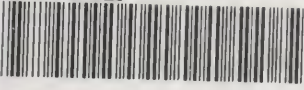


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書文賢

HIEN WUN SHOO.

CHINESE MORAL MAXIMS,

WITH A

FREE AND VERBAL TRANSLATION;

AFFORDING EXAMPLES OF THE

GRAMMATICAL STRUCTURE OF THE LANGUAGE.

COMPILED BY

JOHN FRANCIS DAVIS, F. R. S.

Member of the Asiatic Society.

一一串珠似語好

“GOOD SAYINGS ARE LIKE PEARLS, STRUNG TOGETHER.”

警爲視夕朝隅座當此書

“INSCRIBE THESE ON THE WALLS OF YOUR DWELLING, AND REGARD THEM NIGHT AND DAY AS WHOLESOME ADMONITIONS.”

MING-SIN-PAOU-KIEN.

LONDON:

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TO

SIR G. T. STAUNTON, BART. M.P.

L. L. D. AND F. R. S.

THE

FOLLOWING PAGES ARE INSCRIBED,

BY HIS FAITHFUL FRIEND,

AND OBEDIENT SERVANT,

THE AUTHOR.

ADVERTISEMENT.

THE following small collection was made in the year 1818, and sent home to the Library of the East India House, whence, at the recommendation of DR. WILKINS, it was transferred back to China, and ordered by the Honorable Court of Directors to be printed at the Company's Press, the want of types in England (a want that has already been supplied in France) rendering such a step necessary towards the printing of any work which contained a large proportion of the Chinese Character. The first object of the Compilation (as set forth in the title page) was to afford some assistance to Students of the Language; but there are perhaps other Persons to whom it may not be altogether devoid of interest.

As among the sayings contained in the present volume it is observed, that a man's conversation is the mirror of his thoughts, so the maxims of a people may be considered as a medium which reflects with tolerable accuracy the existing state of their manners and ways of thinking. At the same time, I would, in its application to the Chinese, qualify the observa-

tion so far as to say, that they very seldom act up to the full extent of the spirit in which some of their purer and wiser precepts are framed ; and that they are more like the Athenians who *knew* what was right, than the Spartans who *practised* it. This fact, however, by no means invalidates the truth of the general position, that there must ever be a close connection between the popular maxims, and the manners of a nation. They have in reality a reciprocal action on each other ; the modes and sentiments of one generation giving birth to certain maxims, which maxims contribute in their turn to influence and mould the manners of the next.

Considered in this connection, the following Proverbs and Moral Sentences may possess some claim to the attention of the curious. If in the original language they can pretend to any merit of their own, it arises chiefly from the brevity and pointedness of expression,—a merit which wholly evaporates in the process of translation. Denuded of their native dress, they in most instances degenerate into little better than mere truisms;—truisms, however, which while they may excite the scorn of the ignorant and the unthinking, are of such utility and importance in the conduct of life, as to have made it the study of the Moralist, in every country, to inculcate them with the greatest effect ; by clothing them in such forcible and striking language, and condensing them into so laconic a form, as

might best allure the attention, and enable the memory most easily to retain them. I have observed in another place,* that the language of the Chinese is well adapted to this purpose.

Their most ancient Moral Maxims, (and especially those of Confucius) bear a strong resemblance to the sententious sayings of the Sages of Greece. In the earlier stages of society, before the diffusion of book learning; and when the teachers of truth addressed themselves orally to their disciples, such pithy and condensed sentences were not only best calculated to excite immediate attention, but also the most likely to be remembered by the hearers. Being treasured up and handed down to posterity, they have at length become so many texts or theses for the more Prosaic Discourses of modern times; and accordingly, I think it will be found, that the earliest records of every country abound most with this species of sententious wisdom. Long trains of reasoning and laboured deductions are suited neither to the inclinations nor capacities of men in the infancy of society; nor were they required, when every word that fell from the lips of the teacher was received with submissive reverence by his disciples. The process of argumentation becomes necessary, only when

* Preliminary Observations to a volume of Chinese Novels.

the diffusion of knowledge, and the existence of conflicting opinions, weakens the force of authorities; and makes it incumbent on the professor to demonstrate the truth of every thing he advances.

There can be little doubt of the antiquity of the greater number of Maxims contained in this Volume. Their abstract truth or falsehood is a matter of no consequence to the European reader, to whom they are offered merely as specimens of national literature. As the Chinese, however, generally quote them with respect, and as the greater portion have a moral tendency, I have not scrupled to bestow on the collection the title of 書文賢 Hien-wun-shoo, 'A book of virtuous lore.'

Macao, 1823.

CHINESE MAXIMS,

&c.

I.

The man of first rate excellence is virtuous *independently* of instruction; he of the middling class is so *after* instruction; the lowest order of men are vicious *in spite* of instruction. *

| | | |
|-------|---|-----------------|
| Shang | 上 | Superior |
| pin | 品 | class |
| chy | 之 | 's |
| jin | 人 | men, |
| pǎ | 不 | not |
| kiaou | 教 | instructed |
| urh | 而 | and yet |
| shen; | 善 | (are) virtuous; |
| chung | 中 | middling |

* The first of these are styled 聖 Shing, and are the Saints of China; the second are 賢 Hien, or Worthies; the last are called 愚 Yu, Foolish, or worthless.

| | | |
|-------|---|---------------|
| pin | 品 | class |
| chy | 之 | 's |
| jin | 人 | men, |
| kiaou | 教 | instructed, |
| urh | 而 | and |
| how | 後 | afterwards |
| shen | 善 | are virtuous; |
| hia | 下 | lowest |
| pin | 品 | order |
| chy | 之 | 's |
| jin | 人 | men, |
| kiaou | 教 | instructed, |
| urh | 而 | and yet |
| pö | 不 | are not |
| shen | 善 | virtuous. |

II.

By a long journey we know a horse's strength; so length of days shews a man's heart.

| | | |
|------|---|---------------|
| Loo | 路 | Road |
| yaou | 遙 | far, distant, |
| chy | 知 | know |
| ma | 馬 | horse's |

| | | |
|------|----------------|------------|
| liě; | 力 ¹ | strength; |
| jě | 日 | days, time |
| kew | 久 | long, |
| kien | 見 | see |
| jin | 人 | man's |
| sin. | 心. | heart. |

III.

The spontaneous gifts of heaven are of high value; but the strength of perseverance gains the prize.

| | | |
|--------|----|-------------------|
| T'hien | 天 | Heaven's |
| tsze | 資 | gifts |
| kaou, | 高 | high: (but) |
| hiě | 學 | learning's |
| liě | 力 | strength |
| taou. | 到. | reaches, attains. |

IV.

The generations of men follow each other, as the waves in a swollen river. *

| | | |
|-------|---|---------|
| Chang | 長 | Swollen |
|-------|---|---------|

* "————— Ut unda impellitur undâ,
" Urgeturque prior veniente, urgetque priorem."

| | | |
|-------|----|---------------------|
| kiang | 江 | river |
| how | 後 | the after |
| lang | 浪 | waves |
| tsuy | 催 | urge on |
| tsien | 前 | the former |
| lang, | 浪, | waves, (so) |
| shy | 世 | the world |
| shang | 上 | upon |
| sin | 新 | new |
| jin | 人 | generations of men |
| tsan | 趨 | urge on |
| kew | 舊 | the old |
| jin, | 人, | generations of men. |

V.

The heart of a worthless man is as unfixed and changeable as a mountain stream.

| | | |
|-------|---|------------------|
| Y | 易 | (Easily) quickly |
| chang | 長 | swelling, |
| y | 易 | quickly |
| tuy | 退 | retiring, |
| shan | 山 | (is the) hill |
| ky | 溪 | ravine |

| | | |
|---------|----|---------------------|
| shwuy ; | 水. | water, stream ; |
| y | 易 | easily |
| fan | 反 | turning, |
| y | 易 | easily |
| fö | 覆 | returning, (is the) |
| siaou | 小 | mean, worthless |
| jin | 人 | man's |
| sin. | 心. | heart. |

VI.

In the days of affluence always think of poverty; do not let want come upon you, and make you remember with sorrow the time of plenty.

| | | |
|--------|----|-----------------------|
| Chang | 常 | Always |
| tseang | 將 | take |
| yew | 有 | } day of possession. |
| jě | 日 | |
| sze | 思 | to ponder on |
| woo | 無 | } day of destitution; |
| jě; | 日. | |
| mö | 莫 | do not |
| tac | 待 | wait for |

| | | |
|-------|----|-------------------|
| woo | 無時 | } time of poverty |
| shy | | |
| siang | 想 | to think of |
| yew | 有時 | } time of plenty. |
| shy. | | |

(The Chinese have also the following, in complete opposition to the foregoing maxim.)

VII.

Let us get drunk to day, while we have wine; the sorrows of to-morrow may be borne to-morrow.

| | | |
|-------|--------------|-------------|
| Kin | 今朝有酒今朝醉。明日愁來 | This |
| chaou | | morning |
| yew | | having |
| tsew | | wine, |
| kin | | this |
| chaou | | morning |
| tsuy; | | drunk: |
| ming | | } to-morrow |
| jě | | |
| tsow | | sorrow |
| lae | | coming, |

| | | | |
|-------|------|---------------------|-----------|
| ming | 明日當。 | } | to-morrow |
| jě | | | |
| tang. | | } may be sustained. | |

VIII.

“The mind is its own place, and in itself
 “Can make a heaven of hell, a hell of heaven.”

| | | | |
|---------|-------------------|----------|-------------------|
| Sin | 心裡光明明明的。就是天堂。心裡黑黑 | Heart | |
| ly | | within | |
| kwang | | } | enlightened and |
| kwang | | | |
| ming | | } | cheerful, bright; |
| ming | | | |
| tiě; | | | |
| tsew | | then | |
| shy | | is | |
| t'hien | | heaven's | } paradise |
| t'hang; | | hall; | |
| sin | | heart | |
| ly | | within | |
| hě | | } | dark and |
| hě | | | |

| | | | | |
|------|-------------|------|-------------------|---------|
| gan | 暗暗的 就是地獄 | } | gloomy, | |
| gan | | | | |
| tiě | | , | | |
| tsew | | then | | |
| shy | | is | | |
| ty | | } | earth's prison | } hell. |
| yö. | | | | |

IX.

Prevention is better than a cure.

| | | | |
|--------|---------------|-----------------|-----------------------------------|
| Ching | 懲創於已然。不如警惕於未然 | } | to correct (an evil) |
| chwang | | | |
| yu | | (at or in) when | |
| y | | } | already existing, |
| jen, | | | |
| pö | | not | |
| ju | | as, so good as, | |
| king | | } | fearing, or being aware of it, |
| tiě | | | |
| yu | | when | |
| wy | | } | not existing. |
| jen. | | | |

X.

Modesty is attended with profit; arrogance brings on destruction.

| | | |
|-------|----|-----------------------------|
| Hien | 謙 | Modesty, humility, |
| show | 受 | receives |
| yě, | 益 | advantage; |
| mwan | 滿 | arrogance (full, puffed up) |
| chaou | 招 | incites |
| sun. | 損. | ruin. |

XI.

“As the twig is bent, the tree's inclin'd.”

| | | |
|-------|----|---------------|
| Sang | 桑 | Mulberry |
| tiaou | 條 | slip |
| tsung | 從 | accords with |
| siaou | 小 | it's youthful |
| jow. | 揉. | bent. |

XII.

The same tree may produce sour and sweet fruit; the same mother may have a virtuous and vicious progeny.

| | | |
|------|---|------|
| Yě | 一 | One |
| shoo | 樹 | tree |

| | | |
|--------|-----|-----------|
| chy | 之 | 's |
| kwo | 果 | fruits, |
| yew | 有 | there are |
| söan | 酸 | sour |
| yew | 有 | there are |
| tien ; | 甜 | sweet : |
| yě | 一 | one |
| moo | 母 * | mother |
| chy | 之 | 's |
| tsze | 子 | children, |
| yew | 有 | there are |
| yu | 愚 | worthless |
| yew | 有 | there are |
| hien. | 賢 | good. |

XIII.

It is equally criminal in the governor, and the governed, to violate the laws.

| | | |
|---------|----|-----------|
| T'hien- | 天子 | } Emperor |
| tsze | | |

* It is worth while to observe the difference (a very slight one) between the negative 毋 and the character 母 a mother, as pointed out in a Chinese work : the former has an o-

| | | |
|-------|-----------------------------|-------------------|
| fan | 犯 法 與 民 同 罪。 | offending against |
| fâ | | the laws, |
| yu | | with |
| min | | people's |
| tung | | the same |
| tsuy. | | crime. |

XIV.

Prosperity and misfortune are common to all times, and all places.

| | | |
|-------|--|-------------------------|
| Fung | 豐 熟 年 年 有 災 殃 各 地 方 | } Plenty |
| shō | | |
| nien | | year by |
| nien | | year |
| yew; | | exists; |
| tsae | | } misfortune and misery |
| yang | | |
| kō | (are in) every | |
| ty | } place. | |
| fang. | | |

blique line across the horizontal one; the latter, two dots,
 “ad indicandum ubera mammarum.”

XV.

As the scream of the eagle is heard when she has passed over :
so a man's name remains after his death.

| | | |
|---------|---|-------------|
| Ying | 鷹 | Eagle |
| kwo | 過 | passed over |
| lew | 留 | leaves |
| shing ; | 聲 | a scream ; |
| jin | 人 | man |
| keu | 去 | when gone |
| lew | 留 | leaves |
| ming. | 名 | a name. |

XVI.

Questions of right and wrong, (with reference to mens' characters) are every day arising ; if not listened to, they die away of themselves. *

| | | |
|-------|---|------------|
| Shy | 是 | Right, and |
| fei | 非 | wrong |
| chung | 終 | to end of |
| jě | 日 | days |

* The great Boerhaave, in like manner compared them to "sparks, which, if you do not blow them, will go out of themselves."

| | | |
|------|-----------------------------|---------------------------|
| yew, | 有 不 聽 自 然 無。 | there will be, |
| pŏ | | not |
| ting | | listened to, |
| tsze | | } spontaneously, of them- |
| jen | | |
| woo. | | cease. |

XVII.

If the domestic duties be duly performed, where is the necessity of going afar to burn incense ?

| | | |
|---------|--|---------------|
| Tsae | 在 家 敬 父 母。 何 必 遠 燒 香。 | At |
| kia | | home, |
| king | | respecting |
| foo | | father |
| moo, | | and mother, |
| ho | | what |
| piě | | necessity |
| yuen | | at a distance |
| shaou | | to burn |
| hiang ? | | incense ? |

XVIII.

Doubt and distraction are on earth : the brightness of truth,
in heaven.

| | | | |
|---------|---|---|----------------|
| Shy | 是 | } | Right |
| shy | | | |
| fei | 非 | } | and wrong |
| fei | | | |
| ty ; | 地 | | are on earth ; |
| ming | 明 | } | brightness |
| ming | | | |
| pě | 白 | } | clearness |
| pě | | | |
| t'hien. | 天 | | in heaven. |

XIX.

Meeting with difficulties, we think of our relations : on the
brink of danger, we rely on our friends.

| | | | |
|--------|---|---|--------------------------|
| Yu | 遇 | } | Meeting with |
| kiě | | | |
| sze | 急 | } | harassing circumstances, |
| tsin | | | |
| tsiě ; | 思 | | we think of |
| | 親 | } | our relations ; |
| | | | |
| | 戚 | | |

| | | |
|------|------------------------|-------------------------|
| liu | 臨 危 託 故 人。 | approaching |
| wei | | dangers |
| tō | | we engage assistance of |
| koo | | } our friends, |
| jin. | | |

XX.

Among mortals, who is faultless ?

| | | |
|-------|----------------------------------|--------------|
| Wei | 爲 人 誰 無 個 錯 處。 | Being |
| jin | | men, |
| shwuy | | who is there |
| woo | | without |
| ko | | an |
| tso | | erroneous |
| chu ? | | part ? |

XXI.

In learning, age and youth go for nothing ; the best informed takes the precedence.

| | | |
|------|--------------|--------------|
| Hiō, | 學。 無 老 | In learning, |
| woo | | no |
| laou | | aged nor |

| | | |
|---------|----|--------------------|
| shaou ; | 少 | youthful ; |
| tă | 達 | informed, learned, |
| chay | 者 | he who (is) |
| wei | 爲 | is |
| sien. | 先. | the first. |

 XXII.

Do not love idleness and hate labour ; do not be diligent in the beginning, and in the end lazy.

| | | |
|--------|----|------------------|
| Wö | 勿 | Do not |
| haou | 好 | love |
| yě | 逸 | ease, and |
| woo | 惡 | hate |
| laou ; | 勞 | labour ; |
| wö | 勿 | do not |
| chy | 始 | in the beginning |
| kin | 勤 | be diligent |
| chung | 終 | and in the end, |
| to. | 惰. | idle. |

XXIII.

Against open crimes, punishments can oppose a barrier : but
secret offences it is difficult for the laws to reach.

| | | | |
|--------|--|------------------------------|------------------|
| Hien | 顯 然 之 迹 刑 所 能 防 隱 然 之 地 法 所 難 及 | } | Obvious apparent |
| jen | | | |
| chy | | the | |
| tsiě | | marks, evidence, (of crimes) | |
| hing | | punishments | |
| so | | those which | |
| neng | | can | |
| fang ; | | guard against ; | |
| yin | | } | secret, hidden |
| jen | | | |
| chy | the | | |
| ty | places, circumstances, (of | | |
| fă | guilt,) the laws | | |
| so | those which | | |
| nan | difficult | | |
| kiě, | to reach, | | |

XXIV.

If there be no faith in our words, of what use are they?

| | | |
|-------|----------------------------------|----------------|
| Yen | 言 而 無 信 言 何 用。 | Words, speech, |
| urh | | and |
| woo | | no |
| sin | | faith; |
| yen | | words |
| ho | | of what |
| yung. | | use? |

XXV.

If riches can be acquired with propriety, then acquire them:
but let not unjust wealth be sought for with violence.

| | | |
|--------|--------------------------------------|-------------------|
| Yew | 有 道 之 財 方 可 取 無 | Having |
| taou | | reason, propriety |
| chy | | the |
| tsae | | wealth, |
| fang | | then |
| ko | | may |
| tsiu ; | | take ; |
| woo | | without |

| | | |
|-------|-----------------------------|-----------------|
| taou | 道 之 錢 莫 強 求。 | reason, justice |
| chy | | the |
| tsien | | money, |
| mö | | do not |
| kiang | | violently |
| kew. | | seek for. |

 XXVI.

If there be a want of concord among members of the same family, other men will take advantage of it to injure them. *

| | | |
|-------|----------------------------------|----------------------|
| Hiung | 兄 弟 不 和 旁 人 欺。 | Elder brothers, and |
| ty | | younger |
| pö | | not |
| ho | | agreeing together, |
| pang | | (on each side) other |
| jin | | men |
| ky. | will deceive, injure them. | |

* The moral conveyed in the fable of the old man and his sons, with the bundle of sticks.

XXVII.

The world's unfavourable views, of conduct and character, are but as the floating clouds, from which the brightest day is not free.

| | | |
|-------|----|--------------------|
| Wae | 外 | Outward |
| kwan | 觀 | views (of conduct) |
| pö | 不 | not |
| kwo | 過 | more than |
| fow | 浮 | floating |
| yun ; | 雲. | clouds ; |
| ho | 何 | what |
| jě | 日 | day (is) |
| woo | 無 | without |
| chy ? | 之. | them ? |

XXVIII.

Wine and good dinners make abundance of friends: but, in the time of adversity, not one is to be found.

| | | |
|-------|---|--------|
| Yew | 有 | Having |
| tsew, | 酒 | wine, |
| yew | 有 | having |

| | | |
|-------|----|--------------------|
| jǔ, | 肉 | meat, |
| to | 多 | plenty |
| peng | 朋 | } of friends: |
| yew : | 友. | |
| hwan | 患 | } in misfortune |
| nan | 難 | |
| chy | 之 | 's |
| shy | 時 | season, time, |
| yě | 一 | } a single one |
| ko | 個 | |
| woo. | 無. | not (to be found.) |

 XXIX.
 X

Let every man sweep the snow from before his own doors,
and not trouble himself about the frost on his neighbour's
tiles.

| | | |
|--------|----|--------------|
| Kǔ | 各 | (Let) every |
| jin | 人 | man |
| tsze | 自 | himself |
| saou | 掃 | sweep |
| mun | 門 | his door |
| tsien | 前 | in front of, |
| siuě : | 雪. | the snow : |

| | | |
|---------|----------------------------------|-----------------|
| mo | 莫 管 他 人 瓦 上 霜。 | and not |
| kwan | | regard |
| t'ha | | other |
| jin | | men's |
| wa | | tiles |
| shang | | upon, |
| shwang. | | the hoar frost. |

 XXX.

Though a tree be a thousand *Chang* in height, its leaves must fall down, and return to its root.

| | | |
|--------|---------------------------------------|---------------|
| Shoo | 樹 高 千 丈 葉 落 歸 根。 | A tree |
| kaou | | high |
| tsien | | a thousand |
| chang, | | chang, * |
| yě | | its leaves |
| lǒ | | must fall |
| kwei | | and revert to |
| ken. | | its root. |

* A *chang* is ten Chinese cubits.

XXXI.

He who can suppress a moment's anger, will prevent lasting sorrow.

| | | |
|------|----|------------------|
| Jing | 忍 | Bear, sustain |
| tě | 得 | can |
| yě | 一 | one |
| shy | 時 | time's, moment's |
| ke | 氣 | anger, |
| mien | 免 | prevent |
| tě | 得 | can |
| pě | 百 | hundred |
| jě | 日 | days |
| yew. | 憂. | sorrow. |

XXII.

The human relations are five * in number, but that of husband and wife is the first in rank ; the great ceremonies (or rites) amount to three thousand, but that of marriage is the most important.

Jin

人

Human

* Husband and wife, parent and child, brethren, prince and minister, friends.

| | | |
|--------|---|----------------------------|
| lun | 倫 | relations |
| yew | 有 | are |
| woo ; | 五 | five ; |
| foo | 夫 | } that of husband and wife |
| foo | 婦 | |
| wei | 爲 | constitutes |
| sien, | 先 | the first : |
| ta | 大 | great |
| ly | 禮 | ceremonies rites, |
| san | 三 | (are) three |
| tsien, | 千 | thousand, |
| hoen | 婚 | } that of marriage |
| yin | 姻 | |
| tsuy | 最 | is most |
| chung, | 重 | important. |

 XXIII.

Worldly reputation and pleasure are destructive to virtue ;
 anxious thoughts and apprehensions are injurious to the
 body.

Shing
 sĕ

聲
 色

Reputation, fame, and
 pleasure,

| | | |
|--------|-----|--------------------|
| chay | 者 * | (are) |
| paē | 敗 | destroying |
| tě | 德 | virtue |
| chy | 之 | the |
| kiu ; | 具 | instruments ; |
| sze | 思 | } anxious thoughts |
| liu | 慮 | |
| chay | 者 * | (are) |
| tseang | 戕 | wounding |
| shin | 身 | body |
| chy | 之 | the |
| pun. | 本 | sources. |

 XXXIV.

Better to be upright with poverty, than depraved with an abundance. He, whose virtue exceeds his talents, is the good man : he, whose talents exceed his virtue, is the mean one.

| | | |
|------|---|--------|
| Ning | 寧 | Rather |
| ko | 可 | may be |

* The word 者 is here used, to shew that what goes before is to be *defined*.

| | | | |
|--------|--|---------------------|--------------------|
| ching | 正 而 不 足。 不 可 邪 而 有 餘。 德 勝 才 爲 君 子。 才 勝 德 爲 小 人。 | upright, | |
| urh | | and | |
| pö | | not | |
| tsö ; | | (have) sufficient ; | |
| pö | | not | |
| ko | | may be | |
| seay | | depraved, | |
| urh | | and | |
| yew | | have | |
| yu ; | | superabundance ; | |
| tě | | virtue | |
| shing | | exceeding | |
| tsac | | talents | |
| wei | | makes | |
| keun- | | } | the man of worth ; |
| tsze ; | | | |
| tsac | | talents | |
| shing | | exceeding | |
| tě | | virtue | |
| wei | | makes | |
| siaou | the mean | | |
| jin. | man. | | |

XXXV.

In a field of melons, do not pull up your shoe : under a plum-tree, do not adjust your cap ; (i. e. be very careful of your actions under circumstances of suspicion).

| | | |
|-------|----|--------------|
| Kwa | 瓜 | Melon |
| tien | 田 | field |
| pö | 不 | not |
| na | 納 | take hold of |
| ly : | 履. | shoe : |
| ly | 李 | plum tree |
| hia | 下 | beneath |
| pö | 不 | not |
| ching | 整 | adjust |
| kwan. | 冠. | cap. |

XXXVI.

The man of worth is really great without being proud : the mean man is proud, without being really great.

| | | |
|-------|-----|--------------------|
| Keun- | 君子泰 | } The man of worth |
| tsze | | |
| tae | | |

| | | |
|---------|----|----------|
| urh | 而 | and |
| pö | 不 | not |
| kiaou : | 驕。 | proud ; |
| siaou | 小 | the mean |
| jin | 人 | man |
| kiaou | 驕 | is proud |
| urh | 而 | and |
| pö | 不 | not |
| tae. | 泰。 | great. |

XXXVII.

Time flies like an arrow: days and months like a weaver's shuttle.

| | | |
|---------|----|------------|
| Kwang- | 光 | } Time |
| yin | | |
| ju | 陰 | is like |
| tsien : | 如 | an arrow : |
| jě | 箭。 | days |
| yuě | 日 | and months |
| sze | 月 | as |
| so. | 似 | a shuttle. |
| | 梭。 | |

XXXVIII.

It is said in the Yě-king, that “of those men, whose talent is inconsiderable, while their station is eminent: and of those, whose knowledge is small, while their schemes are large,—there are few who do not become miserable.”

| | | |
|--------|----|-----------------------|
| Yě | 易 | The Yě-king |
| yuě, | 曰, | says, |
| tě | 德 | virtue |
| pǒ | 薄 | inconsiderable (thin) |
| urh | 而 | and |
| wei | 位 | seat, station, |
| tsun ; | 尊. | eminent, honorable ; |
| chy | 智 | knowledge |
| siaou | 小 | small |
| urh | 而 | and |
| mow | 謀 | schemes |
| ta ; | 大. | great ; |
| woo | 無 | without |
| ho | 禍 | misery |
| chay | 者 | those who, |
| sien | 鮮 | are few |
| y ! | 矣. | ! |

XXXIX.

When a man obtains a large sum without having earned it, if it does not make him very happy, it will certainly make him very miserable,

| | | |
|-------|----|------------------|
| Woo | 無 | Without |
| koo | 故 | a reason, cause, |
| urh | 而 | and |
| tě | 得 | obtaining |
| tsien | 千 | a thousand |
| kin ; | 金。 | pieces of gold ; |
| pö | 不 | if not |
| yew | 有 | have |
| ta | 大 | great |
| fö | 福 | happiness |
| piě | 必 | must |
| yew | 有 | have |
| ta | 大 | great |
| ho. | 禍。 | unhappiness. |

XL.

Though a man may be utterly stupid, he is very perspicacious when reprehending the bad actions of others: though he may be very intelligent, he is dull enough while excusing his own faults: do you only correct yourselves on the same principle that you correct others; and excuse others on the same principle that you excuse yourselves.

| | | |
|--------|---|--------------------------|
| Jin | 人 | A man, |
| suy | 雖 | though |
| chy | 至 | extremely |
| yu | 愚 | stupid, |
| tsě | 責 | reprehending, correcting |
| jin | 人 | other men, |
| tsě | 則 | then (he is) |
| ming : | 明 | intelligent : |
| suy | 雖 | though |
| yew | 有 | he have |
| tsung | 聰 | } intelligence, |
| ming, | 明 | |
| shoo | 恕 | excusing |
| ky, | 己 | himself, |
| tsě | 則 | then (he is) . |

| | | |
|--------|---|----------------------|
| hoen ; | 昏 | stupid ; |
| urh | 爾 | } ye |
| tsaou | 曹 | |
| tan | 但 | } need only |
| tang | 當 | |
| y | 以 | by |
| tsě | 責 | correcting |
| jin | 人 | other men |
| chy | 之 | the |
| sin | 心 | disposition, (heart) |
| tsě | 責 | correct |
| ky, | 己 | yourselves ; (by) |
| shoo | 恕 | excusing |
| ky | 己 | yourselves |
| chy | 之 | the |
| sin | 心 | disposition |
| shoo | 恕 | excuse |
| jin. | 人 | other men. |

XLI.

The figure of men in ancient times resembled that of wild beasts ; * but their hearts contained the most perfect virtue. The outward appearance of the present race of men is human, but their dispositions are utterly brutish.

| | | |
|-------|----|--------------|
| Koo | 古 | Ancient |
| jin | 人 | men's |
| hing | 形 | figure (was) |
| sze | 似 | like |
| chow, | 獸 | beasts, |
| sin | 心 | hearts |
| yew | 有 | possessed |
| ta | 大 | great |
| shing | 聖 | holy |
| tě ; | 德。 | virtue ; |

* The absurd fables, related in the Chinese books of Ancient History, tell very much against their fidelity, and afford a strong antidote to the implicit belief, with which the Jesuitical accounts of Chinese antiquity have been listened to. In fact, their most ancient historical work *extant*, (the *Chun-tsew*, of Confucius) is not older than the history of Herodotus, and *not so old* as Homer's poems.

| | | |
|-------|---|-----------------------|
| kin | 今 | present |
| jin | 人 | men's |
| piaou | 表 | image |
| sze | 似 | like |
| jin ; | 人 | men : |
| chow | 獸 | brutish |
| sin | 心 | hearts, dispositions, |
| gan | 安 | how |
| ko | 可 | can |
| tsě. | 測 | fathom ! |

 XLII.

The artful are loquacious, the simple are silent : the artful toil, the simple enjoy ease : the artful are rogues, the simple virtuous ; the artful are miserable, the simple happy. Oh ! that all in the empire were artful and simple : punishments would then be abolished. Superiors would enjoy tranquillity, and inferiors would be obedient. The manners would be pure, and vile actions become extinct !

| | | |
|-------|-------------|--------------|
| Kiaou | 巧 者 言 | } The artful |
| chay | | |
| yen ; | | |

| | | | |
|---------|----|---|-----------------------|
| chuě | 拙者 | } | the simple |
| chay | | | |
| mě ; | 默 | | silent : |
| kiaou | 巧者 | } | the artful |
| chay | | | |
| laou ; | 勞 | | toil ; |
| chuě | 拙者 | } | the simple |
| chay | | | |
| yě : | 逸 | | enjoy ease : |
| kiaou | 巧者 | } | the artful |
| chay | | | |
| tsě ; | 賊 | | are thieves, rogues : |
| chuě | 拙者 | } | the simple |
| chay | | | |
| tě ; | 德 | | virtuous : |
| kiaou | 巧者 | } | the artful |
| chay | | | |
| hiung ; | 凶 | | miserable : |
| chuě | 拙者 | } | the simple |
| chay | | | |
| kiě | 吉 | | happy. |

| | | |
|--------|---|----------------------|
| Woo | 鳴 | } Alas ! |
| hoo | 呼 | |
| t'hien | 天 | } the whole empire |
| hia | 下 | |
| chuě | 拙 | simple, artless, |
| hing | 刑 | } punishments |
| ching | 政 | |
| chě ; | 徹 | would be abolished ; |
| shang | 上 | those above |
| gan ; | 安 | at rest ; |
| hia | 下 | those below |
| shun ; | 順 | obedient ; |
| fung | 風 | (the air) manners |
| tsing, | 清 | pure, |
| py | 弊 | vile actions |
| tsuě. | 絕 | extinct. |

 XLIII.

Do not anxiously hope for what is not yet come : do not vainly regret what is already past.

| | | |
|------|---|----------|
| Wy | 未 | Not |
| læe, | 來 | arrived, |

| | | |
|--------|-----|--------------------------|
| hew, | 休 | cease, do not, |
| chy | | } hope for, look after ; |
| wang : | 指望. | |
| kwo | | 過去 |
| kiu | 去 | |
| mō | | 莫 |
| sze | 思 | |
| leang. | | 量. |

 XLIV.

If your schemes do not succeed, of what use is it to regret their failure? If they do not flourish, what is the use of noisy complaints? When a heart, devoted to gain, is intent on any object, then virtue is set aside: where interested views exist, there a regard for the public welfare is extinguished.

| | | |
|------|---------------------------------|---------------------------|
| Urh | 爾 謀 不 及 悔 之 何 | Your |
| mow | | schemes |
| pō | | not |
| kiě, | | (reaching to) succeeding, |
| hwuy | | lament |
| chy | | them |
| he | | how |

| | | |
|--------|----|-----------------------|
| kiě ? | 及。 | succeed ? |
| urh | 爾 | your |
| mow | 謀 | plans |
| pǒ | 不 | not |
| chang | 長 | flourishing, growing, |
| kaou | 告 | announcing, noising, |
| chy | 之 | them |
| ho | 何 | what |
| yě ? | 益。 | profit ? |
| Ly | 利 | Interested |
| sin | 心 | heart |
| chuen, | 專 | intent on an object, |
| tsě | 則 | then |
| pei | 背 | turn the back on |
| taou ; | 道。 | virtue ; |
| sze | 私 | private |
| y | 意 | views |
| kiǒ | 確 | existing, |
| tsě | 則 | then |
| miě | 滅 | extinguish |
| kung. | 公。 | public. |

XLV.

Men's passions are like water : when water has once flowed over, it cannot be restored ; when the passions have once been indulged, they cannot be restrained. Water must be kept in by dykes ; the passions must be ruled by the laws of propriety.

| | | |
|---------|----|---------------------------|
| Jin | 人 | Men's |
| sing | 性 | passions |
| ju | 如 | are as |
| shwuy ; | 水。 | water ; |
| shwuy | 水 | water |
| yě | 一 | once |
| king | 傾 | (overturned) flowed over, |
| tsě | 則 | then |
| pö | 不 | not |
| ko | 可 | can |
| fö ; | 復。 | be returned ; |
| sing | 性 | passions |
| yě | 一 | once |
| tsung, | 縱 | let loose, |
| tsě | 則 | then |
| pö | 不 | not |
| ko | 可 | can |

| | | |
|--------|----|-------------|
| fan ; | 反。 | return ; |
| chy | 制 | govern |
| shwuy, | 水 | water, |
| chay | 者 | , |
| piě | 必 | must |
| y | 以 | by |
| ty | 隄 | } mounds ; |
| fang ; | 防。 | |
| chy | 制 | govern |
| sing | 性 | passions, |
| chay, | 者 | , |
| piě | 必 | must |
| y | 以 | by |
| ly | 禮 | propriety's |
| fā. | 法。 | laws. |

 XLVI.

Low courage is the resentment of the blood and spirits : noble courage is the resentment of propriety and justice. The former of these, no man should possess ; the latter, no man should be without.

| | | |
|-------|---|--------------|
| Siaou | 小 | Little, mean |
| yung | 勇 | courage |

| | | |
|-------|----|---------------|
| chay | 者 | , |
| hiuě | 血 | (is) blood |
| ky | 氣 | and spirit |
| chy | 之 | 's |
| noo, | 怒. | resentment, |
| ta | 大 | great, noble |
| ying | 勇 | courage |
| chay | 者 | , |
| ly | 禮 | propriety and |
| y | 義 | justice |
| chy | 之 | 's |
| noo ; | 怒. | resentment ; |
| hiuě | 血 | blood and |
| ky | 氣 | spirit |
| chy | 之 | 's |
| noo | 怒 | resentment, |
| pö | 不 | not |
| ko | 可 | can, should |
| yew ; | 有. | have ; |
| ly | 禮 | propriety and |
| y | 義 | justice |
| chy | 之 | 's |

| | | |
|------|-------------------|-------------|
| noo, | 怒 不 可 無。 | resentment, |
| pö | | not |
| ko | | may, should |
| woo. | | be without. |

 XLVII.

Without ascending the mountain, we cannot judge of the height of heaven ; without descending into the valley, we cannot judge of the depth of the earth : without listening to the maxims, left by the ancient kings, we cannot know the excellence of learning.

| | | |
|--------|--|---------------|
| Pö | 不 登 山 不 知 天 之 高。 不 臨 谿 | Without |
| teng | | ascending |
| shan | | the mountain, |
| pö | | not |
| chy | | know |
| t'hien | | heaven |
| chy | | 's |
| kaou : | | height : |
| pö | | without |
| lin | | descending to |
| ky, | the valley, | |

| | | |
|-------|-----------------------|--------------------|
| pö | 不知地之厚。不聞先王之遺言。不知學問之大。 | not |
| chy | | know |
| ty | | earth |
| chy | | 's |
| how ; | | thickness, depth; |
| pö | | without |
| wun | | listening to |
| sien | | former |
| wang | | kings |
| chy | | 's |
| y | | bequeathed |
| yen | | words, |
| pö | | not |
| chy | | know |
| hiö | | } learning, wisdom |
| wun | | |
| chy | | 's |
| ta. | | greatness. |

XLVIII.

In making a candle we seek for light, in reading a book we seek for reason : light to illuminate a dark chamber ; reason to enlighten man's heart.

| | | |
|--------|---|------------|
| Tsaou | 造 | Making |
| chö | 燭 | a candle |
| kew | 救 | seek |
| ming ; | 明 | light ; |
| tö | 讀 | reading |
| shoo | 書 | a book |
| kew | 救 | seek |
| ly : | 理 | reason : |
| ming | 明 | light |
| y | 以 | to |
| chaou | 照 | illuminate |
| gan | 暗 | dark |
| shě : | 室 | house : |
| ly | 理 | reason |
| y | 以 | to |
| chaou | 照 | enlighten |
| jin | 人 | man's |
| sin. | 心 | heart. |

XLIX.

By learning, the sons of the common people become public ministers; without learning, the sons of public ministers become mingled with the mass of the people.

| | | |
|-------|---|--------------|
| Hiö | 學 | Learning, |
| tsö | 則 | then |
| shoo | 庶 | (all) common |
| jin | 人 | people |
| chy | 之 | 's |
| tsze | 子 | sons |
| wei | 爲 | become |
| kung | 公 | public |
| king: | 卿 | ministers: |
| pö | 不 | not |
| hiö | 學 | learning |
| tsö | 則 | then |
| kung | 公 | public |
| king | 卿 | ministers |
| chy | 之 | 's |
| tsze | 子 | sons |
| wei | 爲 | become |

| | | |
|------|----|---------|
| shoo | 庶 | common |
| jin. | 人。 | people. |

L.

If you have fields, and will not plough them, your barns will be empty; if you have books, and will not give instruction, your offspring will be ignorant: if your barns be empty, your years and months will be unsupplied; if your offspring be ignorant, propriety and justice will not abound among them.

| | | |
|--------|----|---------------|
| Yew | 有 | Having |
| tien | 田 | fields, |
| pö | 不 | and not |
| keng | 耕 | ploughing, |
| tsang | 倉 | } granaries |
| lin | 廩 | |
| hiu : | 虛。 | empty : |
| yew | 有 | having |
| shoo | 書 | books |
| pö | 不 | and not |
| kiaou, | 教 | instructing, |
| tsze | 子 | sons |
| sun | 孫 | and grandsons |

| | | |
|-------|---|---------------|
| yu ; | 愚 | ignorant ; |
| tsang | 倉 | } granaries |
| lin | 廩 | |
| hiu | 虛 | empty |
| hy ! | 兮 | ! |
| suy | 歲 | years and |
| yuě | 月 | months |
| fǎ : | 乏 | deficient : |
| tsze | 子 | sons and |
| sun | 孫 | grandsons |
| yu | 愚 | ignorant |
| hy | 兮 | ! |
| ly | 禮 | propriety and |
| y . | 義 | virtue |
| su. | 疎 | lax. |

LI.

Though an affair may be easily accomplished, if it be not attended to, it will never be completed: though your sons may be well disposed, if he be not instructed, he will still remain ignorant.

| | | |
|-----|---|-----------|
| Sze | 事 | An affair |
| suy | 雖 | though |

| | | |
|---------|----|----------------------|
| siaou, | 小 | small, |
| pö | 不 | if not |
| tsö | 作 | attended to, done, |
| pö | 不 | it will not |
| ching ; | 成 | be completed ; |
| tsze | 子 | son |
| suy | 雖 | though |
| hien | 賢 | virtuously inclined, |
| pö | 不 | if not |
| kiaou | 教 | taught |
| pö | 不 | he will not |
| ming. | 明. | understand. |

LII.

Of those, who at home are destitute of virtuous parents and elders, and abroad have no rigorous instructors and friends, and, notwithstanding this, can perfect themselves (in wisdom,)—there are very few !

| | | |
|------|---|---------|
| Jin | 人 | A man |
| seng | 生 | born, |
| nuy | 內 | at home |
| woo | 無 | without |

| | | |
|---------|---|------------------|
| hien | 賢 | virtuous |
| foo | 父 | father |
| hiung | 兄 | or elders ; |
| wae | 外 | abroad |
| woo | 無 | without |
| yen | 嚴 | severe, rigorous |
| sze | 師 | teachers and |
| yew | 友 | friends, and |
| urh | 而 | yct |
| neng | 能 | can |
| yew | 有 | have |
| ching ; | 成 | perfect ; |
| chay, | 者 | of these |
| sien | 鮮 | very few |
| y ! | 矣 | ! |

LIII.

A meager soil produces late flowers; "slow rises worth by poverty depressed;" but let no man despise the snake which has no horns, for who can say that it may not become a dragon?

| | | |
|-----|---|--------|
| Sow | 瘠 | Meager |
| ty | 地 | ground |

| | | |
|-------|---|---------------------|
| kae | 開 | opens |
| hwa | 花 | flowers |
| wan; | 晚 | late; |
| pin | 貧 | } poverty |
| kiung | 窮 | |
| fä | 發 | produces |
| fö | 福 | happiness, fortune, |
| chy; | 遲 | late, tardily; |
| mo | 莫 | do not |
| taou | 道 | say |
| shay | 蛇 | the snake |
| woo | 無 | is without |
| kiö; | 角 | horns: |
| ching | 成 | perfect, become, |
| lung | 龍 | a dragon |
| yay | 也 | also |
| wei | 未 | } uncertain. |
| chy. | 知 | |

LIV.

If you love your son, give him plenty of the cudgel: if you hate your son, cram him with dainties.

| | | |
|--------|----|------------------|
| Lien | 憐 | (Pitying) loving |
| urh | 兒 | your child, |
| to | 多 | much |
| yu | 與 | give |
| pang : | 棒. | the cudgel: |
| tseng | 憎 | hating |
| urh | 兒 | your child, |
| to | 多 | much |
| yu | 與 | give |
| shě, | 食. | to eat |

LV.

The small birds look around them, and eat; the swallow goes to sleep without apprehension. He who possesses an enlarged and sedate mind, will have great happiness: but the man whose schemes are deep, will have great depth of misery.

| | | |
|------|---|------------|
| Tsiö | 雀 | Small bird |
| chö | 啄 | pecking, |
| sze | 四 | four sides |

| | | |
|-------|----|----------------------|
| koo | 顧 | looks, |
| shě; | 食. | and eats : |
| yen | 燕 | the swallow |
| tsin | 寢 | sleeps |
| woo | 無 | without |
| y | 疑 | a suspicious |
| sin ; | 心. | heart : |
| leang | 量 | (measure) liberality |
| ta | 大 | great, |
| fō | 福 | happiness |
| yě | 亦 | also |
| ta : | 大. | great : |
| ky | 機 | schemes |
| shin | 深 | deep, |
| ho | 禍 | misery |
| yě | 亦 | also |
| shin. | 深. | deep. |

LVI.

Past events are as clear as a mirror ; the future as obscure as varnish.

| | | |
|-----|---|------|
| Kwo | 過 | Past |
| kiu | 去 | gone |

| | | |
|-------|---|--------------|
| sze | 事 | the affairs, |
| ming | 明 | clear |
| ju | 如 | as |
| king: | 鏡 | a mirror: |
| wei | 未 | not |
| lae | 來 | come |
| sze | 事 | affairs, |
| gan | 暗 | obscure |
| ju | 如 | as |
| tsiě. | 漆 | lacker. |

LVII,

What exists in the morning, we cannot be certain of in the evening; what exists in the evening, we cannot calculate upon for the next morning. The fortunes of men are as uncertain as the winds and clouds of heaven.

| | | |
|------|---|------------------|
| Ming | 明 | } Dawn of day |
| tan | | |
| chy | 之 | 's |
| sze, | | affairs, |
| pö | 薄 | } in the evening |
| moo | | |
| pö | 莫 | not |
| | 不 | |

| | | |
|--------|---|------------------------|
| ko | 可 | may |
| piě : | 必 | be certain of : |
| pö | 薄 | } evening |
| moo | 莫 | |
| chy | 之 | 's |
| sze | 事 | affairs, |
| poo | 晡 | } in the morning (time |
| shy | 時 | |
| pö | 不 | not |
| ko | 可 | may, can |
| piě : | 必 | be certain of : |
| t'hien | 天 | heaven |
| yew | 有 | has |
| pö | 不 | un- |
| tsě | 測 | known (fathomable) |
| chy | 之 | the |
| fung | 風 | winds and |
| yun : | 雲 | clouds ; |
| jin | 人 | man |
| yew | 有 | has |
| tan | 旦 | morning and |
| siě | 夕 | evening |

| | | |
|-----|----|------------|
| chy | 之 | the |
| ho | 禍 | misery and |
| fö. | 福. | happiness. |

LVIII.

When you are happier than usual, you ought to be prepared against some great misfortune. When joy is extreme, it precedes grief. Having obtained the imperial favor, you should think of disgrace; living in peace, you should think of danger: when your glory is complete, your disgrace will be the greater; when your success is great, your ruin will be the deeper. *

| | | | |
|-------|----|---------------|-------------------------|
| Ky | 既取 | } | (Since) having obtained |
| tsiu | | | |
| fei | 非 | un- | |
| chang | 常 | common | |
| lö, | 樂. | pleasure, | |
| siu | 須 | must | |
| fang | 防 | guard against | |
| pö | 不 | un- | |

—— * “Qui nimios optabat honores,
Et nimias posebat opes, numerosa parabat
Excelsæ turris tabulata, unde altior esset,
Caus, et impulsæ præceps immane ruinæ.”

JUVENAL. Sat x. 104.

| | | |
|-------|---|------------------|
| tsě | 測 | fathomable |
| yew ; | 憂 | sorrow ; |
| lǒ | 樂 | joy |
| kiě | 極 | extreme, |
| pei | 悲 | grief |
| seng | 生 | is produced ; |
| tě | 得 | obtaining |
| chung | 寵 | imperial favor, |
| sze | 思 | think of |
| yǒ : | 辱 | disgrace : |
| kiu | 居 | living |
| gan | 安 | in peace, |
| liu | 慮 | ponder on |
| wei : | 危 | danger : |
| yung | 榮 | glory |
| shing | 盛 | being complete, |
| yǒ | 辱 | disgrace |
| ta ; | 大 | is the greater ; |
| ly | 利 | success (profit) |
| chung | 重 | great (heavy) |
| hae | 害 | ruin |
| shin. | 深 | is the deeper. |

LIX.

When the mirror is highly polished, the dust will not defile it: when the heart is enlightened with wisdom, licentious vices will not arise in it.

| | | |
|-------|----|--------------------|
| King | 鏡 | Mirror |
| ming | 明 | bright |
| tsě | 則 | then |
| chin | 塵 | } dust |
| gae | 埃 | |
| pö | 不 | will not |
| yen : | 染。 | defile it : |
| chy | 智 | wisdom |
| ming | 明 | bright |
| tsě | 則 | then |
| seay | 邪 | } licentious vices |
| gö | 惡 | |
| pö | 不 | will not be |
| seng. | 生。 | produced. |

LX.

In security, do not forget danger; in times of public tranquillity, do not forget anarchy.

| | | |
|-------|--|-------------------------|
| Gan, | 安 不 可 忘 危。 治 不 可 忘 亂。 | In peace, repose, |
| pö | | not |
| ko | | may |
| wang | | forget |
| wei: | | danger: in |
| chy | | good government, order, |
| pö | | not |
| ko | | may |
| wang | | forget |
| löan. | | disorder, anarchy. |

LXI.

The fishes, though deep in the water, may be hooked; the birds, though high in the air, may be shot: but man's heart only is out of our reach. The heavens may be measured, the earth may be surveyed: the heart of man alone is not to be known. In painting the tiger, you may delineate his skin, but not his bones; in your acquaintance with

a man, you may know his face but not his heart. You may sit opposite to, and converse with him, while his mind is hidden from you, as by a thousand mountains.

| | | |
|---------|----|--------------------|
| Shuy | 水 | Water |
| ty | 底 | below |
| yu, | 魚. | the fishes, |
| t'hien | 天 | in heaven's |
| pien | 邊 | boundary, horizon, |
| yen | 鷹 | the birds |
| kaou | 高 | high |
| ko | 可 | may be |
| shay, | 射 | shot, |
| ty | 低 | low |
| ko | 可 | may be |
| tiaou : | 釣. | hooked : |
| wei | 惟 | only |
| yew | 有 | is |
| jin | 人 | man's |
| sin | 心 | heart |
| pö | 不 | not |
| ko | 可 | may be |
| leaou : | 料. | conjectured : |
| t'hien | 天 | heaven |

| | | |
|---------|----|--------------------------|
| ko | 可 | may be |
| too | 度 | measured, |
| ty | 地 | earth |
| ko | 可 | may be |
| leang : | 量. | surveyed ; |
| wei | 惟 | only |
| yew | 有 | is |
| jin | 人 | man's |
| sin | 心 | heart |
| pö | 不 | not |
| ko | 可 | can |
| fang. | 防. | put bounds to, |
| Hwă | 畫 | Drawing |
| hoo | 虎 | the tiger, |
| hwă | 畫 | draw |
| py | 皮 | skin |
| nan | 難 | (difficult) not possible |
| hwă | 畫 | to draw |
| kiö ; | 骨. | bones ; |
| chy | 知 | know |
| jin | 人 | a man, |
| chy | 知 | know |

| | | |
|-------|----|---------------|
| mien | 面 | his face, |
| pö | 不 | not |
| chy | 知 | know |
| sin : | 心. | his heart : |
| tuy | 對 | opposite |
| mien | 面 | his face, |
| yu | 與 | with (him) |
| yu : | 語. | speak : (but) |
| sin | 心 | his heart |
| kě | 隔 | is separated |
| tsien | 千 | by a thousand |
| shan. | 山. | mountains. |

LXII.

Forming resentments with mankind may be called "planting misery:" putting aside virtuous deeds, instead of practising them, may be called "robbing one's self."

| | | |
|------|---|-----------------|
| Kiě | 結 | Tying, knotting |
| yuén | 冤 | resentments |
| yu | 與 | with |
| jin, | 人 | mankind, |
| wci | 謂 | call |

| | | |
|-------|----|----------------------------|
| chy | 之 | it |
| chung | 種 | planting |
| ho : | 禍. | misfortune : |
| shay | 捨 | putting down, laying aside |
| shen | 善 | virtue |
| pö | 不 | and not |
| wei | 爲 | practicing |
| wei | 謂 | call |
| chy | 之 | it |
| tsze | 自 | self |
| tsě. | 賊. | robbery. |

 LXIII.

Riches are what the good man considers lightly: death is what the mean man considers as of importance.

| | | |
|--------|----|-------------------------------|
| Tsae | 財 | Riches |
| chay | 者 | , |
| kiun- | 君 | } man of worth |
| tsze | 子 | |
| chy | 之 | the |
| so | 所 | thing which |
| king : | 輕. | considers as light, trivial : |

| | | |
|--------|------------------|-------------|
| sze | 死者 小人之 所長。 | death |
| chay | | , |
| siaou | | is the mean |
| jin | | man |
| chy | | the |
| so | | thing which |
| chang. | | values. |

 LXIV.

When the man of a naturally good propensity has much wealth, it injures his acquisition of knowledge: when the worthless man has much wealth, it increases his faults.

| | | |
|-------|-------------|-------------|
| Hien | 賢人多財則損其智。小人 | Worthy |
| jin | | man |
| to | | much |
| tsae | | wealth, |
| tsč | | then |
| sun | | injures |
| ky | | his |
| chy : | | knowledge : |
| siaou | | mean |
| jin | man | |

| | | |
|------|---|-----------|
| to | 多 | much |
| tsae | 財 | wealth |
| tsě | 則 | then |
| yě | 益 | increases |
| ky | 其 | his |
| kwo. | 過 | faults. |

LXV.

In enacting laws, rigour is indispensable: in executing them, mercy. *

| | | |
|------|---|-----------------------|
| Liě | 立 | In erecting, enacting |
| fă | 法 | laws |
| pö | 不 | not |
| tě | 得 | may be |
| pö | 不 | not |
| yen! | 嚴 | rigorous! |
| hing | 行 | in executing |
| fă | 法 | the laws, |
| pö | 不 | not |

* Whatever may be the truth or falsehood of this Maxim, it certainly appears to be the principle on which our own Criminal Code is both formed and administered.

| | | |
|-------|---|-----------------------|
| tě | 得 | may be |
| pǒ | 不 | not |
| shoo. | 恕 | merciful, (excusing). |

LXVI.

Do not consider any vice as trivial, and therefore practice it: do not consider any virtue as unimportant, and therefore neglect it.

| | | | | |
|-------|---|---|-----------------|----------|
| Wǒ | 勿 | } | Do not consider | |
| y | | | | |
| gǒ | | | | a vice |
| siaou | | | | trivial |
| urh | 而 | | and (therefore) | |
| wei | | | practice | |
| chy : | | | it : | |
| wǒ | 勿 | } | do not consider | |
| y | | | | |
| shen | | | | a virtue |
| siaou | | | | trivial |
| urh | 而 | | and (therefore) | |
| pǒ | | | not | |
| wei. | | | practice it. | |
| | 為 | | | |

LXVII.

If men's desires and wishes be laudable, Heaven will certainly further them.

| | | |
|--------|----|-------------|
| Jin | 人 | Men |
| yew | 有 | having |
| shen | 善 | virtuous |
| yuen, | 願 | wishes, |
| T'hien | 天 | Heaven |
| piě | 必 | must |
| tsung | 從 | accord with |
| chy. | 之. | them. |

LXVIII.

Following virtue is like ascending a steep; following vice, like rushing down a precipice.

| | | |
|--------|----|---------------------|
| Tsung | 從 | Following |
| shen | 善 | virtue |
| ju | 如 | is as |
| teng : | 登. | ascending a steep : |
| tsung | 從 | following |

| | | |
|-------|----|------------------------------|
| gö | 惡 | vice |
| ju | 如 | as |
| peng. | 崩. | rushing down a precipice. |

 LXIX.

All events are separately fated before they happen. Floating on the stream of life, it is in vain that we torment ourselves. Nothing proceeds from the machinations of men; but the whole of our lives is planned by destiny.

| | | |
|-------|----|--------------------|
| Wan | 萬 | All (ten thousand) |
| sze | 事 | affairs (are) |
| fun | 分 | separately |
| y | 已 | already |
| ting; | 定. | fixed; |
| fow | 浮 | floating |
| seng | 生 | in life |
| kung | 空 | vainly, emptily |
| tsze | 自 | ourselves |
| mang. | 忙. | we trouble. |
| Wan | 萬 | All |
| sze | 事 | affairs |
| pö | 不 | not |

| | | |
|---------|---|-------------|
| yew | 由 | from |
| jin | 人 | men's |
| ky | 計 | } schemes ; |
| kiaou ; | 較 | |
| yě | 一 | the whole |
| seng | 生 | of life |
| too | 都 | all |
| shy | 是 | is |
| ming | 命 | by destiny |
| gan | 安 | } arranged. |
| pac. | 排 | |

LXX.

A vicious wife, and an untoward son, no laws can govern.

| | | |
|-------|---|---------------------|
| Man | 蠻 | Unruly, vicious |
| tsy | 妻 | wife, |
| yaou | 拗 | untoward, obstinate |
| tsze, | 子 | son, |
| woo | 無 | no |
| fä | 法 | laws |
| ko | 可 | can |
| chy. | 治 | govern. |

LXXI.

With the years of his parents, a man must by all means be well acquainted:—first, as a cause of joy; and again as a source of sorrow. (Joy, that they have lived so long: sorrow, that they are so old.)

| | | |
|-------|---|----------------|
| Foo | 父 | Father and |
| moo | 母 | mother |
| chy | 之 | 's |
| nien | 年 | years |
| pŭ | 不 | not |
| ko | 可 | may |
| pŭ | 不 | not |
| chy | 知 | know |
| yay ; | 也 | ; |
| yě | 一 | one |
| tsě | 則 | consequence |
| y | 以 | to |
| hy ; | 喜 | rejoice ; |
| yě | 一 | one |
| tsě | 則 | consequence |
| y | 以 | to |
| kiu. | 懼 | fear ; grieve. |

LXXII.

Those who have discharged their duties as children, will in their turn have dutiful children of their own: the obstinate and untoward will again produce offspring of the same character: to convince you, only observe the rain from the thatched roof, where drop follows drop without the least variation.

| | | |
|--------|---|--------------------------|
| Hiaou | 孝 | The dutiful and |
| shun | 順 | obedient |
| hwan | 還 | still |
| seng | 生 | produce |
| hiaou | 孝 | dutiful and |
| shun | 順 | obedient |
| tsze ; | 子 | children : |
| woo | 忤 | } obstinate and untoward |
| niě | 逆 | |
| hwan | 還 | still |
| seng | 生 | produce |
| woo | 忤 | } obstinate and untoward |
| niě | 逆 | |
| urh : | 兒 | children : |
| pö | 不 | not |

| | | |
|-------|---|------------------|
| sin | 信 | believing, |
| tan | 但 | only |
| kan | 看 | observe |
| yen | 簷 | eaves |
| tow | 頭 | top |
| shwuy | 水 | water, (where) |
| tien | 點 | } drop (follows) |
| tien | 點 | |
| tiě | 滴 | } drop |
| tiě | 滴 | |
| pö | 不 | without |
| cha | 差 | error or |
| y. | 移 | change. |

LXXIII.

He, who tells me of my faults, is my teacher: he who tells me of my virtues, does me harm.

| | | |
|------|---|-----------|
| Taou | 道 | Speaks of |
| woo | 吾 | my |
| gö | 惡 | vices |
| chay | 者 | he who, |
| shy | 是 | is |
| woo | 吾 | my |

| | | |
|-------|-----------|------------------|
| sze : | 師道吾好者是吾賊。 | teacher : |
| taou | | speaks of |
| woo | | my |
| haou | | virtues |
| chay | | he who, |
| shy | | is |
| woo | | my |
| tsĕ. | | injurer, robber. |

LXXIV.

Let your words be few, and your companions select ;—thus you will avoid remorse and repentance ; thus you will avoid sorrow and shame.

| | | | |
|---------|------------|---------------|--------------------------|
| Kwa | 寡言擇交可以無悔吝。 | Few | |
| yen, | | words, | |
| tsĕ | | selecting | |
| kiaou ; | | intercourse ; | |
| ko | | may | |
| y | | by these | |
| woo | | be without | |
| hoey | | } | remorse and repentance : |
| lin ; | | | |

| | | |
|-----|--------|---------------------|
| ko | 可以無憂辱。 | may |
| y | | by these |
| woo | | be without |
| yew | | } sorrow and shame. |
| jǒ. | | |

LXXV.

If a man's wishes be few, his health will be flourishing: if he has many anxious thoughts, his constitution will decay.

| | | |
|----------|-------------|------------------------|
| Yǒ | 慾寡精神爽思多血氣衰。 | Desires |
| kwa | | few |
| tsing | | } the health (will be) |
| shin | | |
| shwang : | | flourishing : |
| sze | | anxious thoughts |
| to | | many |
| hiuě | | the blood and |
| ky | | spirits |
| shwae. | | perishing, decaying. |

LXXVI.

Be temperate in drinking, and your mind will be calm :
restrain your impetuosity, and your fortunes will remain
uninjured.

| | | |
|--------|----|------------------|
| Shaou | 少 | Moderately |
| yin | 飲 | drink, |
| pö | 不 | not |
| löan | 亂 | confuse, perturb |
| sing : | 性. | the mind : |
| siě | 惜 | restrain |
| ky | 氣 | anger |
| mien | 免 | and prevent |
| shang | 傷 | injuring |
| tsae. | 財. | your fortune. |

LXXVII.

Honors come by diligence : riches spring from economy.

| | | |
|-------|----|---------------------|
| Kwei | 貴 | Honor, advancement, |
| tsze | 自 | from |
| kin | 勤 | diligence |
| chung | 中 | the midst of |
| tě : | 得. | obtained : |

| | | |
|-------|----|---------|
| foo | 富 | riches |
| tsung | 從 | from |
| kien | 儉 | economy |
| ly | 裡 | within |
| lae. | 來. | come. |

LXXVIII.

The mild and gentle must ultimately profit themselves:
the violent and fierce must bring down misfortune.

| | | |
|-------|----|-------------------|
| Wun | 溫 | Gentle, mild, and |
| jow | 柔 | bland |
| chung | 終 | ultimately |
| yě | 益 | profit |
| ky ; | 己. | themselves ; |
| kiang | 強 | violent and |
| paou | 暴 | fierce |
| piě | 必 | must |
| chaou | 招 | induce, invite |
| tsae. | 災. | misfortune. |

LXXIX.

Do not precipitate yourself into legal quarrels; but let concord and good understanding prevail among neighbours.

| | | |
|-------|----|------------------------------|
| Kwan | 官 | Mandarin |
| sung | 訟 | disputes |
| mo | 莫 | do not |
| tow | 投 | } precipitately enter into : |
| jō | 入 | |
| hiang | 鄉 | } village, neighbourhood |
| tang | 黨 | |
| yaou | 要 | should have |
| ho | 和 | concord, and |
| hiaě. | 諧。 | good-understanding. |

LXXX.

Do not ascend the hills to ensnare the birds in nets; do not descend to the water-side, to poison the fish; do not slay the labouring ox; do not treat letters with irreverence, by casting away written papers. *

| | | |
|--------|----|--------------|
| Wö | 勿 | Do not |
| teng | 登 | ascend |
| shan | 山 | the hills |
| urh | 而 | and |
| wang | 網 | net |
| kin | 禽 | } birds: |
| niaou: | 鳥. | |
| wö | 勿 | do not |
| lin | 臨 | go down to |
| shuy, | 水 | the water, |
| urh | 而 | and |
| tö | 毒 | poison |
| yu | 魚 | the fish and |

* The Chinese think it fair to shoot birds, but not to net them; many, and indeed the greater number, will not eat beef; and they are very careful not to tread on written paper.

| | | |
|-------|----|---------------|
| hia : | 蝦. | shrimps : |
| wö | 勿 | do not |
| tsae | 宰 | kill |
| keng | 耕 | the ploughing |
| new : | 牛. | ox : |
| wö | 勿 | do not |
| ky | 棄 | cast away |
| tsze | 字 | lettered |
| chy. | 紙. | papers. |

 LXXXI.

If you wish to know what most engages a man's thoughts, you have only to listen to his conversation ; (or, a man's conversation is the mirror of his thoughts).

| | | |
|-------|----|-------------------|
| Yaou | 要 | Wishing |
| chy | 知 | to know |
| sin | 心 | heart and |
| fö | 腹 | bosom's |
| sze ; | 事. | (chief) concern ; |
| tau | 但 | only |
| ting | 聽 | listen to |
| kow | 口 | mouth |

| | | |
|-------|----|--------|
| chung | 中 | midst |
| yen. | 言. | words. |

LXXXII.

Do not rely upon your wealth, to oppress the poor; do not trust to your power and station, to vex the orphan and widow.

| | | |
|--------|----|---------------------------|
| Wö | 勿 | Do not |
| shy | 恃 | trust to |
| haou | 豪 | } your wealth, |
| foo, | 富 | |
| urh | 而 | and |
| ky | 欺 | oppress, (deceive) |
| köen | 困 | } the poor and destitute; |
| kiung: | 窮. | |
| wö | 勿 | do not |
| y | 倚 | rely on |
| kiuen | 權 | your authority and |
| kwei | 貴 | high station, |
| urh | 而 | and |
| ling | 凌 | insult, vex, |
| koo | 孤 | the orphan and |
| kwa. | 寡. | widow. |

LXXXIII.

Let no man for a private enmity, cause disagreement between father and son: let no one for trifling gain, breed dissension among brothers.

| | | |
|-------|---|--------------------|
| Wö | 勿 | Do not |
| yin | 因 | because of |
| sze | 私 | a private |
| chow | 讐 | enmity |
| shy | 使 | cause |
| jin | 人 | people |
| foo | 父 | father and |
| tsze | 子 | son |
| pö | 不 | } discordant: |
| ho : | 和 | |
| wö | 勿 | do not |
| yin | 因 | for |
| siaou | 小 | a small |
| ly | 利 | profit |
| shy | 使 | cause |
| jin | 人 | men, |
| hiung | 兄 | elder brothers and |
| ty | 弟 | younger, |

| | | |
|-----|----|--------------|
| pö | 不 | not |
| mo. | 睦。 | to harmonize |

LXXXIV.

Draw near to the virtuous, that their virtue may be imparted to you: flee away from the vicious, that misfortune may be kept far from you.

| | | |
|-------|---|--------------------|
| Shen | 善 人 則 親 近 之 助 德 行 於 身 心 惡 人 則 | Virtuous |
| jin | | people |
| tsě | | then |
| tsin | | } approach near to |
| kin | | |
| chy ; | | them ; |
| tsoo | | assist |
| tě | | } virtuous deeds |
| hing | | |
| yu | | to |
| shin | | } your person : |
| sin : | | |
| gö | | vicious |
| jin, | | people, |
| tsě | then | |

| | | | |
|-------|----|---|-----------------------|
| yuen | 遠避 | } | flee far from |
| piě | | | |
| chy : | 之 | | them : |
| too | 杜 | | keep off |
| tsac | 災殃 | } | misfortune and misery |
| yang | | | |
| yu | 於 | | from |
| mei | 眉睫 | } | your view. |
| tsiě. | | | |

 LXXXV.

Cut away the brambles which obstruct the path ; remove the bricks and stones which lie in the way ; repair the roads which are injured by the lapse of years ; build the bridges which may be crossed by multitudes.

| | | | |
|--------|---------------------------------|---|--|
| Tsien | 剪 礙 道 之 荆 榛 除 | } | Cut away obstructing road the brambles ; remove |
| gae | | | |
| taou | | | |
| chy | | | |
| king | | | |
| tsin ; | | | |
| choo | | | |

| | | |
|-------|-----|------------------------|
| tang | 當 | occupying, lying in |
| too | 塗 * | the road |
| chy | 之 | the |
| wa | 瓦 | tiles and |
| shě ; | 石 | stones ; |
| sew | 修 | repair |
| soo | 數 | by several |
| pě | 百 | hundred |
| nien | 年 | years |
| ky | 崎 | } worn, rough, |
| kiu | 嶇 | |
| chy | 之 | the |
| loo ; | 路 | roads ; |
| tsaou | 造 | make, build, |
| tsien | 千 | } a thousand times ten |
| wan | 萬 | |
| jin | 人 | men |
| lae | 來 | coming and |
| wang | 往 | going |

* 塗 is used here in the sense of 途 a road. Vide
 Dictionary called 字彙 Tsze-hocv.

| | | |
|--------|----|----------|
| chy | 之 | the |
| kiaou. | 橋。 | bridges. |

LXXXVI.

Propagate good instruction, to correct men's vices: part with your wealth, to effect men's happiness.

| | | |
|-------|----|--------------------------|
| Chuy | 垂 | (Stooping down) promulge |
| heun | 訓 | good instruction |
| y | 以 | to |
| kě | 格 | correct |
| jin | 人 | men's |
| fei: | 非。 | vices: |
| kiuen | 捐 | part with |
| tsze | 資 | your wealth |
| y | 以 | to |
| ching | 成 | perfect |
| jin | 人 | men's |
| mei. | 美。 | good, happiness. |

LXXXVII.

In our actions we should accord with the will of Heaven:
in our words we should consult the feelings of men.

| | | |
|--------|----|----------------------|
| Tsö | 作 | Acting, doing, |
| sze | 事 | an affair, business, |
| siu | 須 | must |
| siun | 循 | obey |
| t'hien | 天 | } Heaven's will: |
| ly: | 理。 | |
| chü | 出 | uttering |
| yen | 言 | words |
| yaou | 要 | must |
| shun | 順 | accord with |
| jin | 人 | men's |
| sin. | 心。 | hearts. |

LXXXVIII.

If a man be not enlightened within, what lamp shall he
light? If his intentions are not upright, what prayers
shall he repeat?

| | | |
|-----|---|-------|
| Sin | 心 | Heart |
| pö | 不 | not |

| | | | |
|-------|--|----------------|----------------|
| ming | 明 來 點 甚 燈。 意 不 公 平 誦 甚 經。 | } | enlightened |
| lae | | | |
| tien | | light | |
| shin | | what | |
| teng? | | lamp? | |
| y | | intention | |
| pö | | not | |
| kung | | } | just, upright, |
| ping | | | |
| sung | | chaunt, recite | |
| shin | what | | |
| king? | sacred book? | | |

LXXXIX.

Throughout life, beware of performing acts of animosity ; in the whole empire, let there not exist a revengeful minded man. It is very well for you to injure others : but what think you of others returning those injuries on yourself. The tender blade is nipped by the frost ; the frost is dissipated by the sun : and worthless men will always suffer rubs from others as bad as themselves.

| | | |
|------|---|--------------------------------|
| Ping | 平 | Throughout (even, plain,) life |
| seng | 生 | |

| | | |
|--------|----|-------------------------|
| pö | 不 | do not |
| tsö | 作 | perform |
| tsow | 皺 | wrinkling, contracting |
| mei | 眉 | brow |
| sze ; | 事. | acts ; |
| t'hien | 天 | } in the empire, world, |
| hia | 下 | |
| ying | 應 | should |
| woo | 無 | not exist |
| tsië | 切 | } revengeful |
| chy | 齒 | |
| jin. | 人. | men. |
| Urh | 爾 | You |
| hae | 害 | injuring |
| pië | 別 | other |
| jin | 人 | people, |
| yew | 猶 | so |
| tsze | 自 | indeed |
| ko : | 可. | it may (answer) : |
| pië | 別 | other |
| jin | 人 | people |
| hae | 害 | injuring |

| | | |
|----------|----|---------------------------|
| urh | 爾 | you, |
| kiø | 却 | truly |
| ju | 如 | } how (will this answer?) |
| ho? | 何. | |
| Nun | 嫩 | The tender |
| tsaou | 草 | blade of grass |
| pa | 怕 | fears |
| shwang ; | 霜. | the frost ; |
| shwang | 霜 | the frost |
| pa | 怕 | fears |
| jě : | 日. | the sun : |
| gø | 惡 | bad |
| jin | 人 | men |
| tsze | 自 | truly |
| yew | 有 | (have) experience |
| gø | 惡 | bad |
| jin | 人 | men's |
| mo. | 磨. | rubs. |

XC.

Man perishes in the pursuit of wealth, as the bird meets with destruction in search of its food.

| | | |
|-------|----|---------------|
| Jin | 人 | Man |
| wei | 爲 | on account of |
| tsae | 財 | wealth |
| szé : | 死。 | dies : |
| niaou | 鳥 | the bird |
| wei | 爲 | on account of |
| shě | 食 | its food |
| wang. | 亡。 | perishes. |

XCI.

Knowing what is right, without practising it, denotes a want of proper resolution.

| | | |
|-------|----|------------------|
| Kien | 見 | Seeing |
| y | 義 | righteousness, |
| pö | 不 | without, or not |
| wei, | 爲 | practising, |
| woo | 無 | a want of |
| yung. | 勇 | courage, manhood |
| yay. | 也。 | |

XCII.

There are plenty of men in the world, but very few heroes.

| | | | |
|-------|---|---|----------------------|
| Mang | 茫 | } | Unlimitedly |
| mang | | | |
| sze | 四 | | four |
| hae | 海 | | seas (four quarters) |
| jin | 人 | | men |
| woo | 無 | | without |
| soo, | 數 | | number (but) |
| na | 那 | } | what |
| ko | | | |
| nan | 男 | } | male, or man |
| urh | | | |
| shy | 是 | | is |
| chang | 丈 | } | a hero! |
| foo! | | | |
| | 夫 | | |

XCIII.

Poverty and ruin must in the end be proportioned to a man's wickedness and craft; for these are qualities which Heaven will not suffer to prevail. Were riches

and honors the proper result of crafty villainy, the better part of the world must fatten on the winds.

| | | |
|---------|---|------------------------|
| Yuě | 越 | More |
| kien | 奸 | wicked |
| yuě | 越 | more |
| kiaou, | 狡 | crafty, |
| yuě | 越 | the more |
| pin | 貧 | } poor and destitute ; |
| kiung : | 窮 | |
| kien | 奸 | wickedness and |
| kiaou | 狡 | craft |
| yuen | 原 | } from the beginning |
| lae | 來 | |
| T'hien | 天 | Heaven |
| pö | 不 | will not |
| zung. | 容 | bear with. |
| Foo | 富 | Riches and |
| kwei | 貴 | honors |
| jö | 若 | if |
| tsung | 從 | from |
| kien | 奸 | villainy and |
| kiaou | 狡 | craft |

| | | |
|-------|----|---------------------------|
| tě; | 得。 | obtained ; |
| shy | 世 | world, present generation |
| kien | 間 | within |
| gae | 呆 | simple |
| Han | 漢 | people of China |
| hiě | 吸 | must inhale |
| sy | 西 | the western |
| fung. | 風。 | wind. |

 XCIV.

The duration of wealth ill-gotten, is as that of snow on which hot water is poured; the possession of lands, improperly obtained, endures as long as the sands, heaped up by the waves. If you make craft and deceit the rule of your life, you will be like the flower, which blows in the morning, and in the evening drops.

| | | |
|-------|----|--------------------|
| Woo | 無 | Without |
| y | 義 | right, justice, |
| tsien | 錢 | } wealth (is like) |
| tsac | 財 | |
| tang | 湯 | hot water |
| pö | 潑 | being poured |
| siuč; | 雪。 | ON SNOW: |

| | | | |
|--------|---|---|-------------------------|
| t'hang | 儻 | } | obtained by wicked con- |
| lae | | | nivance |
| tien | 來 | | fields and |
| ty | 田 | | lands (are like) |
| shuy | 地 | | by water |
| tuy | 水 | | heaped up |
| sha : | 推 | | the sands : |
| jö | 沙 | | if |
| tseang | 若 | | you take |
| kiaou | 將 | | craft and |
| kiuč | 狡 | | deccit |
| wei | 譎 | | to be |
| seng | 爲 | | your life's |
| ky, | 生 | | plan, |
| hia | 計 | | exactly |
| sze | 恰 | | resemble |
| chaou | 似 | | morning |
| kae | 朝 | | opening, |
| moo | 開 | | evening |
| lö | 暮 | | dropping |
| hwa, | 落 | | flower. |
| | 花 | | |

XCV.

The best cure for drunkenness is, whilst sober, to observe a drunken man.

| | | |
|------|---|-------------------------|
| Jö | 若 | If |
| yaou | 要 | you want [radicating |
| töan | 斷 | a cutting away from, e- |
| tsew | 酒 | wine |
| fä, | 法 | rule, plan, |
| sing | 醒 | with sober |
| yen | 眼 | eyes |
| kan | 看 | behold |
| tsuy | 醉 | a drunken |
| jin. | 人 | man. |

XCVI.

(Three subjects of consideration for the wise man.) If he does not learn in his youth, he will be good for nothing when grown up: if he does not give instruction in his old age, his posterity will have nothing by which to remember him: if he is possessed of wealth, and does not

make good use of it, should he become poor, no one will relieve him.

| | | |
|--------|----|---------------------------------|
| Shaou | 少 | Young |
| urh | 而 | and |
| pö | 不 | not |
| hiö, | 學。 | learn, |
| chang | 長 | grown up |
| woo | 無 | not |
| neng | 能 | } capable ; |
| yay : | 也。 | |
| laou | 老 | old |
| urh | 而 | and |
| pö | 不 | not |
| kiaou, | 教。 | instruct, |
| sze | 死 | dead |
| woo | 無 | not |
| sze | 思 | } thought of, remem- bered : |
| yay : | 也。 | |
| yew | 有 | having, possessing, |
| urh | 而 | and |
| pö | 不 | not |
| shy | 施 | using |

| | | |
|--------|----|----------------------|
| kiung, | 窮 | poor, |
| woo | 無 | not |
| yu | 與 | given to, (relieved) |
| yay. | 也. | . |

 XCVII:

The opening flower blooms alike in all places: the moon sheds an equal radiance on every mountain and every river. Evil exists only in the heart of man; all other things tend to shew the benevolence of Heaven towards the human race.

| | | |
|-------|----|-----------------|
| Hwa | 花 | Flower |
| kae | 開 | opens, blows, |
| pŏ | 不 | without |
| tsě | 擇 | chusing |
| foo | 富 | } rich person's |
| kiă | 家 | |
| ty: | 地. | ground: |
| yuě | 月 | the moon |
| chaou | 照 | irradiates |
| shan | 山 | mountains and |
| ho | 河 | river |

| | | | |
|--------|----------------------|-------------------------|-----------------------|
| taou | 到處明。世間只有人心惡。凡事須還天養人。 | } | every place (equally) |
| chu | | | bright : |
| ming : | | world | |
| shy | | within | |
| kien | | only | |
| chě | | are | |
| yew | | men's | |
| jin | | hearts | |
| sin | | evil ; | |
| go ; | | all | |
| fan | | (other) things | |
| sze | | must | |
| siu | | resolve themselves into | |
| hwan | | Heaven's | |
| t'hien | | parental care of | |
| yang | | man. | |
| jin. | | | |

XCVIII.

Of things defective, there is nothing more so than ill-obtained wealth; of the destitute and orphaned, there are none more so than the self-sufficient man.

| | | |
|------|----|--------------------------|
| Toan | 短 | Insufficient, defective, |
| mo | 莫 | not- |
| toan | 短 | more defective |
| yu | 於 | than |
| kow | 苟 | } ill-obtained wealth; |
| tě; | 得。 | |
| koo | 孤 | orphaned, |
| mo | 莫 | not |
| koo | 孤 | more orphaned |
| yu | 於 | than (a man) |
| tsze | 自 | } himself relying upon. |
| chy. | 恃。 | |

XCIX.

Confucius said, "A man, without thought for the future must soon have present sorrow."

| | | |
|------|----|-----------|
| Tsze | 子 | Confucius |
| yuě, | 曰。 | said, |

| | | |
|------|---|---------|
| jin | 人 | a man |
| woo | 無 | without |
| yuen | 遠 | distant |
| liu, | 慮 | care, |
| piě | 必 | must |
| yew | 有 | have |
| kin | 近 | near |
| yew. | 憂 | sorrow. |

C.

When you put on your clothes, remember the labour of the weaver: when you eat your daily bread, think of the hardships of the husbandman.

| | | |
|--------|---|-------------------|
| Shin | 身 | Body |
| py | 披 | put on, wear |
| yě | 一 | one |
| low, | 縷 | garment, |
| chang, | 常 | always |
| sze | 思 | think of |
| chě | 織 | weaving |
| niu | 女 | woman |
| chy | 之 | 's |
| laou : | 勞 | labour, trouble : |

| | | |
|-------|---|------------------------|
| jě | 日 食 三 餐 每 念 農 夫 之 苦。 | daily |
| shě | | eating |
| san | | the three |
| tsan, | | meals, |
| mei | | each, always, |
| nien | | consider |
| nung- | | } husbandman |
| foo | | |
| chy | | 's |
| koo. | | bitterness, hardships. |

 CI.

Would you understand the character of the Prince, examine his ministers: would you know the disposition of any man, look at his companions; would you know that of father, look at his son.

| | | |
|-------|----------------------------|---------|
| Yø | 欲 知 其 君 先 視 | Wishing |
| chy | | to know |
| ky | | the |
| kiun, | | prince, |
| sien | | first |
| shy | | look at |

| | | |
|--------|----|---------------|
| ky | 其 | his. |
| chin ; | 臣。 | ministers ; |
| yǒ | 欲 | wishing |
| shě | 識 | to understand |
| ky | 其 | the |
| jin, | 人 | man, |
| sien | 先 | first |
| shy | 視 | look at |
| ky | 其 | his |
| yew : | 友。 | friends : |
| yǒ | 欲 | wishing |
| chy | 知 | to know |
| ky | 其 | a |
| foo | 父 | father, |
| sien | 先 | first |
| shy | 視 | observe |
| ky | 其 | his |
| tsze. | 子。 | son. |

CII.

A man is ignorant of his own failings, as the ox is unconscious of his great strength.

| | | |
|-------|---|-------------------|
| Jin | 人 | A man |
| pǒ | 不 | not |
| chy | 知 | knows |
| ky | 己 | his own |
| kwo ; | 過 | faults ; (as) |
| new | 牛 | the ox |
| pǒ | 不 | } is not aware of |
| chy | 知 | |
| liě | 力 | his strength |
| ta. | 大 | so great. |

CIII.

A man, by the cultivation of virtue, consults his own interest: his stores of wisdom and reflection are every day filling up.

| | | |
|------|---|------------------------|
| Sew | 修 | (Adorning) cultivating |
| tě | 德 | virtue, |
| tsze | 自 | himself |

| | | |
|-------|----|-------------|
| yě : | 益. | profits : |
| chy | 智 | wisdom and |
| liu | 慮 | reflection |
| jě | 日 | daily |
| mwan. | 滿. | filling up. |

CIV.

Confucius says, "The capacity, for knowledge, of the inferior man is small, and easily filled up : the intelligence of the superior man is deep, and not easily satisfied."

| | | |
|--------|----|--------------------------|
| Tsze | 子 | Confucius |
| yuě, | 曰. | said, |
| siaou | 小人 | mean (inferior) |
| jin | 人 | man's |
| chy | 智 | knowledge (capacity for) |
| twan | 短 | short, small, |
| yě | 易 | easily |
| ying : | 盈. | filled up : |
| kiun- | 君子 | } superior person's |
| tsze | | |
| kien | 見 | (sight) intelligence |
| shin ; | 深. | deep : |

| | | |
|-----|----|--------------|
| nan | 難 | difficult |
| yě. | 溢. | to overflow. |

CV.

Though the screen be torn, its frame is still preserved :
 though the good man be plunged in want, his virtue
 still remains to him.

| | | |
|-------|----|-------------------------|
| Ping | 屏 | } Screen |
| fung | | |
| suy | 雖 | though |
| po, | 破. | broken, torn, |
| kō | 骨 | } frame, or stand, |
| kě | | |
| yew | 猶 | still |
| tsun; | 存. | preserved ; |
| kiun- | 君 | } virtuous man |
| tsze | | |
| suy | 雖 | though |
| pin | 貧 | poor, |
| ly | 禮 | his sense of propriety, |
| y | 義 | and rectitude |

| | | |
|-------|----|---------------------|
| chang | 常 | always |
| tsae. | 在. | present; remaining. |

CVI.

Without the wisdom of the learned, the clown could not be governed: without the labour of the clown, the learned could not be fed.

| | | |
|-------|----|-------------------------|
| Woo | 無 | Without |
| kiun- | 君 | } sage, wise man, |
| tsze | 子 | |
| mo | 莫 | not |
| chy | 治 | govern |
| yay | 野 | uncultivated |
| jin: | 人. | man: |
| woo | 無 | without |
| yay | 野 | } the uncultivated man, |
| jin | 人 | |
| mo | 莫 | not |
| yang | 養 | nourish, support, |
| kiun- | 君 | } the sage. |
| tsze. | 子. | |

CVII.

The cure of ignorance, is study,—as meat is that of hunger.

| | | |
|-----|---|-----------------|
| Y | 以 | By |
| shě | 食 | eating |
| yu | 愈 | cure |
| ky, | 飢 | hunger, |
| y | 以 | by |
| hiö | 學 | learning, study |
| yu | 愈 | cure |
| yu. | 愚 | ignorance. |

CVIII.

The poverty of others is not to be ridiculed, for the decrees of destiny are in the end equal: nor are the infirmities of age a fit subject for laughter, since they must at last be the portion of us all. When the day that is passing over us is gone, our lives are proportionably contracted;—what reason, then, have the fish to be merry, when the water in which they swim is ebbing away.

| | | |
|-------|---|------------------|
| Mo | 莫 | Do not |
| siaou | 笑 | laugh at |
| t'ha | 他 | } other people's |
| kia | 家 | |

| | | | |
|--------|---|----------------|-----------------------|
| pin, | 貧 | poverty, | |
| lun- | 輪 | wheel's | } metemp- sychosis |
| hwuy | 迴 | revolution | |
| sze | 事 | affairs | |
| kung | 公 | } just, equal: | |
| taou : | 道 | | |
| mo | 莫 | do not | |
| siaou | 笑 | laugh at | |
| t'ha | 他 | other | |
| jin | 人 | men's | |
| laou, | 老 | age, | |
| chung | 終 | in the end | |
| siu | 須 | it must | |
| hwan | 還 | revert | |
| taou | 到 | to | |
| wo. | 我 | me, us. | |
| Shy | 是 | This | |
| jě | 日 | day | |
| y | 已 | (already) once | |
| kwo, | 過 | gone by, | |
| ming | 命 | life | |
| yě | 亦 | also | |

| | | |
|--------|---|-----------------|
| suy | 隨 | consequently |
| kien : | 減 | lessened : |
| ju | 如 | if |
| shaou | 少 | decreasing |
| shwuy | 水 | water |
| yu | 魚 | to the fish |
| yu | 於 | in |
| szē | 斯 | this |
| ho | 何 | what |
| lǝ : | 樂 | to rejoice at ? |

 CIX.

An immoderate use of dainties generally ends in disease ; and pleasure, when past, is converted into pain. It is better to avert the malady by care, than to have to apply the physic, after it has appeared.

| | | |
|--------|---|--------------|
| Shwang | 爽 | Pleasant |
| kow | 口 | to the mouth |
| wǝ | 物 | things |
| to | 多 | many |
| chung | 終 | in the end |
| tsǝ | 作 | create |
| tsiě ; | 疾 | disease ; |

| | | | |
|--------|---|---------------|-------------|
| kwaē | 快 心 事 過 必 爲 殃。 與 其 病 後 能 求 藥 不 如 病 前 能 自 防。 | glad | } pleasures |
| sin | | heart | |
| sze | | things | |
| kwo | | gone by | |
| piě | | must | |
| wei | | cause | |
| yang ; | | unhappiness ; | |
| yu | | allow that | |
| ky | | the | |
| ping | | disease | |
| how | | after | |
| neng | | can | |
| kew | | seek | |
| yǒ, | | medicine, | |
| pǒ | | not | |
| ju | | as | |
| ping | | the disease | |
| tsien | | before | |
| neng | | can | |
| tsze | | one's self | |
| fang. | take care of. | | |

CX.

Though the white gem be cast into the dirt, it's purity cannot be (lastingly) sullied: though the good man live in a vile place, his heart cannot be depraved. As the fir and the cypress withstand the rigours of the winter, so resplendent wisdom is safe in situations of difficulty and danger.

| | | |
|------|---|-------------------|
| Pě | 白 | White |
| yō | 玉 | gem |
| y | 移 | removed |
| yu | 於 | into |
| woo | 污 | impure |
| ny, | 泥 | mud, |
| pō | 不 | not |
| neng | 能 | can |
| chen | 沾 | } sully |
| shě | 溼 | |
| ky | 其 | it's |
| sě: | 色 | colour: |
| kiun | 君 | } sage, good man, |
| tsze | 子 | |
| chu | 處 | placed |

| | | |
|----------|----|-------------------|
| yu | 於 | in |
| chü | 濁 | vile, unclean, |
| ty, | 地 | place, situation, |
| pö | 不 | not |
| neng | 能 | can |
| jen | 染 | taint or |
| lwan | 亂 | disorder |
| ky | 其 | his |
| sin. | 心. | heart. |
| Sung | 松 | Fir and |
| pè | 栢 | cypress |
| ko | 可 | } can |
| y | 以 | |
| nae | 耐 | bear, withstand |
| siuě | 雪 | snow and |
| shwang ; | 霜. | frost : |
| ming | 明 | bright |
| chy | 智 | wisdom |
| ko | 可 | } can |
| y | 以 | |
| shě | 涉 | walk through |
| kien | 艱 | difficulties and |
| wei. | 危. | dangers. |

CXI.

If you do not intreat their assistance, all men will appear good-natured: if you do not want to drink, it makes little difference whether the wine be dear or cheap: it is easier to seize the tiger in the hills, than to obtain the good offices of men.

| | | |
|--------|----|------------------|
| Woo | 無 | Not |
| kew | 求 | seeking, asking, |
| taou | 到 | } every place |
| chu | 處 | |
| jin | 人 | men's |
| tsing | 情 | natures |
| haou : | 好。 | good : |
| pö | 不 | not |
| yin | 飲 | drinking, |
| tsung | 從 | let, permit |
| t'ha | 他 | other's |
| tsew | 酒 | wine |
| kea | 價 | price |
| kaou : | 高。 | to be high : |
| jö | 入 | entering |

| | | |
|------|----|----------------------------|
| shan | 山 | hills |
| kin | 擒 | to seize |
| hoo | 虎 | the tiger |
| y: | 易. | is easy : |
| kae | 開 | opening |
| kow | 口 | mouth and |
| kaou | 靠 | } obtaining the support of |
| jin | 人 | |
| nan. | 難. | is difficult. * |

CXII.

It is not easy to stop the fire, when the water is at a distance : friends at hand, are better than relations afar off.

| | | |
|-------|----|---------------------|
| Yuen | 遠 | Distant |
| shwuy | 水 | water, |
| nan | 難 | difficult |
| kew | 救 | (to rescue) to stop |
| kin | 近 | near |
| ho : | 火. | fire : |

* i. e. To seize the tiger is easy, *compared with* the difficulty of obtaining the assistance of mankind in our troubles, This is one of the methods of forming the comparisons of Adjectives in Chinese.

| | | |
|------|----|----------------------|
| yuen | 遠 | distant |
| tsin | 親 | relations |
| pö | 不 | not |
| ju | 如 | (so good) as |
| kin | 近 | near |
| lin. | 鄰. | neighbours, friends. |

 CXIII.

Though the sun and moon be bright, their rays cannot reach under the inverted bowl: though the sword of justice be swift, it cannot slay the innocent man; nor can sidelong mischance penetrate the doors of the careful.

| | | |
|-------|----|------------|
| Jě | 日 | Sun and |
| yuě | 月 | moon |
| suy | 雖 | though |
| ming | 明 | bright, |
| pö | 不 | not |
| chaou | 照 | illuminate |
| fö | 覆 | up turned |
| pwan | 盤 | bowl |
| chy | 之 | } beneath: |
| hia : | 下. | |

| | | | |
|-------|-----|---|-------------------------|
| taou | 刀 | } | sword (of justice) |
| kien | | | |
| suy | 雖 | | though |
| kwae, | 快 | | swift, |
| pö | 不 | | will not |
| chan | 斬 | | behead |
| woo | 無 | | without |
| tsuy | 罪 | | crime |
| chy | 之 | | the |
| jin : | 人. | | man : |
| fei | 非災* | } | unlooked for misfortune |
| tsae | | | |
| hung | 橫 | | sidelong |
| ho | 禍 | | mischance |
| pö | 不 | | will not |
| jö | 入 | | enter |
| shin | 慎 | | careful |
| kia | 家 | | family, person |
| chy | 之 | | 's |
| mun. | 門. | | doors. |

* Also written 飛災 "Flying misfortune."

CXIV.

If a man wish to attain to the excellence of superior beings, let him first cultivate the virtues of humanity; for if not perfect in human virtue, how shall he reach immortal perfection?

| | | |
|--------|----|-----------------|
| Yø | 欲 | Wishing |
| sew | 修 | to cultivate |
| sien | 僊 | immortal |
| taou, | 道 | excellence, |
| sien | 先 | first |
| sew | 修 | cultivate |
| jin | 人 | human |
| taou : | 道. | virtue : |
| jin | 人 | human |
| taou | 道 | virtue |
| pö | 不 | un- |
| sew, | 修 | cultivated, |
| sien | 僊 | immortal |
| taou | 道 | excellence |
| yuen | 遠 | will be distant |
| y ! | 矣. | ! |

CXV.

Man is born without knowledge, and when he has obtained it, very soon becomes old:—when his experience is ripe, death suddenly seizes him.

| | | |
|--------|----|---------------------------|
| Jin | 人 | Man |
| seng, | 生 | being born, |
| chy | 智 | knowledge |
| wei | 未 | is not |
| seng, | 生, | born (with him), |
| chy | 智 | knowledge, experience, |
| seng, | 生 | being born, (or obtained) |
| jin | 人 | man |
| y | 易 | (easily) soon |
| laou : | 老. | becomes old : |
| sin | 心 | heart's |
| chy | 智 | experience |
| yě | 一 | } wholly, completely |
| tsiě | 切 | |
| seng, | 生 | born, obtained, |
| pō | 不 | not |
| kiō | 覺 | aware } suddenly |

| | | |
|--------|----|------------------------|
| chě | 只 | only |
| yew | 有 | are |
| san | 三 | three |
| sze ; | 事。 | things ; |
| yuě | 曰 | (to say), viz. |
| tsing, | 清 | purity, integrity, |
| yuě | 曰 | viz. |
| shin, | 慎 | circumspection, |
| yuě | 曰 | viz. |
| kin ; | 勤。 | diligence ; |
| chy | 知 | knows |
| tsze | 此 | these |
| san | 三 | three |
| chay, | 者 | he who, |
| tsě | 則 | then |
| chy | 知 | knows |
| so | 所 | } that by which |
| y | 以 | |
| chy | 持 | he may hold, preserve, |
| shin | 身 | himself, his body |
| y ! | 矣。 | ! |

CXVIII.

A man's prosperous, or declining condition, may be gathered from the proportion of his waking to his sleeping hours.

| | | |
|-------|----|---------------|
| Kwan | 觀 | Observing |
| chaou | 朝 | morning and |
| siě | 夕 | evening |
| chy | 之 | 's |
| tsaou | 早 | early and |
| gan, | 晏 | late, |
| ko | 可 | may |
| y | 以 | thereby |
| shě | 識 | know |
| jin | 人 | } a man |
| kia | 家 | |
| chy | 之 | 's |
| hing | 興 | prosperity or |
| ty. | 替. | decline. |

CXIX.

Unsullied poverty is always happy ; while impure wealth brings with it many sorrows.

| | | |
|-------|---|-------------|
| Tsing | 清 | Pure, clear |
| pin | 貧 | poverty |
| chang | 常 | always |
| lè : | 樂 | happy : |
| chō | 濁 | impure |
| foo | 富 | wealth |
| to | 多 | many |
| yew. | 憂 | sorrows. |

CXX.

The goodness of a house does not consist in its lofty halls, but in its excluding the weather: the fitness of clothes does not consist in their costliness, but in their make and warmth; the use of food does not consist in its rarity, but in its satisfying the appetite: the excellence of a wife consists, not in her beauty, but in her virtue.

| | | |
|------|--------|---------|
| Fang | 房 屋 | } House |
| ō | | |
| pō | 不 | not |

| | | |
|----------|--|-------------|
| tsac | 在 高堂。 不漏便好。 衣服不在綾羅。 和暖便好。 飲食不在珍饈。 | consists in |
| kaou | | lofty |
| t'hang : | | halls : |
| pö | | not |
| low | | leaking, |
| pien | | then |
| haou : | | good : |
| y | | } clothes |
| fö | | |
| pö | | not |
| tsac | consist in | |
| ling | flowering and | |
| lo ; | net-work ; | |
| ho | fitting and | |
| nuon | warm, | |
| pien | then | |
| haou : | good : | |
| yin | drinking and | |
| shě | eating | |
| pö | not | |
| tsac | consist in | |
| chin | } costly, rare articles : | |
| sew : | | |

| | | |
|--------|----|-------------------|
| yě | 一 | once |
| paou | 飽 | satisfied, filled |
| pien | 便 | then |
| haou : | 好. | good : |
| tsiu | 娶 | taking, marrying |
| tsy | 妻 | a wife |
| pǒ | 不 | not |
| tsae | 在 | consists in |
| yen | 顏 | } beauty : |
| sě : | | |
| hien | 色. | |
| tě | 賢 | |
| pien | 德 | then |
| haou. | 便 | good. |
| | 好. | |

CXXI.

In disposing of his daughter in marriage, let a man chuse for her a husband, superior to herself (in rank and fortune): she will then serve her husband with respect and awe: in chusing his own wife, let a man take care that she be his inferior (in those respects): she will then serve her new relations as a woman should. *

| | | |
|--------|---|--------------------------|
| Kia | 嫁 | Disposing of in marriage |
| niu | 女 | a daughter, |
| piě | 必 | } it must be to |
| siu | 須 | |
| shing | 勝 | superior to |
| woo | 吾 | my |
| kia | 家 | family, |
| chay : | 者 | him who is: (being) |
| shing | 勝 | superior to |
| woo | 吾 | my |
| kia | 家 | family, |

* In China, when a woman is married, she is obliged to regard the father and mother of her husband, exactly in the light, in which she before regarded her own.

| | | |
|--------|---|------------------|
| tsě | 則 | then |
| niu | 女 | wife |
| chy | 之 | 's |
| sze | 事 | serving |
| jin | 人 | her husband, |
| piě | 必 | must, or will be |
| kin, | 飲 | respectful, |
| piě | 必 | will be |
| kiaç ; | 戒 | careful : |
| tsiu | 娶 | marrying |
| foo | 婦 | a wife, |
| piě | 必 | } it must be |
| siu | 須 | |
| pö | 不 | } inferior to |
| ju | 如 | |
| woo | 吾 | my |
| kia | 家 | family, |
| chay : | 者 | her who is : |
| pö | 不 | } inferior to |
| ju | 如 | |
| woo | 吾 | my |
| kia, | 家 | family, |

| | | |
|-------|----|--------------------|
| tsě | 則 | then |
| foo | 婦 | wife |
| chy | 之 | 's |
| sze | 事 | serving |
| kew | 舅 | father-in-law, and |
| koo | 姑 | mother-in-law |
| piě | 必 | will be |
| chě | 執 | according to |
| foo | 婦 | a wife's, woman's |
| taou. | 道. | rule, way. |

 CXXII.

He who receives a benefit, and is not ungrateful,—as a son, will be dutiful,—as a minister, will be faithful.

| | | |
|------|---|----------------------------------|
| Show | 受 | Receives |
| jin | 人 | men's |
| gun | 恩 | favors, kindnesses, |
| urh | 而 | and |
| pě | 不 | not |
| jiu | 忍 | can bear |
| foo | 負 | to abuse them, or be ungrateful, |

| | | |
|--------|----|-----------------|
| chay ; | 者。 | he who ; |
| wei | 爲 | } as a son |
| tsze | 子 | |
| piě | 必 | must be |
| hiaou | 孝 | dutiful, |
| wei | 爲 | } as a minister |
| chin | 臣 | |
| piě | 必 | must be |
| chung. | 忠。 | faithful. |

CXXIII.

The fame of men's good actions seldom goes beyond their own doors ; but their evil deeds are carried to a thousand miles distance. *

| | | |
|-------|---|------------|
| Haou | 好 | Good |
| sze | 事 | deeds |
| pö | 不 | do not |
| chü | 出 | go out of |
| mun : | 門 | the door : |
| gö | 惡 | evil |

* " The evil which men do, lives after them ;

" The good is oft interred with their bones."

| | | |
|-------|----|-----------------|
| sze | 事 | deeds |
| chuen | 傳 | are transmitted |
| tsien | 千 | a thousand |
| ly. | 里. | ly. |

CXXIV.

Tae-kung says, "In the practice of hospitality, no difference should be made between relations and others; all who come must be well received."

| | | |
|-------|--|--------------------|
| Tae- | 太 公 曰。 客 無 親 疎。 來 者 當 受。 | } Tae-kung |
| kung | | |
| yuě, | | says, |
| kě | | among your guests, |
| woo | | no |
| tsin | | near, related, or |
| soo ; | | distant, loose ; |
| lae | | come |
| chay | | those who, |
| tang | | ought (all) |
| show. | to be received. | |

CXXV.

The sincerity of him, who assents to every thing, must be small: and he, who praises you inordinately to your face, must be altogether false.

| | | |
|-------|---|----------------------|
| King | 輕 | Lightly |
| no | 諾 | assents |
| chay | 者 | he who, |
| sin | 信 | his sincerity |
| piě | 必 | must be |
| kwa ; | 寡 | few, small ; |
| mien | 面 | to the face |
| yu | 譽 | praise, inordinately |
| chay | 者 | he who, |
| kiaē | 皆 | altogether |
| pie | 必 | must be |
| fei, | 非 | false. |

CXXVI.

If sincerity be wanting between the prince and his minister, the nation will be in disorder ; if between father and son, the family will be discordant ; if between brothers, their

affections will be loosened; if between friends, their intercourse will be distant.

| | | |
|-------|----|-----------------------|
| Kiun | 君 | Prince and |
| chin | 臣 | minister |
| pö | 不 | not |
| sin | 信 | sincere, |
| kwö | 國 | nation |
| pö | 不 | not |
| gan : | 安. | quiet, well ordered : |
| foo | 父 | father and |
| tsze | 子 | son |
| pö | 不 | not |
| sin | 信 | sincere, |
| kia | 家 | family |
| pö | 不 | not |
| mö : | 睦. | harmonizing ; |
| hiung | 兄 | } elder and younger |
| ty | 弟 | |
| pö | 不 | not |
| sin | 信 | sincere, |
| tsing | 情 | feeling, affections, |
| pö | 不 | not |

| | | |
|--------|----|------------------|
| tsin : | 親 | related, close : |
| peng | 朋友 | } friends |
| yew | | |
| pö | 不 | not |
| sin | 信 | sincere, |
| kiaou | 交 | } intercourse |
| ye | | |
| soo. | 疎 | loose, distant. |

 CXXVII.

Petty distinctions are injurious to rectitude ; quibbling words violate right reason.

| | | |
|-------|---|--------------------|
| Siaou | 小 | Little |
| pien | 辯 | distinctions |
| hae | 害 | injure |
| y : | 義 | rectitude : |
| siaou | 小 | little, frivolous, |
| yen | 言 | words |
| po | 破 | violate |
| taou. | 道 | right reason. |

CXXVIII.

Though powerful medicines be nauseous to the taste, they are good for the disease; though candid advice be unpleasant to the ear, it is profitable for the conduct.

| | | |
|--------|----|-------------------|
| Leang | 良 | Good, fine |
| yø | 藥 | medicines, |
| koo | 苦 | though bitter |
| kow | 口 | to the mouth, |
| ly | 利 | profitable, good, |
| yu | 於 | for |
| ping : | 病. | the disease : |
| chung | 忠 | candid |
| yen | 言 | speech, |
| niě | 逆 | though adverse |
| urh | 耳 | to the ear, |
| ly | 利 | is profitable |
| yu | 於 | for |
| hing. | 行. | the conduct. |

CXXIX.

To shew compassion towards the people, by remitting the severity of the taxes, is the virtue of the prince; and to offer up their possessions, sinking their private views in regard for the public, is the duty of the people.

| | | |
|-------|---|------------------------|
| Hwan | 緩 | To remit |
| ching | 征 | exaction of taxes, and |
| pö | 溥 | thinly, lightly |
| lien | 歛 | collect |
| kia | 加 | adding, bestowing |
| hoey | 惠 | compassion |
| yuen | 元 | } on the people |
| yuen | 元 | |
| kiun | 君 | the prince |
| chy | 之 | 's |
| tě | 德 | virtue |
| yay ; | 也 | ; |
| y | 以 | with |
| hiă | 下 | what is below |
| fung | 奉 | to offer up |
| shang | 上 | above, |

| | | |
|-------|---------------------------------------|---------------------|
| sien | 先 公 後 私 民 之 職 也。 | advancing |
| kung, | | public, |
| how | | keeping back |
| sze | | private, (views) is |
| min | | the people |
| chy | | 's |
| chě | | duty, office |
| yay. | | . |

CXXX.

Though the life of man be short of a hundred years, he gives himself as much pain and anxiety, as if he were to live a thousand.

| | | |
|-------|---|-------------------------|
| Jin | 人 生 不 滿 百 常 懷 千 歲 憂。 | Man's |
| seng | | life, |
| pö | | not |
| mwan | | a full |
| pě | | hundred, |
| chang | | yet always |
| hwae | | cherishes, broods over, |
| tsien | | a thousand |
| suy | | years |
| yew. | griefs, anxieties | |

CXXXI.

The advantages of wise institutions, can be sought for only in an inflexible observance of them.

| | | |
|-------|--|-------------------------|
| Leang | 良 法 之 有 利 於 民 在 奉 行 之 必 求 其 實。 | Excellent |
| fā | | laws, |
| chy | | their |
| yew | | } profitableness |
| ly | | |
| yu | | to |
| min | | the people, |
| tsae | | in |
| fung | | } zealous observance of |
| hing | | |
| chy | | them (we) |
| piě | | must |
| kew | | seek |
| ky | | their |
| shě. | | reality. |

CXXXII.

If a man does not receive guests at home, he will meet with very few hosts abroad.

| | | |
|-------|---|------------------------|
| Tsae | 在 家 不 會 迎 賓 客 出 路 方 知 少 主 人。 | At |
| kia | | home, |
| pö | | not |
| hwuy | | } meet and receive |
| yin | | |
| pin | | } guests, |
| kě, | | |
| chu | | } going abroad, |
| loo | | |
| fang | | then |
| chy | | know |
| shaou | | few, a want of, |
| choo | | } hosts, entertainers. |
| jin. | | |

CXXXIII.

Where views and dispositions agree, the most distant will unite in friendship: where they disagree, relations themselves will soon be at enmity.

| | | |
|--------|-----------------|---------------------------|
| Y | 意 | Dispositions, intentions, |
| hǒ | | |
| tsě | 合則 | then |
| Woo | | } Woo and Yuě, (two dis- |
| Yuě | } tant nations) | |
| seang | 相 | mutually |
| tsin ; | 親。 | be intimate, related ; |
| y | 意 | dispositions |
| pǒ | 不 | not |
| hǒ | 合 | agreeing |
| tsě | 則 | then |
| kǒ | 骨 | bones and |
| jow | | |
| wei | 肉 | } kindred |
| chow | 爲 | become |
| tiě. | 仇敵。 | } enemies. |

CXXXIV.

Without a clear mirror a woman cannot know the state of her own face: without a true friend, a man cannot discern the errors of his own actions.

| | | |
|--------|----|-------------------|
| Niu | 女 | Woman |
| woo | 無 | without |
| ming | 明 | clear, bright, |
| king | 鏡 | mirror, |
| pö | 不 | not |
| chy | 知 | know |
| mien | 面 | her face |
| shang | 上 | upon |
| tsing | 精 | beauties and |
| tsoo : | 粗。 | deformities : |
| sze | 士 | scholar |
| woo | 無 | without |
| leang | 良 | good |
| yew | 友 | friend, |
| pö | 不 | not |
| chy | 知 | know (whether) |
| hing | 行 | } steps, actions, |
| poo | 步 | |

| | | |
|------|---------|------------------------------|
| kwei | 虧 踰。 | } injurious, and transgress- |
| yu. | | |

CXXXV.

A man should chuse a friend who is *better* than himself: if only *like* himself, he had better have none.—There are plenty of acquaintances in the world, but very few real friends.

| | | |
|--------|--|-------------------------|
| Kiě | 結 朋 須 勝 己。 似 我 不 如 無。 相 識 滿 天 下。 | } Knitting friendships, |
| pung | | |
| siu | | better, surpassing |
| shing | | self: |
| ky : | | the same as |
| sze | | myself, |
| wo | | } better, rather |
| pö | | |
| ju | | mutually |
| woo : | | recognizing, knowing, |
| seang | | fill |
| shě | | } the world: |
| mwan | | |
| t'hien | | |
| hia : | | |

| | | | |
|------|------------------------|------------|-----------------|
| chy | 知 心 能 幾 人。 | knowing | } true friends, |
| sin | | hearts | |
| neng | | can (find) | |
| ky | | a few | |
| jin. | | men. | |

 CXXXVI.

The evidence of others is not comparable to personal experience: nor is "I heard," so good as, "I saw."

| | | | | |
|--------|--|--------------------------|--------|--|
| Kow | 口 說 不 如 身 逢。 耳 聞 不 如 目 見。 | Mouth | | |
| shwǒ | | speaking, | | |
| pǒ | | } not equal to | | |
| ju | | | | |
| shin | | body, person, | [ing : | |
| fung : | | meeting with, experienc- | | |
| urh | | ear | | |
| wun | | hearing | | |
| pǒ | | } not comparable to | | |
| ju | | | | |
| mǒ | eye | | | |
| kien. | seeing. | | | |

CXXXVII.

We should make it the business of our lives to control our temper; and whenever we find it becoming unruly, that instant bring it into order.

| | | | |
|--------|---|-------------------------|------------------------|
| Ping | 平 | Uniformly | } through- out life |
| jě | 日 | days | |
| yaou | 要 | must | |
| tiaou | 調 | regulate and | |
| ho | 和 | harmonize | |
| tsze | 自 | } one's own | |
| ky | 己 | | |
| tiě | 的 | | |
| sing | 性 | } disposition, temper : | |
| tsze : | 子 | | |
| fan | 凡 | always, whenever | |
| yü | 遇 | it happens | |
| sing | 性 | } the temper | |
| tsze | 子 | | |
| paou | 暴 | violent and | |
| tsaou | 躁 | disturbed | |
| ky | 起 | } becomes, | |
| lae, | 來 | | |

| | | |
|-------|--------|-------------------|
| suy | 隨 卽 | } then, forthwith |
| tsiě | | |
| gan | 按 性 | } quiet them. |
| sing. | | |

CXXXVIII.

The three greatest misfortunes in life, are,—in youth, to bury one's father;—at the middle age, to lose one's wife,—and, being old, to have no son.

| | | |
|--------|---|----------------------|
| San | 三 | Three |
| pö | 不 | un- |
| hing ; | 幸 | happiness ; |
| shaou | 少 | } in youth |
| nien | 年 | |
| sang | 喪 | to mourn for |
| foo ; | 父 | father ; |
| chung | 中 | middle |
| nien | 年 | years |
| sze | 死 | death |
| tsy ; | 妻 | of wife ; |
| laou | 老 | } having become old, |
| lae | 來 | |

| | | |
|-------|----|---------------|
| woo | 無 | to be without |
| tsze. | 子。 | a son. |

 CXXXIX.

In her accomplishments, it is not requisite for a woman to display talents of a famous, or uncommon description: in her face, it is not requisite that she should be very handsome: her conversation need not be very pointed or eloquent: her work need not be very exquisite or surpassing.

| | | |
|------|---|----------------------------|
| Foo | 婦 | A woman's, wife's |
| tě | 德 | } virtues, accomplishments |
| chay | 者 | |
| pö | 不 | not |
| piě | 必 | must, or need be |
| tsae | 才 | talents and |
| ming | 名 | name, reputation |
| tsuě | 絕 | very |
| y ; | 異 | uncommon ; |
| foo | 婦 | a wife's |
| yung | 容 | } countenance |
| chay | 者 | |
| pö | 不 | not |

| | | | | | |
|--------|---|---|---|----------|--------------------------|
| piě | 必 | 顏 | 色 | need be | |
| yen | | | | } | colour, complexion |
| sě | 美 | 麗 | 者 | | } |
| mei | | | | a wife's | |
| ly : | 婦 | 言 | 者 | } | speech, |
| foo | | | | | |
| yen | 不 | 必 | 利 | } | need be |
| chay | | | | | |
| pǔ | 口 | 辨 | 詞 | } | mouthed, and |
| piě | | | | | |
| ly | 婦 | 工 | 者 | } | a woman's |
| kow | | | | | |
| pien | 不 | 必 | 技 | } | not |
| tsze ; | | | | | |
| foo | 巧 | 過 | 人 | } | artificial and exquisite |
| kung | | | | | |
| chay | } | } | } | } | other people's. |
| pǔ | | | | | |
| piě | | | | | |
| chy | | | | | |
| kiaou | | | | | |
| kwo | | | | | |
| jin. | | | | | |

CXL.

A virtuous woman is a source of honour to her husband ;
a vicious one causes him disgrace,

| | | |
|--------|---|--------------------|
| Hien | 賢 | Virtuous |
| foo | 婦 | wife |
| ling | 令 | causes |
| foo | 夫 | her husband |
| kwei ; | 貴 | to be honorable ; |
| gö | 惡 | vicious |
| foo | 婦 | wife |
| ling | 令 | causes |
| foo | 夫 | her husband |
| tsien. | 賤 | to be cheap, mean. |

CXLI.

It being asked, "Supposing a widowed woman to be very poor and destitute, might she in such a case take a second husband." It was answered, This notion arises merely from the fear of cold and hunger : but to be starved to death is a very small matter compared with the loss of her respectability.

| | | |
|------|----|--------------|
| Wun, | 問. | Being asked, |
| hwö | 或 | suppose |

| | | |
|--------|----|------------------------|
| yew | 有 | there was |
| koo | 孤 | } a widow, |
| shwang | 孀 | |
| pin | 貧 | } poor and destitute, |
| kiung, | 窮. | |
| woo | 無 | without |
| tō | 託 | } one on whom to rely, |
| chay, | 者. | |
| ko | 可 | might she |
| tsac | 再 | again |
| kia | 嫁 | marry |
| fow? | 否. | or not? |
| Yuě, | 曰 | Answered, |
| chě | 只 | only |
| shy | 是 | is because |
| how | 後 | after |
| shy | 世 | life |
| pa | 怕 | fearing |
| ky | 饑 | hunger and |
| han | 寒 | cold, |
| ngo | 餓 | starved |
| sze | 死 | to death, |
| koo | 故 | therefore |

| | | |
|--------|----|----------------|
| yew | 有 | have |
| shy | 是 | this, or thus, |
| shwǒ ; | 說. | say ; |
| jen | 然 | but (being) |
| ngo | 餓 | starved |
| sze | 死 | to death |
| sze | 事 | is a matter |
| kiě | 極 | very |
| siaou | 小 | trifling, |
| shě | 失 | losing |
| tsiě | 節 | self-control |
| sze | 事 | an affair |
| kiě | 極 | very |
| ta. | 大. | important. |

 CXLII.

When offences proceed from inadvertency, let gentle re-monstrances be used to inculcate a better knowledge for the future: where they are wilful, make use of severer denunciations, to prevent a repetition.

| | | |
|-----|---|------------|
| Chu | 出 | Proceeding |
| yu | 於 | from |
| woo | 無 | without |

| | | |
|-------|---|------------------------|
| sin | 心 | (heart) intention |
| chay, | 者 | , |
| hwan | 緩 | gently |
| yen | 言 | speak |
| y | 以 | in order to |
| hiaou | 曉 | instruct |
| chy; | 之 | them: (the offenders) |
| ching | 成 | done |
| yu | 於 | from |
| yew | 有 | having |
| y | 意 | intention } wilfulness |
| chay; | 者 | ; |
| wei | 危 | threatening |
| yen | 言 | speak, |
| y | 以 | in order to |
| kiaie | 誠 | deter |
| chy. | 之 | them. |

CXLIH.

Those who promote disputes, and instigate to legal discussions, (for their own profit) convert the pen into a sword as the means of a livelihood ; and regard quarrels, which affect the dearest interest of others, as mere child's play.

| | | | |
|-------|----|---|-------------------|
| Kiaou | 教 | } | Teach and promote |
| so | | | |
| tsze | 詞 | } | dissensions |
| sung | | | |
| chay | 者 | | those who, |
| y | | | |
| taou | 以 | | of |
| piě | | | |
| wei | 刀 | | the knife- |
| seng | | | |
| yae ; | 筆 | | pencil |
| shy | | | |
| yö | 爲 | | make |
| sung | | | |
| wei | 生涯 | } | a livelihood ; |
| urh | | | |
| hy. | 視 | | and regard |
| | | | |
| | 獄 | | prison |
| | | | |
| | 訟 | | strifes |
| | | | |
| | 爲 | | as, to be, |
| | | | |
| | 兒 | | children's |
| | | | |
| | 戲 | | plays. |

CXLIV.

Those who cause divisions, in order to injure other people,
are in fact preparing pit-falls for their own ruin.

| | | |
|-------|---|-----------------|
| Tsaou | 造 | Making |
| hin | 釁 | divisions |
| y | 以 | in order to |
| king | 傾 | overthrow |
| jin : | 人 | men : |
| kew | 究 | examine |
| chy | 之 | it, |
| poo | 布 | it is providing |
| tsing | 阱 | wells, pits |
| y | 以 | for |
| tsze | 自 | one's self |
| hien. | 陷 | to fall into. |

CXLV.

Though the Mow-tan be beautiful, it is supported by its
green leaves.

| | | |
|-----|---|----------------|
| Mow | 牡 | } The Mow-tan, |
| tan | 丹 | |

| | | |
|------|----|-----------------|
| suy | 雖 | though |
| haou | 好 | good, beautiful |
| lő | 綠 | green |
| yě | 葉 | leaves |
| foo | 扶 | } support it. |
| chy. | 持. | |

CXLVI.

A man's patrimony must suffer by trifling and idleness, as it must flourish by diligence. The chief rule to be observed, in one's plan of life, is to be strenuous in the beginning, and to increase one's exertions to the last.

| | | |
|-------|---|-----------------------|
| Niě | 業 | Patrimonies |
| mei | 每 | each, all |
| hwang | 荒 | diminished |
| yu | 於 | by |
| hy | 嬉 | trifling, idling, |
| urh | 而 | and |
| piě | 必 | must |
| tsing | 精 | flourish, be perfect, |
| yu | 於 | by |
| kin : | 勤 | diligence : |
| chy | 志 | in plan of life, |

| | | |
|--------|----|------------------------|
| kwei | 貴 | honorable, chief thing |
| fun | 奮 | to be strenuous |
| yu | 於 | in |
| chy | 始 | the beginning, |
| urh | 而 | and |
| yew | 尤 | still more |
| ly | 勵 | diligent |
| yu | 於 | in |
| chung. | 終. | the end. |

CXLVII.

Even the carriers of burthens may, by honesty and diligence, obtain a sufficiency. The proverb says, "Every blade of grass has its share of the dews of heaven:" and "though the birds of the forest have no garners, the wide world is all before them."

| | | |
|--------|---|------------------|
| Pei | 背 | On the back |
| foo | 負 | carrying, |
| kien | 肩 | on the shoulders |
| tiaou. | 挑 | bearing, |
| chě | 只 | only |
| yaou | 要 | necessary to be |

| | | | |
|-------|---|---|---------------------|
| laou | 老 | } | honest, and |
| shě | | | |
| kin | 實 | } | diligent, |
| kin | | | |
| yay | 也 | | and |
| tě | 得 | | may obtain |
| y | 衣 | | clothes and |
| shě | 食 | | food |
| woo | 無 | | without |
| kwei. | 虧 | | deficiency. |
| Sǒ | 俗 | } | The popular proverb |
| yu | | | |
| shwǒ, | 說 | | says, |
| yě | 一 | | One |
| ken | 根 | | root |
| tsaou | 草 | | of grass |
| yew | 有 | | has |
| yě | 一 | | one |
| ken | 根 | | root of |
| tsaou | 草 | | grass |
| tiě | 的 | | 's |
| loo | 露 | } | dew |
| shuy | 水 | | |

| | | |
|--------|----|--------------------|
| yang : | 養。 | to nourish it : |
| yew | 又 | and again |
| shwö | 說 | it is said, |
| yay | 野 | forest |
| tsiö | 雀 | birds |
| woo | 無 | have no |
| leang | 糧 | grain, (stored up) |
| t'hien | 天 | but heaven and |
| ty | 地 | earth |
| kwan. | 寬。 | are broad. |

 CXLVIII.

Wisdom, and virtue, and benevolence, and rectitude, without politeness are imperfect.

| | | |
|--------|----|--------------|
| Taou | 道 | Wisdom, |
| tě | 德 | virtue, |
| jin | 仁 | benevolence, |
| y | 義 | rectitude, |
| woo | 無 | without |
| ly | 禮 | politeness |
| pö | 不 | in- |
| ching. | 成。 | perfect. |

CXLIX.

He, who fears the laws, will not be likely to violate them.
 The dread of punishments is the best method of avoiding them.

| | | |
|-------|----|----------------|
| Kiu | 懼 | Fearing |
| fä | 法 | the laws, |
| tsze | 自 | indeed |
| pö | 不 | not |
| fan | 犯 | offend against |
| fä : | 法. | the laws : |
| wei | 畏 | dreading |
| hing | 刑 | punishments. |
| tsze | 自 | indeed |
| ko | 可 | may |
| mien | 免 | prevent |
| hing. | 刑. | punishments. |

CL.

Do not think lightly of crimes, and fancy that they may be trifled with; for to every crime there is a law adapted, for its punishment.

| | | |
|--------|---|----------------------------|
| Wδ | 勿 | Do not |
| y | 以 | of |
| tsuy | 罪 | crimes |
| king | 輕 | think lightly, (or as) |
| ko | 可 | } fit to be trifled with : |
| wan : | 玩 | |
| yew | 有 | if there exists |
| yě | 一 | a |
| tsuy | 罪 | crime, |
| tsiě | 卽 | then |
| yew | 有 | there exists |
| yě | 一 | a |
| fā | 法 | law |
| y | 以 | to |
| siang | 相 | } punish it. |
| ching. | 懲 | |

CLI.

He, who wishes to know the road through the mountains, must ask those who have already trodden it; (i. e. we must look, for instruction, to the experienced.)

| | | |
|------|----|-----------|
| Yaou | 要 | Wanting |
| chy | 知 | to know |
| shan | 山 | mountains |
| hia | 下 | below |
| loo, | 路. | road, |
| siu | 須 | must |
| wun | 問 | ask |
| kwo | 過 | across |
| lae | 來 | coming |
| jin. | 人. | men. |

CLII.

Rich men look forward to the years that are to come: but the poor man has time to think of only what is immediately before him.

| | | |
|-----|---|----------|
| Foo | 富 | Rich |
| jin | 人 | men |
| sze | 思 | think of |

| | | |
|--------|----|----------|
| lae | 來 | coming |
| nien : | 年. | years : |
| pin | 貧 | poor |
| jin | 人 | men |
| sze | 思 | think of |
| yen | 眼 | eyes |
| tsien. | 前. | before. |

 CLIII.
 X

It is better to believe that a man does possess good qualities than to assert that he does not.

| | | |
|------|----|-------------|
| Ning | 寧 | Better |
| ko | 可 | may |
| sin | 信 | believe |
| ky | 其 | he |
| yew | 有 | has, |
| pö | 不 | not |
| ko | 可 | may |
| yen | 言 | say, assert |
| ky | 其 | he |
| woo. | 無. | has not. |

CLIV.

The mischiefs of fire, or water, or robbers, extend only to the body; but those of pernicious doctrines, to the mind.

| | | |
|--------|----|----------------|
| Shwuy | 水 | Water, |
| ho | 火 | fire, |
| taou | 盜 | } and robbers, |
| tsě | 賊 | |
| hae | 害 | the mischiefs |
| chy | 止 | only |
| kiě | 及 | extend to |
| shin ; | 身。 | the body ; |
| y- | 異 | } un-orthodoxy |
| twan | 端 | |
| chy | 之 | 's |
| hae, | 害 | injuring, |
| hae | 害 | injury |
| kiě | 及 | extends to |
| jin | 人 | men's |
| sin. | 心。 | hearts. |

CLV.

The original tendency of man's heart is to do right; and if a due caution be observed, it will not of it's self go wrong.

| | | |
|--------|---|-----------------------------|
| Sin | 心 | Heart |
| chy | 之 | 's |
| pun | 本 | original |
| ty | 體 | structure, body |
| yew | 有 | was |
| ching | 正 | correct |
| woo | 無 | and not |
| seay : | 邪 | depraved : |
| kow | 苟 | if |
| yew | 有 | have |
| choo | 主 | } controul, |
| chy | 持 | |
| tsze | 自 | } spontaneously, of itself, |
| jen | 然 | |
| pö | 不 | not |
| hwö, | 惑 | be deceived, mistaken. |

CLVI.

As it is impossible to please men in all things, our only care should be to satisfy our own consciences.

| | | |
|------|---|--------------|
| Ky | 豈 | How |
| neng | 能 | can |
| tsin | 盡 | completely |
| ju | 如 | according to |
| jin | 人 | men's |
| y: | 意 | ideas: |
| tan | 但 | only |
| kew | 求 | seek |
| woo | 無 | not |
| kwei | 愧 | to shame |
| wo | 我 | my own |
| sin. | 心 | heart. |

CLVII.

He who at once knows himself, and knows others, will triumph as often as he contends.

| | | |
|-----|---|----------|
| Chy | 知 | Knowing |
| ky. | 己 | himself, |

| | | |
|--------|---|---------------|
| chy | 知 | knowing |
| py, | 彼 | others, |
| pě | 百 | hundred times |
| chen | 戰 | contend, |
| pě | 百 | hundred times |
| shing. | 勝 | conquer. |

CLVIII.

One man's good fortune, is the good fortune of his whole family.

| | | |
|------|---|---------------|
| Yě | 一 | One |
| jin | 人 | man |
| yew | 有 | having |
| fō | 福 | happiness. |
| hy | 携 | sustains and |
| tae | 帶 | carries along |
| mwan | 滿 | his whole |
| ó. | 屋 | house. |

CLIX.

Though brothers, are very near relations, the difference of fortune widely separates them.

| | | |
|-------|----|----------------|
| Ty | 弟 | Younger and |
| hiung | 兄 | elder brothers |
| suy | 雖 | though |
| tsin, | 親 | related, |
| tsaě | 財 | money and |
| pě | 帛 | fine clothes |
| fun | 分 | separate them |
| ming. | 明. | clearly. |

} wealth

CLX.

Eat your three meals in the day, and look forward to sleeping at night. *

| | | |
|-----|---|--------|
| Jě | 日 | By day |
| shě | 食 | eat |

* “Carpe, mortalis, mea dona lætus,
Carpe, nec plantas alias require,
Sed satur *panis*, satur et *soporis*,
Cætera sperne.”

| | | |
|--------|---|-----------------|
| san | 三 | the three |
| tsan ; | 餐 | meals ; |
| yay | 夜 | at night |
| too | 圖 | look forward to |
| yě | 一 | a |
| shō. | 宿 | sleep. |

CLXL

A man's countenance is a sufficient index of his prosperity or adversity, without asking him any questions.

| | | |
|-------|---|---------------------|
| Jō | 入 | Entering |
| mun | 門 | a door, |
| hew | 休 | cease to, or do not |
| wun | 問 | ask about |
| yung | 榮 | prosperous or |
| koo | 枯 | unprosperous |
| sze ; | 事 | affairs ; |
| kwan | 觀 | } look at |
| kien | 見 | |
| yung | 容 | } the countenance |
| yen | 顏 | |
| pjen | 便 | and then |

| | | |
|------|----|-----------------|
| tě | 得 | you will obtain |
| chy. | 知. | information. |

 CLXII.

Adversity is necessary to the development of men's virtues.

| | | | |
|--------|----|---|--------------------|
| Pö | 不 | } | Were it not for |
| shy | | | |
| yě | 一 | } | once |
| fan | | | |
| han | 寒 | | the cold |
| chě | 澈 | | penetrating |
| kö, | 骨. | | its stem, (bones), |
| tseng | 怎 | | how |
| tě | 得 | | could obtain |
| mei | 梅 | | Mei |
| hwa | 花 | | flower |
| pö | 撲 | | put forth |
| py | 鼻 | | nose |
| hiang. | 香. | | fragrance. |

CLXIII.

He who neglects to study diligently in his youth, will, when he is old, repent that he put it off until too late.

| | | | |
|--------|---|----------|------------|
| Shaou | 少 | Few | } in youth |
| nien | 年 | years | |
| pō | 不 | not | |
| chy | 知 | knowing | |
| kin | 勤 | diligent | |
| hiō | 學 | study | |
| tsaou, | 早 | early, | |
| pě | 白 | white | } in age |
| tow | 頭 | head | |
| fang | 方 | then | |
| hwuy | 悔 | repent | |
| tō | 讀 | reading | |
| shoo | 書 | books | |
| chy. | 遲 | late. | |

CLXIV.

He who studies ten years in obscurity, will, when once preferred, be known universally.

| | | | |
|--------|----|---------------------|-------------|
| Shě | 十 | Ten | |
| nien | 年 | years | |
| chwang | 窓 | window | } studying, |
| hia | 下 | below | |
| woo | 無 | without any | |
| jin | 人 | man | |
| wun, | 問。 | asking (about you), | |
| yě | 一 | once | |
| kiu | 舉 | raised, and | |
| ching | 成 | perfected | |
| ming, | 名 | name, reputation, | |
| t'hien | 天 | } the whole empire | |
| hia | 下 | | |
| chy. | 知。 | knows you. | |

CLXV.

It is too late to pull the rein, when the horse has gained the brink of the precipice: the time for stopping the leak is passed, when the vessel is in the midst of the river.

| | | |
|-------|---|---------------------|
| Ma | 馬 | Horse |
| taou | 到 | having reached |
| lin | 臨 | descent |
| yen | 巖 | of precipice |
| show | 收 | receives |
| keang | 韁 | the rein |
| wan ; | 晚 | too late ; |
| chuen | 船 | vessel |
| taou | 到 | having reached |
| kiang | 江 | river's |
| sin, | 心 | heart, |
| poo | 補 | supplying, mending, |
| low | 漏 | the leak |
| chy. | 遲 | too late. |

CLXVI.

The scholar is acquainted with all thing, without the trouble of going out of doors.

| | | |
|--------|-------------|---|
| Sew- | 秀才不出門能知天下事。 | } The scholar (a particular rank of scholars) |
| tsae | | |
| pö | | without |
| chŭ | | going out of |
| mün | | his door, |
| neng | | can |
| chy | | know |
| t'hien | | } the whole empire's |
| hia | | |
| sze. | | |

CLXVII.

He who advances, may fight ; but he who retreats, may take care of himself. *

| | | |
|-----|----|--------------|
| Chŭ | 出則 | Going forth, |
| tsě | | then |

* "He who flies, may fight again :
Which he can never do, that's slain ;
Hence, timely running's no mean part
Of conduct, in the martial art."

Hud.

| | | | |
|--------|----|---|------------------|
| ko | 可 | } | may, can |
| y | | | |
| chen ; | 戰. | | fight ; |
| tuy | 退 | | retreating |
| tsě | 則 | | then |
| ko | 可 | } | can |
| y | | | |
| show. | 守. | | guard, preserve. |

CLXVIII.

Those who respect themselves will be honorable, but he, who thinks lightly of himself, will be held cheap by the world.

| | | |
|--------|----|---------------------|
| Tsze | 自 | Themselves |
| tsun | 尊 | respecting, |
| tsze | 自 | themselves |
| kwci : | 貴. | will be honored : |
| tsze | 自 | themselves |
| king | 輕 | thinking lightly of |
| tsze | 自 | themselves |
| tsien. | 賤. | will be base. |

CLXIX.

Do not believe that all are honest, who appear to be so :
but beware, lest the semblance of goodness turn out
to be the reverse.

| | | |
|-------|----|--------------------|
| Mo | 莫 | Do not |
| sin | 信 | believe |
| chě | 直 | of honesty |
| chung | 中 | in the midst, |
| chě : | 直. | there is honesty : |
| siu | 須 | but must |
| fang | 防 | beware (lest) |
| jin | 仁 | goodness |
| pō | 不 | be not |
| jin | 仁. | goodness. |

CLXX.

Walls have ears, and there are listeners under the window.

| | | |
|--------|---|---------------------------|
| Kě | 隔 | Coming between, dividing, |
| tseang | 牆 | wall |
| siu | 須 | must |
| yew | 有 | have |

| | | |
|--------|-----|-------------|
| urh ; | 耳. | ears ; |
| chwang | 窓 | window |
| wae | 外 | outside of, |
| ky | 豈 * | how |
| woo | 無 | no |
| jin ! | 人. | persons ! |

CLXXI.

Among principals, there may be distinctions of rank : but among subordinates, none.

| | | |
|--------|----|---------------|
| Kwan | 官 | Of mandarins, |
| yew | 有 | there are |
| ta | 大 | great and |
| seaou, | 小. | small, |
| ly | 吏 | of assistants |
| woo | 無 | no |
| tsun | 尊 | honorable or |
| py. | 卑. | low. |

* 豈無 is used for the sake of more vehemently affirming.

CLXXII.

Expression for, "He has met with his match."

| | | |
|--------|----|----------------------|
| Ky | 碁 | Chess player |
| fung | 逢 | meets |
| tiě | 敵 | an enemy, opponent |
| show ; | 手. | hand : |
| tseang | 將 | general |
| yu | 遇 | falls upon |
| leang | 良 | } a worthy opponent. |
| tsae. | 材. | |

CLXXIII.

Great promises are not followed by corresponding actions.

| | | |
|------|---|--------------|
| Kaou | 高 | High |
| tan | 談 | talking, and |
| hwö | 闊 | broad, big |
| lun | 論 | expressions, |
| mo | 莫 | not |
| yew | 有 | have |
| y | 一 | one |

| | | |
|-------|-------------------|---------|
| tien | 點 的 實 行。 | speck |
| tiě | | of |
| shě | | true |
| hing. | | action. |

CLXXIV.

Neat compositions, and elegant hand writing; skill in drawing pictures, or in playing at chess,—are nothing more than a species of mechanical skill; what great value is there in them:

| | | |
|----------------|--|---------------------------------|
| Tso | 做 文 章。 寫 好 字。 畫 畫。 下 棋。 不 過 | Making |
| wun- chang, | | } neat compositions, writing |
| seay | | |
| haou | | good, handsome |
| tsze, | | characters, |
| hwa | | painting |
| hwa, | | pictures, |
| hia | | } playing chess, |
| ky, | | |
| pö | | not |
| kwo | more than | |

| | | |
|-------|---|--------------------|
| shy | 是 | are |
| y | 一 | a |
| tsung | 宗 | species of |
| chy | 技 | } mechanical arts: |
| y: | 藝 | |
| yew | 有 | have |
| shin | 甚 | } what |
| mo | 麼 | |
| hy | 希 | } rarity, value? |
| han? | 罕 | |

CLXXV.

As the behaviour of the world towards men of learning is respectful, learned men should have a due respect for themselves.

| | | |
|------|---|----------------|
| Jin | 人 | Men |
| chy | 之 | 's |
| so | 所 | } treatment of |
| y | 以 | |
| tae | 待 | } scholars |
| sze | 士 | |
| chay | 者 | (is) |

| | | |
|---------|---|------------------------|
| chung ; | 重 | respectful, (weighty); |
| tsě | 則 | hence |
| sze | 士 | scholar |
| chy | 之 | 's |
| so | 所 | } treatment of himself |
| y | 以 | |
| tsze | 自 | |
| tae | 待 | |
| chay, | 者 | |
| yě | 益 | the more |
| pö | 不 | not |
| ko | 可 | ought to be |
| king. | 輕 | light. |

CLXXVI.

Expel pernicious doctrines, that the true code may be duly honoured.

| | | |
|------|---|--------------------|
| Chü | 黜 | Turn out |
| y- | 異 | } false doctrines, |
| twan | 端 | |
| y | 以 | in order to |

| | | |
|-------|----|---------------------|
| tsung | 崇 | honour, extol, |
| ching | 正 | the correct |
| hiö. | 學. | doctrine, learning. |

CLXXVII.

If the stream be not confined, it will soon flow away and become dry : if wealth be not economized, there will be no limits to its expenditure, and it will soon be wasted.

| | | |
|-------|---|--------------------------|
| Shwuy | 水 | Water |
| chy | 之 | 's |
| lew | 流 | flow |
| pö | 不 | not |
| chö | 蓄 | confined |
| tsě | 則 | then |
| yě | 一 | at once |
| siě | 洩 | flows away |
| woo | 無 | without |
| yu : | 餘 | an overplus; remainder : |
| urh | 而 | and |
| shwuy | 水 | water |
| liě | 立 | immediately |

| | | |
|------|----|-------------|
| koo | 涸 | dried up |
| y : | 矣. | : |
| tsac | 財 | wealth |
| chy | 之 | 's |
| lew | 流 | flow |
| pŭ | 不 | not |
| tsiě | 節 | economized, |
| tsě | 則 | then |
| yung | 用 | using |
| chy | 之 | it |
| woo | 無 | no |
| too | 度 | measure, |
| urh | 而 | and |
| tsac | 財 | wealth |
| liě | 立 | immediately |
| kwei | 匱 | exhausted |
| y ! | 矣. | ! |

CLXXVIII.

It is easy to convince a wise man ; but to reason with a fool
is a difficult undertaking.

| | | |
|--------|-----|-------------------|
| Ko | 可 | May |
| wei | 爲 * | to |
| chy | 知 | } a wise man |
| chay | 者 | |
| taou : | 道. | speak reason : |
| nan | 難 | difficult |
| yu | 於 | with |
| sö | 俗 | a vulgar, foolish |
| jin | 人 | man |
| yen. | 言. | to talk. |

CLXXIX.

To meet an old friend in a distant country, may be com-
pared to the delightfulness of rain after a long drought.

| | | |
|-----|---|--------------|
| Kew | 久 | (After) long |
| han | 旱 | drought |

* This is not a common use of 爲 Wei.

| | | |
|-------|----|--------------------|
| fung | 逢 | meeting with |
| kan | 甘 | sweet |
| yu, | 雨. | rain, (is) |
| t'ha | 他 | in another |
| hiang | 鄉 | country, (village) |
| yu | 遇 | falling in with |
| koo | 故 | old |
| che. | 知. | acquaintance. |

CLXXX.

Speak of men's virtues as if they were your own; and of their vices, as if you were liable to their punishment.

| | | |
|-------|----|-----------|
| Yen | 言 | Speak of |
| jin | 人 | men |
| chy | 之 | 's |
| shen | 善 | virtues, |
| jö | 若 | if |
| ky | 己 | yourself |
| yew | 有 | possessed |
| chy : | 之. | them : |
| yen | 言 | speak of |
| jin | 人 | men |

| | | |
|------|----|------------------|
| chy | 之 | 's |
| gō | 惡 | vices, failings, |
| jō | 若 | if |
| ky | 己 | yourself |
| show | 受 | (receive) had |
| chy. | 之. | them. |

CLXXXI.

The slow horse is fated to receive the lash: the worthless man will ultimately get his deserts.

| | | |
|-------|----|---------------|
| Noó | 駑 | Slow |
| ma | 馬 | horse |
| tsze | 自 | truly |
| show | 受 | will receive |
| pien | 鞭 | } the whip: |
| tsě : | 策. | |
| yu | 愚 | worthless |
| jin | 人 | man |
| chung | 終 | ultimately |
| show | 受 | will receive |
| hwuy | 毀 | } punishment. |
| chuy. | 捶. | |

CLXXXII.

Diligence is a treasure of inestimable price; and prudence is the pledge of a security.

| | | |
|--------|---|-----------------|
| Kin | 勤 | Diligence |
| wei | 爲 | is |
| woo | 無 | without |
| kia | 價 | price |
| chy | 之 | the |
| paou : | 寶 | treasure : |
| shin | 慎 | prudence, ease, |
| shy | 是 | is |
| hoo | 護 | guard |
| shin | 身 | person |
| chy | 之 | the |
| foo. | 符 | pledge. |

CLXXXIII.

Mencius said, "All men concur in despising a glutton, because he gives up every thing that is valuable, for the sake of pampering what is so contemptible.

| | | |
|-------|---|-----------|
| Meng- | 孟 | } Mencius |
| tsze | 子 | |

CLXXXV.

Inattention to minute actions, will ultimately be prejudicial to a man's virtue.

| | | |
|-------|----|--------------|
| Pö | 不 | Not |
| king | 矜 | to attend to |
| sy | 細 | small |
| hing | 行 | actions |
| chung | 終 | ultimately |
| luy | 累 | involves |
| ta | 大 | great |
| tě. | 德. | virtue. |

CLXXXVI.

To the contented, even poverty and obscurity bring happiness; while to the ambitious, wealth and honours themselves are productive of misery.

| | | |
|-------|---|----------------------|
| Chy | 知 | Know |
| tsö | 足 | what is enough, |
| chay | 者 | those who, (to them) |
| pin | 貧 | poverty and |
| tsien | 賤 | lowly condition |

| | | |
|-------|----|-------------------|
| yě | 亦 | are even |
| lǚ: | 樂. | pleasant, joyous: |
| pǒ | 不 | not |
| chǐ | 知 | know |
| tsū | 足 | what is enough |
| chay, | 者. | those who, |
| foo | 富 | riches and |
| kwei | 貴 | honours |
| yě | 亦 | are even |
| yew. | 憂. | sorrowful. |

CLXXXVII.

As the light of a single star tinges the mountains of many regions; so a single unguarded expression injures the virtue of a whole life.

| | | |
|-------|---|--------------|
| Yě | 一 | One |
| sing | 星 | star |
| chy | 之 | 's |
| ho, | 火 | light, |
| neng | 能 | can |
| shaou | 燒 | illuminate |
| wan | 萬 | ten thousand |

| | | |
|--------|---|-----------------------|
| king | 頃 之 山。 半 句 非 言 誤 損 平 生 之 德。 | regions |
| chy | | the |
| shan : | | mountains : |
| pwan | | half |
| kiu | | a sentence |
| fei | | } of unguarded speech |
| yen | | |
| woo | | } injures |
| sun | | |
| ping | | } a whole life |
| seng | | |
| chy | 's | |
| tě. | virtue. | |

CLXXXVIII.

The evidence of a single glance should not be relied on as true: nor are words, spoken behind a man's back, deserving of much credence.

| | | | |
|------|------------------|---------|------------|
| King | 經 目 之 事 | Lightly | } A single |
| mö | | eyeing | |
| chy | | 's | |
| sze | | affair | |

| | | |
|--------|---|----------------|
| yew | 猶 | the more |
| kung | 恐 | to be feared |
| wei | 未 | not |
| chin : | 真 | true : |
| pei | 背 | the back |
| how | 後 | behind |
| chy | 之 | 's |
| yen | 言 | words |
| ky | 豈 | how |
| tsö | 足 | sufficient for |
| shin | 深 | deep |
| sin. | 信 | belief. |

CLXXXIX.

If a horse goes slowly, it is only because he is weak : if a man is not luxurious, it is only because he is poor.

| | | |
|------|---|---------|
| Ma | 馬 | Horse |
| hing | 行 | going |
| poo | 步 | step |
| man, | 慢 | slow, |
| chě | 只 | only |
| yin | 因 | because |

| | | |
|-------|----|--------------|
| sow : | 瘦. | thin, weak : |
| jin | 人 | man |
| pö | 不 | not |
| fung | 風 | } luxurious |
| lew | 流 | |
| chě | 只 | only |
| wei | 爲 | because |
| pin. | 貧. | poor. |

CXC.

Though a poor man should live in the midst of a noisy market, no one will ask about him: though a rich man should bury himself among the mountains, his relations will come to him from a distance.

| | | |
|-------|----|------------|
| Pin | 貧 | Poor |
| kiu | 居 | living |
| naou | 鬧 | in a noisy |
| shy, | 市 | market, |
| woo | 無 | no |
| jin | 人 | man |
| wun : | 問. | enquires ; |
| foo | 富 | rich |

| | | |
|-------|---|------------------------|
| tsae | 在 | in a |
| shin | 深 | deeply retired |
| shan | 山 | mountain |
| yew | 有 | there will be, or come |
| yuen | 遠 | distant |
| tsin. | 親 | relations. |

CXCI.

Knowledge is boundless ; but the capacity of one man is limited.

| | | |
|---------|---|---------------|
| Koo | 古 | Ancient and |
| kin | 今 | modern times |
| chy | 之 | the |
| sze | 事 | } affairs |
| ly | 理 | |
| woo | 無 | in- |
| kiang ; | 窮 | exhaustible ; |
| yě | 一 | one |
| jiu | 人 | man |
| chy | 之 | |
| chy | 知 | } knowledge |
| shě | 識 | |

| | | |
|-------|----|---------|
| yew | 有 | has |
| hien. | 限。 | bounds. |

 CXCII.

Plausible words are not so good as straight forward conduct :
 a man, whose deeds are enlightened by virtue, need not
 be nice about his expressions.

| | | |
|--------|----|--------------------------|
| Kiaou | 巧 | Artful |
| yen | 言 | words |
| pö | 不 | not |
| ju | 如 | so good as |
| chě | 直 | straight |
| taou : | 道。 | road of reason, virtue : |
| ming | 明 | enlightened |
| jin | 人 | man |
| pö | 不 | } not needs |
| yung | 用 | |
| sy | 細 | nicely |
| shwö. | 說。 | to speak. |

CXCIII.

A single hair of silk does not make a thread: one tree does not make a grove.

| | | |
|--------|----|------------|
| Tan | 單 | Single |
| sze | 絲 | silk hair |
| pö | 不 | not |
| neng | 能 | can |
| ching | 成 | perfect |
| sien : | 線. | a thread ; |
| tö | 獨 | single |
| mö | 木 | tree |
| yen | 焉 | how |
| neng | 能 | can |
| ching | 成 | make |
| lin ! | 林. | a grove ! |

CXCIV.

A single conversation across the table, with a wise man, is better than ten years' mere study of books.

| | | |
|------|---|------------|
| Yu | 與 | With |
| kiun | 君 | a wise man |

| | | |
|-------|----|---------------|
| yě | 一 | at one |
| siě | 席 | feast |
| hwa, | 話 | conversation, |
| shing | 勝 | surpasses |
| tō | 讀 | reading |
| shě | 十 | ten |
| nien | 年 | years' |
| shoo. | 書. | books. |

CXC.V.

Virtue is the surest road to longevity; but vice meets with an early doom.

| | | |
|-------|-----|------------------------|
| Shen | 善 | Virtue |
| piě | 必 | must |
| show | 壽 | } attain to longevity, |
| kaou, | 考 * | |
| gǒ | 惡 | vice |
| piě | 必 | must |
| tsaou | 早 | early |
| mang. | 亡. | perish. |

* This is the ancient sound and meaning of the character. It is at present written 老 and pronounced *Laou*,

CXCVI.

By a single day's practice of virtue, though happiness may not be attained, yet misery may be kept at a distance: by a single day of ill doing, though misery does not immediately follow, happiness is prevented.

| | | |
|------|----|-----------------|
| Yě | 一 | One |
| jě | 日 | day |
| hing | 行 | practising |
| shen | 善 | virtue |
| fō | 福 | happiness |
| suy | 雖 | though |
| wei | 未 | not |
| chy, | 至 | come, |
| ho | 禍 | misery |
| tsze | 自 | indeed, truly, |
| yuen | 遠 | will be distant |
| y: | 矣. | : |
| yě | 一 | one |
| jě | 日 | day |
| hing | 行 | practising |
| gǒ, | 惡 | vice, |

| | | |
|------|----|-----------------|
| ho | 禍 | misery |
| suy | 雖 | though |
| wei | 未 | not |
| chy, | 至 | come, |
| fǝ | 福 | happiness |
| tsze | 自 | truly |
| yuen | 遠 | will be distant |
| y. | 矣. | . |

 CXC VII.

If in the way of riches, do not use improper means to possess them: if in the way of misfortune, do not use improper means to avoid it.

| | | |
|------|---|--------------------------|
| Lin | 臨 | Meeting with |
| tsae | 財 | riches, |
| woo | 無 | do not |
| kow | 苟 | improperly |
| tǝ: | 得 | obtain them: |
| lin | 臨 | meeting [tunes, |
| nan | 難 | with difficulty, misfor- |
| woo | 無 | do not |

| | | |
|-------|----|----------------------|
| kow | 苟 | improperly |
| mien. | 免. | prevent, avoid them. |

CXCVIII.

No medicine can procure long life, even to the ministers of the emperor: no money can purchase for any man a virtuous posterity.

| | | |
|--------|----|------------------|
| Woo | 無 | No |
| yö | 藥 | medicine |
| ko | 可 | can |
| yen | 延 | prolong |
| king | 卿 | } a minister's |
| seang | 相 | |
| show : | 壽. | longevity : |
| yew | 有 | though having |
| tsien | 錢 | money |
| nan | 難 | it is impossible |
| mac | 買 | to buy |
| tsze | 子 | } posterity |
| sun | 孫 | |
| hien. | 賢. | virtuous. |

CXCIX.

A single false move loses the game.

| | | |
|-------|----|------------------|
| Chě | 只 | Only |
| yin | 因 | because |
| yě | 一 | one |
| chō | 着 | move |
| tso | 錯 | wrong |
| mwan | 滿 | the whole |
| pan | 盤 | (chess) board |
| kiu | 俱 | all |
| shy | 是 | is |
| shoo. | 輸. | lost, conquered. |

CC.

Prudence will carry a man all over the world: but the impetuous find every step difficult.

| | | | |
|--------|----|---|-----------------------|
| Siaou | 小 | } | With prudence, |
| sin | | | |
| t'hien | 天 | } | through the whole em- |
| hia : | | | |
| | 下. | | pire, world : |

| | | |
|-------|----|-----------------|
| kiu | 去 | go, travel |
| tě | 得 | can |
| ta | 大 | large |
| tan | 膽 | gall |
| | | } with temerity |
| tsun | 寸 | one inch |
| poo | 步 | of step |
| nan | 難 | difficult |
| hing. | 行. | to proceed. |

FINIS.

| | | |
|-------------|-----|-----|
| Year 1772 | 1/2 | 100 |
| 1773 | 1/2 | 100 |
| Annual date | 1/2 | 100 |
| | 1/2 | 100 |
| 1774 | 1/2 | 100 |
| 1775 | 1/2 | 100 |
| 1776 | 1/2 | 100 |
| 1777 | 1/2 | 100 |
| 1778 | 1/2 | 100 |
| 1779 | 1/2 | 100 |

1779

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