü yat, fát<sup>2</sup> sheng†, tái<sup>2</sup>  
 tsau<sup>2</sup> siü-yung.

Mán<sup>2</sup> kwan chí Chü, Ye-wò-wá,  
 t'ung ngo-téi<sup>2</sup>; Ngá-kok<sup>2</sup> chí  
 Shan, hai<sup>2</sup> ngo chí kín sheng†.

Néi-téi<sup>2</sup> lai t'ai há Ye-wò-wá sho  
 háng chí sz<sup>2</sup>. T'ai k'öü tim  
 yong\* kong<sup>2</sup> tsoi shai<sup>2</sup>-kán.

God is our refuge (péi<sup>2</sup>-chí-sho) from-  
 difficulties (and) our strength, while-  
 in distress (and) difficulty time, utmost  
 strength (He) comes to-help (us).  
 Therefore earth although removed,  
 mountains although separated-from  
 (their) place, throw into sea heart,  
 we also not fear; allow the waves  
 (with a) great sound rush up, rush  
 till the-mountains even shake.

There-is a [C.] river, its divided streams  
 flow out come, cause God's city to-  
 be-pleased, just is Most High what  
 live holy ground. God lives in its  
 midst. This city certainly not move:  
 heaven first light, God certainly come  
 help her.

The-different nations got angry, the-  
 different kingdoms moved: Lord as-  
 soon-as uttered sound, earth then  
 melted.

Myriad sovereigns' Lord, Jehovah, with  
 us; Jacob's God is our firm city.

You come look a-bit Jehovah what  
 do's things. See He how fashion  
 send-down calamities (on) earth.

He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariots in the fire.

Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

The Lord of hosts is with us; the God of Jacob is our refuge.—*Forty-sixth Psalm.*

佢令全地停息爭戰,將  
弓拗折,將鎗整斷,滅  
火燒咁啲車。

對世人話,你哋須當安  
靜,要知我係神,列邦必  
受天下所尊崇我,我必  
受天下所尊崇。

萬軍之主耶和華同我  
哋,雅各之神,係我之  
堅城。

### LESSON, XXII.

There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh; that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

故此但凡心在基督耶  
蘇,唔係從情欲,惟從  
聖神嘅,就唔定罪,因  
為倚賴基督耶穌,受脫  
聖神得生嘅法,就脫  
罪陷罪致死嘅法。

律法因為情欲,故此無  
力滅己之罪,惟上好似  
自嘅,形人身,嘅情欲,發  
消滅咁,唔從全律法,人  
我哋,神成,律法,致令  
聖神,成,律法,獨從  
義。

⁵K'öu ling² ²tsün t'ei² ²t'ing-sik, ²cháng chin'; ²tsóng ²kung ²'au-chit, ²tsóng ²ts'ong ²ching-²t'ün; ²k'ai' fo ²shíú sái' ²ti ²ch'e.

T'öu' shai' yan wa², '⁵Néi-t'ei² sui² tong ²on-tsing², yiu' ²chi ²ngo hai² ²Shan: lit² ²pong ²chi ²yan, pit, ²tsün-²shung ²ngo, ²ngo pit, shau² ²t'iu há² 'sho ²tsün-²shung.'

Mán² ²kwan ²chi ²Chü, ²Ye-²wò-²wá, ²t'ung ²ngo-t'ei²; ²Ngái-kok, ²chi ²Shan, hai² ²ngo ²chi ²kin ²shengt.

He causes the-whole earth to-cess- from wars; take bow break-into- pieces, take spear make broken; take fire burn all the chariots.

To world's people say, 'You even ought to-be-still, must know I am God: the several-countries' people must exalt me, I must receive heaven's under whatever exaltation.'

Myriad armies' Lord, Jehovah, with us; Jacob's God is our firm city.

LESSON, XXII.

Kwú² - t'sz t'án² - ²fán ²sam tsoi² ²Kéi-tuk, ²Ye-²sò, ²m hai² ²ts'ung ²ts'ing-yuk², ²wai ²ts'ung Shing² ²Shan ke', tsau² ²m ting²-tsuí². ²Yan-wai² ²yi-lái² ²Kéi-tuk, ²Ye-²sò, shan² Shing² ²Shan tak, ²sháng ke' fát, tsau² t'üt, lat, há²² tsui² chi' ²sz ke' fát.

Lut, ²fát, yan-wai² ²ts'ing-yuk², kwú² - t'sz ²mò lik² mit² tsui², wai² Shóng²-tai' ²tá-fát, tsz² - k'ei' ²chi' ²tsz, 'hò ²t'sz tsui² yan ²kòk ke' ²ying-chong², ²lai shuk² yan tsui², ²siú mit² yan shán ke' tsui²; chi' ling² ²ngo-t'ei² ²m ²ts'ung ²ts'ing-yuk², tuk² ²ts'ung Shing² ²Shan, ²shing-²ts'ün lut, ²fát, ke' yi².

Therefore whosoever heart (is) in Christ Jesus, not is follow lusts, but follow (the) Holy Ghost, then not con- demned. Because relying-on Christ Jesus, receive Holy Spirit obtain life's law, then take off fall-into sin until death's law.

(The) law on-account-of lust, therefore no strength to-destroy sin, but (the) Supreme Ruler sent his own son, very like sinful man so likeness, in-order- to redeem men's sins, destroy man body's sin; in-order-to cause us not to-follow lust, only to-follow (the) Holy Spirit, to-perfect the laws' righteousness.





Yan-wai<sup>2</sup> ts'ung<sup>2</sup> ts'ing-yuk<sup>2</sup> ke', 't'ai-t'ip<sub>o</sub>.  
 ts'ing-yuk<sup>2</sup> ke' sz'-ts'ing;  
 ts'ung Shing<sup>2</sup> Shan ke', 't'ai-t'ip<sub>o</sub>.  
 Shing<sup>2</sup> Shan ke' sz'-ts'ing. 'T'ai-t'ip<sub>o</sub>.  
 ts'ing-yuk<sup>2</sup> ke' yan, shi<sup>2</sup> pit, 'sz;  
 't'ai-t'ip<sub>o</sub> Shing<sup>2</sup> Shan ke' yan, shi<sup>2</sup>  
 pit, sháng, yí-'ch'e ping-on: 't'ai-t'ip<sub>o</sub>.  
 ts'ing-yuk<sup>2</sup> ke' sam hai<sup>2</sup> kung<sup>2</sup>  
 Shōng<sup>2</sup>-tai' tso<sup>2</sup> 'ch'au-tik<sup>2</sup>; yan m  
 fuk<sup>2</sup> Shōng<sup>2</sup>-tai' ke' fát<sub>o</sub>, yik<sup>2</sup> pat,  
 nang fuk<sup>2</sup> tak: 'sho-yí ts'ung  
 ts'ing-yuk<sup>2</sup> ke' yan pat, nang  
 tak, Shōng<sup>2</sup>-tai' fún-'héi. Ch'it<sub>o</sub>-sz  
 Shōng<sup>2</sup>-tai' ke' Shan chi<sup>2</sup> tsoi<sup>2</sup> 'néi  
 sam noi<sup>2</sup>, 'néi tsau<sup>2</sup> m ts'ung  
 ts'ing-yuk<sup>2</sup>, pit, ts'ung Shing<sup>2</sup>-  
 Shan. Tán<sup>2</sup>-fán 'mò Kéi-tuk,  
 Shing<sup>2</sup>-Shan ke', m hai<sup>2</sup> shuk<sup>2</sup> Kéi-  
 tuk, ke' lok. Ch'it<sub>o</sub>-sz Kéi-tuk,  
 tsoi<sup>2</sup> 'néi sam, 'kò'm ko' yuk<sup>2</sup> shan  
 sui yan tsui<sup>2</sup> yí 'sz; ling-wan  
 pit, yan yi<sup>2</sup> yí sháng.

Because follow lusts, patronise lust's incidents; follow Holy Spirit's, favour Holy Spirit's matters. Favour lusts' men, must certainly die; favour Holy Spirit's men, must certainly live, moreover peace: favour lust's heart is with Supreme Ruler being enemy; because not submissive Supreme Ruler's law also not able to-be-subject able: therefore follow lust's men not able to-obtain Supreme Ruler pleased. If Supreme Ruler's Spirit live in your heart within, you then not follow lusts, must follow Holy Spirit. Whosoever has-not Christ's Holy Spirit, not is belong-to Christ, 32. Supposing-that Christ in your heart, so that flesh body although on-account-of sin to die; (the) soul must on-account-of righteousness to live.

LESSON, XXIII.

'Ngo-tér<sup>2</sup> tsán<sup>2</sup> 'méi 'Chü: ying<sup>2</sup> wai<sup>2</sup>  
 mán<sup>2</sup> 'yau chí' 'Chü.

'Chü wai<sup>2</sup> 'mò 'ch'í 'mò chung chí  
 Fú<sup>2</sup>: t'ung t'in-há<sup>2</sup> yan 'mò pat,  
 king' pái'.

We praise the-Lord: acknowledge to-be myriad havings Lord (*i.e.* the Lord of all that there-is).

The Lord is no beginning no ending's Father: throughout heaven's under people not (who do) not reverently worship.

To Thee all angels cry aloud: the heavens and all the powers therein.

To Thee cherubin and seraphin continually do cry, 'Holy, holy, holy, Lord God of Sabaoth;

Heaven and earth are full of the majesty of thy glory.'

The glorious company of the apostles praise Thee.

The goodly fellowship of the prophets praise Thee.

The noble army of martyrs praise Thee.

The holy Church throughout all the world doth acknowledge Thee.

The Father of an infinite majesty; Thine honourable, true, and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb.

天 共 天 使, 同 天 上 有 權  
能 之 人 者, 高 聲 讚 美  
主。

基 路 冰 同 西 拉 冰, 時 時  
大 聲 稱 讚 主 話, 聖 哉,  
大 聖 哉, 聖 哉, 天 地 萬 物  
之 主。

主 之 榮 耀 威 嚴, 充 滿 天  
地。

所 有 榮 耀 嘅 使 徒, 都 讚  
美 主。

眾 聖 先 知, 都 讚 美 主。

所 有 捨 命 為 道 之 人, 都  
讚 美 主。

通 天 下 聖 教 會, 都 尊 奉  
主。

極 大 威 嚴 嘅 聖 父, 你 嘅  
至 尊 至 真 獨 一 之 聖  
子。

並 安 慰 人 心 之 聖 靈。

我 之 基 督 係 大 有 尊 榮  
之 王。

係 聖 父 無 始 無 終 之 聖  
子。

主 呀, 當 你 要 拯 救 世 人,  
你 甘 心 為 童 貞 女 所  
生。

T'ín kung<sup>2</sup> t'ín-sz<sup>2</sup> t'ung t'ín shōng<sup>2</sup>  
 'yau k'ün-nang chí yan 'che, kò  
 sheng† tsán<sup>2</sup>-méi 'Chü.

Kéi-lò<sup>2</sup>-ping t'ung sai<sup>2</sup>-lát-ping  
 shí-shí tái<sup>2</sup> sheng† ch'ing-tsán<sup>2</sup>  
 'Chü, wá<sup>2</sup> :-'Shing<sup>2</sup>-tsoi, shing<sup>2</sup>-  
 tsoi, shing<sup>2</sup>-tsoi, t'ín tái<sup>2</sup> mán<sup>2</sup>  
 mat<sup>2</sup> chí 'Chü.

'Chü chí wing-yü<sup>2</sup> wai-yim ch'ung-  
 'mún t'ín tái<sup>2</sup>.'

'Sho 'yau wing-yü<sup>2</sup> ke' sz<sup>2</sup>-t'ò, tò  
 tsán<sup>2</sup>-méi 'Chü.

Chung<sup>2</sup> shing<sup>2</sup> sin-chí, tò tsán<sup>2</sup>-méi  
 'Chü.

'Sho 'yau 'she meng<sup>2</sup>† wai<sup>2</sup> tò<sup>2</sup> chí  
 yan, tò tsán<sup>2</sup>-méi 'Chü.

T'ung t'ín-há<sup>2</sup> shing<sup>2</sup> Káu<sup>2</sup>-wú<sup>2</sup>, tò  
 tsün-fung<sup>2</sup> 'Chü.

Kik<sup>2</sup> tái<sup>2</sup> wai-yim ti Shing<sup>2</sup> Fú<sup>2</sup>; 'Néi  
 ke' chí tsün, chí-chan<sup>2</sup>, tük<sup>2</sup> yat,  
 chí Shing<sup>2</sup> 'Tsz.

Ping<sup>2</sup> On-wai<sup>2</sup> yan sam chí Shing<sup>2</sup>  
 Ling.

'Ngo-chí Kéi-tuk, hai<sup>2</sup> tái<sup>2</sup> 'yau tsün-  
 wing chí Wong.

Hai<sup>2</sup> Shing<sup>2</sup> Fú<sup>2</sup> mò 'ch'í mò chung  
 chí Shing<sup>2</sup> 'Tsz.

'Chü á, tong 'Néi yiu' 'ch'ing-kau'  
 shai<sup>2</sup> yan, 'Néi kòm sam wai<sup>2</sup>  
 t'ung-ching 'nui sho sháng.

The heavens and angels with heaven  
 above have influence and ability's  
 people high sound praise the Lord.

Cherubin with Seraphin always loud  
 sound praise (the) Lord, saying:—  
 'Holy, holy, holy, heaven (and)  
 earth myriad things' Lord.

(The) Lord's glory majesty fills-up  
 heaven (and) earth.'

Whoever there-are glory's apostles, also  
 praise the-Lord.

All holy prophets, also praise the-Lord.

Whoever there-are relinquish (their)  
 lives on-account-of the-doctrine's  
 people, also praise the-Lord.

Throughout heaven's under Holy  
 Church, also honour (and) serve  
 (the) Lord.

Greatest majesty's Holy Father; Your  
 most exalted, most true, only one  
 Holy Son.

And comforting men's hearts' Holy  
 Spirit.

Our Christ is great, possessing exalted  
 glory's King.

Is Holy Father's no beginning no ending  
 Holy Son.

Lord, 2, when You wished to-rescue  
 world's men, You readily by virgin  
 what born.

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that Thou shalt come to be our Judge.

We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day, we magnify Thee;

And we worship Thy name, ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

O Lord, in Thee have I trusted: Let me never be confounded.

主呀,你打勝死亡之後,  
就爲一切信道人開  
曉天國之門。

主呀,你坐在上帝之右  
邊,享受聖父之榮耀。

我哋信主,必再降臨審  
問我哋。

主呀,你曾用寶血贖救  
世人,我哋現在求主  
拯救。

使我哋得列在聖徒之  
中,得享永遠榮耀。

主呀,我哋求主拯救主  
之百姓,賜福俾主之  
選民。

求主常常管束我哋,扶  
助我哋。

我哋日日稱主爲尊爲  
大。

我哋尊奉主之聖名,永  
世無盡。

我哋今日求主保佑,使  
我哋不犯罪。

求主可憐我哋,可憐我  
哋。

我哋獨倚賴主,求主可  
憐我哋。

我哋獨倚賴主,求主令  
我永不至於羞愧。

‘Chü á’, ‘néi ‘tá-shing ‘sz möng, chí hau<sup>2</sup>, tsau<sup>2</sup> wai<sup>2</sup> yat, ts’it, sun -tò<sup>2</sup>-yan hoí-hít t’in kwok, chí mún.

‘Chü á’, ‘Néi ‘ts’o\*† tsoi<sup>2</sup> Shóng<sup>2</sup> ‘Chü chí yau<sup>2</sup> pin<sup>2</sup>, ‘hóng-shau<sup>2</sup> Shing<sup>2</sup> Fú<sup>2</sup> chí wíng-yíú<sup>2</sup>.

‘Ngo-téi<sup>2</sup> sun’ ‘Chü, pít, tsoi<sup>2</sup> kong<sup>2</sup>-lam ‘sham-mau<sup>2</sup> ‘ngo-téi<sup>2</sup>.

‘Chü á’, ‘Néi ts’ang yung<sup>2</sup> ‘pò hüt, shuk, kau<sup>2</sup> shai<sup>2</sup> yan, ‘ngo-téi<sup>2</sup> yín<sup>2</sup>-tsoi<sup>2</sup> k’au ‘Chü ‘eh’ing-kau<sup>2</sup>.

‘Sz ‘ngo-téi<sup>2</sup> tak, lit, tsoi<sup>2</sup> shing<sup>2</sup> t’ò chí ehung, tak, ‘hóng ‘wíng-‘yün wíng-yíú<sup>2</sup>.

‘Chü á’, ‘Ngo-téi<sup>2</sup> k’au ‘Chü ‘eh’ing-kau<sup>2</sup> ‘Chü chí pák, -sing’, t’sz fúk, péi ‘Chü chí sün man.

‘K’au ‘Chü shóng-shóng ‘kwún-eh’uk, ‘ngo-téi<sup>2</sup>, fú-eh<sup>2</sup> ‘ngo-téi<sup>2</sup>.

‘Ngo-téi<sup>2</sup> yat, -yat, eh’ing ‘Chü wai<sup>2</sup> tsün, wai<sup>2</sup> tái<sup>2</sup>;

‘Ngo-téi<sup>2</sup> tsün-fung<sup>2</sup> ‘Chü chí Shing<sup>2</sup>-‘meng\*†, ‘wíng shai<sup>2</sup> mò tsun<sup>2</sup>.

‘Ngo-téi<sup>2</sup> kam-yat, k’au ‘Chü ‘pò-yau<sup>2</sup>, shai ‘ngo-téi<sup>2</sup> pat, fán<sup>2</sup>-tsui<sup>2</sup>.

‘K’an ‘Chü ‘ho-lín ‘ngo-téi<sup>2</sup>, ‘ho-lín ‘ngo-téi<sup>2</sup>.

‘Ngo-téi<sup>2</sup> tük, ‘yi-lái<sup>2</sup> ‘Chü, k’au ‘Chü ‘ho-lín ‘ngo-téi<sup>2</sup>.

‘Ngo-téi<sup>2</sup> tük, ‘yi-lái<sup>2</sup> ‘Chü, k’au ‘Chü ling<sup>2</sup> ‘ngo ‘wíng pat, chí -yü sau-‘k’wai<sup>2</sup>.

Lord, 2, You vanquished death's after, then on-account-of one all believers opened heaven's kingdom's door.

Lord, 2, You sat on Superior Lord's right side, to-enjoy receive Holy Father's glory.

We believe the-Lord must again descend-to-earth to-judge us.

Lord, 2, You already used (thy) precious blood to-redeem save world's men, we now beg the-Lord to-save (us).

Cause us to-obtain to-be-numbered in holy disciples' midst, to-obtain to-enjoy eternal glory.

Lord, 2, we beg the-Lord to-save the-Lord's people, to-bestow happiness-on the-Lord's chosen people.

(We) beg the-Lord constantly to-govern us, to-assist us.

We day (by) day style the-Lord to-be exalted, to-be great;

We honour (and) serve the-Lord's holy name eternally world without end.

We to-day beg the-Lord to-protect (us), cause us not to-sin.

(We) beg (the) Lord to-have-pity-on us, to-have-mercy-on us.

We only rely-on the-Lord, (we) beg the-Lord to-have-pity-on us.

We only rely-on the-Lord, (we) beg the-Lord to-cause us eternally not to-arrive-at shame.

## LESSON, XXIV.

‘Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way.’ Thomas saith unto him, ‘Lord, we know not whither thou goest; how know we the way?’ Jesus saith unto him, ‘I am the way, and the truth, and the life: no one cometh unto the Father, but by me.’

你 哋 心 唔 使 憂 愁 你 哋  
 信 上 帝 都 要 信 我 我  
 父 嘅 家 中 有 好 多 住  
 所 倘 若 唔 係 我 必 先  
 話 過 你 哋 預 備 地 方  
 為 我 去 預 備 地 方  
 若 方 我 必 定 處 嚟 我  
 哋 處 你 都 知 到 嗱  
 之 路 你 主 唔 知 耶 蘇  
 佢 話 哋 條 路 呢 係 命  
 我 個 話 我 呀 生 有  
 理 由 我。

LESSON, XXIV.

‘Néi-téi<sup>2</sup> sam<sup>2</sup> m<sup>2</sup> shai<sup>2</sup> yau-shau<sup>2</sup> :  
 ‘néi-téi<sup>2</sup> sun<sup>2</sup> Shóng<sup>2</sup>-tai<sup>2</sup>, tó yü<sup>2</sup>  
 sun<sup>2</sup> ngo. ‘Ngo Fú<sup>2</sup>-ke<sup>2</sup> ká chung<sup>2</sup>  
 ‘yau hò<sup>2</sup> tó chü<sup>2</sup> sho : t’ong-yök<sup>2</sup>  
 m<sup>2</sup> hai<sup>2</sup>, ‘ngo pit, sin wá<sup>2</sup> kwo<sup>2</sup>  
 ‘néi-téi<sup>2</sup> chí; yan ‘ngo hōü<sup>2</sup> wai<sup>2</sup>  
 ‘néi-téi<sup>2</sup> yü<sup>2</sup>-péi<sup>2</sup> téi<sup>2</sup>-fong. ‘T’ong-  
 yök<sup>2</sup> ngo hōü<sup>2</sup> wai<sup>2</sup> ‘néi yü<sup>2</sup>-péi<sup>2</sup>  
 téi<sup>2</sup>-fong, ‘ngo pit, ting<sup>2</sup> fán<sup>2</sup> lai,  
 tsip. ‘néi-téi<sup>2</sup> tó<sup>2</sup> ‘ngo shü<sup>2</sup>; tang  
 ‘ngo ‘hai ko<sup>2</sup> shü<sup>2</sup>, ‘néi tó<sup>2</sup> ‘hai  
 shü<sup>2</sup>. ‘Ngo ‘sho hōü<sup>2</sup> chí shü<sup>2</sup>, ‘néi-  
 téi<sup>2</sup> chí-tó<sup>2</sup>; ko<sup>2</sup> t’íu<sup>2</sup> lò<sup>2</sup>, ‘néi tó<sup>2</sup>  
 chí-tó<sup>2</sup>.’ To-‘má töü<sup>2</sup> ‘k’ōü wá<sup>2</sup>,  
 ‘Chü á<sup>2</sup>, ‘Néi hōü<sup>2</sup> pin shü<sup>2</sup>, ‘ngo-téi<sup>2</sup>  
 m<sup>2</sup> chí-tó<sup>2</sup>; ‘tim shik, tak, ko<sup>2</sup> t’íu<sup>2</sup>  
 lò<sup>2</sup> ni?’ ‘Ye-sò töü<sup>2</sup> ‘k’ōü wá<sup>2</sup>,  
 ‘‘Ngo tsik, hai<sup>2</sup> t’íu<sup>2</sup> lò<sup>2</sup> á<sup>2</sup>, chan  
 ‘léi á<sup>2</sup>, sháng-meng<sup>2</sup>\* á<sup>2</sup>: yök<sup>2</sup> m<sup>2</sup>  
 hai<sup>2</sup> ‘yau ‘ngo, ‘mò ‘yau tó<sup>2</sup> tak,  
 Fú<sup>2</sup> shü<sup>2</sup> á<sup>2</sup>.’

‘Your heart not need sorrow : you be-  
 lieve-in the-Supreme Ruler, also must  
 believe-in me. My father’s family  
 midst have very many dwelling places ;  
 if not was, I certainly first said to you  
 to-know ; for I go for you to-prepare  
 place. If I go on-account-of you to-  
 prepare place, I certainly back come,  
 to-receive you to my place ; so-that  
 I at that place, you also at the-place.  
 I what go place, you know ; the [C.]  
 road, you also know.’ Thomas to him  
 said, ‘Lord 2, You go what place,  
 we not know ; how know able that  
 [C.] road, eh? 53.’ Jesus to him  
 said, ‘I just am [C.] road, 2, true  
 principle, 2, life, 2 : if not is from  
 me, no man arrive able Father’s  
 place, 2.’

## LESSON, XXV.

And Ruth the Moabitess said unto Naomi, 'Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find grace.' And she said unto her, 'Go, my daughter.' And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, \* \* \*. And, behold, Boaz came from Bethlehem, and said unto the reapers, 'The Lord be with you.' And they answered him, 'The Lord bless thee.'

\* \* \*

Then said Boaz unto Ruth, 'Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: Have I not charged the young men that they shall not touch thee? And when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.'

摩押女路得對拿阿咪  
 話,我想去田間,若係  
 (我)得乜誰嘅恩,(我)  
 就係(嗰)個人後便  
 執佢剩吓下嘅麥穗,拿  
 阿咪答話,媳婦呀,只  
 管去喇,路得就,去  
 田間,跟住收,割  
 執佢剩吓下嘅穗,係  
 到嘅。\* \* \* 波士  
 伯利恆,嚟對和,割  
 人話,願耶,華  
 你哋,衆人,答  
 和華賜福過你。\* \* \*

波士對路得話,我女呀,  
 你去聽我講,唔使(好)  
 去別開呢處,執惟係  
 埋離我哋,婢女哋,邊  
 喇。佢哋就,跟住,箇  
 收割,已經,吩,咁  
 我,已,欺,負,你,若  
 咪,去,所,吸,水。  
 人,所,吸,水。



LESSON, XXV.

Mò-áp<sub>o</sub> 'nöö Lò<sup>2</sup>-tak, töü' 'Ná-<sub>o</sub>-<sup>2</sup>maí wá<sup>2</sup>, ' 'Ngo 'söng höü' 't'in-<sub>o</sub>-kán, yök<sub>2</sub>-hai<sup>2</sup> ('ngo) tak, mat, 'shui\* ke' yan, ('ngo) tsau<sup>2</sup> 'hai ('ko) ko' yan hau<sup>2</sup>-pín<sup>2</sup> chap, 'k'öü shing<sup>2</sup>-há<sup>2</sup> ke' mak<sub>2</sub>-söü<sup>2</sup>. ' 'Ná-<sub>o</sub>-<sup>2</sup>maí táp<sub>o</sub> wá<sup>2</sup>, ' Sik<sub>2</sub>-<sup>2</sup>fú á, chik<sub>o</sub>-<sup>2</sup>kwún höü' 'lá. Lò<sup>2</sup>-tak, tsau<sup>2</sup> höü' to' 't'in-<sub>o</sub>-kán, 'kan-chü<sup>2</sup> 'shau-kot<sub>o</sub>-ke' yan, chap, 'k'öü shing<sup>2</sup>-há<sup>2</sup> ke' söü<sup>2</sup>: 'k'öü 'sho to' ke' 't'in, 'kong-<sub>o</sub>-ngám hai<sup>2</sup> 'Po-<sub>o</sub>-sz ke'. \* \* \*. 'Po-<sub>o</sub>-sz ching' 'ts'ung Pak<sub>o</sub>-léi<sup>2</sup>-<sub>o</sub>-hang 'láí, töü' kot<sub>o</sub>-<sub>o</sub>-wo-ke' yan wá<sup>2</sup>, ' Yün<sup>2</sup> 'Ye-<sub>o</sub>-wò-<sub>o</sub>-wá 't'ung-<sub>o</sub>-mái 'néi-téi<sup>2</sup>. Chung<sup>2</sup> yan táp<sub>o</sub> wá<sup>2</sup>, ' Yün<sup>2</sup> 'Ye-<sub>o</sub>-wò-<sub>o</sub>-wá t'sz' fuk, kwó' 'néi.' \* \* \*.

'Po-<sub>o</sub>-sz töü' Lò<sup>2</sup>-tak, wá<sup>2</sup>, ' 'Ngo 'nöö á, 'néi t'eng† 'ngo 'kong. 'M 'shai (or 'hò) höü' pít<sub>2</sub> yan-ke' 't'in chap, 'wai söü<sup>2</sup>; 'maí 'léi-<sub>o</sub>-hoi' ni shü', 'wai hai<sup>2</sup> 'kan-<sub>o</sub>-mái 'ngo-ke' 'p'éi-<sub>o</sub>-nöö hai 'ni shü' 'lá. 'K'öü-téi<sup>2</sup> chü<sup>2</sup> 'hai 'pín 'tát<sub>o</sub> 't'in 'shau-kot<sub>o</sub>, tsau<sup>2</sup> 'kan-chü<sup>2</sup> 'k'öü-téi<sup>2</sup> höü': 'Ngo 'yí-<sub>o</sub>-king 'fán-fú' 'shü' nín yan 'maí 'hei-fú<sup>2</sup> 'néi. Yök<sub>2</sub> hai<sup>2</sup> 'néi hot<sub>o</sub>, tsau<sup>2</sup> höü' 'k'öü-téi<sup>2</sup> 'héi'-'ming, 'yam puk<sub>2</sub>-yan 'sho k'ap, ke' 'shui.'

The Moabites woman Ruth to Naomi said, 'I wish go field if (I) obtain anyone's grace, (I) then at (that) [C.] man behind pick-up (what) he leaves-behind of wheat. Naomi answered, said, 'Daughter-in-law (*it means also a grandson's or nephew's wife*), 2,' very-well-then go, 21. Ruth then went to (the) fields, followed reapers, picked-up they left-behind of ears-of-grain: she what arrived-at field exactly was Boaz's. \* \* \*. Boaz exactly from Bethlehem came, to cutters-of-grain-men said, 'I-wish Jehovah (be) together-with you.' All the-people answered, said, 'May Jehovah bestow happiness upon you.' \* \* \*.

Boaz to Ruth said, 'My daughter, 2, you listen to-me speaking. Not need (or do not) go another man's field to-pick-up left-behind ears-of corn; do not go-away-from this place, but it is (that you) follow to-gether-with my maids at this place, 21. They live at what spot field reap, then follow them going: I already have-ordered the-few years men not to-insult you. If it is (that) you (are) thirsty, then go to-their vessels, drink slave-men what drawn water.'

Then she fell on her face, and bowed herself to the ground, and said unto him, 'Why have I found grace in thy sight, that thou shoudest take knowledge of me, seeing I am a stranger?'

And Boaz answered and said unto her, 'It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord, the God of Israel, under whose wings thou art come to take refuge.'

Then she said, 'Let me find grace in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thine handmaid, though I be not as one of thine handmaidens.'

And at meal-time, Boaz said unto her, 'Come hither, and eat of the bread, and dip thy morsel in the vinegar.'

路得噫低頭,仆倒地處,  
對佢話,我係外邦嘅德,  
人做乜蒙你嘅恩德,  
致你顧恤我呢。

波士答佢話,自從你家丈  
士夫死後,凡你向家開自  
所做嘅,並你所離生長嘅  
已父,母及到你生平素箇  
故土,嚟到百姓個箇  
相識嘅人,願耶和華照  
啲事,人知,願嘅處倚賴  
過我所做呢,處倚賴華  
你嚟到嘅神耶和華個  
嚟列下,願你從  
大賞賜。

路得話,願蒙主恩,我雖  
得然安慰對我用愛,你竟  
然安慰對我講,我友嘅

到曉食飯嘅時候,波士  
對路得話,你嚟呢處  
擺啲餅嚟食,城你塊  
點落醋中呀。

Lo<sup>2</sup>-tak, wu<sup>2</sup> tai t'au, p'uk, to téi<sup>2</sup>  
shü<sup>2</sup>, töü<sup>2</sup> 'k'öü wá<sup>2</sup>, 'Ngo hai<sup>2</sup> ngoi<sup>2</sup>-  
pong ke<sup>2</sup> yan, tsò<sup>2</sup> mat, mung 'néi  
ke<sup>2</sup> yan-tak, chí<sup>2</sup> 'néi kwü<sup>2</sup>-sut,  
'ngo ni<sup>2</sup>?'

Po-sz táp. 'k'öü wá<sup>2</sup>, 'Tsz<sup>2</sup>-ts'ung  
'néi chöng<sup>2</sup>-fú 'sz hau<sup>2</sup>, fán 'néi  
höng<sup>2</sup> ká-p'ò 'sho tsò<sup>2</sup> ke<sup>2</sup>: ping<sup>2</sup>  
'néi léi-hoi tsz<sup>2</sup>-k'ei fú<sup>2</sup>-mò, k'ap<sup>2</sup>  
'sho sháng-chöng ke<sup>2</sup> kwü<sup>2</sup> 't'ò,  
lai tò 'néi p'ing-sò<sup>2</sup> m s'öng shik,  
ke<sup>2</sup> pák-sing<sup>2</sup> kò 'tát: kò-ti sz<sup>2</sup>,  
yan-téi<sup>2</sup> 'yi-k'ing 'kong sái<sup>2</sup> kwò<sup>2</sup>  
'ngo chí. Yün<sup>2</sup> 'Ye-wò-wá chíu<sup>2</sup>  
'néi 'sho tsò<sup>2</sup> ke<sup>2</sup> 'shöng-pò<sup>2</sup> 'néi,  
'néi lai to<sup>2</sup> ni shü<sup>2</sup> 'yi-lai<sup>2</sup> 'Yi-  
shik, lit, ke<sup>2</sup> Shan 'Ye-wò-wá ke<sup>2</sup>  
yik<sup>2</sup> há<sup>2</sup>. Yün<sup>2</sup> 'néi ts'ung 'k'öü  
kò shü<sup>2</sup> tak, tái<sup>2</sup> 'shöng-t'sz<sup>2</sup>.

Lo<sup>2</sup>-tak, wá<sup>2</sup>, 'Yün<sup>2</sup> mung 'Chü yan;  
'ngo s'öü-yin m k'ap<sup>2</sup> 'néi chung<sup>2</sup>  
'p'ei, 'néi 'king-yin on-wai<sup>2</sup> 'ngo,  
yung<sup>2</sup> 'yau-oi<sup>2</sup> ke<sup>2</sup> shüt-wá<sup>2</sup> töü<sup>2</sup>  
'ngo 'kong.'

To<sup>2</sup>-híu shik<sup>2</sup> fán<sup>2</sup> ke<sup>2</sup> shí-hau<sup>2</sup>,  
Po-sz töü<sup>2</sup> Lo<sup>2</sup>-tak, wá<sup>2</sup>, 'Néi  
lai ni shü<sup>2</sup> 'lo ti 'peng† lai  
shik<sup>2</sup>, 'k'ai<sup>2</sup> 'néi fái<sup>2</sup> 'tím lok<sup>2</sup> ts'ò<sup>2</sup>  
'chung á<sup>2</sup>.'

Ruth bowed down (her) head, prostrated  
on earth place to him said, 'I am  
outside kingdom's person. Do why  
thanks-to your favour (to me and)  
regard-with compassion me, eh? 53.'

Boaz answered her saying, 'Since your  
husband died after, all you towards  
(your) mother-in-law what done: and  
you separate-from you-own father  
mother, and what born grown-up  
native land, come to you ordinarily  
not mutually acquainted people that  
spot: these matters people already  
spoken all to-me to-know. May  
Jehovah according-to you what have-  
done reward you (and) recompense  
you, you come to this place rely-on  
Israel's God Jehovah's wings under.  
May you from his that place obtain  
great reward.'

Ruth said, 'I-wish (and) hope the-lord's  
favour; I although not equal-to your  
all maids, you have comforted me  
used friendly love's words to me  
to-talk.'

Arrived eat rice's time, Boaz to Ruth  
said, 'You come this place take some  
cake to-eat, take your piece dip  
down-into vinegar midst, 2.'

And she sat beside the reapers: and they reached her parched corn, and she did eat, and was sufficed, and left thereof.

And when she was risen up to glean, Boaz commanded his young men, saying, 'Let her glean even among the sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not.'

So she gleaned in the field until even; and she beat out that she had gleaned, and it was about an ephah of barley.

And she took it up, and went into the city: and her mother-in-law saw what she had gleaned. \* \* \*

And her mother-in-law said unto her, 'Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.'

And she shewed her mother-in-law with whom she had wrought, and said, 'The man's name with whom I wrought to-day is Boaz.'—'Ruth, 2: 2-19.'

路得就係收割嘅人傍  
邊坐落,波士就搵炕  
嘅穀俾過佢食,佢食  
到飽重有剩。

路得起身去執田間嘅  
遺穗,波士吩咐少年  
人中執啲穗都容佢唔  
好羞辱佢,或在捆中  
猛出啲特登剩落任  
從佢執,唔好喝佢。

噉就路得係田間執遺  
穗,直打到挨晚,將佢  
嘅嘢打曉,約有一  
法大麥。

佢就搵入城去,俾  
家婆見佢所執嘅。\*

\* \* \*  
佢家婆問佢話,今日你  
係邊處執剩,下嘅穗  
呢,你係(邊)處做工  
呢,願顧恤你嘅得福  
咯。

路得就將自己係邊個  
處做工,講過家婆知,  
話,我今日係佢處做  
工,個人名叫波士。

Lò<sup>2</sup>-tak, tsau<sup>2</sup> 'hai shau-kot<sub>o</sub>-ke'-yan  
 p'ong-pin 'ts'o\*† lok<sub>2</sub> : Po-sz tsau<sup>2</sup>  
 'k'ai hong'-ke' kuk, 'pei kwo' 'k'öü  
 shik<sub>2</sub>, 'k'öü shik<sub>2</sub> tò' 'pau, chung<sup>2</sup>  
 'yau shing<sup>2</sup>.

Lò<sup>2</sup>-tak, 'hei shan höü' chap, 't'in-kan-  
 ke' 'wai-söü<sup>2</sup>, Po-sz fan-fu' 'shü-  
 nin yan, wá<sup>2</sup>, 'K'öü 'söü-yin tsoi<sup>2</sup>  
 'wo-k'wan chung chap, 'ti söü<sup>2</sup>, 'tò  
 'yung 'k'öü, 'm 'hò 'sau-yuk<sub>2</sub> 'k'öü.  
 Wák<sub>2</sub> tsoi<sup>2</sup> 'k'wan chung mang'  
 ch'ut, 'ti tak<sub>2</sub>-tang shing<sup>2</sup> lok<sub>2</sub>,  
 yam<sup>2</sup>-ts'ung 'k'öü chap, 'm 'hò  
 hot<sub>o</sub> 'k'öü.'

'Kòm tsau<sup>2</sup> Lò<sup>2</sup>-tak, 'hai 't'in-kan  
 chap, 'wai-söü<sup>2</sup>, chik<sub>2</sub> tò' 'ái-mán ;  
 'tsöng 'k'öü 'sho chap, ke' 'tá-híu,  
 yök<sub>2</sub> 'yau yat, 'yi-fát, 'tái<sup>2</sup>-mak<sub>2</sub>.

'K'öü tsau<sup>2</sup> 'k'ai 'lai tái' yap<sub>2</sub> sheng†  
 höü : 'pei 'ká-p'ò kín' 'k'öü 'sho  
 chap, ke'. \* \* \*

'K'öü 'ká-p'ò man<sup>2</sup> 'k'öü wá<sup>2</sup>, 'Kam-  
 yat<sub>2</sub> (or 'kam-mat<sub>2</sub>) 'néi 'hai 'pín  
 shü' chap, shing<sup>2</sup>-há<sup>2</sup>-ke'-söü<sup>2</sup> 'ni ?  
 'Néi 'hai ('pín) shü' tsò<sup>2</sup> 'kung 'ni ?  
 Yün<sup>2</sup> kwú'-sut, 'néi-ke' tak, fuk, lok<sub>o</sub>.

Lò<sup>2</sup>-tak, tsau<sup>2</sup> 'tsöng tsz<sup>2</sup>-kái 'hai 'pín  
 kò' shü' tsò<sup>2</sup> 'kung, 'kong kwo' 'ká-  
 p'ò 'chí, wá<sup>2</sup>, 'Ngo 'kam-yat<sub>2</sub> (or  
 'kam-mat<sub>2</sub>) 'hai 'k'öü shü' tsò<sup>2</sup> 'kung,  
 kò' yan 'meng\*† kíu' 'Po-sz.'

Ruth then at reapers side sat down :  
 Boaz then took toasted (or parched)  
 paddy gave to her to-eat, she ate  
 until satisfied, still have remaining.

Ruth up (her) body went to-pick fields'  
 midst left-behind ears-of-corn, Boaz  
 ordered the-youths, saying, 'She al-  
 though in grain sheaves midst pick-up  
 some ears-of-corn, even allow her, not  
 good insult her. Perhaps in sheaves  
 middle pull out some purposely leave  
 down, let her pick-up, do not restrain  
 (or call-out-to) her.'

So then Ruth in field picked-up leav-  
 ings-of the-ears-of-grain, straight to  
 evening; took she what picked,  
 beaten-it approximately there-was one  
 ephah-of barley.

She then took (it) in-order-to take into  
 city to-go : give-to (her) mother-in-  
 law to-see she what gleaned. \* \* \*

Her mother-in-law asked her, saying,  
 'To-day you at what place gleaned,  
 eh ? 53. You at what place did work,  
 eh ? 53. May showed-compassion-on  
 you him obtain happiness, 32.'

Ruth then took herself at what person's  
 place did work, told to (her) mother-  
 in-law to-know, saying, 'I to-day at  
 his place did-do work, that man's  
 name is-called Boaz.'

## LESSON, XXVI.

As I walked through the wilderness of this world, I lighted on a certain place where was a den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back; I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and not been able to contain, he brake out with a lamentable cry, saying:— 'What shall I do?'

In this plight, therefore, he went home and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased.

Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them:—'O! my dear wife,' said he, 'and you the children of my bowels, I, your dear

世上猶如曠野,我喺個  
處行,遇着,一箇地頭  
有箇巖,我發個夢見  
個着就發着,好爛嘅  
一個人,企在,一處,佢  
衣服,住自己,嘅屋,手  
背部,書,背脊,個大  
袱,又見佢打,部書  
睇,好驚慌,流眼淚,  
已唔禁,止得住,就  
聲大,喊話,我應該  
樣做呢。

佢情形,噉樣,後來,去歸  
勉強,攞住,因爲,唔想  
妻兒,見佢,閉翳,呀,  
但閉,翳漸,深,唔忍  
得住。

故此,將個,啲事,情對妻  
兒,嘆一聲,話,賢妻,呀,  
愛子,呀,你共我,係至  
親,嘅,哩,如,今,因,個,大

LESSON, XXVI.

Shai' shōng<sup>2</sup> yau-yü k'wong<sup>2</sup>-<sup>5</sup>ye. 'Ngo  
 'hai ko' shü' háng, yü'-chök<sub>2</sub> yat,  
 tát. téi<sup>2</sup>-fong 'yau ko' ngám. 'Ngo  
 tsoi' ngám 'löü-t'au fan'-chök<sub>2</sub>;  
 tsau' fát. ko' mung<sup>2</sup>. Mung<sup>2</sup> kín'  
 yat, ko' yan chök. 'ti 'hò lám<sup>2</sup>-  
 ke' yí-fuk<sub>2</sub>, 'k'éi tsoi<sup>2</sup> yat, shü',  
 'k'öü mín<sup>2</sup> pöü' chü<sup>2</sup> tsz<sup>2</sup>-<sup>5</sup>kéi-ke'  
 uk<sub>2</sub>, 'shau chá pò<sup>2</sup> shü, pöü'-tsek. †  
 me ko' tái<sup>2</sup> páu-fük<sub>2</sub>; yau<sup>2</sup> kín'  
 'k'öü 'tá-hoi pò<sup>2</sup> shü 't'ai; 'hò  
 'king-fong, lau 'ngán-löü<sup>2</sup>; tsz<sup>2</sup>-  
 'kéi 'm kam<sup>2</sup>-<sup>5</sup>chi-tak<sub>2</sub>-chü<sup>2</sup>, tsau<sup>2</sup>  
 fát. sheng†, tái<sup>2</sup> háng, wá<sup>2</sup> :—  
 'Ngo ying-koi 'tim 'yöng\* tsò<sup>2</sup>  
 ni?'

'K'öü 'tsing-ying 'kóm 'yöng\*, hau<sup>2</sup>-  
 'loi höü' kwai, 'mín-'k'öng kam<sup>2</sup>-  
 chü<sup>2</sup>; yan-wai<sup>2</sup> 'm 'söng 'ts'ai yí  
 kín' 'k'öü-ke' pai'-ái' á; tán<sup>2</sup> pai'-  
 ái' 'tsim-'tsim\* sham 'm 'yan-tak<sub>2</sub>-  
 chü<sup>2</sup>.

Kwú<sup>2</sup>-<sup>5</sup>tsz 'tsöng ko'-<sup>5</sup>ti sz<sup>2</sup>-<sup>5</sup>ts'ing  
 töü' 'ts'ai yí; 't'an' yat, sheng†,  
 wá<sup>2</sup> :—'Yín 'ts'ai á, oi' 'tsz á,  
 'néi kung<sup>2</sup> 'ngo hai<sup>2</sup> chí' 'ts'an-  
 ke' 'le. 'Yü-kam yan ko' tái<sup>2</sup>

The-world (is) like a-wilderness. I at  
 that place walk, (and) came-across one  
 spot-of ground, (where) there-was [C.]  
 cave. I in cave inside slept; then  
 dreamed [C.] dream. (In the) dream,  
 (I) saw one [C.] man wearing some  
 torn clothing, standing at one place,  
 his face backed his own house, (his)  
 hands held [C.] book, (his) back  
 carried [C.] large bundle (of clothing);  
 (I) also saw him open [C.] book,  
 looking (at it) (*i.e.* reading to him-  
 self in it, not aloud); (he was) very  
 frightened, (and) wept tears; himself  
 not restrain able, then made noise  
 loud crying, saying :—'I ought how  
 fashion to-do, eh? 53.'

His aspect (being) so fashion, after-  
 wards (he) went home, compelling  
 (himself) to-restrain (himself); be-  
 cause (he did) not wish (his) wife  
 (and) children to-see his sorrow, 2;  
 but (the) distress gradually deepened,  
 (and could) not (be) concealed able.

Therefore taking those matters (*or* in-  
 cidents) to (his) wife (and his)  
 children; sighing one sonnd (he)  
 said :—'My-admirable wife, 2, my-  
 loved children, 2, you with me are

friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin; except (the which yet I see not) some way of escape can be found, whereby we may be delivered.' At this his relations were sore amazed; not for that they believed that what he had said to to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed.

But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, worse and worse: he also set to talking to them again; but

敗實火害要搵得嘅佢慌，但時啲心，翻  
 要得天災都早避噉聞驚真，個早佢去  
 我知被個咁大點有聽異係啫。佢翻佢  
 我，我必呢你唔路，知兒話癲望定催  
 住且是着共若生唔妻好說發晚者速  
 積而城遇我咯，條但啫就佢係將或急  
 袱鱗個燒時，亡一呢，有講當佢色覺，就  
 包亡呢所之滅定用路噉唔估天翻噉

但佢成晚都好似日頭  
 噉，心中唔安樂，總唔  
 翻得着，睺處長嗟短  
 嘆，不歇流眼淚，到天  
 光家，人嚟問安，話  
 越耐越見唔安樂，又



páu-fuk, chák, chü<sup>2</sup> 'ngo, 'ngo  
 yiu<sup>2</sup> pái<sup>2</sup>-mong lá; yi<sup>2</sup>-che<sup>2</sup> 'ngo  
 chi-tak, shat, ni ko<sup>2</sup> shengt,  
 shí<sup>2</sup>-pít, péi<sup>2</sup> t'in fo<sup>2</sup> sho shíu;  
 yü<sup>2</sup>-chök, ni ko<sup>2</sup> tsoi-hoi<sup>2</sup>-chi<sup>2</sup>  
 shi, 'ngo kung<sup>2</sup> 'néi-téi<sup>2</sup> tò yíu<sup>2</sup>  
 mít, -mong lok; yök, m tái<sup>2</sup>-tsò  
 'wan ting<sup>2</sup> yat, t'íu sháng lò<sup>2</sup>; tím  
 péi<sup>2</sup> tak, lat, ni? Tán<sup>2</sup> m chí  
 'yan 'kòm-ke<sup>2</sup> lò<sup>2</sup> 'mò che, ' Ts'ai  
 yi<sup>2</sup> t'eng<sup>2</sup>-man 'k'öü 'kòm 'kong,  
 tsau<sup>2</sup> 'hò ch'á<sup>2</sup>-yi<sup>2</sup>, k'ing-fong; m  
 tong<sup>2</sup> 'k'öü shüt, -wá<sup>2</sup> hai<sup>2</sup> chan, tán<sup>2</sup>  
 'kwú 'k'öü hai<sup>2</sup> fát, -tín che, ' Ko<sup>2</sup>  
 shí t'in shik, tsöng 'mán, mong<sup>2</sup>  
 'k'öü tsò-ti fan<sup>2</sup>-kán'. Wák<sup>2</sup>-che  
 ting<sup>2</sup> fán 'k'öü sam; 'kòm tsau<sup>2</sup>  
 kap, -ts'uk, ts'öü 'k'öü höü<sup>2</sup> fan'.

Tán<sup>2</sup> 'k'öü shengt 'mán tò 'hò 't'sz  
 yat, -t'an\* 'kòm, sam chung m on-  
 lok; 'tsung m fan<sup>2</sup>-tak, chök; 'hai  
 shü<sup>2</sup> chöng tse 'tün t'an', pat, hit,  
 lau 'ngán-löü<sup>2</sup>. Tò<sup>2</sup> t'in-kwong ká-  
 yan lai man on. 'K'öü wá<sup>2</sup>:—'Yüt,  
 noi<sup>2</sup>, yüt, kín, m on-lok; 'yan<sup>2</sup>

most nearly related, 24. Now on-ac-  
 count-of that large bundle weighing-  
 down me, I must be-ruined-and-  
 perish, 21; moreover I know for-  
 certain (that) this [C.] city will-  
 certainly by heavenly fire be-burned;  
 on-meeting-this [C.] calamity (at  
 that) time, I with you also must  
 be extinguished-and-ruined, 32; if  
 (we do) not very early find certain  
 one length-of life road, how avoid  
 able to-escape, eh? 53. But (I do)  
 not know (if) there-is such a-road  
 (or) not only, 7. (His) wife (and)  
 children hearing him so talk, then  
 very wondered, (and were) afraid;  
 (they did) not consider his words  
 to-be true, but thought he was  
 crazy only, 7. (At) that time the-  
 sky's colour (was) near night.  
 (They) hoped (that by) him earlier  
 sleeping perhaps settled back (again  
 would get) his heart; so then with-  
 all-despatch (they) hurried him to-  
 go to-sleep.

But he the-whole night also (was) very  
 like day so; (his) heart midst (was)  
 not (at) peace; at-all not sleep able  
 to-complete: there (he was) long-  
 drawn-out sighs (and) short, sighs  
 without ceasing, shedding tears. At  
 dawn (the) family, came to-ask (of



ˊk'ái tsok<sub>2</sub>-yat<sub>2</sub> ko<sup>3</sup>-ti shüt<sub>0</sub>-wá<sup>2</sup>,  
 ˊkong kwo<sup>2</sup> ˊk'öü-téi<sup>2</sup> t'engt. ˊK'öü-  
 téi<sup>2</sup> ˊtsung<sub>2</sub> m ˊts'oi ˊk'öü, yí<sup>2</sup>-sz<sup>2</sup> ˊyi-  
 wai<sub>2</sub> ˊm ˊpéi ˊts'ing-ˊléi toi<sup>2</sup> ˊk'öü,  
 wák<sub>2</sub>-che ˊho-ˊyí ˊhò fáu : kòm  
 tsau<sup>2</sup> ˊyau ˊshí ˊch'í-síú<sup>2</sup> ˊk'öü, wák<sub>2</sub>  
 nó<sup>2</sup>-má<sup>2</sup> ˊk'öü, wák<sub>2</sub> ˊtsung<sub>2</sub> m ˊléi  
 ˊk'öü. ˊSho-ˊyi ˊk'öü tsz<sup>2</sup>-ˊkéi yap<sub>2</sub>  
 höü<sup>2</sup> fong chung : yat, tsak, paí<sup>2</sup>-ai<sup>2</sup>  
 tsz<sup>2</sup>-ˊkéi tsöü<sup>2</sup> ok<sub>0</sub> ; yat, tsak, ˊho-lín  
 ˊká yan ˊch'í-mái pat, ˊsing ; t'ai<sup>2</sup>  
 ˊk'öü-téi<sup>2</sup> ˊk'éi-t'ò. Yau<sup>2</sup> ˊmúí-ˊmúí  
 tuk<sub>2</sub> tsz<sup>2</sup>-ˊkéi (yat, ko<sup>3</sup>) ch'ut, höü<sup>2</sup>  
 ˊt'in chung, wák<sub>2</sub> t'ai shü, wák<sub>2</sub>  
 ˊk'éi-t'ò : yat, ˊlín ˊkéi yat, t'ò  
 hai<sup>2</sup> kòm.

his) welfare. He said :—‘Still longer  
 still-more (I) feel not at-peace ;’ also  
 (he) took yesterday those words  
 (and) spoke to them to-hear. They  
 at-all (would) not pay-attention-to (*or*  
 heed) him, (the) intention (being)  
 in-order-to not to-be courteous to  
 him, perhaps (he) might (get) well  
 again : so then there-were times  
 (they) jeered-at him, or angrily  
 scolded him, or at-all not attended-to  
 him. Therefore he himself entered  
 (and) went-into (his) room midst :  
 on-one hand (he) was-sad (on-  
 account-of) his-own sins (and) evil ;  
 on-the-other hand (he) pitied (his)  
 family people in-darkness (and) not  
 awakened ; (and) on-behalf-of them  
 (he) prayed. Again every-now-and-  
 then, only himself out went to-the-  
 fields midst, either to-look-at (his)  
 book, or to-pray : in-one connected  
 (series of) several days (he) even was  
 (like) so.

## LESSON, XXVII.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts: therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales, like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld

基督徒在居謙谷處, 佢  
 嘅情在形極苦, 因爲行  
 有幾遠忽然望見魔嘅  
 鬼從田野走嚟, 佢嘅  
 名叫做亞波淪, 個時  
 基督徒心中好驚慌,  
 自己商量話, 走翻轉  
 等佢好啱, 抑或企倒  
 我前便呢。又想吓話,  
 便有甲着, 倘若走後  
 便得背, 便更易受翻  
 轉, 但係想保全傷命,  
 當要扎硬企處, 唔向  
 轉頭, 噉就立  
 一路行去。

亞波淪對正(佢處)嚟  
 緊, 佢嘅樣子, 好兇惡,  
 好醜怪, 令人憎惡, 亦  
 令人驚慌。滿身都有  
 鱗甲, 佢反以爲體面,  
 有翼好似龍噉, 對脚

LESSON, XXVII.

Kéi-tuk, -t'ò tsòí² K'öü-hím Kuk, shü',  
 'k'öü-ke' ts'ing-ying kik, fú, yan-  
 wai² háng 'mò 'kéi 'yün, fat, -yín  
 mong²-kin' Mo-'kwai, ts'ung ts'in-  
 'ye 'tsan lai: 'k'öü-ke' 'meng\*  
 kiú² tsò² Á' -pò-lun. Ko' shí Kéi-  
 tuk, -t'ò sam chung 'hò king-  
 fong; tsz²-'kéi shöng-löng² wá² :—  
 'Tsan fán-'chün-t'au 'hò á, yik, -  
 wák, 'k'ái 'tò shü', tang 'k'öü 'hò  
 'ni?' Yan² 'söng 'há, wá² :—'Ngo  
 ts'in-pin² 'yan káp, chök, che,  
 han²-pin² 'mò tak, chök; 't'ong-  
 yök, tsan fán 'chün t'au píu² pin²  
 kang²-yí² shau² shöng lá: 'tán²-hai²  
 'söng 'pò-ts'un sháng-meng², tong-  
 yíu² cháp, ngáng² 'k'ái shü', 'm  
 fán 'chün-t'an, 'kóm tsan² lap, -yí²  
 höng² ts'in yat, lò² háng höü'.

Á' -pò-lun töü² ching² ('k'öü-shü')  
 lai²-kan. 'K'öü-ke' 'yöng\* tsz  
 'hò hung-ok; 'hò 'ch'au-kwái',  
 ling² yan tsang-wú², yik, ling²  
 yan king-fong: 'mún shan 'tò  
 'yan lun-káp, 'k'öü 'fán 'yí  
 wai² 't'ai-mín²; 'yan yik, 'hò  
 't'sz lng 'kóm, töü² kök.

Christian in Humiliation Valley place,  
 his circumstances (were) very bitter,  
 because walking not very far, suddenly  
 he saw the-devil, from field-wilds,  
 running coming: his name was-called  
 to-be Apollyon. That time Christian  
 heart middle very frightened; with-  
 himself discussed, saying:—'To-run  
 back, turning the head, good, eh? 1,  
 or stand at the-place, wait-for him  
 good, eh? 53. Again he-thought a-  
 bit, saying:—'My front has armour  
 wearing only, 7, back not obtained  
 the-wearing; if run back, (my) back  
 more easily receive wound, 22: but  
 wishing to-protect entire (my) life,  
 (I) must firmly stand at-the-place,  
 not back turn head, so then (he)  
 decided facing before by-all the-way  
 (or one road) to walk going.

Apollyon towards straight him coming  
 (i.e. came straight on). His appear-  
 ance (was) very fierce, very hideous,  
 causing men to-hate (him), also caus-  
 ing men to-be-afraid: full the-body  
 also had scales, he notwithstanding  
 considered (them) as (something)  
 to-be-proud-of; further (he) had  
 wings very like dragon's such, (his)

him with a disdainful countenance, and thus began to question with him:—

APOLLYON.—‘Whence came you? and whither are you bound?’

CHRISTIAN.—‘I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.’

APOLLYON.—‘By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee, now, at one blow, to the ground.’

CHRISTIAN.—‘I was born, indeed, in your dominions, but your service was hard, and your wages such as a man could not live on,—“for the wages of sin is death,” therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.’

好似熊人噉肚裏有  
烟火出嚟個嘴好似  
獅子噉。  
個時行到基督徒面前，  
凸起雙眼話你從邊  
處嚟想去邊處呢。

基督徒話我從將亡城  
嚟個處係萬惡藏聚  
嘅地方如今想去  
山呀。

魔鬼話聽你噉講一定  
係我嘅百姓因一個處  
地方係我嘅我係個我  
處嘅王百姓都尊離開  
為上帝你因何尊離係  
我去別處呢若唔就  
我想你再服事我就  
刻打死你咯。

基督徒話我本來係你  
嘅百夫好難做。因事工錢  
唔够養口。俱係為做惡  
嘅事。後之報此必惡定  
係死。故此聰明長大  
就學。個啲聰望望有  
四便得益。望望有  
令得我益咯。

‘hò ‘t’sz hng-yan ‘kòm, ‘t’ò  
 ‘lòü ‘yau ‘yín ‘fo ch’ut, ‘lai;  
 ko’ ‘tsöü ‘hò ‘t’sz sz-‘tsz ‘kòm.

Ko’ shí háng tò’ Kéi-tuk, -t’ò mín<sup>2</sup>  
 ‘ts’in, tat, -‘héi-shöng-‘ngán, wá<sup>2</sup> :—  
 ‘‘Néi ‘ts’ung ‘pín shü’ ‘lai; ‘söng  
 höü’ ‘pín shü’ ‘ni?’

‘Kéi-tuk, -t’ò wá<sup>2</sup> :—‘‘Ngo ‘ts’ung ‘Tsöng-  
 ‘mong ‘sheng† ‘lai, ko’ shü’ hai<sup>2</sup> ‘mán<sup>2</sup>  
 ok, tsong<sup>2</sup>-tsöü<sup>2</sup> ke’ téi<sup>2</sup>-‘fong, ‘yü-‘kam  
 ‘söng höü’ ‘Sun ‘Shán á.’

‘Mo-‘kwai wá<sup>2</sup> :—‘‘T’eng† ‘néi ‘kòm  
 ‘kong, yat, ting<sup>2</sup> hai<sup>2</sup> ‘ngo-ke’  
 pák, -sing’; ‘yan ko’ shü’ téi<sup>2</sup>-‘fong  
 hai<sup>2</sup> ‘ngo-ke’, ‘ngo hai<sup>2</sup> ko’ shü’  
 ke’ ‘wong, pák, -sing’ tò ‘tsün ‘ngo  
 wai<sup>2</sup> Shöng<sup>2</sup>-‘tai’. ‘Néi ‘yan-‘ho  
 ‘léi-‘hoi ‘ngo höü’ ‘pít, shü’ ‘ni?  
 ‘Yök, ‘m hai<sup>2</sup> ‘söng ‘néi tsoi<sup>2</sup> fuk, -  
 sz<sup>2</sup> ‘ngo, tsau<sup>2</sup> tsik, -hak, ‘ta-‘sz.  
 ‘néi lok.’

‘Kéi-tuk, -t’ò wá<sup>2</sup> :—‘‘Ngo ‘pún-‘loi  
 hai<sup>2</sup> ‘néi-ke’ pák, -sing’, tán<sup>2</sup> fuk, -  
 sz<sup>2</sup> ‘néi-ke’ ‘kung-‘fú ‘hò ‘nán tsó<sup>2</sup>,  
 ‘kung-‘ts’in ‘yau’ ‘m kau’ ‘yöng-  
 ‘hau; ‘yan-wai<sup>2</sup> tsó<sup>2</sup> ‘néi-ke’ ‘kung-  
 ‘fú, ‘k’öü hai<sup>2</sup> tsöü<sup>2</sup>-ok, -ke’ sz<sup>2</sup>, hau<sup>2</sup>-  
 ‘loi ‘chí pò-‘ying’ ‘pít, ting<sup>2</sup> hai<sup>2</sup> ‘sz-  
 ‘mong; kwü’ -‘t’sz ‘ngo ‘chöng-‘tái’,  
 tsau<sup>2</sup> hok, ko’ -‘ti ‘ts’ung-‘ming-ke’  
 ‘yan, sz’ ‘pín<sup>2</sup> kòm’ ‘mong<sup>2</sup>, ‘mong<sup>2</sup>  
 ‘yau ‘pít, lò<sup>2</sup> ling<sup>2</sup> ‘ngo tak, yik, lok.’

pair of-feet like bear’s such, stomach  
 within had smoke (and) fire issuing-out  
 come; the snout very like lion’s such.

That time walked-up to Christian’s face  
 before, glaring (at him he) said :—  
 ‘Yon from what place come; wish  
 to-go what place, eh? 53.’

*Christian said* :—‘I from About-to-be  
 Destroyed City come, that is myriad  
 evils gathering’s place, now wish  
 to-go-to Zion Hill, 2.’

*The Devil said* :—‘Hearing you so speak,  
 to-a certainty (you) are (one of) my  
 people; because that place-of ground  
 is mine, I am that place’s prince,  
 the-people also exalt me as Supreme  
 Ruler. Yon why separate from-me,  
 (and) go another place, eh? 53. If  
 not was wishing you again to-serve  
 me, then immediately strike-to-death  
 you, 32.’

*Christian said* :—‘I originally was (one  
 of) your people, but serving your  
 work very hard to-do, wages further  
 not enough to-support-life; because  
 doing your work, all is sin (and)  
 evil’s business, afterwards’s recompence  
 certainly is death; therefore I grown-  
 up, then copied those intelligent  
 people, four sides so looked, (and)  
 saw there-was another path (which)  
 would-cause me to-obtain profit, 32.’

APOLLYON.—‘There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.’

CHRISTIAN.—‘But I have let myself to another, even to the King of Princes; and how can I, with fairness, go back with thee?’

APOLLYON.—‘Thou hast done in this according to the proverb, “changed a bad for a worse:” but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return to me. Do thou so too, and all shall be well.’

CHRISTIAN.—‘I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?’

魔鬼話,爲王嘅,點肯俾  
百姓逃去,呢,我,是必  
唔放你,若,係,你,怕  
我工,夫,難,做,工,錢,又  
少,你,只,管,同,我,翻,去  
本國,我,中,所,有,好  
物件,都,俾,過,你。

基督話,我已經應承  
別個主人,即係萬王  
嘅王略,依,理,嚟,又  
點跟得,你,翻,去,呢。

魔鬼話,俗語有講,拋磚  
引玉,你,噉,做,係,拋  
玉引磚,每,噉,做,乜,咁,愚  
蠢呢。每,有,好,多,人,  
自己話,係,幾,耐,忽,然,臣  
僕,過,有,幾,耐,歸,向,離  
開,佢,仍,舊,歸,向,我,你  
亦照噉,做,就,好,哩。

基督話,我已經同主  
立約,誓,過,願,要,盡,忠  
嘅,如,今,若,係,有,背,得,逆,佢,  
豈,咩,係,有,應,得,罪。



Mo-kwai wa<sup>2</sup> :—Wai<sup>2</sup> Wong ke<sup>2</sup>,  
 'tím hang 'péi pák<sub>o</sub>-sing' t'ò-<sup>2</sup>tsáu  
 ni? 'Ngo shí<sup>2</sup>-pít<sub>2</sub>, 'm fong' 'néi  
 hōu'. yōk<sub>2</sub> hai<sup>2</sup> 'néi p'a' 'ngo  
 kung-fú 'nán tsò<sup>2</sup>, kung-t'sín  
 yan<sup>2</sup> 'shū, 'néi chik<sub>o</sub>-kwún' t'ung  
 'ngo fán hōu' 'pún kwok<sub>o</sub>; 'ngo  
 kwok<sub>o</sub> chung 'sho 'yau 'hò mat<sub>2</sub>-  
 'kín\* t'ò 'péi kwo' 'néi.'

Kéi-tuk, -t'ò wá<sup>2</sup> :—'Ngo 'yí-king  
 ying-shing pít<sub>2</sub> k'ò 'chū-yan, tsik,  
 hai<sup>2</sup> Mán<sup>2</sup> Wong-ke' Wong lok<sub>o</sub>;  
 'yí 'léi 'lai lun<sup>2</sup>; yan<sup>2</sup> 'tím kan tak,  
 'néi fán hōu' ni?'

Mo-kwai wá<sup>2</sup> :—Tsuk<sub>2</sub> 'yü 'yau  
 'kong :—'P'áu 'chün 'yan yuk<sub>2</sub> :"  
 'néi 'kòm 'yōng\* tsò<sup>2</sup>, hai<sup>2</sup> p'áu  
 yuk<sub>2</sub> 'yan 'chün 'lá. Tsò<sup>2</sup> mat,  
 kòm 'yü-'ch'un ni? 'Múi-'múi  
 'yau 'hò t'ò yan, tsz<sup>2</sup>-kéi wá<sup>2</sup>  
 hai<sup>2</sup> 'Kéi-tuk, -ke' shan-puk<sub>2</sub>; kwo'  
 'mò 'kéi 'noi\*, fat, -yín 'léi-'hoi  
 'k'ōu, 'ying-kau' 'kwai hōng' 'ngo.  
 'Néi yik<sub>2</sub> 'chíu' 'kòm tsò<sup>2</sup> tsau<sup>2</sup>  
 'hò le.'

Kéi-tuk, -t'ò wá<sup>2</sup> :—'Ngo 'yí-king  
 't'ung 'Chū 'láp<sub>2</sub> yōk<sub>2</sub>, shai<sup>2</sup> kwo'  
 yün<sup>2</sup>, yíu' tsun<sup>2</sup>-chung ke'; 'yü-  
 'kam yōk<sub>2</sub> hai<sup>2</sup> p'ōu'-yik<sub>2</sub> 'k'ōu, 'héi  
 'm hai<sup>2</sup> 'yau ying-tak, ke' tsōu<sup>2</sup>  
 'me?'

*The Devil said* :—'Those-who-are princes,  
 how willing to-let (their) people run  
 away, eh? 53. I certainly not let you  
 go: if it-is (that) you fear my work  
 difficult to-do, wages further too-little,  
 you, well! (*it is almost impossible to  
 render this in English*) with me back  
 go (to your) original country; My  
 country midst whatever have good  
 things also give to you.'

*Christian said* :—'I already promised  
 another [C.] master, just is Myriad  
 Princes' Prince, 32; according-to  
 principle coming-to speak, again how  
 follow able you back go, eh? 53.'

*Devil said* :—'Proverb does say.—  
 "Casting-away a-brick to-attract a-  
 jadestone:" you so fashion do is  
 casting-away a-jadestone to-attract a-  
 brick, 22. Do what so stupid, eh? 53.  
 Always there-are very many people  
 themselves say they-are Christ's ser-  
 vants; passed-over not very long, sud-  
 denly separate-off from-him, after-the  
 old-style, return face-towards me. You  
 also according-to so do, then good, 24.'

*Christian said* :—'I already with Lord  
 established a-covenant, sworn have  
 an-oath, must be-entirely honest;  
 now if it-is-that-I-do rebel-against  
 him, will it-not be that-I-have me-  
 rited guilt, eh? 39.'

APOLLYON.—‘Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.’

CHRISTIAN.—‘What I promised thee was in nonage; and, besides, I count the Prince under whose banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine; and, therefore, leave off to persuade me further: I am his servant, and I will follow him.’

APOLLYON.—‘Consider, again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. The knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And,

魔鬼話,你既係噉講做  
也今,日又背逆我  
雖然,你若係肯跟  
翻去,我亦唔怪你。

基督徒話,我從前應承  
服事你,因係少時亂所  
作亂,爲啫,如全我,能  
服事,爲,乃,係,今,我,能  
主,縱,使,你,執,住,我,料  
得,前,主,必,噉,解,脫,我,我  
亦,能,赦,免,行,惡,我,主  
亞,波,淪,呀,我,實,在,較  
你,知,我,見,主,比,中,規  
好,得,多,巨,國,錢,臣,政  
矩,工,夫,都,歡,喜,你,使  
令,我,講,我,係,主,從,僕  
多,決,意,要,從,巨,臣,僕,略。

魔鬼話,你行呢條路噉  
遇着,好多苦難,嚙你  
當細,心想,吓致好,你  
主,僕,得,罪,我,犯,我  
噉,法,好,多,唔,得,好,死  
噉,你,知,到,哩,其,中,有  
啲,受,逼,害,而,死,亦  
唔,少,呀,你,估,服,事,巨。

Mò-kwái wá²:—‘Néi kái² hai² kòm  
‘kong, tsò² mat, kam-yat₂ yau²  
pöü²-yik₂ ‘ngo ni? Söü-yín, ‘néi  
yök₂ hai² ‘hang kam ‘ngo fán höü’,  
‘ngo yik₂ m kwái² ‘néi.’

Kéi-tuk₂-tò wá²:—‘Ngo ts’ung-tsin  
ying-shing fuk₂-sz² ‘néi, yan hai²  
siú² shí² lün\* tsok. lün\* wai² che₂;  
yü-kam ‘ngo ‘sho fuk₂-sz² ke’,  
‘nái hai² Ts’ün-nang-ke² ‘Chü;  
tsung²-sz² ‘néi chap₂-chü² ‘ngo, líú²  
tak, ‘Chü pít, ‘wúí² kái-t’üt. ‘ngo,  
‘ngo ts’ung-tsin yí² ‘néi háng ok,  
‘ngo ‘Chü yik₂ nang she²-‘mín-  
ke’. Hoi² yan-ke² Á²-po-lun á²,  
‘ngo shat₂-tsoi² wá² ‘néi chí, ‘ngo  
kin² ‘Chü péi-káu² ‘néi hò tak,  
to, ‘k’öü kwok. chung-ke² k’wai-  
k’öü, kung-fú, kung-tsin\*, shau-  
puk₂, ching-ling², ‘ngo to fún-  
héi; ‘néi m shai to kong; ‘ngo  
hai² ‘Chü-ke² shan-puk₂, ‘ngo k’üt-  
yí² yiu² ts’ung ‘k’öü ke² lok.’

Mò-Kwái wá²:—‘Néi háng ni² t’ú-  
lò², ‘wúí² yü²-chök₂ hò to ‘fú  
nán² ká², ‘néi tong sai²-sam söng  
‘há chí² hò. ‘Néi ‘Chü-ke² puk₂  
tak₂ tsöü² ‘ngo, fán² ‘ngo-ke² fát,  
‘hò to m tak, ‘hò ‘sz ke²; ‘néi  
chí-tò² le. K’éi² chung ‘yan tí  
shau² pik, hoi² yí²-sz-ke², yik₂ m  
‘shíú á². ‘Néi kwú fuk₂-sz² ‘k’öü,

*Devil said:*—‘You since do so speak,  
what thing to-day also rebel-against  
me, eh? 53. Notwithstanding (which),  
you if-are willing follow me back  
go, I also not blame you.’

*Christian said:*—‘I formerly promised  
serve you because it was (that) I was  
in-my-young time (and) unregulated  
acts (and) disordered doings only, 7;  
now I whom serve, is the-Almighty  
Lord. If-indeed you seize me, I-think  
my-Lord certainly can let-free me. I  
formerly according-to you do evil,  
my-Lord also able to-forgive. Injur-  
ing men Apollyon, 2, I certainly say  
to-you to-know, I see Lord com-  
pared-with you good able much,  
his kingdom midst’s customs, work,  
wages, servants, official orders, I also  
am-pleased-with; you not need more  
to-speak; I am Lord’s servant, I am-  
determined must follow him, 32.’

*Devil said:*—‘You walking this length-  
of road may meet very many bitter  
troubles, 14, you ought carefully  
think a-bit in-order to-be-well. Your  
Lord’s servants obtaining guilt-against  
me, breaking my laws, very many  
not able good die; you know, 24.  
Them amongst there-are some-who  
suffer persecution to-death also not

besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so will I deliver thee.'

CHRISTIAN.—'His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.'

APOLLYON.—'Thou has already been unfaithful in thy service to him; and how dost thou think to receive wages of him?'

CHRISTIAN.—'Wherein, O Apollyon, have I been unfaithful to him?'

見僕盡主,就嚟,嘅救  
未臣有嘅,我翻知嚟  
咩,嘅係你住,佢所係  
我佢若被捉,救人亦  
事過手,我僕謀,衆今  
服救我事,嘅盡係如  
過嚟離服,佢力啲,我呀  
好佢脫心,或盡呢,哩你

刻想有,主好以嘅僕後榮光  
卽爲心從得,反前臣日嘅落榮  
唔因嘅肯唔僕,眼嘅望佢使  
主係主,底話,臣能係單,住天亦  
我僕,愛到,於嘅,能,望,主個,臣  
話,佢有,佢至,於,幸,唔,望,主個,臣  
徒臣,有,佢至,於,幸,唔,望,主個,臣  
督救試,又唔死,爲苦所嘅,光,主  
基

個忠賞  
呢係嘅  
事得佢  
服算得  
你唔望  
話,已經,重  
又,已,略,咩  
魔鬼,主,心,賜  
魔  
有邊樣  
我,有,邊,樣  
話,我,有,邊,樣  
徒話,我,有,邊,樣  
基督,徒話,我,有,邊,樣  
忠,心,呢

‘hò kwo’ fuk<sub>2</sub>-sz<sup>2</sup> ‘ngo me? Meí<sup>2</sup>  
kín’ ‘k’öü’ lái kau’-kwo’ ‘k’öü-ke’  
shan-puk<sub>2</sub>, t’üt, léi ‘ngo ‘shau :  
yök<sub>2</sub> hai<sup>2</sup> ‘yau tsun<sup>2</sup> sam fuk<sub>2</sub>-sz<sup>2</sup>  
‘ngo, péi<sup>2</sup> ‘néi-ke’ ‘Chü, wák<sub>2</sub> ‘k’öü-  
ke’ puk<sub>2</sub> chuk<sub>o</sub>-chü<sup>2</sup>, ‘ngo tsau<sup>2</sup>  
tsun<sup>2</sup> lik<sub>2</sub>, tsun<sup>2</sup> mau, kan’ ‘k’öü  
fán-lái. ‘Ni-ti hai<sup>2</sup> chung’ yan  
‘sho chí ke’ le. ‘Ngo yü-kam  
yik<sub>2</sub> hai<sup>2</sup> lái kau’ ‘néi á.’

‘Kéi-tuk, -t’ò wá’ :—‘Ngo ‘Chü m  
tsik<sub>o</sub>-hak, kau’ ‘k’öü shan-puk<sub>2</sub>,  
hai<sup>2</sup> yan-wai<sup>2</sup> ‘söng shí’ ‘k’öü ‘yau  
oi’ ‘Chü-ke’ sam ‘mò : yau<sup>2</sup> ‘t’ai  
‘k’öü tò’-t’ai ‘hang ts’ung ‘Chü m  
ts’ung : chí’ yü wá’ m tak, ‘hò  
‘sz, tsoi<sup>2</sup> ‘k’öü-ke’ shan-puk<sub>2</sub> ‘fán  
‘yi-wai<sup>2</sup> ‘wing-hang<sup>2</sup>; nang kau’  
‘ngán-ts’in-ke’ ‘fú-nán, m hai<sup>2</sup>  
‘Chü-ke’ shan-puk<sub>2</sub> ‘sho ‘söng  
mong<sup>2</sup>, tán hai<sup>2</sup> mong<sup>2</sup> yat<sub>2</sub>-hau<sup>2</sup>-ke’  
fuk. ‘Chü shing-chü<sup>2</sup> ‘k’öü-ke’  
wing<sub>2</sub>-kwong, kung<sup>2</sup> ko’-ti t’in-sz’  
lok<sub>2</sub> lái, ‘Chü-ke’ shan-puk<sub>2</sub> yik<sub>2</sub>  
tak, wing-kwong á.’

‘Mo-kwai yau<sup>2</sup> wá’ :—‘Néi fuk<sub>2</sub>-sz<sup>2</sup> ni  
ko’ ‘Chü ‘yi-king m sün’ tak, hai<sup>2</sup>  
chung sam lok<sub>o</sub>; chung<sup>2</sup> mong<sup>2</sup>  
tak, ‘k’öü-ke’ ‘shöng-t’sz’ me?’

‘Kéi-tuk, -t’ò wá’ :—‘Ngo ‘yau pín  
yöng<sup>2</sup> m chung sam ni?’

few, 2. You think serve him better  
than serving me, eh? 39. Not-yet  
seen him come to-save his servants,  
to-deliver from my hands: If it-is  
(that you) have entire heart to-serve  
me, by your Lord, or his servants  
caught, I then to-the-extreme-of  
strength, to-the-extreme-of plans save  
(them) back come. This is all men  
what know, 24. I now also am  
come to-save you, 2.’

*Christian said* :—‘My Lord not im-  
mediately save his servants, is because  
wish to-try them have love Lord’s  
heart (or) not; further to-see (whe-  
ther) they to-the bottom are-willing  
to-follow the-Lord, (or) not to-follow :  
as to saying not able (to-have-a)  
good death, it-is-to his servants  
changed to-be glory; able to-save-  
from eyes before difficulties not is  
Lord’s servants what wish hope-for,  
only is hope future’s happiness. Lord  
in-his glory, with those angels, down  
come, Lord’s servants also obtain  
glory, 2.’

*Devil further said* :—‘You serve this  
[C.] Lord already not reckon obtain  
have sincere heart, 32; still look  
to-obtain his reward, eh? 39.’

*Christian said* :—‘I have what kind not  
faithful heart, eh? 53.’

APOLLYON.—‘Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice thing. Thou wast, also, almost persuaded to go back at the sight of the lions. And when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.’

CHRISTIAN.—‘All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.’

魔 鬼 話, 你 始 初 行 呢 條  
路, 爭 啲 死 在 憂 鬱 泥  
中, 就 心 懶 意 惰 咯, 又 應  
你 所 猥 嘅 大 包 袱, 你  
該 等 主 替 你 解 脫, 子  
反 靠 着 唔 且 好 嘅 法 罪  
嚟 解。而 個 部 貪 嘅 犯 書, 又  
失 曉 個 兩 隻 獅 子, 爭 及 啲  
見 個 兩 隻 獅 子, 與 所 人 嘅  
就 走 翻 路, 所 見 過 聲  
呢 事, 你 若 講 名 聲  
時 有 露 出 嚟。

基 督 徒 話, 你 如 今 所 講 有 及  
嘅, 確 係 實 事 未 曾 講 及 心  
別 啲 惡 你 服 肯 嘅 惡 事 我 嘅  
但 我 所 悲 呢 啲 國 時 歡 喜 野 積 一 住 就  
中 慈 且 你 陣 似 個 怨 自 赦  
而 日 在 個 好 被 埋 主  
因 事 我 已 得 赦

Mo-<sup>1</sup>kwai wá<sup>2</sup> :—<sup>1</sup>Néi<sup>1</sup> ch'í-ch'ó<sup>2</sup> háng  
 ní<sup>1</sup> t'íu<sup>2</sup> lò<sup>2</sup>, cháng<sup>1</sup> t'í<sup>1</sup> sz<sup>1</sup> tsoi<sup>2</sup> Yau-  
 wat, Nái<sup>1</sup> chung, tsau<sup>2</sup> sam<sup>1</sup> lán, yí<sup>1</sup>  
 to<sup>2</sup>-lok. Yau<sup>2</sup> néi<sup>1</sup> sho<sup>1</sup> me<sup>1</sup> ke<sup>1</sup>  
 tái<sup>2</sup> pán-fúk, ying<sup>1</sup>-koi<sup>1</sup> tang<sup>1</sup> Chü  
 t'ai<sup>1</sup> néi<sup>1</sup> kái-t'üt, néi<sup>1</sup> fán k'án-  
 chök. m<sup>1</sup> hò<sup>1</sup> ke<sup>1</sup> fát<sup>1</sup>-tsz<sup>1</sup> lai<sup>1</sup> kái.  
 Yi<sup>1</sup>-ch'e<sup>1</sup> t'am fan<sup>1</sup> fán<sup>2</sup>-tsü<sup>2</sup>, shat<sup>1</sup>-  
 chíu<sup>1</sup> kó<sup>1</sup> pò<sup>2</sup> p'ang-köu<sup>1</sup> shü. Yau<sup>2</sup>  
 kin<sup>1</sup> kó<sup>1</sup> löng<sup>1</sup> chek<sup>1</sup> sz<sup>1</sup>-tsz<sup>1</sup>, cháng<sup>1</sup>  
 t'í<sup>1</sup> tsau<sup>2</sup> tsau<sup>1</sup> fán<sup>1</sup>-chün<sup>1</sup>-t'au. Yü-  
 k'ap<sup>2</sup> háng<sup>1</sup> ní<sup>1</sup> t'íu<sup>2</sup> lò<sup>2</sup>, sho<sup>1</sup> kin<sup>1</sup>,  
 sho<sup>1</sup> man-ke<sup>1</sup> sz<sup>1</sup>, néi<sup>1</sup> yök<sup>1</sup> kong<sup>1</sup>  
 kwo<sup>1</sup> yan<sup>1</sup> chí, shí<sup>1</sup>-shí<sup>1</sup> yan<sup>1</sup> t'am<sup>1</sup>  
 meng<sup>1</sup>-sheng<sup>1</sup> ke<sup>1</sup> yí<sup>1</sup>-sz<sup>1</sup>, lan-lò<sup>2</sup>-  
 ch'nt<sup>1</sup>-lai<sup>1</sup>.

Kéi-tuk, t'ò wá<sup>2</sup> :—<sup>1</sup>Néi<sup>1</sup> yü<sup>1</sup>-kam<sup>1</sup> sho<sup>1</sup>  
 kong<sup>1</sup> ke<sup>1</sup>, k'ok<sup>1</sup> hai<sup>1</sup> shat<sup>1</sup> sz<sup>1</sup>, ngo  
 chung<sup>2</sup> yan<sup>1</sup> pit<sup>1</sup> t'í<sup>1</sup> ok, néi<sup>1</sup> méi<sup>2</sup>-  
 ts'ang<sup>1</sup> kong-k'ap<sup>2</sup>; tán<sup>2</sup> ngo<sup>1</sup> sho<sup>1</sup>  
 fuk<sup>1</sup>-sz<sup>1</sup>-ke<sup>1</sup> Chü, sam<sup>1</sup> chung<sup>1</sup> ts'z-  
 péi<sup>1</sup> hang<sup>1</sup> shé<sup>1</sup> yan<sup>1</sup> tsü<sup>2</sup>-ke<sup>1</sup>. Yi-  
 ch'e<sup>1</sup> ní<sup>1</sup>-t'í<sup>1</sup> ok<sup>1</sup> sz<sup>1</sup>, ngo<sup>1</sup> sin-yat<sup>1</sup>  
 tsoi<sup>2</sup> néi<sup>1</sup> kwok<sup>1</sup> chung<sup>1</sup> hok<sup>1</sup>-lai<sup>1</sup>-ke<sup>1</sup>,  
 yan<sup>1</sup> kó<sup>1</sup> chan<sup>2</sup> shí<sup>1</sup>\*, fún<sup>1</sup>-héi<sup>1</sup> tsò<sup>2</sup>-  
 ok<sup>1</sup> sz<sup>1</sup>, hò<sup>1</sup> t'sz<sup>1</sup> shik<sup>1</sup> hò<sup>1</sup> ye<sup>1</sup> yat,  
 yöng<sup>2</sup>; ngo<sup>1</sup> péi<sup>2</sup> kó<sup>1</sup>-t'í<sup>1</sup> tsü<sup>2</sup> chák-  
 chü<sup>2</sup>, tsz<sup>2</sup>-kéi<sup>1</sup> m'at-yün<sup>1</sup>, tsz<sup>2</sup>-kéi<sup>1</sup>  
 tse-t'án<sup>1</sup>, tsau<sup>2</sup> tak<sup>1</sup> Chü<sup>1</sup> shé<sup>1</sup>-mín  
 lok.

*Devil said:*—'You beginning walk this  
 [C.] road, wanted a-little-of dying  
 in Despond Mud midst, then heart  
 lazy, intention indolent, 32. Further  
 you what carry-on-back big bundle-  
 of-clothing, ought to-wait-till Lord  
 for you undo, you on-the-contrary  
 depend-upon not good means in-  
 order-to undo. Moreover coveting  
 sleep, sinned, lost that [C.] proof-  
 book. Further seeing those two [C.]  
 lions, wanted a-little-of just running  
 back. And walking this [C.] road  
 whatever you-have-seen, whatever-you-  
 have heard matters, you if spoke to  
 people for-them-to-know, constantly  
 have coveted good-reputation's mean-  
 ing, inadvertently-disclosed.'

*Christian said:*—'You now what say,  
 truly is a-real matter, I still have  
 other evils you not-yet spoken about;  
 but I whom serve Lord (*i.e.* the  
 Lord whom I serve) heart middle  
 compassionate, willing to-forgive men  
 (their) sins. Moreover these evil  
 things I former-day in your country  
 midst learned-come, because that [C.]  
 time pleased to-do evil matters, very  
 like eat good things one same; I by  
 those sins pressed-down, self cherish  
 ill-will, self groaned, then obtained  
 Lord forgive, 32.'

Then Apollyon broke out into a grievous rage, saying, 'I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.'

CHRISTIAN.—'Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.'

Then Apollyon straddled quite over the whole breadth of the way, and said:—'I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here will I spill thy soul.'

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it,

個時亞波淪忽然大怒  
起嚟話我，就係你主  
嘅仇敵，極憎惡，佢嘅  
律法，極憎惡，佢嘅  
姓，我如今出嚟，正  
要阻止你。

基督話，你要子細呀，  
我如今在，主嘅大路，  
之，中，即係，聖潔嘅路，  
故，此，你，自己，要，打  
呀。

個時亞波淪橫截住路，  
唔俾基督呢，我過，話，我  
怕乜野呢，處，我必，要，你  
死在呢處，我誓，去，願  
咯，若放，你過，去，稱  
得為陰，府嘅，王，係  
處一，定，要，擺，你，條，命。

噉就，搵，袖，鏢，剖，佢，胸，前，  
基督，徒，徒，揸，信，主，嘅，籐，  
牌，擋，住，好，彩，有，受，傷。

基督見佢咁兇惡，唔  
好企處等死，就將聖  
神寶劍拔出。亞波淪  
盡力嚟攻，袖鏢好似  
落雨一樣。基督雖



Ko<sup>2</sup> shí Á<sup>2</sup>-po-lun fat<sub>2</sub>-yün tái<sup>2</sup>-nò<sup>2</sup>  
 'héi<sup>2</sup> lai<sup>2</sup> wá<sup>2</sup> :—'Ngo tsau<sup>2</sup> hai<sup>2</sup> 'néi<sup>2</sup>  
 'Chü-ke<sup>2</sup> ch'au-tik<sub>2</sub>; kik<sub>2</sub> tsang-wú<sup>2</sup>  
 'k'öü-ke<sup>2</sup> lüt<sub>2</sub>-fát<sub>0</sub>, kik<sub>2</sub> tsang-wú<sup>2</sup>  
 'k'öü-ke<sup>2</sup> pák<sub>0</sub>-sing<sup>2</sup>; 'ngo yü-çkam  
 ch'ut<sub>2</sub> lai, ching<sup>2</sup> hai<sup>2</sup> yü<sup>2</sup> 'cho-'chí  
 'néi<sup>2</sup>.'

Kéi-tuk<sub>2</sub>-t'ò wá<sup>2</sup> :—'Néi yü<sup>2</sup> 'tsz-sai<sup>2</sup>  
 á<sup>2</sup>; 'ngo yü-çkam tsoi<sup>2</sup> 'Chü-ke<sup>2</sup> tái<sup>2</sup>  
 'lò<sup>2</sup> chí chung, tsik<sub>2</sub> hai<sup>2</sup> shing<sup>2</sup> kí<sub>0</sub>-  
 ke<sup>2</sup> 'lò<sup>2</sup>; kwú<sup>2</sup>-t'sz 'néi tsz<sup>2</sup>-kéi yü<sup>2</sup>  
 'tá 'tím á<sup>2</sup>.'

Ko<sup>2</sup> shí Á<sup>2</sup>-po-lun wáng-tsit<sub>2</sub>-chü<sup>2</sup>  
 lò<sup>2</sup>, çm 'péi Kéi-tuk<sub>2</sub>-t'ò kwo<sup>2</sup>  
 wá<sup>2</sup> :—'Ngo p'á<sup>2</sup> mat<sub>2</sub> 'çye çni?  
 'Ngo pít<sub>2</sub> yü<sup>2</sup> 'néi 'sz tsoi<sup>2</sup> çni  
 shü<sup>2</sup>; 'ngo shai<sup>2</sup> chiú yün<sup>2</sup> lok<sub>2</sub>, yök<sub>2</sub>  
 fong<sup>2</sup> 'néi kwo<sup>2</sup> höü<sup>2</sup>, çm çhing tak<sub>2</sub>  
 wai<sup>2</sup> çYam-'fú-ke<sup>2</sup> Wong; 'hai çni  
 shü<sup>2</sup> yat, ting<sup>2</sup> yü<sup>2</sup> 'lo 'néi çt'üü  
 meng<sup>2</sup>\*.

'Kòm tsau<sup>2</sup> 'k'ai<sup>2</sup> tsau<sup>2</sup>-píu kat<sub>2</sub> 'k'öü  
 çhng tsín; Kéi-tuk<sub>2</sub>-t'ò ning sun<sup>2</sup>  
 'Chü-ke<sup>2</sup> t'ang çp'ai tong<sup>2</sup> chü<sup>2</sup>, 'hò  
 'ts'oi 'mò shau<sup>2</sup> shöng.

Kéi-tuk<sub>2</sub>-t'ò kín<sup>2</sup> 'k'öü kòm<sup>2</sup> çhung-  
 ok<sub>0</sub>, çm 'hò 'k'ái shü<sup>2</sup> 'taug 'sz,  
 tsau<sup>2</sup> çtsöng Shing<sup>2</sup>-çShan 'pò kim<sup>2</sup>  
 'pat<sub>2</sub> ch'ut<sub>2</sub>; Á<sup>2</sup>-po-lun tsun<sup>2</sup> lik<sub>2</sub>  
 'lai çkung, tsau<sup>2</sup>-píu 'hò 't'sz lok<sub>2</sub>  
 'yü yat, yöng<sup>2</sup>; Kéi-tuk<sub>2</sub>-t'ò söü

That time Apollyon suddenly great  
 anger rise come, said :—'I just am  
 your Lord's enemy; extremely hate  
 his laws, extremely hate his people;  
 I now am-out come just is want to-  
 hinder you.'

*Christian said* :—'You must be-careful;  
 2; I now in Lord's main road's  
 midst, just is holy pure road; there-  
 fore you must be-prepared, 2.'

That time Apollyon across stopped the-  
 road, not let Christian pass, saying :—  
 'I afraid-of what thing, eh? 53. I  
 certainly want you to-die in this  
 place; I sworn have an-oath, 32, if  
 let you pass away, not entitled can  
 be Hades's Prince; at this place to-a  
 certainly must take your [C.] life.'

So then with sleeve-dart to-stab his  
 breast; Christian took trusting-in  
 the-Lord's rattan shield, (and) warded  
 (it off), very fortunate not receive  
 injury.

Christian seeing him so fierce, not good  
 stand at-the-place waiting-for death,  
 then took the-Holy Spirit precious  
 sword, drawing (it) out: Apollyon  
 with-his-whole strength come-on to-  
 attack, sleeve-dart very like falling

Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker. Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that, Christian's sword flew out of his hand.

Then said Apollyon:—'I am sure of thee now!' And with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying:—'Rejoice not against me, O mine enemy: when I fall, I shall arise!;' and with that gave him a deadly

出力抵擋,但手脚頭面,都有受傷咯,故此輕輕退後。亞波淪越發土前,基督徒再奮起精神,出盡氣力,共佢大戰。呢場苦戰,足有半日,基督徒嘅氣力,爭啲都有嘍咯,因為受傷,到呢個時候,自然軟弱咯。亞波淪趁呢個勢子,就土前攞住佢,攞佢落地,個時基督徒不覺跌,曉把劍。

亞波淪話,如今你條命,重唔死在我手,就盡力壓住佢,基督徒噉就唔望得生咯。誰知佢得上帝恩典,適值亞波淪遞起隻手,想打死佢,基督徒伸手一摩,摩着自己把劍,就剖亞波淪,佢大聲話,仇敵,你咪咁歡喜,

ch'ut, lik, tai t'ong, tán, shau, k'ok, t'au, mín, t'ò 'yau shau' sh'ong lok. Kwú, 'tsz heng†-heng\*† (NOTE.— This is very peculiar: when the two words occur together, the first is put down into the 下平) t'ü' hau; Á'-po-lun yüt, fat, 'sh'ong-tsin. Kéi-tuk, t'ò tsoi, fan, héi tsing-shan, ch'ut, tsun, héi-lik, kung, 'k'ü tai chin. Ni ch'ong fu chin tsuk, 'yau pún, yat, Kéi-tuk, t'ò ke, héi-lik, cháng, ti, tò, mò, sai, lok; yan-wai, shau, sh'ong, tò, ni ko, shi-han, tsz, yün, yök, lok. Á'-po-lun ch'an, ni ko, shai, 'tsz, tsau, 'sh'ong-tsin, lám, chü, 'k'ü, 'ung, 'k'ü lok, tai; ko, shi, Kéi-tuk, t'ò pat, kok, tit, hiu, pá, kím.

Á'-po-lun wá:— 'Yü-kam, néi, t'ü, meng, chung, m, 'sz, tsoi, 'ngo, 'shau? Tsau, tsun, lik, át, chü, 'k'ü, Kéi-tuk, t'ò, kòm, tsan, m, mong, tak, sháng, lok. Sh'ü, chí, 'k'ü, tak, Sh'ong, tai, yan, tin, shik, chik, Á'-po-lun, tai, héi, chek, 'shau, 's'ong, tá, 'sz, 'k'ü, Kéi-tuk, t'ò, shan, 'shau, yat, mo, mo, chök, tsz, 'kéi, pá, kím, tsau, kat, Á'-po-lun, 'k'ü, tai, sheng†, wá:— 'Ch'an-tik, néi, mai, kòm, fún, héi,

of-rain one same; Christian although exerting (his) strength to-ward-off, but hands, feet, head, face even have receive wounds, 32. Therefore lightly retire back; Apollyon still-more advanced. Christian again roused-up (his) energy, (and) exerted all (his) vigour together-with him (had) a great battle. This [C.] bitter fight fully had half a-day, Christian's vigour wanted-but a-little-of even (being) none at-all, 32; because (he) had-received wounds arrived-at this [C.] time, consequently weak, 32. Apollyon availed (himself)-of this [C.] opportunity, then (stepped) up-forward, (and) putting-his-arms-round him, pushed him down-to the-ground; at-that time Christian inadvertently let-fall [C.] sword.

Apollyon said:— 'Now your [C.] life still not die in my hands?' Then (he) expended-all (his) strength (and) pressed him, Christian (being) so then not hope to-be-able to-live, 32. Nevertheless he obtaining God's favour, just-then Apollyon lifted up [C.] hand, wishing to-strike to-death him, Christian stretched-out (his) hand with-one feel, by-feeling got-hold-of his-own [C.] sword, then stabbed Apollyon, he great sound said:—

thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying:—‘Nay, in all these things we are more than conquerors through Him that loved us.’ And with that Apollyon spread forth his dragon’s wings, and sped him away, that Christian for a season saw him no more.—‘*Pilgrim’s Progress.*’

我雖跌倒,重可以起  
得身嘅。亞波淪撒開  
手,好似受重傷嘅。基  
督徒趁呢個勢子,再  
上前追佢,話,托賴愛  
我嘅主,令我打贏呀。  
亞波淪就展開對翼,  
急急飛去。

LESSON, XXVIII.

But there were three of those that came from the land of Doubting, who after they had wandered and ranged the country awhile, and perceived that they had escaped, were so hardy as to thrust themselves, knowing that yet there were in the town some who took part with Diabolus—I say, they were so hardy as to thrust themselves into Mansoul. (Three, did I say? I think there were four). Now to whose house should these Doubters go, but to the house of an old Diabolonian in Mansoul, whose name was Evil-Questioning; a very great enemy he was to Mansoul, and a great doer among Diabolonians there. Well, to this Evil-

過嘅幾個月,魔王有四  
個至大膽嘅疑兵,靜  
中搵倒機會入人靈  
城,一直嚟到邪辨屋  
踰,因邪辨係魔王嘅  
老僕役,大有威勢嘅。  
邪辨當時出去迎接  
佢哋,而且供應添,住  
下有耐,邪辨就問佢  
四人話,你哋係同埋  
一個城地方嚟嘅唔  
係呢。四人答話,唔  
係個呀,同省嘅啫,有  
一個話,我係思疑全  
能王處嚟嘅,又一個  
話,我

‘ngo sǝü tít<sub>o</sub>-tò, chung<sup>2</sup> ho-‘yí héi-  
tak<sub>2</sub>-shan-ke’. Á<sup>2</sup>-po-lun sá<sup>2</sup>-hoi  
‘shau, hò ‘t’sz shau<sup>2</sup> ‘ch’ung shǝng  
‘kòm. Kéi-tuk<sub>2</sub>-t’ò ch’an<sup>2</sup> ni ko<sup>2</sup>  
shai<sup>2</sup>-‘tsz, tsoi<sup>2</sup> ‘shǝng-t’sín chǝü  
‘k’öü, wá<sup>2</sup> :—‘T’ok<sub>o</sub>-lái<sup>2</sup> oi<sup>2</sup> ‘ngo-ke<sup>2</sup>  
‘Chü ling<sup>2</sup> ‘ngo ‘tá-yeng† á. Á<sup>2</sup>-  
po-lun tsau<sup>2</sup> ‘chin hoi töü<sup>2</sup> yik<sub>2</sub>,  
kap<sub>2</sub>-kap, féi höü<sup>2</sup>.

‘Enemy, you don’t-be so pleased, I  
although fall, still may rise.’ Apoll-  
yon threw-out (his) hands very like  
(he) had-received serious wound so.  
Christian embracing this [C.] oppor-  
tunity, again advancing pursued him,  
saying :—‘Relying-upon loving me  
Lord (who has) caused me to-get-the-  
victory, 2.’ Apollyon then spreading  
open (his) pair-of wings, quickly flew  
away.

LESSON, XXVIII.

Kwo<sup>2</sup> híú ‘kéi ko<sup>2</sup> yüt<sub>2</sub>, Mò-Wong  
‘yau sz<sup>2</sup> ko<sup>2</sup> chí-tái<sup>2</sup> ‘tám ke<sup>2</sup> ‘Yi-  
ping, tsing<sup>2</sup> chung ‘wan-tò kéi-  
wúí<sup>2</sup> yap<sub>2</sub> ‘Yan-ling-sheng†, yat,  
chik<sub>2</sub> lai-tò<sup>2</sup> ‘Ts’e-pin<sup>2</sup> uk<sub>2</sub>-k’éi;  
yan ‘Ts’e-pin<sup>2</sup> hai<sup>2</sup> Mo-Wong-ke<sup>2</sup>  
‘lò puk<sub>2</sub>-yik<sub>2</sub>, tái<sup>2</sup> ‘yau wai-shai<sup>2</sup>-  
ke<sup>2</sup>. ‘Ts’e-pin<sup>2</sup> tong-shí ch’ut, höü<sup>2</sup>  
ying-tsip<sub>o</sub> ‘k’öü-téí<sup>2</sup>; ‘yí-ch’e kung-  
ying<sup>2</sup> t’ím. Chü<sup>2</sup>-há ‘mò ‘noi,\*  
‘Ts’e-pin<sup>2</sup> tsau<sup>2</sup> man<sup>2</sup> ‘k’öü sz<sup>2</sup> ‘yan  
wá<sup>2</sup> :—‘Néi-téí<sup>2</sup> hai<sup>2</sup> t’ung-‘mái yat,  
ko<sup>2</sup> sheng† téí<sup>2</sup>-fong lai-ke<sup>2</sup> ‘m  
hai<sup>2</sup> ni?’ Sz<sup>2</sup> ‘yan táp<sub>o</sub> wá<sup>2</sup> :—‘M  
hai<sup>2</sup> á, t’ung ‘sháng-ke<sup>2</sup> che,’  
‘Yau yat, ko<sup>2</sup> wá<sup>2</sup> :—‘Ngo hai<sup>2</sup>  
‘Sz-yí ‘Ts’ün-nang Wong shü<sup>2</sup> lai  
ke<sup>2</sup>, ‘Yau<sup>2</sup> yat, ko<sup>2</sup> wá<sup>2</sup> :—‘Ngo

(After) passed (were) several [C.] months,  
Devil-Prince had four [C.] greatest  
courage Doubter-soldiers, secretly  
found opportunity to-enter Mansoul  
City, one straight came-to Evil-ques-  
tioning house; because Evil-Question-  
ing was Devil-Prince’s old servant,  
(he was) great (in) having authority  
(or power). Evil-Questioning at-that  
time out went to-greet them; more-  
over succoured also. (They had)  
lived (there) not long, (when) Evil-  
Questioning then asked them (the)  
four men, saying :—‘You are with  
together one [C.] city’s place come  
(or) not is, eh? 53.’ Four men an-  
swering, said :—‘(We) not are 2, (we  
are) same province only, 7.’ There-

Questioning's house, as was said, did these Diabolonians come; (you may be sure that they had directions how to find the way thither); so he made them welcome, pitied their misfortune and succoured them with the best that he had in his house.—Now after a little acquaintance, (and it was not long before they had that), this old Evil-Questioning asked the Doubters if they were all of a town; he knew that they were all of one kingdom. And they answered, 'No, nor of one shire neither; for I,' said one, 'am an Election-doubter; 'I' said another, 'am a Vocation-doubter; ' then said the third, 'I am a Salvation-doubter; ' and the fourth said he was a Grace-doubter.—' Well,' quoth the old gentlemen, 'be of what shire you will, I am persuaded that you are down, boys; you have the very length of my foot, are one with my heart, and shall be welcome to me.' So they thanked him, and were glad that they had found themselves an harbour in Mansoul. Then said Evil-Questioning to them:—'How many of your company might there be that came with you to the siege of Mansoul? And they answered:—'There were but ten thousand

係思疑救主處嚟嘅，  
 又一個話，我係思疑  
 得救處嚟嘅，又一個  
 話，我係思疑賜恩處  
 嘅。邪辨話，你哋所出  
 嘅地方，雖係有別，但  
 頗共我同心，我真係  
 歡喜你哋哋呢處住  
 囉。個四人就感謝佢  
 話，我哋十分歡喜哋  
 呢個城咁好地方住  
 呀。邪辨問話，先時有  
 幾多人同你哋嚟打萬  
 人靈城呢，答話，一萬  
 思疑兵，一萬五千流  
 血兵，但可惜個啲流  
 血兵，俱被以馬內利  
 捉清咯。邪辨話，一萬  
 疑兵係好多，點解  
 你哋咁細膽，唔敢上  
 前攻打仇敵呢，答話，  
 因為我哋大元帥至  
 先逃走呀。邪辨問話，  
 個個懦弱元帥係乜  
 誰呢，答話，就係不信  
 囉。佢從前做過人靈  
 城府尹嘅，你唔好話

hai<sup>2</sup> Sz-yí Kau<sup>2</sup> 'Chü shü' lai<sup>2</sup> ke<sup>2</sup> ;  
 yau<sup>2</sup> yat, ko<sup>2</sup> wá<sup>2</sup> :—'Ngo hai<sup>2</sup> Sz-  
 yí Tak<sup>2</sup>-kau<sup>2</sup> shü' lai<sup>2</sup> ke<sup>2</sup> ;' yau<sup>2</sup> yat,  
 ko<sup>2</sup> wá<sup>2</sup> :—'Ngo hai<sup>2</sup> Sz-yí Ts'z'-  
 yan shü' ke<sup>2</sup>.' Ts'e-pít<sup>2</sup> wá<sup>2</sup> :—  
 'Néi-téi<sup>2</sup> 'sho ch'ut, ke<sup>2</sup> téi<sup>2</sup>-fong,  
 söü hai<sup>2</sup> 'yau pít, tán<sup>2</sup> 'p'ó kung<sup>2</sup>  
 'ngo t'ung sam ; 'ngo chan hai<sup>2</sup>  
 fún-héi 'néi-téi<sup>2</sup> 'hai ni shü' chü<sup>2</sup>  
 lo<sup>2</sup>.' Ko<sup>2</sup> sz' yan tsau<sup>2</sup> 'kóm-tse<sup>2</sup>  
 'k'öü, wá<sup>2</sup> :—'Ngo-téi<sup>2</sup> shap<sup>2</sup>-fan  
 fún-héi 'hai ni ko<sup>2</sup> sheng†, kóm'  
 'hò téi<sup>2</sup>-fong chü<sup>2</sup> á.' Ts'e-pín<sup>2</sup>  
 man<sup>2</sup>, wá<sup>2</sup> :—'Sin-shí 'yau 'kéi to  
 yan t'ung 'néi-téi<sup>2</sup> lai<sup>2</sup> tá Yan-  
 ling-sheng† 'ni?' Táp<sup>2</sup> wá<sup>2</sup> :—  
 'Yat, mán<sup>2</sup> Sz-yí ping, yat, mán<sup>2</sup>  
 'ng ts'in Lau-hüt<sup>2</sup> ping ; tán<sup>2</sup> 'ho  
 sik, ko<sup>2</sup>-ti Lan-hüt<sup>2</sup> ping, k'öü  
 péi<sup>2</sup> 'Yi-'má-noi<sup>2</sup>-léi<sup>2</sup> chuk, ts'ing  
 lok<sup>2</sup>.' Ts'e-pín<sup>2</sup> wá<sup>2</sup> :—'Yat, mán<sup>2</sup>  
 'Yi ping hai<sup>2</sup> 'hò to á. 'Tím 'kái  
 'néi-téi<sup>2</sup> kóm' sai<sup>2</sup> 'tám, m 'kóm  
 'shóng-tsin kung-tá ch'au-tik<sup>2</sup>  
 'ni?' Táp<sup>2</sup>-wá<sup>2</sup> :—'Yan-wai<sup>2</sup> 'ngo-  
 téi<sup>2</sup> Tái<sup>2</sup>-yün-shöü' chi<sup>2</sup> sin t'ò-'tsau  
 á.' Ts'e-pín<sup>2</sup> man<sup>2</sup>, wá<sup>2</sup> :—'Ko-  
 ko<sup>2</sup> no<sup>2</sup>-yök, Yün-shöü' hai<sup>2</sup> mat-  
 'shöü\* 'ni?' Táp<sup>2</sup> wá<sup>2</sup> :—'Tsau<sup>2</sup>  
 hai<sup>2</sup> Pat<sup>2</sup>-sun' lo<sup>2</sup>. 'K'öü ts'ung-  
 ts'in tso<sup>2</sup>-kwo<sup>2</sup> Yan-ling-sheng†  
 'Fú-'wan-ke'. 'Néi m 'hò wá<sup>2</sup>

was one [C.] said :—'I am (a) Doubter  
 (of the) Almighty Prince place come ;'  
 again one [C.] said :—'I am Doubter  
 (of) Saviour place come ;' again one  
 [C.] said :—'I am Doubter (of)  
 Salvation place come ;' again one  
 [C.] said :—'I am Doubter (of)  
 Giving Grace place come.' Evil-  
 Questioning said :—'You what out-  
 come place, although there-is having  
 difference, but considerable together-  
 with me united heart. I really am  
 delighted (for) you (to be) at  
 this place to-live, 31. Those four  
 men then thanked him, saying :—  
 'We (are) ten parts pleased in this  
 [C.] city, such (a) good place  
 to-live, 2.' Evil-Questioning asked,  
 saying :—'Formerly were how many  
 men with you came to-assault Man-  
 soul City, eh? 53.' (They) answer-  
 ing, said :—'One myriad Doubter-  
 soldiers, one myriad five thousand  
 Flow-Blood soldiers ; but alas those  
 Flow-Blood soldiers all by Emmanuel  
 were-taken completely, 32.' Evil-  
 Questioning, said :—'Ten-thousand  
 Doubter-soldiers are very many, 1.  
 How (is it to be) explained you (had)  
 so small courage (and did) not dare  
 to-go-forward to-fight (your) enemies,  
 eh? 53.' (They) answering, said :—

Doubters in all, for the rest of the army consisted of fifteen thousand Bloodmen. These Bloodmen,' quoth they, 'border upon our country, but, poor men, as we hear, they were every one taken by Emmanuel's forces.' 'Ten thousand!' quoth the old gentlemen, 'I'll promise you that is a round company. But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes?' 'Our general,' said they, 'was the first man that did run for it.' 'Pray,' quoth their landlord, 'who was that your cowardly general?' 'He was once the Lord-Mayor of Mansoul,' said they. 'But pray call him not a cowardly general, for whether any from the east to the west had done more service for our Prince Diabolus, than has my Lord Incredulity, will be a hard question for you to answer. But had they catched him, they would for certain have hanged him, and we promise you hanging is but a bad business.'

佢懦弱呀,因為自東  
至西,自南至北,都有  
一個人學得翻佢咁  
忠心順服魔王嚟,倘  
若佢被以馬內利捉  
住,是必吊死佢咯,噉  
樣走生重好過被吊  
死哩。



5k'öü no<sup>2</sup>-yök<sub>2</sub> á'; yan-wai<sup>2</sup> tsz<sup>2</sup>  
 2tung chí' sai, tsz<sup>2</sup> 2nám chí' pak,  
 2tò 'mò yat, kó' yan hok<sub>2</sub> tak, 2fán  
 5k'öü kóm' chung-sam shun<sup>2</sup>-fuk<sub>2</sub>  
 2Mò-2Wong ká'. 'T'ong-yök<sub>2</sub> 5k'öü  
 péi<sup>2</sup> 'Yí-2má-noi<sup>2</sup>-léi<sup>2</sup> chuk<sub>o</sub>-chü<sup>2</sup>,  
 shí<sup>2</sup>-pit, tiú' 'sz 5k'öü lok, 'kóm  
 'yöng\* 'tsau-sháng chung<sup>2</sup> 'hò kwo'  
 péi<sup>2</sup> tiú' 'sz le.'

'Because our generalissimo at-the-  
 very first ran away, 2.' Evil-Ques-  
 tioning asked, saying:—'That [*C.*]  
 cowardly general was who, eh? 53.'  
 (They) answering, said:—'(It) just  
 was Unbelief, 31. He formerly was  
 [NOTE.—The meaning of this 做  
 tsò<sup>2</sup> might perhaps be better rendered  
 by "acted as," but without any sense  
 of an acting appointment in it].  
 Mansoul's Civil-Governor.' [NOTE.—  
 Williams in his Tonic Dictionary  
 gives this term 府尹 'fú-<sup>5</sup>wan as  
 Mayor of Peking, but as is well  
 known there is no such office as  
 that corresponding to Mayor amongst  
 Western people: this rendering in  
 Williams is therefore only a adap-  
 tive one. Mayers gives it in his  
 "Chinese Government" in one case  
 as Governor of (the Imperial Pre-  
 fecture of) 順天府 *Shun<sup>2</sup>-<sup>2</sup>in 'fú*,  
 and in the other case where it  
 is used as "Civil Governor" in one  
 of the Manchurian provinces. It is  
 perhaps the best and only term which  
 could be used in this connection, and,  
 at all events, conveys the idea of  
 Mayor as well as such an idea can be  
 conveyed to a Chinese mind, ignorant  
 of Western ideas]. You (must) not  
 (*i.e.* not good) say he (was) weak, 2;

Then said the old gentleman :—‘I would that all the ten thousand Doubters were now well armed in Mansoul, and myself at the head of them, I would see what I could do.’ ‘Ay,’ said they, ‘that would be well if we could see that; but wishes, alas! what are they?’ And these words were spoken aloud. ‘Well,’ said old Evil-Questioning, ‘take heed that you talk not too loud, you must be squat and close, and must take care of yourselves while you are here, or I’ll assure you, you will be snapped.’ ‘Why?’ quoth the Doubters. ‘Why?’ quoth the old gentlemen! ‘Why, because both the Prince and Lord Secretary, and their captains and soldiers, are all at present in town; yea, the town is as full of them as ever it can hold. And besides, there is one whose name is Willbewill, a most cruel enemy of ours, and him the Prince has

邪 辨 話、我 若 統 帶 個 一  
 萬 疑 兵、人 靈 城 是 必  
 被 我 絕 滅 囉。答 話、佢  
 哋 若 係 重 喉 處 就 好  
 喇、但 你 如 今 空 想、係  
 有 乜 益 呢、講 到 呢 句  
 說 話、係 好 大 聲、邪 辨  
 話、喂、咪 咁 大 聲 講 喇、  
 恐 怕 有 人 知 到 你 哋  
 喉 呢 處、你 哋 就 唔 得  
 掂 嘅 嚟。個 時 有 人 嚟  
 捉 你 哋 呀。答 話、因 乜  
 緣 故 呢、邪 辨 話、你 哋  
 唔 知 咩。因 爲 以 馬 內  
 利 嘅 保 惠 師、共 總 軍  
 兵 士、都 住 滿 城 裏 呀。  
 更 有 一 個 人、名 叫 主  
 意 嘅、佢 係 我 哋 至 大  
 對 頭、以 馬 內 利 命 佢  
 把 守 城 門、又 吩

Ts'e-pin<sup>2</sup> wá<sup>2</sup> :—'Ngo yök<sub>2</sub> t'ung-tái<sup>2</sup>  
 'ko yat, mán<sup>2</sup> Yí-ping, Yan-ling-  
 sheng† shí<sup>2</sup>-pít, péi<sup>2</sup> ngo mít<sub>2</sub>-tsüt<sub>2</sub>  
 lo<sup>2</sup>.' Táp<sub>0</sub> wá<sup>2</sup> :—'K'öü-téi<sup>2</sup> yök<sub>2</sub>  
 hai<sup>2</sup> chung<sup>2</sup> 'hai shü' tsau<sup>2</sup> 'hò lá;  
 tán<sup>2</sup> néi yü-kam hung 'söng, hai<sup>2</sup>  
 'yau mat, yik, ni?' 'Kong tò'  
 ni köü' shüt<sub>0</sub>-wá<sup>2</sup> hai<sup>2</sup> 'hò tái<sup>2</sup>  
 sheng†. Ts'e-pin<sup>2</sup> wá<sup>2</sup> :—'Wai,  
 'mai kòm tái sheng† kong lá,  
 'hung p'á' 'yau yan chi-tò' 'néi-  
 téi<sup>2</sup> 'hai ni shü', 'néi-téi<sup>2</sup> tsau<sup>2</sup> m  
 tak, tím<sup>2</sup> ke' lá'; ko' shí 'yau yan  
 lai chuk, 'néi-téi<sup>2</sup> á'. Táp<sub>0</sub> wá<sup>2</sup> :—  
 'Yan mat, yün-kwü, ni?' Ts'e-  
 pin<sup>2</sup> wá<sup>2</sup> :—'Néi-téi<sup>2</sup> m chí me?  
 Yan-wai<sup>2</sup> 'Yi-má-noi<sup>2</sup>-léi<sup>2</sup> ke' 'Pò-  
 wai<sup>2</sup>-sz, kung<sup>2</sup> 'tsung-kwan ping-  
 sz<sup>2</sup>, tò chü<sup>2</sup> 'mún sheng† 'lòu á'.  
 Kang<sup>2</sup> 'yan yat, ko yan, 'meng\*†  
 kiú' 'Chü-yi' ke', 'k'öü hai<sup>2</sup> 'ngo-  
 téi<sup>2</sup> chí-tái<sup>2</sup> töü-t'au. 'Yi-má-  
 noi<sup>2</sup>-léi<sup>2</sup> ming<sup>2</sup> 'k'öü pá-shau  
 sheng† mún; yau<sup>2</sup> fan-fü' 'k'öü

because from east to west, from south to north, also not one [C.] man imitate able again him so honestly submissive-to Devil-Prince, 14. If he by Emmanuel caught certainly hanged to-death, 32. So fashion (he) ran-for-his-life still better than by hanging to-death, 24.'

Evil-Questioning said :—'I, if command-lead that one myriad Doubter-soldiers, Mansoul certainly by me utterly-des-  
 troyed (or exterminated), 31.' (They) answering said :—'They if were still at (this) place good, 21; but you now empty wish (i.e. a fruitless wish) it-is having what profit, eh? 53.' (They) speaking (when it) arrived (at) this sentence of words was (with a) very loud sound. Evil-Questioning, said :—'Hullo! Don't (with) so loud (a) sound speak, 21, fear afraid have man know you at this place, you then not be-able to-be-straight (i.e. it will be bad for you), 22; at-that time have man come catch you, 2.' (They) answering, said :—'On-ac-  
 count-of what reason, eh? 53.' Evil-Questioning said :—'You not know, eh? 53. Because Emmanuel's (the) Comforter, together-with captains (and) soldiers even live (so as to make) full (the) city inside, 2.

made Keeper of the Gates, and has commanded him, that with all the Diligence he can, he should look for, search out, and destroy all, and all manner of Diabolonians. And if he lighted upon you, down you go, though your heads were made of gold.' And now to see how it happened; one of the Lord Willbe-will's faithful soldiers, whose name was Mr. Diligence, stood all this while listening under old Evil-Questioning's eaves, and heard all the talk that had been betwixt him and the Doubters that he entertained under his roof.

The soldier was a man that my Lord had much confidence in, and that he loved dearly, and that both because he was a man of courage, and also a man that was unwearied in seeking after Diabolonians to apprehend them. Now this man, as I told you, heard all the talk that was between old Evil-Questioning and these Diabolonians; wherefore what does he but goes to his Lord, and tells him what he had heard.—'And sayest thou so, my trusty?' quoth my Lord. 'Ay,' quoth Diligence, 'that I do, and if your Lordship will be pleased to go with me, you shall find it as I have

盡力搜尋我哋勦滅,  
倘被佢捉住你哋,任  
你頭壳好似金咁堅  
固,佢都要斬嚟。

講緊說話之時,主意有  
個忠心差役,名叫殷  
勤,喺喺喺門前經過,  
側耳聽呢佢哋所講,  
呢個殷勤爲人極好  
膽量,主意十分重用  
佢,常常命佢日夜盤  
查城中奸細。如今佢  
聽呢個惡人議論,  
佢即刻去報過主意  
知,主意答話,係真嘅  
咩,殷勤話,真係嘅呀,  
你若同我去,就必見

tsun<sup>2</sup> lik<sub>2</sub> 'sau-t<sub>5</sub>'sam 'ngo-téi<sup>2</sup> 'tsíu-mít<sub>2</sub>. 'T'ong péi<sup>2</sup> 'k'öü chuk<sub>0</sub>-chü<sup>2</sup> 'néi-téi<sup>2</sup>, yam<sup>2</sup> 'néi t'au-hok<sub>0</sub>. 'hò 't'sz kam kòm<sup>2</sup> 'kín-kwü<sup>2</sup>, 'k'öü tò yíu<sup>2</sup> 'chám ká<sup>2</sup>.'

Besides have one [*C.*] man, name called Will-be-will, he is our greatest enemy. Emmanuel command him guard city gates; again direct him exert strength, search-for us (and) exterminate (us). If by him caught you, let your head very like gold so strong, he also want chop, 14.'

'Kong-'kan shüt<sub>0</sub>-wá<sup>2</sup> 'chí shí, 'Chü-yí<sup>2</sup> 'yau ko<sup>2</sup> 'chung-sam 'ch'ái-yik<sub>2</sub>, 'meng\*† kiü<sup>2</sup> 'Yan-'k'an, 'ngám-ngám 'hai mún 'ts'in 'king-kwo<sup>2</sup>, chak<sub>2</sub> 'yí t'eng† sái<sup>2</sup> 'k'öü-téi<sup>2</sup> 'sho 'kong. 'Ni ko<sup>2</sup> 'Yan-'k'an wai<sup>2</sup> 'yan kik<sub>2</sub> 'hò 'tám-löng<sup>2</sup>, 'Chü-yí<sup>2</sup> 'shap<sub>2</sub>-fan chung<sup>2</sup>-yung<sup>2</sup> 'k'öü, shöng<sup>2</sup>-shöng\* ming<sup>2</sup> 'k'öü yat<sub>2</sub> ye<sup>2</sup> 'p'un-'ch'á sheng† 'chung 'kán-sai<sup>2</sup>. 'Yü-kam 'k'öü t'eng† sái<sup>2</sup> 'ni ko<sup>2</sup> 'ok<sub>0</sub> 'yan 'yí-lun<sup>2</sup>; 'k'öü tsik<sub>2</sub>-hak<sub>2</sub> 'höü pò<sup>2</sup> 'kwo<sup>2</sup> 'Chü-yí<sup>2</sup> 'chí. 'Chü-yí<sup>2</sup> 'táp<sub>0</sub> wá<sup>2</sup> :—'Hai<sup>2</sup> 'chan ke<sup>2</sup> 'me?' 'Yan-'k'an wá<sup>2</sup> :—'Chan' hai<sup>2</sup> 'ke<sup>2</sup> 'á. 'Néi 'yök<sub>2</sub> t'ung† 'ngo höü<sup>2</sup>, 'tsau<sup>2</sup> 'pít, 'kín<sup>2</sup>

Speaking words' time Will-be-will have [*C.*] faithful lictor, name called Diligence, just-exactly at door before pass, inclined (his) ear, heard all they what talk. This [*C.*] Diligence as (a) man (was of) very good courage, Will-be-will fully reposed-confidence (in) him, constantly commanded him day (and) night investigate city interior bad-charaters. Now he head all this [*C.*] wicked man deliberate; he immediately went reported to Will-be-will to-know. Will-be-will answering, said :—'Is true, eh? 39.' Diligence said :—'True is, 2. You if with me go, then must see them, 32.' Will-

said.' 'And are they there?' quoth my Lord: 'I know Evil-Questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells.'—'But I do,' said this man; and if your Lordship will go, I will lead you the way to his den.' 'Go,' quoth my Lord, 'that I will. Come, my Diligence, let us go find them out.'—So my Lord and his man went together the direct way to his house. Now his man went before to show him his way, and they went till they came even under old Mr. Evil-Questioning's wall. Then said Diligence:—'Hark! my Lord, do you know the old gentlemen's tongue when you hear it?' 'Yes' said my Lord, 'I know it well, but I have not seen him many a day. This I know, he is cunning; I wish he doth not give us the slip.' 'Let me alone for that,' said his servant, Diligence.—'But how shall we find the door?' quoth my Lord. 'Let me alone for that too,' said his man. So he had my Lord Willbewill about, and showed him the way to the door. Then my Lord, without more ado, broke open the door, rushed into the house, and caught them all five

佢哋咯。主意話呢個  
 邪辨重喺處咩從前  
 我共佢做過朋友但  
 如今一向唔知佢落  
 在何方囉。殷勤話我  
 知得佢腳跡叮。等我是  
 帶你去喇。兩入於是在  
 嚟到邪辨嘅屋企裏面  
 門外靜靜聽佢裏面  
 講話。殷勤話邪辨嘅  
 聲音。你認得出唔呢  
 主意話。認得咯。獨係  
 唔見佢幾年啫。佢說  
 話極之狡猾。嘅。你要  
 小心至好。怕佢噲逃  
 避呀。殷勤話。唔使憂  
 慮。我是必小心。兩入  
 即時撞破邪辨嘅門。  
 入去捉住佢五個人。  
 拉佢困入監。交過誠  
 人看守。到第朝。明哲  
 聞知主意所。做之。事  
 就好歡喜。唔係。因。為  
 捉倒疑兵。有。咁。大。歡  
 喜。實。因。捉。倒。邪。辨。呀。  
 因為呢個邪辨。常。時。  
 攪擾人靈。城。百姓。亦  
 係好多。次。陷。害。明。哲。

‘k’öü-téi<sup>2</sup> lok<sub>o</sub>.’ ‘Chü-yi<sup>2</sup> wá<sup>2</sup> :— ‘Ni ko<sup>2</sup> Ts’e-pin<sup>2</sup> chung<sup>2</sup> ‘hai shü<sup>2</sup> me? Ts’ung-tsin<sup>2</sup> ngo kung<sup>2</sup>. ‘k’öü tsò<sup>2</sup>-kwo<sup>2</sup> p’ang-‘yau; tán<sup>2</sup> yü-kam yat, höng<sup>2</sup> m chí ‘k’öü lok<sub>2</sub> tsoi<sup>2</sup> ho fong lo.’ ‘Yan-k’an wá<sup>2</sup> :— ‘Ngo chí-tak, ‘k’öü kòk<sub>o</sub>-tsik, á; ‘tang ngo tái ‘néi höü<sup>2</sup> lá.’ ‘Lóng yan yü-shí lai tò<sup>2</sup> Ts’e-pin<sup>2</sup> ke<sup>2</sup> uk, ‘k’éi tsoi<sup>2</sup> mún ngoi<sup>2</sup>, tsing<sup>2</sup>-‘tsing\* t’eng† ‘k’öü ‘löü-min<sup>2</sup> kong-wá<sup>2</sup>. Yan-k’an wá<sup>2</sup> :— ‘Ts’e-pin<sup>2</sup>-ke<sup>2</sup> sheng†-yam, ‘néi ying<sup>2</sup> tak, ch’ut, m ni?’ ‘Chü-yi<sup>2</sup> wá<sup>2</sup> :— ‘Ying<sup>2</sup>-tak, lok<sub>o</sub>, tuk<sub>2</sub> hai<sup>2</sup> m kín<sup>2</sup> ‘k’öü ‘kéi nín che. ‘K’öü shüt<sub>o</sub>-wá<sup>2</sup> kik<sub>2</sub> chí ‘káu-wát<sub>2</sub> ke<sup>2</sup>; ‘néi yíu<sup>2</sup> ‘sítu-sam chí<sup>2</sup> ‘hò, p’á ‘k’öü ‘wái t’ò-péi<sup>2</sup> á.’ Yan-k’an wá<sup>2</sup> :— ‘M shai yau-löü<sup>2</sup>, ngo shí<sup>2</sup>-pít, ‘sítu-sam.’ ‘Lóng yan tsik<sub>o</sub>-shí chong<sup>2</sup> p’ò<sup>2</sup> Ts’e-pin<sup>2</sup> ke<sup>2</sup> mún, yap<sub>2</sub> höü, chuk<sub>o</sub>-chü<sup>2</sup> ‘k’öü ‘ng ko<sup>2</sup> yan, lái ‘k’öü k’wan<sup>2</sup> yap<sub>2</sub> kám, káu kwo<sup>2</sup> sheng† yan hon-shau. Tò<sup>2</sup> tái chíú, Ming-chít<sub>o</sub> man<sup>2</sup> chí ‘Chü-yi<sup>2</sup> ‘sho tsò<sup>2</sup> chí sz<sup>2</sup>, tsau<sup>2</sup> ‘hò fún-‘héi; m hai<sup>2</sup> yan-wai<sup>2</sup> chuk<sub>o</sub>-tò<sup>2</sup> Yí-ping<sup>2</sup> yan kòm<sup>2</sup> tái<sup>2</sup> fún-‘héi, shat<sub>2</sub> yan chuk<sub>o</sub>-tò<sup>2</sup> Ts’e-pin<sup>2</sup> á; yan-wai<sup>2</sup> ni ko<sup>2</sup> Ts’e-pin<sup>2</sup> shöng<sup>2</sup>-shí ‘káu-yíú Yan-ling-sheng† pák<sub>o</sub>-sing<sup>2</sup>. Yik<sub>2</sub> hai<sup>2</sup> ‘hò to tsz<sup>2</sup> hám<sup>2</sup>-hoi<sup>2</sup> Ming-chít.

be-will, said :— ‘This [C.] Evil-Questioning still at place, eh? 39. Formerly I with him was friend; but now all-along not know he descend in what place, 31.’ Diligence said :— ‘I know his haunts (*lit.* foot-prints), 1; wait I take you go, 21.’ Two men hereupon came to Evil-Questioning’s house, standing at door outside, quietly heard him inside, talking words. Diligence said :— ‘Evil-Questioning’s voice, you recognise can out not, eh? 53.’ Will-be-will, said :— ‘Recognise can, 32, only it-is not seen him several years only, 7. His words extremely crafty; you need (to-be) careful in-order-to be-well (for) fear he be-able to-escape, 2.’ Diligence said :— ‘(You) not need be-anxious, I will-certainly (be) careful.’ Two men immediately smashed (*i.e.* rushed against and broke) open Evil-Questioning’s door, in went, caught them five [C.] men, drew them (away) confined within gaol; handed-over to city men to-watch. Arrived next morning Understanding heard knew Will-be-will what done matter, then very pleased; not is on-account-of catching Doubter-soldiers have so great pleasure, really because caught Evil-Questioning, 2; because this [C.]

together, even as Diligence, his man, had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr. True-man, the gaoler, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Willbewill had done over night, and his Lordship rejoiced much at the news, not only because therè were Doubters apprehended, but because that old Evil-Questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my Lord Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr. True-man, the gaoler. So the day was set, and the Court called and come together, and being seated, the prisoners were brought to the bar.—My Lord Willbewill had power to have slain them when at first he took them, and that without any more ado, but he thought it at this

主意共本城百姓，搵  
佢好耐，都唔搵得着，  
如今捉倒佢，真係好  
彩咯。

於是定曉一個日期，審  
判呢五個人。到期個  
日，城中長老嚟到按  
察司衙門聚集，誠人  
就拉五個犯人到公  
案，主意本來有權立  
時釘死佢五個人，但  
想警戒衆仇敵，俾佢  
知到驚慌。故此拉佢  
哋去審，紳衿長老，仍



‘Chü-yí’ kung<sup>2</sup> ‘pún-sheng† pák<sub>o</sub>-  
sing’ wan ‘k’öü ‘hò noi<sup>2</sup> tó m ‘wan  
tak, chök<sub>o</sub>; yü-kam chuk<sub>o</sub>- tó ‘k’öü  
chan hai<sup>2</sup> ‘hò ts’oi lok<sub>o</sub>.

Evil-Questioning constantly embroiled  
this-city’s people, also is very many  
times insnared Understanding. Will-  
be-will with (the) city people, search-  
for him very long also not find able  
completed; now caught him really is  
very fortunate, 32.

Yü-shí ting<sup>2</sup>-híu yat, ko’ yat<sub>2</sub>-k’éi,  
‘sham-p’ün’ ni ‘ng ko’ yan. Tó’  
k’éi ko’ yat<sub>2</sub>, sheng† chung ‘chöng-  
lò lai tó’ On-ch’át<sub>o</sub>-sz ngá-  
‘mún\* tsöü<sup>2</sup>-tsáp<sub>2</sub>, Sheng†-yan tsau<sup>2</sup>  
lái ‘ng ko’ fán<sup>2</sup>-yan tó’ kung-  
on’. ‘Chü-yí’ ‘pún-loi’ ‘yau k’ün  
láp<sub>2</sub>-shí teng†-sz ‘k’öü ‘ng ko’  
yan, tán<sup>2</sup> ‘söng ‘king-kái’ chung’  
ch’an-tik<sub>2</sub>, péi ‘k’öü chí-tó’ king-  
fong; kwú’-t’sz lái ‘k’öü-téi’ höü  
‘sham. Shan-k’am ‘chöng-lò, ying-

Here-upon fixed one [C.] date to-try  
these five [C.] men. Arrived-at date  
that day city’s midst elders came  
to Chief Justice’s Court met, City  
men then pulled-in five [C.] prisoners  
(criminals) to Judge’s-bench. Will-be-  
will really-and-truly had (the) power  
immediately nail to-death those five  
[C.] men, but wished to-warn all  
(the) enemies, let them know be-  
frightened; therefore brought them  
away to-trial. Gentry elders again

time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy, to bring them forth to public judgment. But, I say, Mr. True-man brought them in chains to the bar, to the town-hall for that was the place of judgment. So to be short, the jury was panelled, the witnesses sworn, and prisoners tried for their lives; the jury was the same. \* \* \*

And first, old Questioning himself was set to the bar; for he was the receiver, the entertainer and comforter of these Doubters, that by nation were outlandish men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read; the manner and form here follows:—  
‘Mr. Questioning, Thou art here indicted by the name of Evil-Questioning, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emmanuel, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King’s enemies, after wholesome laws made to the contrary: For, (1), Thou hast

然揀從前個十二位  
公義人做同審官。

\* \* \*

明哲就先叫邪辨開嚟  
審,因佢係做窩家,窩  
藏個四個疑兵喺自  
己屋,行正就問佢話,  
邪辨呀,有人告你話  
你係魔王黨羽,極憎  
惡,以馬內利,常時喺  
人靈城謀反,想傾覆  
滿城百姓。又話你暗  
中窩藏外來賊匪,即  
係個四個疑兵,一則,  
你平素思疑人靈城  
真理,二則,你想接一  
萬疑兵入城,你噉樣  
行爲,有罪有呢。



questioned the truth of her doctrine and state; (2), In wishing that ten thousand Doubters were in her; 3. In receiving, in entertaining, and encouraging of her enemies, that came from their army unto thee. What sayest thou to this indictment; art thou guilty, or not guilty?’

‘My Lord,’ quoth he, ‘I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge, accused before this bench, is called by the man of Evil-Questioning, which name I deny to be mine, mine being Honest-Inquiring. The one indeed sounds like the other; but I trow your Lordship knows, that between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men, may make an honest inquiry after things without running the danger of death.’

Then spake my Lord Willbewill, for he was one of the witness:—‘My Lord, and you the honourable bench, and magistrates of the town of Mansoul, you all have heard with your ears, that the prisoner at the bar has denied his name; and so

邪辨答話,我唔明白你  
講乜野,你問乜誰呢,  
我名唔係叫邪辨,係  
叫明察啫,意思大不  
相同哩,但凡審事要  
真實至好,切勿糊塗  
亂做嚟,想歸真嘅人,  
要被拉去受死咩。

主意就對明哲共十二  
位公義人話,你哋聽  
聞呢個惡人自己改  
名哩,話呢件案唔關  
佢事喇,但我已經識  
佢三十年咁耐,知實

Ts'e-pín<sup>2</sup> tap<sub>o</sub> wá<sup>2</sup> :—'Ngo<sub>m</sub> ming-pák<sub>o</sub> néi<sup>2</sup> 'kong mat<sub>2</sub> 'ye. 'Néi man<sup>2</sup> mat<sub>2</sub> 'shöü\*<sub>o</sub> ni? 'Ngo 'meng\*†<sub>m</sub> hai<sup>2</sup> kiú<sup>2</sup> Ts'e-pín<sup>2</sup>, hai<sup>2</sup> kiú<sup>2</sup> 'Ming-ch'át<sub>o</sub> che. Yi'-sz<sup>2</sup> tai<sup>2</sup> pat<sub>2</sub> söng<sub>2</sub>-t'ung<sub>2</sub> le. Tán<sup>2</sup>-fán<sup>2</sup> 'sham-sz<sup>2</sup> 'yü<sub>2</sub> chan shat<sub>2</sub> chí<sup>2</sup> 'hò, ts'it<sub>o</sub> mat<sub>2</sub> wú<sub>2</sub>-t'ò<sup>2</sup> 'lün\*<sub>2</sub> tsò<sup>2</sup> ká'. 'Söng<sub>2</sub> kwai<sub>2</sub> chan ke<sup>2</sup> 'yan, yü<sup>2</sup> pé<sup>2</sup> 'lái<sup>2</sup> höü<sup>2</sup> shau<sup>2</sup> 'sz<sub>2</sub> me?'

'Chü-yí<sup>2</sup> tsau<sup>2</sup> töü<sup>2</sup> 'Ming-ch'ít<sub>o</sub> kung<sup>2</sup> shap<sub>2</sub>-yí<sup>2</sup> 'wai\*<sub>2</sub> kung-yí<sup>2</sup>-yan, wá<sup>2</sup> :—'Néi-téi<sup>2</sup> 't'eng†-man<sup>2</sup> 'ni ko<sup>2</sup> ok<sub>o</sub> 'yan tsz<sup>2</sup>-k'ei<sup>2</sup> 'koi<sup>2</sup> 'meng\*<sub>2</sub> le, wá<sup>2</sup>, 'ni kín<sup>2</sup> 'on<sup>2</sup> 'm<sub>2</sub> kwán<sup>2</sup> 'k'öü<sub>2</sub> sz<sup>2</sup> 'wo<sup>2</sup>; tán<sup>2</sup> 'ngo<sup>2</sup> 'yí<sub>2</sub>-king shik<sub>2</sub>, 'k'öü<sub>2</sub> 'sám-shap<sub>2</sub> 'nín<sub>2</sub> 'kóm<sup>2</sup> noi<sup>2</sup>; chí<sup>2</sup> shat<sub>2</sub>

Evil-Questioning answering, said :—'I not understand you speak what thing. You asking what person, eh? 53. My name not is called Evil-Questioning, is called Honest-Inquiring only, 7. Meaning great not agree, 24. Whosoever tries-matters must-truly really (try) in-order-to-be good, urgently not muddled confused do, 14. (He who) wishes to-be (a) true man, must be dragged away receive death, eh? 39.'

Will-be-will then to Understanding together-with the twelve [C.] jurors said :—'You hear this [C.] wicked man himself alters name, 24, saying, this [C.] case not concern his business so-he-says, 64; but I already known him thirty years so long, know cer-

thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is Evil-Questioning. I have known him, my Lord, above this thirty years; for he and I (a shame it is for me to speak it) were great acquaintance, when Diabolus, that tyrant, had the government of Mansoul; and I testify that he is a Diabolonian by nature, an enemy to our Prince, and hater of the blessed town of Mansoul. He has in times of rebellion, been at and lain in my house, my Lord, not so little as twenty nights together; and we did use to talk then (for the substance of talk) as he, and his Doubters have talked of late; true, I have not seen him many a day. I suppose that the coming of Emmanuel to Mansoul, has made him to change his lodgings as this indictment has driven him to change his name; but this is the man, my Lord.'

Then said the Court unto him:—'Hast thou any more to say?'

'Yes,' quoth the old gentlemen, 'that I have; for all that as yet has been said against me, is but by the mouth

佢名叫邪辨。從前魔王據佔城裏之時，我同佢相交極厚，佢性情至憎惡，以馬內利，共人靈城百姓，極之熱心順服魔王。舊時佢不歇探望我，如今我好耐唔見佢面咯，因以馬內利入城個時，佢改名搬去別處呀。

行正就對邪辨話，你重有乜野說話講呢。

邪辨答話，有呀，人噉樣告訟我，係至唔公道

ʿk'öü ʿmeng\* k'ü ʿTs'e-pin<sup>2</sup>. ʿTs'ung-  
 ʿts'in Mo-ʿwong köü-chim<sup>2</sup> ʿsheng†  
 ʿlöü chí ʿshí, ʿngo ʿt'ung ʿk'öü  
 ʿsöng-ʿkáu kik<sub>2</sub> ʿhau. ʿK'öü sing<sup>2</sup>-  
 ʿts'ing chí ʿtsang-wú ʿYí-ʿmá-noi<sup>2</sup>-  
 léi<sup>2</sup>, kung<sup>2</sup> Yan-ʿling-ʿsheng† pák-  
 sing<sup>2</sup>, kik<sub>2</sub> chí yit<sub>2</sub> ʿsam shun<sup>2</sup>-fuk<sub>2</sub>  
 Mo-ʿWong. Kau<sup>2</sup>-shí ʿk'öü pat<sub>2</sub>-  
 hit<sub>0</sub>. t'am<sup>2</sup>-mong<sup>2</sup> ʿngo; yü-ʿkam  
 ʿngo ʿhò noi<sup>2</sup> ʿm kiu<sup>2</sup> ʿk'öü mín<sup>2</sup>  
 lok<sub>0</sub>; yan ʿYí-ʿmá-noi<sup>2</sup>-léi<sup>2</sup> yap<sub>2</sub>  
 ʿsheng† kó ʿshí, ʿk'öü ʿkoi ʿmeng\*  
 pún höü ʿpít. shü<sup>2</sup> á<sup>2</sup>.

tainly his name called Evil-ques-  
 tioning. Formerly Devil-Prince took-  
 possession of-City interior's time, I  
 with him mutually kept company-with  
 extremely thick. His disposition most  
 hate Emmanuel together-with Man-  
 soul's people, extremely ardent heart  
 submissive-to Devil-Prince. Old-time  
 he unceasingly visited-and-saw me;  
 now I very long not see his face, 32;  
 because Emmanuel entered city that  
 time, he altered (his) name, moved  
 away-to another place, 2.

ʿHáng†-ching<sup>2</sup> tsán<sup>2</sup> töü<sup>2</sup> ʿTs'e-pin<sup>2</sup>  
 wá<sup>2</sup> :— ʿNéi chung<sup>2</sup> ʿyan mat, ʿye  
 shüt<sub>0</sub>-wá<sup>2</sup> ʿkong ʿni?

Do-right then to Evil-Questioning  
 said :— ʿYou still have what thing  
 words speak, eh? 53.

ʿTs'e-pin<sup>2</sup> táp<sub>0</sub>, wá<sup>2</sup> :— ʿYau á<sup>2</sup>.  
 Yan ʿkóm ʿyöng\* kó'-tsung<sup>2</sup>  
 ʿngo, hai<sup>2</sup> chí ʿm ʿkung-tò<sup>2</sup>

Evil-Questioning answering, said :—  
 ʿHave 2. People so fashion pro-  
 secute me is most not just: only is

of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness, to put any man to death.'

Then stood forth Mr. Diligence, and said:—'My Lord, as I was upon my watch such a night at the head of Bad Street in this town, I chanced to hear a muttering within this gentlemen's house; then thought I what is to do here? So I went up close, but very softly, to the side of the house to listen, thinking, as indeed it fell out, that there I might light upon some Diabolonian conventicle. So, as I said, I drew nearer and nearer; and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house; but I did well understand their speech, for I have been a traveller myself. Now hearing such language, in such a tottering cottage as this old gentlemen dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth:—This old Mr. Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did

嘅,獨係一個人做証,  
你就想殺我囉咩。

殷勤起身話,我都係做  
你証人呀,於是對明  
哲話,先幾晚我查街,  
行到穢市個處側邊  
嘅屋,我聽聞有幾個  
外江佬,喺佢屋裏講  
話,我當時仆倒佢門  
罅嚟聽,但我聽聞佢  
說話,亦明白佢聲音。  
佢就問個四個人話,  
你哋係乜人,由邊處  
嚟嘅,想做乜野事,佢  
哋就逐一逐二把來  
歷講,唯過邪辨知。邪  
辨又問佢哋先時打  
仗,帶有幾多疑兵嚟,  
佢哋答話,一萬,噉就  
大家同講打仗之事。  
邪辨就話,點解唔出  
力攻打人靈城呢,又  
怪責佢元帥,不信懦  
弱,又話自己倘若統  
帶個萬疑兵,是必打



ke' : tuk<sub>2</sub>-hai<sup>2</sup> yat, ko' yan tsò<sup>2</sup>  
ching'. 'Néi tsau<sup>2</sup> 'söng shát, 'ngo  
lo' me?'

Yan-<sub>2</sub>k'an 'héi-shan wá<sup>2</sup> :—'Ngo tò  
hai<sup>2</sup> tsò<sup>2</sup> 'néi ching'-yan á'. Yü-  
shí töü' Ming-ch'í<sub>0</sub> wá :—'Sín 'kél  
'mán 'ngo ch'á 'kái 'háng tò'  
Wai' 'Shí ko' shü' chak, -pín-ke'  
uk, 'ngo t'eng†-man<sup>2</sup> 'yau 'kél ko'  
ngo†-kong 'lò, 'hai 'k'öü uk, 'löü  
'kong wá<sup>2</sup>; 'ngo tong shi p'uk, -tò'  
'k'öü mún lá, lai t'eng†. Tán<sup>2</sup>  
'ngo t'eng†-mau<sup>2</sup> 'k'öü shüt, -wá<sup>2</sup>;  
yik<sub>2</sub> ming-pák, 'k'öü sheng†-yam.  
'K'öü tsau<sup>2</sup> man<sup>2</sup> ko' sz' ko' yan  
wá<sup>2</sup> :—'Néi-téi<sup>2</sup> hai<sup>2</sup> mat, 'yan\*; 'yau  
pín shü' lai ke'; 'söng tsò<sup>2</sup> mat,  
'ye sz'? 'K'öü-téi<sup>2</sup> tsau<sup>2</sup> chuk<sub>2</sub> yat,  
chuk<sub>2</sub> yi<sup>2</sup> 'pá loi-lik<sub>2</sub> 'kong sái'  
kwo' Ts'e-pín<sup>2</sup> chí. Ts'e-pín<sup>2</sup> yau<sup>2</sup>  
man<sup>2</sup> 'k'öü-téi<sup>2</sup> : 'Sín-shí 'tá-chöng'  
tái' 'yau 'kél to Yí-ping 'lái?'  
'K'öü-téi<sup>2</sup> táp, wá<sup>2</sup> :—'Yat, mán<sup>2</sup>.  
'Kòm tsau<sup>2</sup> tái<sup>2</sup>-ká t'ung 'kong  
'tá-chöng' chí sz'. Ts'e-pín<sup>2</sup> tsau<sup>2</sup>  
wá<sup>2</sup> :—'Tim 'kái 'm ch'ut, lik<sub>2</sub>  
'kung-tá Yan-ling-sheng†, ni?'  
Yau<sup>2</sup> kwái'-chak<sub>2</sub> 'k'öü Yün-  
shöü' Pat<sub>2</sub>-sun', no<sup>2</sup>-yök<sub>2</sub>, yau<sup>2</sup>  
wá<sup>2</sup> tsz'-kél 't'ong-yök<sub>2</sub> 't'ung-tái'  
'ko mán<sup>2</sup> Yí-ping shí<sup>2</sup>-pít, 'tá

one [C.] man is witness. You just  
wish kill me, 31, 39.'

Diligence got-up, said :—'I also am  
being you (against) witness, 2.' At-  
that time to Understanding said :—  
'Before (this) several nights, I-search-  
ed (the) streets, walked to the-Filth  
Market, that place side's house, I  
heard have several [C.] from-another-  
province fellows in his house inside  
speaking words; I at-the-time crouch  
down his door crack in-order-to hear;  
but I hear their words also under-  
stood their speech. He then asked  
those four [C.] men, saying :—'You  
are what men; from what place  
come, wish to do what thing matter?'  
They then item by item took (their)  
antecedents talk all to Evil-Question-  
ing to-know. Evil-Questioning again  
asked them :—'Formerly fighting  
lead have how many Doubter-soldiers  
come?' They answering, said :—'One  
myriad.' Then just the-whole (of  
them) together talked fighting's mat-  
ter. Evil-Questioning then said :—  
'How explain not exert strength  
assault Mansoul, eh? 53.' Again  
reprimanded their generalissimo, Un-  
belief, cowardly. Further say himself

entertain them. He also asked what numbers there were of them ; and they told him ten thousand men. He then asked them why they made not more manly assault upon Mansoul ; and they told him : so he called their general 'coward,' for marching off when he should have fought for his Prince. Further, this old Evil-Questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself at the head of them. He bid them also to take heed and lie quiet, for, if they were taken, they must die, although they had heads of gold.'

Then said the Court :—'Mr. Evil-Questioning, here is now another witness against you, and his testimony is full: (1) He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diablonians, and the King's enemies. (2) He swears that you did wish ten thousand of them in Mansoul. (3) He swears that you did give them advice to be quiet and close, lest they were taken by the King's servants. All which manifesteth that thou art a Diablonian ; for hadst

勝人靈城,又禁止佢  
 哋,唔好講咁大聲,恐  
 被外人聽見,就嚟捉  
 我哋呀。

行正對邪辨話,呢個人  
 如今証你,話你第一  
 窩藏呢四個疑兵,但  
 你亦知個四個人係  
 本城嘅仇敵。第二你  
 想得一萬疑兵管帶。  
 第三你禁止個四個  
 人講話,唔好大聲,但  
 呢幾樣行爲就係顯  
 明你係做魔王黨羽  
 憑據嘅。

shing<sub>2</sub> Yan<sub>2</sub>-ling<sub>2</sub>-sheng<sub>1</sub>†; yan<sub>2</sub> kam<sub>1</sub>-  
 chí<sub>1</sub> 'k'öü-téi<sub>2</sub>. "M<sub>2</sub> hò<sub>1</sub> 'kong kòm'  
 tái<sub>2</sub> sheugt<sub>1</sub>, 'hung péi<sub>2</sub> ngoi<sub>2</sub> yan<sub>2</sub>  
 t'eng†-kiú<sub>1</sub> tsau<sub>2</sub> lai<sub>2</sub> chuk<sub>0</sub> ngo-  
 téi<sub>2</sub> á'."

supposing commanded-and-led that  
 myriad Doubter-soldiers certainly  
 conquer Mansoul City; further (he)  
 forbid them:—"Not good to-talk so  
 loud sound, for-fear by outside men  
 hearing then come catch us, 2."

Háng†-ching<sub>1</sub> t'ou<sub>2</sub> Ts'e-pín<sub>2</sub> wá<sub>2</sub> :—  
 'Ni<sub>2</sub>-ko<sub>1</sub> yan<sub>2</sub> yü<sub>2</sub>-kam<sub>1</sub> ching<sub>1</sub> 'néi,  
 wá<sub>2</sub> :—"Ni, tái<sub>2</sub>-yat,, 'wo-ts'ong ni  
 sz<sub>1</sub> ko<sub>1</sub> Yi<sub>2</sub>-ping, tái<sub>2</sub> 'néi yik<sub>2</sub> chí-  
 ko<sub>1</sub> sz<sub>1</sub> ko<sub>1</sub> yan<sub>2</sub> hai<sub>2</sub> 'pún sheng†-  
 ke<sub>1</sub> 'ch'au-tik<sub>2</sub>. Tái<sub>2</sub> yi<sub>2</sub>, 'néi 'sōng  
 tak<sub>3</sub> yat, mán<sub>2</sub> Yi<sub>2</sub>-ping 'kwún-tái'.  
 Tái<sub>2</sub> sám, 'néi kam<sub>1</sub>-'chí ko<sub>1</sub> sz<sub>1</sub>  
 ko<sub>1</sub> yan<sub>2</sub> 'kong wá<sub>2</sub>, "M<sub>2</sub> hò tái<sub>2</sub>  
 sheng†;" tái<sub>2</sub> ni 'k'ei yōng<sub>2</sub> háng†-  
 wai<sub>2</sub> : tsau<sub>2</sub> hai<sub>2</sub> 'hín-ming<sub>1</sub> 'néi hai<sub>2</sub>  
 tsó<sub>2</sub> Mo<sub>2</sub> Wong<sub>2</sub> 'tong-'yü<sub>2</sub> p'ang-  
 köü<sub>1</sub> lá'."

Do-right to Evil-Questioning, said:—  
 'This [C.] man now witness-against  
 you, saying:—You firstly, harbour  
 these four [C.] Doubter-soldiers,  
 but you also knew those four  
 [C.] men were this city's enemies.  
 Secondly, you wished to-get a myriad  
 Doubter-soldiers to lead. Thirdly,  
 you restrained those four [C.] men,  
 speaking words, "Not good loud  
 sound;" but these several kinds of  
 actions just does make-clear you  
 are being Devil-Prince partizau  
 evidence, 22.'

thou been a friend to the King, thou wouldest have apprehended them.'

Then said Evil-Questioning :—'To the first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is also true, and why should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for aught that any yet knows. I did also bid them take heed that they fell not into the Captain's hands; but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.'

My Lord Mayor then replied :—'That though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou hast said, thou dost by words but labour to evade, and defer the execution of judgment. But could there be no more proved

邪 辨 答 話, 有 遠 客 嚟 到  
我 家, 我 迎 接 佢 住, 噉  
嘅 行 爲, 係 唔 着 嘅 咩,  
人 唔 好 做 仁 愛 事 咩,  
你 又 唔 知 我 因 乜 緣  
故, 想 得 一 萬 疑 兵 係  
城 裏, 或 者 我 想 刑 罰  
佢 咁 唔 定 呢。 就 係 我  
叫 佢 咁 防 備, 咪 被 主  
意 捉 倒, 實 因 我 不 忍  
見 人 受 死, 唔 係 想 城  
裏 仇 敵 得 躲 避 呀。

明 哲 對 佢 話, 欸 待 遠 客  
係 着 嘅 喇, 但 欸 待 以  
馬 內 利 仇 敵 係 謀 反  
咯, 你 係 魔 王 黨 所  
以 你 應 該 受 死 咯。 何  
況 你 重 窩 藏 疑 兵, 越  
加 要 受 死 喇。

Ts'e-pín<sup>2</sup> táp<sub>o</sub> wá<sup>2</sup> :— 'Yau<sup>2</sup> 'yün hák<sub>o</sub>  
 láí tò<sup>2</sup> 'ngo ká, 'ngo 'ying-tsip<sub>o</sub>  
 'k'öü chü<sup>2</sup>, 'kòm ke<sup>2</sup> 'háng-wai<sup>2</sup>,  
 hai<sup>2</sup> 'm chök<sub>o</sub> ke<sup>2</sup> 'me? 'Yan<sup>2</sup> 'm  
 'hò tsò<sup>2</sup> 'yan-oi<sup>2</sup> sz<sup>2</sup> 'me? 'Néi  
 yau<sup>2</sup> 'm 'chí 'ngo 'yan mat, 'yün-  
 kwú<sup>2</sup> 'söng tak, yat, máu<sup>2</sup> 'Yi-ping  
 'hai 'sheng† 'löü. Wák<sub>2</sub> 'che 'ngo  
 'söng 'ying-fat, 'k'öü-téi<sup>2</sup> 'm 'ting  
 'ni. Tsau<sup>2</sup> hai<sup>2</sup> 'ngo kiú<sup>2</sup> 'k'öü-téi<sup>2</sup>  
 'fong-péi<sup>2</sup> 'mai péi<sup>2</sup> 'Chü-yí<sup>2</sup> 'chuk<sub>o</sub>-  
 'tò; shat<sub>2</sub> 'yan 'ngo pat, 'yan  
 kin<sup>2</sup> 'yan shau<sup>2</sup>-sz, 'm hai<sup>2</sup> 'söng  
 'sheng†-löü 'ch'au-tik<sub>2</sub> tak, 'to-  
 péi<sup>2</sup> á'.

Ming-ch'it<sub>o</sub> töü<sup>2</sup> 'k'öü wá<sup>2</sup> :— 'Fün-  
 toi<sup>2</sup> 'yün hák<sub>o</sub> hai<sup>2</sup> chök<sub>o</sub> ke<sup>2</sup> 'lá; tán<sup>2</sup>  
 'fün-toi<sup>2</sup> 'Yi-'má-noi<sup>2</sup>-léi<sup>2</sup> 'ch'au-tik<sub>2</sub>  
 hai<sup>2</sup> 'mau-'fán lok<sub>o</sub>. 'Néi hai<sup>2</sup> 'Mo-  
 'Wong 'tong-'yü, 'sho-'yí 'néi 'ying-  
 'koi shau<sup>2</sup>-sz lok<sub>o</sub>; 'ho-fong<sup>2</sup> 'néi  
 chung<sup>2</sup> 'wo-'ts'ong 'Yi-ping, yüt<sub>2</sub>  
 'ká yíu<sup>2</sup> shau<sup>2</sup> 'sz 'lá.'

Evil-Questioning answering, said :—

'Have distant guests come to my family I received them to-dwell such conduct is not correct, eh? 39. Men not better do benevolent matters, eh? 39. You further not know I on-account-of what reason wished to-obtain one myriad Doubter-soldiers in city interior. Perhaps I wished to-punish them not certain, 53. Just is I told them to-be-on-their-guard not allow Will-be-will catch really; because I cannot endure to-see people suffer death, not is wish city interior's enemies to-obtain to-escape, 2.

Understanding to him said :— 'To-entertain distant guests is right, 21; but to-entertain Emmanuel's enemies is rebellion, 32. You are Devil-Prince partizan, therefore you ought to-suffer death, 32; how-much-more (is this the case when) you besides harbour Doubter-soldiers, more add

against thee, but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish Diabolonians; yea, of far, on purpose to cut off and destroy our Mansoul; this must not be borne.'

Then said Evil-Questioning:—'I see how the game will go; I must die for my name, and for my charity.'

And so he held his peace.

邪辨話,我因仁愛心要  
受死,噉就有法囉。

行正叫佢企開。

### LESSON, XXIX.

Let us first take the doctrines of filial piety and fraternal affection, and discourse of them in the hearing of all you people. Well, what then is filial piety? It is great indeed! In heaven above, in earth below, and among men placed between, there is not one that excludes this doctrine. Well, how is this proved? Because filial piety is the breath of harmony. Observe the heavens and the earth! If they did not harmonize, how could they produce and nourish so great multitudes of creatures? If

先搵呢個孝弟嘅道理,  
講過你哋眾百姓聽,  
點樣係孝呢,呢個孝  
順嘅道理,好關係,上  
係天,下係地,中間係  
人,有一個離得呢啲  
理嘅,做乜噉講呢,因  
爲孝順係一團嘅和  
氣,你睇天地若係唔  
和,點樣生養得咁多  
人物出嚟呢,人若係  
唔孝順,就失曉天地

ᵿTs'e-pin² wá² :—'Nᵿgo yan yan-oi'  
ᵿsam yiu² shau² 'sz, 'kòm tsau² 'mò  
fát, lo².'

ᵿHáng†-ching² kiú² 'k'öü 'k'éi hoí.

(that it is necessary that you) must  
suffer death, 21.

Evil-Questioning, said :—'I on-account-  
of benevolent heart must suffer death  
so then no means (of-escaping), 39.'

Do-right told him to-stand off.

LESSON, XXIX.

Sín 'k'ái ní ko² hán² tai² ke² tò²-'léi'  
'kong kwo² 'néi-téi² chung² pák, -sing²  
t'eng†. 'Tím 'yöng\* hai² hán² ni?  
'Ni ko² hán²-shun²-ke² tò²-'léi' 'hò  
'kwán-hai². Shöng² hai² t'in, há²  
hai² téi², ᵿchung-kan hai² yan, 'mò  
yat, ko² 'léi tak, ni-ti 'léi ke².  
'Tsò² mat, 'kòm 'kong ni? 'Yan-  
wai² hán²-shun² hai² yat, ᵿt'ün-ke²  
'wo héi'. 'Néi t'ai² t'in téi² yök,  
hai² ᵿm ᵿwo, 'tím 'yöng\* sháng  
'yöng tak, kòm² to² yan mat, ch'ut,  
'lai ni? 'Yan yök hai² ᵿm hán²-  
shun², tsau² shat, -ch'ú² t'in téi²

First explain this [C.] Filial-piety's  
(and) Fraternal-affection's doctrine,  
tell to you all people to-hear. How  
fashion is Filial-piety, eh? 53. This  
[C.] Filial-piety's doctrine very im-  
portant. Above is heaven, below is  
earth, middle is man, not one [C.]  
separate-can-from this doctrine. Do  
what so speak, eh? 53. Because  
Filial-piety is one whole harmonious  
breath. You see heaven earth, if is  
not harmonious, how fashion produce  
nourish able so many men things  
out come, eh? 53, [sháng-ch'ut-lai,

man do not practice filial piety, he loses [his resemblance to] the harmony of nature—how then can he be accounted man?

Let us now take the ardent affection of the heart, and the yearnings of the bowels of your parents towards you, and enlarge on them a little—When you hung in their tender embrace were you hungry? You, yourselves knew not to eat food;—Were you cold? You yourselves knew not to put on clothes. Your aged father and mother observed the features of your face, and listened to the sound of your voice. Did you smile? They were delighted. Did you weep? They were unhappy. Did you begin to walk? They followed at your heels, step by step. If you had the least degree of illness, then their sorrow was inexpressible. Tea was not tea; rice was not rice to them [That is they did not relish them: or know the taste.] They waited [with anxiety] till you recovered; then their minds were composed. Their eyes were intent on you, watching your growth from year to year. You have no conception of how many anxious toils they bore, and of how many painful apprehensions

嘅和氣咯,點重成個人呢。

如今且將父母愛痛你  
 哋嘅心腸講一講,你  
 哋在懷抱個時候,餓  
 呢,自己唔噲食飯,冷  
 呢,自己唔噲着衫,你  
 嘅老母,睇住你嘅面  
 貌,聽住你嘅聲音,你  
 笑呢,就歡喜,你喊呢,  
 就憂愁,你走動呢,就  
 步步跟住你,你若係  
 畧畧有啲病啫,就憂  
 愁到了不得,茶不成  
 茶,飯不成飯,等到你  
 身子好曉,嗽致安心,  
 眼看,看一年,大一年,  
 不知受過多少辛苦,  
 受過多少驚慌,養你  
 教你,到你成人長大,  
 替你娶妻生子,望你  
 讀書成名,替你創家  
 立業,邊一件事,唔關  
 父母嘅心,呢個恩典  
 係報得盡嘅咩,你若



ke' ɿ wo heí' lok<sub>o</sub>—'Tím chung<sup>2</sup>  
ɿ sheng† ko' ɿ yan ɿ ni?

Yü-kam 'ch'e tsöng fü<sup>2</sup>-mò oi'-  
t'ung' 'néi-téi<sup>2</sup> ke' sam-ɿ ch'öng,  
'kong yat, 'kong. 'Néi-téi<sup>2</sup> tsoí<sup>2</sup>  
ɿ wái 'p'ò ko' ɿ shí-hau, ngo<sup>2</sup> ɿ ni,  
tsz<sup>2</sup>-kéi<sup>2</sup> m 'wúí shik<sub>2</sub> fán<sup>2</sup>. 'Lang  
ɿ ni, tsz<sup>2</sup>-kéi<sup>2</sup> m 'wúí chök<sub>o</sub> ɿ shám.  
'Néi-ke' 'lò-mò 't'ai-chü<sup>2</sup> 'néi-ke'  
mín<sup>2</sup>-máu<sup>2</sup>, t'eng†-chü<sup>2</sup> 'néi-ke'  
ɿ sheng†-yam. 'Néi síu' ɿ ni, tsau<sup>2</sup>  
fún-héi. 'Néi hám' ɿ ni, tsau<sup>2</sup> yan-  
shau. 'Néi 'tsau-tung<sup>2</sup> ɿ ni, tsau<sup>2</sup>  
pò<sup>2</sup>-pò<sup>2</sup> ɿ kan-chü<sup>2</sup> 'néi. 'Néi yök<sub>2</sub>  
hai<sup>2</sup> lök<sub>2</sub>-lök\* 'yau ti peng† che,  
tsau<sup>2</sup> yan-shau tò' 'liú-pat, tak<sub>2</sub>.  
ɿ Ch'á pat, ɿ sheng† ch'á; fán<sup>2</sup> pat,  
ɿ sheng† fán<sup>2</sup>: 'tang tò' 'néi shan-  
tsz 'hò-híú, 'kòm chí' ɿ on sam.  
'Ngán hon', hon' yat, ɿ nín, tái<sup>2</sup>  
yat, ɿ nín. Pat, ɿ chí shau<sup>2</sup>-kwo' ɿ to-  
'shíú san-fú, shau<sup>2</sup>-kwo' ɿ to 'shíú  
ɿ king-fong. 'Yöng 'néi, káu' 'néi  
tò' 'néi ɿ sheng† yan 'chöng tái, 't'ai'  
'néi 'ts'öü (or ts'öü) 'tsai sháng 'tsz.  
Mong<sup>2</sup> 'néi tuk<sub>2</sub> shü ɿ sheng† meng†  
T'ai' 'néi ch'öng' ká láp<sub>2</sub> yíp<sub>2</sub>. ɿ Pín  
yat, kin<sup>2</sup> sz<sup>2</sup> m ɿ kwán fú<sup>2</sup>-mò-  
ke' sam? ɿ Ni (ko') yan-tín hai<sup>2</sup>  
pò' tak, tsun<sup>2</sup> ke' ɿ me? 'Néi yök<sub>2</sub>

to produce]. Man, if (it is that  
he) is not Filial, then lost heaven  
earth's harmonious breath, 32.—How  
still become a [C.] man, eh? 53.

Now further take father's, mother's  
ardent-love of you (with their) heart  
(and) bowels (of affection), talk one  
talk. You in bosom embraced, that  
time hungry, 53, yourself not able  
eat rice. Cold, 53, yourself not  
able to-put-on clothes. Your mother  
looked-at your countenance, heard  
your voice. You smile, 53, then  
happy. You cry, 53, then unhappy  
You run move, 53, then step [by]  
step follow you. You if it-is (that  
you are) a-little having little illness  
only, then unhappy till finish not  
able [= exceedingly, very]. Tea  
not become tea [to their taste]; rice  
not become rice [to their taste]: wait  
until your body bettered, then only  
peaceful heart. Eyes looking, look  
one year, big one year. Not know  
sustain more less troubles, sustain more  
less fears-frights. Being you-up, teach  
you until you become (a) man (and)  
become big, on-behalf-of you get (a)  
wife to-bear children. Hope you  
study books establish a-name. On-  
behalf-of you created (a) family  
(and) established property. Which

they endured, in nourishing and in educating you. When you grew up to manhood, they gave you a wife to bear you a son. They waited in expectation, that your learning should raise you to fame. They strove to lay by a little property to enable you to set up in life. Now, which of all these things, did not require the heart of a father and mother? Can this kindness be ever fully rewarded? If you are not aware of the kindness of your parents, you have only to consider for a moment the heartfelt tenderness with which you treat your own children, and then you will know. The ancients said well, 'Bring up a child, then you will know the kindness of a father and mother.'

But if you indeed know the kindness of your parents, why do you not go and exercise filial piety towards them? For filial piety is not a thing difficult to practise. In ancient times, in order to display filial affection some slept on the ice, some cut the thigh, and one buried her own child. This kind of service it would be difficult to imitate; nor is it necessary thus to act in order that it may be denominated filial piety. It only

係唔曉得你父母嘅  
恩,且將你待子女嘅  
心腸想一想,就曉得  
咯,古人有話,養子方  
知父母恩。

既係知到父母嘅恩咯,  
做乜唔去孝順佢呢,  
呢個孝順,亦唔係做  
唔嚟嘅事,即如古時  
之人,有臥冰求鯉嘅,  
有割股奉親嘅,有埋  
兒養親嘅,噉樣嘅事  
就難學咯,亦不必定  
要噉樣做,致叫做孝,  
但要心心念念,擠在

hai<sup>2</sup> m 'hiú tak, 'néi fú<sup>2</sup>-mò ke'  
 yan, 'ch'e tsóng 'néi toi<sup>2</sup> 'tsai 'nōü  
 ke' sam 'ch'öng 'sóng yat, 'sóng,  
 tsau<sup>2</sup> 'hiú tak lok. 'Kwú yan 'yau  
 wá<sup>2</sup>, 'Yöng 'tsz fong 'chí fú<sup>2</sup>-mò  
 yan.'

one [C.] matter not appertain-to  
 father mother's heart? This kind-  
 ness is rewarded able to-the-full,  
 eh? 39. You if it-is (that you do)  
 not understand able your father's  
 mother's kindness, farther take you  
 towards sons daughters that heart  
 bowels think one think, then under-  
 stand able, 32. Ancient men have  
 said, 'Bring-up child, then know  
 father mother's kindness.'

Ke' hai<sup>2</sup> 'chi-tò' fú<sup>2</sup>-mò-ke' yan lok,  
 tsò<sup>2</sup> mat, m 'höü' háu'-shun<sup>2</sup> 'k'öü  
 ni? 'Ni ko' háu'-shun<sup>2</sup>, yik, m  
 hai<sup>2</sup> tsò<sup>2</sup> m 'lai ke' sz<sup>2</sup> 'Tsik, -yü  
 'kwú-shí 'chí yan, 'yau ngo<sup>2</sup> 'ping  
 'k'au 'léi ke', 'yau kot, 'kwú fung<sup>2</sup>  
 'ts'an ke', 'yau 'mái 'yí 'yöng  
 'ts'an ke'. 'Kòm 'yöng\* ke' sz<sup>2</sup>,  
 tsau<sup>2</sup> 'nán hok, lok; yik, pat,  
 'pit, ting<sup>2</sup> 'yü' 'kòm 'yöng\* tsò<sup>2</sup>  
 'chí' k'íu' tsò<sup>2</sup> háu' 'Tán<sup>2</sup> 'yü'  
 'sam-sam 'nám-nám<sup>2</sup>, 'chai' tsoi<sup>2</sup>

Already is know father's (and) mother's  
 kindness, 32, do what not go filial-  
 piety them, eh? 53. This [C.] filial-  
 piety also not is do not come matter  
 [tsò-m-lai = cannot be done]. For  
 instance ancient times' men have  
 sleep ice begging carp, have cut  
 thigh presented-to parent, have buried  
 child to-nourish parent. Such kind  
 of matter, just difficult to-copy, 32;  
 also not really-certainly need so  
 fashion do before (or in order to)

requires the heart and thoughts placed on your parents, then all will be well. If you really would recompense their kindness, you must leave nothing undone that your powers can accomplish for the comfort and service of the aged. Better that you yourself should have little to eat and to use, and have sufficiency to give them to eat and to use; and [thus] lessen their toils. You must not gamble, nor drink wine; you must not go and fight with persons; you must not privately hoard up money for yourself, or love your own wife and children, and overlook your father and mother. What if your external motions should not exactly accord, that will by no means impede the business; internal sincerity alone is required; then you will be successful. Suppose [for example] you can give them only daily coarse vegetables and dry rice: yet cause them to eat these with pleasure:—this then is filial piety and obedience.

We shall therefore take this principle and extend its application to other things. Thus, [to give a few instances] if in your conduct, you be not correct and regular, this is throwing contempt upon your own

父母身上就好,你哋  
果然想報恩,就但凡  
自己力量做得嚟嘅,  
必要去奉承兩個老  
人家,寧可自己食少  
啲,使少啲,都俾够佢  
食,俾够佢使,替佢做  
辛苦嘅事,唔好去賭  
錢飲酒,唔好去共人  
打架,唔好暗中私自  
積埋錢銀,痛自己老  
婆子女,不顧父母,縱  
使外邊有乜禮文,都  
不防事,單要心裏誠  
實就好,即如每日粗  
茶淡飯,只要令佢歡  
歡喜喜嚟食,便是孝  
順咯。

噉樣,將呢個道理推開  
講,就如舉動之間,唔  
端端正正,就係輕忽  
父母嘅遺體,便為不  
孝咯,替朝廷做事,唔

fú<sup>2</sup>-<sup>5</sup>mò shan shōng<sup>2</sup>, tsau<sup>2</sup> 'hò. 'Néi-téi<sup>2</sup> 'kwo-yín 'sōng pò<sup>2</sup> yan, tsau<sup>2</sup> tán<sup>2</sup>-<sup>5</sup>fán tsz<sup>2</sup>-<sup>5</sup>kéi lík<sup>2</sup>-lōng<sup>2</sup> tsò<sup>2</sup> tak, 'lai ké', pit, yíu<sup>2</sup> 'hōu' fung<sup>2</sup>-<sup>5</sup>shing 'lōng ko<sup>2</sup> 'lo-yān-<sup>5</sup>ká. 'Ning-'ho tsz<sup>2</sup>-<sup>5</sup>kéi shik<sup>2</sup> 'shíu-ti, 'shai 'shíu-ti, tò 'péi kau<sup>2</sup> 'k'öü shik<sup>2</sup>, 'péi kau<sup>2</sup> 'k'öü 'shai; t'ai<sup>2</sup> 'k'öü tsò<sup>2</sup> san-fú ké' sz<sup>2</sup>. 'M 'hò 'hōu' tò 'ts'in\*, 'yam 'tsau; 'm 'hò 'hōu' kung<sup>2</sup> yan 'tá-ká; 'm 'hò 'ò<sup>2</sup> chung sz tsz<sup>2</sup> tsik, 'mái 'ts'in\*-ngau\*, t'ung<sup>2</sup> tsz<sup>2</sup>-<sup>5</sup>kéi 'lò-<sup>5</sup>p'ò, 'tsai, 'nōü, pat, kwí<sup>2</sup> fú<sup>2</sup>-<sup>5</sup>mò. 'Tsung<sup>2</sup>-'sz ngoi<sup>2</sup> 'pín 'mò-mat, 'lai 'man, tò pat, 'fong sz<sup>2</sup>; 'tán yíu<sup>2</sup> 'sam 'lōü 'shing-shat<sup>2</sup>, tsau<sup>2</sup> 'hò. 'Tsik, 'yü 'múí-yat<sup>2</sup> 't'so ts'oi' 't'am fán<sup>2</sup>: 'chik, yíu<sup>2</sup> 'ling<sup>2</sup> 'k'öü 'fún-fún-'héi-'héi 'lai shik<sup>2</sup>:—pín<sup>2</sup> shí<sup>2</sup> 'háu'-shun<sup>2</sup> lok<sup>0</sup>.

'Kòm 'yōng\*, 'tsōng 'ni ko<sup>2</sup> tò<sup>2</sup>-<sup>5</sup>léi 't'uí-'hoi 'kong. Tsau<sup>2</sup> 'yü 'kōü-tung<sup>2</sup> 'chí kán, 'm 'tün-tün-ching<sup>2</sup>-ching<sup>2</sup>, tsau<sup>2</sup> hai<sup>2</sup> 'hing-fat, fú<sup>2</sup>-<sup>5</sup>mò-ké' 'wai 't'ai:—pín<sup>2</sup> wai<sup>2</sup> pat, 'háu' lok<sup>0</sup>. T'ai<sup>2</sup> 'ch'íu-'t'ing tsò<sup>2</sup> sz<sup>2</sup>, 'm

be-called act filially. But must-have heart heart thoughts thoughts placed on parents' body above, then good. You really wish to-recompense grace, then whatever own ability do can come, certainly must go (and) do whatever the two [C.] old persons (like in order to please them). Rather self eat lesser (amount), use lesser (amount), also give sufficient them to-eat, give sufficient them to-use; on-behalf-of them do hard matters. Don't go gamble-with money, drink spirits; don't go with people fight; don't dark midst secretly self accumulate together money, love own wife, son, daughter, not look-after father, mother. Although outward side not much formalities, also not impede the-business; only require heart interior sincere, then good. Supposing each day coarse vegetables, tasteless rice, the-only (thing you) must (do is) to-cause them very-very-pleased come to-eat:—that is filial-piety, 32.

So fashion take this [C.] doctrine extend (it) out to-speak. For-instance actions' midst, not very-very-upright, just is despise parents' left (to you) body:—that is not filial, 32. On-behalf-of (the) Government do mat-

bodies, which were handed down to you from your parents: this is not filial piety. When doing business for the government, if you do not exhaust your ideas, and exert your strength; or if, in serving the prince, you be unfaithful, this is just the same as treating your parents ill:—this is not filial piety. In the situation of an officer of government, if you do not act well, but provoke the people to scoff and rail; this is lightly to esteem the substance handed down to you from your parents:—this is not filial piety. When associating with friends, if, in speech or behaviour you be insincere; this casts disgrace on your parents:—this is not filial piety. If you, soldiers, when the army goes out to battle, will not valiantly and sternly strive to advance; but give persons occasion to laugh at your cowardice; this is to degrade the progeny of your parents:—this also is not filial piety. In the present age there are very many disobedient children. If their parents speak a word to them, they instantly put on a surly face; if their parents scold them, they pertly answer again— if called to the east, they go to

盡心竭力,事君不忠,  
 卽待父母唔好,不一  
 便是唔孝,做官嘅,  
 若係唔好,引百姓笑  
 罵,噉係將父母遺體  
 待慢咯,就是不孝咯,  
 在朋友之前,說話做  
 事唔真實,便羞辱父  
 母,亦係不孝咯,若係  
 你哋做兵丁嘅,土陣  
 出戰之時,唔肯奮勇  
 爭先,令人笑你軟弱,  
 噉就係將父母嘅遺  
 體作賤咯,亦係不孝  
 咯。如今世上忤逆嘅  
 仔極多,父母話佢一  
 句,佢就反面,父母罵  
 佢一聲,佢就應嘴,叫  
 佢去東,佢反去西,更  
 有啲自己老婆仔,女  
 都飽飽煖煖,父母反  
 抵飢受餓,自己惹出  
 禍嚟,連累父母受氣,  
 自己犯嘍事,連累父  
 母上官入府。

tsun<sup>2</sup> sam k'it<sub>o</sub> lik<sub>2</sub>; sz<sup>2</sup> kwán  
 pat, chung, tsik, toi<sup>2</sup> fú<sup>2</sup>-mò<sub>m</sub>  
 'hò yat, yóng<sup>2</sup>:—pin<sup>2</sup> shí<sup>2</sup> pat,  
 háu' lok<sub>o</sub>. Tsò<sup>2</sup> kwún ke', yök<sub>2</sub>-  
 hai<sup>2</sup> m 'hò, yan' pák<sub>o</sub>-sing' siú'  
 má<sup>2</sup>; 'kòm hai<sup>2</sup> tsóng fú<sup>2</sup>-mò<sub>m</sub>  
 wai' t'ai' toi<sup>2</sup> mán<sup>2</sup> lok<sub>o</sub>:—tsau<sup>2</sup>  
 shí<sup>2</sup> pat, háu' lok<sub>o</sub>. Tsoi<sup>2</sup> p'ang-  
 'yau chí ts'in, shüt<sub>o</sub>-wá<sup>2</sup> tsò<sup>2</sup> sz<sup>2</sup>  
 m chan shat<sub>2</sub>; pin<sup>2</sup> sau-yuk<sub>2</sub> fú<sup>2</sup>-  
 mò:—yik<sub>2</sub> hai<sup>2</sup> pat, háu' lok<sub>o</sub>. Yök<sub>2</sub>  
 hai<sup>2</sup> 'néi-téi<sup>2</sup> tsò<sup>2</sup> ping-ting-ke',  
 'shóng 'chan<sup>2</sup> ch'ut, chin' chí-shí,  
 m 'hang 'fan-yung 'cháng 'sín;  
 ling<sup>2</sup> yan siú' 'néi 'yün-yök<sub>2</sub>; 'kòm  
 tsau<sup>2</sup> hai<sup>2</sup> tsóng fú<sup>2</sup>-mò-ke' wai' t'ai'  
 tsok tsín<sup>2</sup> lok<sub>o</sub>, yik<sub>2</sub> hai<sup>2</sup> pat, háu' lok<sub>o</sub>.  
 Yü-kam shai' shóng<sup>2</sup> ng<sup>2</sup>-yik<sub>2</sub> ke'  
 tsai kik<sub>2</sub> to. Fú<sup>2</sup>-mò wá<sup>2</sup> 'k'öü yat,  
 köü', 'k'öü tsau<sup>2</sup> 'fán mín<sup>2</sup>; fú<sup>2</sup>-mò  
 má<sup>2</sup> 'k'öü yat, sheng†, 'k'öü tsau<sup>2</sup>  
 ying'-tsöü,—kiú' 'k'öü höü' tung,  
 'k'öü fán höü' sai. Kang' 'yau ti  
 tsz<sup>2</sup>-kéi 'lò-p'ó 'tsai 'nöö, tò 'pau-  
 'pau 'nün-'nün, fú<sup>2</sup>-mò 'fán 'tai  
 'kéi shau<sup>2</sup> ngo. Tsz<sup>2</sup>-kéi 'ye ch'ut,  
 wo<sup>2</sup> lai, 'lín-löü' fú<sup>2</sup>-mò shau<sup>2</sup> héi'.  
 Tsz<sup>2</sup>-kéi fán<sup>2</sup> 'híu sz<sup>2</sup>, 'lín-löü' fú<sup>2</sup>-  
 mò 'shóng kwún yap<sub>2</sub> 'fú.

ters, not with utmost-extent-of (your)  
 heart exert (your) strength; serve  
 prince not faithful, just is treat  
 parents not well one same:—that is  
 not filial, 32. Being officials, if (it)  
 is (that you) are not good, lead the-  
 people (*i.e.* the hundred surnames) to-  
 laugh (and) revile, so is take parents  
 handed-down-to (your) body treat  
 neglectfully, 32:—just is not filial,  
 32. In friends' presence, speech, do-  
 ing matters not true (and) firm; that-  
 is (a) disgrace-to (your) parents:—  
 also is not filial, 32. If (it) is  
 (that) you are soldiers, going-up-into  
 the-array (*or* the marshalled ranks)  
 going-out-to battle's time, not will-  
 ing vigorously-valiantly strive to-  
 advance; cause people to-langh-at you  
 (being) weak; so just is take parents'  
 left-you-to-inherit body make-into  
 ignoble, 32, also is not filial. At-  
 present world in perverse (*or* stub-  
 born) sons extremely many. Parents  
 say-to them one sentence, (equivalent  
 of 'a word' in such a connection) they  
 then turn against one; (*lit.* turn face)  
 parents scold them with-one sound  
 [only], they then answer back,—tell  
 them to-go-to-the East, they back  
 go-to-the West. Besides have some  
 themselves, wives, children very well

the west. Again, there are some whose wives and children are warmly clothed and fully fed, while on the other hand their parents are empty and suffer hunger. They rush into misery, and embarrass and disgrace their parents. They themselves transgress the law, and their parents are involved, and brought before the magistrate.

It is needless to say that the laws of superior powers will not tolerate this description of persons; but their own children, beholding their example, will follow closely at their heels, imitating them. Only observe those who have themselves been undutiful and disobedient; where did they ever bring up a good child? Do think a little—will you still not be aroused?

After parents, brothers come next in order. I will not say that these brothers are not two persons; but only that the bones and flesh of their bodies are of the same bones and flesh as my own. Therefore they are called 'hands and feet.' If you treat your brother ill, that is just to treat your parents ill. Suppose they be not brothers by the same mother with you, still they have

噉樣嘅人,不獨理難容,  
就係自己仔女睇樣,  
亦噉跟住嚟做,你見  
唔孝順嘅人,邊處養  
得出好仔女嚟呢,你  
哋想一想,都唔省悟  
咩。

除噉父母,就係兄弟呢  
啲兄弟,唔係兩個人,  
佢身上嘅骨肉,就係  
我身上嘅骨肉,所以  
叫做手足,你若薄待  
兄弟,便是薄待父母  
咯。即使兄弟唔同老  
母,亦係一個父親嘅  
骨血,唔好話唔同老



‘Kòm ‘yöng\* ke’ yan, pat, tük, ‘léi  
 ‘nán yung; tsau<sup>2</sup> hai<sup>2</sup> tsz<sup>2</sup>-‘kéi tsai-  
 ‘nöü ‘t’ai ‘yöng\*, yik<sup>2</sup> ‘wúí ‘kan chü<sup>2</sup>  
 ‘lai tsò<sup>2</sup>. ‘Néi kin’ ‘m háu’-shun’ ke’  
 ‘yan; ‘pín shü’ ‘yöng tak, ch’ut, ‘hò  
 ‘tsai-‘nöü ‘lai ‘ni? ‘Néi-téi’ ‘söng  
 yat, ‘söng,—tò ‘m ‘sing-ng<sup>2</sup> ‘me?

‘Ch’ü ‘hiú fú<sup>2</sup>-‘mò, tsau<sup>2</sup> hai<sup>2</sup> ‘hing-tai<sup>2</sup>.  
 ‘Ni-tí ‘hing-tai<sup>2</sup> ‘m hai<sup>2</sup> ‘lóng ko’  
 ‘yan; ‘k’öü ‘shan shöng<sup>2</sup> ke’ kwat,  
 yuk<sup>2</sup>, tsau<sup>2</sup> hai<sup>2</sup> ‘ngo ‘shan shöng<sup>2</sup> ke’  
 kwat,-yuk<sup>2</sup>. ‘Sho-‘yi kiú’ tsò<sup>2</sup> ‘shau-  
 tsuk<sup>2</sup>. ‘Néi yök<sup>2</sup> pok<sup>2</sup>-toi<sup>2</sup> ‘hing-tai<sup>2</sup>,  
 pín<sup>2</sup> shí<sup>2</sup> pok<sup>2</sup> toi<sup>2</sup> fú<sup>2</sup>-‘mò lok<sup>2</sup>.  
 Tsik<sup>2</sup> ‘sz ‘hing-tai<sup>2</sup> ‘m ‘t’ung ‘lò-  
 ‘mò, yik<sup>2</sup> hai<sup>2</sup> yat, ko’ fú<sup>2</sup>-‘ts’an-ke’  
 kwat, hüt<sup>2</sup>; ‘m ‘hò wá<sup>2</sup> ‘m ‘t’ung ‘lò-

satisfied with food and quite warm (*lit.* also full full warm warm), parents on-the-other-hand endure famine, suffer hunger. Themselves bring out (*or* bring into existence) misery come implicate parents to receive reproach. Themselves transgress-having in-matters, involve parents to-appear before (*lit.* to-up) officials to-enter-into departmental (offices).

So fashion men not only common sense (*or* principles) not allow; just is own sons daughters see the-fashion, also can follow in-order-to do (the same). You see not-filial men what place rear-up able out good children come, eh? 53. You think one thought—also not aroused, eh? 39.

Deducted having father (and) mother, then there-are brothers. These brothers not are two [*C.*] men; their bodies upon bones flesh just is my body upon’s bones flesh. Therefore called hand (and) foot. You if slight brothers, that is slighting parents, 32. Even supposing (*or* though) brothers not same mothers, also is one [*C.*] father’s bones blood;

the bones and blood of the same father; hence let it not be said that they are not of the same mother—let them not be treated differently. The most intimate of all relations among men in the world, is that of a wife; but suppose that your wife die, you may still marry another.

But if a brother die, where will you go to seek for another? Reflect seriously then, whether you ought, or ought not, to love [your brothers].

But in what manner is this love and kindness to be manifested to them? Younger brothers should greatly respect elder brothers. In every affair, whether in eating or in putting on apparel—in visiting friends or in conversation, in walking, sitting, or standing,—in all these things the precedence must be yielded to the elder brother. Among men of old, belonging to the same village or hamlet, it was thus—another person, ten years older than myself, I honoured him as an elder brother—if he was five years my superior in age, I walked shoulder by shoulder with him, rather a little behind; but dared not presume to go before him.

If it was proper for me to treat a stranger, who was my superior in

母,就分開看待呀。人  
世上最親嘅係妻,譬  
如妻死嘅,重可以娶  
翻一個。

兄弟若係死嘅,邊處重  
擺得翻一個嚟呢,你  
哋想一想,係着親愛,  
唔着呀。  
點樣親愛,致得呢。做細  
佬嘅,要敬重,大哥,唔  
論乜野,或大係食飯,  
或係着衫,或係行禮,  
或係講話,或係行路,  
或係坐,或係企,都要  
謙讓,做大哥嘅,古時  
之,人,就是一個鄉一  
嘅,佢若大過我十歲,  
我就尊佢做哥哥,佢  
若大過我五歲,我就  
挨佢先行。

外人年紀大,我尚且嘍  
樣敬重佢,何況係我

‘mò,—tsau<sup>2</sup> fan-hoi hon-toi<sup>2</sup> á.  
 ȷ Yan shai<sup>1</sup> shōng<sup>2</sup> tsōü<sup>1</sup> ts’an ke<sup>1</sup>  
 hai<sup>2</sup> ts’ai; péi<sup>1</sup>-yü<sup>2</sup> ts’ai<sup>1</sup> sz<sup>1</sup> hiú,  
 chung<sup>2</sup> hò-yí ts’ōü<sup>1</sup> fán yat, ko<sup>1</sup>.

don't say not same mother—then  
 divide treatment, 2. Men world on  
 most near is wife; supposing wife  
 dies, still may take back one [C].

ȷ Hing-tai<sup>1</sup> yök<sup>2</sup> hai<sup>2</sup> sz<sup>1</sup> hiú, pin shü<sup>1</sup>  
 chung<sup>2</sup> lo tak<sup>2</sup> fán yat, ko<sup>1</sup> lai<sup>1</sup>  
 ni? ‘Néi-téi<sup>1</sup> sōng yat, sōng, hai<sup>2</sup>  
 ehök<sup>2</sup> ts’an-oi<sup>1</sup> m chök<sup>2</sup> á?

Brother if it-is (that he) dies, what place  
 yet get able back one [C.] to come,  
 eh? 53. You think a thought, is  
 right to dearly-love (or) not right? 2.

‘Tim<sup>1</sup> yōng\* ts’an-oi<sup>1</sup> chí<sup>1</sup> tak, ni?  
 Tsò<sup>2</sup> sai<sup>1</sup>-lò-ke<sup>1</sup>, yiu<sup>1</sup> king<sup>1</sup>-chung<sup>2</sup>  
 tái<sup>2</sup>-ko. ȷ M lun<sup>2</sup> mat, ye sz<sup>2</sup>, wák<sup>2</sup>  
 hai<sup>2</sup> shik<sup>2</sup> fán<sup>2</sup>, wák<sup>2</sup> hai<sup>2</sup> chök-  
 shám, wák<sup>2</sup> hai<sup>2</sup> háng<sup>1</sup> lai, wák<sup>2</sup>  
 hai<sup>2</sup> kong-wá<sup>2</sup>, wák<sup>2</sup> hai<sup>2</sup> háng-lò<sup>2</sup>,  
 wák<sup>2</sup> hai<sup>2</sup> ts’o\*†, wák<sup>2</sup> hai<sup>2</sup> k’éi,—  
 tò yiu<sup>1</sup> him-yōng<sup>2</sup>. Tsò<sup>2</sup> tái<sup>2</sup> ko  
 ke<sup>1</sup>:—kwú shí chí yan, tsau<sup>2</sup> shí<sup>2</sup>  
 yat, hōng yat, ts’un ke<sup>1</sup>, k’ōü  
 yök<sup>2</sup> tái<sup>2</sup> kwo<sup>1</sup> ngo shap, sōü<sup>1</sup>, ngo  
 tsau<sup>2</sup> tsün k’ōü tsò<sup>2</sup> ko-ko; k’ōü  
 yök<sup>2</sup> tái<sup>2</sup> kwo<sup>1</sup> ngo ng sōü<sup>1</sup>, ngo  
 tsau<sup>2</sup> ái kin kan-chü<sup>2</sup> k’ōü; ȷ un  
 kòm ts’im<sup>1</sup> k’ōü sin háng.

How fashion dearly-love in order to do,  
 eh? 53. Being younger-brother, must  
 respect highly elder brother. With-  
 out-reference-to what thing matter,  
 whether it-is eating rice, whether it-is  
 dressing, whether it-is visiting (or per-  
 forming ceremonials), whether it-is  
 conversation, or it-is walking, whether  
 it-is sitting-down, or it-is (standing),  
 —also must-be yielding. With-regard-  
 to elder brothers:—ancient times’s men,  
 that were one village one village, he if  
 older than I ten years, I then honoured  
 him to-be elder brother; he if older  
 than I (by) five years, I then against  
 his-shoulder followed him; not dare  
 arrogantly first to walk.

Ngoi<sup>2</sup> yan nin-kéi-tái<sup>2</sup>, ngo  
 shōng<sup>2</sup>-ch’e kòm yōng\* king<sup>1</sup>-  
 chung<sup>2</sup> k’ōü, hò-fong<sup>1</sup> hai<sup>2</sup> ngo-

Outside men age-big, I however so  
 fashion reverently-respect them, how



ke' ts'an tái<sup>2</sup> ko<sub>o</sub> ni? Chi' yü  
 tsò<sup>2</sup> tái<sup>2</sup> ko ke', yiu' oi' t'ung'  
 sai' -'lò. Sai' -'lò sòu hai<sup>2</sup> nin-  
 'kái-tái<sup>2</sup>, 'ngo ying tong' 'k'öü  
 hai' tsai' 'nöü hon-toi<sup>2</sup>. 'Péi-yü,  
 'ngo-ke' tsai' 'nöü m' hò, 'ngo yik<sub>2</sub>  
 ying<sup>2</sup> chan nò<sup>2</sup> 'k'öü, má<sup>2</sup> 'k'öü,  
 'tá' 'k'öü; chün' mín<sup>2</sup> yat, chan<sup>2</sup>, yí  
 kau<sup>2</sup> oi' t'ung' 'k'öü. Chi' yü sai'-  
 'lò 'yau m' hò ch'ü'. Tsoi' m' hang  
 máu<sup>2</sup> -'mán\* hün' 'k'öü, káu' 'k'öü;  
 yat, yü<sup>2</sup> sai' -'lò 'yau ti to m' chök<sub>o</sub>,  
 tsau<sup>2</sup> yiu' cháng-tau' 'héi lai. 'Söng  
 'há 'néi kung<sup>2</sup> 'néi sai' -'lò, to hai<sup>2</sup>  
 yat, ko' 'lò -'mò sháng ke'. 'Néi  
 yök<sub>2</sub> 'tá 'néi sai' -'lò, tsau<sup>2</sup> hai<sup>2</sup> tsz<sup>2</sup>-  
 'kái 'tá tsz<sup>2</sup> -'kái yat, yöng<sup>2</sup> lok<sub>o</sub>.  
 Tsò<sup>2</sup> sai' -'lò-ke', yan<sup>2</sup> m' chí 'hò  
 'ch'au; kin' tái<sup>2</sup> -'ko 'tá' 'k'öü, 'k'öü  
 yik<sub>2</sub> wán 'shau. 'Péi-yü yat, ko'  
 yan ke' 'shau; 'yau shí ts'o' 'shau  
 'tá ts'au kök<sub>o</sub>; m' t'ung yiu' 'k'ai  
 kök<sub>o</sub> höü' t'ek<sub>o</sub>† fán chek<sub>o</sub> 'shau  
 me?

much more (if he) is my own elder  
 brother, eh? 53. As-to (those who)  
 are elder brothers, must fondly love  
 younger brothers. Younger brothers,  
 although it-is (that their) age great,  
 I ought to-consider them as sons  
 daughters treat. For example, my  
 children not good, I also seriously an-  
 gry with them, scold them, beat them;  
 (then) changing countenance imme-  
 diately according-to-old fondly love  
 them. As-to younger brother having  
 bad points, again not willing slowly  
 advise him, teach him. If (seeing)  
 younger brother have a-little not  
 right, then must wrangle rise come.  
 Think a-bit you with your younger  
 brother also are one [C.] mother gave-  
 birth-to. You if beat your younger  
 brother, just is yourself beating your-  
 self one same, 32. Being (a) younger  
 brother further not know good bad,  
 seeing elder brother beat him, he  
 also return (the) hand. For-instance-  
 as if a [C.] man's hand, there-were  
 times by-mistake (*lit.* wrongly the  
 hand) struck the-foot; is-it-necessary  
 to-take the foot to-go to-kick back  
 [C.] hand, eh? 39.

Now, want of harmony among brothers, generally arises from contentions about property, and from listening to what their wives say. What these wives say may not be wholly destitute of reason; but because it has a little reason in it, it enters their husbands ears before they are aware.

Thus a sister-in-law [the elder brother's wife] will perhaps say to the elder brother:—'How slothful my little uncle is! how insufferably prodigal! You have painfully and labouriously collected money to support him; and still he is prating about long, and chatting about short. Is it not hard to say that you are his son, and that I am his daughter-in-law; and that we must go and discharge filial duty to him?'

The wife of the younger brother also knows how to chatter to him:—'With respect to your elder brother,' she says, 'he has, it is true, scraped together money; but you also have scraped together money, and acted your part in the family, both in great and small affairs, just as well as he; yea even a hired coolie has not such

如今兄弟不和,多係爲爭財起見,多係聽妻子說話,雖然做妻子嘅說話,亦唔係總有道理,正因爲佢嘅說話,亦有啲道理,便不知不覺,聽從佢咯。

就如做大嫂嘅,向大哥話,小叔點樣懶惰,點樣散錢,你辛辛苦苦聽錢嚟養佢,佢重說長論短,唔通我哋係佢嘅仔共媳婦,應該孝順佢嘅咩。

嗰個細佬嘅妻,亦噲向丈夫話,就是大哥噲聽錢,你亦聽過錢,你在家中做呢樣,做個樣,即便請個長工,亦有咁勞苦嘅,偏偏佢嘅仔女就係仔女,買

Yü-kam hing-tai<sup>2</sup> pat, wo, to hai<sup>2</sup>  
wai<sup>2</sup> cháng ts'oi<sup>2</sup> 'héi-kín', to hai<sup>2</sup>  
t'eng† ts'ai<sup>2</sup> tsz shüt<sub>o</sub>-wá<sup>2</sup>. Söü-yín  
tsò<sup>2</sup> ts'ai<sup>2</sup>-tsz-ke' shüt<sub>o</sub>-wá<sup>2</sup>, yik<sub>2</sub> m  
hai<sup>2</sup> tsung mò tò<sup>2</sup>-léi<sup>2</sup>; ching<sup>2</sup> yan-  
wai<sup>2</sup> 'k'öü-ke' shüt<sub>o</sub>-wá<sup>2</sup>, yik<sub>2</sub> 'yau  
ti tò<sup>2</sup>-léi<sup>2</sup>, pin<sup>2</sup> pat, chí pat, kok<sub>o</sub>,  
t'ing†-ts'ung 'k'öü lok<sub>o</sub>.

Tsan<sup>2</sup>-yü tsò<sup>2</sup> tái<sup>2</sup>-sò ke', hōng tái<sup>2</sup>-  
ko wá<sup>2</sup> :— 'Siu shuk, tím 'yōng\*  
lán-to<sup>2</sup>, tím-'yōng\* sán<sup>2</sup> ts'in\*.  
'Néi san-san-fú-fú chán<sup>2</sup> ts'in\*  
lai 'yōng 'k'öü; 'k'öü chung<sup>2</sup> shüt<sub>o</sub>  
ch'ōng lun<sup>2</sup> tün. M-t'ung ngo-  
tái<sup>2</sup> hai<sup>2</sup> 'k'öü-ke' tsai kung<sup>2</sup> sik<sub>2</sub>-  
'fú; ying-koi hán<sup>2</sup>-shun<sup>2</sup> 'k'öü-ke'  
me?'

'Ko-ko' sai<sup>2</sup>-lò-ke' ts'ai, yik<sub>2</sub> 'wúi  
hōng chōng<sup>2</sup>-fú wá<sup>2</sup> :— 'Tsau-shí<sup>2</sup>  
tái<sup>2</sup>-ko 'wúi chán<sup>2</sup> ts'in\*; 'néi  
yik<sub>2</sub> chán<sup>2</sup>-kwo' ts'in\*, 'néi tsoi<sup>2</sup>  
ká chung tsò<sup>2</sup> ni yōng<sup>2</sup>, tsò<sup>2</sup>  
'ko yōng<sup>2</sup>; tsik<sub>2</sub>-sz ts'eng† ko'  
ch'ōng-kung, yik<sub>2</sub> mò kòm<sup>2</sup> lò-  
'fú ke'. P'in-p'in 'k'öü-ke' tsai  
'nōü tsau<sup>2</sup> hai<sup>2</sup> tsai 'nōü; 'mái

Now brethern not harmonious, much  
is on-account-of dispute (concerning)  
wealth arising to-appearance, much  
is listening-to wife (and) children's  
words. Although being wife (and)  
children the words, also not is en-  
tirely without doctrine; properly be-  
cause-of their speech, also have some  
doctrine, therefore unconsciously  
(and) unawares, listen-to-and-follow  
them, 32.

For instance being (an) elder-brother's-  
wife, towards elder brother (*i.e.* her  
husband), say :— 'Little uncle how  
fashion lazy, how fashion waste  
money. You with greatest trouble  
have-earned in-order-to rear him; he  
still speaks much and little (yarns  
about him, *for the meaning is neces-  
sarily a bad one*). Is-it-that we are  
his son together-with daughter-in-  
law; (and) ought to-have-filial-piety-  
towards him, eh? 39.

The [C.] younger brother's wife also is-  
able toward (her) husband to-say :—  
'Although (*better still* or admitting  
it as a fact) (your) elder-brother has-  
been-able to-earn money; you also  
have-earned money, you in family  
midst do this kind (of thing), do  
that kind (of thing); even engage a  
permanent-work (servant), also not

toil and labour as you have. His own children are treated as children; "buy this for them to eat, and buy that for them to eat;" but is it not hard to say, that our children are to be allowed to starve?' This kind of prattle, to-day a little of it, and to-morrow a little of it, seldom fails to make an impression on the brothers. From this their affections begin to cool towards each other, and day by day they become more alienated, till finally it ends in wrangling and fighting; not considering that as brothers they were originally one person. Suppose an elder brother be rather destitute of ability, and his younger brother support him; this is just what he ought to do. And if a younger brother be possessed of but little talent, and his elder brother support him; this also is nothing more than he ought to do. If at any time, a few impertinent words, or unbecoming sentences be uttered, they should be looked upon as if spoken when overcome by wine, or when dreaming; then the whole matter will be easily settled. But if you will determinately stand out each for his right: then you are fitly compared to a man's two

呢樣食,買個樣食,唔通我嘅仔女,就該死嘅咩。照噉樣說話,今日有啲,明日有啲,唔怪得做大哥嘅,唔聽得入耳,從此就將兄弟嘅心腸都冷淡,一日一日積埋,便至到噉鬧打架咯,誰不知兄弟原係一個人,即使大哥有能幹,做細佬嘅養佢,亦係應該嘅,細佬有能幹,做大哥嘅養佢,亦係應該嘅,若係一時有啲閒言閒語,只當佢飲醉酒或當佢講夢話,就大家撒開咯,你若認得真,譬如兩隻手,右手極其能幹,寫字係佢,打箕盆亦係佢,揸乜野物件都係佢,個隻左手,就好笨拙,未曾聽見人搵右手去打左手嘅,一個兄弟親親嘅手足,點好爭



ni yōng<sup>2</sup> shik<sub>2</sub>, 'mái ko' yōng<sup>2</sup> shik<sub>2</sub>; m t'ung 'ngo-ke' 'tsai 'nōü, tsau<sup>2</sup> 'koi 'sz ke' 'me?' Chiu<sup>2</sup> 'kòm 'yōng\* shüt<sub>o</sub>-wá<sup>2</sup>, kam yat<sub>2</sub> 'yau 'ti, ming yat<sub>2</sub> 'yau 'ti, m kwái<sup>2</sup> tak, tsò<sup>2</sup> tái<sup>2</sup>-ko ké', m t'eng†-tak, yap<sub>2</sub> 'yi. Ts'ung-'ts'z tsau<sup>2</sup> tsōng hing-tai<sup>2</sup>-ke' sam ch'ōng tò 'láng-tám<sup>2</sup>; yat, yat<sub>2</sub> yat, yat<sub>2</sub> tsik, -mái, pin<sup>2</sup>-chí' tò 'ái-nán<sup>2</sup> 'tá-ká' lok<sub>o</sub>; shuí pat, chí hing-tai<sup>2</sup> yün hai<sup>2</sup> yat, kó' yan. Tsik, -sz tái<sup>2</sup>-ko 'mò nang-kon', tsò<sup>2</sup> sai<sup>2</sup> 'lò-ke' 'yōng 'k'öü; yik<sub>2</sub> hai<sup>2</sup> ying-koi ke'. Sai<sup>2</sup> 'lò 'mò nang-kon', tsò<sup>2</sup> tái<sup>2</sup>-ko-ke', 'yōng 'k'öü; yik<sub>2</sub> hai<sup>2</sup> ying-koi ke'. Yök<sub>2</sub> hai<sup>2</sup> yat, shí, 'yau 'ti hán yín, hán 'yü, ch'ko tong' 'k'öü 'yam tsöü' 'tsan, wák<sub>2</sub> tong' 'k'öü 'kong mung<sup>2</sup> wá<sup>2</sup>; tsau<sup>2</sup> tái<sup>2</sup>-ká sát<sub>o</sub>-hoi lok<sub>o</sub>. 'Néi yök<sub>2</sub> ying<sup>2</sup> tak, chan; p'ái<sup>2</sup>-yü 'lōng chek<sub>o</sub> 'shau,—yau<sup>2</sup> 'shau kik<sub>2</sub> k'ái 'nang-kon',—se tsz<sup>2</sup> hai<sup>2</sup> 'k'öü, 'tá sün<sup>2</sup>-p'ún yik<sub>2</sub> hai<sup>2</sup> 'k'öü\*; ning mat, -ye mat<sub>2</sub>-kin\*, tò hai<sup>2</sup> 'k'öü: kó' chek<sub>o</sub> 'tso 'shau, tsau<sup>2</sup> 'hò pan<sup>2</sup>-chüt<sub>o</sub>. Méi<sup>2</sup>-ts'ang t'eng† kin<sub>2</sub> yan 'k'ái yau<sup>2</sup> 'shau hōü' 'tá tsò 'shau ke'. Yat, kó' hing-tai<sup>2</sup> ts'an-t'an ke' 'shau tsuk,—tím 'hò cháng

so ardent-toil. Only his sons (and) daughters just are sons (and) daughters; buying this kind-of-thing to-eat, buying that kind-of-thing to-eat. Is it that our sons (and) daughters just ought to-die, eh? 39.' According-to such kind-of words, to-day have some, to-morrow have some, not to-be-wondered-at (that he who) is elder-brother, not hear able-enter-into ear. From this then render brothers' hearts (and) bowels also lukewarm, one day one day accumulated-together, until arrived-at brawling fighting, 32. Who not know brethren originally are one [C.] person. Supposing elder-brother no ability, being younger-brother support him; also is (what) ought (to-be-done). Younger brother no ability, being elder-brother support him; also is (what) ought (to-be done). If there-be at-a time, (that) there-are some idle words, idle speech, then regard him (as) from-drinking drunk-with wine, or consider him as-speaking dream words; then both separate (*i.e.* separate without any more quarrel). You, if recognised can (the matter), truly (*i.e.* seriously); for-instance two [C.] hands,—the-right hand extremely it (has) ability—writing is it; manipulating the-abacus

hands,—the right hand boasts extravagantly of its ability—it writes, it strikes the abacus; it lays hold of every thing: as for the left hand, it is artless in the extreme! But was there ever a man seen or heard of, who took his right hand and set to work to beat the left? Brothers are as nearly related as hands and feet—why then strive and debate about trifles? Reflect for a little. Money is [as] the restless waters—it goes and returns again. As for our wives, they are not of the same parents with us; they have not the same feeling. Only observe brothers that do not agree; their parents most undoubtedly are rendered uneasy. You have but just to notice your own children when they fight; are you then displeased or not displeased? Hence those who discharge filial piety, will never disagree with their brothers.

The common proverb says well, 'To attack the tiger, engage the aid of a brother,' and, 'In advancing to battle, it is requisite to have father and son united in the combat' It is also said, 'A stranger, though extremely good, is still a stranger; my own brother, though extremely worthless, is still part of myself.' It

長論短呢,你想一想,錢銀係倘來之物,去曉又噲嚟嘅,妻子唔係共我一個老母,佢曉得乜野道理呢,但凡兄弟不和,做父母必然生氣,你試睇你仔女打架,你心裏怒唔怒呢,所以做孝子嘅人,總有唔和翁兄弟嘅。

俗語有話,打虎不離親兄弟,土陣還須父子兵,又話,好極係他人,醜極係自己,又話,兄弟不和旁人欺,只顧你哋爭閒氣,就有人嚟挑唆你,搬弄你哋

ch'ong, lan<sup>2</sup> 'tün ni? 'Néi 'sóng  
yat, 'sóng. 'Ts'in 'ngan\* hai<sup>2</sup> 't'ong  
loi chi mat<sub>2</sub>—höü'-hiú yau<sup>2</sup> 'wüi  
lai ke'. 'Ts'ai-tsz 'm hai<sup>2</sup> kung<sup>2</sup>  
'ngo yat, ko' 'lò-'mò; 'k'öü 'hiú  
tak, mat, 'ye tò-'léi 'ni? 'Tán-  
'fán hing-tai<sup>2</sup> pat, 'wo; tsò' fú-'mò  
pit, 'yin shang-héi'. 'Néi shí' 't'ai  
'néi' 'tsai' 'n'öü 'tá-ka'; 'néi' 'sam  
'löü' 'nò' 'm' 'nò' 'ni? 'Sho-'yi' tsò'  
hau' 'tsz' ke' yan, 'tsung' 'mò' 'm  
'wo-yap, 'hing-tai<sup>2</sup> ke'.

T'suk<sub>2</sub>-yü' 'yan wa<sup>2</sup>—'Tá' fú, pat,  
léi' ts'an' hing-tai<sup>2</sup>. 'Shöng' chan<sup>2</sup>  
'wán-söü' fú-'tsz' ping'. 'Yau<sup>2</sup>  
wa<sup>2</sup>—'Hò' kik<sub>2</sub> hai<sup>2</sup> 't'ai' yan;  
'ch'au' kik<sub>2</sub> hai<sup>2</sup> 'tsz'-'kéi'. 'Yau<sup>2</sup>-  
wa<sup>2</sup>—'Hing-tai<sup>2</sup> pat, 'wo, 'p'óng  
'yan héi'. 'Chí (or' chik) kwü' 'néi-  
tái<sup>2</sup> 'cháng' hán' héi'; tsau<sup>2</sup> 'yan' yan  
'lai' t'üi'-so' 'néi, 'pün-lung<sup>2</sup> 'néi-tái<sup>2</sup>

also is it; bringing any article (what-  
ever), also is it: that [C.] left hand  
just (is) very inactive. Not-yet  
heard of anyone taking right hand  
to-go to-strike left hand. One [C.]  
(pair of) brothers (are like) nearest  
hands (and) feet—How good strive  
long (and) speak short, eh? 53. You  
think a think. Cash (and) silver are  
suddenly come things, gone again can  
come. Wife (and) children not are  
with me one [C.] mother; they under-  
stand able what thing-of principle,  
eh? 53, (i.e. principle of loving your  
brothers). Whenever brothers not  
harmonious; (those who) are parents  
must certainly grieve (or be troubled  
in their minds). You test (and)  
see your children fight; your heart  
within angry not angry eh? 53.  
Therefore (who) are filial sons (those)  
persons, entirely not-have not har-  
monious (with) brothers.

Proverb does say:—'To-attack tiger,  
do-not separate-from own brothers.'  
'Going-up-to battle must-needs-have  
(union of the) father (and) sons (as)  
soldiers.' Again it is said. '(Even  
though) good to-the-extreme, (a  
stranger) is (still) another man;  
(even though) bad to-the-extreme,  
(a brother) is (still) one's self.

is further said, 'When brothers do not agree, those who stand by, will condemn them.' Do but observe your own idle quarrels; and you will find persons ready enough to come and work you up to wrath, by carrying tales between you, about your rights and wrongs; till it perhaps comes finally either to fighting or to lawsuits. Then—to a certainly, your family is ruined. If you discharge filial duty, those of you who are of the people will be good people; and those who are soldiers, will become the spirited sons of *Han* [*i.e.* brave soldiers]. Now among you all, whether soldiers or people, what one is there who knows not that filial piety is a good thing; that harmony among brothers is a good thing? Well, seeing that you are ready to confess that these are right, why do you not, with a true heart, go and exert your strength to do them? It is indispensably requisite to have the heart and thoughts fixed on parents and brothers. Do not content yourselves with merely a polite external appearance. Do not overlook lesser matters. Do not covet a mere empty name from spectators. Persevere in goodness. He who does so, is

嘅是非,或是打鬪,或是打官司,總有一個唔敗家嘅,你哋若係孝順親愛呢,做民嘅,致係良民,做兵嘅,致係好漢,但係你哋兵民,邊一個唔知到孝順係好事,兄弟和翕係好事,既然知得係好,做乜又唔實心實力去做呢,必須心心念念記住父母兄弟,唔好淨做外面嘅儀文,唔好忽略個啲小事,唔好淨貪外人嘅名聲,唔好前時好,後來又唔好,噉致係真嘅孝子,真嘅好兄弟,你若係唔孝,或係兄弟唔和,就要搵刑法處治咯,但你心裏唔明白,處治你亦係無益。

ke' shí<sup>2</sup>-féi; wák<sub>2</sub> shí<sup>2</sup> 'tá-tau',  
 wák<sub>2</sub> shí<sup>2</sup> 'tá-*kwún-sz*. 'Tsong 'mò  
 yat, ko' *ç*m pai<sup>2</sup> *ç*ká ke'. 'Néi-  
 téi<sup>2</sup> yök<sub>2</sub> hai<sup>2</sup> háu'-shun<sup>2</sup> *ç*ts'an oi'  
 ni, tsò<sup>2</sup> *ç*man-ke', chí' hai<sup>2</sup> *ç*lóng  
*ç*man; tsò<sup>2</sup> ping ke', chí' hai<sup>2</sup> 'hò  
 hon'. 'Tán<sup>2</sup>-hai<sup>2</sup> 'néi-téi<sup>2</sup> ping *ç*man,  
 pin yat, ko' *ç*m chí-tò' háu'-shun<sup>2</sup>  
 hai<sup>2</sup> 'hò sz<sup>2</sup>; 'hing-tai<sup>2</sup> *ç*wo-yap, hai<sup>2</sup>  
 'hò sz<sup>2</sup>? Ke' *ç*yín chí-tak, hai<sup>2</sup> 'hò,  
 tsò<sup>2</sup>-mat, yau<sup>2</sup> *ç*m shat<sub>2</sub> *ç*sam, shat<sub>2</sub>  
 lik<sub>2</sub> höü' tsò<sup>2</sup> ni? Pit, *ç*söü sam-  
 sam ním<sup>2</sup>-ním<sup>2</sup> kéi'-chü<sup>2</sup> fú<sup>2</sup>-*ç*mò  
 'hing-tai<sup>2</sup>. *ç*M 'hò tsing<sup>2</sup> tsò<sup>2</sup> ngoi<sup>2</sup>-  
 mín<sup>2</sup>-ke' yí-*ç*man. *ç*M 'hò fat, lök<sub>2</sub>  
 ko'-*ç*ti 'siü sz<sup>2</sup>. *ç*M 'hò tsing<sup>2</sup> t'am  
 ngoi<sup>2</sup> yan-ke' *ç*ming-*ç*shing. *ç*M 'hò  
 'ts'in *ç*shí 'hò, hau<sup>2</sup>-*ç*loi yau<sup>2</sup> *ç*m 'hò.  
 'Kòm chí' hai<sup>2</sup> 'chan-*ç*chan-ke' hán'  
 'tsz—chan-*ç*chan-ke' 'hò 'hing-tai<sup>2</sup>.  
 'Néi, yök<sub>2</sub> hai<sup>2</sup> *ç*m háu', wák<sub>2</sub> hai<sup>2</sup>  
 'hing-tai<sup>2</sup> *ç*m *ç*wo, tsau<sup>2</sup> yiu' 'k'ai'  
 'ying-fat<sub>2</sub> 'ch'ü-chí<sup>2</sup> lok, tán<sup>2</sup> 'néi  
 sam 'löü *ç*m *ç*ming-pák<sub>2</sub>, 'ch'ü-chí<sup>2</sup>  
 'néi yik<sub>2</sub> *ç*mò yik.

Further, (it is) said, 'Brothers not agree, (standing-by-the) side people deceive (*or* oppress) (them).' If only you (*or* if you do nothing but pay attention-to) regard your disputes-about trifling tempers; then have men come egg-you-on, (and) stir-up your gossip, or it-is (that they-stir you up) to-fighting, or it-is (that they stir you up) to-law-suits. Entirely there-is-not one [*C.*] (that) does-not ruin (his) family (property). You, if are filial (and) (feel) affection (and) love (for your relatives), being-of the-people, then you-are good people; being soldiers, then you-are brave-men. But you soldiers (and) people, which one [*C.*] not know filial piety is (a) good thing; brothers harmonious is good thing? If-already know (it) is good, why further not firm mind, firm strength go do, eh? 53. Must-with heart, continually remember parents (and) brothers. Do-not only do outside ceremonies (*or* outward forms). Do-not make-light-of (*or* despise) those little things. Do-not only covet outside persons' (giving you a) reputation. Do-not (in) former times (be) good, afterwards again not good. So only is truly filial son—

truly a dutiful son—truly a good brother. If you be not obedient to your parents, or do not live in harmony with your brothers, the penal law will lay hold of, and correct you; but even that, if you are without understanding, will fail to reform you.—‘*The Sacred Edict.*’

### LESSON, XXX.

The daughter-in-law was called Coral Cheng. She was a very beautiful girl, had a low, soft-toned voice, and was very polite and kind. She waited upon her mother-in-law, making a point of going to her, early each morning, to ask how she was, at the same time bringing cakes and tea to her. She could not but tidy herself up, before presenting herself to her mother-in-law; and, with her features properly composed, she came and attended respectfully upon her. Nevertheless Old Cross Sticks, who had been of a giddy disposition, seeing Coral so charming, felt ashamed of her own looks and thereupon loudly scolded her, saying:—‘It is an everyday occurrence for a daughter-in-law to wait upon a

新婦姓鄭,名珊瑚,生得  
十分美貌,極有禮義,  
柔聲下氣,奉事家婆,  
每朝晨早,定必到家  
婆處問安,捧茶獻餅,  
少不免修飾顏容,威  
儀致敬,誰不知橫紋  
柴一向性情佻儇,見  
珊瑚美麗,自覺懷慙,  
遂大聲罵曰,做新婦  
敬家婆是平常事,你  
估好時興麼。何用支  
支整整,聲聲色色,辦  
得個樣嬌嬌,想來我  
處賣俏嗎。我當初做  
新婦時,重好色水過

truly good brother. You, if are not filial, or-if (it) is (that you) are (a) brother, not harmonious, then must take instruments-of-torture, (and) law to-deal-with (you), 32; but-if your heart within not understand, dealing-with you also is-not profitable.

LESSON, XXX.

San-fú sing' Cheng<sup>2</sup>, 'meng\* 'Shán-wú. 'Sháng tak, shap<sub>2</sub> fan 'méi-máu<sup>2</sup>, kik<sub>2</sub> 'yau 'lai-yí<sup>2</sup>, 'yau 'sheng† há<sup>2</sup> héi<sup>2</sup>, fung<sup>2</sup>-sz<sup>2</sup> 'ká-p'ó. 'Múí 'chiú-'shan 'tsò ting<sup>2</sup> 'pit tò' 'ká-p'ó shü' mau<sup>2</sup> 'on, 'f'ung (*i.e.* 'p'ung) 'ch'á hín' 'peng†. 'Shíu pat, 'min 'sau-shik, 'ngán-'yung; 'wái-'yí chí' king'. 'Shöü-pat, 'chí 'Wáng-'man-'shái yat, 'hóng' sing<sup>2</sup>- 'ts'ing 't'íu-t'át, 'kín' 'Shán-wú 'méi-lai<sup>2</sup>, 'tsz<sup>2</sup> 'kok, 'wái-'ts'am, 'söü<sup>2</sup> 'tái<sup>2</sup> 'sheng† 'má<sup>2</sup> 'yüt<sub>2</sub> :- 'Tsò<sup>2</sup> 'san-'fú' king' 'ká-p'ó shí<sup>2</sup> 'p'ing-'shöng sz<sup>2</sup>. 'Néi' kwú' 'hò' 'shí-'hing 'mo? 'Ho' yung<sup>2</sup> 'chí-'chí-'ching-'ching, 'shing-'shing' shik, 'shik, 'pán<sup>2</sup> tak, 'ko' 'yöng\* 'kiú-'yüü? 'Söng' 'loi' 'ngo' shü' 'mái-'ts'íu' má'? 'Ngo' 'tong-'ch'ó' 'tsò<sup>2</sup> 'san-'fú' shí, 'chúng<sup>2</sup> 'hò' shik, '-shöü' kwo'

The daughter-in-law, surnamed Cheng, named Coral, grew (so as to be) able (to be) ten parts beautiful, extremely had politeness (and) kindness, soft sound, low breath. Respectfully-waited-upon the-family mother, each morning, early-morning, fixed heart arrived-at family mother's place, asked welfare, offered tea, presented cakes. Must necessarily (*This is a mandarin phrase, but is understood and used by educated people*) improve appearance: correct department in-order-to-be respectful. Nevertheless Cross-grained-firewood, before-time (*or all-along-up-to-the-present-time*) temperament giddy, seeing Coral (so) nice looking, she felt ashamed (of her own appearance), thereupon (with) loud voice scolded, saying :-

mother-in-law. Do you think it is a new thing to do? What is the use of your mincing walk, affected tones, ogling eyes, and expressive face? Do you, dressed up in that fascinating style, wish to come and woo me? When I was first a bride, I was ten times prettier than you are. I never thought that old age would now make me ugly and diminish my good looks.' When Coral heard this, she hung down her head, and received the rebuke submissively without presuming to say a word.

Coral again, early the next morning, presented cakes and tea, and asked for her mother-in-law. She was dressed plainly though nicely, and looked neat and clean; she had on a washable, blue jacket; and had neither powdered nor roned herself. As soon as Old Cross Sticks had set eyes on her, her ire again rose; and she greeted her with:—'I only said a word to you yesterday, and you come this morning then, without putting a flower in your hair, or powder on your face, or your best clothes on. You want to come and make me angry. Do you think I don't know? Do you think I

你十倍,唔估今日老  
得個樣醜態,減去三  
分。

珊瑚聽罷,低頭順受,不  
敢出聲,明早又奉茶  
餅問安,粧得雅淡,潔  
淨,着件洗水藍衫,頭  
面不施脂粉,橫紋柴  
一見又發怒曰,昨朝  
話一句,今朝噉就花  
唔戴,粉唔搽,新衫唔  
着,想來激惱我,你估  
我唔知,你估我唔知。  
珊瑚又低頭無語,自  
怨不曉奉承。



‘néi shap<sub>2</sub>-p’öü. M kwü kam-  
yat, ‘lò tak, ko’ yöng\* ‘ch’au-  
t’ái, ‘kám höü’ sám fan. Shán-  
wú t’eng† pát, tai t’au shun<sup>2</sup>  
shöü<sup>2</sup>, pat, kòm ch’ut, sheng†.

Ming-tsò yau<sup>2</sup> fung<sup>2</sup> ch’á peng†  
man<sup>2</sup> on; chong-tak, ngá-tám<sup>2</sup>  
kit<sub>o</sub>-tsing<sup>2</sup>, chök<sub>o</sub> kiú<sup>2</sup> ‘sai-shöü lám-  
shám: t’au mín<sup>2</sup> pat, shí chí-  
fan. Wáng-man-shái yat, kín’,  
yau<sup>2</sup> fát<sub>o</sub> nó<sup>2</sup>, yüt’—‘Tsok<sub>2</sub> chiú wá<sup>2</sup>  
yat, köü, kam chiú kòm tsau<sup>2</sup>  
fá m tái, ‘fau m ch’á, san  
shám m chök. ‘Söng loí kik, ‘nò  
‘ngo. ‘Néi kwü ‘ngo m chí?  
‘Néi kwü ‘ngo m chí?’ Shán-  
wú yau<sup>2</sup> tai t’au mo ‘yü, tsz<sup>2</sup>  
yün’ pat, híu fung<sup>2</sup>-shing.

‘Being (a) daughter-in-law reverenc-  
ing mother-in-law is ordinary matter.  
You think very fashion able, eh?  
What (is the) use (of) mincing  
walk, affected tones, ogling-eyes-and-  
expressive-face? Dressed (in) that  
fashion fascinating, wish to-come  
my place to-show-off-your-beauty (to-  
me), eh? 35. I, when at-first was  
a-bride time, still better colour  
than you tenfold. Did-not think  
to-day, oldened that appearance, ugly  
reduced gone three tenths.’ Coral  
hearing finished, bowed-down head,  
compliantly received, not dare utter  
sound.

Next morning again presented tea,  
cakes, asked (after) welfare. Adorned  
plainly, cleanly-neatly; wearing article  
washable, blue jacket; head, face  
not put red (or) white cosmetics.  
Cross-grained-fire-wood one see again,  
got angry, said:—‘Yesterday morn-  
ing, said one sentence, this morning,  
so-then flowers not wear, powder not  
applied, new clothes not wear. Wish  
to-come make angry me. You think  
I not know? You think I not know?’  
Coral again stooped head, no words,  
herself blamed, (because she did) not  
understand to-wait-upon (and) please  
(her grandmother).

don't know?' Coral again hung down her head and said nothing, but blamed herself for not knowing how to present herself properly before her mother-in-law.

After this, if the mother-in-law kicked against a stool, Coral was scolded; if the fowls would not eat, Coral was scolded. Coral went to pay the visit [made by a young bride] to her own family, and, when she came home after three days, she was scolded for ten days. Tai-Shing, seeing that his mother was displeased, gave Coral a severe beating to please his mother. \* \* \* \* \*

The mother-in-law stood at the door, one night, and scolded loudly, only because some trifle did not suit her. Coral brought out a bamboo chair, and asked Granny to rest herself on it. Old Cross Sticks sat down, and leaned back, while, with her hand upraised and stamping her foot, she scolded without stopping. Coral boiled a cup of tea, and, brought it, asking Granny to slake her thirst. Old Cross Stick's throat was moistened after drinking it; and then, with a shriller voice and more penetrating sound, she scolded till the third watch of the night, when

自後踢着櫈仔,將珊瑚罵,鷄唔食米,將珊瑚罵,珊瑚去探外家三日歸來,被罵了十日。大成見老母不悅,遂將珊瑚拷打,以順母心。 \* \* \* \* \*

一晚不過因些小事,不合意,便企在門口,大罵一場,珊瑚捧張竹椅出來,請婆婆安坐,橫紋柴坐下,腰骨挨斜,手指天,腳拍地,罵不絕聲,珊瑚煲茶一碗,捧來,請婆婆解渴,橫紋柴飲了,喉嚨既潤,氣更高,聲更响,罵到三更,聲漸低,力漸微,氣漸喘。

Tsz<sup>2</sup>-han<sup>2</sup>. tek<sup>1</sup> t chök<sup>2</sup> tang<sup>2</sup> -tsai, tsöng  
 Şhan-şü má<sup>2</sup>; kai<sup>2</sup> m shik<sup>2</sup> mai,  
 tsöng Şhan-şü má<sup>2</sup>. Şhan-şü  
 höü<sup>2</sup> t'am<sup>2</sup> ngoi<sup>2</sup> ka<sup>2</sup> sám yat<sup>2</sup>, kwai  
 loi, péi<sup>2</sup> má<sup>2</sup> liú shap<sup>2</sup> yat<sup>2</sup>. Tai<sup>2</sup>-  
 shing kin<sup>2</sup> lo-mò pat, yüt<sup>2</sup>. söü<sup>2</sup>  
 tsöng Şhan-şü hau tá, yi shun<sup>2</sup>  
 mò sam. \* \* \* \* \*

Afterwards, kicked against stool. took  
 Coral to-scold; fowls not eat rice,  
 took Coral to-scold. Coral went to-  
 visit her-own-family, (*lit.* the outside  
 family) three days home came, was  
 scolded ten days. Tai-shing seeing  
 (his) mother not pleased, then took  
 Coral tortured, to comply (with his)  
 mother's heart. \* \* \* \* \*

Yat, man, pat, kwó yan se-síu  
 sz<sup>2</sup> pat, hóp<sup>2</sup> yi, pin<sup>2</sup> k'ei mún  
 hau tai<sup>2</sup> má<sup>2</sup> yat, ch'óng. Şhan-  
 şü fung (*i.e.* p'ung) chöng  
 chuk, yi ch'ut, loi, ts'engt<sup>2</sup> P'o-  
 p'o on ts'o\*†. Wáng-man-shái  
 ts'o\*† há<sup>2</sup>, yiu-kwat, ai ts'e.  
 shau chí tin, kòk, p'ák, téi<sup>2</sup>,  
 má<sup>2</sup> pat, tsüt<sup>2</sup> shing. Şhan-şü pò  
 ch'á, yat, wún, fung (*i.e.* p'ung)  
 loi, ts'engt<sup>2</sup> P'o-p'o kái hot.  
 Wáng-man-shái yam liú, hau-  
 lung ke yun<sup>2</sup>; héi kang<sup>2</sup> kò,  
 shengt<sup>2</sup> kang<sup>2</sup> 'hóng, má<sup>2</sup> tò sám  
 káng, shengt<sup>2</sup> tsim<sup>2</sup> tai, lik<sup>2</sup> tsim<sup>2</sup>  
 méi, héi tsim<sup>2</sup> ch'un.

One night, not more than on-account-  
 of (some) trifling thing not agree-  
 able (to her) wish, forthwith stood  
 in (the) doorway, great scolded one  
 [C.]. Coral brought [C.] bamboo  
 chair out come, invited, 'Granny  
 peacefully sit.' Cross-Grained-Fire-  
 wood sat down, backbone leaned-back  
 awry, hand pointed-to heaven, foot  
 stamping the-earth, scolded without  
 stopping sound. Coral boiled tea one  
 bowl, brought-in-two-hands, came  
 invited Granny slake thirst. Cross-  
 grained-fire-wood drank finished,  
 throat being moistened, breath still-  
 more high sound, still-more resonant,

gradually her voice got fainter, her strength diminished, and her breath was gradually reduced to a whisper.

Coral knelt before her and said:—  
‘Granny I have heard everything you have said. I know now, and I will be good. I beg you, Granny, to go to bed and rest quietly: so as not to get the cold wind on you here, and be calling out the whole night with colic.’

Old Cross Sticks said:—‘I will scold; I will scold;’ and she *would* not lie down, but scolded till dawn, Coral weeping and wailing at her side. The neighbours then came in a body, and advised the old woman to stop her scolding. Coral, having lighted a lamp, came and led and supported her mother-in-law to her room for her to rest quietly. She put right the bed-clothes and the mosquito-net, and put straight her pillow, telling her:—  
‘Granny, go to sleep quietly;’ and then she went away. \* \* \* \* \*

Tai-Shing knew from the first that Coral was an admirable wife; but there was no help for it—she did not snit his mother; so he wrote out a Bill of Divorcement, and directed Coral, as follows:—‘I have heard that a wife is married to wait upon

珊瑚跪下稟曰,婆婆所教,媳婦盡得聽聞,今知,改過咯,請婆婆回牀安睡,免至在此受了生風,通夜叫肚痛。

橫紋柴曰,我要罵,我要罵,拚之唔睡,罵到天光,珊瑚從旁啼哭鄰里共來勸止,珊瑚點燈來引,扶住,歸房安歇,整好被鋪,蚊帳,移正枕頭,囑咐婆婆安睡而去。\* \* \* \* \*

大成本來知得珊瑚賢孝,無奈,老母不合意,遂寫分書一紙,吩咐珊瑚曰,我聞娶妻所以事母,今致老母時時激惱,要妻何用,我

Shán-wú kwai<sup>2</sup> há<sup>2</sup>, 'pan yüt<sub>2</sub> :—' P'ó-  
 p'ó 'sho káu', sik, 'fú tsun<sup>2</sup> tak,  
 t'eng† man. Kam chí, 'koi kwó'  
 lok. 'Ts'eng† P'ó-p'ó wúí ch'ong  
 on shöü<sup>2</sup> : 'mín-chí' tsoí<sup>2</sup> 't'sz shau'  
 'líú sháng-fung, t'ung ye<sup>2</sup> kíú'  
 't'ò t'ung.'

Wáng-man-shái yüt<sub>2</sub> :—'Ngo yíú'  
 má<sup>2</sup>; 'ngo yíú' má<sup>2</sup>. 'Ping chí m  
 shöü<sup>2</sup>, má<sup>2</sup> tó' t'in kwong, Shán-  
 wú ts'ung p'ong t'ai huk. Lun-  
 léi kung<sup>2</sup> loi hün' chí. Shán-  
 wú 'tím tang, loi 'yan, fú-chü<sup>2</sup>  
 kwai 'fong\* on hit. 'Ching 'hò  
 'p'éi-p'ò, man-chöng', yí ching'  
 'cham-t'an, chuk-fú' P'ó-p'ó on  
 shöü<sup>2</sup>, yí hōü'. \* \* \* \* \*

Tái<sup>2</sup>-shing 'pún-loi chí tak, Shán-  
 wú yín-háu'; mò noi<sup>2</sup>—'lò-mò  
 pat, hòp<sub>2</sub> yí'; söü<sup>2</sup> 'sé fan shü, yat,  
 'chí, fan-fú' Shán-wú, yüt<sub>2</sub> :—'Ngo  
 man ts'öü ts'ai sho-yí sz<sup>2</sup> 'mò.  
 Kam chí' 'lò-mò shí-shí kik,  
 'nò. Yíú' ts'ai ho yung? 'Ngo

scolded until third watch, voice  
 gradually lowered, strength gradually  
 small, breath gradually gasping.

Coral knelt down, petitioned, saying :—  
 'Granny whatever taught, daughter-  
 in-law entirely obtained the-hearing.  
 Now knowing, change (from) error, 32.  
 Invite Granny return-to bed, peace-  
 fully sleep, to-avoid, at this (place),  
 receive draft, throughout the-night  
 call-out stomach ache.'

Cross-Grained-Firewood said:—'I want-  
 to scold; I want-to scold.' And *would-*  
*not* sleep, scolded till (the) sky (was)  
 light. Coral from (her) side wept  
 (and) cried. The (people of the)  
 neighbouring lane together came,  
 advised (her) to-stop. Coral lighted  
 a-lamp, (and) came, (and) led, (and)  
 supported (her) home to (her) room  
 to-quietly rest, made right bedding,  
 mosquito-net, changed straight pillow,  
 enjoined Granny peacefully sleep, and-  
 then went-away. \* \* \* \* \*

Tai-Shing originally knew Coral was-  
 virtuous (and) filial; (but) there-was-  
 no help-for-it—(his) mother (did) not  
 (find her to) suit her-mind; then  
 wrote divorce deed, one paper, directed  
 Coral, saying :—'I have-heard in-  
 taking a-wife (it is) for-the-purpose-

one's mother. Now you cause my mother to be continually angry. What is the use of having a wife? I give you a Deed of Divorce. You can go elsewhere, look for a good place, and marry someone else. It is not fit for you to live in my house.'

After he had said this, he twirled his sleeves in anger, and went away.

將分書與你,你可別  
尋好處,另嫁他人,不  
宜在我屋住也。

話完翻袖出門而去。



tsóng fan-shü 'yü 'néi. 'Néi 'ho  
 pit<sub>2</sub> ts'am 'hò shü', ling<sup>2</sup> ká' t'á  
 yan. Pat<sub>2</sub>-yí tsoi<sup>2</sup> 'ngo-uk, chü<sup>2</sup>  
 'yá.'

Wá<sup>2</sup>-yün fán tsau<sup>2</sup>, ch'ut, mún yí  
 höü.

of serving the-mother. Now it-has-  
 come-to mother always exasperated  
 (*or* provoked). Want wife what use?  
 I take divorce deed give-to you. You  
 can elsewhere look-for good place,  
 besides marry another man. Not be-  
 seeming (*or* it is unbecoming) in my  
 house live (final).'

Speak finished, turned sleeves, went-  
 out-of door, and then went-away.



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