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A collection of Chinese proverbs /
A COLLECTION OF

CHINESE PROVERBS

TRANSLATED AND ARRANGED

BY

WILLIAM SCARBOROUGH,

WESLEYAN MISSIONARY, HANKOW,

With an Introduction, Notes, and Copious Index.

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This Collection of Chinese Proverbs owes its publication to the belief that there is room for a work of the kind, and that such a work can hardly fail to be both useful and interesting. That the ground is almost unoccupied is easily shown. As far as I can learn, the small compilation of "Chinese Moral Maxims" by Sir J. F. Davis, containing only 200 examples, published in 1823, and now for a long time out of print; and the 441 examples contained in the "Proverbes Chinois" by P. Perny m. a., published in 1869, are the only books that have ever appeared on the subject. Add to these a number of scattered lists, and especially those to be found in Mr. Doolittle's "Hand-book of the Chinese Language," and we have all the previous literature of this subject under our notice.

The probable usefulness of such a book as this I gather partly from my own experience, and partly from the observations of many others. A knowledge of their proverbs is of great value to all who are brought into contact with the Chinese; it is especially so to the Missionary in preaching to them; and even to the general reader, a translation, however imperfect, cannot be without its use and interest. In order that the present compilation may prove useful to those who desire to study both the language and the people of this great empire, I have spared no pains in its preparation; and I feel assured that any faults which may be discovered therein, are not the result of over haste, or carelessness.
It would have been easy to have doubled the size of this compilation, but I have deemed it wiser to publish only a part of the proverbs in my possession. In doing so the reader's convenience has been consulted; and it is hoped that this collection will be found large enough for all practical purposes. In writing out the sounds of the Chinese characters I have adopted Mr. Wade's system of orthography and tones, being under the impression that that is the one at present most widely known, and most generally admired.

In regard to the translations, it may be remarked that in a few cases the vulgarity of the proverb has not allowed of a literal rendering; and that in many others I have refrained from translating the Chinese by an equivalent English proverb, thinking that a literal translation must be more interesting, while at the same time it could not fail to call up to the reader's mind English, French, or other equivalents. It will be observed that most of the chapters begin with a number of rhymed translations. As a principle, I think it right that proverbs rhyming in the original should do so in translation; hence I have endeavoured so to translate all such as rhymed to my ear in the Hankow dialect. The task has been anything but easy, and my attempts at versification may be rough and faulty, but I hope they will not be found unendurable.

The Classification of proverbs is, confessedly, a most difficult undertaking; but, considering the care bestowed thereon, I venture to hope that this compilation will be found tolerably convenient and satisfactory as a book of reference. In making this selection of proverbs, it was not thought fair to exclude altogether
the vulgar and immoral. A few of these are admitted—veiled under free translations—as the representatives of a class, which, so far as my experience goes, is not a very large one. Classical proverbial sayings are omitted, since they are well known to be quotations from the standard works.

My most sincere thanks are due to Messrs. A. Wylie and W. Warrick, for their kindness in reading the greater part of the proofs. Other gentlemen have aided and encouraged me in different ways, and to them also this expression of my gratitude is due.

W. S.

Hankow. May 8th 1875.
INTRODUCTION.

Proverbial Philosophy, if genuine, commands the suffrages of all nations. By common consent Asia is acknowledged to be the soil in which it grows to most perfection; and of all Asiatic countries, perhaps China above all others supports and justifies the general opinion. Even a slight acquaintance with the language and people of this country is enough to convince any one of its richness in the maxims of proverbial wisdom. And the closer one’s acquaintance becomes, the higher grows our estimate of the value of an extensive knowledge of this branch of native literature. By some, mere lists of proverbs may be treated with contempt, and knowledge of proverbial lore esteemed a light thing in comparison with skill in other branches of philology; but the man does not deserve to become proverbial for his philosophy, who can in any way discountenance the study of the folk-lore of an empire like that of China. The proverbs of China deserve a careful and enthusiastic study.

Naturally enough, the Reader will here expect to find some definition of the subject of this essay. Definitions of proverbs in general have not been attended with very great success; certainly they have not been very unanimous. Ray defines a proverb to be,—“a short sentence or phrase in common use, containing some trope, figure, homonymy, rhyme, or other novelty of expression.” According to Bohn, a proverb is “an instructive sentence, or common and pithy saying.” The Imperial Dictionary defines a
proverb as “a short and pithy sentence often repeated, expressing a well known truth or common fact, ascertained by experience or observation.” There are few who are not familiar with Lord John Russell’s definition—“The wisdom of many, and the wit of one.” And there are fewer who will not be glad to be reminded of Tennyson’s.—

"Jewels five-words long,
That, on the stretch’d fore-finger of all Time,
Sparkle for ever."

None of these definitions can be accepted as accurate, or nearly accurate, descriptions of that which the Chinese themselves call 俗話 Su-hua, or a Common Saying. A Chinese proverb is something almost, if not utterly, indefinable. Of course it bears, in several features, a strong likeness to other branches of the family in various countries; but, of “that sententious brevity,” which is said to “constitute the principal beauty of a proverb”—of that brevity without obscurity, which is said to be the very soul of a proverb, it is often totally lacking. Other features it has which are peculiarly its own, and which impart to it a terseness, beauty, and symmetry, inimitable, at least in the English language.

In order that we may discuss the subject of Chinese Proverbs with some degree of completeness, let us direct our attention to their Number, Sources, Form, Qualities, and Uses.

I.—NUMBER.

The number of Chinese proverbs is certainly very great. In proof of this it is only needful to point to the frequent recurrence of them in the conversation of the people. No matter what may be the topic of conversation, a proverb suitable to the occasion is very likely
to be forthcoming. Further proof of this is found in the readiness with which almost any educated man can write off long lists of proverbs from memory. And still further proof is afforded by the great number to be found in native books. In his "Curiosities of Literature," Disraeli assigns to the whole of Europe 20,000 proverbs: China could probably furnish an equal number.

Nor should we look upon the great number and frequent recurrence of such maxims as matter of surprise; for, there is some thing in the humorous and cynical nature of proverbs, certain to recommend them strongly to such a people as the Chinese. Besides, they are a people glad to be saved the trouble of thinking for themselves, and therefore predisposed to adopt the maxims of others who have, by common consent, been esteemed wise men. Moreover, the writings of Confucius, Facile princeps of China's sages, contain very much of that brevity and sententiousness characteristic of proverbs in general. And there can be little doubt that, of all language, the Chinese is best adapted to such kind of speech.* Its marvellous flexibility enables it to take any mould the whim of man or custom may suggest; its remarkable copiousness affords an almost unlimited scope in the selection of words, its extreme conciseness fits it to express the greatest number of ideas in the fewest possible symbols; whilst the peculiar construction of its written characters gives it a power of playing upon words altogether unparalleled.†

* See M. Julien's "Syntaxe nouvelle de la Langue Chinoise," p. 2, Max Müller's "Lectures on the science of language, pp. 120, 322.
† For a good instance of this, see the proverb number 2720—too long for insertion in this place.
II.—SOURCE

The Foreign sources of Chinese proverbs have been, up to this time, somewhat meagre. The subject could not fail to attract the attention, and to excite the interest, of those Foreign sinologues who have written on China; hence very few books have appeared, either on the language or people, which have not contained some reference to it, and a specimen list of proverbs. Beyond these numerous lists in which the same examples are repeated again and again, there have only, to my knowledge, appeared two small works exclusively on this subject, namely, those of Sir. John. F. Davis and P. Perny. The "Vocabulary and Handbook of the Chinese Language," published in 1872, by the Rev. Justus Doolittle, contains by far the greatest number of proverbs ever before translated into English or any other Western language. They were supplied by various paraemiographers, and printed, unfortunately, with little or no attempt at classification or arrangement.

Turning to Native sources we find almost the same meagreness. The proverbial lore of China remains yet to be written. Of the vast mass of proverbs in existence, only very few, comparatively, have been reduced to writing and printed in books. A few collections are to be found, and many specimens to be met with scattered over various works, but no book of any size has been compiled on this subject. The reason of this is, probably, the low esteem in which the literati are accustomed to hold all such publications. One of the best and most popular books of this class is the Chien-pên-hsien-wên (鑒本賢文), 'A Book of Selected Virtuous Lore'—otherwise, and
more commonly called the Tséng-kuang (增廣), or 'Great Collection.' Notwithstanding this latter title it is only a small book of 22 pages, containing about 350 proverbs. Its date and authorship are alike unknown. The book itself is known to almost everyone, and if we may judge from a proverb which says that—"Who ever has read the Tséng-kuang is able to converse*"—it is duly appreciated.

Another collection of proverbs, or as Sir John Davis calls it, "a dictionary of quotations," is the Ming-hsin-pao-chien (明心寶鑑), "A Precious Mirror to throw light on the mind." This work, not nearly so colloquial as the preceding one, is held in higher esteem by native scholars. It contains about 430 proverbs, arranged in 20 chapters; the compiler's name, however, is withheld, and nothing can be learned respecting its origin.

Many proverbs are found scattered throughout the Yü-hsio (幼學), or "Youths' Instructor," an encyclopedia in four volumes, divided into 33 chapters, containing much useful and interesting matter. Beginning with a chapter on Creation and Astronomy, it runs through almost every imaginable subject, stopping with a chapter on Flowers and Trees.

A great number of very excellent proverbs may be found in the Chieh-jén-i (解人顱), a work in two volumes, divided into eight sections, by 'Hu Tan An. It has been published some time during the present dynasty, and the latest edition is dated 1859. It is a compilation in prose and verse of many interesting things on domestic duties, morals, and manners.

The Chia-pao-ch'üan-ch'i (家寶全集), or 'Complete Collection of Family Treasures', is a book out of

* See proverb number 507.
which many proverbs may be gathered. It is a work in 32 volumes, divided into four collections: the first collection treats of the fundamentals of Happiness and longevity; the second, of self-government and the government of a family; the third, of stirring men up to intelligence; and the fourth, of harmonious dispositions. The author of this highly esteemed work is Shih T'ien-chi (石天基), who published it in the 46th year of the reign of Kanghi, A. D. 1707.

The amplification of the Shêng-yü (聖諭), or "Sacred Edict,” as well as the Kan-ying p’ien (感應篇), or "Book of Rewards and Punishments,” supplies several useful examples. The same may be said of the well-known tractate of Chu P'ei-lu (朱柏廬), called Chu-tzü-chia-yen (朱子家言), or ‘The Household Rules of the Philosopher Chu.’ But when all the native literature on the subject has been gathered together, it still remains certain that the bulk of the proverbs current in the land, exist only in the memories, and on the lips of the population.

III.—FORM.

Nothing will sooner strike one who examines a number of Chinese proverbs than the fact of their extreme diversity of form. It may seem, at first, as though there were no rules shaping them after any models whatever. But, just as to the eye of a skilful botanist, the promiscuous growths on the sides of a shady stream fall into ranks and classes, so to one who examines these proverbs with a little care, they will be seen to class themselves together, until, out of what seemed a perfect chaos, several orders arise.

The first and greatest law evident in the formation of Chinese proverbs is that of Parallelism. Great
numbers of them take the form of Couplets. This may be accounted for by the facts that couplet making is a favourite amusement of the educated classes, and that couplets, when well turned, are objects of their intense admiration.

Of these Couplet-proverbs there are three kinds. The first and most important of these is the tui-tzu (對子), or Antithetical Couplet. This is formed according to strictly technical rules. A tui-tzu may contain any number of words, but the most frequent number is seven in each line. It must be so written that the order of the Tones in the first line shall be, firstly deflected, secondly even, and thirdly deflected; in the second line, firstly even, secondly deflected, and thirdly even; or vice versa. Should the first, third, or fifth characters violate this rule, it is of no consequence; the second, fourth, and sixth cannot be allowed to do so. It is essential also that the last character in the first line should be in a deflected tone, and the last in the second line in an even tone. The same characters may not be repeated in either line; and it is essential that there be an antithesis, as well in the sense as in the tones, of the words composing the two lines of the couplet. It is also a rule that particles must be placed in antithesis to particles; and nouns, verbs, etc., to nouns, verbs, etc. The following example with be found to illustrate all these particulars.*


* That this description may become more intelligible to any reader unacquainted with the Chinese language, I may observe that the even tones are those numbered one and two, the deflected tones are those numbered three and four.
“All the stars of heaven salute the north; every stream flows towards the east:” i. e. The Emperor is the centre of attraction.

How highly the Chinese themselves prize these tui-tzü may be gathered from the following story. Formerly an Imperial Examiner from Peking, surnamed Šhe (snake), seeing the haughty inscription over one of the entrances to the examination hall at Wuchang—"Only the men of Hu-quang possess talent,"—resented the statement, declaring that he would issue one line of a tui-tzü to which no Hu-quang man could write a reply. Accordingly he put forth his riddle in the following line:—

七鴨浮江數數三雙一隻

“Seven ducks floating on the Chiang; reckon as you will are only three couples and one.” On his return to Peking he mentioned this circumstance to Hsiung Tzu-kang (熊子剛), an officer in the capital, who happened to be a Hu-quang man. Said he, "there are no men of talent in Hu-quang; I put out a couplet line to which nobody could reply." “Indeed,” said Hsiung Tzu-kang, “what was it you gave them?” On hearing the line given above, he guilefully replied, “I have heard that a response has been written.” Thereupon he repeated to the astonished Examiner his own impromptu line, as follows:—

尺蛇出洞量量九寸十分

A "Snake a foot long comes out of its hole: measure as you will it is only 11 inches and 8 eighths long.” So the Hu-quang man got the best of the joke, and at the same time vindicated his fellow provincials from the charge of stupidity.

After the tui-tzü, the next class of couplet-pro-
verbs to be mentioned is one which the Chinese call lien-chii (聯句), or Connected Sentences. The proverbs in this class are exceedingly numerous; they are of various lengths, of different styles of composition, and are informal in all else but the corresponding number of words in each line. There is generally, however, a sharp antithesis* between the first and second lines. One example will suffice for illustration.

The poor must not quarrel with the rich; nor the rich with magistrates.

Another class of couplet-proverbs is composed of such as rhyme. Of these there are a great many which do not seem to rhyme to a foreigner; and, on the other hand, he can hear many rhymes where the native can hear none. The explanation of this is, that in order to rhyme to a native ear, the tones must correspond; while a foreigner’s ear catches the ring of the rhyme through all such artificial distinctions. One example will suffice to show how melodiously some in this class of proverbs can chime.

In the great majority of cases,
Wives have fair and husbands ugly faces;
But there are many, on the other side,
Where the man is bound to an ugly bride.

We have now done with Parallelism and its influence on the formation of proverbs, and must briefly glance at such as are cast in a more irregular and

* See a striking example of this antithesis in proverb No. 1674.
prosaic mould. Among these a small number is discovered possessing a kind of rhythm, which gives to the proverbs in question a very easy and flowing utterance, almost deserving for them a place along with the versified classes. An example of this is found in the following.

纽得过人来，緉不过天
Niú³ tè² kuo⁴ jēn² lai,² niú³ pu⁴ kuo⁴ t’ien.¹

"Man can be bound, but Heaven cannot."

The great bulk of these prose-proverbs are prosaic enough. Many of them consist of one plain sentence; such as—君言前，不言後 Chūn¹ tzu³ yen² ch’ien², pu⁴ yen² hou.¹ “The superior man speaks beforehand, not when all is over.” Many others are most irregular in shape, amply deserving the name given to them by the Chinese of 長短句 ch’ang-tuan-chü, or ‘Long and Short Sentences.’¹ Enough having now been said on the Form or construction of proverbs, we will proceed to consider the more interesting subject of their qualities.

IV.—QUALITIES.

It will surprise no one to learn that many of the proverbs of China are low, vulgar, and licentious. It could hardly be otherwise, considering the morally depraved condition of the Chinese as a nation. Nevertheless, it is much to the credit of heathen China that, in this respect, her proverbs do not compare unfavourably with those of Christian England.

Nor will any one at all familiar with the Chinese, be surprised to hear that many of their proverbs are expressive of the highest morality. They are not to be excelled in their praise of virtue and denunciation.

¹ See the proverb No. 2597, too long for quotation, for a striking illustration of this point.
of vice. But, while giving them credit for so many virtuous sayings, the error must be avoided of credit- ing them with anything like a corresponding amount of virtue or morality. They are not so good as their proverbs; "for they say, and do not." Still it is a matter for congratulation to find so many closely resembling the sayings of Holy Writ. Many of the Proverbs of Solomon have their counterparts in the proverbs of China. And it will be admitted that in the following, selected out of many quite as good, the tone of morality falls little below that of the Christian standard. ‘Better not do kindnesses at all than do them in the hope of recompence.’ Kindness is greater than law.” ‘Do good regardless of consequences.’ ‘It is a little thing to starve to death; it is a serious matter to lose one’s virtue.’

Beauty of sentiment and expression are by no means rare in Chinese proverbs. Expressive of the transient character of earthly happiness, we have—‘The bright moon is not round for long; the brilliant cloud is easily scattered.’ The vanity and emptiness of earthly wealth and fame could hardly be more beautifully expressed than in the following couplet: ‘Wealth among men is like dew among plants:

Foam on the waves is the fame which earth grants.’ ‘Good words are like a string of pearls,’ is perhaps less ornate, but certainly it is little less beautiful than Solomon’s—“a word fitly spoken is like apples of gold in pictures of silver.” And how could the danger of unguarded speech be more beautifully expressed

1 Reference to the Index will give a list of these.
2 See Nos. 1895, 1898, 1655, 1835.
3 See Nos. 830, 962, 1120, 1123.
4 Prov. 25; 11.
than in the following?—'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.' Many more such examples might be quoted, but these few will suffice to show that the proverbs of China are not all bald, prosy, and utilitarian.

Great numbers of proverbs might be quoted to illustrate the quality of Shrewdness; and the difficulty is to know which to select. Let the following, taken almost at random, suffice. 'Don't buy everything that's cheap, and you'll escape being greatly taken in.' 'Before you calculate on buying, calculate on selling.' 'It is not so safe to open the mouth as it is to keep it shut.' 'It takes little time to reprove a man; but it takes a long time to forget reproof.' 'He learns less who looks on than he does who makes; Less by mere doing than by many mistakes.'

The cynical element, said almost always to characterize the true proverb, abounds in those now under discussion. Tried by this test they are proverbs of the first water. 'A dwarf cannot kick up his feet to any great height.' 'Though a dumb man has eaten gentian he keeps his trouble to himself.' 'Hoping to lift up his head, he lifts up his feet: i. e. dies.' 'Get the coffin ready and the man won't die.' 'Men mourn for those who leave fortunes behind them.' 'The head may be cut off, but the tongue cannot be restrained.'

Of Wit and Humour abundance can be found in Chinese proverbs; much more of the latter than the former. To the reader it shall be left to classify, ac-

1 See Nos. 220, 233, 1050, 1692, 2022.
2 See Nos. 705, 787, 801, 931, 958, 1042.
According to his own taste, the following specimens under one or other of these two categories. A not very thriving business is denoted by the saying, 'To sell a couple of cucumbers in three days.'¹ 'When there's aught to do, the more the better; not so when there's aught to eat.'¹ It is against anything but a doting husband that the following shaft of ridicule is shot: 'To flit and forget to take one's wife.'¹ The Argumentum ad hominem is somewhat droll in the following example: 'The lion opens his mouth; the elephant shuts his; shut yours.'¹ An individual out of whom no ray of wisdom shines, is spoken of as 'a leather lantern.'¹ In this class Puns may be included. These, however, to be enjoyed, must be read in the original.²

Finally, under the head of Qualities, it must be observed, that amongst Chinese proverbs there are many closely resembling those well known in the West. We find "Practice makes perfect,"³ in words which cannot well be otherwise translated. The same may be said of "Easier said than done;"³ of "Never too old to learn;"³ and several others. "Too many cooks spoil the broth," is expressed in Chinese by, 'Seven hands and eight feet.'⁴ "Bad workmen quarrel with their tools," appears in Chinese thus; 'All unskilful fools, Quarrel with their tools.'⁴ "As the twig is bent the tree's inclined," becomes slightly altered into, 'As the twig is bent the mulberry grows.'⁴ Instead of "a pig in a poke," the Chinese buy 'A cat in a bag.'⁴ "At Rome do as the Romans

¹ See Nos. 209, 604, 614, 1051, 1381. ² See Nos. 257, 309, 1310, 1890. ³ See Nos. 109, 118, 563. ⁴ See Nos. 107, 306, 460, 650, 1969, 2313, 2314.—For more illustrations of this point, see Nos. 36, 77, 106, 178, 317, 605, 620, 727, 752, 1066, 1278, 1396, 1434, 2052, 2333, 2457, 2485, 2716.
for parents, is thus illustrated: 'Rear sons for old age; and lay up grain against famine.' The importance of filial piety, and its nature, we find fully set forth. 'Of a myriad virtues filial piety is the first.'  'He is unfilial who loves wife more than mother.' We dare not injure the bodies received from our parents.'

On the whole, it is evident that parents and children, even in the country renowned for filial piety, do not stand to each other in anything like so satisfactory and pleasant relations, as they do in the west. There is on the part of Chinese parents a great deal of what we never expect to find in our parents, namely, selfishness. They long for male children that, when ill, they may be supported, and when dead, worshipped by them. They despise their female children because the return of personal service to be expected from them in the future is much less than that which is expected from boys. There is also too much of the proprietor in the Chinese father. His children are his chattels, to be dealt with absolutely as such: he can sell them if he likes; and even should he, in punishing, kill them, he would be very likely to escape scotfree. The mother, too, though not entirely ignored, retires into a much more obscure position than that ordained to her by Providence. In short, there is a stiffness, an artificiality, existing between Chinese parents and children, owing to the many ceremonies which intervene upon their relationship, which does much to destroy the beauty, ease, and gracefulness, of the native home.

There is yet another relation, and one which in

1 No. 2047. 2 No. 1877. 3 No. 2121. 4 No. 2150.
China obtains great prominence, on which a few remarks must be offered, namely that of Elder and Younger Brothers. 'Brothers,' we are told, 'resemble hands and feet.' They are often compared with wives to the disadvantage of the latter: 'Is he a superior man who listens to his wife, and turns against his brother?' The same odious comparison is hinted at in the following: 'The most difficult thing on earth to get is a brother.' The importance of harmony amongst brothers—a theme much insisted on in all books on morality—finds repeated proverbial expression: 'Though the left hand conquer the right no advantage is gained.' That, after all the instructions given, Chinese brothers fail to live together like angels, is evident from the saying that, 'Top and bottom teeth sometimes come into awkward collision.' And the general cause of these fraternal quarrels appears to be the stuff: 'Though brothers are so closely akin, it is each for himself in money matters.' Yet the value of a brother's friendship is fully appreciated, even when business is concerned, for we read the advice, 'go into partnership with a brother.' Here, again, one cannot avoid noticing the omission of any mention of the sisterhood. The relation of Brother and Sister, so pleasant in our ideas, never seems to have dawned upon the native mind. And here—in the constantly implied inferiority of the female—we have the secret explaining the failure of family life in China. Mother, wife, sister, must be restored to the high place which they have a right to adorn, before the homes of China can become worthy of the name.

1 No. 2245. 2 No. 2224. 3 No. 2255. 4 No. 2446. 5 No. 2253. 6 No. 2251. 7 No. 2296.
do," is varied into, "Wherever you go talk as the people of the place talk"¹ And "Man proposes, but God disposes," has more than one counterpart in Chinese.¹

Possibly enough has now been advanced to show that Chinese proverbs furnish indubitable signs of mental power, and to justify the claim, which we make on their behalf, of equality with the proverbs of other nations.

V.—USES.

In connection with these proverbs the most interesting question remains to be considered, namely, Of what use are they?—Of what use are they to the Chinese themselves? to the foreign student of the Chinese language? and finally, to the general reader? Answers to these questions will bring this introductory essay to its close.

The uses to which the Chinese themselves put these proverbs are principally two. At the great festival of the new year the service of some able pen-man is obtained, who writes out a number of admired sayings, on long strips of red, orange, yellow, green, or blue paper, as the case may be. These are affixed to doors, to the side-posts of doors, to the pillars of houses, to the masts, stems and sterns of ships, and indeed in all directions. In this way the very habitations of the Chinese become eloquent with sage maxims, felicitous sayings, and well-expressed prayers. But the decorative use to which the proverbs are thus put, is of little importance in comparison with

the use made of them in daily conversation. The talk of modern China is highly seasoned with the salt of its ancient wisdom. And he is a stupid "son of Han" indeed, who cannot quote aptly some wise old saw on almost any occasion.

Of what use are these proverbs to the foreign student of the Chinese language? Sir John F. Davis has said that Chinese proverbs are of great grammatical value, inasmuch as they illustrate every grammatical law in the language. It may be true that, to some extent, they will supply models on which the student may construct sentences of his own; but, as they are often very concise and formal, the student who should make a point of doing so would run the risk of speaking in a very stilted and uncommon style. Far greater is their value, as supplying him with phrases and sentences which may be used to enrich and embellish his conversation. Used as quotations their value is immense. So used in conversation they add a piquancy and flavour which greatly delights the Chinese, and makes mutual intercourse more easy and agreeable. But it is to the Missionary that the value of an extensive acquaintance with Chinese proverbs is of the highest importance. Personal experience, as well as the repeated testimony of others, makes us bold to assert that even a limited knowledge of Chinese proverbs is to him of daily and inestimable value. A proverb will often serve to rouse the flagging attention of a congregation, or to arrest it at the commencement of a discourse. A proverb will often serve to produce a smile of good nature in an apparently ill-tempered audience, and so to call forth a kindly feeling which did not seem before to exist. And very often a proverb aptly quoted will
serve to convey a truth in the most terse and striking manner, so obviating the necessity for detailed and lengthy argument, whilst they fix at a stroke the idea you are wishing to convey.

And now we come to the use which these proverbs are to the general reader. The question to be discussed is this: what light is thrown upon the character and condition of the Chinese by these proverbs? "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." 1

To begin with the Chinaman himself. He certainly is a being whose character it is by no means easy to describe; and, if left to our unaided imagination, we might easily caricature him in words, as absurdly as he has long been caricatured in pictures. Guided by the evidence of proverbs we should say that the ideal Chinaman is born with a genius for trade. The number and excellence of those maxims which relate to business point to this conclusion. 2 Next to, or rather in connection with, his business-like qualifications, come out his characteristic shrewdness and prudence. 3 He is a keen observer: 'Those who can do a good trade don't wrangle over taxes.' 4 He is a cautious man: 'Do not lace your boot in a melon field, nor adjust your hat under a plum tree.' 5 He is very discreet: 'If you want to be quiet, do not meddle with other people's business.' 6 He is wonderfully economical: 'Make every cash serve two purposes.' 7 He is not remarkable for honesty: 'If you would not be cheated ask the price at three shops.' 8 Nor is he

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1 Sir John Davis. 2 See the section of proverbs on Business. 3 See the section on Prudence. 4 No. 229. 5 No. 1928. 6 No. 1976. 7 No. 2015. 8 No. 175.
distinguished for truthfulness, for sometimes he deserves the appellation, 'A lying machiæ.' 1 He is very polite: 'Much politeness offends no one.' 2 The numerous proverbs of a jocular description point him out as a lover of fun. That he is a lover of pleasure, we may gather from the maxim, 'All men love wealth, wine, and women.' 3 And he is a proud man: 'He will be honoured who respects himself; but he who holds himself cheap will be lightly esteemed.' 4 There is a good deal of the Mark Tapley element in him: 'If the wind be strong, yield to the wind; if the rain be heavy, yield to the rain.' 5 He is a very sober man, looking upon wine as, 'A poison which perforates the bowels.' 6 He is a loquacious person, or else many proverbs had not been needed to help him to control his tongue. He is hospitable in his way, and feels bound to entertain his guest with generosity; but he expects quite as much in return, and hopes for more. 'He who lacks hospitality to a guest must be a fool.' 7 He is very conservative. The past with its institutions is all in all to him: 'Observe the present, but reflect the past; without the past there had been no present.' 8 Finally, he is a religious man. His religion fails to make him anything like a virtuous man; it leaves him the victim of many gross superstitions, and enchains him in the fetters of a determined fatalism; but it does something to soothe his conscience, and to satisfy his moral wants. Proverbs in support of these points are too numerous to mention. 9

Next to the man himself comes the family. The
social life of the Chinese, however much has been written about it, still remains comparatively a mystery to foreigners. Into the secrets of their home life the outside barbarian is not admitted. Under these circumstances we can obtain no better information as to the actual condition of a Chinese home than the numerous proverbs on this subject supply.

Home is founded on the relation existing between Husband and Wife; and it would seem that in China the importance of this relation is properly appreciated. 'There are Five Relations, but that of Husband and Wife stands first; there are 3000 great rites, but that of marriage is most important.' The obligation to marry is very clearly acknowledged: 'Early marriage is the duty of both sexes.' It is also firmly believed that marriages are fated: 'Wife, wealth, children, pay, are all predestined.' There is a great deal of superstition cherished in regard to matchmaking, as well as a great deal of manoeuvring on the parts both of parents and professional match-makers. 'When doorways match and houses pair, A marriage may be settled there.' 'Those who rear daughters hope for great suitors.' The parties principally concerned in this matrimonial compact have no voice whatever in the matter, the betrothal taking place when they are both very young; and it cannot afterwards be broken, for, while 'You may exhume a coffin, you may not reject a betrothed son-in-law.' It is of course inevitable, on this principle of selection, that many alliances contracted should turn out anything but satisfactory, or mutually pleasing. So it

1 No. 2202. 2 No. 2189. 3 No. 680. 4 No. 2175. 5 No. 2191. 6 No. 2200.
happens that—'Nine out of ten go-betweens being liars'—'Ugly men marry pretty wives;' and 'A talented bridegroom is sometimes matched with a worthless bride; and a clever woman is sometimes married to a dolt.' And sometimes these matches turn out anything but harmonious, as suggested by the proverb, 'A good husband will not beat his wife.' Occasionally however love ensues upon the marriage tie, and then 'The husband sings and the wife accompanies.' But there is no such thing as even approximate equality between them: 'Husbands are as Heaven to their wives; wives are the slaves of their husbands.' Still the wife, placed in this degrading position, makes her influence, both for good and bad, tell upon her lord and master: 'A virtuous wife causes her husband to be honoured; a bad one brings him to shame.' Her weapon of defence is her tongue; and she is skilful enough in the use of it. Hence the advice. 'Take no notice of what you hear said on the pillow.' It would seem that conjugal fidelity is sometimes violated: 'He detests his own wife, but loves other men's.' Divorce seems to be against the rule, for 'When the two have been united they may not be separated.' And when the husband dies the widow is expected to remain a widow till her death: 'A loyal minister will serve but one prince, a virtuous woman but one husband.' Concubinage is allowed and commonly practised; not, as it seems, to the entire satisfaction of the principal wife: 'If your wife is against it, do not get a concubine.'

1 No. 2195. 2 No. 2206. 3 No. 2213. 4 No. 2223. 5 No. 2209. 6 No. 2220. 7 No. 2230. 8 No. 2229. 9 No. 2227. 10 No. 2214. 11 No. 2242. 12 No. 2226.
From these and many more illustrations we are well able to form a tolerably correct idea of the relation of husband and wife in China. It differs from the same relation in the west mainly in the matters of bethrothal, the use of go-betweens, the toleration of polygamy, and the degraded position of the woman. There is certainly less of that true love, which alone can crown the married state with felicity, in the East than in the West; and consequently married life is not with the Chinese so happy a thing as it is with us.

From husband and wife we come in due sequence to the relation of parents and children. The first thing to be remarked here is the silence of the proverbs on one side of the question. Much is said about the duty of children to parents, but nothing of the duty of parents to children. This silence is very expressive; for no one can have observed the Chinese for long without being struck with the prominence and emphasis with which they insist upon “Children obey your parents,” while they almost ignore “Train up a child in the way he should go,” and “Ye fathers provoke not your children to wrath.” There is another silence equally ominous. Daughters are very seldom mentioned. And this silence is eloquent on the shameful disregard in which female offspring are held by the fathers and mothers of China. It suggests the unnatural, brutal, but common crime, of female infanticide. At her birth the female child is insulted by a comparison to her disfavour with male children. She is said to be worth but one-tenth of what a boy would have been worth.1 This degrada-

1 See also No. 195.
tion follows her to her grave; it clings to her as a daughter, sister, wife, and is only partly shaken off when she becomes a mother. As a mother she is honoured by her children with a love and reverence equal to that which they give to their father. But, alas! as soon as she becomes the mother of a child of her own sex she begins to display the traditional disrespect for it, under which she has herself groaned.

Having noticed these two unwelcome silences, let us listen awhile to the many voices which describe to us the state of affairs as existing between parents and children in general. The kindness of parents, so much eulogized in Chinese books, is thus spoken of: 'You must rear children to know parental kindness.' Petting seems to form a part of this parental kindness; for 'The parents' pet is the obedient child.' And this notwithstanding the sensible maxim, 'The rod produces obedient, petting and spoiling disobedient children.' Sometimes great severity is resorted to: 'When the father pursues the son with the rod, he must not follow him for a hundred paces.' It is quite evident that parents exact from their children a vast amount of deference while living and of honour after death: 'Whilst the father lives the son dare not put himself forward.' 'Ancestors however remote must be sacrificed to.' The reason of their intense longing for offspring finds expression in the following homely saying: 'If we have none to foul the bed, we shall have none to burn paper at our graves.' Their unworthy perversion of the Biblical law that parents lay up for their children, not children

1 No. 2138. 2 No. 2129. 3 No. 2133. 4 No. 2144. 5 No. 2132. 6 No. 2363. 7 No. 2171.
From Homes we come to Shops. The excellence and superabundance of their business proverbs, would justify us in holding the opinion that they are indeed "a nation of shop-keepers." Without doubt the Chinese are in their very element when driving a bargain and making money. It is truly a study to watch two men engaged in this interesting occupation. It is then that one appreciates, fully, the saying, 'Bargaining is as necessary to trade as poling to a vessel.'

They have a correct idea of the personal qualifications necessary to a successful tradesman: 'A man without a smiling face must not open a shop.' They are wide awake to the principle of supply and demand: 'Use both such goods and money as suit your market.' The necessity for speculation is fully acknowledged: 'If a little cash does not go, much cash will not come.' The necessity and potency of capital is fully acknowledged: 'You must have a couple of grains of rice in order to catch fowls.'

That a very steady eye is kept on the item of profit, we may learn from the following: 'If no profit he espies, where's the man will early rise?' For ready money they have a relish, notwithstanding that credit is the curse and ruin of their trade: 'Better take 800 than give credit for 1000 cash.' Notwithstanding the frequent assertions by native shop-keepers that they 'Really have but one price,' that their's is indeed a 'One-word hall,' there are more proverbs than one suggestive of the fact that prices vary according to circumstances. 'When one cheats up to heaven in the price he asks, you come down to earth in the price

1 No. 198. 2 No. 179. 3 No. 187. 4 No. 176. 5 No. 239. 6 No. 161. 7 No. 253.
Once in a while you may go to a play,
But they are not the things for every day.'¹

On gambling we read, 'Money goes to the gambling-house as criminals to execution.'²  'If you believe in gambling you will have to sell your house.'³ There doubtless exist many proverbs on the subject of amusements which have not been met with, and which would fully substantiate what has been said on the pleasure-loving proclivities of the Chinese.

Passing from gay to grave we enquire what the proverbs teach respecting the Religion of the people. To discover what are the real religious sentiments of a people like the Chinese is no easy matter; but it is not unlikely that we may get nearer to the truth by observing what the people say in their common talk, than by reading what authors and sages have said in books but seldom read.

First, we learn from proverbs that the objects of worship are Heaven, Earth, Sun, Moon, Stars, Idols, and Ancestors. This is not a complete list but it will serve our purpose. The religion which makes most show, and which forces itself perpetually on our attention, is that of idol worship. It is the popular worship of the land. On the feasts of the new and full moon our ears are dinned with the explosion of innumerable crackers. Whenever any act of importance is to be performed, there is a great outward show of belief in the power and control of the idols. Everywhere we stumble on costly temples, filled with the expensive gilded images of a numerous hierarchy of deities, and tended by a throng of shaven priests. People and rulers, high and low, unite to do homage

¹ No. 759.  ² No. 764.  ³ No. 762.
to the gods of the two friendly sects of Buddhism and Taouism. Now the question is, can the proverbs tell us whether all this is sham or reality? From several it would seem that the idols do not command the faith of the people. 'All idolatrous superstitions are man's invention.' In several well-known proverbs the gods are turned to ridicule, which surely could not be done by men who sincerely believed them to be divine. 'Three strokes of the axe are enough to complete an image of the idol Yang-ssii.' In this saying the god is made the butt of raillery as the type of uncouth, unmannerly boors. In the following he is twitted for his youthful appearance. 'A beard should not be put on his worship the god of sailors.' The same raillery and contempt are shown in another proverb—less elegant than caustic—namely, 'The stinking pig's head meets the smell-less idol.' It would not be fair to take these contemptuous proverbs as conclusive proof of general disbelief in idols. They may be evidence of doubt in many minds, and of total disbelief in the minds of a few, but that is all. The Chinese give many proofs, as well in their conduct as in their proverbial sayings, of their faith in idols. Their faith is doubtless a very superstitious thing, and largely mixed with fear; but such as it is, it is strong enough to tinge their whole life and conduct, and to force out of them large sums of money. 'Though you don't believe in other gods, you'll believe in the god of thunder.' You may carry deception into the Yamên, you cannot carry it into the temple.'

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1 No. 2365. 2 No. 2358. 3 No. 2359. 4 No. 2375. 5 No. 2370. 6 No. 2354.
incense when all is well, you will have to fall at Buddha's feet in time of sorrow.\textsuperscript{1}

Should the testimony of proverbs be thought waver-
ing as to the popular faith in idols, it will be admitted that it distinctly proves that the faith of the people firmly centres upon, and clings to, one great supreme being whom they call \textit{T\'ien} and we call Heaven. And if this \textit{T\'ien} be not the true God, the likeness is very strange. To \textit{T\'ien} the people are in the constant habit of ascribing many of the attributes and actions only ascribable to the true God. He is the God of Providence: '\textit{T\'ien} never sends a man without providing for him clothes and income.'\textsuperscript{2} 'Our daily bread depends on \textit{T\'ien}.'\textsuperscript{3} The bountifulness of his regime is thus quaintly expressed: 'when \textit{T\'ien} rears a man he grows very fat; when men rear one he is nought but skin and bone.'\textsuperscript{4} His omniscience is again and again plainly asserted: 'Man only sees the present, \textit{T\'ien} sees into the future.'\textsuperscript{5} 'Nothing can escape the eye of \textit{T\'ien}.'\textsuperscript{6} His rule, as the moral governor of men is alluded to in the following: '\textit{T\'ien} sees clearly, and rewards quickly.'\textsuperscript{7} And that his rule is merciful appears from the following: 'Imperial \textit{T\'ien} will never slight men of sorrow.'\textsuperscript{8} As the hearer of human prayers, '\textit{T\'ien} responds to man as quickly as shadow to form or echo to voice.'\textsuperscript{9} Whilst firmly believing that these and many other proverbs point to the highest and truest religious life of the people, it would not be candid on our part not to allude to the fact that the popular faith in \textit{T\'ien} is mixed up with much alloy. \textit{T\'ien} is very often confounded with the visible

\begin{footnotes}
\footnotetext[1]{No. 2362.}
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\footnotetext[6]{No. 2324.}
\footnotetext[7]{No. 2325.}
\footnotetext[8]{No. 2312.}
\footnotetext[9]{No. 2315.}
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heavens; sometimes T'ien is stated to be 理 li, Reason or Principle; and oftener still the honour is divided between T'ien and Ti, the Earth. 'Heaven and Earth are great; father and mother are honourable.'

The people seem to associate T'ien and Ti together as the equivalent of our one word Nature, and to offer there—to a sort of pantheistic reverence. Still the truth remains that the Chinese are not altogether without some knowledge of what closely resembles the true God. Him they ignorantly worship, worship with a divided heart, and with many gross superstitions, yet we should not, on that account, fail to recognise the truth which exists, or fail to make the most of it in order to impart a purer knowledge and a truer faith.

The influence of religion on morals is very small. Indeed religion and morality in China might be assumed to belong to totally different categories, they have so little to do with each other. Even the priesthood, who ought to be the best samples of morality China can produce, are certainly not regarded in the light of holy men. Several proverbs refer to them in terms of anything but respect for the purity of their character, the sincerity of their vows, or the usefulness of their lives. The doctrine of a future state, expressed in many of the proverbs on Rewards and Punishments, might be supposed to exercise some influence for good on the lives of the people; and no doubt this is the case. But then, again, the legitimate influence of this doctrine is negatived by the all-prevailing belief in Fate. The philosophy of their sages; the practical, worldly character of all their moral teaching; the contradictions existing between

1 No. 2343. 5 See chapter on Priests and Nuns. 2 See chapter so named.
their Confucianism and the religious systems of Buddha and Lao Tzu, together with the want of power to make men good, visible in all their creeds, have driven them, in a great measure, to the resource of the despairing—to a belief in the inevitable. It is true that Confucianism has furnished them with an ideal saint, the creation of Confucius' imagination, called by the Chinese 君子 Chun-tzu, and by most foreigners, The Superior man. But this is an ideal only, not a model, not a copyable example; and even as an ideal it is very imperfect. So, to sum up the whole matter of religion, it appears that with the Chinese it is neither dark nor light; the darkness is not utter darkness, the light is not clear. They confuse God with idols, mix superstition up with their worship, separate morality from religion, paralyse themselves by believing in fate, admire and extol an ideal which they never try to copy and could not if they did, and, with a faith in a future state more or less vivid and strong, allow themselves to be completely engrossed in the pursuit of the present.

One more subject of importance claims our attention, namely, the government of the country; and with a few remarks thereon, suggested and supported by the proverbs, our task will be finished. To begin with the Emperor. His exalted position is thus acknowledged: 'The light of all the stars is not equal to that of the moon.' His despotic power is hinted at somewhat significantly thus: 'When the prince wants a minister to die, he dies.' And yet it is said that 'If the Son of Heaven breaks the laws, he is

1 See chapter on Fate. 2 See chapter on the Superior and Mean man. 3 See a very good article on the subject in the 3rd Vol. of the Chinese Recorder, page 129, by the Rev. William Ashmore. 4 No. 2093. 5 No. 2091.
guilty like one of the people.' Descending from the Emperor to his servants, we find abundance of proverbs very freely criticising them and their doings. The relative importance of civil and military officers is thus shown:

'One dash of a civil magistrate's pen,
Makes the martial magistrate jump again.'

The question of magisterial integrity is apparently settled in the following apologetic saying: 'An honest magistrate cannot get on.' It would seem that the mandarins are notorious for extortion for we read: 'A magistrate will not consider your poverty, nor the devil your leaness.' And that the magistry pays well is evident if it be only partially true that, 'even an honest Chih-fu may during a three years' term of office, save ten myriads of white tael's of silver.' It is quite right that the mandarin be 'A lord among his people,' but from what is said below, it appears that he lords it over them too severely: 'Men's hearts are like iron, and the rule of mandarins like a furnace.' After this it is some satisfaction to find that there are three good rules for men in office, namely, 'Be upright, be cautious, be diligent.' If we come from mandarins to their courts of justice, we find nothing but condemnation. Hell only is the fitting emblem of a magistrate's yamên. The yamên satellites are comparable only to voracious tigers, or blood-sucking flies. It is shrewdly and significantly said,

'With only right to back you,
Be sure the yamên's lack you.'
Yet in respect of laws and their administration, we find this noble saying; ‘In making laws, severity is indispensable; in administering them, clemency.’ From the general testimony of the proverbs it appears that the relations between rulers and ruled in China, is anything but satisfactory. Notwithstanding a few notable exceptions in the persons of disinterested officers; notwithstanding many good laws, and the power to execute them; notwithstanding the many excellent precepts exhorting the Officers to do their duty; Justice often cries out for her rights in vain, the people are oppressed, whilst the mandarins and their satellites are enriched.

In the preceding essay we have endeavoured to express the impartial testimony of the proverbs themselves, rather than to advance any opinions of our own; if error has crept into the account, the means of correcting it lies before the reader. And if the sketch drawn of the condition of things in China be blamed for incompleteness or exaggeration, we can only add that, in the collection of proverbs now presented to the reader, he has ample means at his own disposal for the completion or correction of the picture.

1 No. 1137.
Every effect has its cause. *Lit.*: Rivers have sources, trees have roots.

Every thing must have a cause.

Cut up grass by the root, and it will sprout no more.

No wind, no motion in the trees.

When the tree falls the shade is gone.
Putrid flesh breeds maggots; rotten fish generates grubs.

肉腐出蟲。魚枯出蠅
Jou⁴ fu³ ch'ü¹ ch'ung² yü² k'ü¹ ch'ü¹ tu₄

More fuel more fire.

棚柴火燃高
P'eng² ch'ai² huo³ yen⁴ kao¹

Though a tree grow never so high, its falling leaves return to the root.

樹高千丈。葉落歸根
Shu⁴ kao¹ ch'ien¹ chang³ yeh⁴ lo⁴ kuei¹ kên¹

When a wall is cracked and lofty, its fall must be speedy.

牆隙而高。其崩必疾
Ch'iang² ch'i¹ êrh² kao¹ ch'i² p'eng¹ pi¹ chi³

To foul the spring and expect the stream to be pure.

濁其源而求流之清
Cho² ch'i² yuan² êrh² ch'iu² liu² chih¹ ch'ing¹

He wishes to hide his footprints, and yet walks upon the snow.

欲滅跡而足雪跡
Yu⁴ mieh⁴ ch'i¹ êrh² tsu² hsüeh³ tsung¹

In digging up a tree you must begin with the root.

挖樹必從捲子起
Wa¹ shu⁴ pi¹ ts'ung² tou¹ tzü³ ch'i³

Every thing has its lord.

物各有主
Wu⁴ ko⁴ yu⁴ chu³
CHAPTER II.

THE NECESSITY OF EFFORT.

15

Sharp as a needle to grind a blunt axe,
Your strength to the utmost will surely tax.

To make a man of yourself you must toil; if you

16

don’t, you won’t.

17

If you don’t scale the mountain, you can’t view the

18

plain.

Without climbing mountains no one can know the

19

height of heaven; without diving streams no one
can know the thickness of the earth.

20

Generals and Premiers spring not from seed sown;
men must exert themselves.

Strike a flint, and you’ll get fire; strike it not, and
you’ll not get even smoke.
Without going you can get to nowhere; you can complete nothing without doing.

路不行不到。事不為不成

He who does nothing but sit and eat, will wear away a mountain (of wealth).

坐食山崩

If you long for pleasure, you must labour hard to get it.

欲求生快活。須下死工夫

If you do not enter a tiger's den, you cannot get his cubs.

不入虎穴。不得虎子

He is equal to any task who can subsist on cabbage stalks.

咬得萊根百事可做

You had better return home and make a net, than go down to the river and desire to get the fishes.

臨淵羡魚。不如退而結網

Never was a good work done without much trouble.

從來好事必竟多磨
Chapter III.

Example.

—28—

When the upper beam is crooked, the lower must be wry.
When the middle beam is crooked, in a ruin all must lie.

上梁不正下梁歪
Shang⁴ liang² pu⁴ cheng⁴ hsia⁴ liang² wai¹;
中梁不正倒下来
Chung¹ liang² pu⁴ ching⁴ tao³ hsia⁴ lai².

—29—

Keep company with good men: and good men you'll learn to be;
But you must shoulder false gods if you follow sorcery.

跟好人學好人
Kèn¹ hào³ jen² hsio⁹ hào³ jén²;
跟端公扛假神
Kèn¹ tuan¹ kung¹ káng¹ chia³ shén².

Note.—Tan kung or Ma chiao (馬腳) are mediums through whom the idols are supposed to grant answers to prayer.

—30—

Keep company with good men, and good men you will imitate;
Keep company with beggars, and sleep outside some temple gate.

跟好人學好人
Kèn¹ hào³ jen² hsio⁹ hào³ jén²;
跟討飯的睡廟門
Kèn¹ t'ao³ fan⁴ ti¹ shu¹ miao⁴ mén².

—31—

One takes the colour of one's company. Lit.: Near vermilion one gets stained pink; near ink one gets stained black.
One takes the odour of one's company. Lit.: Near putrid fish you'll stink; near the epidendrum you'll be fragrant.

Never be with a bad man.

Imitate Ssū-ma who laid up much secret merit.

All bad alike. Lit.: Putrid flesh is all of a flavour.

When one sheep leads the way all the rest follow.

Look not at thieves eating flesh, but look at them suffering punishment.

Follow the good, and learn to be so.
39
When white calico has been dipped in the dyeing vat, nobody can tell it from black.
白布吊在染缸皂白黑分
Pai² pu⁴ tiao⁴ tsai⁴ jan³ kang¹ tsao⁴ pai² nan² fen.¹

40
When old men are not upright, they teach their sons and grandsons to be rogues.
為老不正教壞子孫
Wei² lao³ pu⁴ chêng⁴ chiao⁴ huai⁴ tzǔ³ sun.¹

41
Follow example. Lit.: Recite according to the book.
照本宣科
Chao⁴ pên³ hsüan¹ k'ô.¹

42
Follow example in drawing your calabash.
照樣畫葫蘆
Chao⁴ yang⁴ hua⁴ 'bu² lu.²

43
He who leads an ox to drink must first wet his own feet.
牽牛喝水先打濕腳
Ch'ien¹ niu² 'ho¹ shui³ hsien¹ ta³ shih¹ chiao.³

44
Bad men leave their mark wherever they go. Lit.: He who carries lime in a basket, leaves traces wherever he stops.
籠筐裝石灰, 在處有跡窩
Lo³ k'uang¹ chuang¹ shih² hui,¹ tsai⁴ ch'un² yu³ chi¹ wo.¹

45
The people follow the example of those above them.
上之所為民之歸也
Shang⁴ chih¹ so³ wei² min² chih¹ kuei¹ yeh.³

46
When a large vessel has opened a way, it is easy for a small one to follow.
They looked on the good as though they were inimitable; on the bad as on plunging the hand into boiling water.

Note.—This was an old saying in Confucius' time, and was quoted by him as applicable to several of his own disciples, as well as to others his contemporaries. See Legge, vol. i, page 178.

Shoes made by the Elder Brother's wife, are a pattern for the Younger Brother's wife to copy.

You have an itching to do whatever you see others doing.

Note.—This is a very course, but very common saying. I have purposely given it a free translation.
CHAPTER IV.
IMPOSSIBILITIES.

50

Little pillars, it is plain,
Cannot heavy weights sustain.

51

No needle has two sharp points.

Note.—The meaning of this is that it is impossible for a man to do two things at once.

52

To force a hen to hatch chickens.

53

A toad propping a bedpost firmly.

54

To box in the stern of a pair of trowsers.

55

Ants removing Mount T'ai.

56

You cannot shade off the sun's light with one hand.
Throw a tile over a wall and you cannot say on which side it has lighted.

It is impossible to tell what is in the future. Lit. f

One may feel but not see the hair on the back of one's neck.

A clever daughter-in-law cannot cook without rice.

One foot cannot stand on two boats.

If an ox won't drink, you can't make him bend down his head.

You cannot clap with one palm.

A single strand of silk cannot make a thread; a solitary tree cannot make a grove.

The materials used in building a temple and its anterooms, are not the branches of one tree only.
One man cannot do two yamen-runners’ work.

One man cannot manage too many affairs. *Lit.* Like pumpkins in water, one pops up while you press another down.

One bamboo pole cannot reach the bottom.

Beyond one’s strength; as *K’ua Fu*’s race after the sun’s shadow.

One actor cannot perform a play.

One louse cannot raise a coverlet.
How can one pole build a great house!

一木焉能支大厦
Yi¹ mu⁴ yen¹ nèng² chih¹ ta⁴ hsia.⁴

This cup of strong wine is hard to swallow.

這一杯酒難得吃
Chê⁴ yi¹ peî¹ yung³ chiu³ nan² tê² chih.¹

Sandals for the same foot must be worn by different persons.

同邊草鞋各穿一隻
T"ung² pien¹ ts'-ao³ hsieh² ko ch'nan¹ yi¹ chih.¹

Who can secure a thousand-years’ scheme?

誰人保得千年計
Shui² jen² pao³ tê² ch'ien¹ nien² chi.⁴
CHAPTER V.

MODUS OPERANDI.

Would you yourself a perfect workman find,
To an embroidery needle an iron pestle grind.

若要功夫深
Jo² yao⁴ kung¹ fu¹ shên¹

鐵杵磨成绣花針
T'ieh³ kan¹ mo² ch'êng² hsiu⁴ 'hua¹ chên¹

Save thoroughly, if you will;
Kill thoroughly, if you kill.

救人救到頭。殺人殺斷喉
Chiu⁴ jen² chiu⁴ t'ou²; sha¹ jen² sha¹ tuan⁴ 'hou²

Practice makes perfect. Lit.:—
The boxer's fist must keep to its task;
And the singer's mouth no rest must ask.

拳不離手，曲不離口
Ch'üan² pu⁴ li² shou⁸; ch'ü¹ pu⁴ li² k'ou³

Do thoroughly aught you set about:
Kill a pig,—kill him out and out.

做事做到頭，殺猪殺到喉
Tso⁴ shih⁴ tso⁴ t'ou²; sha¹ chn¹ sha¹ tao⁴ 'hou²

Suppose your wish is to excel,
Before an expert practise well.

要得高。人前操
Yao⁴ tê² kao¹ jen² ch'ien² ts'ao¹

The loftiest towers rise from the ground.

萬丈高楼從地起
Wan⁴ chang⁴ kao¹ lon² t'sung² ti⁴ chî³
Every thing is difficult at first.

It is easier to know how to do a thing than to do it.

Easy to look at; difficult to imitate.

Whoever undertakes a task cannot repudiate the responsibility.

What one knows not how to do is difficult; what one knows how to do is not.

What is earned with hard labour is eaten with pleasure.

Draw a tiger incompletely and it is only like a dog.

A hundred paths present a hundred difficulties.
In hurry is error.
忙中有錯
Mang² chung¹ yu³ ts'o.⁴

Done leisurely, done well.
從容幹好事
Ts'ung² yung² kan² hao³ shih.⁴

Slow work produces fine goods.
慢功出細貨
Man⁴ kung¹ chu¹ hsi⁴ huo.⁴

Would you have a steady aim, bore through the rock to the fountains of the sea.
若要心腸堅,鑿山通海泉
Jo⁴ yao⁴ hsin¹ ch'ang² chien,¹ tso² shan¹ t'ung¹ 'hai² ch'üan.²

Nine-storied terraces rise by a gradual accumulation of bricks.
九層之臺起於累土
Chiu³ ts'eng² chih¹ t'ai² ch'i³ lei³ tu.³

If you ferry at all, ferry right over.
渡人渡上岸
Tu⁴ jen² tu² shang⁴ an.⁴

What is done hastily is not done well.
辦事太忙就有參差了
Pan⁴ shih⁴ t'ai⁴ mang² chiu⁴ yu³ ts'en¹ ch'a¹ liao.³

Iron long fired becomes steel.
久火鍊成鋼
Chiu³ huo³ lien⁴ ch'eng² kang.¹

Anything beyond one's strength is never done well.
Fèi lì bù dì wén huà
Fei⁴ li⁴ pu⁴ t'ao⁳ ch'iao.³

When the arrow is on the string it must go.

Chìn⁴ ts'ai⁴ hsien² shang⁴ pu⁴ tê² pu⁴ fa.¹

What is chopped has not the roundness of what is turned.

K'an³ tî¹ mu² tê² ch'ê¹ tî¹ yûn.²

What you have to do, do without delay. Lit.: Wait till the Yellow River becomes clear, and how old will you be?

Têng² tê² 'Huang² 'Ho² ch'êng¹ jên² shou⁴ chî³ 'ho²?

To bottom an affair. Lit.: To dig up a tree in search for the root.

Wâ¹ shû¹ hsin² kên.¹

Use careful reflection, and all things grow easy: shrink from considering, and all things grow hard.

Yung⁴ hsin¹ chî⁴ chiao⁴ pan¹ pan¹ yî⁴:

T'ui⁴ pu⁴ ssû¹ liang² shih⁴ shih⁴ nan.²

Practice makes perfect.

Hsi² kuan⁴ chêng² tzû⁴ jan.²

A novice at the first attempt, an adept at the second.
To do or say anything by instalments!

To do or say anything by instalments!

Note.—The literal translation of this proverb, more expressive than elegant, I leave to readers of Chinese.

To do or say anything by instalments!

Too many cooks spoil the broth. Lit.: Seven steersmen, eight sailors, one is uniform the other is not.

The Same. Lit.: Seven hands and eight feet.

As easy as to seize a tortoise in a jar.

It is easier than to blow dust off anything.

Too great haste. Lit.: The same night that he catches a thief to the yamun he hurries him.

To do hurriedly. Lit.: He breaks the ch'ing in burning his incense.

Congee naturally thickens as it cools.
Note.—The design of this proverb is to warn against hurry or anxiety in doing anything.

113
Mistakes occur through haste, never through doing a thing leisurely.

Chih³ yu³ chi² kuo⁴ ti¹, mu² yu³ huan³ kuo⁴ ti¹

114
To perfect diligence nothing is difficult.

Yi¹ chiⁿ¹ tien¹ hsia² wu² nan² shih⁴

115
He who hurries cannot walk with a stately step.

Mang² hsing² wu² hao³ pu⁴

116
There is nothing difficult in the world; the only fear is that men will be lacking in perseverance.

Shih⁴ shang⁴ wu² nan² shih⁴; chih³ pa¹ hsii¹ pu¹ chien¹

117
A thousand artisans a thousand plans.

Ch'ien¹ ko⁴ shih¹ chuan⁴ ch'ien¹ ko⁴ fa³

118
Easier said than done.

Shuo¹ te² ch'u¹ lai²; tso⁴ pu⁴ ch'u² lai²
CHAPTER VI.

RESOLUTION.

—— 119 ——

Be resolved and the thing is done.

有志者事竟成
Yu³ chih⁴ chê² shih⁴ chîng⁴ chêng².

—— 120 ——

Resolution is independent of great age; but without it one lives a hundred years in vain.

有志不在年高
Yu³ chih⁴ pu⁴ ts'ai⁴ nien² kao¹;

無志空長百歲
wu³ chih⁴ k'ung¹ chang³ pai³ sui⁴.

—— 121 ——

Through all his ranges of spires the murex will force out his head.

螺鰐巋巋就自有出頭路
Lo² shih¹ wan¹ wan¹ chiu⁴ tsü⁴ yu³ ch'u¹ t'ou² lu⁴.

—— 122 ——

Every task can be accomplished by a man of resolution.

事怕有心人
Shih⁴ p'â⁴ yu³ hsin¹ jên².

—— 123 ——

With ease a man of worth establishes a family: and what is hard to the true superior man when he resolves?

大丈夫起家容易
Ta⁴ chang⁴ fû¹ chî³ chia¹ yung² yi⁴:

真君子立志何難
Chên¹ chün¹ tzü³ li² chih⁴ ho² nan⁴.

—— 124 ——

To do a good trade wants nothing but resolution; to do a large one nothing but application.
Possessed of resolution a man may make his living thereby; without it a man must earn his bread by the sweat of his brow.

有志吃志。無志吃力
Yu³ chih⁴ chih¹ chih⁴; wu² chih⁴ chih¹ li.⁴

One with life-long resolution rivals the loftiness of Heaven.

平生志氣與天高
P'ing² sheng¹ chih⁴ chih¹ yü³ t'ien¹ kao.¹

He who refuses to serve either king or prince is possessed of lofty resolution.

不事王侯高尚其志
Pu⁴ shih⁴ wang² hou² kao¹ shang⁴ ch’i² chih.⁴

The first thing a scholar does is to establish resolution.

士先立志
Shih⁴ hsien¹ li¹ chih.⁴

He cannot see the river, his heart is so set on leaping the dragon gate.

兩眼並不觀河水
Liang³ yen³ ping⁴ pu⁴ kuan¹ ho² shui,³

一心只望跳龍門
Yi¹ hsin¹ chih³ wang⁴ t’iao⁴ lung² men.²

Note.—In this figurative way the resolution with which a scholar attempts to gain his degree is set forth.

To be possessed of resolution. Lit.: To open the hand in order to grasp the moon in the heavens; to plunge into the sea in order to seize leviathan.
Till transformed into a dragon, the glittering-scaled fish never lost his resolution.

Note.—The Ao is a fabulous sea monster, said to support the mountain P'eng-lai (蓬莱山) on its back.
SECTION II.—ON ANIMALS.

CHAPTER I.

BEASTS.

— 132 —
Although dogs together fight,
They are very soon all right.

狗 相 咬，易 得 好
Kou³ hsiang¹ ao³ yi² tê² hao³.

— 133 —
The dog understands his master's mood.

狗 通 人 性
Kou³ t'ung¹ jên² hsing⁴.

— 134 —
The dog has no aversion to a poor family.

狗 不 嫌 家 貧
Kou³ pu⁴ hsien² chia¹ pî¹n³.

— 135 —
Dogs have more good in them than men think they have.

狗 有 義 人 不 知
Kou³ yu³ i¹ jên² pu⁴ chih¹.

— 136 —
One dog barks at something, and a hundred bark at him.

一 犬 吠 形。百 犬 吠 聲
Yi¹ ch'üan³ fei⁴ hsing² pai³ ch'üan³ fei⁴ sheng¹.

— 137 —
The dog guards the night, the cock rules the morn.

犬 守 夜。鷄 司 晨
Ch'üan³ shou³ yeh⁴ chi¹ ssü¹ ch'en².

— 138 —
The cat steals the rice, and the dog comes and eats it.

貓 子 搬 倒 盜，替 狗 子 趕 倒 張
Mao¹ tzü³ pan¹ tao³ tseng¹ tî⁴ kou³ tsü³ kan² tao³ chang¹.
139
The horse never turns its back on its master.

马不背主
Ma3 pu4 pei4 chu.3

140
Cavalry horses delight in battle.

征马战
Chêng1 ma3 lien4 tou4 chan4.

141
A good horse resembles a superior man.

良马比君子
Liang2 ma3 pi3 chün1 tzŭ.3

142
Men and beasts are all alike.

人畜一般
Jen2 shou4 yi1 pan1.

Note.—This proverb, which reminds one of the saying in the Book of Ecclesiastes—“so that a man hath no pre-eminence above a beast”—is used sometimes to prevent cruelty to animals, and sometimes to dissuade from killing them for food.

143
“In a wind horses and cows don’t agree.”

风马牛不相及
Fêng1 ma3 niu2 pu4 hsiang1 chi.2

144
The horse knows his owner.

马识主
Ma3 nêng2 shŭ4 chu.3

Note.—“The ox knoweth his owner, and the ass his master’s crib.” Isa. i: 3.

145
The Stag, Phoenix, Tortoise, and Dragon, are the four chiefs of birds and beasts.

麟凤龟龙。谓之四灵
Lin2 fêng4 kuei1 lung2 wei4 chih1 ssŭ4 ling2.

146
The impetuous steed won’t brook restraint.

迅马游缰。不必守防
Hsin4 ma3 yu2 chiang1 pu4 pi4 shou4 fang2.
CHAPTER II.

BIRDS.

147 The swallow’s plastering up its nest is labour lost.

燕子嘯呢一場空
Yen⁴ tsü³ hsien² ni³ yî¹ chʻang² kʻung.¹

Note.—This saying rests on the migratory character of the bird for its justification.

148 The yellow hawk does not rob nests for food.

黃鷹不打窩下食
'Huang² ying¹ pu³ ta³ wo¹ hsia⁴ shih.²

149 A sparrow is a little bird yet it has liver and gall all complete.

麻鵑雖小肝膽俱全
Ma² chʻiao³ sui¹ hsiao³ kan³ tan³ chi⁴ chʻüan.²

Note.—This proverb enforces the necessity of careful attention to the smallest details of any work or service.

150 In cold weather cocks crow at midnight.

寒鶏半夜啼
'Har² chʻi¹ pan⁴ yeh⁴ ti.²

151 Crows are black all the world over.

處處老鴉一般黑
Chʻu⁴ chʻu⁴ lao³ yî¹ yi¹ pan¹ 'hei.¹

152 The crow does not devour fowls; they are the prey of the eagle.

老鴉不吃鶏。該鷹的
Lao³ yî¹ pu⁴ chʻih¹ chi¹; kai¹ ying¹ ti.¹

153 The wild goose brings the beginning of Autumn.

新秋鷹帶來
Hsin¹ chʻiu¹ yen⁴ tai⁴ lai.²
The heron eats not heron's flesh.

Lu⁴ ssū¹ pu⁴ ch'ih¹ lu⁴ ssū¹ jou⁴.

Does the swallow know the wild goose's intention?

Yen⁴ ch'iao³ ch'i³ chih¹ hung² ku³ chih⁴.
SECTION III.—ON BUSINESS.

CHAPTER I.
BUYING AND SELLING.

— 156 —
When two partners have one mind,
Clay is into gold refined.

二人同一心。黄土变成金
Erh² jen² t'ung² yi¹ hsin,¹ huang² tu³ pien⁴ ch'eng² chin,¹

— 157 —
At market prices do your trade,
And mutual wrangling you'll evade,

时值估价。不得相骂
Shih² chih² ku¹ chia,⁴ pu⁴ te² hsiang¹ ma⁴.

— 158 —
Where much pushing must be made,
There cannot be a lively trade.

求买求卖。生意不快
Ch'iu² mai³ ch'iu² mai,⁴ sheng¹ i¹ pu⁴ k'uai⁴.

— 159 —
Who does not ready money clutch,
Of business talent has not much.

现钱不抓。不是行家
Hsien⁴ ch'ien² pu⁴ chua,¹ pu⁴ shih⁴ hang² chia,¹

— 160 —
In melon plots, picking and choosing,
As one proceeds, grow more confusing.

园里选瓜。越选越差
Yuan² li³ hsüan³ kua,¹ yueh⁴ hsüan² yüeh⁴ ch'a,¹

— 161 —
If no profit he espies,
Where's the man will early rise?
BUYING AND SELLING.

人無利息，誰肯早起
Jën² wu³ li¹ hsi,² shui² k'ên² tsao³ ch'î³?

—— 162 ——

Hurrying along on both one's feet,
Is all for clothes and something to eat.

兩足忙忙走，只爲身合口
Liang³ tsu² mang² mang² tsou,¹ chih³ wei¹ shên¹ ho² k'ou,³

—— 163 ——

After a heavy fall of snow,
Fuel, rice, oil, and salt, all dearer grow.

大雪紛紛下
Ta⁴ hsieh³ fên¹ fên¹ hsià,⁴

柴米油鹽都長價
Ch'ai,² mi,³ yu,² yen,² tu¹ chang³ chîa,⁴

—— 164 ——

From small profits and many expenses,
Comes a whole life of sad consequences.

賺錢少用錢多，一身受奔波
Chuan⁴ ch'ien² shao³ yung⁴ ch'ien² to¹ yi¹ shên¹ shou⁴ p'ên¹ po¹

—— 165 ——

Fortunes of thousands, of thousands ten,
Cannot be made but by able men.

成千累萬，要有力賺
Ch'êng² ch'ien¹ lei³ wan,⁴ yao⁴ yu³ li⁴ chuan,⁴

—— 166 ——

He plans less for profit than for quick returns, who
Will buy a thing for three cash and sell it for two.

三個錢買，兩個錢賣
San¹ ko¹ ch'ien² mai,³ liang³ ko⁴ ch'ien² mai,⁴

不圖賺錢只圖快
Pu⁴ t'u² chuan⁴ ch'ien² chih³ t'u² k'uai,⁴

—— 167 ——

Whenever you go abroad to trade,
Of showing your silver be afraid.

出外做客，不要露白
Ch'n¹ wai⁴ tso⁴ k'o¹ pu⁴ yao⁴ lou⁴ po²
In fine weather he won't go out;
In dull he hawks cold jelly about;
In the sixth month felt hats he'd sell;
And in the first, door gods as well.

天 晴不出門。天 潮 賣 凍粉
T'ien¹ ch'ing² pu¹ ch'u¹ mên;¹ t'ien¹ shih¹ mai⁴ liang² fên;³
六 月 賣獾 帽。正 月 賣門 神
Lu⁴ yüeh⁴ mai⁴ chan¹ mao⁴ chêng⁴ yüeh mai⁴ mên² shên.²

Note.—In the Chinese December a brisk trade is done in all directions in pictures of gods, etc. for the doors; but no sooner does the new year come in than that trade ceases entirely, and he would show a very foolish inattention to the state of the market who should attempt such a trade in January.

You skim the oil, with the broth make free,
Without a word of consulting me.

You pay the cash and take your grog;
Drink it off and on you jog.

Profits equally share;
Losses equally bear.

Buyers are esteemed;
Goods mere grass are deemed.

By entering all that's sold or bought,
You'll escape much anxious after-thought.
Though you have money do not spend it in the twelfth month.

有錢莫買臘月貨
Yu² ch'ien² mo⁴ mai³ la⁴ yüeh⁴ 'huo.⁴

If you would not be cheated ask the price at three shops.

貨買三家不尚當
'huo⁴ mai³ san¹ chia¹ pu⁴ shang¹ tang¹.

If a little cash does not go, much cash will not come.

小錢不去，大錢不來
Hsiao³ ch'ien² pu⁴ ch'iu¹ ta¹ ch'ien² pu⁴ lai².

Note.—If you do not expend a little money in the entertainment of customers, you will get none.

Use the little to get the big.

以小到大
I³ hsiao³ tao⁴ ta⁴.

Throw a brick to allure a gem.

拋磚引玉
P'ao¹ chuan¹ yin³ yü.⁴

A man without a smiling face must not open a shop.

人無笑臉休開店
Jên² wu² hsiao⁴ lien³ hsiu¹ k'ai¹ tien.⁴

Cheap things are not good; good things are not cheap.

便宜不是貨。是貨不便宜
Pien⁴ i² pu⁴ shih⁴ 'huo;⁴ shih⁴ 'huo⁴ pu⁴ pien⁴ i.²

The melon seller declares his melons sweet.

賣瓜的說瓜甜
Mai⁴ kua¹ ti¹ shuo¹ kua¹ t'ien².
Seeing a rush don’t pursue.
見快莫趕
Chien⁴ k'uai⁴ mo⁴ kan²

After ten days’ waiting above the rapids, you may traverse nine provinces in a day.
十日灘頭坐，一日走九州
Shih² jih¹ t'an¹ t'ou² tso₄ yì¹ jih¹ tsou³ chin³ chou¹

Note.—This and the preceding proverb point out the advantage to be gained by patient perseverance in trade.

There is a time to fish, and a time to dry nets.
打網日漿網時
Ta³ wang³ jih⁴ shai¹ wang⁵ shih²

Fuel is not sold in a forest, nor fish on a lake.
林中不賣薪，湖上不鬻魚
Lin² chung¹ pu⁴ mai⁴ hsin¹ ‘hu² shang⁴ pu⁴ yu² yu²

Great profits, great risks.
利大害大
Li⁴ ta⁴ ‘hai¹ ta⁴

Use both such goods and money as suit your market.
貨消碼頭，錢用地頭
‘Huo¹ hsiao¹ ma¹ t'ou² ch'ien² yung⁴ ti¹ t'ou²

It is easy to open a shop, but hard to keep it open.
開店容易守店難
K'aï¹ tien⁴ yung² yì¹ shou³ tien⁴ nan²

Count cash as though it were gold, and so avoid the least mistake.
數錢如看金，不差半毫分
Shu¹ ch'ien² ju² k'an⁴ chin¹ pu⁴ ch'á¹ pan⁴ hao² fén¹
Better sell for small profits than fail in business.

你本不如賤賣貨
Chêng² pên³ pu¹ ju² chien⁴ mai⁴ huo⁴

You cannot cheat one in the trade.

內行不上當
Nei¹ hang² pu¹ shang⁴ tang¹

When a steelyard hook is beaten into a nail, both its ends are drawn out straight.

秤鈞打釘兩扯直
Chêng³ kou¹ ta³ ting¹ liang³ chê³ chih²

Note.—The steelyard hook in question is formed by bending one straight piece of iron wire; straightened out again it assumes its former condition. Hence this proverb is applied to one who is neither richer nor poorer for his trading.

Wares are good and bad; prices high and low.

貨有好歹，價有高低
'Ho⁴ yu³ hao³ tai³ chia⁴ yu³ kao¹ ti¹

A man may be more vigorous than his luck; or he may be more unbending than his goods.

人強命不強，人硬貨不硬
Jên² ch'iang² ming⁴ pu⁴ ch'iang⁴ jên² ying⁴ huo⁴ pu⁴ ying⁴

When there is no fish in the river, shrimps are dear.

河裡無魚，蝦也貴
'Ho² li³ wu² yü² hsia¹ yeh³ kuei⁴

Note.—This saying is sometimes applied to children, showing that daughters are precious in the absence of sons.

There may be trade to be done, and none able to do it.

生意有路，人無路
Shêng¹ i⁴ yu³ lu⁴ jên² wu² lu⁴

What the customer dreads is to be taken in.
Bargaining is as necessary to trade as poling to a vessel.

Ready money can buy any thing in stock.

Bad silver will only buy old sow’s flesh.

He sings for joy who makes a profit easily.

When one cheats up to heaven in the price he asks; you come down to earth in the price you offer.

To fatten the mule and starve the horse.

Note.—This refers to what is said to be common enough in China, namely, one partner’s fattening himself at the expense of another.

Who cannot catch fish must catch shrimps.

In business one must be perfectly affable.
Every trade has its ways.

生 义 各 有 道路
Shèng¹ i² kò¹ yu³ tào⁴ lu.⁴

He who can turn his hand to anything, has not the mind of a fool; and stock which never lies dead, naturally yields a profit.

人 多 变 化 心 不 蠕
Jèn² tò¹ piēn⁴ huà⁴ hsin¹ pú⁴ ch'un¹;
贷 不 停 留 利 自 生
'huò⁴ pú⁴ t'īng² liū² li.⁴ tzū² shèng.¹

There are customers for all sorts of goods.

百 货 中 百 客
Pái³ 'huò⁴ ch'ung¹ pài³ k'o.⁴

To sell a couple of cucumbers in three days.

三 天 賣 兩 條 黃 瓜
Sān¹ t'íen¹ mài² liàng² t'íao² 'huáng² kua.¹

When water rises vessels rise; so rise market prices.

水 長 船 高。高 抬 市 價
Shuǐ³ ch'àng² ch'üan² kào¹ kào¹ t'ai² shìh⁴ ch'ia.⁴

High prices attract sellers from afar.

價 高 招 遠 客
Ch'ia⁴ kào¹ chāo¹ yuán³ k'o.⁴

One word now will settle a bargain, though prices vary from morning to night.

目 下 一 言 為 定
Mù⁴ hsia⁴ yī² yén² wēi² t'īng.⁴
早晚時價不 同
tào³ wān³ shìh² ch'ia⁴ pú⁴ t'ūng.²

Buyers and sellers dispute over a single cash.
Dispute the price, but don’t dispute the weight.

 Buying fresh fish and vegetables examine them first, then fix the price.

 Hold back your goods for a thousand days, and you’ll be sure to sell at a profit.

 Ten thousand per cent is a cargo of wealth and return to one’s home.

 For profits as small as a fly’s head, to rush from east to west.

 Just scales and full measures injure no man.

 Don’t buy every thing that’s cheap, and you’ll escape being greatly taken in.
Buying and Selling.

He who has patience to wait for a shoal of fish, will catch small ones if not large.

耐煩等得歸魚到
Nai4 fan2 têng2 tê2 ch'ûn2 yü2 tao.4

大魚不來小魚來
ta4 yü2 pu4 lai2 hsiao3 yü2 lai.2

Own brothers keep careful accounts.

親兄弟明算賬
Ch'în1 hsiung1 ti4 ming2 suan4 chang.4

Relations or not relations, my turnips are three hundred cash per picul.

親家不親家
Ch'în1 chia1 pu4 ch'în1 chia,1

蘿蔔三百錢一擔
lo2 po1 san1 pai3 ch'ien2 yi1 tan.1

Small trades make great profit.

小生意賺大錢
Hsiao3 shêng1 i4 chuan4 ta4 ch'ien.2

Even a dolt will not sell under cost price to favour any one.

癡僞不把本饒人
Ch'îh3 han4 pu4 pa3 pêng3 jiao2 jên.2

When you buy, buy genuine articles; and if you must lose, lose as little as possible.

買貨買得真。折本折得輕
Mai3 huo4 mai3 tê2 chên1 chê2 pêng3 chê2 tê2 ch'îng.1

Those who make money make little exertion; those who make much exertion make no money.

賺錢不費力。費力不賺錢
Chuan4 ch'ien2 pu4 fei4 li3 fei4 li4 pu4 chuan4 ch'ien.2
A good customer won’t change his shop, or a good shop lose its customer, once in three years.

好客三年不換店
'Hao³ k'⁰ san¹ nien² pu¹ 'huan⁴ tien⁴

好店三年不換客
'hao³ tien⁴ san¹ nien² pu¹ 'huan⁴ k'⁰.

Those who can do a good trade don’t wrangle over taxes.

會做買賣不爭衙稅
'Hui¹ tso⁴ mai³ mai⁴ pu¹ chêng¹ yu² shui.⁴

When Kuan Lao-yeh sells bean-curd, the man is strong, the goods are weak.

關老爺賣豆腐人強貨弱
Kuan¹ Lao³ yeh² mai⁴ tou⁴ fu³ jen² chi¹ng² 'huo⁴ jo.⁴

Note.—In the popular idea Kuan Lao-yeh or the god of war, was originally nothing but a bean-curd seller. As such he is represented on the stage. And this proverb is employed in telling a man that however fine a salesman he may be, his goods are not up to the mark.

Able to buy, don’t so buy as to frighten the seller: able to sell, don’t so sell as to frighten the buyer.

會買莫買怕人
'Hui¹ mai³ mo¹ mai³ p'a⁴ jen.;²

會賣莫賣怕人
'hui¹ mai³ mo¹ mai³ p'a⁴ jen.;²

When there is no fish in one spot, cast your hook into another.

此處無魚別下鉤
Tz'u³ ch'u¹ wu² yu² p'ech² hsia⁴ kou.¹

"Before you calculate on buying, calculate on selling."

未算買，先算賣
Wei⁴ suan² mai,³ hsien¹ suan⁴ mai.⁴
Don't reckon on this year's bamboo, but on next year's bamboo sprouts.

不圖今年竹，也圖來年筍

A string of cash can but reach to the back of one's heel.

一串錢打起腳後跟

Note.—This proverb says in effect:—The sun is a mere trifle, not worth contending about.
CHAPTER II.

CAPITAL.

--- 236 ---
Two men seeing eye to eye,
Having money gold can buy:
Without money, though he try,
One can but a needle buy.

兩人一般心。有錢堪買金
Liang³ jën² yi¹ pan¹ hsin¹, yu³ ch'ien² k'an¹ mai³ chin¹.

一人一般心。無錢堪買針
Yi¹ jën² yi¹ pan¹ hsin¹, wù² ch'ien² k'an¹ mai³ ch'en¹.

--- 237 ---
Small profits on large capital are after all great; great profits on small capital are after all small.

本大利小還是大
Pên³ ta⁴ li⁴ hsiao³ huan² shih⁴ taː⁴.

本小利大還是小
pên³ hsiao³ li⁴ ta⁴ huan² shih⁴ hsiao³.

--- 238 ---
Great capital great profits.

本大利大
Pên³ ta⁴ li⁴ ta⁴.

--- 239 ---
You cannot trade without some capital. *Lit.*: You must have a couple of grains of rice in order to catch fowls.

捉鶏也要兩顆米
Ch'â¹ chi¹ yeh³ yao⁴ liang³ k'o³ mi³.

--- 240 ---
The same. *Lit.*: No one can sew without a needle: no one can row without water.

非針不引線。無水不渡船
Fei¹ chên¹ pu⁴ yin³ hsienː⁴ wu² shín³ pu⁴ ta⁴ ch'uan.²
241

Though boiled to ribbons the meat is still in the pan.

Thougli boiled to ribbons the meat is still in the pan.

Note.—Applicable to stock in trade, or capital in hand.

242

Union of capital is like union of fate.

243

Having capital to open an eating house, I dread not the most capacious stomach.

244

A dry finger cannot lick up salt.

245

Without capital. Lit.: A farmer without an ox; a merchant without capital.

246

To get on without capital. Lit.: He picks up grain and opens a mill.

247

To attempt great trade without capital. Lit.: With never a single hemp thread in his hand, he thinks to make a dozen nets.
CHAPTER III.

DEBTS, CREDIT, BORROWING, AND LENDING.

My capital's small and profits slender,
On credit my goods I can't surrender.

Lend the man money if you have it to spare;
And if you have not, to be civil take care.

It is not considered debt when the interest has been paid;
Nor when the principal's paid back can a charge of fraud be made.

You borrow my umbrella,—to thank me do not try;
But through the night, I'd ask you, please, hang it up to dry.

Iron or brass,
Let nothing pass.

Better take eight hundred than give credit for a thousand cash.

Note.—This proverb advises to take whatever can be got of a debt.
Credit cuts off customers.

\[Shè^1 \text{chang}^4 \text{tuan}^4 \text{chu}^3 \text{ku}^4\]

We can deal with ready money customers; those who want credit may spare their breath.

\[Hsien^2 \text{ch'ien}^2 \text{chao}^4 \text{ku}^4; \text{shè}^3 \text{chê}^2 \text{mien}^3 \text{yen}^2\]

Better twenty per cent on ready money, than thirty per cent on credit.

\[Shè^1 \text{san}^1 \text{pu}^4 \text{ju}^2 \text{hsien}^2 \text{t'ou}^4\]

Debt oppresses man. Lit.: The character ch'ien (debt) presses on the head of the character jên (man).

\[Ch'ien^4 \text{tzu}^4 \text{ya}^1 \text{jên}^2 \text{t'ou}^2\]

Note.—This ingenious play on the word ch'tien, will be readily appreciated on an inspection of the way in which that word is written.

I shall easily get over this year's famine; but in my plenty it will be hard for you to meet me.

\['Huang^1 \text{ni}en^2 \text{yi}^4 \text{tê}^2 \text{ko}^4; \text{shih}^2 \text{shou}^1 \text{nan}^2 \text{ch'ien}^4 \text{jên}^2\]

Note.—Said by one in low water, who wishes to borrow money, to one who refuses to lend it.

If any one wishes to enjoy the good will of his kind, let him sell on credit and never collect the money.

\[Shih^4 \text{shang}^4 \text{jo}^4 \text{yao}^2 \text{jên}^2 \text{ch'ing}^2 \text{hao}^3\]

\[Shè^1 \text{ch'ü}^4 \text{huo}^4 \text{wu}^4 \text{mo}^4 \text{ch'ü}^3 \text{ch'ien}^2\]

One year borrows another year's food.
42

BUSINESS.

寅年支否，卯年糧
Yin² nien² chih¹ liao³ mao³ nien² liang.²

He will even lend the plinths of his pillars.

He who checks his appetite avoids debt.

To lend without prospect of repayment. Lit.: To throw a fleshy bone at a dog.

The same. Lit.: If you pelt dogs with meat dumplings you will lose all and get nothing.

Urged to pay he resembles a tortoise.

He cannot pay his debts. Lit.: If I kill him he has no skin; if I scrape him he has no flesh.

No fear of dishonesty; the only fear is of penury.

Note.—This very uncomplimentary saying indicates the difficulty (experienced more particularly as the New Year approaches) of meeting with a debtor. Like the tortoise when assailed, he draws in his head, and hides himself.

He cannot pay his debts. Lit.: If I kill him he has no skin; if I scrape him he has no flesh.

No fear of dishonesty; the only fear is of penury.

Note.—Payment may be compelled in the one case, not in the other.
When the man dies the debt is lost.

A son pays his father's debts, but a father will not recognise a son's.

Rather check your appetite than get into debt; and though penniless be patient.

As the rivers pour their waters back again into the sea, so what a man has lent is returned to him again.

Lend to one who won't repay, and you'll provoke his dislike.

For criminals there are prisons; where are there prisons for debtors?

If you owe a man anything there is nothing like seeing him often.
欠債不如勤見面
Ch'ien⁴ ch'ai⁴ pu⁴ ju² ch'ên² chien⁴ mien.⁴

Note.—By this means it is supposed you will keep him in good temper.

It is easier to capture a tiger on the mountains, than to ask for a loan of money.

上山捉虎易，開口借錢難
Shang⁴ shan¹ cho¹ hu³ yi,⁴ k'ai¹ k'ou³ ch'ieh⁴ ch'ien² nan.²

To borrow of one to pay another. Lit.: To tear down an eastern to repair a western wall.

拆東牆補西壁
Chê² tung¹ ch'iang² pu³ hsi¹ pi.³
Dealing in smuggled wine is very much in vogue; Who does so undetected is the clever rogue.

家家賣私酒。不犯是好手
Chia¹ chia¹ mai⁴ ssü¹ chin³; pu⁴ fan⁴ shih⁴ hao³ shou³.

--- 278 ---
If you get taken in say nothing about it.

上當莫做生
Shang⁴ tang¹ mo⁴ tso⁴ sheng¹.

--- 279 ---
With money in your hand don’t be taken in.

將錢不貿輸
Chiang¹ chien² pu⁴ mai³ shu¹.

--- 280 ---
You may sell a small quantity of an adulterated article; but you cannot buy a picul of the genuine.

賣得三分假。買不得一担真
Mai⁴ tê³ san¹ fén¹ chia³; mai³ pu⁴ tê² yi¹ tan⁴ chén¹.

--- 281 ---
The priest may run away, the temple cannot.

走了和尚。走不了廟
Tsou³ liao³ ho² shang⁴ tsou³ pu⁴ hao³ miao⁴.

Note—Said of men, who, trading in their native places, where their shops or houses are situated, are in no danger of running away.

--- 282 ---
I shall only be taken in this once.

吃虧只這一回
Ch'ih¹ k'uei¹ chih³ chê² yi¹ tsui².

--- 283 ---
If you try to dye a genuine red with spurious colouring, you must bear the unfavourable criticisms of bystanders.
To stand under a tree waiting for wind.

Ignorant of the jetties to pretend to be a porter.

To pretend that the house leaks in order to defraud the landlord of his rent.

Buy a cheap thing out of another's hand and you'll be taken in.

To follow the Dragon Boat shouting its cry.

If I have cheated you out of one, may I die a year before my time!
CHAPTER V.
PAWNING AND SURETISHIP.

290
Who consent as middle-men or sureties to behave, Accept responsibilities which are exceeding grave.

Do not be surety for one in custody, or for another man's debts.

291
Note.—"He that is surety for a stranger shall smart for it: and he that hateth suretiship is sure." Prov. 11: 15.

292
To be surety for the bow means being surety for the arrow.

293
Redeem one pledge with another, still that other is in pawn.

294
When going to pawn say nothing about it.

295
To do nothing else but pawn. Lit.: To pawn, and take out of pawn, and pawn again.

296
Military offenders open small pawn shops; wealthy men open large ones.
BUSINESS.

第297节

The axe strikes the chisel, and the chisel enters the wood.

斧打鑿。鑿入木

Fu² ta³ tsuo,² tsao² ju⁴ mu⁴.

Note.—The axe represents the creditor, the chisel the surety, and the wood the debtor.

第298节

All middle-men prompt you to increase your offer: where is the middle-man who will assist you with his money?

只 只有添 錢 中 人

Chih³ yu³ t'ien¹ ch'ien² chung¹ jên²;

那 有 貼 錢 中 人

na³ yu³ t'ieh¹ ch'ien² chung¹ jên²?

第299节

He who can recommend another has great respectability.

薦 主 面 子 大

Chien⁴ chu³ mien⁴ tzü³ ta⁴.

第300节

"A man is better than a pledge."

當 人 不 當 物

Tang⁴ jên² pu⁴ tang⁴ wu⁴.

第301节

"Middle-men bear no responsibilities; and sureties pay no debts."

中 人 不 挑 担。保 人 不 還 錢

Chung¹ jên² pu⁴ t'iao¹ tan⁴; pao³ jên² pu⁴ 'huan² ch'ien².

第302节

The middle-man settles the bargain. Lit.: The words drop from the middle-man's mouth.

話 落 中 人 口

'Hua⁴ lo⁴ chung¹ jên² k'ou³.
A firm-shouldered surety.

You may be surety for a general's going into battle; can you be surety for his coming out?

Selling land sell the house on it; and invite a middleman to settle your bargain.
CHAPTER VI.
TRADERS.

306
All unskilful fools,
Quarrel with their tools.

307
Beat your gong, your candies vend;
Each must to his trade attend.

308
Bachelors to talk of books incline;
Pork butchers delight to talk of swine.

309
One, like the letter kung, which can never raise its head,
Can only for one mouth alone secure daily bread.

310
On new year's day, and on a feast,
Every kind of work has ceased.

311
No men occupy so degraded a position,
As the brothel-keeper, actor, and low musician.
Porters and chairmen, without delay,
Soon as the job is done, want their pay.

When silversmiths decline to steal,
Their families starvation feel;
When tailors cabbage do refuse,
Their wives are minus drawers to use.

When husbandmen have stored their grain,
They go to law, or build again.

To learn to play the fife and drum steadfastly decline,
If you don't want to sit outside, and to sip cold wine.

Better be master of one than Jack of all trades.
Every man to his calling. Lit.: Separate hongs are like separate hills.

隔行如隔山
Ko² hang² ju² ko² shan.¹

The same. Lit.: The river does not overflow the well.

河水不泛井水
'Ho² shui³ pu⁴ fan⁴ ching³ shui.³

Two of a trade hate one another.

當行厭當行
Tang¹ hang² yen⁴ tang¹ hang.²

There is mutual love between men of a creed, mutual jealousy between men of a trade.

同道者相愛。同藝者相嫉
T'ung² tao⁴ che² hsiang¹ ai,⁴ t'ung² i¹ che² hsiang¹ chi.⁴

Serve but a day and you are a slave; deal in ever so small a way and you are a merchant.

幫人一日為奴
Pang¹ jën² yi¹ jih⁴ wei² lu²;
肩挑四兩為客
chien¹ t'iao¹ ssü¹ liang³ wei² k'o.⁴

The fisherman must not desert his boat.

打魚的不離船邊
Ta³ yü² ti¹ pu⁴ li² ch'uan³ pien.¹

There is room for all sorts of traders. Lit.: Many boats do not stop up a channel; many vehicles do not block up a road.
Every one to his calling. *Lit.*: The priest reverts to his monastery, and the merchant to his shop.

和 尚 歸 寺。客 歸 店
Ho² shang⁴ kuei¹ ssü,⁴ ko¹ kuei¹ tien.⁴

Pork butchers and dog-slayers will come to no good end.

殺 猪 剁 狗 無 有 下 稜
Sha¹ chʻu¹ po¹ kou³ wu³ yu³ hsia⁴ shao.¹

Note.—In this saying vegetarians predict the sure punishment of all who indulge themselves in flesh meat.

Traders are like priests.

貿 賣 如 修 行
Mai³ mai⁴ ju² hsiu¹ hsing.²

Note.—“Priests” i.e. virtue cultivators. Patience is the virtue needed by both, and the one here inculcated on tradesmen.

Trading with petty hucksters, don’t banter them down too much.

與 肩 挑 貿 易。勿 佔 便 宜
Yu³ chien¹ t'iao¹ mao⁴ yi,⁴ wu⁴ chan⁴ pien⁴ i.²

A cloth huckster fears not your measure, though long as a carrying pole.

賣 布 的 不 怕 扁 担 量
Mai⁴ pu¹ ti¹ pu¹ paa⁴ pien³ tan⁴ liang.²

Note.—You cannot outdo the tallyman. If he uses your measure, which is longer than his, he charges you a higher price.

An eatinghouse-keeper does not care how large your stomach is.

開 飯 店 的 不 怕 你 肚 子 大
K'ai¹ fan⁴ tien⁴ ti¹ pu¹ paa⁴ ni³ tu³ tzü³ ta.⁴

Three raw hands are unequal to one good hand.

三 生 趕 不 倒 一 熟
San¹ sheng¹ kan³ pu¹ tao³ yi¹ shou.²
Who keeps the hills, burns the wood; who keeps the stream drinks the water.

Farmers naturally realize enjoyment.

There is a senior wrangler in every calling.

A man of many trades cannot rear a family.
SECTION. IV—ON DOMESTIC CONCERNS.

CHAPTER I

FOOD AND CLOTHING.

Sow-thistles bitter, or oil made hot,
'Tis matter of taste to eat or not.

熱油苦菜，各隨人愛
Jè² yu³ kù³ ts'ai¹, ko¹ suí² jén³ ái⁴

Omit to stretch yourself after each meal,
And lumps in your throat you'll certainly feel.

吃飯不撐腰，必定是喉包
Chí¹ fan⁴ pu¹ chéng¹ yao¹, pi⁴ ting⁴ shū² hóu² pao¹

The cocks the morning greet—
My stomach is replete:
The cocks sound forth the noon—
I must be eating soon.

雞叫早，肚子飽
Chí¹ chiao⁴ tsao,³ tu³ tzǔ³ pao³;

Of things to use and to refresh us,
Money and salt are the most precious.

吃盡天下鹽好
Chí¹ chin⁴ tiên¹ hsia⁴ yén² hao³

用盡天下錢好
yung⁴ chin⁴ tiên¹ hsia⁴ ch'ien² hao³

Don't eat the liver or blood of swine;
Shrimps and tortoises also decline.
DOMESTIC CONCERNS.

On a journey never mind what progress you are making; at a meal consider not how much food you are taking.

行不計路，食不計數
Hsing² pu⁴ chi¹ lu⁵; shih² pu⁴ chi⁴ shu⁴.

Note.—The meaning of this proverb is, that you should, in eating, only consider the satisfying of hunger; and that, in travelling, you should not annoy the skipper or driver with questions about the distances.

Three meals will save a man from want; freedom from rags three suits will grant.

飯有三餐不餓
Fan⁴ yu³ san¹ ts'æn¹ pu⁴ o⁴;

衣有三件不破
Yu³ san¹ chien⁴ pu⁴ p'o⁴.

He who cares for his belly much more than his back, to face friends in his rags is uncommonly slack.

顧嘴不顧身，衣破難對人
Ku⁴ tsui³ pu⁴ ku⁴ shên¹ i¹ p'o⁴ nan² tu¹ jên².

Clothes can't be made an inch too long; boots must not be a fraction wrong.

衣不長寸，鞋不差分
Pu⁴ ch'æng² ts'æn⁴; hsieh² pu⁴ ch'ã¹ fên¹.

In dress and food do not break rules.

穿衣歎飯不犯條律
Ch'uan¹ i¹ ch'ih¹ fan⁴ pu⁴ fan⁴ ts'iao² lu⁴.

Do not covet for the mouth and belly, and so slay beasts and birds without restraint.

勿貪口腹而恣殺牲禽
Wu⁴ t'æn¹ k'ou² fu² èrh² tzü⁴ sha¹ shêng¹ ch'în².
347
First secure food; then secure clothing.

先 顧 食。後 顧 衣
Hsien¹ ku⁴ shih²; hou⁴ ku⁴ i¹.

348
Though breakfast be good, dinner is better.

侵 晨 飯 好。算 不 得 午 後 飽
Chün¹ ch'en² fan⁴ hao,³ suan⁴ pu⁴ te² wu³ hou⁴ pao³.

349
Only eat fresh fish and ripened rice.

魚 喫 新 鮮。米 喫 熟
Yü² ch'ih¹ hsin¹ hsiên¹ mi³ ch'ih¹ shu².

350
Viands have various flavours; what pleases the palate is good.

物 無 定 味。適 口 者 珍
Wu⁴ wu³ ting⁴ wei,⁴ shih⁴ k'ou² chê² chên¹.

351
When rice is not well cooked it is because the steam has been unequally distributed.

飯 不 熟 氣 不 均
Fan⁴ pu⁴ shu² chê⁴ pu⁴ yün².

352
Rustics feast twice a year; after the new year's feast, they look for the harvest-home.

鄉 裏 人 一 年 兩 回 暦
Hsiang¹ nî³ jên² yi¹ nien² liang³ hui² yün¹;

353
Our daily bread depends on Heaven.

嘗 飯 靠 天
Ch'ih¹ fan⁴ k'ao⁴ t'ien¹.

354
Clothes and food are daily mercies.

衣 飯 逐 日 生
T¹ fan⁴ sui² jîh⁴ shêng¹.
A hungry man is glad to get boiled wheat.

Eyes must be closed to swallow maggots in one's food.

Feed moderately on wholesome food; garden herbs surpass rich viands.

There is dew for every blade of grass. When the wild bird lacks food, all the earth is before him.

Fresh food is fragrant; stale food stinks.

The more you eat, the less flavour; the less you eat, the more flavour.

Note. — This is used to complain of the dirtiness of any sort of food.

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Note. — This is used to complain of the dirtiness of any sort of food.
Whatever will fill your belly is good food.

We scheme for three meals per day, and for one sleep by night.

The mouth is an unlimited measure.

Dress makes the gentleman or lady.

To don the hat and sport the girdle is what everybody likes.

Those who go swinging and strutting are only dressed out for show.

As a house needs man to set it off, so a man needs clothes.
CHAPTER II.

HOUSEHOLD AFFAIRS.

369

To make a family prosper, is like digging with needles in clay:
To bring a family to ruin, is like washing a sandbank away.

370

A grown tree spreads its branches wide;
A grown-up household must divide.

371

The hall which no ancient pictures grace,
Is not the home of an ancient race.

372

If you want to get along,
Let the old respect the young.

373

Whene'er one family comes to grief,
A hundred families send relief.
By three days' early rising one day's work you gain;  
And from asking any favour you can well refrain.

早起三日當一日  
Tsao³ ch'i³ san¹ jih⁴ tang⁴ yi¹ kung¹;  
免得求人落了封  
Mien³ té² ch'iu² jén² lo⁴ hsia⁴ feng¹

Domestic foibles must not be spread abroad.

家醜不可外揚  
Chia¹ ch'ou³ pu⁴ k'o³ wai⁴ yang²

When families quarrel, outsiders deride.

家裡不和外人欺  
Chia¹ li³ pu⁴ ho² wai⁴ jen² ch'i¹

Better establish a branch, than cut off a line.

寧可成一房。不可敗一戶  
Ning² k'o³ ch'eng² yi¹ fang² pu⁴ k'o³ pai⁴ yi¹ 'hu.'

Note.—You must perpetuate yourself in some way or other, either through your own or an adopted child.

Perfect harmony in a family removes all restrictions of speech.

一圖和氣。百無禁忌  
Yi¹ t'uan² ho² chi¹ pai³ wu² chin⁴ chi¹

To bring disgrace and ruin on the door.

做得辱門敗戶  
Tso⁴ té² ju² men² pai⁴ 'hu.'

Every household knows when salt and rice are dear.

當家纔知鹽米貴  
Tang¹ chia¹ ts'ai² chih¹ yen² mi³ kuei⁴

Quarrelling for superiority will gradually destroy the affairs of a family.
Fair maids and lovely concubines endanger family happiness.

Who takes in his son-in-law brings trouble into his house. Lit.: He calls in his son-in-law to play the mountebank.

When any one in a family breaks the law, the sin is laid to the blame of its head.

Family quarrels. Lit.: One domestic demon mocks another domestic sprite.

One who can speak, speaks of markets; one who can't, speaks merely of household affairs.

It is easier to rule a kingdom than to regulate a family.
"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."

Stupid wives and disobedient children no man can manage.

When a family is in a fix, out comes the cash.

Everything prospers in a united family; though events do not happen according to men's calculations.

In a united family happiness springs up of itself.

The family regulations of a self-complacent lazy fellow must be very much out of order.
DOMESTIC CONCERNS.

He gets little more time for sleep who refuses to rise with the dawn.

The loss of one night's sleep entails ten days of discomfort.
CHAPTER III.

MASTERS AND SERVANTS.

396

If you don't come it's no matter to me;
But if you do, serve obediently.

你 不 來 我 不 怪
Ni³ pu⁴ lai² wo³ pu⁴ kuai⁴;

你要 來 受 我 戒
Ni³ yao⁴ lai² shou⁴ wo³ chieh.

397

Your wood I've no desire to split;
My axe—I want to shelter it.

不 願 柴 頭 破。只 願 斧 頭 脫
Pu⁴ yuan⁴ ch'ai² tou² po⁴; chih³ yuan⁴ fu³ tou² to¹.

Note.—This is said by a servant desiring dismissal, as the preceding one is said by a master desiring to engage a servant.

398

When a servant conceives it hard to stay,
He becomes your foe if not sent away.

起 心 人 難 留。留下 結 罪 仇
Chü³ hsün¹ jen² nan² liu² liu² hsia⁴ chieh² yuan¹ ch'ou².

399

To the man submit,
At whose board you sit.

挐 他 碗。服 化 管
P'eng³ t'a¹ wan,³ fu² hua⁴ kuan.

400

Had I been of you afraid, had I with you a marriage made!
I have with you a marriage made, am I then of you afraid!

怕 你不 嫁 你。嫁 你 不 怕 你
P'a⁴ ni³ pu⁴ chia⁴ ni³! chia⁴ ni³ pu⁴ p'a³ ni!³

Note.—Having engaged to serve in any way, he, or she, shrinks not from the responsibility.
A stick's a stick whether short or tall;
A man's a man whether great or small.

Note.—This is the indignant complaint of a slighted employé.

He who to be obliging tries,
Is sure of work where'er he hies.

To his breast the man he wants he is ready to embrace:
He'd throw him he does not want down any dangerous place.

Nourish a sick but never an idle servant.

Hurry men at work, not at meat.

In a family defend it; in a country defend it.

To serve in a very attentive manner. Lit.: To prop the head and help the feet.
I can find employment elsewhere. *Lit.*: There are temples elsewhere than on Mount *Ni*.

Do not employ handsome servants.  

Where no handsome servant is kept, the family must be virtuous.

A wise man in a fool’s service. *Lit.*: A clear pearl thrown into lacquer.

Under the master’s nose to idle away the time.

Your pay is certain whether you work or play. *Lit.*: Whether you stand or sit you’ll get three hundred taels.

The dog presumes on his master’s power.

Able men are first employed. *Lit.*: Straight trees are first felled, and sweet wells first drained.
Domestic Concerns.

Chih\(^2\) mu\(^4\) hsien\(^1\) fa\(^2\) kan\(^1\) ching\(^3\) hsien\(^1\) ko\(^3\).

If one won't employ me another will. *Lit.*: If there be no light in the east there will be in the west.

When the family becomes ruined the slave may despise his master.

You have turned round in a whirlpool.

Under a Premier's roof are seven ranks of officials.

If the magistrate be great, so will be his secretaries and underlings.

The fewer servants the better served. *Lit.*: One man will carry two buckets of water for his own use; two will carry one for their joint use; but three will carry none for anybody's use.
No man will serve for starvation.

![Chinese characters]

Though the senders be ten thousand times wrong, it is not the messenger’s fault.

![Chinese characters]

I’ll come though you beat me, and though you curse me, but not if I am to lose any pay.

![Chinese characters]

Cold tea and cold rice are bearable, but cold words and cold speeches are unendurable.

![Chinese characters]

A lean dog shames his master.

![Chinese characters]

The nose is bigger than the face.

![Chinese characters]

A "tou" of rice is not a "pao" of rice.

![Chinese characters]

Note.—One "pao" contains five "tou". This saying is used, for instance, by a servant, when suspected of bringing home less than he ought to do from the market.
DOMESTIC CONCERNS.

Though the peony be beautiful, it must be supported by its green leaves.

牡丹虽好。必要绿叶扶持
Mu³ tan¹ sui¹ hao³ pi³ yao⁴ lu¹ yeh⁴ fu² ch'ih²

If he does not quarrel with his cook for his tea, he does for his rice.

茶里不寻饭里寻
Ch'ao² li³ pu⁴ hsin² fan⁴ li³ hsin²

Whilst the workman may have thirds of his own way, the master has thirds of his.

三分匠人。七分主人
San¹ fen¹ ch'iang⁴ jen² ch'i¹ fen¹ chu³ jen²

Great trees are good to shelter under. (Patronage.)

大树下好歇荫
Ta⁴ shu⁴ hsiat³ hao³ hsieh¹ yin¹

Though a tiger may not devour men, his dreadful appearance frightens them.

老虎不吃人恶像难看
Lao³ hu³ pu⁴ ch'ih¹ jen² o⁴ hsiang⁴ nan² k'an⁴

Note.—This proverb illustrates the awe-inspiring influence of masters and superiors generally.

The affairs of a thousand men are under the control of one.

千人上路。主事一人
Ch'ien¹ jen² shang⁴ lu⁴ chu³ shih⁴ yi¹ jen²

There is no master in the concern. Lit.: One state has three rulers.

一国三公
Yi¹ kuo² san¹ kung¹
To employ volunteers only. *Lit.*: *Chiang T'ai Kung* angling, catches only volunteers.

**Note.**—*Chiang T'ai Kung*, or *Chiang Tsu-ya* (姜子牙), was a remarkable sage in the time of the celebrated *Wên Wang* (文王), who followed, in obscurity, his favourite pursuit of angling up to the age of eighty years. At that age he became counsellor to the king. One often sees the following sentence pasted over the lattice windows of Chinese dwellings: 姜太公在此諸神迴避 *Chiang T'ai Kung* is inside, keep off, all ye gods.” Most of the gods are popularly supposed to owe their deification to this powerful individual, to be under his control, and to stand in considerable awe of him.

You can treat an inferior any way you please. *Lit.*: Meat on a block can be chopped any way you like.

Though I dismiss one butcher, think you I shall be forced to eat undressed pork?

The master controls his slave as easily as one can feel the stocking in one’s boot.

If you suspect a man don’t employ him; if you employ him don’t suspect him.
CHAPTER IV.

NEIGHBOURS.

—441—

When relations and neighbours continue sincere,
Then relations and neighbours have nothing to fear.

親願親好，鄰願鄰好
Ch'ên¹ yüan⁴ ch'în¹ hao³ lin² yüan⁴ lin² hao³

—442—

Examine the neighbourhood before you choose your dwelling.

備處兒擇地方住
Pien⁴ ch'u¹ ērh² tsê² ti¹ fang¹ chu⁴

—443—

Dwell in harmony with all your neighbours.

居街坊接鄰里
Chü¹ chieh¹ fang¹ chieh¹ lin² li³

—444—

Mencius' mother selected her neighbourhood.

昔孟母擇鄰處
Hsi² Mêng⁴ mu³ tsê² lin² ch'u³

—445—

A good bird selects its tree.

良禽擇木而棲
Liang² ch'în² tsê² mu⁴ ērh² ch'î¹

—446—

Distant water will not quench a fire near; distant relations are not so good as near neighbours.

遠水難救近火
Yüan³ shui³ nan² ch'îu⁴ chîn⁴ huo³;
遠親不如近鄰
yüan³ ch'în¹ pu¹ ju² chîn⁴ lin².

Note.—"Better is a neighbour that is near than a brother far off." Prov. xxvii: 10.
Three years after a family has been divided, its members become as neighbours.

The bird chooses its tree, not the tree the bird.

Would you discover the real truth about a person, enquire only of his neighbours.

On a journey you must have good company; at home you must have good neighbours.

Better good neighbours near, than relations far away.

The emperor has no waste lands: and there are virtuous men among your neighbours.

Near neighbours are not equal to next-door neighbours, and they are not equal to neighbours across the road.
Near neighbours. *Lit.*: If we have not flowers and trees in common, we have the garden in common.

不同花樹同花園
Pu⁴ t'ung⁴ hua⁴ shu⁴ t'ung⁴ hua¹ yüan.²

Fields are divided from each other; but dwellings are joined together.

田土相界。屋宇相連
T'ien² t'u³ hsiang¹ chieh⁴; wu¹ yü³ hsiang¹ lien.²

Possessed of a neighbour's knowledge. *Lit.*: I know all about the place's customs, soil, and men.

風土人情我盡知
Fêng¹ t'ü³ jên² ch'ing² wo³ chîn⁴ chih.¹
SECTION V.—ON EDUCATION.

CHAPTER I.

EDUCATION GENERALLY.

457

Wives' and children's education,
Won't admit procrastination.

訓子敎孩。教婦初來
Hsün⁴ tzū³ ying¹ h'ai² chiao⁴ fu¹ ch'u¹ lai²

458

Than a lad without learning, you'd better rear an ass: Better rear a pig than an uneducated lass.

養子不敎如養騾
Yang³ tzū³ pu⁴ chiao⁴ ju² yang³ lu²:

養女不敎如養豬
Yang³ nü² pu⁴ chiao⁴ ju² yang³ chu¹

459

Fields left untilled—your gran'ries will all empty be: Books left unread—you'll have a stupid progeny.

有田不耕倉廍虛
Yu³ t'ien² pu⁴ k'eng¹ ts'ang¹ lin³ hsü¹:

有書不讀子孫愚
Yu³ shu¹ pu⁴ tu² tzū³ sun¹ yü²

460

As the twig is bent the mulberry grows.

桑條從小揉
Sang¹ t'iao² ts'ung² hsiao³ jon²

461

Those who reject iron cannot make steel.

恨鐵不成鋼
'Hên⁴ t'ieh² pu⁴ ch'ēng² kang¹

Note.—The meaning of this is, that those who despise the effort to educate will not have educated children.
Instruction penetrates the hearts of the good, but blows past the ears of the bad.

Education requires a proper method.

Nothing can be done without instruction.

Teach your son in the hall, your wife on the pillow.

Though an affair be small, it must be attended to, else it will never be done: though a son be talented, without instruction he will still remain ignorant.

Teach your descendants the two proper roads—literature and farming.

Teaching sons and grandsons, mind you teach them a trade: plant the *sang* and the *che*, but not many flowers.
EDUCATION GENERALLY.

Chiao⁴ tzü³ chiao⁴ sun¹ shun⁴ chiao⁴ i¹:

Note.—The sang is the mulberry; and the che, according to Kanghi, a species of the same, the leaves of which are also used in feeding silk-worms.

469

Superior men are good without instruction; medium men are good with it; but low fellows are bad despite of it.

Shang⁴ tèng² chih¹ jén² pu⁴ chiao⁴ erhé² shan⁴;

Chung¹ tèng² chih¹ jén² yì¹ chiao⁴ erhé² shan⁴;

Hsia⁴ tèng² chih¹ jén² chiao⁴ i¹ pu⁴ shan⁴.

Note.—The first of these are called 聖, Sages of the highest order; the second 賢, Sages of the second order; and the third 愚, the stupid or worthless.

470

The youthful student must carve and grind; he must not complain at the amount of instruction his Teacher gives him: for nothing can be made of yellow gold until it is hammered; and the jewelled sword is useless until it is sharpened.

Yu¹ hsiao² tu² shu¹ yao⁴ chò⁴ mo²;

Hsin¹ hén⁴ yen² shih¹ chiao⁴ hsün¹ to¹;

Huang² chin¹ pu⁴ ta³ nan¹ chêng² ch'i⁴;

Pao³ chien⁴ tun⁴ shih³ yeh³ yao⁴ mo².
CHAPTER II.

EXAMINATIONS.

471

The scholar who wishes his M.A. to gain,
From all tiger drawing must henceforth refrain.

讀書望中學, 不可畫老虎
Tu² shu¹ wáng⁴ chung⁴ chū,³ pu⁴ k'ò³ hua⁴ lao³ 'hu.³

Note.—That is, he must refrain from drawing up indictments, a practice by which many B.A.'s extort unlawful gains.

472

At each of the Chancellor's examinations, held twice in three years,
Each literary, military, old, or young, candidate appears.

學憲三年兩考
Hsiá³ hsien¹ san¹ nien² liang³ k'ao,³
科歲文武大小
K'ò¹ sui⁴ wên² wu² ta° ts'ao.³

Note.—"At each," i.e. at the 科考, k'ò k'ao, or examination for conferring the B.A. degree; and at the 歲考, sui k'ao, an intermediate examination, at which all B.A.'s are bound to appear. This examination bestows no degrees, and is only held in order to keep an eye on the studies of the graduates.

473

Yearly examinations scare the B.A.:
Hay time scares the farmer in much the same way.

秀才怕積考。耕田怕打草
Hsiù³ ts'ai² p'á¹ sui⁴ k'ao³: k'eng¹ t'ien² p'á¹ ta° ts'ao.³

474

When a dull scholar obtains a B.A.,
We know it is not by a dull essay.

只進黑人。不進黑文
Chih³ chin⁴ hei¹ jèn² pu⁴ chin⁴ hei¹ wên².

475

Any man who shows ability may leap the dragon gate.

各顯本勢跳龍門
K'o⁴ hsien³ pên² shih³ t'iao⁴ lung² mên².

Note.—"To leap the dragon gate" means, in prose, to obtain a degree.
Who fears that his essay will surpass all others, and not that the examiners will reject it?

In three years a master of arts may degenerate into an ordinary plebeian.

Come out first on the Dragon-Tiger list, and in ten years you will be at the Phoenix pool.

To gain a degree. Lit.: The river fish *li* ascends the dragon gate.

To stand alone on the sea-monster’s head.

The attainment of literary honours depends on Fate, Fortune, Geomantic influences, the laying up of secret merit, and on study.
Any essay is good which gives a man his M.A.

Fear the lack of excellence in your production, not the lack of competence in your examiner.

Fear the lack of perfectness in your conduct, not the lack of honesty in your examiner.

The candidate hopes to pass; the criminal fears the cell.
CHAPTER III.

LITERATI.

— 486 —

Studious men to growing corn a perfect likeness bear; Unstudious men to jungle grass we may well compare.

学者如禾如稻
Hsiao² chê² ju² hó ju² tao⁴;

不学者如蒿如草
Pu⁴ hsiao² chê² ju² hao¹ ju² ts'ao.³

— 487 —

A man chock full of learning up to his chin,
Needs stirring up to bring out that which is in.

文章脹齢頤。不提也不醒
Wên² chang¹ chang⁴ chî² ching³, pu⁴ tî² yeh³ pu⁴ hsìng³

— 488 —

A pedant. Lit.: One whose mouth is full of particles.

滿嘴裏的之乎也者
Man³ tsi¹ li¹ tî chî¹ hû¹ yeh³ chê²

— 489 —

He is the true Bachelor of Arts who can clearly distinguish the uses of the seven particles.

之乎者也已焉哉
Chî¹ hû¹ chê² yeh³ tî¹ yen¹ ts'ai,¹

七字能分好秀才
Chê¹ ts'ü⁴ nêng² fên¹ hào³ hsîu⁴ ts'ai.²

— 490 —

Without leaving his study, a Bachelor of Arts may understand the affairs of the empire.

秀才不出屋。能知天下事
Hsîu⁴ ts'ai² pu⁴ ch'u¹ wu,¹ nêng³ chî¹ ts'ên¹ hsîa⁴ shîh.⁴

— 491 —

He who fails to become a perfect scholar, may still become a magistrate's clerk.

讀書不成方作吏
Tu² shu¹ pu⁴ ch'êng² fang¹ tso⁴ li⁴
Though you cannot obtain office, you are still a Bachelor of Arts.

求不倒官, 有秀才在
Ch'iu² pu⁴ tao³ kuan,¹ yu³ hsiu⁴ ts'ai² tsai₄

He bored through his wall to steal his neighbour's light.

鑿壁偷光
Tso² pi³ t'ou¹ kuang,¹

Note.—This indicates a poor but indefatigable student, such as K'uang 'Hen (匡衡), who actually did this. He lived during the Han dynasty; and, though exceedingly poor, by his zeal and perseverance in study, he became a very learned man, and finally rose to the office of Prime Minister.

Scholars are their country’s treasure, and the richest ornaments of a feast.

士者國之寶。儒為席上珍
Shih⁴ che² kuo² chih¹ pao,³ ju² wei² hsi² shang⁴ chên,¹

A Bachelor of Arts’ kindness is but half a sheet of paper.

秀才人情紙半張
Hsiu⁴ ts'ai² jen² ch'ing² chih³ pan⁴ chang,¹

Scholars discuss reason; workmen what they are to eat.

讀書人講理。做工入講嘴
Tu² shu¹ jen² chiang³ li³; tso⁴ kung¹ jen² chiang³ tsui.³

He whose learning is coarse and shallow, should not hang out the name of a scholar.

學問粗疎。不可掛讀書之名
Hsiao² wên⁴ ts'u¹ su,² pu⁴ k'o³ kua⁴ tu³ shu¹ chih¹ ming,²

A poor scholar accepts no pity.

寒士不受人憐
'Han² shih⁴ pu⁴ shou⁴ jen² lien².
499
All look up to a famous scholar.
文名共仰
Wén₂ ming² kung⁴ yang³

500
All scholars are brethren.
斯文同骨肉
Ssu¹ wén² t'ung² ku³ jou⁴

501
Bachelors of Art are not the sons of poverty; nor are Buddhist priests the sons of wealth.
秀才不是窮家子
Hsiü¹ ts'ai² pu⁴ shih⁴ ch'úng² chia¹ tzü³;
和尚不是富家兒
'hö² shang⁴ pu⁴ shih⁴ fu⁴ chia¹ ērh²

502
If you are a student of Confucius, you are bound to observe the rules of Chou-Kung.
既讀孔子之書
Chi³ tu² K'ung³ Tzü³ chih¹ shu,¹
必達周公之禮
pí¹ tu² Chou¹ Kung¹ chih¹ li³.

Note.—Chou-Kung, son of the famous Wén Wang (文王), and brother of the famous Wu Wang (武王), was himself famous for his wisdom and politics. Confucius longed to bring his principles and institutions into practice, and hence made them the subjects of his own teachings.

503
As a student—under one man: in office—over ten thousand.
學在一人之下
Hsiao² ts'ai⁴ yî² jên² chih¹ hsia⁴;
用在萬人之上
yung⁴ ts'ai⁴ wan¹ jên² chih¹ shang⁴.

504
A scholar will serve those who appreciate him; and a lady will dress for those who please her.
士為知己用。女為悦己容
Shih⁴ wei⁴ chih¹ chi³ yung⁴; nü² wei² yüeh⁴ chi³ yung².
He who can handle a pen, will nowhere have need to beg.

手拈一管笔，到处不求人
Shou³ nien¹ yi¹ kuan³ pi³ tao⁴ chʻu⁴ pu⁴ chʻin² jen²

When the mind is stored with learning, the bearing will be elegant.

腹有诗书气自华
Fu² yu³ shih¹ shu¹ chʻi⁴ tzʻu⁴ chua²
Whoever has read the Tséng-kuang is able to converse.

He who has read the Yu-hsiao well knows how to curse.

He who has read the Ch’un-ch’iu understands caution and gravity.

He who has read the Tso-chuan knows how to utter frivolous flatteries.
511
He who has seen the San-kuo will be able to use strategy.

看三國會計
K'an⁴ San¹-kuo² hui⁴ yung⁴ chi⁴

Note.—"The San-kuo-chi is a history of the period immediately after the After Han dynasty, when China was divided into the three Kingdoms of 魏 Wei, 蜀 Shu, and 吳 Wu." As this history abounds in tales of strategy the reason for this saying is pretty plain.

512
He who has seen the Sun-tzü will understand military tactics.

看孫子知用兵
K'an⁴ Sun¹-tzü³ chi⁴h⁴ yung⁴ ping¹

Note.—Sun-tzü "is a treatise on military tactics in 13 sections, by Sun Wu (孫武), an officer in the service of the state Wu, during the 6th century B.C." See Wylie's "Notes on Chinese Literature," page 72.

513
He who has seen the Histories knows the affairs of the ancients.

看經鑑可以知古人之事籍
K'an⁴ ḳang¹ chien¹ k'o³ i³ chi¹ ku² jen² shih² chi²

514
Books are alike the Empire over.

天下書同文
T'ien¹ hsia⁴ shu¹ t'ung² wen²

515
Husbandry and letters are the two chief professions.

耕讀為本
Kêng¹ tu² wei² pen³

516
The tongue weaves for clothes; the pen tills for food.

舌織而衣。筆耕而食
Shē² chi⁴h¹ ērh² i⁴; pi³ kêng¹ ērh² shih²

517
There are pictures in poems, and poems in pictures.

詩中有畫。畫中有詩
Shih¹ chung¹ yu³ hua⁴ hua⁴ chung¹ yu³ shih¹
In all famous sects there are fields of enjoyment.

名教中自有樂地
Ming² chiao⁴ chung¹ tzü⁴ yu³ le²⁴ yeh.³

Note.—This, though a general saying, is mostly used in reference to the enjoyments reaped in literary pursuits.

Poetry and letters do not neglect three generations.

詩書不負三代
Shih¹ shu¹ pu⁴ fu⁴ san¹ tai.⁴

He who has read the works of Sun and Wu, can understand the art of war.

讀孫吳之書可以知戰
Tu² Sun¹ Wu² chih¹ shu¹ k'o³ i³ chih¹ chan.⁴

Note.—Sun Pin (孫臏), an officer in the state of Ch'i (齊) in the sixth century B.C. Wu Ch'i (吳起), an officer in the state of Wei (魏) in the fourth century B.C. He wrote a work on military affairs entitled Wu-tzü (呉子), in which he discourses on "National Resources, Estimate of the hostile force, Control of the military, Discussion regarding Military affairs, and Rousing the troops." See Wylie's "Notes on Chinese Literature," page 72. See also the Yu-hsiao (幼學), section Wu-chih (武職).

He who has seen maps knows the aspect of the empire.

看地理便知天下形勢
K'an⁴ ti⁴ li³ pien⁴ chih¹ t'ien¹ hsia⁴ hsing² shih.⁴
CHAPTER V.

SCHOOLS.

522

Undignified teaching proves a lazy master.

芝不嚴師之惰
Chiao⁴ pu⁴ yen² shih¹ chi⁴ to⁴.

523

If you are a miser do not educate your son; and if you wish to hide his faults pay no heed to his teacher.

惜錢莫教子。護短莫從師
Hsi² ch'ien² mo⁴ chiao⁴ tzü⁸; hu⁴ tuan² mo⁴ ts'ung⁴ shih¹.

524

When a teacher is dignified, teaching is respected.

師嚴則道尊
Shih¹ yen² tsê² tao⁴ tsun¹.

525

If there is no oil in the lamp the wick is wasted in vain.

燈無油枉費心
Têng¹ chan³ wu² yu² wang³ fei⁴ hsin¹.

Note.—The teacher wastes his strength when pupils will not try to learn.

526

When a rich man becomes poor he becomes a teacher.

財主敗落便教書
Ts'ai² chu³ pai⁴ lo⁴ pien⁴ chiao⁴ shu¹.

527

If he sets small tasks, his employers think him lazy; if he gives much work, his scholars cannot get through it.

課少了主人嫌懶惰
K'o⁴ shao³ liao³ chu³ jên² hsien² lan³ to⁴;

功多了弟子道難為
kung¹ to¹ hao³ ti⁴ tzü³ tao⁴ nan² wei².
If you employ a teacher, employ one with a name.

Who teaches me a day is my father for life.
CHAPTER VI.

STUDY.

530

If he can study, the peasant's son may become a peer;
And a nobleman's son who can't, must come down from his sphere.

531

Books of antiquity still a relish yield;
And no year of famine knows the inkstone field.

532

Content in cotton, pleased with homely food;
You'll find the Odes and History always good.

533

Natural endowments are precious to a man;
But, gain the prize without hard study, no one can.

534

Where the sound of reading's heard, that house must gain renown;
Where there is but the sound of song, that house must be o'erthrown.
If you only apply your mind to the task, Why trouble about mastering it, I ask?  

However stupid sons and grandsons may be, they must read the classics.

Three years' reading is not so good as to hear the explanation.  

Note.—This refers to the ordinary native method of first committing the books to memory, and afterwards listening to the explanation of them.

Learning is far more precious than gold.  

They are only horses and cows in clothes who neglect the study of the past and present.

If study be neglected in youth, what will you do in old age?

He who neglects to study diligently in youth, will, when white-headed, repent that he put it off until too late.
Study which does not daily advance will daily retrograde.

He who cannot understand the classics had better return to the plough.

Most things are easy to learn, but hard to master.

You cannot open a book without learning something.

Very studious. Lit.: To rub away an iron ink-slab.

It is essential to know the meaning of real words, and the use of particles.

Note.—The "particles," called hsü-tsū or "empty words," are such as
之, sign of the genitive case; 乎, an exclamation; 也, a final; 者, a dis-
junctive; 而, also a final, denoting completion or conclusion; 焉, an initial;
和 者 also an exclamation. All others are shih-tsū or "real words." This is
the principal, if not the only grammatical distinction common amongst
the Chinese. Grammar forms no part of a native scholar's education. And, though
it may not be correct to say that there is no grammar of the Chinese language, it
is certainly correct to say that the Chinese themselves have no grammar of it.
Every character must be chewed to get out its juice.

Study thoroughly and think deeply.

Learning cannot be gulped down. Lit.: You cannot swallow dates whole.

The student must not listen to chatter under his window; he must with undivided attention study the Sages.

He who burns his lamp till three o’clock, and is up with the cocks at five, is a resolute student indeed.

Your study goes on like a flowing stream.

Good students resemble workers in hard wood.
Be diligent in study, for every character is worth thousands of gold.

To amass gold by millions is not like a clear understanding of the classics.

Knowledge comes by study, ignorance follows its neglect.

All pursuits are mean in comparison with that of learning.

Some study shows the need of more.

Three day's neglect of study leaves one's conversation flavourless.

By eating we overcome hunger; and by study ignorance.
In study—fix your mind on the Sages; in office—
on your prince and country.

You may study to old age and yet have things to
learn.

Read ancient essays and know how to compose modern
ones.

Learning dyes a man more than the colour vermilion
or black.

Learning is a treasure which follows its owner every-
where.

In learning there is neither old nor young; the most
intelligent takes precedence.

In learning length of study goes for nothing; the
most intelligent becomes master.
Past and present times supply unlimited stores of knowledge, but a man's capacity is limited.

Having a chance to use one's reading, we regret that it is so meagre; having accomplished a task, we begin to appreciate its difficulty.

No pleasure equals the pleasure of study.

Rich families have no necessity to buy fertile fields; and study will be sure to yield its thousand measures of rice.

Who live in peace have no necessity to rear lofty halls; and study will be sure to yield its golden house.

Don't trouble yourself over the absence of a good go-between to negotiate a marriage for you, for study will provide you with a lady beautiful as jade.
STUDY.

STUDY.

97

Note.—What more powerful inducements to study, than those mentioned in the three preceding proverbs, could be set before the mind of the youthful student?

Extensive reading is a priceless treasure.

Don't complain of the trouble of having to master so many classics and histories, but fear lest your leisure should be too limited.

Would you know the affairs of the empire, read the works of the ancients.
SECTION VI:—FACETIÆ.

CHAPTER I.
RIDICULOUS CONDUCT.

578
He who acts Chia Kuan in a hulling-mortar hat, Both pounds himself to death, and proves himself a flat.

579
The pig for his blackness is mocked by the crow; Who of his own ugliness nothing doth know.

580
Ridiculous ambition. Lit.: The sparrow flying after the hawk.

581
The sheep's tail is too small to cover its own rump.

582
He leaps over the fish basket to feed on bean curd.
To make ridiculous assumptions. Lit.: When the monkey puts on the devil's mask, what a big face he has!

To wield the axe before Pan's door.

He who weeps at a play distresses himself for the ancients.

The fisherman in the water groping for fish, pities the fisherman in a boat fishing with a net.

To make a vain attempt. Lit.: To try to ring a wooden bell.

The elder brother should not laugh at the second.

To confound distinctions. Lit.: To comb the beard and hair together.
To eat greedily. *Lit.*: To take off the top of the skull, and pour the food in there.

揭開頂瓜皮。把飯倒進去  
Ch'ieh¹ k'ai¹ ting³ k'uai¹ p'i² pa³ fan⁴ t'ao⁴ chin⁴ ch'ü¹.

To fix up ornamental wild beasts' heads on the roof of a thatched cottage.

茅屋安獸頭  
Mao² wu¹ an¹ shou⁴ t'ou².

She is a silly hen that sits on duck eggs: and she is a silly old grandmother that pets her daughter's child.

癡鶏母鴨ｂｙ  
Ch'ih² chi¹ mu³ pao⁴ ya¹ wa¹;  
癡家婆疼外孫  
ch'ih² chia¹ p'o² t'eng² wai⁴ sun¹.

Vain expectations. *Lit.*: He only hopes that his calabash will grow as large as heaven.

只望葫蘆天樣大  
Chih³ wang⁴ hu² lu³ t'ien¹ yang⁴ ta⁴.

To act the dog in the manger.

站住毛廁不阿尿  
Chan⁴ chu⁴ mao² ssü¹ pu⁴ o¹ sui¹.

Note.—The literal meaning of this saying is rather too coarse for translation.

Though his boat is in the river he refuses to wash it.

落得河水不洗船  
Lo⁴ tê² Lo² shui³ pu⁴ hsi³ ch'uan².

Absurdly lazy. *Lit.*: To use the rump to open the door.

用屁股打門  
Yung⁴ p'ü¹ ku³ ta³ mên².
To hold as virtues in one's self what we consider to be vices in others.

Note.—This proverb, more expressive than elegant, strikingly resembles the Greek one, Βδείειν ξυφάωντος, given on page 159 of Bohn's "Hand-book of Proverbs."

He dare not swallow for fear of bone; and he dare not spit it out for fear there is flesh.

A blind man going up into a mountain to survey the scenery.

To dupe one's self. Lit.: In blowing the nose to blind the eyes.

The carpenter makes a cangue, and cangues himself.
CHAPTER II.

JOKES.

--- 602 ---
Fans were originally surnamed Shake; And Shake often tries his escape to make.

扇子本姓搖，搖起就跑
Shan⁴ tzu⁴ pên³ hsing⁴ Yao²; Yao² ch‘i¹ chiu⁴ p‘ao.³

--- 603 ---
The Little-Drum star rises in the eastern, sets in the western sky:
If you can recite this seven times over in one breath, so can I.

鼓兒星東邊起西邊落
Ku³ êrh² hsing¹ tung¹ pien¹ ch‘i¹ hsi¹ pien¹ lo⁴;
你念七遍過，我念七遍過
Ni³ nien⁴ ch‘i¹ pien⁴ kuo⁴ wo³ nien⁴ ch‘i¹ pien⁴ kuo.⁴

Note.—Besides meaning "what you can do I can," this ditty is used playfully as suggested in the second line, for a test of length of breath, and power of utterance.

--- 604 ---
When there's aught to do, the more the better; not so when there's aught to eat.

人多好做活，人少好吃喝
Jên² to¹ hao³ tso⁴ huo²; jên² shao³ hao³ ch‘i¹ h‘o.¹

--- 605 ---
When the cat's away, the rats come out to stretch their loins.

貓兒去老鼠出來伸腰
Mao¹ êrh³ ch’u⁴ lao² shu² ch‘u¹ lai² shên¹ yao.¹

--- 606 ---
As easy as for a scabbed-head to kill flies on his pate.

癢癢頭上打蒼蠅—打一個
Lai¹ li² t‘ou² shang⁴ ta³ ts‘ang¹ ying¹ yi¹ ta³ yi¹ ko.¹
JOKES.

607
As easy as to catch a flea in the stern of a pair of trousers.

 secondo il testo: K'u^4 tang^1 hi^3 cho^1 kou^3 tsao^3 yi^1 ting^4 yu^3 chun.^3

608
We have eyed each other well; now, are we good-looking or not?

 secondo il testo: Ni^3 k'an^4 wo^3 wo^3 k'an^4 n'i^3; hao^3 k'an^4 pu^4 hao^3 k'an^4?

609
Who can bet on the goodness of his own eyesight may eat the largest sugar plum.

 secondo il testo: Tu^3 yen^3 se^4 ch'ih^1 ta^4 t'ang.^2

Note.—Said in joke when requesting one to make choice out of many things that are alike.

610
You can't catch wild beasts without a net.

 secondo il testo: Wu^2 chang^1 ta^3 yeh.^1

611
He is a fool who waits for a servant maid.

 secondo il testo: Ch'ih^2 han^4 teng^2 ya^1 t'ou.^2

Note.—She won't come, and so he will be made a fool of.

612
Lots of bustle for little profit. Lit.: A Hsin Ssü in official lodgings—a very bustling yamen!

 secondo il testo: Hsüen^2 ssü^1 ta^3 kung^1 kuan^3 jë^4 nao^4 ya^2 mên.^2

Note.—Hsin ssü or Jên I ssü (仁義司), a very small mandarin.

613
If one breaks wind everyone starts.

 secondo il testo: Ko^4 jën^2 ta^3 p'i^4 ko^4 jën^2 ching.^1
To flit and forget to take one’s wife.

Hsi'ai cha'i wang' ch'i.

Bundle, umbrella, and 1.

Pao' fn' yu'i san' wo.

Note.—The case here supposed is that of an absent minded-traveller who, setting out on his journey with three things, namely his bundle, his umbrella, and himself, gets confused, and thinks he has lost something. Says he “here’s my bundle, and here’s my umbrella, but where am I?” The use of this proverb is to banter men with bad memories.

To wear a summer hat when worshipping at the new year—very hot!

Tai' liang' mao' ch'un' t'ien' fang'—je' te' h'en'.

Note.—Tien-fang is that quarter of the heavens in which hsi-shên (喜神), a god of happiness, is supposed to reside for any current year. This locality is revealed yearly by the Imperial almanac. On the first day of the year the males, supposing that the tien fang be in the south, will go out to the south side of their dwelling, and facing the south perform their prostrations. At this time it is too cold, of course, to wear summer hats, and this proverb is used to laugh down any such foolish ardency.

To wear fur coats in summer.

Lu' yueh' t'ien' ch'un' pi' ao.

Note.—This is used in banter to one refusing to lend a helping hand on the plea of slight sickness and being so clothed. It also designates ignorance of what is proper.
CHAPTER III.

ABSORB MISTAKES.

—— 618 ——

Misunderstanding that which has been said,
He into mistaken curses is led.

聽錯話。瞎說話

T'ing¹ ts'o⁴ hua,⁴ shâ¹ ts'o⁴ ma.⁴

—— 619 ——

To guess a superior man's mind by a mean man's heart.

以小人之心，度君子之腹

Hsiao³ jên² chih¹ hsin,¹ tu⁴ ch'un¹ tzü³ chih¹ fu.²

—— 620 ——

To put any thing into Li-mi's hand.

投到李密手裏去了

T'ou² tao⁴ Li⁴ Mi⁴ shou³ li³ ch'ü⁴ liao.⁴

Note.—Li Mi, a rebel leader at the commencement of the T'ang dynasty, noted as much for his abilities as feared for his rapacity. This proverb in its meaning and use almost corresponds to ours:—"It is hard to get butter out of a dog's throat."

—— 621 ——

To dam water with sand.

抓沙止水

Chua¹ sha¹ ti³ shui.³

—— 622 ——

To feed on fancies. Lit.: To look up at plums to quench one's thirst; to draw a loaf to satisfy one's hunger.

望梅止渴。畫餅充饑

Wang⁴ mei² chih³ k'o³; hua⁴ ping² ch'ung¹ chi.¹

—— 623 ——

To add fuel to put out a fire.

抱薪救火

Pao⁴ hsin¹ ch'iu⁴ huo.³
To fill up a well with snow.

Embracing the lamp-stand he dazzles himself with the light.

To seek the ass you are riding on.

To catch a fish and forget to take away the basket.

To open one's door and bow in a thief.

To fell a tree to catch a blackbird.

To buy a dried fish in order to spare its life, is to know no difference between life and death.

He who dresses in leaf-made clothes when going to put out a fire, provokes calamity on himself.
To be idle at home, diligent abroad.

家懶外勤
Chia¹ lan³ wai⁴ ch'ın.²

To boil carrots and garlic together is a sad blunder in cooking.

紅羅葡炒大蒜亂炒菜
Hung² lo³ pu² ch'ao³ ta⁴ shan⁴ lan⁴ ch'ao³ ts'ai.⁴

To offer the Filial Classic for sale at the door of Confucius.

孔子門前賣孝經
K'ung³ tsü³ mên² ch'íen² mài⁴ hsiao⁴ chíng.¹

To rear a tortoise shut up in a jar.

關得壇子裏養烏龜
Kuan¹ tê² t'ân³ tsü³ li³ yáng³ wú¹ kuei.¹

To ask a blind man the way.

問道於盲
Wên⁴ tao⁴ yú¹ mang.²

To ask instruction of a fool.

求教於愚人
Ch'iu² chiao⁴ yú¹ yú² jén.²

To carry a guitar into a mill, and play to the oxen.

抱琵琶進磨坊。對牛彈琴
Pao⁴ pî² p'a¹ ch'ın⁴ mo² fang.¹ tui⁴ mû² t'ân² ch'in.²

To raise an army when the war is over, and regret one's lateness.

過後興兵。悔太遲
Kuo⁴ hou⁴ hsing¹ ping.¹ hui³ t'ai⁴ ch'íh.²
To drag for the reflected moon in the water.
水 裏 撈 明 月
Shui³ li³ lao¹ ming³ yueh⁴

To make a pickaxe in a silversmith's shop.
銀 匠 鋒 裏 打 鉤 頭
Yin² chiang⁴ p'ü¹ li³ ta³ ch'ü¹ t'ou²

To make gold locks, in a blacksmith's shop.
鐵 匠 鋒 裏 打 金 鎖
T'ieh³ chiang⁴ p'ün¹ li³ ta³ chin¹ so³

To stir sesame seeds and beans together.
蘇 子 攪 豆 子
Ma² tzü³ chiao³ tou⁴ tzü³

Note.—i.e. to mix up incongruous things.

To look for bones in an egg.
雞 蛋 裏 嘗 挑 骨 頭
Chi¹ tan⁴ li³ t'ou² t'ao¹ ku³ t'ou²

To drop into water to grasp the foam.
落 水 擒 水 池
Lo⁴ shui³ chin² shui³ p'ao⁴

To shoot a sparrow with a large cannon.
大 砲 打 麻 雀
Ta¹ p'ao⁴ ta³ ma² chiao³

To scratch one's calf through top boots.
隔 靴 子 抓 瘢
Ko² hsueh¹ tzü³ chua¹ yang³

To act in ignorance of the head and tail.
不 曉 得 頭 尾 做 事
Pu⁴ hsiao³ tê² t'ou² wei³ tso⁴ shih⁴
To leave anything unfinished.

To buy a cat in a bag.

To fight the wall after the thieves have gone.

Note.—This proverb is rather too coarse for a literal translation.
SECTION VII.—ON FORTUNE.

CHAPTER I.

FATE.

652

Robberies and fires,
Come as fate requires.

653

Thunderbolts and fires,
Come as fate requires.

654

Falling walls and fires,
Come as fate requires.

655

Fated—you must each other greet;
Not so—you won't each other meet.

656

If you're born lucky no scheming is needed;
And if your heart's good leave fasting unheeded.

657

Happiness we'll together share;
Misery we'll together bear.
Where'er six horoscopic harmonies you see,
That man will get on well wherever he may be.

Both riches and honours are settled by fate;
Their time of arrival each man must await.

When both the heart and the fate are right,
He will to old age in wealth delight.
When the heart is right and the fate is wrong,
Shielding him must to the gods belong.
When fate is right and the heart is wrong,
He will fall in his road half way along.
When both the heart and the fate are wrong,
Penury's griefs he'll struggle among.

Unjust gains cannot enrich those who are fated to be poor.

Disease may be cured, not fate.
Beautiful women are very ill-fated.

No distance can sever those whom fate unites; no nearness can join those whom fate severs.

Happiness has its foundation, and misery its womb.

If a man's fate is to have only eighth-tenths of a pint of rice, though he traverse the country over, he cannot get a full pint.

Every event is settled beforehand; so it is vain to fret over this transitory life.

Everything is fated; and nothing depends on man.
On a road dangers may be met with which can hardly be escaped: and affairs will happen beyond our own control.

路逢險處難避
事到頭來不自由

Nothing follows man's own calculations; his whole life is arranged by fate.

萬事不由人計較
一生都是命安排

Our destiny is fixed, without the slightest reference to our own will.

大家都是命, 半點不由人

His heart is loftier than his destiny.

心高命不高

Plant flowers with care, and they may never grow: stick willows in carelessly, and they may yield a pleasant shade.

有意栽花花不發
無心插柳柳成陰

The more I study, the more I miss the mark: what have I to do with fate? The more I miss the mark, the more I study: what has fate to do with me?
Men are good or bad according to their conduct; and their misery or happiness depends on themselves.

善惡隨人作。福禍自招
Shan⁴ o² sui¹ jen² tso¹; 'huo⁴ fu² tzu¹ chi³ chao.¹

Note.—This proverb, as well as the preceding one, shows that the Chinese are not, at all events, consistent necessitarians.

The man can, but his fate cannot.

人能命不能
Jen² nêng² ming⁴ pu⁴ nêng.²

Fate. Lit.: The abacus in the temple of the city-god.

城隍廟的算盤
Chêng² huâng² miao⁴ ti¹ suan⁴ p'ân.²

“If it be my wealth it won’t go; if he be my son he won’t die.”

係我財不去。係我子不死
Hsi¹ wo³ ts'ai² pu⁴ ch'ü¹; hsi¹ wo³ tzü³ pu⁴ szü.³

Note.—It is said of Fan Wên Chêng Kung 范文正公, that he did not believe in devils. One came to him and questioned him; but still he refused to believe. So this devil said he would kill his first-born son. “Well he might do.” After he had done so, as he thought, he came again to see if the gentleman believed; but still he did not. So the devil killed a second youth. Still no change appeared in the philosopher’s incredulity, and he threatened to kill a third. The devil, however, now grew nervous, and did not or could not kill that one, who was the real son. Hence the saying “if he be my son he will not die.”

One’s every glass of wine and every slice of meat, are predestined.

杯酒塊肉皆前定
Pei¹ chiu³ k'uai⁴ jou⁴ chieh¹ ch'ien² ting.⁴
Fate.

680

Wife, wealth, children, pay, are all predestined.

妻財子祿皆前定
Chī¹ ts'ai² tzǔ⁵ lu¹ chieh¹ ch'ien² ting⁴.

681

Virtuous children and official emolument who does not desire? Alas! these are not the theme of your luckless horoscope.

誰人不愛子孫賢
Shui² jên² pu⁴ ai⁴ tzǔ⁵ sun¹ hsien²?

誰人不愛千鍾粟
Shui² jên² pu⁴ ai⁴ ch'ien¹ chung¹ su²?

奈五行不是这般题目
nai⁴ wu³ hsing² pu⁴ shih⁴ chê⁴ pan¹ ti¹² mu⁴.

Note.—"Official emolument;" Lit.: "1000 chung of grain." One chung is equal to four tou³ or pecks.

682

Don't say that Wên Wang's diagrams are powerless, but fear lest the fortune teller has told them wrong.

莫道文王卦不靈
Mo⁴ tao⁴ Wên² Wang² kua⁴ pu⁴ ling².

只怕先生斷不真
chih³ p'a¹ hsien¹ shêng¹ tuan⁴ pu⁴ chên¹.

—
He hoards to-day, he hoards to-morrow (!), does nothing else but hoard;
At length he has enough a new umbrella to afford;
When all at once he is assailed, a wind arises quick;—
And both his hands grasp nothing but a bare umbrella stick.

If luck be low,
To Kiangsi go.

A lucky horoscope doth for a whole life prepare;
And if it be not lucky what use is fervent prayer?

The sturdiest army may be laid low:
The axe may sever the sturdiest bough.

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A lucky horoscope doth for a whole life prepare;
And if it be not lucky what use is fervent prayer?

The sturdiest army may be laid low:
The axe may sever the sturdiest bough.
If a man's in luck he always finds,
Where'er he goes to, favouring winds.

In the morning only some farmouse pride;
At night he stands by the Emperor's side.

A lucky man is stout and fair;
And men lend him twice as much as he wants.

A luckless man is burnt and spare;
And he asks for a loan which no one grants.

Peaches blossom in the second month;
Chrysanthemums in the ninth are out;
Each must wait till its time comes about.

Some like thunder rise in haste:
Some like ashes fall to waste.
What the actors cannot do.
Gods and fairies carry through.

Note.—Said of any in straights who happen to meet with opportune help.

In the halls of magistrates long bodied men sit;
Through the streets in a hurry long legged men flit.

Note.—This is said to be a saying of physiognomical fortune-tellers.

It you rattle your chopsticks and bason,
You will be poor to the last generation.

Note.—The state of affairs, supposed in this and the preceding proverb, is understood to be ominous of ill luck.

Don’t boast of good fortune. Lit.: Don’t let yourself say too much about the fineness of Spring; but have a fear of westerly winds and the recurrence of cold.

He goes out empty-handed; he returns a wealthy man.
LUCK.

One family builds a wall, and two families get the benefit of it.

一家打墙两家方便
Yī¹ chǐa¹ ta³ ch’i̍ng² liang³ chǐa¹ fang¹ pien⁴

Having good luck he need only wound his purse; having it not he must himself be wounded.

有福伤财。无福伤己
Yu³ fu² shang¹ ts’ai²; wu² fu² shang¹ chi³

Note.—The case here supposed is that of a man who has broken the law: if he can pay a fine he may escape corporeal punishment.

The poorer one is the more devils one meets.

越窮越見鬼
Yueh⁴ ch’i̍ng² yueh⁴ chien⁴ kuei³

If luck comes, who comes not? If luck comes not, who comes?

時來誰不來。時不來誰來
Shih² lai² shui¹ pu⁴ lai²? shih² pu⁴ lai² shui³ lai²?

Good luck certain sometime. Lit.: A day must come for thrashing out the grain.

稻場打穀終有一日
Tao⁴ ch’ang² ta³ ku³ chung¹ yu³ yī¹ jih⁴

A scabbed-head following the moon enjoys extra light.

癩癩跟着月亮走。沾光。沾光
La¹ li¹ kēn¹ cho¹ yueh⁴ liang⁴ tsou⁴; chan¹ kuang¹ chan¹ kuang¹

Note.—La-li.—two words not found in Kanghi, but common enough—signify one whose head is not only bald but covered with glistening and offensive scars. La-li are very numerous, and they are very commonly made the butts of ridicule. When one is near, a bystander will exclaim 好大亮 hao ta liang, “what a great light!” to the amusement of all around. They are also nicknamed 毛希 mao hsi or “scarce-hair,” 荜蘆 hu lu or pumpkin, &c. In this proverb also which expresses the good luck any one enjoys in following another, a shaft of ridicule is aimed at the unfortunate La-li.
When a dwarf ascends a staircase, he luckily gets higher every step.

A dwarf cannot kick up his feet to any very great height.

A dwarf is said to have returned to Hankow with 300 taels in his pocket. That seemed like kicking to a great height. Before long, however, the friends of the unlucky wight managed to filch out all his money from him: so the proverb came true—he did not kick very high after all.

To enjoy good luck. Lit.: To hoist the sail before a fair wind.

Who fears that your pen will pierce the sky?

Sudden return of luck. Lit.: The swept area produces a large melon.

Unluckily born. Lit.: You have slept in the wrong cradle, and issued from the wrong womb.
Out of luck, gold becomes iron; in luck iron resembles gold.

Even the Yellow River has its clear days; how can man be altogether without luck?

The poor may have no wise friend to succour them; but the sick generally have some noble friend to tell them of a remedy.

The leaky house must encounter a succession of rainy nights; and the sailing ship must beat against unfavourable winds.

Under each man's name is his own fortune.

Sour, sweet, bitter, pungent, all must be tasted.
"The fortunes of men are as uncertain as the winds and clouds of Heaven."

天有不测风云
T'ien¹ yu³ pu⁴ ts'e⁴ feng¹ yün²;

人有旦夕祸福
jên² yu³ tan⁴ bsi¹ huo⁴ fu².

Good swimmers are sometimes drowned; and good riders are sometimes thrown.

善游者溺, 善骑者堕
Shan⁴ yu² che² ni¹; shan⁴ chê² che² to⁴.

The lucky man meets a friend; the unlucky man a fair lady.

時來逢好友。運去遇佳人
Shih² lai² feng² hao³ yu³; yün⁴ ch'ü¹ yü¹ chia¹ jên².

When the floating clouds are dispersed we see a clear sky.

撥開浮雲見青天
Po¹ k'ai¹ fou² yün² chien⁴ ch'ing⁴ t'ien¹.

His horoscope is lucky. Lit.: The two stems don't disagree.

雨千不雜
Liang³ kan¹ pu⁴ tsa².

It is an unlucky sign when the eyelids quiver.

眼睛跳晦氣到
Yen³ ching¹ t'iao⁴ hui¹ chü¹ tao⁴.

A horse may have strength to run a thousand miles, but without a rider it knows not where to go: a man may have the ambition to scale the clouds, but without luck he cannot get on.
LUCK.

馬有千里之能
Ma³ yu³ ch'ien¹ li³ chih¹ nêng²
非人不能自往
fei¹ jên² pu⁴ nêng² tzii⁴ wang³:
人有凌雲之志
jên² yu³ ling² yün² chih¹ chih,⁴
非運不能亨通
fei¹ yün⁴ pu⁴ nêng² hsiang³ t'ung¹.

—— 723 ——
A raging wind only strikes those who are in it.
在風單打下風人
K'uang² fêng¹ tan¹ ta³ hsia⁴ fêng¹ jên.²

—— 724 ——
Time will come when luck will change, when Heaven will send down wealth and honour.
有遭一日時運轉
Yu³ tsao¹ yi¹ jih⁴ shih² yün⁴ chuan,³
富贵榮華天降來
fu⁴ kuei⁴ yung² 'hua² t'ien¹ chiang⁴ lai²

—— 725 ——
A poor fellow in luck's way. Lit.: A ragged sail in a fair wind.
破帆遇順風
Po⁴ fan¹ yü⁴ shün⁴ fêng¹

—— 726 ——
Kan Lo enjoyed the favour of the state of Ch'in at the age of twelve; whilst T'ai Kung waited till he was eighty for the emoluments of Tsou.
甘羅十二受秦恩
Kan¹ Lo² shih² érh⁴ shou² Ch'in² ên¹;
太公八十食周祿
T'ai⁴ Kung¹ pa¹ shih² shih² Chou¹ lu.⁴

Note.—The former of these worthies is said to have been made Prime minister at the early age of twelve; while the latter, the famous Chiang T'ai Kung (姜太公), did not reach that honour till he was an old man. All luck!
727

To kill two birds with one stone.

一舉兩得 or 一舉兩便
Yì¹ chì³ liàng³ tè.² Yì¹ chū³ liàng³ piēn.⁴

728

To shoot two arrows at once.

一弓搭兩箭
Yì¹ kūng¹ tā² liàng³ chīen.⁴

729

A pearl wrapped up in straw.

稻草包珍珠
Tāo⁴ ts‘āo³ pāo¹ chēn¹ chū.¹

Note.—Said of able or learned persons whose ill luck it is to live unnoticed and unknown.

730

A chance day is better than a chosen one.

選日不如撞日
Hsüan³ jīh⁴ pū⁴ jū² chuang⁴ jīh.⁴

731

Chance luck. Lit.: A blind cock chancing on grain.

瞎雞公撞米頭
Hsia² chī¹ kūng¹ chuang⁴ mě³ t‘ōu.²

732

An auspicious plant growing up before one's private apartments, may prove to be a good omen one had better be without.

庭前 生瑞草。好事不如無
T‘īng² ch‘iën² shēng¹ shiu⁴ ts‘āo⁸, hao³ shīh⁴ pū⁴ jū² wū.²

Note.—A somewhat interesting legend is told in connection with this proverb and in explanation of it, to the following effect. In former times a young merchant, a few months after his marriage, and just after his wife had communicated to him the fact that she was enceinte, was obliged to leave home on business likely to detain him for an indefinitely long time. Before taking his leave he deposited with her the half of a ring he had had in the habit of wearing, thinking that it might serve to facilitate recognition should the time of his absence prove very long, or anything untimely befall him. He went away and never returned. Whilst staying at an inn in a certain town, with a large sum of money in his possession, he was poisoned and robbed. But, before death transpired, he took an antidote which he had had the precaution always to carry about with him. This antidote did not save his life, but it preserved his body from decay. The mur-
derer secretly buried him in the courtyard of his house, and the dark deed was not discovered. The neighbours, however, marvelled much to see how suddenly the innkeeper's family had grown rich. And the wonderment did not end there, for, soon it became noise abroad that in the courtyard of this inn a prodigy might be daily witnessed in the shape of a beautiful flowering plant, which sprang up in the morning and faded at night. Crowds came to see the wondrous plant, and from them the lucky inn-keeper drew a considerable revenue.

This had been going on for a long time when the merchant's son, now grown up into a young man, in searching for his father came to the very town in which this prodigy was taking place. He visited the courtyard of the inn; and his curiosity led him to touch the marvellous plant, whereupon it instantly decayed. The inn-keeper, seeing that his hopes of gain were destroyed, in a rage took the young man before the magistrate. The magistrate determined if possible to unravel the double mystery by digging for the root of the plant. That led to the discovery of a corpse in perfect preservation, whose features resembled closely those of the youth, and of the half of a ring corresponding to that which he produced; it also led to the discovery of the murder, the punishment of the culprit, and overthrow of his family. And so it came true that the auspicious plant was unlucky after all.
CHAPTER II.

OPPORTUNITY.

It ought to be settled,—you settle it not;
In consequence trouble will fall to your lot.

It ought to be settled,—you settle it not;
In consequence trouble will fall to your lot.

Until times favour you, no luck can you enjoy:
And should you try to sail, head winds will you annoy.

Those near a mandarin get honour; those near a kitchen food.

He who neglects a good opportunity, must not afterwards complain.

When your horse is on the brink of a precipice it is too late to pull the reins; when calamity is upon you repentance is too late.
Opportunity must sometime visit the meanest. Lit.: There comes a day when the bits of reed in a ditch turn over.

Yang kou lieh pien yeh fan shen jih.

Pass no day idly, youth does not return.

A hero without the opportunity of displaying his bravery.

Enjoying good opportunities. Lit.: A water-side tower first catches the moon: trees and flowers in the sun earliest meet the spring.

Neglected youth brings miserable age.

A year’s opportunities depend on Spring; a day’s on the dawn; a family’s on harmony; and a life’s on industry.
If you have but a green willow you can tie your horse thereto: there are roads from everywhere to the capital.

但有綠楊堪繫馬
Tan⁴ yu³ lu⁴ yang² k'an¹ chi⁴ ma³:
處處有路通長安
Ch'ü¹ ch'ü¹ yu³ lu⁴ t'ou⁴ Chang²-An¹.

Note.—Chang-an, the capital of China during the Ts'in, Han, Sui, and T'ang dynasties: the old name of Si-ngan-fu.

Every high road leads to Peking.
條條大路通北京
Ti'ao² ti'ao² ta⁴ lu⁴ t'ung¹ Pei³-ch'ing¹.

When a vessel is in the middle of a river it is too late to stop the leak.
船到江心補漏遲
Ch'uan² tao⁴ ch'iang¹ hsin¹ pu⁴ lou⁴ ch'ih².

A fair wind fans the flame; the boat glides with the stream.
順風吹火，下水行船
Shun⁴ fêng² chu³ huo³; hsiâ⁴ shui³ hsing² ch'uan².

If you do not kill a man outright he will live to be your enemy.
殺人不死反為仇
Sha¹ jên² pu⁴ ssu² fan² wei² ch'ou².

He borrows the wind to cross the river.
借風過河
Chieh⁴ fêng¹ kuo⁴ ho².

To light a fire in a hot stove.
熾灶裡着把火
Je² tsao⁴ li³ cho² pa³ huo³.
752
Strike while the iron's hot.
打铁趁热
Ta³ t'ieh³ kan² jé⁴

753
When you see an opportunity, act.
見幾而作
Chien⁴ chi³ erh² tso⁴

754
Meet an honourable man and you'll be satisfied with food; meet a premier and you'll be clothed in court dress.
遇貴人吃飽飯
Yü⁴ kuei¹ jén² ch'ih¹ pao³ fan⁴:
遇宰相穿朝衣
yü⁴ tsai⁴ hsiang⁴ ch'uan¹ ch'ao² i¹

755
When the melon is ripe it will drop of itself.
瓜熟自落
Kua¹ shu² tzü¹ lo⁴

756
One whom opportunity serves to please all parties. 
Lit.: A sharp knife cuts bean curd leaving both sides smooth.
快刀打豆腐兩面光
K'uai⁴ tao¹ ta³ tou⁴ fu³ liang³ mien⁴ kuang¹.

757
When a time to drink wine comes, drink it; and when you are in a proper place sing aloud.
遇飲酒時須飲酒
Yü⁴ yin³ ch'iu² shih² hsü¹ yin³ ch'iu³;
得高歌處且高歌
tè³ kao¹ ko¹ ch'ü⁴ ch'ieh³ kao¹ ko¹.

758
Neither leave a spot when there is fish, nor long for a place of shallow rapids.
休別有魚處。莫戀淺灘頭
Hsiu¹ pieh² yu² yü² ch'ü⁴ mo⁴ lien⁴ ch'ien³ t'ān¹ t'ou².
SECTION VIII.—ON JOYS AND SORROWS.

CHAPTER I.

AMUSEMENTS.

759

Once in a while you may go to a play, But they are not the things for every day.

逢場作戲。不可專意
Fêng² ch'âng² tso⁴ hsi¹ pu⁴ k'o³ chuan¹ i.⁴

760

After dice throwing and card playing, Disputes must arise about paying.

抹牌擲骰。必有下場白
Mo³ p'ai² chih⁴ shai³ pi⁴ yu³ hsia⁴ ch'âng² pai²

761

Losing comes of winning money.

輸錢只為贏錢起
Shu¹ ch'ien² chih² wei¹ ying² ch'ien² chi³

762

If you believe in gambling you will have to sell your house.

信了賭賣了屋
Hsin⁴ liao³ tu³ mai⁴ liao³ wu¹

763

When four armed men ascend the arena, each tries to kill the other.

上場四把刀
Shang³ ch'âng² ssü pa³ tao¹
你不殺我 我殺你
ni³ pu⁴ sha¹ wo³ wo³ sha¹ ni³
AMUSEMENTS.

Money goes to the gambling house as criminals to execution.

Ch'ien\(^2\) tao\(^4\) tu\(^3\) ch'ang\(^2\) jen\(^2\) tao\(^4\) fa\(^3\) ch'ang\(^2\).

When the gambler's wealth is spent, and his purse empty, he must stop.

Tu\(^3\) po\(^2\) chia\(^1\) ts'ai\(^2\) chin\(^4\) nang\(^2\) k'ung\(^1\) tzü\(^4\) jan\(^2\) hsiu\(^1\).

To persuade gentlemen not to gamble, is to win for them.

Ch'uan\(^4\) chün\(^1\) mo\(^4\) tu\(^3\) shih\(^4\) ying\(^2\) ch'ien\(^2\).

Men in the game are blind to what men looking on see clearly.

Tang\(^4\) chü\(^2\) chê\(^2\) mi\(^2\) p'ang\(^2\) kuan\(^1\) chê\(^2\) ch'ing\(^1\).
CHAPTER II.
CALAMITY AND GRIEF.

— 768 —
'Tis not calamity in any shape,
From which it is possible to escape.

To escape is not calamity. Is calamity escape not possible?

— 769 —
To have iron made lips, and feet of beancurd made,
Is such a calamity as no one can evade.

If the white tiger star faces your gate,
Some kind of misfortune must be your fate.

If men eat flesh and do not flourish,
The reason is the grief they nourish.

Once in trouble it is hard to get out. Lit.:
To the claw of the heron the bloodsucker sticks,
And he can't shake him off though he lustily kicks.

Severed living and parted dying,
No grief on earth can be so trying.

— 773 —

Shèng⁵ li² ssn⁵ pīeh² pēi¹ ai¹ tsui⁴ ch'ieh⁴.
Full of trouble. Lit.
An ox in a mill—a horse bearing mail—
Actors before the Ch'eng-shou turning pale.

牛落磨坊馬蒺驛
Niu² lo⁴ mo³ fang² ma³ lo⁴ yi³—
戲子怕的城守裡
Hsi¹ tsü³ p'ä¹ ti¹ ch'eng² shou³ li³

NOTE.—“Ch'eng-shou,” a small military officer, or commandant, in charge of a city; a sort of superintendent of police. He is dreaded by actors on account of his well known rapacity; he will force them to perform without remuneration.

Out of the mouth calamities fly:
In by the mouth all sicknesses hie.

Whenever the raven flies over one's head,
There must be before us some trouble to dread.

Those who know me, can for me feel;
Can those who don't pray for my weal?

On Heaven and Earth he loudly cries;
Both Heaven and Earth his prayer despise.

Men may despise me, but if Heaven does not,
Suffering is an agreeable lot.
Prosperity and misfortune are common to all times and places.

Fèng shù nièn nièn yú, ts'ai yáng kòu tiàng fang.

Our pleasures are shallow, our troubles deep.

So lâ che ch'ien, so 'huan che shèn.

Grief knits the brows.

Ch'ou so me ch'ien.

Full of grief. Lit.: Your thoughts are confused as uncarded hemp.

A burnt tortoise keeps his pain inside.

Huo shào wù kùi nei lièng.

In trouble think of your relations; in danger depend on old friends.

Yu chu su ch'în ch'i; lin wei t'o ku jên.

Calamity and happiness come not of themselves, but only at the call of man.

Huo fu wù mén, wei jên so chao.

Though a dumb man has eaten gentian, he keeps his trouble to himself.
Extreme danger. Lit.: A bridge of one pole is very bad to cross.

What is the use of weeping over broken vessels? Spilt water cannot be gathered up again.

Out of the wolf’s nest into the tiger’s mouth.

Whilst keeping a tiger from the front door, a wolf enters by the back.

When one leaf moves all the branches shake.

Whilst men sit in their houses, Heaven sends calamity upon them.

The mischief will fall on your own pate. Lit.: When are trackers drowned by the upset of a vessel?
Calamities may come down from Heaven; but let us seek to be blameless.

Worse and worse. Lit. : "When a rat creeps up the horn of a cow the higher it mounts the narrower the space."

Grief is ten times bitterer than gentian.

Woe! and Alas! Death is hard to guess.

Calamity cannot raise its head.

Hoping to lift up his head, he lifts up his feet. i.e. dies.
If the heart be not wounded the eyes will not weep.

人不傷心淚不流
Jen² pu⁴ shang¹ hsin¹ lei⁴ pu⁴ liu.²

The three misfortunes are,—in youth to lose one’s father, in middle age to lose one’s wife, and in old age to have no son.

三不幸。少年喪父
San¹ pu⁴ hsing⁴—shao³ nien² sang¹ fu⁴
中年死妻，老來無子
chung⁴ nien² ssü³ ch'i¹,¹ lao³ lai² wu² tzü.³

A blind man on a blind horse, coming at midnight upon a deep ditch.

盲人騎瞎馬。夜半臨深池
Mang² jen² ch'i² h sia² ma,³ yeh⁴ pan⁴ lin² shen¹ ch'ih.²

For bringing down calamity there is nothing worse than a bad temper; for warding off misfortune there is nothing better than patient concession.

招殃之端，莫狠於性
Chao¹ yang¹ chih¹ tuan¹ mo⁴ 'hen³ yu² ch'i⁴ hsing⁴;
避禍之法，莫過於忍讓
pi⁴ 'huo⁴ chih¹ fa³ mo⁴ kuo⁴ yu² jen³ jang.⁴

Don’t raise waves in the world, and you’ll keep ice and coal out of your bosom.

不作風波於世上
Pu⁴ tso⁴ feng¹ po¹ yu² shih⁴ shang.⁴
自無永炭到胸中
tzü⁴ wu² ping¹ t'ar⁴ tao⁴ hsiung¹ chung.¹

No escape from trouble. Lit.: There is no road up to heaven, nor door into the earth.

上天無路，入地無門
Shang³ t'ien¹ wu² lu,⁴ jn⁴ ti⁴ wu² men.²
Sympathy. *Lit.*: When your tooth aches you know how to pity another in the same fix.

| Ch'ih⁵ t'ēng² fang¹ chih¹ ch'ih³ t'ēng² jên² |

The sheep drops into the tiger's jaws.

| Yang² lo⁴ 'hu³ k'ou³ |

Better a dog in time of peace, than a man in time of rebellion.

| Ning² tso⁴ t'ai⁴ p'ing² ch'üan,³ mo⁴ tso⁴ ni⁴ lan⁴ jên² |

Despite all his thousands and myriads of schemes, a gimlet strikes against his skull.

| Ch'ien¹ suan⁴ wan⁴ suan⁴ tang¹ t'ou² yi¹ tsuan¹ |
CHAPTER III.

HAPPINESS.

— 812 —

The happiness of good men may be looked on as reward:
The happiness of bad men as a snare we must regard.

差人得福為之賞
Shan⁴ jên² tê² fu² wei² chih¹ shang³:
惡人得福為之殃
ò⁴ jên² tê² fu² wei² chih¹ yang¹.

NOTE.—"The prosperity of fools shall destroy them". Prov: 1; 32.

— 813 —

The ox ploughs the field while the horse eats the grain;
One rears a son and another gets the gain.

牛耕田。馬喂穀
Niu² kêng¹ t'ien² ma³ chih¹ ku³;
別人養兒。他幸福
Pieh² jên² yang³ êrh² t'a¹ hsiang³ fu².

— 814 —

The more mouths to eat,
So much the more meat.

添人進口。越喂越有
T'ien¹ jên² chin⁴ k'ou³ yüeh⁴ ch'i¹ yüeh⁴ yu³.

— 815 —

Happiness he has but no powers of enjoyment,
Who, though his sails are set, must give his oars employment.

有福不倉享。扯起篷來盪漿
Yu³ fu³ pu⁴ hui⁴ hsiang³ ch'ê³ ch'i³ p'êng² lai² t'ang⁴ chiang³.

— 816 —

For neighbours to keep up a friendly tone,
Is equal to finding a precious stone.

和得鄉隣好。猶如檢得寶
'Ho² tê² hsiang¹ lin² hao³ yu² ju² chien³ tê³ pao³.
One man in a house, of joy possessed,
Passes it on to all the rest.

To assail a man with a whole day's cursing and strife,
Only adds to his happiness and lengthens his life.

The hair grows luxuriant when the mind is at rest;
And when a man has nothing to do his nails grow best.

In the hum of the market there is money; but in seclusion there is rest.

The older you grow the more hale may you be!

May you live long, your years be plenteous, and your seasons felicitous!

With a healthy body a thatched cottage in comfortable; with a settled disposition even cabbage roots are fragrant.
If you long for pleasure, you must labour hard to get it.

欲求生快活。须下死工夫

If you long for pleasure, you must labour hard to get it.

Yü ch'iu shēng k'uai huo, hsia ssü kung fu.

Sorrow is born of excessive joy.

樂極生悲

Sorrow is born of excessive joy.

Lè chī shēng pei.

Unjustly gotten happiness must be followed by calamity.

無端獲福，禍必隨之

Unjustly gotten happiness must be followed by calamity.

Wu tuan huo fu, huo pi sui chih.

Days of sorrow pass slowly; times of joy very quickly.

苦日難熬。歡時易過

Days of sorrow pass slowly; times of joy very quickly.

K'u jih nan ao; huan shih i kuo.

Earth has no feasts which don’t break up.

天下無不散的筵席

Earth has no feasts which don’t break up.

T'ien hsia wù pu san ti yen hsi.

Happinesses never come in pairs; calamities never come single.

福不雙至。禍不單行

Happinesses never come in pairs; calamities never come single.

Fu pu shuang chih; huo pu tan hsing.

Happiness is transient. Lit.: The bright moon is not round for long; the brilliant cloud is easily scattered.

明月不常圓。彩雲容易散

Happiness is transient. Lit.: The bright moon is not round for long; the brilliant cloud is easily scattered.

Ming yue pu ch'ang yüan; ts'ai yün yung i san.

Happiness stands by the ugly.

福在醜人邊

Happiness stands by the ugly.

Fu tsai ch'ou jën pien.
One generation plants the trees under whose cool shade another generation rests.

前人栽樹，後人歇涼
Ch’ien² jen² tsai¹ shu,⁴ 'hou⁴ jen² hsieh¹ liang.²

One generation opens up the roads on which another generation travels.

前人開路，後人行
Ch’ien² jen² k’ai¹ lu,⁴ 'hou⁴ jen² hsing.²

There are only a few days in the year for eating flesh-meat. Lit.: for roasting the Yamên sacrifices.

燒衙祭的日子一年有幾回
Shao¹ ya² chi¹ ti² jih¹ tzü³ yi² men² yu³ chi³ hui.²

Who do their duty are free from trouble all their lives.

但能依本分，終身無煩惱
Tan⁴ neng² ¹ pen³ fen² chung¹ shen¹ wu² fan² nao.³

Peace and joy are more precious than yellow gold.

黃金未為貴，安樂值千金多
'Huang² chin¹ wei¹ wei² kuei,⁴ an¹ le⁴ chi² ch’ien² to.¹

Of the five happinesses long life is the greatest.

五福之中壽爲先
Wu³ fu² chi¹ chung¹ shou⁴ wei² hsien.¹

Note.—It is remarkable that, though the Five Happenesses are spoken of everywhere, scarcely any one can tell you what they are. The orthodox five, however, must be those mentioned in the Book of History; viz. Long life 寿, Wealth 富, health 康, the cultivation of Virtue 修好德, and a natural death 考終命.

Happiness, long life, and health, are the common desire of all men.

福壽康寧，人所同欲
Fu² shou⁴ k’ang¹ ning² jen² so² t’ung² yü.⁴
In a country at peace great talent is honoured; in a family grown wealthy children are proud.

国清大才贵。家富小儿骄
Kuo² ch'ing¹ ta⁴ ts'ai² knei¹; chia¹ fu⁴ hsiao³ erh² chiao¹.

To dwell in peace is happiness.

居之安平為福
Chü¹ chih¹ an¹ p'ing² wei² fu².

More comfortable than the gods!

比神仙还舒服
Pi³ shen² hsien¹ 'huan² shu¹ fu².

It is good to be neither too high nor too low.

高不得低不得就好
Kao¹ pu⁴ te² ti¹ pu⁴ te² chiu⁴ hao³.

Happiness is Heaven-sent.

福自天來
Fu² tzü¹ t'ien¹ lai².

Possessed of happiness don’t exhaust it.

有福不可享盡
Yu³ fu² pu⁴ k'o³ hsiang³ chin⁴.

Without a Wu-t'ung tree you can’t get the phœnix to visit you.

沒有梧桐樹。叫不着鳳凰來
Mu² yu³ wu² t'ung² shu¹,⁴ chiao⁴ pu⁴ cho² feng⁴ huang² lai².

Note.—The meaning of this proverb is, that without some inducement certain benefits cannot be attained. The Wu-t'ung tree “is much admired by the Chinese, the popular idea being that its branches are the favourite resort of the phœnix”. See Stent's Vocabulary, page 673.

Having harmony in the family, and being in harmony with all men, all your affairs will be harmonious.
The two words Peace and Rest are worth a thousand taels of gold.

When all our affairs are in order great is our felicity and profit.

When happiness comes the mind grows more intelligent.

"An immoderate use of dainties generally ends in disease; and pleasure when past is converted into pain."

To the contented even poverty and obscurity bring happiness; to the discontented even riches and honours bring misery.

A happy condition. Lit.: No creditor at the door, and nobody sick in the house.
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<td>145</td>
<td>HAPPINESS.</td>
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<th>853</th>
<th>The happy know not how time flies.</th>
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<td>快活不知時日過</td>
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<td></td>
<td>K'uai² huo² pu¹ chih¹ shih² jih⁴ kuo.⁴</td>
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<tr>
<th>854</th>
<th>The two words Pure and Leisure no money can buy.</th>
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<tr>
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<td>清閒兩字錢難買</td>
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<td></td>
<td>Ch'ing¹ hsien² liang³ tzü⁴ ch'ien² nan² mai.³</td>
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<tr>
<th>855</th>
<th>Be very careful of happiness; and provoke not calamity.</th>
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<td></td>
<td>多惜福少惹禍</td>
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<td>To¹ hsi² fu² shao³ jè³ huo.⁴</td>
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<th>856</th>
<th>Since life has nothing in it like tranquility, can it be a thing obtained by chance!</th>
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<tr>
<td></td>
<td>人生無似清閒好</td>
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<td>Jen² shêng¹ wu² ssü⁴ ch'ing¹ hsien² hao,³</td>
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</tbody>
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<tr>
<th>857</th>
<th>Whether rich or poor be pleased with your lot; for he is a fool who can't laugh (under all circumstances).</th>
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<tbody>
<tr>
<td></td>
<td>隨富隨貧且隨喜</td>
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<td>Sui² fu⁴ sui² p'in³ ch'ieh³ sui² h'si³;</td>
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<tr>
<td></td>
<td>不開口笑是癡人</td>
</tr>
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<td></td>
<td>pu⁴ k'ai¹ k'ou³ hsiao⁴ shih⁴ ch'ih⁴ jên²</td>
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<tr>
<th>858</th>
<th>Three meals per day, one sleep per night.</th>
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<tr>
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<td>日度三餐。夜眠一宿</td>
</tr>
<tr>
<td></td>
<td>Jih⁴ tu⁴ san¹ ts'an,¹ yeh⁴ mien² yi¹ su.²</td>
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<tr>
<th>859</th>
<th>You must have four ounces of happiness to get one ounce of gold.</th>
</tr>
</thead>
</table>
Few desires—and buoyant spirits: many cares—and feeble health.
CHAPTER IV.

INJURIES: GIVEN AND SUSTAINED.

--- 861 ---

One stroke one kick,
Ends the thing quick.

一掴一腳。乾淨屙脫
Yī¹ ch'ū² yī¹ chī³ kān¹ chīng⁴ p'īeh¹ t'o.,¹
Notes.—Said of injury done to anything in one's possession.

--- 862 ---

Shrimps are the victims of big fishes' foul play;
And shrimps in their turn too impose on the clay.

大魚欺蝦。蝦欺泥巴
Ta⁴ yū² chī¹ hsia¹; hsia¹ chī² ni² pā.¹

--- 863 ---

Though suffering wrong,
Keep working along.

吃得虧。在一塊
Chūh¹ tē² k'uei¹ ts'ai⁴ yī¹ tu'i.,¹

--- 864 ---

The moth which dashes into the flame
And burns itself, has itself to blame.

飛蛾撲燈。自燒其身
Fei¹ o² p'ū¹ tēng¹ tsū⁴ shāo¹ chī² shēn.¹

--- 865 ---

Whoe'er provokes misfortune and distress,
Deserves to suffer for his foolishness.

惹禍招災。問罪應該
Jè³ huo⁴ chāo¹ ts'ai¹ wèn⁴ tsui⁴ yīng¹ kǎi.¹

--- 866 ---

In shallow water dragons become the joke of shrimps;
And tigers on the plains are the butt of canine imps.

龍遊淺水遭蝦戲
Lung² yū² ch'ēn² shui³ tsao¹ hsia¹ hsi²;
虎落平洋被犬欺
'Hu³ lo⁴ p'īng² yāng² pei⁴ ch'üan² chī.¹
He who spurts blood at another, first defiles his own mouth.

含血噴人，先汙自己

To injure others you must injure yourself.

害人終害已

To come into unpleasant contact with hard men. *Lit.* To run against a nail.

碰倒釘子

At the first stroke of an egg against a stone, the yolk runs out.

鴨蛋撞石頭，一撞就流黃

It is easy to avoid an arrow shot in one’s sight; but hard to escape one aimed in secret.

明箭容易躲，暗箭最難防

To injure secretly. *Lit.* To hide mailed soldiers.

暗藏甲兵

The same. *Lit.* To conceal a dagger in one’s sleeve.

袖裏藏刀

To murder by means of another’s sword.

借刀殺人
875
To murder without a sword.

殺人不用刀
Sha\(^1\) jèn\(^2\) pu\(^4\) yung\(^4\) tao.\(^1\)

876
Injury is infectious. Lit.: When a city gate is burning, the fishes suffer in the moat.

城門失火，殃及池魚
Ch'ēng\(^2\) mèn\(^2\) shīh\(^1\) huō,\(^3\) yāng\(^1\) chī\(^2\) ch'īh\(^2\) yū.\(^2\)

877
A wise man will sometimes overlook injuries done to his face.

好漢不吃眼前虧
'Hao\(^3\) han\(^4\) pu\(^4\) chīh\(^1\) yèn\(^3\) ch'ien\(^2\) k'uei.\(^1\)

878
To injure by means of some great person. Lit.: To bring a great hat to oppress one.

拿得大帽子來壓
Na\(^2\) tè\(^2\) mào\(^4\) tzu\(^3\) lai\(^2\) ya.\(^1\)

879
Never presume on authority or power to injure orphans or widows.

勿恃勢力而凌逼孤寡
Wù\(^4\) shīh\(^4\) shīh\(^4\) lì\(^4\) èrh\(^2\) líng\(^2\) pî\(^1\) ku\(^1\) kuá.\(^3\)

880
As the pig's-blood-seller said to the robber—sup my broth but spare my life.

強盜打死賣豬血的
Ch'iang\(^3\) tao\(^4\) tā\(^3\) ssū\(^3\) mái\(^4\) chū\(^1\) bșieh\(^3\) tī.\(^1\)—

饑命喝湯
Jǎo\(^2\) míng\(^4\) hó\(^1\) t'āng.\(^1\)

881
The locust chases the cicada, ignorant that the yellow bird is after it.

蝗螂捕蟬，豈知黃雀在後
T'āng\(^1\) làng\(^2\) pu\(^3\) ch'ān,\(^2\) chī\(^3\) chīh\(^1\) huáng\(^2\) ch'iao\(^3\) tsāi\(^4\) hou.\(^4\)
If you miss the tiger, he won’t miss you.

打虎不着，反被虎傷
Ta^3 hu^3 pu^4 cho,^2 fan^3 pei^4 hu^3 shang.\(^1\)

Summer mosquitoes provoke raps with the fan.

六月蚊虫招扇打
Lu^4 yueh^4 wen^2 ch’un^2 chao^1 shan^4 ta.^3

When a man takes fire into his bosom, he provokes his own calamity.

解衣抱火，自惹其災
Chieh^3 i^1 pao^4 huo,^3 tzü^4 je^3 ch’i^2 tsai.^1

To drop the bricks one is carrying, on one’s own foot.

自己搬砖打自己的脚
Tzü^4 ch’i^3 pan^1 chuan^1 ta^3 tzü^4 chi^3 ti^1 chio.^3

The load a beggar cannot carry he has begged himself.

告化子背不起自討的
Kao^4 hua^4 tzü^3 pei^1 pu^4 ch’i^3 tzü^4 t’ao^3 ti.^1

Paper and pen may take a man’s life without the use of a sword.

紙筆殺人不用刀
Chih^3 pi^3 shaj^1 jen^2 pu^4 yung^4 tao.^1

It is the beautiful bird which gets encaged.

嬌鳥被籠
Chiao^1 niao^3 pei^4 lung.^2

One man may obstruct many. Lit.: One dragon may obstruct a thousand rivers.

一龍阻住千江水
Yi^1 lung^2 ts’u^1 chu^4 ch’ien^1 chiang^1 shui.^3
When one horse will not go, a hundred are thrown into trouble.

一馬不行百馬憂
Yi¹ ma³ pu⁴ hsing² pai³ ma³ yu¹

Cold water entering the mouth drops into the heart.

冷水入口點點在心
Lēng⁴ shui³ ju⁴ k'ou³ tien³ tien³ tsai⁴ hsin¹

Note.—Said of slights or injuries, which are not soon forgotten.

To draw the big net out of a water-butt.

水缸裏搬罾網
Shui³ kang¹ li³ pan¹ tsēng¹ yuän¹ wang²

Note.—This is another specimen of the innuendo, so frequent in Chinese proverbs. The meaning is all in the last two words, which, in sound, exactly resemble冤枉, to ill-use, to accuse falsely; and this is the meaning of the proverb.

Through life do nothing to make men knit their brows, then the world should not contain a man to grind his teeth at you.

平生莫作皺眉事
P'ing² shēng¹ mo⁴ tso⁴ chou⁴ mei² shih⁴
世 上應無切齒人
shih⁴ shang⁴ ying¹ wu² ch'ieh⁴ ch'ih³ jēn²

To entice a sheep into a drove of tigers.

牽羊入虎群
Ch'ien¹ yang² ju³ hu³ ch'ün²

Strike a man dead and you must forfeit life; not so if you can deceive him to his death.

打死人要填命
Ta³ ssü³ jēn² yao⁴ t'ien² ming⁴;
哄死人不填命
Hung³ ssü³ jēn² pu⁴ t'ien² ming⁴
To mislead. *Lit.*: To give one a chimney to climb.

A blind man with inflamed eyes, suffers more and more grievous injury.

Chase a dog down a passage, and he will turn again and bite you.

To throw stones on a man in a well.

To help the tyrant Chieh to tyrannize.

To injure men is misery; to pity men is happiness.

Man cannot injure man as Heaven can.
CHAPTER V.

LIFE AND DEATH.

— 903 —

Any kind of life above the sod,
Surpasses burial under the clod.

窄在世上挨。不願土裡埋
Ning² ts'ai¹ shih⁴ shang⁴ ai,² pu⁴ yuán⁴ tu³ li³ mai.²

— 904 —

When we take off our boots and stockings to-day,
That we shall wear them to-morrow, who can say?

今日脫了鞋合襪
Chin¹ jih⁴ t'o¹ liao³ hsieh² ò¹ ho² wa.⁴
不知明日著不著
Pu⁴ chih¹ ming³ jih⁴ sa¹ pu⁴ sa.¹

— 905 —

The man lives, but wit lives not; wit lives and the man grows old.
Life and wit both live; but e'er a man knows it his days are told.

人生老生。智生人易老
Jên² shêng¹ chih⁴ wei¹ shêng¹; chih⁴ shêng¹ jên² i¹ lao³:
智生一切生。不覺無常到
Shêng¹ chih⁴ yi¹ ch'ieh⁴ shêng¹; pu⁴ chiao⁴ wu² ch'ang² tao.⁴

— 906 —

The roots of an old tree in the earth you may find;
But a dead man is fully cut off from his kind.

樹老根還在。人死兩手開
Shu⁴ lao³ kên¹ huan² ts'ai¹; jên² ssû³ liang³ tiu¹ k'ai.¹

— 907 —

On the road to hades (or the Yellow spring) no account is taken of old and young.

黃泉路上無老少
'Huang² ch'ien² lu⁴ shang⁴ wu² lao³ shao.³
Insects of every kind covet life and fear death.

曼 能 思 片 怕 死
Ch'ung² i³ yeh⁴ t'á'n¹ shéng¹ p'a⁴ ssü³.

Man’s life is like a candle in the wind, or hoar-frost on the tiles.

S生 在 世。如 燈 前 燈
Jên² shéng¹ tsái¹ shih¹ ju² fēng² ch'ien² chu²,
如 瓦 上 霜
ju² wa¹ shang⁴ shuang¹.

Man’s life on earth resembles a spring dream; when once the soul has fled, all is over.

S生 在 世 如 春 梦
Jên² shéng¹ tsái¹ shih¹ ju² ch'un¹ měng⁴;
鬼 灵 一 走 万 事 休
líng² ch'un² yì¹ tsou² wàn⁴ shih¹ hsiu¹.

Though a man live a hundred years still he must die; and the sooner we die the sooner we have done with the body.

人 活 百 歲 也 是 死
Jên² huo² pai² sui² yeh³ shih¹ ssü³;
早 死 早 畏 脫 了 身
tsao³ ssü³ tsao³ hsiëh¹ t'o¹ liao³ shén¹.

Man’s days are numbered.

人 之 修 短 有 數
Jên² chih¹ hsiu¹ tuan³ yu³ shu⁴.

Few have ever attained the age of threescore years and ten.

S生 七 十 古 來 稀
Jên² shéng¹ ch'ì¹ shih² ku³ lai² hsi¹.
The fish which sports in the pan has but a short time to live.

曼生在世無非是戲

Man’s life is truly a performance.

Before a man knows it he has grown white-headed.

In the Great River, preceding waves are swallowed up by those which follow; so in the world, new men take the old men’s places.

The ancients see not the modern moon; but the modern moon shone on the ancients.

There are trees on the mountains a thousand years old; but a centenarian amongst men it is hard to find.
Some hate to see a hoary head, I view one with delight; for many young men die, attaining not an old man's death.

人的头白我见白头喜，
少少年亡。不见白头死

Man lives a generation as plants a spring.

人生一世。草生一春

After full moon the light diminishes; after middle age man's affairs begin to lessen.

月过十五光明少，
人到中年万事休

Though life cannot reach a hundred years, men cherish the troubles of a thousand.

人生不满百。常怀千岁忧

Men live like birds in a wood together; but when the set time comes each takes his flight.

人生似鸟同林宿。

Whom Yen wang dooms to die in the third watch, can never live on to the fifth.

閻王注定三更死
LIFE AND DEATH.

Note.—*Yen wang* is popularly regarded as one person, a sort of Hades or Pluto; really, however, this designation is applicable to the Ten Kings of Hell, who are supposed to have rule over the life and death of men.

--- 926 ---

Sick folks dread a devil’s call *(i.e. to die).*

患病的怕鬼叫

*Huan ping ti¹ p'ao¹ kuei³ chiao.*

--- 927 ---

Death has reached the points of his eyebrows.

死在眉毛尖上來了

*Ssü³ tsai¹ mei³ mao² chien¹ shang⁴ lai¹ liao.*

Note.—This means that a man is on the point of death.

--- 928 ---

When the oil is exhausted the lamp dies out.

油乾燈息

*Yu² kan¹ teng¹ hsi.*

--- 929 ---

He does not close his eyes in dying.

他死不閉眼

*T'ao¹ ssü³ pu¹ p'ao¹ yen.*

Note.—That is because he has some trouble on his mind;—some anxiety for the welfare of his survivors.

--- 930 ---

Who knows whether the bonze or his wooden fish will last the longer?

曉得是和尚長木魚長

*Hsiao² tê³ shih⁴ 'bo² shang⁴ ch'ang² mu⁴ yu² ch'ang.*

--- 931 ---

Get the coffin ready and the man won’t die.

辨到棺材人不死

*Pan⁴ tao⁴ kuan¹ ts'ai² jen² pu¹ ssü.*

--- 932 ---

Fitful life is but a dream.

浮生若夢

*Fou² shêng¹ jo⁴ meng⁴*
Flowers bloom and wither year by year; but how can an old man grow young again?

花開花謝年年有
'Hua1 k'ai1 hua1 hsieh4 nien2 nien2 yu3;
人老何曾轉少年
'jen2 lao3 ho2 hui4 chuan3 shao3 nien2.

There is a day to be born, and a time to die.

生有日死有時
'Sheng1 yu3 jih4 ssu3 yu3 shih2.

Note.—"A time to be born, and a time to die." Eccles. 3. 2.

No medicine can secure long life, even to a minister of state; no money can buy for any man a virtuous posterity.

無藥可延卿相壽
Wu2 yao4 k'o3 yen2 ch'ing1 hsiang1 shou4;
有錢難買子孫賢
yu3 ch'ien2 nan2 mai3 tzu3 sun1 hsien2.

The great wall of a myriad miles still remains, but Chin Shih 'Huang, who built it, is gone.

長城萬里今猶在
Ch'ang2 ch'eng2 wan4 li3 ch'in1 yu2 ts'ai4;
不見當年秦始皇
pu4 ch'ien4 tang1 nien2 Ch'in2 Shih3 'Huang2.

What centenarian has 36,000 days of pleasure?

人 生 百 歲
'jen2 sheng1 pai3 sui4;
那有三 萬 六 千 日 之 樂
'na3 yu3 san1 wan4 lu4 ch'ien1 jih4 chih1 le4.

Our whitened bones must needs lie buried under the green sod; and yellow gold will hardly buy back the raven locks of youth.
The Emperor with all his wealth cannot buy myriads of years.

A beggar will not cross a rotten bridge.

To-day secures not to-morrow's affairs.

We can't secure on going to bed that we shall get up again.

When a man will risk his life, ten thousand cannot stop him.

If you envy a man's wealth, do not envy his food; if you are dissatisfied with life, do not be so with death.

A generation is like a swift horse passing a crevice.
CHAPTER VI.

MOURNING AND BURIAL.

— 946 —
Any soil will do to bury in.
Ch'ü⁴ ch'ü⁴ huang² t'u³ hao³ mai² jên².

— 947 —
A son's mourning for his mother startles Heaven and moves Earth.
Erh² tzü⁵ k'u¹ niang² chêng¹ ts'en¹ tung⁴ ti.⁴

— 948 —
A daughter's mourning for her mother is true and sincere.
Nü² érh² k'u¹ niang² chên¹ shih¹ shih² i.⁴

— 949 —
A daughter-in-law's mourning for her mother-in-law is purely hypocritical.
Hsi² fu⁴ k'u¹ p'o² p'o² chia³ ch'êng² chia³ i.⁴

— 950 —
A son-in-law's mourning for his mother-in-law is short and fitful.
Nü² hsü¹ k'u¹ chang⁴ mu³ li³ tzü³ fang⁴ p'i.⁴

Note.—The latter part of this proverb I have preferred to translate freely, since it contains an illustration less beautiful than striking.

— 951 —
The hare dies and the fox mourns.
T'ü¹ ssü³ hu² pei¹.
When puss mourns for the rat it is all sham pity.

When his lady dies, hundreds of visitors haste to condole; but when the general himself dies, not a single soldier appears.

Over a husbands's death a wife will truly mourn three years; over a wife's such favour is not shown for more than a hundred days.

Vain is the sacrifice of an unfilial son.

Why should he, who does not honour his parents when living, mourn for them when dead?

To offer a bullock at one's parents' grave, is not equal to presenting them while living with fowls or sucking-pigs.
Men mourn for those who leave fortunes behind them.

Don’t distress yourself for the dead. Lit.: Let the dead care for the dead, and the living for the living.

If a mourner, you cannot sing; if you can sing, you cannot mourn.
CHAPTER VII.

REPUTATION.

961
Fragrant perfumes will exhale wherever musk is found:
And wind will not be needed to spread the scent around.

962
Wealth among men is like dew among plants;
Foam on the waves is the fame which earth grants.

963
Wealth is but dung; a face is worth thousands of gold.

964
A dying leopard leaves his skin; a dying man his name.

965
As the scream of the eagle is heard when she has passed over; so a man's name remains after his death.

966
His fame is great, like thunder in one's ear.
Merit and fame never crown the lazy.

功德不錦懶人頭
Kung¹ ming² pu⁴ shang³ lan³ jen² t'ou²

The sound of drumming on a lofty hill is heard far and wide.

高山打鼓。聲名在外
Kao¹ shan¹ ta³ ku³ shēng¹ ming² ts'ai⁴ wai⁴

Whoever gains fame dignifies his parents.

揚名顯親
Yang² ming² hsien³ ch'in¹

Wide-spread his fame, who comes with waving flags and roaring cannon.

扯旗放砲。聲名浩蕩
Ch'è³ chi² fang⁴ p'ao⁴, shēng¹ ming² 'hao⁴ tang⁴

The tiger is terrible even when dead.

虎死雄心在
'Hu³ ssu³ hsüng² hsìn¹ ts'ai⁴

A great man who fails to leave a good name for a hundred generations, will leave a bad one for a myriad years.

大丈夫既不能流芳百世
Ta⁴ chang⁴ fu¹ chi³ pu⁴ nèng² liu² fang⁴ pai³ shih⁴
便遺臭萬年
pien⁴ i¹ ch'ou⁴ wan⁴ nien²

To sweep clean at a stroke.

一君帚掃得乾淨
Yi¹ t'iao² chou³ sao³ tê³ kan¹ ch'ing⁴

Note.—This is said of a reputation suddenly forfeited from any cause.
REPUTATION.

--- 974 ---

One’s good deeds are known only at home; one’s bad deeds far away:

好事不出門。惡事傳千里
'Hao³ shih⁴ pu¹ ch'un¹ mên²; o¹ shih⁴ chuan⁴ ch'ien¹ li³.

Note.—"The evil which men do, lives after them; The good is oft interred with their bones."

--- 975 ---

In your ten years secluded study no one will know you; but once take your M. A. degree, and your fame will be known through the empire.

十年窺下無人問
Shih² nien² ch'uang¹ hsia⁴ wu² jên² wên⁴;

一舉成名天下知
yi¹ chü³ ch'êng² ming² t'ien¹ hsia⁴ chih¹.

--- 976 ---

When the dragon has returned to his sea caves, the clouds retain their moisture: after the musk-deer has crossed the green hills, the grass and trees retain its perfume.

龍遊海洞雲猶濕
Lung² yu³ hai³ tung⁴ yün² yu² shih¹:

麝過青山草木香
shè⁴ kno⁴ ch'êng¹ shau¹ ts'ao³ mu⁴ hsiang¹.

--- 977 ---

One thunder-clap resounds through the empire.

一下雷烘天下響
Yi¹ hsia⁴ lei² hung³ t'ien¹ hsia⁴ hsiang³.

Note.—This refers to any act or event by which a man acquires sudden notoriety.

--- 978 ---

Once scale the dragon gate, and your fame is tenfold multiplied.

一登龍門聲價十倍
Yi¹ têng¹ lung² mên,² shêng² chia⁴ shih² pei⁴.

Note.—To ‘scale the dragon gate’ is to take the B. A. degree.
When the tiger dies he does not lose his dignity.

At court men contend for fame; in the market for profit.

Vicious conduct will cause a man’s name to stink for ten thousand years.

The reputation of a thousand years may depend on the character of a single day.

If one man praises you, a thousand will repeat the praise.
CHAPTER VIII.

THE PLEASURES, ETC. OF WINE.

--- 984 ---

Old monarch in the eating line;
He will not touch a drop of wine.

點酒不嘗。吃菜老王
Tien³ chiu⁳ pu⁴ ch'ang²—ch'ih¹ ts'ai⁴ lao³ wang²

--- 985 ---

In every morning's stroll for him the wine doth flow;
Returning home at eve fair garlands crown his brow.

朝朝出去。酒隨後
Chao¹ chao¹ ch'u¹ ch'u⁴ chiu³ sui² hou⁴;
夜夜歸來。花滿頭
Yeh⁴ yeh⁴ kuei¹ lai² hua¹ man³ t'ou²

--- 986 ---

When flowers are blooming then pour out the wine;
But don't ascend the tower when there's no bright moon-shine.

有花方酌酒。無月不登樓
Yu³ hua¹ fang¹ cho² chiu³; wu² yueh⁴ pu⁴ teng¹ lou²

--- 987 ---

As limpid streams within earthen banks are bound,
So midst wine's victims are hosts of scholars found.

清清之水。為土所防
Ch'ing¹ ch'ing¹ chih¹ shui³ wei² tu³ so⁴ fang²

濟濟之士。為酒所傷
Chi⁴ chih¹ chih¹ shih⁴ wei² chiu³ so⁴ shang¹

--- 988 ---

Don't begin to drink with day's returning light;
Or you'll be very drunk till six o'clock at night.

莫吃卯時酒。昏昏醉到酉
Mo⁴ ch'ih¹ mao³ shih² chiu,³ hun¹ hun¹ tsui⁴ tao⁴ yu³.
Let those who desire to break off drinking habits, when sober, observe a drunken man.

A drop to a thirsty man is like refreshing dew; a cup to one already drunk is worse than none at all.

Medicine may heal imagined sickness, but wine can never dispel real sorrow.

Three glasses help one to understand great doctrines; perfect intoxication scatters a thousand troubles.

He got into debt for wine wherever he could.

To the drunken man heaven and earth are great; to the man of leisure days and months are long.

Good wine reddens the face; riches excite the mind.
With a well-known friend, a thousand cups of wine are few; when opinions disagree, even half a sentence is too much.

酒逢知己千杯少
Chiu³ fēng² chǐ¹ chǐ³ ch'ien¹ pēi¹ shāo³:

话不投机半句多
hua⁴ pū⁴ t'ōu² chī¹ pān¹ chü⁴ tō¹.

Three glasses of wine can set everything to rights.

三杯和万事
San¹ pū⁴ tō² wān⁴ shīh⁴.

Wine can both help and hinder business.

酒能成事。酒能败事
Chiu³ nēng² ch'ēng² shīh⁴ chiu³ nēng² pāi⁴ shīh⁴.

Wine is a discoverer of secrets.

酒发心腹之言
Chiu³ fā¹ hsin¹ fū² chī¹ yén².

Wine is a poison which perforates the bowels; lechery is a sharp knife which scrapes the bones.

酒是穿肠毒药
Chiu³ shīh⁴ ch'üan¹ ch'āng² yāo⁴;
色乃剔骨割刀
sè⁴ nài³ kua³ kù³ kāng¹ tāo¹.

Wine is a proper drink for men, as grains a proper food for pigs.

酒是人喝的。糟是猪喫的
Chiu³ shīh⁴ jēn² tō¹ tī¹ tsāo¹ shīh⁴ chu¹ chī¹ tī¹.

NOTE.—This is said to deter men from drinking too much.

To be mad with wine.

癲酒癲
Fa¹ chiu³ fēng¹.
1003
Your whole face is reddened with the spring wind.

满面春风
Man³ mien⁴ ch'ün¹ fēng.¹

1004
Do not drink more wine than you are able to carry.

莫饮过量之酒
Mo⁴ yìn³ kuo⁴ liáng² chīh¹ chiu.³

1005
Intoxication is not the wine's fault, but the man's.

酒不醉人人自醉
Chiu³ pu⁴ tsui⁴ jèn² jèn² tzū⁴ tsui.⁴

1006
Drunk but still intelligent.

酒醉心明白
Chiu³ tsui⁴ hsin¹ mìng² pai.²

1007
Whether the affair be settled or not, we must have our eighteen bottles of wine.

成败十八瓶
Ch'êng² pu⁴ ch'êng³ shí⁵ p'îng.²

1008
When drinking wine remember the poverty of your family.

吃酒念家贫
Chîh¹ chiu³ nien⁴ chia¹ p'in.³

1009
No wine, no company; no wine, no conversation.

无酒不会。无酒不言
Wu² chiu³ pu⁴ 'hui²: wu² chiu³ pu⁴ i.⁴

1010
Over the wine cup conversation is light.

酒杯说话轻
Chiu³ pēi¹ shuo¹ hua⁴ ch'îng.¹
Rich or not it is my country's wine.

美 不 美 鄉 中 酒
Mei³ pu⁴ mei³ bsiang¹ chung¹ chiu.³

Excessive joy breeds sorrow; excess of wine disorder

樂 極 則 悲。酒 極 則 亂
Lê⁴ chi² tsê² pei¹; chiu³ chi² tsê² lan.⁴
SECTION IX.—ON LANGUAGE.

CHAPTER I.
CONVERSATION.

With Wen wang your manners and music display;
With Pa wang let arms be the talk of the day.

Note.—Wen wang. The King Alfred of Chinese history, who reigned about 1150 years B.C., and forms the link between the Shang and the Chou dynasties. Pa wang. There were five chiefs or Kings thus designated; the most powerful of them was Huan wang or 'Huan kung (桓公), whose reign dates from 717 B.C.

If you deal in tittle-tattle,
In your ears will curses rattle.

The talk of a person can never be true,
Who has pointed lips and a very long queue.

Suit your talk to your man:
Suit your lot to your plan.

If one word misses it aim,
A myriad will do the same.
Yi\(^1\) yen\(^2\) pu\(^4\) chung\(^4\) wan\(^4\) yen\(^2\) wu\(^2\) yung\(^2\)

Say what will please; straight-forward words provoke dislike.

Shun\(^4\) ch'ing\(^2\) shuo\(^1\) hao\(^3\) hua\(^4\); kan\(^4\) chi\(^2\) jê\(^3\) jên\(^2\) hsien\(^2\)

Many men, many tongues.

Chih\(^3\) chê\(^2\) pu\(^4\) yen\(^2\); yen\(^2\) chê\(^2\) pu\(^4\) chih\(^1\)

Sitting alone meditate on your own faults; in conversation talk not of other men's.

On weddings and burials it is hard to answer clearly.

There are Chiang-nan men sitting by, be careful what you say.
A jar's mouth may be stopped; a man's cannot.

It is a waste of words to repeat a thing three times over.

Do not talk to a man about what he cannot understand.

Never mention Han Liu.

Never joke in the presence of a Prince.

Neither let tongue nor pen wag as they list.

The lion opens his mouth; the elephant shuts his; shut yours.
CONVERSATION.

If one compliments everybody, who will be one's enemy?

逢人说好话。那有不对
Fēng2 jèn2 shuō1 hào3 huà4 na3 yù4 pu4 tuí4?

You chatter like magpies over a broken egg.

鸦雀打破蛋
Ya1 chìào3 tà3 pò4 tān.4

Speak carefully and be slow to speak.

谨开口。慢开言
Chǐn3 kǎi1 kǒu3, màn4 kǎi1 yán

Double-tongued. Lit.: To beat a gourd in the east, a ladle in the west.

東打葫蘆。西打瓢
Tōng1 tà3 hú2 pào1 hú2 tà3 piāo.2

No discussion no rousing.

不提不醒
Bu4 tí1 tí1 pù4 xǐng3

A good questioner is like one beating a bell.

善问者如撞钟
Shàn4 wèn4 chèng2 ju2 chuāng4 zhōng

Meeting a man speak of Hang.

逢人说项
Fēng2 jèn2 shuō1 'Hang.4

Note.—That is, speak of some one well known. *Hang Ssu* (項斯) was a famous scholar and poet, at the beginning of the *T'ang* Dynasty. See *Yu-hsih* (幼學), section *Jen-shih* (人事).
Meeting any one say but few words; don’t set out all that is in your heart.

逢人且説三分話
Fēng2 jën2 ch’iēh2 shuo1 san1 fén1 huà4;
未可全拋一片心
wei4 k’ō3 ch’iēn2 p’ao1 yī1 p’iēn4 hsin1

Beware of being overheard. Lit.: Partitions have chinks, and walls have ears.

牆有縫，壁有耳
Ch’iāng2 yu3 fēng3 pī3 yu3 èrh3

A stammerer of few words need not be a fool; a glib-tongued man need not be wise.

吶吶寡言者未必愚
La3 la3 kua3 yen2 chē2 wei4 pǐ4 yī2;
喋喋利口者未必智
tieh2 tieh2 lī1 k’ōu3 chē2 wei4 pǐ4 chīh4

The head may be cut off, but the tongue cannot be restrained.

頭可斬，舌不可禁
T’ou2 k’ō3 chan3 shē2 pu4 k’ō3 chin4

He who talks much must err; he excels who says nothing.

言多必失。不言為高
Yen2 to1 pì4 shīh1; pu4 yen2 wei2 kāo1

If you converse by the way, remember there may be men in the grass.

路上說話。草裡有人
Lu4 shang4 shuo1 huà4 ts’iō3 lī3 yu3 jēn2

Meeting men or devils, talk as they do.
A man may say what he has seen.

One may discourse with a wise man; it is hard to converse with a fool.

Be careful what you say. Lit.: That which goes out of your mouth, goes into other people's ears.

Never converse on the faults of others; nor presume to speak of your own virtues.

It is not so safe to open the mouth, as it is to keep it shut.

In conversation you must exercise control over the feelings.
CHAPTER II.

SIMILES.

— 1052 —

Pompous. Lit.: Like an Imperial Preceptor.

像一個太師皇
Hsiang⁴ yi¹ ko⁴ t'ai⁴ shih¹ huang²

— 1053 —

Stupid. Lit.: Like a wooden image.

像一個木偶人
Hsiang⁴ yi¹ ko⁴ mu⁴ ou³ jen²

— 1054 —

Very lazy. Lit.: Like one who has drawn out his muscles.

像抽了一副箝
Hsiang⁴ ch'ou¹ liao² yi¹ fu⁴ chin¹

— 1055 —

Containing stores of ill-arranged information. Lit.: Like a waste-paper basket.

像一個字紙箋
Hsiang⁴ yi¹ ko⁴ tzü¹ chih⁴ lou³

— 1056 —

Depraved. Lit.: Like a door all awry.

像一個歪門斜勢
Hsiang⁴ yi¹ ko⁴ wai¹ men² hsieh² shih⁴

— 1057 —

Useless. Lit.: Like a funeral paper god.

像一個顯道神
Hsiang⁴ yi¹ ko⁴ hsien³ tao² shen²

Note.—The hsien tao shên are huge, light, paper-covered images, carried at the head of an officer's funeral. Doolittle gives a good description of them in his "Social Life," Vol. i, page 203.

— 1058 —

Very ugly. Lit.: Like Yang Fan of Ts'ou.

像楚國楊樊
Hsiang⁴ Ts'ou² kuo² Yang² fan²
— 1059 —
Poor. Lit.: Like anything washed by many waters.
像大水洗了
Hsiang⁴ ta⁴ shui³ hsi³ liao³

— 1060 —
Like a beaten dog.
像打殘的狗子
Hsiang⁴ ta³ yang¹ ti¹ kou³ tzü.³

— 1061 —
Wise. Lit.: Like an efficacious tortoise.
像一個靈龜
Hsiang⁴ yi¹ ko⁴ ling² kuei.¹

— 1062 —
Like a sister-in-law of Su Ch'in.
像一個蘇秦的嫂子
Hsiang⁴ yi¹ ko⁴ Su¹ ch'in² ti¹ sao³ tzü.³

Note.—That is, to cringe and bow to one in prosperity, whom in adversity you have slighted. See note under proverb 2629.

— 1063 —
To come Suddenly and go gradually. Lit.: As wind and rain it comes, as small dust it goes.
來如風雨。去似微塵
Lai² ju² feng¹ yu,³ chu⁴ ssü⁴ wei¹ chên.²

— 1064 —
Uncared for. Lit.: Like a dog whose master is dead.
如喪家的狗
Ju² sang¹ chia¹ ti¹ kou.³

— 1065 —
Gradually. Lit.: As water soaks into wood.
如水浸木
Ju² shui³ tsin⁴ mu.⁴

— 1066 —
Without sustenance. Lit.: As a fish out of water.
如魚失水
Ju² yü¹ shih¹ shui.³
1067
As hard as a stone.
跟石頭這麼硬
Kên¹ shih² t'ou² chê⁴ mo³ ying⁴

1068
As intimate as brothers.
親如同胞
Ch'în¹ ju² t'ung⁴ pao¹

1069
As like as two claps of thunder.
雷同
Lei² t'ung²

1070
As far as heaven from earth.
天壤之分
T'ien¹ jang² chih¹ fên¹

1071
As far as heaven from the abyss of the ocean.
相去天涯
Hsiang¹ chü⁴ t'ien¹ yuán¹

1072
As thin as a rail.
骨瘦如柴
Ku³ shou⁴ ju² ch'ai²

1073
As weak as cotton.
軟如綿
Juan³ ju² mien²

1074
As hard as iron.
硬似鐵
Ying⁴ ssû⁴ t'ieh³

1075
As clear as the pebbles at the bottom of a brook.
永底沙明
Shui³ ti³ sha¹ ming²
1076
Gradually. *Lit.*: As the silkworm eats its way.

Gradually.

1077
As stupid as black lacquer.

1078
As orderly as printing-blocks.

1079
Glib-tongued. *Lit.*: Lips sharp as a knife.

1080

1081
Sudden. *Lit.*: Like a clap of thunder in the sky.

1082
Quickly. *Lit.*: As ice melts and hoarfrost evaporates

1083
Pure as water, clear as a mirror.

1084
Useless. *Lit.*: As the chaff of fine rice.
As easy as to take anything out of a purse.

1085

As easy as to take anything out of a purse.
CHAPTER III.

WORDS.

— 1086 —

If you always remember the words you have spoken,
Then your peace to the end will continue unbroken.

If you always remember the words you have spoken,
Then your peace to the end will continue unbroken.

— 1087 —

Faithful words do conduct good while they the ear displease;
And good drugs, bitter in the mouth, may cure the disease.

— 1088 —

All the words which sages said,
Gods respect and devils dread.

All the words which sages said,
Gods respect and devils dread.

— 1089 —

Whilst our words resemble wind.
Writing leaves a trace behind.

Whilst our words resemble wind.
Writing leaves a trace behind.

— 1090 —

If your words are not pleasing, hold in half of them.

If your words are not pleasing, hold in half of them.

— 1091 —

Words whispered in the ear may be heard for a thousand miles.

Words whispered in the ear may be heard for a thousand miles.
Beat your drum inside your house, and outsiders will not hear.

Fine words are incredible; credible words are not fine.

A man of few words escapes slander, of few desires preserves his health.

A wise man will learn something even from the words of a fool.

One good word can warm three winter months; one bad one can stir up anger.

Note.—In that part of the Yu hsiao (幼 學) called Suì shí (歲 時), a story is told of one Ko Hsien (葛 仙), a wonderful individual, who performed a feat similar to that referred to in the first line of this proverb. During the cold winter weather he invited some guests to his dwelling; and, on their arrival, he emitted such a fire from his mouth (吐 火) as made the house warm as in spring time, so that his guests were obliged to put off some of their clothing. The second line of this proverb bears a strong resemblance to Proverbs 15:1.—"Grievous words stir up anger."

One word of his settles the matter. Lit.: By one stroke of the saw he severs the gourd into a couple of ladles.
One word may be better than hundreds or thousands.

One word may be worth a thousand tael of gold.

Listen to a man’s words if you wish to know his mind.

A man’s meaning becomes visible when he opens his mouth.

When a man opens his mind his real meaning becomes evident.

What you do not understand, say nothing about.

Stop up your mouth like a bottle neck; guard your thoughts like a city.
Do not talk about a thing when it is done; spilt water cannot be gathered up again.

成事莫說。覆水難收
Ch'eng² shih⁴ mo⁴ shuo¹; fu² shui³ nan² shou¹

Praise is hard to get; but censure is easy to give.

好言難得。惡語易施
'Hao³ yen² nan² te²; o⁴ yü³ j¹ shih¹

When a man is calm he says nothing; when water is level it flows not.

人平不語。水平不流
Jên² p'ing² pu⁴ yü³; shui³ p'ing² pu⁴ liu²

No single word can be recalled. Lit.: One word let out, a swift horse cannot overtake it.

一言既出。駭馬難追
Yi¹ yen² chi³ ch'iu¹, shih⁴ ma³ nan² chui¹

One hurtful word wounds like a sharp sword.

傷人一語。利如刀割
Shang¹ jên² yi¹ yü³ li¹ ju² tao¹ ko¹

What one says may be false; what a hundred say must be true.

一人傳虛。百人傳實
Yi¹ jên² chuan⁴ hsü¹; pai³ jên² chuan⁴ shih²

The wound of a sharp knife will close up; but the hate provoked by evil words will never die.

利刀割體。瘡猶合
Li⁴ tao¹ ko¹ ti³ ch'uang¹ yu² 'ho²;

言語傷人。恨不消
Yen² yü³ shang¹ jen² hên³ pu⁴ hsiao¹
1112

Books do not exhaust words, nor words thoughts.

1113

Always beware of many words; when words are many there must be error.

1114

Neither drum nor bell can sound unstruck; and words unspoken cannot be understood.

1115

When good words fill the empire, no one's mouth offends.

1116

Three boors cannot carry the word Reason.

1117

Bitter words are medicine; sweet words an epidemic.

1118

Sages have written thousands and myriads of words to rouse up dreaming men.

1119

Having something to say speak plainly, and never conceal it.
有言明明说不必隐瞒
Yu³ hua⁴ ming² shuo¹ pu⁴ pi⁴ yin³ man³.

--- 1120 ---

Good words are like a string of pearls.

好語似珠串 ——
'Hao³ yu³ ssü⁴ chu¹ ch'uan⁴ yi¹ yi¹

--- 1121 ---

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

小辨害義。小言破道
Hsiao³ pien⁴ hai⁴ i¹; hsiao³ yen² p'o⁴ tao⁴.

--- 1122 ---

Tall talk is followed by no true action.

高談闊論。沒有一點實行
Kao¹ t'an² huo⁴ lun⁴ mu² yu³ yi¹ tien³ shih² hsing².

--- 1123 ---

“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.”

一星之火能燒萬頃之山
Yi¹ hsing¹ chih¹ huo³ neng² shao¹ wan⁴ ch'ing³ chih¹ shan¹;
半句非言誤損平生之德
pan⁴ chu⁴ fei¹ yen² wu⁴ sun³ ping² sheng¹ chih¹ te².

--- 1124 ---

Plausible talk is not equal to honest speech; and a clever man needs but few words.

巧言不如直道
Ch'iao³ yen² pu⁴ ju² chih² tao⁴;
明人不用細說
Ming² jen² pu⁴ yung⁴ hsi¹ shuo¹.

--- 1125 ---

Words may not be foolishly spoken; what you say must accord with reason.

言不妄發發必當理
Yen³ pu⁴ wang⁴ fa¹; fa¹ pi⁴ tang⁴ li³.
Who makes his strength cheap obtains men's respect; who makes his mouth cheap obtains their dislike.

力賤得人敬，口賤得人憎
Li¹ chien⁴ tê² jên² ching⁴; k'ou³ chien⁴ tê² jên² tsêng.¹

When you have anything to say, first think and then say it.

有所言必議之而後言
Yu³ so³ yen² pi¹ i¹ chih¹ erh² 'hou⁴ yen.²

He who seldom opens his mouth, often shuts his eyes.

少開口，多閉目
Shao³ k'ai¹ k'ou,³ to¹ pi¹ mu.⁴

Note.—"Shuts his eyes"; i.e. meditatively, thinking well before he speaks

When troubles are few dreams are few; when words are scarce faults are scarce.

慮少夢自少。言稀過亦稀
Lü⁴ shao³ mèng⁴ tzǔ⁴ shao³; yen² hsi¹ kuo⁴. i⁴ hsi.¹

The pen can convey one's meaning for a thousand miles.

筆情達千里
Pi³ ch'ing² ta² ch'ien¹ li.³

The mouth which boasts of the sea, utters big words.

誇海口說大話
K'ua¹ hai³ k'ou³ shuo¹ ta⁴ hua.⁴
SECTION X.—ON LAW AND GOVERNMENT.

CHAPTER I.

LAWS AND PENALTIES.

—— 1132 ——
Never beat if you must fine;
If you do, all fines decline.

—— 1133 ——
Try you to defraud in customs and revenue;
The mandarins soon will try to be having you.

—— 1134 ——
Whether you punish or reward,
To friend or foe show no regard.

—— 1135 ——
Decapitation, strangling, banishment, exile, and transportation, are regulations which may not be broken.

—— 1136 ——
He who fears the laws will not break them; he who dreads punishment will escape it.
LAWS AND PENALTIES.

1137

In making laws, severity is indispensable; in administering them, clemency.

立法不可不嚴
Li3 fa3 pu4 ko3 pu4 yen2;

行法不可不恕
hsing2 fa3 pu4 ko3 pu4 shu4.

1138

One word settles life or death; so the pen may not carelessly move.

一字定生死。筆莫亂動
Yi4 tsu4 ting4 sheng1 su3; pi3 mo4 lan4 tung4.

1139

One word from a magistrate’s pen may decide for life or death.

黑筆寫白紙。一字定生死
Hei1 pi3 hsieh3 pai2 chih3 yi1 tsu4 ting4 sheng1 su3.

1140

He drew a line on the ground for a prison.

畫地為獄
Hua4 ti4 wei2 yu.

Note.—This proverbial saying, referring to the obedient people of Wen wang, is now used as the equivalent of pu kan tung (不敢動) ‘I dare not move.’

1141

Though the sword of justice be sharp, it will not slay the innocent.

鋼刀雖快。不斬無罪之人
Kang1 tao1 sui1 k'uai4 pu4 chan3 wu2 tsui4 chih1 jen2.

1142

If gentle means fail, harsh means will not.

善化不足。惡化有餘
Shan4 hua4 pu4 tsu2 o4 'hua4 yu3 yu2.

1143

No punishment on the Bench, no law below it.

案上無刑。案下無法
An4 shang4 wu2 hsing2 an4 hsia4 wu2 fa3.
CHAPTER II.

LITIGATION.

—— 1144 ——
Happy is the man who himself alone arraigns; With others go to law, you've trouble for your pains.

訟心者祥，訟人者殃
Sung⁴ hsín¹ chē² hsiang³; sung⁴ jën² chê² yâng¹

—— 1145 ——
With only right to back you, Be sure the yamens lack you.

八字衙門朝南開
Pa¹ tzû⁴ ya² mên² ch'ao² k'ai¹
有理無錢莫進來
yu³ lî³ wu² ch'ên² mò⁴ chîn⁴ lâi².

—— 1146 ——
If the warrant omits your name, Take you no notice of the same.

榜上無名，呼不應
Pâng³ shâng⁴ wu² mî⁴ chîâo⁴ pû¹ yîng⁴

—— 1147 ——
If one family has a lawsuit, ten families are involved in calamity.

一家有事。連累十家
Yî¹ chia¹ yu³ shîh⁴ liën² lê³ shîh² chîa¹

—— 1148 ——
The bite of a thief goes three inches into the bone.

賊咬一口入骨三分
Tsei² yâo³ yî¹ k'òu³ ju⁴ ku³ san¹ fêng¹

Note.—This proverb refers to the false statements sometimes made by prisoners at the bar, charging others with complicity in their offences.
Inform against a man once, and three of his generations will become your enemies.

告人一狀三世冤
Kao⁴ jén² yī chuàng⁴ san¹ shī⁴ yuān¹.

An indictment cannot be got up without lies.

無詐不成詞
Wù² huāng³ pu¹ chéng² ssū².

If but one word of information against a man get into the court, nine bullocks cannot drag it out again.

一字入公門，九牛拖不出
Yī³ tzū⁴ ju² Kung¹ mén² chiu³ niú² t'ō¹ pu⁴ ch'u¹.

Let householders avoid litigation; for once go to law and there is nothing but trouble.

居家，戒爭訟。訟則終凶
Chū¹ chia¹ chīeh⁴ chéng¹ sung⁴; sung⁴ tsē² chung¹ hsiung¹.

Win your lawsuit and lose your money.

贏了官司輸了錢
Yīng² liao³ kuan¹ shī⁴ shu¹ liao³ ch'ien².

Winning a cat you lose a cow.

贏了貓兒輸了牛
Yīng² liao³ mao¹ ēr² shu¹ liao³ niú².

“Nine lawsuits out of ten are settled by arbitration.”

十場官司九場和
Shī⁴ ch'āng² kuan¹ shī⁴ chū¹ ch'āng² ho².

The plaintiff’s charge makes the defendant seem worthy of death; but the defendant’s answer shows there is reason on both sides.
His pen is as sharp as a sword.

筆如刀利
Pi³ ho² tao¹ li⁴.

To retain some feeling in writing an indictment.

筆下留情
Pi³ hsia⁴ liu² ch'ing².

Wishing to criminate, no difficulty will be met in finding a pretext.

欲加之罪，何患無詞
Yü⁴ chia¹ chih¹ tsui¹, ho² huan⁴ wu² ssü².

In life beware of yamens; in death beware of hell.

生不入官門，死不入地獄
Shêng¹ pu⁴ ju¹ kuan¹ mên²; ssü³ pu⁴ ju¹ ti⁴ yü⁴.

On the magistrate's table a sheet of paper; at his feet a pair of lips.

堂上一張紙，堂下一張嘴
T'ang² shang⁴ yi¹ chang¹ chih³; t'ang² hsia⁴ yi¹ chang¹ tsui³.

Before you arrest a magistrate, arrest his domestic.

拿官先拿家丁
Na² kuan¹ hsien¹ na² chia¹ ting¹.

Three or six hundred cash; two or four hundred cash; cash for runners, and cash for clerks.

三六百。二四百。差費房禮
San¹ lu⁴ pai²; erh⁴ ssü⁴ pai⁵; ch'ai¹ fei¹ fang² li³.

Note.—“Hundred” in this connection is said always to mean “thousand!”
Though nine times you present an accusation, the last must agree with the first.

九状不离原词
Chiu³ chuang⁴ pu¹ li² yüan² ssú.²

He who can get up a lawsuit will have calls on his cash.

會打官司也要钱
'Hui⁴ ta³ kuan¹ ssú¹ yeh³ yao⁴ ch'ien.²

You cannot get at the Emperor, to tell him your wrongs.

不能見天子言情
Pu⁴ nêng² chien⁴ t'ien¹ tzǔ³ yen² ch'ing.²

Of ten reasons by which a magistrate may decide a case, nine are unknown to the public.

官斷十條理九條人不知
Kuan¹ tuan⁴ shih² t'iao² li³ chiu³ t'iao² jên² pu⁴ chih.¹
CHAPTER III.

CIVIL OFFICERS.

1168 Whenever a neighbour office takes,
The event a gen’ral gladness makes.

1169 One dash of a civil magistrate’s pen,
Makes the martial magistrate jump again.

1170 The magistrate sitting to judge in court,
Is helped by underlings of every sort.

1171 Do you wish to enjoy a peaceful state—
First settle all claims of the magistrate.

1172 Civil and martial mandarins must,
One to his seal, one to his flag, trust.

1173 The two Commissioners of salt and grain,
Keep, each of them, to his own domain.
CIVIL OFFICERS.

With friends at court, it is easy to get into office.

朝中有人好為官
Ch'ao² chung¹ yu³ jèn² hao³ wei² kuan.¹

Deceive but don't insult a mandarin.

瞞官莫欺官
Man³ kuan¹ mo⁴ ch'i¹ kuan.¹

An officer's door is like a market-place; his heart is like pure water.

臣門如市。臣心似水
Ch'en mén² ju² shì,⁴ chén² hsin² ssū⁴ shuí.³

High office is necessarily dangerous.

官高必險
Kuan¹ kao¹ pi⁴ hsien.³

An honest magistrate cannot get on.

清官不到頭
Ch'ing¹ kuan¹ pu⁴ tao⁴ t'ou.²

The civil magistrate takes his pen and pacifies the empire.

文官把筆安天下
Wén² kuan¹ pa³ pi³ an¹ t'ien¹ hsia.⁴

The dignity of high office is widely known.

官高聲顯
Kuan¹ kao¹ ch'ueh² hsien.³

A magistrate will not consider your poverty, nor the devil your leanness.
An honest magistrate can hardly escape dishonest clerks.

Men's hearts are like iron, and the rule of mandarins like a furnace.

If the homes of the people are without learned sons, where are the magistrates to come from?

A mandarin must aim at being Premier, and so must begin early to contend for the first rank.

The magistrate has his proper laws; and the people their private agreements.

A magistrate who is not a lord among his people, has received the Emperor's high distinction and pay in vain.
A wise man before a magistrate will be mute for a little while.

A poor mandarin equals a rich merchant.

He who takes office far from home only does so for a living.

He who in high station is without pride, is exalted without danger.

A man may display great ability in any office high or low; a man without ability receives high rank and pay in vain.

The Chih-fu can exterminate families; the Chih-hsien can confiscate goods.

Even an honest Chih-fu may, during a three years term of office, save ten myriad snow-white taels of silver.
Before he comes into office he reproves a thousand faults; after he comes into office he commits the same himself.

There are three rules for men in office: be upright, be cautious, be diligent.

Among magistrates there are distinctions of rank; among their assistants, none.

Better awe-inspiring police than awe-inspiring mandarins; for if the police be not so, the mandarins will be lightly esteemed.

Magistrates innumerable beget sons to die of want; whilst many unofficial men bear sons who turn out courtiers.
Neither dogs nor mandarins injure those who give them anything.

狗不咬扁屎的
Kou³ pu⁴ yao³ o¹ sui¹ ti¹;

官不打送禮的
kuan¹ pu⁴ ta³ sung⁴ li³ ti¹.

Note.—This common and very suggestive proverb, is too coarse for any more literal translation than the one given above.
CHAPTER IV.
MILITARY OFFICERS.

--- 1201 ---
When against rebels a general does an army bring,
His first endeavour ought to be to seize the rebel king.

将军上战场。擒贼先擒王.
Chiang¹ chün¹ shang³ chan⁴ ch'ang,² ch'in² tse¹ hsiên¹ ch'in² wang,²

--- 1202 ---
Nailmakers don't good iron use;
Nor good men to be soldiers choose.

好铁不打钉。好人不当兵
'Hao³ t'ieh³ pu¹ ta³ ting¹; 'hao³ jên² pu¹ tang¹ ping¹

--- 1203 ---
Under a powerful general there are no feeble soldiers.

强将手下无弱兵
Ch'iang² chiang¹ shou³ hsi¹ wu² jo¹ ping¹

--- 1204 ---
The rank of general is open to the meanest born.

将军不怕出身低
Chiang¹ chün¹ pu⁴ p'a⁴ ch'un¹ shên¹ ti¹

--- 1205 ---
Though you kill ten thousand, you will have three thousand killed.

杀人一万，自损三千
Sha¹ jên² yi¹ wan⁴ tsü¹ sun³ san¹ ch'ien¹

--- 1206 ---
Armies are kept a thousand days to be used on one.

养军千日用在朝
Yang³ chün¹ ch'ien¹ jih⁴ yung⁴ tsai¹ yi¹ chao¹

--- 1207 ---
To rush on the foe at the point of the spear, is the
mark of a truly brave man; and the scholar who can move heaven and earth is wonderfully
talented.
MILITARY OFFICERS.

A great general is honoured everywhere.

A (defeated) general never dismounts, so each soldier may flee where he pleases.

A thousand soldiers are easily obtained; one general is hard to find.

The martial magistrate draws his sword and puts down all rebellion.
CHAPTER V.

YAMENS AND YAMEN-RUNNERS.

—— 1212 ——
As sheep drop into a tiger's jaw,
Cash drops into an underling's paw.

錢 落 差 手 羊 落 虎 口
Ch'ien² lo⁴ ch'ài¹ shou,³ yang² lo⁴ hu³ k'ou.³

—— 1213 ——
A police-runner's actions are subject to fate.
Does he fear lest a shower should sprinkle his pate?

官 差 不 自 由 那 怕 雨 淋 頭
Kuan¹ ch'ài¹ pu⁴ tzu¹ yu,² na³ p'a⁴ yi³ lin² t'ou.²

—— 1214 ——
Though the yamen be small the law is the same.

衙 門 雖 小 法 度 一 側
Ya² mên² sui¹ hsião³ fa³ tu⁴ yi¹ li.⁴

—— 1215 ——
Yamens are deep as the sea, and their corruptions lofty as heaven.

衙 門 深 似 海 弊 病 大 如 天
Ya² mên² shên¹ ssù¹ t'ai,³ pi⁴ ping⁴ ta² t'ien.¹

—— 1216 ——
Official underlings see money as a fly sees blood.

公 人 見 錢 如 苍 蝇 見 血
Kung¹ jên² ch'ien⁴ ch'ien² ju² ts'äng¹ ying¹ ch'ien⁴ hsieh.³

—— 1217 ——
Yamen-runners must be very brave who can deceive, frighten, defraud, and extort.

哄 吓 騙 詐 美 膽 大
Hung³ hsia⁴ p'ien⁴ cha⁴ ch'ài¹ tan³ ta.⁴

Note.—See next proverb and note.

—— 1218 ——
What paddy-fields and corn-fields belong to the yamen?
Note.—This is the yamen-runner’s reply to the charge conveyed in the preceding proverb.

--- 1219 ---

However wrong the magistrate and his assistants may be, their messenger is not to be blamed.

官差吏差來人不差
Kuan¹ ch’á¹ li⁴ ch’á¹ lai² jén² pu⁴ ch’á.¹

--- 1220 ---

Those who follow mandarins eat mandarins’ rice.

跟官人吃官人
Kèn¹ kuan¹ jén² ch’í¹ kuan¹ jén²

--- 1221 ---

Quickly pay your taxes, even should that empty your purse; then you will be most happy.

國課早完印囊囊無餘
Kuo² k’o⁴ tsao³ wan² ch’i² nang² t’o⁴ wu² yū²
自得至樂
tzú⁴ tè² chih⁴ lè.⁴

--- 1222 ---

An inmate of a yamen may easily acquire merit.

公門中好修行
Kung¹ mén² chung¹ hao³ hsiu¹ hsing²
SECTION XI—ON MAN.

CHAPTER I.

MANKIND.

1223 — Take a hundred men, and you Will find all sorts and every hue.

1224 — Man resembles the stump of a tree;— Completely dependent on clothing is he.

1225 — Men are one in heart, and their hearts one in principle.

1226 — Who but the sages are free from faults?

1227 — Of men there are good and bad, as of goods there are valuable and worthless.
Man is the most intelligent of all creatures.

So long as no favour is sought, all men are equal; as the place is level where water flows not.

He who sits in, and they who carry, the sedan, are alike men.

All men have faces, as all trees have bark.

Man is heaven and earth in miniature.

When in their lives are men satisfied? The aged may steal a little leisure.
CHAPTER II.

DIFFERENT KINDS OF MEN.

(1) AGED MEN,

1234
An aged man will always be,
The jewel his his family.

1235
Old trees become half empty at the core:
Old men see all things clearer than before.

1236
See the old man of eighty cutting dried reeds:
For each day he does not die, fuel he needs.

1237
There is nothing like newness in clothes; nothing
like age in man.

1238
Age lacks kindness, as dry weather dew.

1239
Aged men are virtuous.
Better die ten years sooner, than live those years in poverty.

Better die ten years sooner, than live those years in poverty.

An old man ready to depart. Lit.: The sun descending the mountain sides.

White hairs don’t all disappear with the old men, for we see them again on young men’s heads.

I won’t laugh at another for having grown old; for that will assuredly happen to me.

We remember riding on bamboos as boys, and lo! we are white with age.

On earth impartial justice is with the aged; they will not show mercy to noble offenders.
The older ginger and cinnamon are, the more pungent their flavour.

If deferential to experienced old men, in perplexity you can rely on them.

At seventy a man is a candle in the wind.

At eighty a man is hoar-frost on the tiles.

He who won’t take an old man’s advice, will one day become a beggar.

He must err grievously, who won’t listen to aged men.
(2) **BAD MEN.**

---

**1252**

A hook attached to a ring:
To him let nobody cling.

*Bien* ta³ lien² 'huan²: mu² te² jën² ch'än²

*Note.*—This is a specimen also of the innuendo, or as the Chinese call it
歇後語 hs'eh¹ hou⁴ yu. Only the first four words are ever spoken; the last
four being always understood. The sense of this proverb is—Let nobody be deceiv-
ed by him; he is one of the lot.

---

**1253**

He who dare risk being made a mangled corse,
May drag an emperor down from his horse.

Shě³ tê² yi¹ shēn¹ kua³

'Emperor老子揔下馬

‘Huang² ti⁴ lao³ tzü³ lo² hsia⁴ ma.⁴

---

**1254**

His conduct is cruel, and he fights;
In cursing and swearing he delights.

Hsing² hsiung¹ ta³ chia⁴ k'ai¹ k'ou³ chia⁴ ma.⁴

---

**1255**

A barefaced wight, thinks everything right.

Lien³ êrh² yi¹ p'i²,² pai³ shih⁴ ta⁴ chi²

---

**1256**

Whose teeth are white and visage yellow,
Is an opium-smoking fellow.

Mien⁴ 'huang² ya² ch'ih³ po² pi⁴ ting⁴ ya¹ p'ien⁴ k'o.⁴

---

**1257**

Where he has trodden no grass will grow.
A rogue is soft as cotton; a fool hard as iron.

A rogue fears a simpleton; and a simpleton fears importunity.

One rat may spoil the nest.

His heart is not upright whose eye looks askance.

Amongst bullies there is always one more overbearing than the rest; and bad men must be by bad men ground down.

A tribe of foxes and dogs.

A vicious blackguard. Lit.: One with a black heart and a rotten liver.
A shameless man is ready for anything.

A lazy good-for-nothing. Lit.: One who goes slipshod in old shoes.

Bad men are hated by all. Lit.: When a rat crosses the street, every one cries "Hit him."

An untruthful man is iron without steel; an untruthful woman is rotten grass and tangled hemp.

A lying machine.

A lying machine cannot enter a city gate.

The skin of his face is as thick as a city wall.
A bad man will not confront a good man.

邪不敵正
Hsieh² pu⁴ ti² chêng⁴

Union of bad men. *Lit.*: Dry fuel rears a blazing fire.

乾柴傍烈火
Kan¹ ch'ai² p'ang² lieh⁴ 'huo³

The disobedient provoke many stripes.

降人多討打
Chiang⁴ jên² to¹ t'ao³ ta³

You've put your bowels out of shape by swallowing a carrying-pole.

吃了匾担橫了腸子
Ch'ih¹ liao³ pien³ tan¹ 'hêng⁴ liao³ ch'ang² tzú³

Note.—This is said to one who has degenerated into a violent and cruel character.
Wiser than the emperor none can ever be;
Shrewder than the premier you can never be.

In the wise and strong,
There is nothing wrong.

Half your talents are natural; the other half acquired.

A word is enough to a clever man.

Clever men are often the servants of fools.

A clever man needs few words; as a drum but to be lightly beaten.
Three fools equal one clever man; three clever men equal one District magistrate.

三個愚人當個明人
San¹ ko⁴ yü¹ jën² tang¹ ko⁴ ming² jën²;

三個明人當個知縣
san¹ ko⁴ ming² jën² tang¹ ko⁴ chih¹ hsien⁴.

Clever for a lifetime; foolish for a moment.

聰明一生，糊塗一時
Ts'ung¹ ming² yi¹ shêng¹; 'hu² t'ü² yi¹ shih².

A wise man can fill a thousand mouths; a fool can only protect himself.

有智養千口，無智保一人
Yu³ chih⁴ yang³ ch'ien¹ k'ou³; wu² chih⁴ pao³ yi¹ jën².

The wise are minished by half; and self-scrutinizing men are all gone.

知者減半，省者全無
Chih¹ chê² ch'ien³ pan⁴; hsing³ chê² ch'ien² wu².

The clever have more, the stupid less, than enough.

巧者有餘，拙者不足
Ch'iao³ chê² yu³ yü¹; chüch² chê² pu¹ tsu².

A wise man needs three assistants.

好漢要三個幫手
'Hao³ han⁴ yao⁴ san¹ ko⁴ pang¹ shou³.

The clever man sees, at a nod of the head.

明人點頭就知
Ming² jën² tien³ t'ou² chiu⁴ chih¹.

Clever men are sometimes the dupes of their own cleverness.
Dust never stains a highly-polished mirror; nor do licentious vices generate in a mind enlightened with wisdom.

Let him do a thing once, and he will surpass all others.

Enlightened men do no dark deeds.

A very cunning man. *Lit.*: A murex wearing a pagoda has one point above another.

A good drum does not require hard striking.

He has met with his match. *Lit.*: The chess-player has met with a sturdy opponent; the general has encountered a worthy foe.
Clever men pronounce sentence on themselves.

明人自断
Ming² jén² tzǔ⁴ tuan⁴.

---

(4) CONCEITED MEN,

--- 1297 ---

He is little like men, and less like devils.

三分不像人。七分不像鬼
San¹ fēn¹ pu⁴ hsiang⁴ jén²,² chǐ¹ fēn¹ pu⁴ hsiang⁴ kuei².

Note.—Said in contempt of a proud pretentious knave.

--- 1298 ---

A self-conceited bad man must have many errors.

乖僻自是。悔恨必多
Kuai² p’i¹ tzǔ⁴ shih⁴,² t’ui³ wu² pi² jen¹.

--- 1299 ---

His eye beholds an empty world; within its range no man appears.

目空一世。眼内無人
Mn⁴ k’ung¹ yí shih⁴; yen³ nei⁴ wu² jén².

--- 1300 ---

He looks on others as nonentities.

旁若無人
P’ang² jo⁴ wu² jén².

--- 1301 ---

Very fond of bragging.

好耍牌子
Hao⁴ shua² p’ai² tzǔ¹.
It's a bragging rat that climbs the steelyards.

One fond of wearing a lofty hat.

The self-conceited come to grief; the boastful are but fools.

A boastful fellow. *Lit.*: One fond of wearing an eel basket.

In his eye he has no superiors.

Proud talk. *Lit.*: When a toad gapes, what a mouth! and what breath!

The humble receive advantage; the self-sufficient provoke loss.

Heaven, Earth, Men and Spirits, all love the humble, not the proud; to the humble is given happiness, to the proud calamity.
220 ON MAN.

天 地 人 神 俱 喜 謙 不 喜 盈
T'ien¹ ti⁴ jên² shên² chü¹ hsi³ ch'ien¹ pu² hsi³ ying²:

謙 者 賜 之 福 盈 者 賜 之 禍
ch'ien¹ chê² tz'u⁴ chih¹ fu² ying² chê² tz'u⁴ chih¹ huo⁴

Note.—"Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off." Ps. 138: 6.
—— 1310 ——

Proud men are disgusting. Lit.: The characters for 'self' and 'great' compose the character for 'stinking'.

自 大 是 個 臭 字
Tzù⁴ ta⁴ shih⁴ ko⁴ ch'ou⁴ tzù⁴

—— 1311 ——

A lofty lamp-post lights what is distant, not what is near.

丈 八 尺 高 的 燈 臺
Yī¹ chang⁴ pa¹ chih³ kao¹ ti¹ teng¹ t'ai²

照 遠 不 照 近
chao⁴ yuan³ pu² chao⁴ chin⁴

Note.—This is said of one blind to his own, but not to the faults of other people.
—— 1312 ——

The humble reap advantage; the haughty meet misfortune.

自 損 者 益。自 益 者 殃
Tzù⁴ sun³ chê² i²; tzù⁴ i² chê² yang¹
From a dwarfish dwarf you'll hear,
Nothing but the strange and queer.

To pry into what's said the deaf are too prone;
The dumb cannot bear to let talking alone.

The thoughts of the blind are like a knife.

The blind get led, and the lame supported.

When one blind man leads several blind men, before long all will fall into a fire pit.

When the blind lead the blind, they will certainly fall into a ditch.

Note.—"If the blind lead the blind, both shall fall into the ditch." Matt. 15: 14.
The blind are quick at hearing, the deaf are quick at sight.

The blind are quick at hearing, the deaf are quick at sight.

Dumb men are fond of making signs.

When a dumb man sees his mother, he wants to speak but can't.

Couldn’t Wu Ta Lang, get a living?

Note.—Wu Ta-lang, a notorious dwarf of the Sung dynasty, was less than the least of dwarfs, yet seems to have made his way in the world. Hence this proverb, used by dwarfs when repelling banter.
(6) EXCITABLE AND ANXIOUS MEN.

--- 1323 ---
Men in a flurry from morning to night,
Seldom are seen to continue all right.

朝也忙 晚也忙
Chao¹ yeh³ mang² mu⁴ yeh³ mang²
那見忙人得久長
Na² chien⁴ mang² jên² tê² chiu³ ch'ang².

--- 1324 ---
An excitable, restless man. Lit.: One for whom no ti-ch'i was burnt in his ante-natal life.

前 世 未 燒 地 契
Ch'ien² shih⁴ wei⁴ shao¹ ti⁴ ch'i.⁴

Note.—The ti-ch'i is the deed of purchase of the grave written for the dead, and burnt at his funeral by a son or relative. It is supposed that one of the three souls (魂) of the departed takes this document to Yen Wang (閻王), or Pluto, for his seal; thereupon the grave is secured against violation, and the soul (魂) which is supposed to reside therein, secured in peaceful possession. That such a paper should not have been burnt at the close of a former life, is though sufficient to account for any amount of giddiness and restlessness, any person so neglected may display in this.

--- 1325 ---
Flurried men lack wisdom.

忙人無智
Mang² jên² wu² chih.⁴

--- 1326 ---
He has the head of a cat, the eyes of a rat.

貓頭鼠眼
Mao¹ t'ou² shu³ yen.³

--- 1327 ---
An unsettled person. Lit.: One who now wishes to be off to Nankin to buy horses, and anon to Peking to buy office.

想到 南 京 買 馬
Hsiang³ tao⁴ Nan² ching¹ mai³ ma,³
又 想 北 京 買 官
yu⁴ hsiang³ Pei³ ching¹ mai³ kuan.¹
He cannot wait till his cake gets heated.

火燒粑等不得熱
'Huo³ li³ shao¹ pa¹ tèng³ pu¹ tè² shù.²

He may sit in a tub of cold water, and it will emit no steam.

坐在冷水盆裡不起氣
'Tsu⁴ ts'ai⁴ lêng³ shui¹ p'èn² li³ pu¹ chê³ ch'i.⁴

Note.—Said of a sluggish individual; one not excitable.

Anxious as the men of Ch'i who feared the heavens might fall.

心多過慮。如杞人憂天
'Hsin¹ to¹ kuo⁴ liū.⁴ ju² Chê³ jên² yu¹ t'ien.¹

An anxious individual. Lit.: One who is afraid that his bones should decay before he is dead.

人還未有死。怕爛了骨頭
Jên² huan² wei⁴ yu³ ssū.³ p'a⁴ lan⁴ liao³ ku³ t'ou.²

The same. Lit.: One who is afraid that his eyes should decay before he is dead.

人未死。怕先爛眼睛
Jên² wei⁴ ssū.³ p'a⁴ hsien¹ lan⁴ yen³ ch'ing.¹

One who fears the falling leaves will break his head.

樹葉掉了怕打破頭
'Shu⁴ yeh⁴ tiao⁴ liao³ p'a⁴ ta³ p'o⁴ t'ou.²

One who fears the falling dust will crack his skull.

揚塵弒下來。怕打破腦殻
'Yang² ch'en² tiao⁴ hsia⁴ lai.² p'a⁴ ta³ p'o⁴ nao³ k'o.¹
Early risers are in jolly spirits; anxious thinkers have enfeebled health.

早起精神爽，思多血气衰
Tsao³ chi³ ching¹ shèn² shuang¹; ssū¹ to¹ hsieh³ chi⁴ shuai.¹

One good man represses a hundred bad ones.

正压百邪
Yī¹ chéng⁴ ya¹ pai³ hsieh.²

Good men suffer much.

好人多磨难
'Hao³ jên² to¹ mo² nan.²

Virtuous men are a kingdom's treasure.

賢為國家之寶
Hsien² wei² kuo² chia¹ chih¹ pao.³

There are straight trees on the mountains, but no straight men in the world.

山中有直樹。世上無直人
Shān¹ chūng¹ yù³ chǐ² shù,⁴ shīh⁴ shān⁴ wù² chǐ² jén.²

Good men get cheated; as good horses get ridden.

人善被人欺。馬善被人騎
Jēn² shān⁴ pēi⁴ jēn² chî¹ ma³ shān⁴ pēi⁴ jēn² chî.²

Pretty things and good men are difficult to make.

好看難做。好漢難做
'Hao³ k'ān⁴ nan² tso.⁴ 'hao³ hàn¹ nan² tso.⁴
Men join themselves to the good, but separate from the bad.

好人相逢。惡人相離
Hao³ jën² hsiang¹ fêng² o⁴ jën² hsiang¹ li.²

He is a good fellow who can endure wrong.

吃得虧是好漢
Ch'ih¹ tê² k'uei¹ shih⁴ hao³ hàn.⁴

A good fellow will stick to his bargain.

好漢做事好漢當
Hao³ hàn⁴ tso⁴ shih⁴ hao³ hàn⁴ tang.¹

True gold fears no fire.

真金不怕火
Chên¹ chên¹ pu⁴ p'ā⁴ hão.³

An honest man. Lit.: One who tells true fortunes.

算老實命的人
Suan⁴ lâo⁴ shih² ming⁴ ti¹ jên.²

The same. Lit.: An uncoloured man.

本色人
Pên³ sè⁴ jên.²

Good men are one in a hundred.

世上好人百中選一
Shih⁴ shang⁴ hao³ jên² pài³ chung¹ hsien³ yi.¹

There are two good men—one dead, the other unborn.

有兩好人。一個死了，一個未生
Yu³ liang² hao³ jên,²—yi¹ ko⁴ ssù³ lâo,³ yí¹ ko⁴ wèi⁴ shēng.¹
An innocent man fears nothing. *Lit.*: He who is free from fever fears not to eat water-melons.

His goodness will appear by and by. *Lit.*: As the water recedes the stones appear.

Filial, disinterested, and upright men, are honored by all.

He is one who pursues a pig in a passage, going and coming in a straight course.

His words command general assent whose conduct is upright and unwavering.

Good men are not to be found amongst bad ones. *Lit.*: Out of an indigo vat you can't draw white calico.
(8) HYPOCRITES.

1356

The man who pretends to be deaf and dumb,
May have no truth, but of lies will have some.

The man who pretends to be deaf and dumb,
May have no truth, but of lies will have some.

1357

When a beggar is out o' nights, it is all a pretence of
being busy.

1358

He is a mock sportsman who slings a dead rat in his
girdle.

1359

His mouth is sweet as honey; his posteriors biting as
ginger.

1360

In the East he eats dog's head, in the West sheep's
head.

1361

Superior man before foll:; mean man in secret.
HYPOCRITES.

1362
Saint outside, devil inside. Lit.: To have the mouth full of Benevolence, Righteousness, Reason, and Virtue; but to be in heart thief or whore.

一口仁義道德
Yī k'ou³ jēn² tāo⁴ tē²;
肚裡男盜女娼
tū³ li³ nān² tāo⁴ nǚ² ch'àng.

1363
When you see a cold-eyed man laugh all over his face, he is secretly hiding a murderous sword in his heart.

見人冷眼笑一面
Ch'ien⁴ jēn² lèng³ yen³ hsiao⁴ yī¹ mien⁴,
心中暗藏殺人刀
hsin¹ chung¹ an⁴ tsʻang² shā¹ jēn² tāo.

1364
A laughing Tsʻao-Tsʻao.

笑面孔曹操
Hsiao⁴ mien⁴ kʻung² Tsʻao² Tsʻao.

Note.—A pleasant but crafty fellow, like Tsʻao Tsʻao of San-kuo notoriety.

1365
A false superior man; but a true mean man.

偽君子真小人
Wei⁴ chün¹ tzŭ³ chên¹ hsiao³ jēn².

1366
Outside he wears a sheep's skin, inside he hides a wolf's heart.

外披羊皮。內藏狼心
Wai⁴ pʻī¹ yang² p′ī,² nei⁴ tsʻang² lang² hsìn.

Note.—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7: 15.

1367
His mouth is sweet as honey; his heart as venomous as a snake.

口裏甜如蜜。心裏毒似蛇
K′ou³ li³ tʻien² ju² mì¹; hsìn¹ li¹ tū² ssū⁴ shē².
One mouth with two tongues.

One mouth with two tongues.

A fox assuming a tiger's terror.

Sweet-melon lipped; bitter-melon hearted.

He has the mouth of a Buddha, the heart of a snake.

Like a lamp-stand, he lights others but not himself.

(9) RICH AND POOR MEN. (See section on wealth.)

(10) STUPID MEN.

Whilst the dolt is allowed to dine,
The cunning knave is left to pine.

--- 1373 ---

--- 1368 ---

--- 1369 ---

--- 1670 ---

--- 1371 ---

--- 1372 ---

--- 1373 ---

--- 1368 ---

--- 1369 ---

--- 1670 ---

--- 1371 ---

--- 1372 ---
He, like a camel in his might,
Prefers the heavy to the light.

Of wit and wisdom entirely free,
Dog to another man he must be.

Stupid fool! he lets one of his water-buckets fall,
And rushes on as if nothing had happened at all.

You’re thick enough for a porridge.

An ignoramus. Lit.: You cannot blow up a fire
through a solid stick.

Bore as one will, the pricker will not enter.

A stupid bundle of dregs.
1381
An ox-leather lantern.
牛皮的灯笼
Niú^2 pí^2 ti^1 tèng^1 lung^2

1382
A wooden man.
木头人
Mu^4 t'ou^2 jên^2

1383
A fool. Lit.: One hundred, sixty, and ninety.
百六九
Pai^3 lu^4 chiu^3

1384
The same. Lit.: Three eighty-threes.
三个八十三
San^1 ko^4 pa^1 shih^2 san^1

1385
The same. Lit.: Two hundred and fifty.
二百五
Erh^4 pai^3 wu^3

1386
The same. Lit.: The fourth of a thousand cash.
一串钱四开
Yi^1 ch'uan^4 ch'iên^2 ssŭ^4 k'ai^1

1387
Black as pitch and ink.
乌漆墨黑
Wu^1 ch'i^1 mo^4 hei^1

NOTE.—This is said as well of a dark night, as of a dark mind.

1388
Having eyes he yet cannot recognize gold inlaid with jewels.
有眼不识金镶玉
Yu^3 yen^3 pu^4 shih^4 chin^1 hsiang^1 yù^4
1389

One who has not yet opened his eyes.

**Note.** Said of a stupid, raw fellow, who wonders at every thing he sees.

1390

One who looks brighter then he is. **Lit.**: A bright-eyed blind man.

1391

One who mistakes a teapot for a chamber-pot.

**Note.** Said of an illiterate ignorant man, whose sphere of observation is naturally limited.

1392

Who sits in a well to observe the sky does not see very much.

**Note.** — Said of one who is so stupid as not to see that it does not matter with which particular money he buys anything, so long as he buys it at all.

1393

He won't buy soy with money for vinegar.

**Note.** — Said of one who is so stupid as not to see that it does not matter with which particular money he buys anything, so long as he buys it at all.

1394

Fools are unequal to great undertakings. **Lit.** You cannot serve dog's flesh at a banquet.

**Note.** — Said of one who is so stupid as not to see that it does not matter with which particular money he buys anything, so long as he buys it at all.

1395

A good-for-nothing. **Lit.**: He can make nothing out, either in literature or soldiery.
1396

The more stupid the more happy.

越不聰明 反快活
Yüeh⁴ pu⁴ ts‘ung¹ ming² fan³ k‘uai⁴ ‘huo².

1397

If water be too clear it will contain no fish; and if a man be too parsimonious he will not be wise.

水 太 清 則 無 魚
Shui² t‘ai⁴ ch‘ing¹ tsé² wu² yü²,

人 太 緊 則 無 智
jen² t‘ai⁴ chin³ tsé² wu² chih⁴

1398

A goose. Lit.: One who meeting a bonze cries out 'Brother-in-law.'

逢到 和 尚 喊 姊 夫
Fèng² tao⁴ ho² shang⁴ han³ chieh³ fu¹

1399

A merciful man is not stupid; a stupid man cannot show mercy.

饒 人 不 是 癡 漢
Jao² jën² pu⁴ shib⁴ ch‘ih² han⁴;

癡 漢 不 會 饒 人
ch‘ih² han⁴ pu⁴ hui² jao² jën²

1400

One unable to distinguish between right and wrong.

Lit.: A fleshy, pupil-less eye.

肉 眼 無 珠
Jou⁴ yen² wu² chu¹
The friendship of superior men is like water thin and pure; Without constant interchange of feasts mean men's friendship can't endure.

Honour maketh more humble superior men; But avoidance the mean man resenteth again.

The superior man but one word needs; One lash is enough for fiery steeds.

There are plenty of men, but few superior men.

Though poor the superior man is not fearful.
One evening’s conversation with a superior man, is better than ten years of study.

The superior man speaks beforehand, not when all is over.

An equal combination of elegance and plainness is the fashion of the superior man.

A superior man breaks off a friendship without any unpleasant words.

The superior man avoids intoxicated people.

If the superior man desires wealth, he gets it in a proper fashion.
In the wide world men are numberless; but where is the superior man?

Mang⁵ mang⁵ ssū⁴ 'hai³ jën² wu² shu⁴;
那個男兒是丈夫
na³ ko⁴ man² ērb² shih⁴ chang⁴ fu¹?

In liquor yet not loquacious, marks a true superior man; just, in respect of wealth, proves one of superior virtue.

Chiu³ chung¹ pu⁴ yü³ chën¹ chün¹ tzū³:
財上分明大丈夫
ts'ai² shang⁴ fēn² ta⁴ chang⁴ fu¹.

When a matter is over, men recognise the superior man.

Kuo¹ 'hou⁴ ssū¹ chün¹ tzū.³

Right moves the superior man, profit the mean man.

I¹ tung⁴ chën¹ tzū,³ li⁴ tung⁴ hsiao³ jën.²

The superior man's friendship is thin as water; the mean man's sweet as honey.

Chün¹ tzū³ chih¹ chiao¹ tan⁴ ju² shui³;

hsiao³ jën² chih¹ chiao¹ t'ien² ju² mi.⁴

He is a true superior man who gives coals in snowy weather; he is a mean man who adds flowers to embroidery.

Hsüeh³ li³ sung⁴ t'an⁴ chën¹ chün¹ tzū³:
錦上添花是小人
chin³ shang⁴ t'ien¹ hu₄ shih⁴ hsiao³ jën.²
The superior man is happy in being such; the mean man is mean to no purpose.

君子樂得做君子
Chün¹ tzǔ³ lè⁴ tê² tso⁴ chün¹ tzǔ³;

小人枉自做小人
hsiao³ jén² wang³ tzǔ⁴ tso⁴ hsiao⁴ jén.²

A man with a big head is a superior man; one with big feet is a mean man.

頭大是君子。腳大是小人
T'ou² ta⁴ shih⁴ chün¹ tzǔ³; chiao³ ta⁴ shih⁴ hsiao³ jén.²

The superior man is able to bear with others; the mean man cherishes an envious spirit.

君子有容人之量
Chün¹ tzǔ³ yu³ yung² jén² chih¹ liang²;

小人存忌妒之心
hsiao³ jén² ts'un² chi⁴ kou⁴ chih¹ hsìn.¹

The superior man eats for the taste; the mean man gorges himself to death and is not satisfied.

君子吃滋味。小人脹死不足
Chün¹ tzǔ³ chih¹ tzǔ¹ wei³; hsiao³ jén² chang⁴ ssū³ pu⁴ tsu.²

Propriety rules the superior man; law rules the mean man.

禮治君子。法治小人
Li³ chih³ chün¹ tzǔ³; fa³ chih³ hsiao³ jén.²

He whose virtues exceed his talents is the superior man; he whose talents exceed his virtues is the mean man.

德勝才為君子
Tâ² shêng⁴ ts'ai² wei² chün¹ tzǔ³;

才勝德為小人
ts'ai² shêng⁴ tê² wei² hsiao³ jén.²
The superior man's heart is liberal and indulgent; the mean man's heart is selfish and mean.

君子之心公而恕
Chün¹ tzü³ chih¹ hsin¹ kung¹ ērh² shu⁴;
小人之心私而刻
hsiao³ jën² chih¹ hsin¹ ssü¹ ērh² k'o.⁴

A thief is a mean man; a wise man surpasses the superior man.

賊是小人。知過君子
Tsei² shih⁴ hsiao³ jën²; chih¹ kuo⁴ chün¹ tzü.³

A mountain stream is easily swollen and easily exhausted; a mean man's heart is easily moved to and fro.

易長易退山溪水
I⁴ chang³ i⁴ t'ui¹ shan¹ ch'ü¹ shui³:
易反易覆小人心
i⁴ fan³ i⁴ fu² hsiao³ jën² hsin¹.

Who has no hair upon his lips, in business will have many slips.

嘴裡無毛。做事不牢
Tsui³ li³ wu² mao² tso⁴ shih⁴ pu⁴ lao²

In all sorts of affairs, youths are without experience.

年紀幼嫩。事事未經閱歷
Nien² ch'i³ yu⁴ nèn⁴ shih⁴ shih⁴ wèi⁴ ching¹ yüeh⁴ li.⁴
Inferior in youth, useless in old age.

Inferior in youth, useless in old age.

The mark must be made in youth.

Withered trees, in Spring burst forth afresh; but men cannot twice be young.

The boy is father to the man. Lit.: You may see the man in the boy.

In judging of what a boy will be, notice what he is in infancy.

He who enters an asylum for the aged at twenty, enjoys that happiness too soon.

When Pai Chu-i was seven months old, he knew the two characters chih and wu.
When Li 'Huo of the T'ang dynasty was just seven years old, he composed his poem Kao-hsuan-kuo.

唐 李 賀 纔 七 歲
T'ang² Li¹ 'Huo⁴ ts'ai² chi¹ sui,⁴
作 高 軒 過 一 篇
tso⁴ kao¹ hsüan¹ kuo⁴ yi¹ pi'en,¹

Note.—For brief accounts of these two celebrities see the Yu-hsiao (幼學) section 'wen-tsz' (文字).

1439

Mandarins, customers, and widow folk,
You must be careful not to provoke.

一 等 官。二 等 客
Yi¹ têng³ kuan¹ êrh⁴ têng³ k'o,⁴
三 等 寡 婦。惹 不 得
San¹ têng³ kua³ fu⁴ jê³ pu⁴ tê²

1440

Nine women in ten are jealous.

十 个 婦 人 九 个 妒
Shih² ko⁴ fu⁴ jên² chia³ ko⁴ tu⁴

1441

A maid marries to please her parents; a widow to please herself.

幼 嫁 從 親。再 嫁 由 身
Yu⁴ chia⁴ ts'ung² chên¹; ts'ai⁴ chia⁴ yu² shên,¹

1442

Even Mo's mother had some beauty, and Hsi-shih, some defect.

媒 母 有 所 美。西 施 有 所 美
Mo³ mu³ yu³ so³ mei,³ Hsi¹ shih¹ yu³ so³ ch'ou²³

Note.—Mo or Wang Mo (王姚) a scholar of the Han dynasty, whose mother, though remarkably ugly, had some redeeming feature. Hsi-shih, the beautiful concubine of the King of Wu (吳). See note under proverb number 1460.
ON MAN.

An ugly Mary an ugly Miss.
醜了梅香醜小姐
Ch'ou³ liao³ Mei² hsiang¹ ch'ou³ hsiao³ Chieh.³

If heaven wants to rain, or your mother to marry again, nothing can prevent them.
天要下。娘要嫁，無法可制
T'ien¹ yao⁴ hsia,⁴ niang² yao⁴ chia,⁴ wu² fa³ k'o³ chih.⁴

Lazy women will try to carry everything at once.
懶婆娘做事—擔挑
Lan³ p'o² niang² tso⁴ shih⁴ yī¹ tan¹ t'iao.¹

Unmarried, a woman obeys her father; married, her husband.
在家由父。出嫁從夫
Ts'ai¹ chia¹ yu² fu¹; ch'ün¹ chia¹ ts'ung² fu.¹

I guess that a good-looking woman needs no rouge to make her pretty.
大抵還他肌骨好
Ta⁴ ti² huan³ t'a¹ chu¹ hao,²
不搽紅粉也風流
pu⁴ ts'a¹ hung⁴ fen³ yeh³ feng¹ liu².

When a chaste lady desires pleasure she gets it properly.
貞婦愛色。納之以禮
Chén¹ fu⁴ ai¹ se,⁴ na⁴ chih¹ i³ li.³

Fair maidens are very unlucky, and clever young men have little beauty.
紅顏女子多薄命
'Hung² yen² nu² tzü³ to¹ po² ming,⁴
聰明子弟少容顏
ts'ung¹ ming² tzü³ ti⁴ shao³ yung² yen.²
A maid's virtue is unlimited; a wife's resentment without end.

A maid's virtue is unlimited; a wife's resentment without end.

There is no such poison in the green snake's mouth or the hornet's sting, as in a woman's heart.

The three kinds of nuns, and the six kinds of dames, are the go-betweens of adultery and robbery.

The lover's eye sees a Hsi-shih in his mistress.

A smile of her's was worth a thousand taels of gold.

Note.—See notes under proverbs, nos. 1442, 1460.

The rouged beauty repudiates age; the jolly profligate never speaks of poverty.

红粉佳人休便老
Hung² fēn³ chia¹ jēn² hsin¹ pien⁴ lao²;

风流浪子莫耽贫
fēng¹ liū² lang² tzu¹ mö⁴ chiao⁴ p'in³.

The rouged beauty cannot come up to the bloom of youth.

红粉佳人不及当初
Hung² fēn³ chia¹ jēn² pu⁴ chi² tang¹ ch'ú¹.

A good-looking woman in a house, is the foe of all the plain ones.

好女子室，醜女之仇
Hao³ nu² yu² shih,⁴ ch'ou³ nu² chih¹ ch'ou².

Young she's a Kuan-yin; old she's a monkey.

少是观音，老是猴
Shao³ shih⁴ Kuan¹ Yin¹ lao³ shih⁴ t'hou².

A woman's virtues need not be of the famous or uncommon kind; her face need not be very beautiful; her conversation need not be very eloquent; and her work need not be very exquisite or surpassing.

妇德者不必才名絶異
Fu⁴ tē² chê² pu⁴ pi¹ ts'ai² ming² chüeh² i⁴;

妇容者不必顏色美麗
fu⁴ yung² chê² pu⁴ pi¹ yën² sê⁴ mei¹ li⁴;

妇言者不必利口辨詞
fu⁴ yen² chê² pu⁴ pi¹ li¹ k'ou³ pien⁴ tzu²;

妇工者不必技巧過人
fu⁴ kung⁴ chê² pu⁴ pi¹ chi¹ ch'iao³ kuo⁴ jën².

With one smile she overthrows a city; with another, a kingdom.
MISCELLANEOUS.

1461

Three-tenths of her good looks are due to nature, seven-tenths to dress.

1462

Who rub off corners and round curves wind, Will everywhere peace and concord find.

1463

A greedy fellow. Lit.: One whose eyes are bigger than his belly.

1464

Fellow-countrymen. Lit.: We are all of the same country and of one common well.

1465

No matter whether relation or not, he is my fellow-countryman.
ON MAN.

1466
A meddlesome person. Lit.: An enthroned monkey with hairy hands and feet.

猴子坐天下毛脚毛手
‘Hou² tzu³ tso¹ t’ien¹ hsia² mao² chiao³ mao² shou.³

1467
A useless fellow. Lit.: A clothes frame; a rice bag.

穿衣服的架于。吃饭的袋子
Ch’uan¹ i¹ fu² ti¹ chia⁴ tzu³; ch’ih¹ fan¹ ti¹ tai⁴ tzu.³

1468
The same. Lit.: Literary men can’t scribble men’s fortunes; military men can’t carry water.

文不能测字。武不能挑水
Wên² pu⁴ nêng² ts’ê⁴ tzu⁴; wu³ pu⁴ nêng² t’iao¹ shui.³

1469
One brave as Heaven.

胆大如天
Tan³ ta⁴ ju² t’ien.¹

1470
An ugly fellow. Lit.: The Ho-shou-wu changed into human shape.

何首乌变成人形
‘Ho² shou³ wu¹ pien⁴ ch’êng² jên² hsing.²

Note.—Ho-shou-wu; a kind of herb, bearing some resemblance to a child.

1471
A miser. Lit.: One very clear in his accounts.

好清白算盘呢
‘Hao³ ch’ing¹ pai² suan⁴ p’an² ni.¹

1472
An inhospitable man. Lit.: One whose door opens on the top of his house.

屋山头开門
Wu¹ shan¹ t’ou² k’ai¹ mên.²

1473
An inexperienced man. Lit.: One who has not seen the face of the world.
The same. *Lit.*: One who has not tasted of the sour and the sweet, the bitter and the pungent.

The amiable get on smoothly. *Lit.*: Fair winds raise no waves.

There is nothing mean in a generous man.
CHAPTER III.

HUMAN NATURE.

1477
Just so long as you ask nothing, man's nature is bland; For wine, abstainers care little what price you demand.

無求到處人情好
Wu² ch'iu² tao⁴ ch'u⁴ jen² ch'ing² hao³:
不飲任他酒價高
Pu⁴ yin³ jen⁴ t'a¹ chiu³ chia⁴ kao¹.

1478
To judge man from his face is as hard a feat, As it would be the ocean in pecks to mete.

凡人不可貌相
Fan² jen² pu⁴ k'o³ mao⁴ hsiang⁴:
海水不可斗量
Hai³ shui³ pu⁴ k'o³ tou³ liang².

1479
Man by right ascends; Water downward tends.

人望高處走, 水望低處流
Jen² wang⁴ kao¹ ch'u⁴ tsou⁴; shui³ wang⁴ ti¹ ch'u⁴ liu².

1480
The measure of heaven and earth you may find; You'll never be able to, that of the mind.

天可度地可量
T'ien¹ k'o³ tu⁴ ti⁴ k'o³ liang².
惟有人心不可防
Wei² yu³ jen² hsin¹ pu⁴ k'o³ fang².

1481
Man's heart can ne'er contented grow; Possessed of Lung, he longs for Shu.

人心不足, 得隴望蜀
Jen² hsin¹ pu⁴ tsu²; te² Lung³ wang⁴ Shu³.
Woe, and alas! the heart of man is like a poisonous snake;
Unknown, like wheels, the eyes of heaven their revolutions make.

Though the heavens be high and lofty, man's desires yet higher rise;
And though his well yields wine to sell, for the missing grain he cries.

Nobody on earth is difficult to manage; all that is necessary is three times to examine one's self.

Instinct naturally inhabits man's heart.

A man cannot become perfect in a hundred years; he may become corrupt in less than a day.
In learning what is good, a thousand days are insufficient; in learning what is bad, an hour is too much.

_学习千日不足_  
Hsiao² hao³ ch'ien¹ jih⁴ pu⁴ tsu²;

_学习一时有余_  
hsiao² tai³ yi¹ shih² yu³ yu.²

---

Man's heart secret. *Lit.:* Know I what foetus is in your womb?

_我晓得你肚子裡懷的什麼胎_  
Wo³ hsiao³ tê² mi³ tu³ tzü³ huai² ti¹ shih² mo¹ t'ai¹?

---

The same. *Lit.:* I know not what sort of medicine he has in his calabash.

_不曉得他葫蘆裡裝什麼藥_  
Pu⁴ hsiao³ tê² t'a¹ hu² lu² li³ chuang¹ shih² mo¹ yao.⁴

---

What the eye sees not, the heart does not vex itself over

_眼不見心不怒_  
Yen³ pu⁴ chien⁴ hsin¹ pu⁴ yüan.⁴

---

Water can both sustain and upset a ship.

_水能載舟亦能覆舟_  
Shui³ nêng² tsai¹ chou¹ i¹ nêng² fu² chou.¹

**Note.**—This proverb points to the power men have either for good or evil.

---

It is harder to change a man's natural disposition, than to change rivers and mountains.

_江山易改，本性難移_  
Chiang¹ shan¹ i² kai,³ pên³ hsin⁴ nan² i.²

---

Man's heart is lofty as heaven; his fate is thin as paper.

_心有天高，命如紙薄_  
Hsin¹ yu³ t'ien¹ kao¹; ming⁴ ju² chih³ po.²
Man's heart is never satisfied; the snake would swallow the elephant.

人心不足蛇吞象
Jên² hsin¹ pu⁴ tsu² shē² t'ün¹ hsiang⁴.

Man's heart is hidden in his belly, as the ch'ui-pi is in a rice boiler.

人心隔肚皮。飯甑隔炊箅
Jên² hsin¹ ko² tu³ pi³ fan⁴ tsêng⁴ ko² ch'ui¹ pi⁴.

Note.—Chui-pi is a small conical plate of wicker work.

It is easier to fill up the bed of a mountain torrent than to satisfy the heart of man.

谿壑易填。人心難滿
Ch'î¹ ho⁴ i¹ t'ien² jên² hsin¹ nan² man³.

The body may be healed, not the mind.

醫得身。醫不得心
I¹ tê² shên¹ i¹ pu⁴ tê² hsin¹.

All men love wealth, wine, and women.

酒色人人愛。財帛動人心
Chiu³ sê⁴ jên² jên² ai⁴ ts'ai² pai² tung⁴ jên² hsin¹.

In difficulties men are easily tested, and easily saved.

難中好試人。難中好救人
Nan² chung¹ hao³ shih⁴ jên² nan² chung¹ hao³ chiu⁴ jên².

Distance tests a horse's strength; long service reveals a man's character.

路遙知馬力。事久見人心
Lu⁴ yao² chih¹ ma³ li⁴; shih⁴ chiu³ chien⁴ jên² hsin¹.

Note.—For a long and interesting account of the origin of this proverb, see "Notes and Queries on China and Japan," vol iii, page 181.
The human heart is bad to fathom.

You may draw a tiger’s skin, you cannot draw his bones; you may know a man’s face, you cannot know his heart.

Man’s nature is as thin as sheets of tissue paper; the world is like a game of chess, varying at every move.

Man naturally, like water, distinguishes between the high and the low; the world is ever changing, like a cloud.

Living, man knows not his soul; dead, he knows not his corpse.

Rather fear the man whose disposition is a two-edged sword, than the savage tiger of the mountains.
One is anxious when another is not; one may seem to be at leisure when his heart is not so.

An old man may have a youthful heart; and a poor man may have a noble inclination.

No flower can retain its bloom for a hundred, no man his virtue for a thousand, days.

Each man has his own mind, and each mind its peculiar intelligence.

A mind enlightened is like heaven; a mind in darkness is like hell.

Amongst men who is faultless?

Note.—Over this proverb, Sir John Davis wrote the beautiful lines:

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

What man is not guilty of one error and half a mistake?

Man errs as the horse stumbles.

Though a snake get into a bamboo tube it is hard to change its wriggling disposition.

Though stones should be transformed to gold, men would not be satisfied.

Fire should be hollow hearted; man true hearted.

The mind is the lord of the man.

Men love gentleness; dogs love food.

When you see into man's disposition, you perceive that all is false.

Note.—"The heart is deceitful above all things." Jeremiah 17:9.
--- 1521 ---

A man's face is the reflex of his states of mind.

Hsiang⁴ suì² hsin¹ shèng¹; hsiang⁴ suì² hsin¹ mieh⁴.

--- 1522 ---

However stupid a man may be, he grows clever enough when blaming others: however wise, he becomes a dolt when blaming himself.

人虽至愚责人则明
Jên² suì¹ chih⁴ yù² tsê² jên² tsê² ming²:

人虽至明责己则昏
jên² suì¹ chih⁴ ming² tsê² chi³ tsê² hun¹.

--- 1523 ---

Men know not their own faults, as oxen know not the greatness of their strength.

人不知己过。牛不知力大
Jên² pu¹ chih¹ chê³ kuo⁴; niu² pu¹ chih¹ li⁴ ta⁴.

--- 1524 ---

It is easier to seize the tiger in the hills than to appeal to man for support.

入山擒虎易。开口告人难
Ju⁴ shan¹ chîn² hu³ i⁴; k'ài¹ k'ôn³ kao⁴ jên² nan².

--- 1525 ---

Who knows himself knows others; for heart can be compared with heart.

知已知彼。将心比心
Chih¹ chê³ chih¹ pi³; chiang¹ hsin¹ pi³ hsin¹.
SECTION XII.—ON MANNERS.

CHAPTER I.

BEARING AND POLITENESS.

--- 1526 ---
A man without politeness must perversely talk:
A weak ox in the harrows falters in his walk.

人無禮說横話
Jen² wu² li³ shuo¹ t'eng⁴ t'ua⁴;

牛無力拉橫耙
Niu² wu² li⁴ la¹ t'eng⁴ p'a².

--- 1527 ---
The politeness of rustics is notably great;
After cursing each other, comes friendly debate.

鄉裡人禮行大
Hsiang¹ li³ jen² li³ hsing² ta⁴;

先罵人後說話
Hsien¹ ma⁴ jen² t'hou⁴ shuo¹ t'ua⁴.

--- 1528 ---
Encountering a soldier, it is plain,
The graduate is polite in vain.

秀才遇刀兵, 有禮講不清
Hsiu⁴ ts'ai² yü⁴ tao⁴ ping¹ yu³ li³ chia⁴ pu⁴ ch'ing¹.

--- 1529 ---
When persons meet they greet;
And cows low when they meet.

人見人說話, 牛見牛低呀
Jen² chien⁴ jen² shuo¹ t'ua⁴ niu² chien⁴ niu² i¹ ya¹.

--- 1530 ---
On a damsels's boudoir, or teacher’s school,
(To intrude one’s-self is against all rule.)

先生学堂, 女子繡房
Hsien¹ shēng¹ hsiao³ t'ang² nü² tsū³ hsiu⁴ fang².
For the father to sit, and the son to stand,
Is the proper politeness through all the land.

Much politeness offends no one.

Excessive politeness must cover deceit.

Politeness wins the confidence of princes.

Keep your offence in your bosom, and you may meet as before.

He who confounds morals, must confound manners.

For pleasing superior officers and governing the people, there is nothing so good as politeness.

Nobody stands on ceremony in hot weather. Lit.: In hot weather there is no superior man.
Familiar friends may waive etiquette; but with a rich man you must be very polite.

熟不拘禮，富而多文
Shu² pu⁴ chú¹ li³; fu⁴ ēr³ to¹ wén²

Ill-timed politeness. Lit.: He makes his bow behind the rider's back.

馬屁股背後打一恭
Ma³ p'ì¹ ku³ pei⁴ hou³ ta³ yì¹ kung¹

The same. Lit.: To make one's bow in the dark.

黴地下作揖
'Hei¹ ti⁴ hsia⁴ tso⁴ i¹

For every foot of honour shown me, I show ten.

人敬我一尺，我敬人一丈
Jën² ching⁴ wo³ yí¹ ch'îh,³ wo³ ching⁴ jën² yí¹ ch'âng⁴

No medicine can cure a vulgar man.

蠻人無藥醫
Man² jën² wu² yao⁴ i¹

Old and young, men and women, ought to be in manners respectful, in conversation dignified.

長幼內外，宜法肅詞嚴
Chang³ yu³ nei⁴ wai,⁴ i² fa³ su⁴ tz'u² yen²

Every officer has his etiquette.

做此官行此禮
Tso⁴ tz'u³ kuan¹ hsîng² tz'u³ li³

Before fathers and mothers, uncles and aunts, itch as you may, you may not dare to scratch.

在父母舅姑之所，癢不敢搔
Ts'ai⁴ fu⁴ mu³ chiu¹ ku¹ chîh¹ so,³ yang³ pu⁴ kan² chua¹
BEARING AND POLITENESS.

1547

Obedience is better than politeness.

恭 敬 不 如 從 命
Kung¹ ching⁴ pu⁴ ju² ts'ung² ming⁴.

1548

The man may be bad whilst his manners are not.

人 惡 禮 不 惡
Jen² o⁴ li⁴ pu⁴ o⁴.

1549

He who acts for the emperor is emperor; who acts for the viceroy is viceroy.

奉 天 子 郎 天 子
Feng⁴ t'ien¹ tzü³ chi² t'ien¹ tzü³;

奉 諸 侯 郎 諸 侯
feng⁴ chu¹ hou² chi² chu¹ hou².

1550

I am unworthy this favour. Lit.: The sweetmeat-seller having lost his gong-stick dare not strike his gong.

賣 糖 的 掉 錘 擔 不 敢 當
Mai⁴ t'ang² tī¹ tiao⁴ lo³ ch'ui² pu⁴ kan² tang¹.
CHAPTER II.

COMPLIMENTS.

1551
Offering congratulations, allow me to pray, That your wealth may increase in a wonderful way!

Kung¹ hsi³ ho⁴ hsi,³ yüan² pao³ lo⁴ ch’i.³

1552
May he easily grow up, and easily make a man of himself!

1553
You certainly will outstrip the common herd!

1554
May you beat all others!

1555
You are the son of a noble sire!

1556
May all your descendants be famous! Lit.: May the epidendrum and the cassia put forth extraordinary fragrance!

1557
May your brothers together grow famous!
The scholar has beaten his master. *Lit.*: The black dye succeeds the blue and is superior to it.

青出於藍而勝於藍
Ch'ing¹ ch'ú¹ yù³ lan,² èrh² shēng⁴ yù² lan.²

Yours is the pen of a ready writer!

一揮而就
Yī¹ hui² èrh² chū.⁴

A wonderful child! *Lit.*: A swift colt!

千里駒
Ch'ien¹ li³ chū.¹
CHAPTER III.
PRESENTS.

1561
Do not take anything easily obtained, and forthwith make it out to be unimportant.

莫將容易得, 便作等閑看
Mo¹ chiang¹ yung² i¹ tê² pien⁴ tso⁴ têng² hsien² k'an⁴.

1562
When the bearer of a trifling present to one at a distance, be sure you do not lose it.

千里送毫毛, 寄物不寄失
Ch'ien¹ li³ sung⁴ hao² mao², chi¹ wu⁴ pu⁴ chi¹ shih¹.

1563
Suit presents to receivers. Lit.: Present a jewelled sword to a warrior, a box of rouge to a pretty woman.

寶劍贈於烈士
Pao³ chi'en⁴ tsêng⁴ yü² lieh⁴ shih⁴.
紅紗贈於佳人
hung² fen³ tsêng⁴ yü² chia¹ jen².

1564
Though he has to bolt his door against creditors, he will borrow money to make a present.

關門躲債主, 借債感人情
Kuan¹ mên² to² ch'ai³ chu¹, chieh⁴ ch'ai⁴ kan² jên² ch'ing².

1565
To carry an offering of a pig's head in one's hand, and be unable to find a temple.

駭得豬頭, 找不到廟門
Tan¹ tê² chu¹ t'ou², chao³ pu⁴ tao³ miao⁴ mên².

1566
To get a gift,—make a proper return,—and still feel dissatisfied.

得禮還禮, 總不過意
Te² li³ hùan² li,³ tsung³ pu⁴ kuo¹ i.²
When a trifling present is sent a long way, the gift may be light but the intention is weighty.

千里寄毫毛。禮輕人意重
Ch'ien¹ li³ chi⁴ hao² mao,² li³ ch'ing¹ jen² i⁴ chung,⁴

To a teacher present minced meat, fish, and shrimps.

供先生肉餡魚蝦
Kung¹ hsien¹ sheng¹ jou⁴ cha³ yu² hsia,¹

Return gift for gift.

以情還情
I³ ch'ing² huan² ch'ing,²
CHAPTER IV.

ETIQUETTE OF VISITING.

—— 1570 ——

Better add a peck of rice to our lot,
Than another mouth to eat what we've got.

宁添一斗莫添一口
Ning² t'ien¹ yi¹ tou,² mo⁴ t'ien¹ yi¹ k'ou,³

—— 1571 ——

When magpies chatter before your hall,
You will soon from guests receive a call.

鴉鵲堂前叫。不久有客到
Ya¹ ch'iao³ t'ang² ch'ien² chiao,⁴ pu⁴ chiu³ yu³ k'o⁴ tao,⁴

—— 1572 ——

Of ladies beware in making a feast,
Since fifty may mean a hundred, at least.

請客莫請女客。五十當一百
Ch'ing³ k'o⁴ mo⁴ ch'ing³ nü² k'o⁴,⁴ wu³ shih² tang⁴ yu¹ po,²

NOTE.—Each one may bring a child.

—— 1573 ——

Do not be afraid of too many guests,
One goose will satisfy all their requests.

請客不怕多。共吃一隻鵝
Ch'ing³ k'o⁴ pu⁴ p'a⁴ to,³ kung⁴ chih¹ yu¹ chih¹ o,²

—— 1574 ——

Better slight a guest than starve him.

寧可慢客。不可餓客
Ning² k'o³ man⁴ k'o,⁴ pu⁴ k'o³ o⁴ k'o,⁴

—— 1575 ——

If you do not press an invited guest you will offend him.

請客不催客反以得罪客
Ch'ing³ k'o³ pu⁴ ts'ui¹ k'o,¹ fan³ i³ tê² ts'ui² k'o,⁴
Wherever you call, give thanks for tobacco and tea.

It is easy to treat a guest well on his first arrival; but if he stays too long it is hard.

He who cannot in his own house entertain a worthy guest, when abroad will find few to entertain him.

He who lacks hospitality to guests, must be a fool.

Long visits make hosts uncivil; when a poor man visits his relations they are cool.

Having fermented your white wine, you can feast a worthy guest; having spent your gold, you can enjoy the odes and histories.
Taoist monasteries entertain the genii; schools hide future premiers and scholars.

Taoist monasteries entertain the genii; schools hide future premiers and scholars.

Though we escort a guest a thousand miles, still we must part.

Entertain guests but do not detain them.

His house is constantly full of guests; and the wine cup is never empty.

What wind blew you here?

In ordinary life you must not be otherwise than economical; when inviting a guest not otherwise than lavish.

Receive all guests that come, making no difference between relations and others.
I called at the temple but saw not T'u Ti.

**Note.**—The T'u Ti, T'u-shên (土神), or shê (社), are a pair of idols supposed to have all the cultivated land under their joint protection. They are spoken of as 'husband and wife,' and are represented by male and female figures. Their shrines, often situated most picturesquely, study the country over. Two festivals during the year, are celebrated in their honour; the first occurs on the fiftieth day after the commencement of Spring (about the middle of March), and the second on the fiftieth day after the commencement of Autumn (about the middle of September). See the Yu-hsiao (幼學), section sui-shâ (岁时). Now this proverb is used when one calls upon a person without being able to see him.

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**1590**

Keep back before a mandarin, but not before a host.

As you treat guests at home you will be treated abroad. *Lit.*: At home do not beat men, then abroad men will not beat you.

**1592**

Relations must be seldom visited; kitchen gardens often.

**1593**

I sting your lips with your own bread.

**Note.**—This is said, in apology, by a poor host who is obliged to serve up the gift just received for his guest to eat.

**1594**

Too much politeness. *Lit.*: No sooner are the tables cleared than he invites me to a return feast.
1596
One guest does not trouble two hosts.

一客不擾二主
Yi¹ k'o⁴ pu⁴ jao³ êh⁴ chu.³

1597
Singing clearly to each other on the border, still the ferry boat will not tarry; I also cannot tarry; go, yea, go I must; after repeated hesitation, delay I cannot.

唱徹陽關上。小舟也難留
Ch'ang⁴ chê⁴ yang² kuan¹ shang,⁴ hsiao³ chou¹ yeh³ nan² liu,²
我也難留。去也終須去
wo³ yeh³ nan² liu,² ch'ü⁴ yeh⁴ chung¹ hsü¹ chü⁴;
再三留不住
tsai⁴ san¹ liu² pu⁴ chu.⁴

Note.—This shapeless proverb is confessedly difficult to understand. Probably the clear singing referred to, indicates some ancient method of taking farewell, or of bewailing the departure of a guest.
SECTION XIII.—ON MEDICINE.

CHAPTER I.

DISEASE.

1598

Still by a lotus fibre the big salt-junk is bound; 
And having reached their climax, diseases must turn round.

Note.—This proverb indicates a slight possibility of recovery. There is just a chance.

1599

A little food taken again and again, 
Will enable the sick new health to attain.

Phlegm, waste, wind, worms, and stoppage, sure 
Nor gods nor fairies e'er can cure.

Medicine for healing, soup for nourishment.

Your medicines are as effective as divine assistance.
The prescription was good, but the medicine bad.

Though you drink a bellyful of medicine, avoid the taste in swallowing it.

When medicine cures, the patient is under providential care.

When a disease returns, no medicine can cure it.

There is no such thing as spurious gold, or genuine o-wei.

Give a man a golden pill, and the devil of his disease will depart in a trice.

Men's constitutions differ in different localities.
When disease enters the region of the heart, no medicine can effect a cure.

Your ears won’t go deaf if you don’t have them examined; your eyes won’t go blind if you refuse to use washes.

The most wonderful medicine must fail to cure a sickness caused by resentment.

It is a disease which neither needle nor medicine can reach.

A willow planted before a cook-house door will die, not live.

T’is easy to get a thousand prescriptions, but hard to obtain one good result.
CHAPTER II.

DOCTORS.

—— 1616 ——

After diagnosis, we proceed to treat
All sorts of diseases, in the way most meet.

問症發藥。與病相合
Wen⁴ chêng⁴ fa¹ yao⁴ yù³ ping⁴ hsiang¹ 'ho.²

—— 1617 ——

Chair-riding doctors don't call at the door
Of any patient unluckily poor.

醫生坐轎，窮家不到
shêng¹ tso⁴ chiao² ch'üan² chia¹ pu² tao.⁴

—— 1618 ——

When the doctor's fame is made,
More folks come than he can aid.

醫生出名。家家接不贏
shêng¹ chia¹ ch'ü¹ mîng² chia¹ chia¹ ch'ê¹ pu² yîng.²

—— 1619 ——

He boasts that his merits match those of Pien Ch'io;
Yet he's Yen's fatal net, for ought that we know.

道他功黽扁鵲
Tâ⁴ t'â¹ kung¹ kâo¹ Pien³ Ch'io³;

誰知他催命閻羅
Shui³ chî¹ t'â¹ ts'ü¹ mîng⁴ Yen² lo.²

NOTE.—Pien Ch'io was an ancient doctor spoken of in the Historical Record. He was surnamed Chin (秦), named Huan (緩), and bore the polite designation of Yüeh Jên (越人). On one occasion he met Ch'âng Sang-chûn (長桑君) a geni (?), and received from him medicine and a medical book. He was also instructed to drink the dew from bamboo trees for thirty days, that at the end of that period his knowledge of diseases might become perfect. And so it happened.

See the Yu-hsiao (幼學), Book 4, section chi-i (技藝).

—— 1620 ——

All diseases incident to cold weather and hot,
There must be no question if the doctor knows or not.

風寒暑熱醫要曉得
Fêng¹ han² shu³ jê² i⁴ yao⁴ hsiao³ tê.²
1621
He’ll warrant a cure when his fee is provided; Men doubt it, however, and are undecided.

包好受謝。人疑莫決
Pao¹ hao³ shou⁴ hsieh⁴; jen² t² mo⁴ chüeh².

1622
The profoundest study of Wang Shu-‘ho,
Compared with great practice is mere so so.

熟讀王叔和。不如看病多
Shu³ tu² Wang² Shu² 'Ho,² pu¹ ju² k‘an⁴ cheng⁴ to.¹

Note.—Wang Shu-‘ho, court physician during the Western Tsin dynasty, and author of a celebrated treatise on the pulse. See Wylie’s Notes on Chinese Literature, page 78.

1623
In a dangerous illness call in three doctors.

急病請三師
Chi³ ping⁴ ch‘ing³ san¹ shih.¹

1624
A clever doctor cannot cure himself.

良醫不自醫
Liang² pu⁴ tzü¹ i.¹

1625
A teacher will not speak against a teacher, nor a doctor against a doctor.

師不談師。醫不談醫
Shih¹ pu⁴ t’an² shih,¹ i¹ pu⁴ t’an² i.¹

1626
If you do not remunerate a doctor for curing you once, you will get no one to do so a second time.

病好不謝醫。下次無人醫
Ping⁴ hao³ pu⁴ hsieh⁴ i,¹ hsia⁴ tzü¹ wu³ jen² i,¹

1627
Only avail yourself of my ten years’ luck, and your complaint will soon be better.

趁我十年運。有病早來醫
Ch‘ên⁴ wo³ shih² nien² yün,⁴ yu³ ping⁴ tsao⁴ lai² i.¹
A doctor has the heart to cut flesh off his thigh to give to his patient, but never the mind to deceive him.

Quacks puncture and plaster, but only use spurious drugs.

An unskillful doctor kills men with a secret dagger.

The unlucky doctor cures the head of a disease; the lucky doctor its tail.

Doctors have a run of ten years' luck.

Doctors knock at no doors; they only come when invited.

A stupid doctor murders without a sword.
You are both laying up secret merit, and taking care of yourself.

Many children of clever sorcerers are killed by devils; and many children of clever doctors die of disease.

To take no medicine is as good as a middling doctor.

When medicine restores a man to health, the doctor truly has the ability of Ch'i and 'Huang.

He who with three fingers on the pulse can restore a man to health, may not be an able minister, but he is an able physician.
SECTION XIV.—ON MORALS.

CHAPTER I.

CONSCIENCE.

1640

Men who never violate their consciences, are not afraid of a knock at their door at midnight.

Men who never violate their consciences, are not afraid of a knock at their door at midnight.

1641

A good conscience pays badly.

1642

The same. Lit.: Talk of conscience and you will have nothing to eat.

1643

Do not violate conscience.

1644

Of all important things, the first is not to cheat the conscience.

1645

Don't put your conscience on your back.
1646

Since one cannot please others in everything, let us only seek not to shame one's own conscience.

Fù néng jù rén yì
Chì nèng chín jù jén i,
Dàn qiú wú huì wǒ xīn
Tan ch'iú wù k'uei wǒ hsin.

1647

Never do what your conscience cannot endure; never desire what is improper to be done.

Mò zuò xīn shàng guò bù qù zhī shì
Mo tso hsin shang kuò pu chi'h shih;
Mò qǐ shì shàng xíng bù qù zhī xīn
Mo ch'i shih shang hu ng pu chi'h hsin.

Note.—There is here, in the original, a beautiful antithetical collocation of words, which one attempts in vain to copy in the English.

1648

If you would train your disposition you must cultivate virtue; if you cheat your conscience don't assume to be an ascetic.

Yáng hsin hsiu hsin ch'i hui. Ch'i hsin mo ch'ih chai.

1649

Cheat your conscience and a whole life's happiness is destroyed; let your conduct be faulty and Heaven will send you a life of poverty.

Chí hsin che chin ping sheng fu
Hsing tuan t'ien chiao yī shih

1650

To destroy one's good conscience by doing some evil deed. Lit.: To distend one's bowels by swallowing a carrying-pole.
To corrupt the conscience by unfair dealings. *Lit.*

To eat a coal and blacken the heart.

*Ch'ih¹ liao³ pien³ tan¹ hêng⁴ liao³ ch'ang² tz'u.³*

*Ch'ih¹ liao³ mei² tan⁴ hei¹ liao³ hsin.¹*
CHAPTER II.

GOOD WORKS.

--- 1652 ---
To light up a pagoda from top to base,
Is unequal to lighting up a dark place.
點 塔 七 層。不 如 暗 處 一 燈
Tien² t'a³ ch'i¹ tséng² pu⁴ ju² an¹ ch'ùⁿ yi¹ téng¹

--- 1653 ---
The odour of virtuous conduct will last for a hundred generations.
為 善 則 流 芳 百 世
Wei² shan⁴ tsé² liu² fang¹ pai³ shih⁴

--- 1654 ---
Good deeds may fill the empire without provoking any one's dislike.
行 滿 天 下 無 怨 惡
Hsing² man³ t'ien¹ hsia⁴ wu² yüan wu⁴

--- 1655 ---
Do good regardless of consequences.
但 行 好 事。莫 問 前 程
Tan⁴ hsing² hao³ shih⁴ mo⁴ wên¹ ch'i'en² ch'eng²

--- 1656 ---
Good deeds may be done; bad deeds may not.
善 事 可 作。惡 事 莫 爲
Shan⁴ shih⁴ k'o³ tso⁴; o³ shih⁴ mo⁴ wei²

--- 1657 ---
Do not consider any vice trivial, and so practise it; do not consider any virtue trivial, and so neglect it.
勿 以 惡 小 而 爲 之
Wu⁴ i³ o⁴ hsiao³ ērh² wei² chih¹;
勿 以 善 小 而 不 爲
wu⁴ i³ shan⁴ hsiao³ ērh² pu⁴ wei²
1658
Do good, and devils and gods will do you honour; do evil, and suffer the chastisement of Heaven.

_Wei² shan⁴ kuei³ shen² ch'in¹; tso⁴ o¹ pei¹ t'ien¹ chien.⁴_

1659
One good deed atones for a thousand bad ones.

_Yi¹ shan⁴ kai³ ch'ien¹ o.²_

1660
It is difficult to know how to give alms. _Lit._: The good door is hard to open.

_Shan⁴ men² nan² k'ai.¹_

1661
Religious books and preachers, influence but do not injure men.

_Ch'üan⁴ shih² wen² ch'üan⁴ shih² jen,² ch'üan⁴ tung⁴ jen² hsin¹ pu² hai⁴ jen.²_

1662
Cultivating right reason, though unseen of men, if persevered in, will be seen of Heaven.

_Hsin¹ tao⁴ sui² wu² jen² chien.⁴ ts'un² hsin¹ tzü⁴ yu³ t'ien¹ chih.¹_

1663
Exhort men not to commit the smallest sin; but the smallest virtue is advantageous to men.

_Yi¹ hao² chih¹ o⁴ ch'üan⁴ jen² mo⁴ tso⁴; yì¹ hao² chih¹ shan⁴ yu³ jen² fang¹ pien.⁴_
GOOD WORKS.

1664

Each has his own good deeds to do; the gentleman his, the lady hers.

公修公德。妻修婆德。
Kung¹ hsiu¹ kung¹ tê²; p'o² hsiu¹ p'o² tê²
各修各德
ko⁴ hsiu¹ ko⁴ tê²

1665

To say you have done good is not goodness; but to do good is.

說好不為好。做好方為好
Shuo¹ hao³ pu¹ wei² hao³; tso⁴ hao³ fang¹ wei² hao³

1666

To do good secretly is optional. Lit.: Bowing in the dark is according to every man’s own fancy.

黑處作揖。各人憑心
‘Hei¹ chu⁴ tso¹ i¹ ko⁴ jen² ping² hsin¹

1667

Never go out on the hills to net birds; nor down to the waters to poison fishes and shrimps.

勿登山而網禽鳥
Wu⁴ teng¹ shan¹ êrh² wang³ ch‘in² niao³;
勿臨水而毒魚蝦
wu⁴ lin² shui³ êrh² tu² y‘ü² h sia¹

Note.—This does not mean that you may shoot the birds, as Sir Jno. F. Davis suggests, but that their lives should be spared.

1668

Never kill the draught ox; nor throw away written paper.

勿宰耕牛。勿棄字紙
Wu⁴ tsai⁴ keng¹ niu²; wu⁴ ch‘i¹ tzü¹ chih³

1669

In the family leave the family; in the world separate from the world.

在家出家。在世出世
Tsai¹ chia¹ ch‘u¹ chia¹; tsai¹ shih⁴ ch‘u¹ shih⁴
Note.—"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jno. 17: 15.

"We need not bid, for cloister'd cell,
Our neighbour and our work farewell;
Nor strive to wind ourselves too high
For sinful man beneath the sky."

---

He does nothing that cannot be told to others.

無事不可對人言
Wu² shih⁴ pu⁴ k'o³ tu³ jên² yen².

Note.—Ssu'-ma Wên Kung (司馬溫公) said of himself that, "All his life long he had done nothing that he could not tell to others."

---

It is easier to run down a hill than up one.

下坡容易。上坡難
Hsia⁴ p'o¹ yung² i,⁴ shang³ p'o¹ nan².

---

Surely those who have in ten lives cultivated virtue,
may cross in the same boat; as those who have in a hundred, may sleep in the same bed.

十世修來同船渡
Shih⁹ shih⁴ hsiu¹ lai² t'ung² ch'uan² tu⁴;
百世修來共枕眠
pai³ shih⁴ hsiu¹ lai² kung⁴ ch'en³ mien².

---

Men will no more be virtuous without exhortation,
than a bell will sound without being struck.

人不勸不善。鐘不打不鳴
Jên² pu⁴ ch'uan⁴ pu⁴ shan⁴; chung¹ pu⁴ ta³ pu⁴ ming².

---

It is not hard to talk about good works, but to do them.

言善非難。行善為難
Yen² shan⁴ fei¹ nan² hsin² shan⁴ wei² nan².

---

To save one man's life is better than to build a seven-storied pagoda.

救人一命，勝造七級浮屠
Chiu⁴ jên² y¹ ming⁴ shêng⁴ tsao¹ ch'ê¹ ch'i² fou² t'ûn².
His conduct is naturally exalted who will not condescend to beg.

To neglect to save life is one of the greatest of crimes.

**1676**

人到無求品自高
Jên² tao⁴ wu² ch'iu² p'în³ tzü⁴ kao.¹

**1677**

見死不救。一行大罪
Chien⁴ ssū³ pu⁴ chiu,⁴ yî¹ hang² ta⁴ tsui.⁴
CHAPTER III.

REPROOF AND GOOD COUNSEL.

--- 1678 ---
If to be right is your desire,
Then of three aged men enquire.

要得 好。問 三 老
Yao¹ té² hao,³ wên⁴ san¹ lao.³

--- 1679 ---
If to have all things right be your desire,
Then of three aged men you must enquire.

凡事 要 好。須 間 三 老
Fan² shih⁴ yao⁴ hao,³ hsü¹ wên⁴ san¹ lao.³

--- 1680 ---
Although you may never have tasted of bacon,
You have seen pigs pass and should not be mistaken.

沒有 吃 肉。也 看 見 猪 走
Mu² yu³ ch’ih¹ jou,⁴ yeh³ k’an⁴ chien⁴ chu¹ tsou.⁴

Note.—Used by a superior to an inferior, this conveys rebuke. Used by one of one’s-self, or by one equal to another, it means that, though lacking actual experience, we have a knowledge of whatever is referred to.

--- 1681 ---
To reprove one for another’s warning. Lit.: To beat the grass to frighten the snake.

打 草 驚 蛇
Ta³ ts’ao³ ching¹ shé.²

--- 1682 ---
The same. Lit.: To kill the fowl to frighten the monkey.

殺 雞 嚇 猴
Sha¹ chi¹ hsia⁴ hou.²

--- 1683 ---
The same. Lit.: He points at Chang Liang and curses Han Hsin; who does he mean?
Note.—Chang Liang and Han Hsin, two ministers of Liu Pang (劉邦) or Kao Ti (高帝), first of the Han emperors, whose reign dates from 206 B.C.

1684
The same. Lit.: He points at the great melon and curses the gourd.

指冬瓜罵葫芦
Chih³ tung¹ kua¹ ma⁴ hu² lu².

1685
The same. Lit.: He points at the mulberry and curses the ash.

指桑罵槐
Chih³ sang¹ ma⁴ huai².

1686
A wise man will not reprove a fool.

賢 不 責 愚
Hsien² pu⁴ tsê² yu².

1687
Faults must be corrected by competent persons. Lit.: Crooked trees must come under the straightening hand of the carpenter.

彎木頭自必有直木匠
Wan¹ mu⁴ tou² tzu⁴ pi⁴ yu³ chih² mu⁴ chiang⁴.

1688
You have done it badly Lit.: Your work is like a rat trap.

做得像打老鼠的架子
Tso⁴ tê² hsiang⁴ ta³ lao³ shu³ ti¹ chia⁴ tzu³.

1689
Buy a fan to cover your face.

買 把 扇 子 遮 臉
Mai³ pa³ shan⁴ tzu³ chê¹ lien³.

Note.—Said to another this conveys reproof; said of one's-self, apology.
Your rump is hung with keys, but what gate do you keep?

Note.—This is used to convey reproof of neglect of duty.

Princes have censors,—fathers, sons that reprove them.

It takes little time to reprove a man; but it takes a long time to forget reproof.

Flattery is sickness; reproof is medicine.

A bitter mouth is good physic.

Reprove yourself as though seeking for something to blame; reprove your friends as though seeking to excuse their faults.

Stop your mouth, and talk not of the faults and shortcomings of others: and why should you speak of yours to them?
REPROOF AND GOOD COUNSEL.

Before you blame others, submit yourself to blame.

Be vexed with yourself that you have neither branch nor leaf; do not accuse the sun of partiality.

Blame yourself as you would blame others; excuse others as you would yourself.

Why do not those who are continually judging of other men's faults, turn about and judge themselves?

First put yourself right, then others.

He who flatters me is my enemy,—who reproves me is my teacher.

Note.—"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Matt. 7:3."
Tao⁴ wu² hao³ che² shih⁴ wu² tsei²;  
道吾好者是吾賊
Tao⁴ wu² o⁴ che² shih⁴ wu² shih.¹

1703

To butt against the nose in washing the face.

洗臉碍住鼻子
Hsi³ liën³ ai⁴ chu⁴ pi² tzü.³

Note.—The meaning here is of encountering unpleasantness or danger in doing what one ought: for instance, of encountering the dislike of any person of whose conduct we have felt bound to make complaint.

1704

He won't listen to my advice. Lit.: He won't obey my helm.

不應我的舵
Pu⁴ ying⁴ wo³ ti¹ to.⁴
CHAPTER IV.

VICES.—(1) FLATTERY.

— 1705 —

Only inferiors flatter superiors. *Lit.*: As to flattery, it is only given by such as captains of thousands, of hundreds, or of fifties.

論把結不過是千百把總
Lün² pa¹ chieh² pu⁴ kuo⁴ shih⁴ ch'ien¹ pai³ pa² tsung³

— 1706 —

On the departure of a high official, to fire a salute of *four* guns, is flattery that will not go.

大老爺出門放四炮
Ta⁴ lao³ yeh² ch'u¹ mên² fang⁴ ssü⁴ p'ao⁴

奉承不到家
fêng⁴ chêng² pu⁴ tao⁴ chia¹

— 1707 —

Only to flatter the rich. *Lit.*: Only to add fuel to a hot stove.

只在熱竈裡著把火
Chih³ tsai⁴ jê¹ tsao⁴ li³ cho² pa³ huo³

— 1708 —

To try importunately to flatter. *Lit.*: His flattery fails, so he adds more salt and pours on more vinegar.

呵哄不彀添鹽釀醋
O¹ hung³ pu⁴ kou⁴ t'ien¹ yen² cho² ts'ü⁴

(2) HYPOCRISY AND DECEIT.

— 1709 —

He something out of nothing makes;
And painteth feet upon his snakes.

無中生有。畫蛇添足
Wu² chung³ shèng¹ yu³; hua⁴ she² t'ien¹ tsu²
If you deceive the aged, do not deceive the young; the deceitful heart is not bright and clear.

To lacerate one's skull in order to deceive.

To point a stag out as a horse.

Sun Wu-k'ung can't turn his summersets in Buddha's palm.

It will not do to say yes before a man's face, and no behind his back.

It will not do to say one thing and mean another.
HYPOCRISY AND DECEIT.

1716
Never burn false incense before a true god.
真善面前 莫 燃 假 香
Chén¹ pú² sa¹ mien⁴ ch'ien² mo⁴ shao¹ chia³ hsiang¹

1717
To deceive the good and fear the bad.
欺善 怕惡.
Ch'i¹ shan⁴ p'ao⁴ o⁴

1718
Delude superiors; it is not worth while to delude inferiors.
瞞上不瞞下
Man² shang⁴ pu⁴ man² hsia⁴

1719
It is not beauty that beguiles men; men beguile themselves.
色不迷人人自迷
Sè⁴ pu⁴ mi² jén² jén² tzü⁴ mi²

(9) INGRATITUDE.

1720
He freezes my warm blood into an icy cold.
一腔热血化为冰炭
Yí¹ ch'ien¹ jê⁴ hsieh⁴ 'hua⁴ wei² ping¹ t'án⁴

Note.—This proverb refers to unappreciated service or kindness.

1721
If he had not had a fisherman to lead him on, how could he ever have seen the waves?
不因漁父 引 怎得見波濤
Pu⁴ yin¹ yü⁴ fu⁴ yin³ tsên³ tê² chien⁴ po¹ t'ao²

Note.—These are said to be the words of Tung Kao Kung (東皋公), who thus complains of the ingratitude of Wu Tsü-hui (伍子胥), a high officer in the State of Ts'ou (楚), to whom he had rendered signal service, but by whom his service had been forgotten.
1722
To feed and clothe one's self without ever recognising the trouble our food has cost the ox, — our clothes the weaver.

食饭不知牛辛苦
Ch'ih¹ fan⁴ pu⁴ chih¹ niu² hsin¹ k'u³;

穿衣不知纺绵人
ch'üan¹ pu⁴ chih¹ fang³ mien² jen².

1723
To return one's friendship with enmity.

不以我为德，反以我为仇
Pu⁴ i³ wo³ wei² tê,² fan³ i³ wo³ wei² ch'ou².

(4) MEANNESS.

1724
He wants his donkey to travel away,
But is not willing to give him his hay.

又要驢子走得好
Yu⁴ yao⁴ lu² tsou⁴ tê² hao,³

又要驢子不吃草
yu⁴ yao⁴ lu² tsou⁴ pu⁴ chih¹ ts'ao³.

1725
You cannot endure the great melon, and so you would grind down the small long one.

无奈冬瓜，何捉得瓠子磨
Wu² nai⁴ tung¹ kua¹ ho² cho¹ tê² hu⁴ tsü³ mo².

1726
To promise much and give little.

說大話用小錢
Shuo¹ ta⁴ hua⁴ yung⁴ hsiao³ ch'ien².

1727
To show off by making presents with another's property. Lit.: To seize another's cap and throw it on the stage.
抓別人的帽子去打彩
Chua¹ pieh² jên² mao⁴ tzu³ ch'ü⁴ ta³ ts'ai.³

To be generous with other people’s things, and grasping with what is one’s own.

用別人的大方用自己的手緊
Yung⁴ pieh² jên² tī¹ ta¹ fang¹; yung⁴ tzu³ ch'ü³ tī¹ shou³ chin.³

To toady. Lit.: To place one’s warm cheek along side another’s cold one.

熱臉挨冷臉
Jē³ lien³ ai² lêng² lien.³

Unable either to use or part with. Lit.: The monkey seizes a piece of ginger,—fears to eat it, because it is bitter, throw it away,—and yet cannot part with it.

猴子撿到一塊薑
'Hou² tzu³ chien³ tao³ yī¹ k'uai⁴ ch'iang¹;

吃了怕辣丟了又捨不得
ch'î¹ liao³ p'a⁴ la⁴ tiu¹ liao³ yu⁴ shè³ pu⁴ tê.²

To slight. Lit.: To throw into a tub of cold water.

丢在冷水中去了
Tiu¹ ts'ai⁴ lêng³ shui³ p'en² li³ ch'ü⁴ liao.³

(5) QUARRELLING AND VIOLENCE.

Cat’s paw. Lit.: Borrowing Ch’in soldiers with Ts’ou’s to fight,
He scatters his bitter resentment outright.

借秦伐楚。悶氣出透
Chieh⁴ Ch’in² fa¹ Ts’ou,³ mên⁴ ch’ü¹ t’ou.⁴
With monkeyish excitement, like a leopard leaping, He demands with blows to have all that's in our keeping.

猴急豹跳。强打恶要
'Hou² chi² pao¹ tiao⁴ chi'ang² ta³ o² yao⁴

“Man alive's a trifle,—like a blade of grass; Kill him though, and then see what will come to pass.”

在生是一根草
Tsai⁴ sheng¹ shih⁴ yi¹ keng¹ tao³;
死了是一個寶
ssu³ liao³ shih⁴ yi¹ ko⁴ pao³

When against any your anger glows, Be sure you never do come to blows.

與人發怒。切莫爭鬱
Yü³ jen² fa¹ nu⁴ ch'ieh⁴ mo⁴ cheng¹ tou⁴

One thread of the feeling of kindness retain, And more pleasant will be your meeting again.

人情留一線。久後好相見
Jen² ch'ing² liu² yi¹ hsien⁴ chiu³ hou⁴ hao³ hsiang¹ chien⁴

To excite a quarrel. Lit.: To set on a dog to worry a pig.

嗾狗嗾猪
So¹ kou³ yao³ chu¹

They are not good fists which fight, nor good words which curse.

相打無好拳。相罵無好言
Hsiang¹ ta³ wu² hao³ chi'ıan¹ hsiang¹ ma⁴ wu² hao³ yen²

A hopeless quarrel. Lit.: A cock fighting a rock.

雞子與石子鬬
Chi¹ tzü³ yu³ shih² tzü³ tou⁴
When the heron and oyster quarrelled, the fisherman got the benefit.

**1740**

When a road is uneven, those who live on each side level it.

**1741**

Never quarrel with a woman.

**1742**

Never fight a knife with an axe.

**1743**

Intimate with few affairs, you will have but few troubles; acquainted with many men, you will have many quarrels.

**1744**

A quarrelsome family neighbours despise; quarrelsome neighbours slander each other.
ON MORALS.

1746

Convert great quarrels into small ones, and small ones into nothing.

大計化小。小事化無

Ta^4 shih^4 hua^4 hsiao^3, hsiao^3 shih^4 hua^4 wu.^2

1747

A fiddling business!

扯胡琴的事

Chê^3 hu^4 chën^2 ti^1 shih.?^2

Note.—I don't wonder that this illustration is used to express a vexatious quarrel; for fiddling in China is worse than organ-grinding at home.

1748

One may reconcile enmities, but not produce them.

寛仇可解不可結

Yüan^1 ch'ou^2 k'o^3 chieh,^3 pu^4 k'o^3 chieh.?^2

1749

Whoever curses a Kiangsi man, insults the public generally.

罵一聲江西老表。大家有分

Ma^4 yi^1 shêng^1 Chiang^1 Hsi^1 lao^3 piao^3 ta^4 chia^1 yu^3 fên.^1

Note.—This is essentially a Hupeh proverb. About the beginning of the present dynasty, two rebels, Li Chih-ch'êng (李至誠) and Chang Hsien-chung (張先忠), devastated this province, and left so few of the inhabitants alive that it had to be repopulated with Kiangsi men. So that for a Hupeh man to curse a Kiangsi man, is to curse an old relation, and to offend the public.

1750

To anchor in order to quarrel.

灣倒船吶罵

Wan^1 tao^3 ch'uan^2 shê^2 ma.^4

1751

Each half of the riven bamboo smokes.

劈破竹總夾烴

P'i^1 p'o^4 chu^2 tsung^3 chia^1 yen.?^1

Note.—Said of men who, when a quarrel is over, retain some remains of caloric.

1752

Draw your bow but do not discharge the arrow; for it is not so effective to strike as to frighten a man.
Quarrels cannot escape the verdict of public opinion.

Neither beat a man on a wound, nor curse him about a disgrace.

The old man claims to be right, and the old woman to be more so.

Lips wound the heart, as when a mosquito provokes a rap from a fan.

Indiscriminate cursing. *Lit.:* One bamboo pole beats a whole boat-load of people.

If you are offended with a person, you must tell him what for.

Two scholars fighting for a pencil.
ON MORALS.

Note.—This is another and very well known specimen of the innuendo. The two last words, identical in sound with 未必 ‘it is impossible,’ are used to convey that meaning; the rest of the proverb need not be spoken.

— 1760 —

When men come face to face, their differences vanish.

事怕當面
Shih⁴ p'á⁴ tang¹ mien.⁴

(6) SELFISHNESS.

— 1761 —

Each for himself doth his hunger satisfy;
Each for himself is obliged to live and die.

各人吃飯各人飽
K'o¹ jén² chün¹ fan⁴ k'o⁴ jén² pao³:

各人生死各人了
K'o¹ jén² shēng¹ ssŭ³ k'o⁴ jén² liao.³

— 1762 —

Coveting another's measure of rice, you lose full six months' keep;
Whilst wrangling over a quarter of pig, you lose a flock of sheep.

貪他一斗米失却半年糧
T'an¹ t'a¹ yí¹ tou³ mi² shì¹ ch'üeh⁴ pan⁴ nien² liang²;

爭他一脚豚反失一羣羊
Chéng¹ t'a¹ yí¹ chiao³ t'un² fan³ shì¹ yí¹ ch'ün² yáng²

— 1763 —

Fields are vain and lands are vain,
Men so briefly them retain.
Gold is vain, silver is vain,
Dead, you cannot them regain.
Wives are vain, and children vain,
In Hades they ne'er meet again.
Its every man for himself,
In the common struggle for pelf.

Go you along your great highway, and I'll get across my one-pole bridge.

Other men's glaring eyes do not affect your eyes; other men's stupidity does not affect your family.

"Do not neglect your own, in order to weed another's field."

Do not neglect your own, in order to weed another's field.
1768

Every fisherman with the great net has his own spot.

搬骨的守埠頭
Pan¹ chêng¹ ti¹ shou³ fou⁴ t'ou₂.

1769

To act selfishly. Lit.: Both feet and hands bend towards the bosom.

腳彎手彎往懷狸彎
Chiao³ wan¹ shou³ wan¹ wang³ huai² li³ wan¹

1770

The stag-hunter will not look at the hare.

逐鹿者不顧兔
Chu² lu¹ chê² pu⁴ ku² t'ou⁴.

1771

To grasp at gain regardless of suffering inflicted on others. Lit.: To gouge out another's eye fearless of blinding him.

剔眼睛不怕瞎
Kua³ yen³ ching¹ pu⁴ p'a⁴ hsia².

1772

When there is important business to be transacted, he spares himself the trouble; but let him hear of a little profit, and he will risk his life to get it.

幹大事惜身而避
Kan² ta⁴ shih⁴ hsî² shên¹ ērh² pi⁴;
開小利亡命而來
wên² hsiao³ li⁴ wang² ming⁴ ērh² lai².

1773

He who covets small gain, well hardly be able to accomplish great transactions.

貪圖小利大事難成
Tan¹ t'ou² hsiao³ li⁴ ta⁴ shih⁴ nan² ch'êng².

1774

He only throws that die which brings in the wealth.

打進財卦
Ta³ chin⁴ ts'ai² kua⁴.
Since men live not a hundred years, it is vain to scheme for a thousand.

Naked we come, and naked we go.

Man goes empty-handed when his work on earth is done.

He who fills his boxes and trunks with clothes, only lays them up for others; for how can he live to wear each one of them out?

Of all the noble houses of the past, one half in ruins lie, overgrown with grass.

There is more money on earth than you can gain; and more offices in the palace than you can fill.
1781
There is no one to sweep a common hall.

公衆 堂 至無人 梳
Kung¹ chung⁴ t'ang² wu¹ wu² jên² sao³

1782
First yourself, afterwards others.

先 有 自 己 後 有 他 人
Hsien¹ yu³ tzü⁴ chi,⁴ hou⁴ yu³ t'a¹ jên²

1783
Don’t boast of being first, for others indeed are before you.

莫 道 君 行 早 更 有 早 行 人
Mo⁴ tao⁴ chün¹ hsing² tsao³ k'eng¹ yu³ tsao³ hsing² jên²

1784
Slander rises from nothing but a great deal of chatter; As offence comes from meddling with another man’s matter.

是非 只 爲 多 開 口
Shih⁴ fei¹ chih³ wei⁴ to¹ k'ai¹ k'ou³;

煩 惱 皆 因 強 出 頭
Fan² nao³ ch'ien¹ yin¹ ch'iang² ch'ün¹ t'ou²

1785
His winds and waves may rise, I shall still sit secure in my fishing terrace.

任 他 風 浪 起 穩 坐 釣 魚 臺
Jên⁴ t'a¹ feng⁴ lang⁴ ch'i,³ wen³ tso⁴ tiao⁴ yu² t'ai²

Note.—Said by one conscious of innocence amidst slander.

1786
Slander slits pantaloons.

挑 是 剝 非 撕 褲 子
T'iao¹ shih¹ po¹ fei¹ ssü¹ k'u⁴ tzü³
How can I be guilty of crime, since I never stirred out of my house?

坐 在 屋 築 犯 夜
Tso⁴ tsai¹ wu¹ li³ fang⁴ yeh⁴.

NOTE.—Said in contradiction of slander.

Slander spreads like fire. Lit.: Light a fire in seven places, and eight will burn to smoke.

七 處 放 火 八 處 廢 烟
Ch'i¹ ch'u⁴ fang⁴ t'ou³ pa¹ ch'u⁴ shao¹ yen¹.

Baseless slander. Lit.: To have waves three feet high without wind, and thunder in a level plain.

無 風 三 尺 浪。平 地 一 聲 雷
Wu² feng¹ san¹ ch'ih³ lang⁴ p'ing² ti¹ yi¹ sheng¹ lei².

Slander may injure any cause.

事 怕 一句 言
Shih⁴ pa⁴ yi¹ chu⁴ yen².

What man, behind his back, is not spoken against? And who, before others, does not speak against men?

誰 人 背 後 無 人 說
Shui³ jen² pei⁴ hou⁴ wu² jen² shuo¹?

那 個 人 前 不 說 人
na³ ko⁴ jen² ch'ien² pu⁴ shuo¹ jen².

Those who slander, are slanderers.

來 說 是 非 者。便 是 是 非 人
Lai² shuo¹ shih⁴ fei¹ che² pien² shih⁴ shih⁴ fei¹ jen².

Slander is of daily occurrence, but if nobody would listen to it, it would soon cease.

是 非 終 日 有。不 聽 自 然 無
Shih⁴ fei¹ chung¹ jih³ yu³, pu⁴ t'ing¹ tzü⁴ jan² wu².
--- 1794 ---

Don't wait for slander to enter your ears, lest it turn former love into hatred.

莫待是非來入耳
Mo⁴ tai¹ shih¹ fei¹ lai² ju⁴ erh,³

従前恩愛反為仇
ts'ung² ch'ien² en¹ ai² fan³ wei² ch'ou².

--- 1795 ---

One may leap into the Yellow River, and yet not be washed clean.

跳得黃河洗不清
T'iao⁴ te² 'Huang² 'bo² hsi³ pu⁴ ch'ing¹.

NOTE.—The meaning is that one cannot clear one's-self of slander.

--- 1796 ---

Idle rumours are rife amongst the men of Ts'ou.

楚人多謠
Ts'ou³ jen² to¹ yao².

NOTE.—This saying is not so complimentary to the Hupeh and Hunan men as another, written over the entry to the Wu-chang examination Hall; namely 維楚有材 'only the men of Ts'ou possess talent.'

--- 1797 ---

What is said to a man's face is not slander.

當而說話不成是非
Tang¹ mien⁴ shuo¹ 'hua⁴ pu¹ ch'eng² shih⁴ fa¹.

--- 1798 ---

Slander may spring up without a cause.

平白地造謠言
Ping² pai² ti¹ tsao⁴ yao² yen².

--- 1799 ---

Idle slanders do not affect wise men.

謠言不動智者
Yao² yen² pu⁴ tung⁴ chih⁴ che².

--- 1800 ---

To be fond of talking of female scandals, wounds Heaven and injures Reason in the first degree.
SLANDER.

The tawny cur barks behind one's back.

When the ear will not listen, the heart escapes sorrow.

Unheeded slander. Lit.: When the root is deep, winds rage unheeded; can slanting moonbeams trouble an upright tree?

To throw the blame of one's faults on others. Lit.: To drag Chang and pull Li.

Don't blame others for your own faults.
(8) STEALING.

—— 1806 ——
To break through brass and iron walls,
Only for more exertion calls.

To break through brass and iron walls,
Only for more exertion calls.

—— 1807 ——
Some duck-egg shells have been scattered by the wind;
You've lost a little property, but never mind.

—— 1808 ——
With a thief arrest his stolen store;
With a whore arrest her paramour.

—— 1809 ——
Thieves steal in the rain, but not when it snows;
Not in the moonlight, but when the wind blows.

—— 1810 ——
Having lost anything do not suspect men of stealing it.

—— 1811 ——
Everybody has a black pig.

Note.—This is used to repel a charge of theft.

—— 1812 ——
All the clothes in the box are counted.
He who steals fowls and dogs, will never change his disposition.

— 1813 —

A thief who is a stranger, must employ an accomplice who is not one.

— 1816 —

Though thieves infest the streets, if they have no stolen goods, not one of them can be convicted.

— 1817 —

Gambling is the source of robbery.
Sweet as a biscuit is a damsel of sixteen;
But her loins are girded with a death-dealing blade.
Notwithstanding we see not men's heads dropping off,
Yet, darkly, in the marrow, her havoc is made.

(II) VARIOUS.

1819

Note.—I have purposely given a free translation of this proverb; the moral of it is good; even the original is not plainer than many of the proverbs of Solomon, and it closely resembles that one found in Proverbs, 7: 26.

1820

Only dispense with your face,
You'll do all evil with grace.

1821

He who whores and gambles till he wastes his fortune,
When his purse is empty must come to a stop.

1822

Leisure breeds lasciviousness.
1823

Water once spilt cannot be gathered up again; passions once indulged cannot be restrained.

水一傾則不可覆
Shui³ yi¹ ch'ing¹ tsê² pu⁴ ko³ fu²;

性一縱則不可反
hsing⁴ yi¹ tsung⁴ tsê² pu⁴ ko³ fan³

1824

Vice cannot be concealed. Lit.: An ugly daughter-in-law cannot conceal that fact from her mother-in-law.

醜媳婦難免不見公婆的面
Ch'ou³ hsi² pu⁴ nan² mien³ pu⁴ chien⁴ kung¹ p'ê² ti¹ mien⁴

1825

I look indifferently at you, as at a crab, wondering how long you will be able to carry on your perverse practices.

但將冷眼觀螃蟹
Tan⁴ chiang¹ lêng³ yen³ kuan¹ p'ang² hai³

看你橫行到幾時
k'an⁴ m³ hêng⁴ hsing² tao⁴ chi³ shih²

1826

Depraved conduct. Lit.: A wry-mouthed man blows a trumpet with deflected breath.

歪嘴吹喇叭斜氣
Wai¹ tsui³ ch'uil la³ pa¹ hsieh² ch'i⁴

1827

Accidental transgression is called error; wilful transgression, sin.

偶然犯事叫做過
Ou³ jan² fan⁴ shih⁴ chiao⁴ tso⁴ kuo⁴;

立心犯法叫做惡
li⁴ hsin¹ fan⁴ fa³ chiao⁴ tso⁴ o⁴

1828

What is done ignorantly is not sin.

不知者不為罪
Pu⁴ chih¹ chê² pu⁴ wei² tsui⁴
1829

Men may not be one day without employment.

人不可一日無業
Jên² pu⁴ k'o³ yî¹ jîh⁴ wu² yeh⁴

1830

He who will not work shall not eat.

手就停口
T'îng² shou³ chîu⁴ t'îng² k'ou³

Note.—“This we commanded you, that if any would not work, neither should he eat.” 1 Thess. 3: 10.
CHAPTER V.

VIRTUE AND VICE.

—— 1831 ——

Mercy is the root and core;
Opportunity the door.

慈 悲 爲 本。方 便 爲 門
Tz'ü² pei¹ wei² pên³; fang¹ pien⁴ wei² mên²

—— 1832 ——

To act upright is the rôle,
Of every god, and human soul.

正 直 爲 神。正 直 爲 人
Chêng⁴ chih² wei² jên²; chêng⁴ chih² wei² shên²

—— 1833 ——

They prosper who on virtue's aid depend;
Who trust in vice reach an untimely end.

恃 德 者 昌。恃 違 者 亡
Ssû⁴ tê² chê² ch'ang¹; ssû⁴ ni⁴ chê² wang²

—— 1834 ——

Following virtue is an ascent steep;
Following vice a precipitous leap.

從 善 如 登。從 惡 如 崩
Ts'ung¹ shan⁴ ju² têng¹: ts'ung¹ o¹ ju² pêng¹

—— 1835 ——

It is a little thing to starve to death; it is a serious matter to lose one's virtue.

餓 死 的 事 小。失 節 的 事 大
O⁴ ssû³ ti¹ shih⁴ hsiao³; shih¹ chieh² ti¹ shih⁴ ta⁴

—— 1836 ——

Hold benevolence and righteousness important, and death, in comparison, light.

重 仁 義。輕 死 亡
Chung⁴ jên²; i⁴ ch'ing¹ ssû³ wang²
Better die than turn your back on Reason.

Benevolence, Righteousness, Propriety, Wisdom, and Fidelity, are the principles which ought to be followed.

Let there be plenty of food and clothing, and propriety and righteousness will flourish.

Accept your destiny; do your duty; be satisfied with your position; and obey the voice of Heaven.

Men must set their minds on being honest and straightforward.

Fear not when men speak evil of you; fear lest you should do evil.

In our actions we should accord with the will of Heaven; in our words we should consult the feelings of men.
Virtue and Vice.

Truth must always be true, and falsehood false.

Virtue practised to be seen is not real virtue; vice which fears to be seen is real vice.

Better be upright and want, than wicked and have superabundance.

Never lose virtue, nor promote vice.

All vice avoid, all virtue follow.

Virtue is the foundation of happiness, vice the presage of misery.
CHAPTER VI.

VIRTUES.—(1) CONCESSION AND FORBEARANCE.

--- 1850 ---

Forbearance is a noble word!
Above its head behold a sword.
Whoe'er in this is like Chang Kung
Must happy be and never bored.

Jên^3 tzü^4 kao^1 jên^3 tzü^4 kao^1!
Jên^3 tzü^4 t'ou^2 shang^4 yi^1 pa^3 tao^1.
Wei^2 jên^2 nêng^2 hsiao^4 Chang^1 Kung^1 jên^3
自然快活無煩惱
Tzü^4 jan^2 k'uai^4 huo^2 wu^2 fan^2 nao^3.

Note.—Chang Kung was a certain superior man noted for writing out one hundred instances of the application of the word "Forbearance," as well as for his own exemplification of its meaning.

--- 1851 ---

Forbear! a snow mountain though ten thousand chang high,
Melts into a river soon as the sun's in the sky.

Jên^4 t'â^1 hsüeh^3 shan^1 kao^1 wan^4 chang^4.
T'ai^4 yang^2 yi^1 ch'ü^1 hua^4 ch'ang^2 ch'ang^1.

Note.—One Chang is equal to 10 Chinese feet, or to 11 feet 9 inches English. Kao wan chang, however, is a general term for any lofty height. An inscription at the front of the principal peak of the Wu-tang shan informs the visitor that it is Wan chang kao.

--- 1852 ---

Imitate Chang Kung, who wrote so much on Forbearance.

Hsiao^4 Chang^1 Kung^1 to^1 shu^1 jên^3 tzü^4.
Forbearance under a slight provocation, may save one a hundred days’ trouble.

Jên³ tê² yì¹ shih² chih¹ ch’i,⁴
mien³ tê² p’ai³ jih⁴ chih¹ yu,¹

A moment’s want of forbearance may prove a life-long regret.

Shao³ chien¹ fu² jên³ chung¹ shên¹ chih¹ hsiu,¹

Endure provocation, repress wrath, forgive an offence, and yield a point.

Jên³ yì¹ chü,⁴ bsi² yì¹ mû,⁴
jao² yì¹ cho,² t’ui¹ yì¹ pu,⁴

When it is proper to forbear, forbear.

Tê² jên³ ch’ieh³ jên,³ tê² nai⁴ ch’ieh³ nai,⁴

Want of forbearance causes small offences to become great.

Pu⁴ jên³ pu⁴ nai,⁴ hsiao³ shih⁴ chêng² ta,⁴

The very word “Forbearance” is precious in a house.

Jên³ tzü⁴ chia¹ chung¹ pao,³

Without forbearance you will be in trouble at once; think twice and you will have nought to fear for a hundred years.
316  ON MORAALS.

Throw off restraint, indulge fits of passion,—and suffer loss; have a forbearing thoughtful mind,—and avoid sorrow.

Whoever is willing to suffer, covets not another’s advantage.

To show mercy is reckoned man’s duty; to win is reckoned man’s ingenuity.

Lifelong concession of road and dyke; neither loses a hundred paces, nor a single plot.

He will neither concede on the road nor at a feast.

You may walk your horse over a general’s or a premier’s neck; and pole your boat in the belly of a duke or marquis.
CONCESSION AND FORBEARANCE.

Affect a little indistinctness, rather than insist upon absolute correctness.

Here on earth it is noble to yield even one step; and it is happiness to treat men with even a little generosity.

One may give way to another, and bear with his bluster; not from weakness but for self-control.

I yield not for fear, but because I'm not fool enough to risk imprisonment.

Note.—This strange proverb is intended to express the boundless generosity and forbearance of the gentlemen mentioned.
(2) CONTENTMENT.

--- 1870 ---
With enough to eat three times a day you must always be content;
And down with your sail when a steady wind has long time kept it bent.


--- 1871 ---
A constantly contented mind
Free from disgrace you'll always find.


--- 1872 ---
Having obtained your wish be content.


--- 1873 ---
Be content with what is sufficient to pass over the present time.


--- 1874 ---
Compared with superiors I have less, but compared with inferiors I have more.


--- 1875 ---
Be content with whatever you have.
FILIAL PIETY.

1876
First of virtues, as all books confess, 
Filial piety and righteousness.

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1877
Of a myriad virtues filial piety is the first.

1878
Of a myriad vices fornication is the chief; of a hundred virtues, filial piety is the first.

1879
Filial piety moves heaven and earth.

1880
A filial son is the joy of his father.

1881
One unfilial son involves nine others in ruin.

1882
When the son lacks dutifulness, the daughter-in-law lacks filial piety.
(4) GENEROSITY AND KINDNESS.

1883
Who constantly gives, does always possess;
His riches and honours never grow less.

常捨常有富貴長久
Ch'ang² she³ ch'ang² yu³; fu⁴ kuei¹ ch'ang² chiu³

Note.—“There is that scattereth, and yet increaseth.” Prov. 11: 24.

1884
Instruction impart, men's vices to correct:
And give of your money, their good to effect.

垂訓以格人非
Ch'ui² hsün⁴ i̯² ko² jen² fei¹;

捐資以成人美
Sun³ tzü¹ i̯³ ch'eng² jen² mei³.

1885
Always leave some way of escape to the erring.

萬事留一線之路
Wan⁴ shih⁴ liu² yi¹ hsien⁴ chih¹ lu⁴.

1886
To call up a breeze that all may be cooled.

喚起風來大家凉
'Huan⁴ chi³ feng¹ lai² ta⁴ chia¹ liang².

1887
For one good deed to forget a hundred bad ones.

見人一善。忘其百非
Chien⁴ jen² yi¹ shan⁴, wang⁴ chi² pai³ fei¹.

1888
To conduct a blind man over a bridge.

牽瞎子過橋
Ch'ien¹ hsia² tzü³ kuo⁴ chiao².

1889
To stint one's-self and treat others generously.

刻苦自己，厚待別人
K'uo¹ k'u³ tzü¹ chi,³ 'hou⁴ tai⁴ pieh² jen,²
A star, however willing, cannot help the moon.

Note.—In this proverb there is a play on the word 星 hsing, 'star,' which is almost identical in sound with 心 hsin, 'heart.'

To light one’s lantern for another man.

Note.—Here the "gilt face" represents any offender, "Buddha’s face" any intercessor; and the request is that for the intercessor’s sake the offender may be forgiven.

"Help men in their necessities, and rescue them from danger."

It is only kindness, and not severity, which can impress at the distance of a thousand miles.

Better not do kindnesses at all, than do them in the hope of recompense.

Do continually acts of kindness; perform every sort of secret virtue.
ON MORALS.

行時時之方，便
Hsing² shih³ shih³ chih¹ fang¹ pien⁴;
作種種之陰功
tso⁴ chung⁴ chung⁴ chih¹ yin¹ kung⁴.

To row with the stream in doing a favour.

順水推舟做人情
Shun⁴ shui³ t'ui¹ chou¹ tso⁴ jen² ch'ing².

Note.—For instance,—to give wine to one who is fond of it, or books to one who is fond of study.

Kindness is greater than law.

人情大過王法
Jen² ch'ing² ta⁴ kuo¹ wang² fa³.

Men must be treated with great generosity.

待人須當量大
Tai¹ jen² hsü¹ tang¹ liang² ta₄.

(5) GRATITUDE.

Fed on the king's soil, recompense the king's favour.

吃王水土報王恩
Ch'ih¹ wang² shui³ t'ü¹ pao⁴ wang² en¹.

Enjoying the king's dignities and emoluments, recompense the king's favour.

食王爵祿報王恩
Shih² wang² chüeh² lu⁴ pao⁴ wang² en¹.

He who is grateful has nothing to blush for.

心不負人面無恥色
Hsin¹ pu⁴ fu⁴ jen² mien⁴ wu² ts'an² sé⁴.
Gratitude.

1903

Thankful for small mercies. Lit.: For the favour of a drop of water, pay back a gushing fountain.

得恩點水之恩
Tê² jen² tien³ shui³ chih¹ én¹

須當涌泉之報
hsü¹ tang¹ yung³ ch'ien² chih¹ pao⁴

1904

If you share a man's wealth, try to lessen his misfortunes.

得人錢財與人消災
Tê² jen² ch'ien² ts'ai¹,² yü³ jen² hsiao¹ ts'ai¹

1905

Better that others be ungrateful to me, than that I should be so to others.

寧可負我，切莫負人
Ning² k'o³ fu³ wo³,³ ch'ieh⁴ mo⁴ fu⁴ jen²

1906

Lambs have the grace to suck kneeling; and young crows return part of their food to their parents.

羊有跪乳之恩
Yang² yu³ kuei¹ ju³ chih¹ én¹;

鴉有反哺之義
ya¹ yu³ fan³ fu¹ chih¹ i⁴

1907

As your duty is, when the cultivated fields have yielded their increase, and you are fed and warmed, give thanks to Heaven.

隨分耕鎬收地利
Sui² fen¹ keng¹ ch'u² shou¹ ti⁴ li⁴

他時飽煖謝蒼天
t'a¹ shih² pao³ nuan³ hsieh⁴ ts'ang¹ t'ien¹

1908

Be forgetful of favours given; be mindful of blessings received.

施惠勿念，受恩莫忘
Shih¹ hui⁴ wu⁴ nien⁴; shou³ én¹ mo⁴ wang⁴
ON MORALS.

--- 1909 ---
It is unmanly to be ungrateful for favours received.

知恩不報。非爲人也
Chih¹ ên¹ p'u⁴ pao¹ fei¹ wei² jen² yeh.³

--- 1610 ---
He is a brute who forgets favours received, and turns
his back on righteousness.

忘恩背義。禽獸之徒
Wang⁴ ên¹ pei¹ i¹ ch'ın² shou⁴ chih¹ t'u.²

--- 1911 ---
He who eats another's food, and receives another's fa-
vour, is tender in speaking of and dealing with him.

吃人的口軟。得人的手軟
Ch'ih¹ jen² ti¹ k'ou³ juan,³ tê² jen² ti¹ shou³ juan.³

--- 1912 ---
To return hate for kindness.

恩將仇報
En¹ chiang¹ ch'ou² pao.⁴

--- 1913 ---
Over a bowl of congee or rice, one should remember
the trouble it has cost to supply it.

一粥一飯當思來處不易
Yi¹ chou¹ yi¹ fan⁴ tang¹ ssü¹ lai² ch'u¹ p'u⁴ i.⁴

--- 1914 ---
He who is ungrateful for favours received is no su-
rior man.

受恩不報非君子
Shou⁴ ên¹ p'u⁴ pao¹ fei¹ ch'ın¹ tzü.³

--- 1915 ---
When you put on your clothes, remember the weaver's
labour;
When you take your daily food, remember the hus-
bandman's trouble.

身披一縷常思織女之勞
Shên¹ p'ei¹ yi¹ li⁴ ch'ang² ssü¹ chih¹ nü² chih¹ lao²;
日食三餐每念農夫之苦
jih⁴ shih³ san¹ ts'an¹ mei³ nien⁴ nung² fu¹ chih¹ k'u.³
He who is grateful for favours received, will be filial as a son and loyal as a minister.

受人恩而不忍負者
_Shou^4 jên^2 ên^3 ēr^2 pu^4 jên^3 fu^4 chê.²_

為子必孝。為臣必忠
_wei^2 tzǔ^3 pi^4 hsiao^4 wei^2 ch'ên^2 pi^4 chung.¹_

--- 1917 ---

When you drink from the stream, remember the spring.

飲水思源
_Yin^3 shui^3 ssü¹ yüan.²_

--- 1918 ---

Eating bamboo-sprouts, remember the planter of the bamboos.

食筍須記栽竹人
_Shih^² sun^² hsü¹ chi^¹ tsai¹ chu^² jên.²_
SECTION XV.—ON PRUDENCE.

CHAPTER I.

CAUTION.

— 1919 —
Who turns him round to reinspect,  
Shall nothing lose through his neglect.  
回頭再看，不得失散  
'Hui² t'ou² ts'ai⁴ k'an⁴ pu⁴ tê³ shih¹ san⁴.

— 1920 —
Each must take care of his coat and hat;  
Caution is needful, be sure of that.  
各照衣帽，小心為要  
Ko⁴ chao⁴ i¹ mao⁴ hsiao³ hsin¹ wei² yao⁴.

— 1921 —
Who carefully looks both behind and before,  
Of food and of clothes will have always good store.  
照前照後，衣食常殷  
Chao⁴ ch'ien² chao⁴ hou⁴ i¹ shih² ch'ang² kou⁴.

— 1922 —
You must be clever in mind, and clownish outside;  
Make too much of your wisdom, woes will you betide.  
內要伶俐外要腆呆  
Nei⁴ yao⁴ ling² li⁴ wai⁴ yao⁴ ch'ih² tai¹;  
聰明逞盡惹禍招災  
Ts'ung¹ ming² ch'eng² chin⁴ je³ huo⁴ chao¹ ts'ai¹.

— 1923 —
For one bad move, if you're to blame,  
Be sure that you will lose the game.  
下錯一步，滿盤都輸  
Hsia⁴ ts'o¹ yi¹ pu¹ man⁴ p'an² tu¹ shu¹.
1924

Neither take poison, nor break law.

1925

Never do what you don’t want to be known.

1926

State all conditions first.

1927

Beware of winds and waves by day, of thieves by night.

1928

Avoid suspicion. Lit.: Do not lace your boots in a melon field, nor adjust your hat under a plum tree.

1929

The same. Lit.: In a melon field and under a plum tree avoid suspicion.

1930

Be as careful as if you were entering a battle, or crossing a bridge.
When you know there are tigers on the hills, don't go there.

1932

In a narrow passage be prepared for danger:

1933

Always be provided against danger and rebellion.

1934

In eating, avoid choking; in walking, avoid stumbling.

1935

Proceed cautiously. *Lit.:* Take a step, drive a pile.

1936

Look not on temptation, and your mind will be at rest.

1937

One who acts cautiously may go anywhere; one who does not, will always be suffering.

1938

To act the part of one deaf and dumb.

**Note.—** That is for fear of becoming involved in danger or crime.
CAUTION.

1939

Over cautious. Lit.: To wear strings on a felt hat.

戴 毡 帽 安 綱
Tai⁴ chan¹ mao⁴ an¹ sheng²

1940

If you use a walking stick you will not fall; if you take counsel you will not err.

有 拐 棍 兒 不 跌 倒
Yu³ kuai³ kun⁴ erh² pu⁴ tieh² tao³;
有 商 量 兒 不 失 錯
yu³ shang¹ liang² erh² pu⁴ shih¹ ts'o.⁴

1941

A fall hurts not those who fly low.

飛 不 高 跌 不 傷
Fei¹ pu⁴ kao¹ tieh² pu⁴ shang¹

1942

Partition walls have ears; and there are listeners under the window.

隔 壁 須 有 耳。 窗 外 豈 無 人
Ko² ch'iang² hsü¹ yu³ erh³; ch'uang¹ wai¹ ch'³ wu² jen²

1943

When free from trouble be on your guard; when trouble comes don't get excited.

無 事 時 要 提 防
Wu² shih⁴ shih² yao⁴ ti² fang²;
有 事 時 要 鎮 定
yu³ shih⁴ shih² yao⁴ chên⁴ ting⁴

1944

Diligence is an inestimable treasure, and prudence a defensive charm.

勤 爲 無 價 之 寶
Ch'in² wei² wu² chia⁴ chih¹ pao.³
慎 是 護 身 之 符
shên⁴ shih⁴ hu² shên¹ chih¹ fu.²
ON PRUDENCE.

1945
If there is no one at home, don't leave clothes before the fire to dry; and drying clothes be careful lest a sash may catch the flame.

房裡無人莫烘衣
Fang² li³ wu² jen² mo⁴ hung¹ i¹;

烘衣猶恐帶頭垂
hung¹ i¹ yu³ k'ung³ tai⁴ t'ou² ch'ui².

1946
Don't carry a candle near inflammable things; and when you've blown a lamp out, watch the flying sparks.

執燭過防光燥物
Chih² chu² kuo⁴ fang² kuang¹ tsao⁴ wu⁴;

吹燈要看火星飛
ch'ui¹ teng⁴ yao⁴ k'an⁴ huo³ hsing¹ fei¹.

1947
Though a thousand things may claim attention in your household, never go to bed without a look at the kitchen.

家中縱有千般事
Chia¹ chung¹ tsung⁴ yu³ ch'ien¹ pan¹ shih⁴;

臨睡廚房走一回
lin² shui⁴ ch'un² fang² tsou⁴ y¹ hui².

1948
He comes publicly, and goes openly.

來得明去得白
Lai² te² ming² ch'ü⁴ te² pai².

1949
When you travel by boat, be prepared for a duck.

行船辦落水之計
Hsing² ch'uan² pan⁴ lo⁴ shui³ chih¹ chi⁴.

1950
One wrong thought may cause a life-long regret.

一念之差。終身之恨
Yi¹ nien⁴ chih¹ chi' a¹, chung¹ shen¹ chih¹ hui³.
— 1951 —
Deviate an inch, and lose a thousand miles.
差之毫釐 失之千里
Ch'a¹ chih¹ 'hao² li,² shih¹ chih¹ ch'ien¹ li,³

— 1952 —
Though the wind has fallen the waves have not yet settled.
風 平 浪 未 靜
Fêng¹ p'êng² liàng⁴ wei⁴ ch'êng⁴

— 1953 —
"A good memory is not equal to bad ink."
廣 記 不 如 淡 墨
Kuang² chi⁴ pu⁴ ju² tan⁴ mo⁴;

— 1954 —
Men fear a slip of their pens, women a slip of their morals.
男 怕 輸 筆 女 怕 輸 身
Nan² p'a⁴ shu¹ pi,³ nu² p'a⁴ shu¹ shên¹

— 1955 —
Rather fear that you should not prove an adept, than that you should lack employment.
不 怕 人 不 請 就 怕 職 不 堅
Pu⁴ p'a⁴ jên² pu⁴ ch'êng,³ chiu⁴ p'a⁴ i¹ pu⁴ chêⁿ¹.
CHAPTER II.

DISCRETION.

1956

No sailor by trade,—
Be of boat-hooks afraid.

1957

Be only to superior men your wants confessed;
And if you succour, succour only the distressed.

1958

Hope little from the yet to you unseen;
Care little for what has already been.

1959

Never ask a family whether things are gay or sad;
For all such information from their faces may be had.

1960

Never open your lips when to speak is in vain;
Nor let other folk's business embarrass your brain.
Talk to those who can understand, and give to those who need.

Suit self to circumstances.

If your strength be small, don't carry heavy burdens; if your words be worthless, don't give advice.

If you are poor, keep out of the crowd; if unfortunate, don't seek a relation.

Avoid fierce men, and strong wine.

Do not trust in an excessive show of honesty; and beware of an excessive show of kindness.

Do not say what you see; do not know what you are asked; do not meddle with other folk's business; and if you have nothing to do, quickly return home.
--- 1968 ---

Do not present your verses to any but a clever man.

不 是 才 人 莫 献 詩
Pu⁴ shih⁴ ts'ai² jen² mo⁴ hsieng⁴ shih⁴.

--- 1969 ---

Wherever you go, talk as the people of the place talk.

到 那 裡 說 那 裡 話
Tao⁴ na⁴ li³ shuo¹ na⁴ li³ hua⁴.

--- 1970 ---

Neither indulge a slave, nor deceive a child.

奴 才 不 可 逞, 小 孩 不 可 哄
Nu³ ts'ai² pu⁴ k'o³ ch'eng³ hsiang³ hai² pu⁴ k'o³ hung³.

--- 1971 ---

You had better retire when in greatest favour; and break off friendship when it is closest.

受 恩 深 處 宜 先 退
Shou⁴ en¹ shen¹ ch'u⁴ i² hsieng¹ t'ui⁴;
得意 濃 時 便 好 休
T'o² i⁴ nung² shih² pien⁴ bao³ hsiu¹.

--- 1972 ---

When the country is in confusion, look out for a good general; when the family is poor, for a virtuous wife.

國 亂 思 真 將, 家 貧 思 贤 妻
Kuo² lan² ssu¹ liang² chuang¹; chia¹ p'in³ ssu¹ hsieng² chi¹.

--- 1973 ---

Yield to circumstances. Lit.: If the wind be strong, yield to the wind; if rain be heavy, yield to rain.

風 大 隨 風, 雨 大 隨 雨
Feng¹ ta⁴ sui² feng¹; yu³ ta⁴ sui² yu³.

--- 1974 ---

If you lost your needle in the grass, go and seek it there.

草 裡 失 鈥, 草 裡 尋
Ts'ao² li³ shih¹ chen¹ ts'ao³ li³ hsin².
1975

Let everyone sweep away the snow from before his own door, and not meddle with the hoar-frost on his neighbour's tiles.

各人自掃門前雪
Ko⁴ jén² tzǔ⁴ saõ³ mên² chien² hsüeh⁴
休管他人瓦上霜
hsiu¹ kuan³ t'a¹ jén² wa¹ shang⁴ shuang¹

1976

If you want to be quiet, do not meddle with other people's business.

要得無事。少管閒事
Yao⁴ tê² wu² shih⁴ shao³ kuan³ hsien² shih⁴

1977

Only govern your own door, and don’t talk about other men's daughters and wives.

只管自己門戶
Chih² kuan³ tzǔ⁴ chi³ mên² 'hu⁴
休說別人家妻
hsiu¹ shuo¹ pieh² jén² nü² chi¹

1978

Neither spend foolishly, nor work fruitlessly.

錢不弱用。工無枉使
Ch'ien² pu⁴ ts'o⁴ yung⁴ kung¹ wu² wang² shih⁴

1979

In the transaction of business, in the use of power, in the use of speech, and in the enjoyment of happiness, don’t carry the thing too far.

事不可做盡。勢不可倚盡
Shih⁴ pu⁴ k'o³ ts'o⁴ chin⁴ shih⁴ pu⁴ k'o³ ch'i¹ chin⁴
言不可道盡。福不可享盡
yen² pu⁴ k'o³ tao⁴ chin⁴ fu² pu⁴ k'o³ hsiang³ chin⁴

1980

Try to oblige others, and you will be obliged yourself.

與人方便。與己方便
Yü³ jén² fang¹ pien⁴ yü³ chi³ fang¹ pien⁴
If you know where to stop and always stop there, you will never be in disgrace.

知止常止。終身不貽
Chih¹ chih³ ch'ang² chih,³ chung¹ shên¹ pu⁴ ch'ih.³

All that accords with Reason may be done; but never quarrel over petty profits.

合理可作。小利莫爭
"Ho² li³ k'o³ tso⁺: hsiao³ li⁴ mo⁴ chêng.¹

Better straightforwardly seize a thing, than beg it in an underhand way.

寧向直中取。不可曲中求
Ning² hsiang⁴ chih² chung¹ ch'ü,³ pu⁴ k'o³ ch'ü¹ chung¹ ch'iu.²

Dread law, and daily live in comfort; scorn justice, and daily live in trouble.

懼法朝朝樂。欺公日日憂
Chü⁴ fa³ chao¹ chao¹ lê⁺; ch'ü¹ kung¹ jih¹ jih⁴ yu.¹

Men of a certain height must wear clothes of a certain length.

幾長人穿幾長衣服
Ch'i³ ch'ang² jen² ch'uan¹ ch'i³ ch'ang² i¹ fu.²

Whether victorious or beaten never regret.

輸嬴無悔
Shu¹ ying² wu² 'hui.³

Treat a prodigy as though it were none, and it will die out of itself.

見怪不怪。其怪自滅
Chien⁴ kuai⁴ pu⁴ kuai,⁴ ch'i² kuai⁴ tzü⁴ mieh.⁴
Better go yourself than send; better do it yourself than ask any one to do it for you.

使口不如自走
Shih² k'ou³ pu⁴ ju² tzǔ⁴ tsou⁴;

求人不如求已
ch'iu³ jên² pu⁴ ju² ch'iu² chi.³

If you would control self you must rebuke self; if you would have faith in men do not suspect them.

守己須責已。信人不疑人
Shou³ chi³ hsü¹ tsê² chi²; hsin⁴ jên² pu⁴ i² jên.²

Temperance in drinking, saves the mind from confusion; restraint of passion, preserves fortunes unimpaired.

少飲不亂性。惜氣免傷財
Shao³ yin³ pu⁴ lan⁴ hsing⁴; hsi³ ch'i⁴ mien³ shang¹ ts'ai.²
CHAPTER III.

ECONOMY.

—— 1991 ——

Though you be a millionaire, 
Mend one half the clothes you wear.

家有一萬，縫補一半
Chia¹ yu³ yi¹ wan⁴ liao² pu³ yi¹ pan⁴

—— 1992 ——

If you have only ten tael don't hanker for dress:
Never seek, on a hundred, a wife to possess.

拾兩銀子莫置衣
Shih² liang³ yin² tzü³ mo⁴ chih⁴ i¹:

百兩銀子莫娶妻
Pai³ liang³ yin² tzü³ mo⁴ ch'i¹ ch'i¹

—— 1993 ——

Cold water and hot, you must learn to waste not; 
For both by man's labour alone have been got.

冷水要人挑，熱水要人燒
Léng³ shui³ yao⁴ jên² tiao¹; jë¹ shui³ yao⁴ jên² shao¹.

—— 1994 ——

It will cost you, to flit from upstairs to down, 
Three piculs of the finest rice that is grown.

上屋搬下屋，要得三擔糯穀
Shang⁴ wu¹ pan¹ hsia⁴ wu¹, yao⁴ tè² san¹ tan¹ no⁴ ku³.

—— 1995 ——

Have every thing you use substantial and clean: 
Earthenware is better than gold and jade.

器具質而潔，瓦缶勝金玉
Chü¹ chü¹ chih² erb² chieh²; wa¹ fou⁴ shëng⁴ chin¹ yü⁴.

—— 1996 ——

Neither build fine houses, nor covet rich fields.

勿營華屋，勿謀良田
Wu⁴ ying² hua² wu¹, wu⁴ mou² liang² t'ien².
Never spend a farthing uselessly.

— 1997 —

Though living near water do not waste it.

— 1998 —

Though living near mountains do not waste firewood.

— 1999 —

Be careful of clothes and always have them; of food and always have it.

— 2000 —

By all means avoid extravagance.

— 2001 —

Don’t fail to make ends meet.

— 2002 —

The moon may be saved with a broken drum.

— 2003 —

It is wanton waste to feed a tortoise with barley.

— 2004 —

Avoid breaking into a string of cash.
The trappings cost more than the horse.

Cheapness may not be economy. Lit.: If you buy cheap firewood, you burn the bottom of your copper.

To leave economy for extravagance is easy; to leave extravagance for economy difficult.

Economy makes men independent.

Cut your cloth according to your measure.

Let every farthing go to its legitimate use. Lit.: One nail goes for one piece of sugar-stick.

In providing for self, practise rigid economy.

Taxes are fixed, but expenses are not.
2014

An openwork basket cannot for long dam a stream.

花籃提水難存留
'Hua¹ lan² ti¹ shui³ nan² ts'un² liu².

2015

Make every cash serve two purposes.

一個 錢 把做 兩 個 用
Yi¹ ko⁴ ch'ien² pa³ tso⁴ liang³ ko⁴ yung⁴.

2016

The peony, though large, is a useless thing; while the date blossom, though small, yields fruit.

牡丹花大空入目
Mu³ tan¹ hua¹ ta⁴ k'ung¹ ju¹ mu⁴;

棗花雖小結實成
tsao³ hua¹ sui¹ hsiao³ chieh² shih² ch'eng².

2017

Reduction of expenditure brings freedom of action.

Lit.: Remove the turnips and you'll have plenty of room.

去了 蘿 蔔 地 土 寬
Ch'ü¹ liao³ lo² p'u² ti¹ t'u³ kuan¹.

2018

Who spare men will always have men to use; who spare their clothes will always have clothes to wear.

惜人得人用。惜衣得衣穿
Hsi² jen² te² jen² yung⁴; hsi² i¹ te² i¹ ch'uan¹.

2019

It is easy to spend, but hard to make money.

用 錢 容易 賺 錢 難
Yung⁴ ch'ien² yung³ i¹ chuan⁴ ch'ien² nan².
CHAPTER IV.
EXPERIENCE.

--- 2020 ---
They know the nature of fishes who near to water dwell; And those who live near hills know the song of each bird full well.

近水知魚性。近山識鳥音
Chin⁴ shui³ chih¹ yü² hsing¹; chin⁴ shan¹ shih⁴ niao³ yin.¹

--- 2021 ---
Once bitten by a snake in passing by, A second time he will of grass be shy.

一回着蛇咬。二回不戀草
Yi¹ 'hui² cho² she² yao,³ êrh⁴ 'hui² pu⁴ tsan⁳ ts’ao.³

--- 2022 ---
He learns less who looks on, than he does who makes; Less by mere doing, than by many mistakes.

見過不如做過
Chien⁴ kuo¹ pu⁴ ju² tso⁴ kuo⁴;
做過不如錯過多
Tso⁴ kuo⁴ pu⁴ ju² ts’o⁴ kuo⁴ to.¹

--- 2023 ---
Till some one a fool of you has made, You can’t be up to the tricks of trade.

不上當。不成內行
Pu⁴ shang⁴ tang,⁴ pu⁴ ch’eng² nei⁴ hang.²

--- 2024 ---
They know what wind is who dwell in nests,—what rain is who dwell in caves.

巢居知風。穴居知雨
Ch’ao² ch’ü¹ chih¹ fêng,¹ hsüeh⁴ chü¹ chih¹ yü.³

--- 2025 ---
He who eats bread for the first time feels strange over the first three mouthfuls.

初吃饅頭三日 生
Ch’u¹ chih¹ man³ t’ou² san¹ k’ou³ shêng.¹
If you have not lived in the country, you do not know what hardship means.

If you have not lived in town, you do not know what is polite and proper.

Suppose no one ever ascended the mountain to see, who would believe that the water flowed down eastward from a height as great as the depth of the sea?

If you drink the water you'll know the fountain.

He has tasted both the sweet and the bitter.

What the ear hears is not like what the eye sees.

What one hears is doubtful; what ones sees is certain.
--- 2033 ---

No words equal personal observation.

口说不如身逢
K'ou³ shuo¹ pu⁴ ju² shên¹ feng²

--- 2034 ---

Every one knows his own affairs best. Lit.: Rats know the ways of rats.

耗子纔知耗子路
'Hao⁴ tsü³ ts'ai² chih¹ 'hao⁴ tsü³ lu⁴

--- 2035 ---

The hole of a serpent, a serpent knows.

蛇的洞蛇曉得
'She² tsan¹ ti¹ tung⁴ she² hsiao³ te²

--- 2336 ---

No one knows how difficult anything is until he has tried to do it.

事非經過不知難
'Shih⁴ fei¹ ching¹ kuo⁴ pu⁴ chih¹ nan²

--- 2037 ---

Though blind the road is familiar to him.

眼瞎路熟
'Yen³ hsia² lu¹ shu¹

--- 2038 ---

Until you go to the Yellow River you will not be satisfied.

不到黃河心不死
'Pu⁴ tao⁴ 'Huang² ho² hsin¹ pu⁴ ssū³.
CHAPTER V.
FORETHOUGHT.

--- 2039 ---
Grass not dug up by the roots,
Will again send forth its shoots.
草不除根，終當復生
Ts'ao³ pu⁴ ch'ù¹ kēn,¹ chung¹ tang¹ fu² shēng,¹

--- 2040 ---
Possessing a great tree, why be anxious about fuel?
有得天樹何愁柴燒
Yu³ tè² ta² shù⁴ ho² ch'ou² ch'ai² shao¹?

--- 2041 ---
Treat men from all parts well, and wherever you go you will be well treated. Lit.: Make sure of a clear moon in all the five lakes, and you will not suffer the lack of an angling place.
留得五湖明月在
Liu² tè² wu³ ming² yüeh⁴ ts'ai,⁴
不愁無處下金釘
pu⁴ ch'ou² wu² ch'u² hsi¹ kou,¹

--- 2042 ---
Yearly guard against famine; nightly guard against thieves.
年年防飢，夜夜防盜
Nien² nien² fang² ch'i¹; yeh⁴ yeh⁴ fang² tao,⁴

--- 2043 ---
Living securely, remember danger.
居安思危
Chü¹ an¹ shēn¹ weii²

--- 2044 ---
In plenty think of want; in want do not presume on plenty.
ON PRUDENCE.

Keep your ponds full of water, and you will be prepared against drought; cultivate thoroughly your soil, and it will yield enough to support a family.

Plant bamboos before your hall, and the phoenix may come and lodge thereon; rear fish in your ponds, for they may become dragons.

Rear sons for old age, and lay up grain against famine.

Though the weather be fine take your umbrella; though you are not hungry take some provisions.

Thatch your roof before rainy weather; and dig your well before you become parched with thirst.

Better be too credulous than too sceptical.
Those who prepare for, will escape trouble.

There is a well-guarded street in Hankow bearing this inscription.

It is better to ward off than to cure disease.

Better prevent than cure disease; better diminish than add to trouble.

He who neither hoards up wealth, nor makes an enemy, may sleep in peace and travel in safety.

Let the past be past; and for the future by no means trouble.
欲 知 前 頭 路，須 問 過 來 人
Yü¹ chih¹ ch'ien² t'ou² lu,⁴ hsü¹ wên⁴ kuo⁴ lai² jên.²

—— 2057 ——
Equal to all emergencies. *Lit.*: If water comes, soil
can dam it; if rebels come, a general can stop them.

水 來 土 掩。兵 來 將 當
Shui³ lai² t'u³ yen³; ping¹ lai² chiang¹ tang.¹

—— 2058 ——
Forethought is easy, repentance hard,

思 前 容 易 悔 後 難
Ssu¹ ch'ien² yung² i¹ hui³ hou⁴ nan.²
CHAPTER VI.

IMPRUDENCE.

—— 2059 ——

When your money is spent you cut off wine; when growing old you turn to the sacred books.

無 錢 方 斷 酒。臨 老 始 看 經
Wu² chien² fang¹ tuan⁴ chiu³; lin² lao³ shih³ k'an⁴ ching¹.

—— 2060 ——

You think only of advance, and never of retreat.

只 顧 前 走。不 顧 後 退
Chih³ ku⁴ chien² tsou⁴ pu⁴ ku⁴ 'hou⁴ t'u'i².

—— 2261 ——

Do nothing to discredit yourself. Lit.: Do not thrust your fingers through your own paper lantern.

紙 糊 燈 籠 指 穿 不 得
Chih³ 'hu² teng² lung² ts'u² ch'uan¹ pu⁴ tê².

—— 2062 ——

To pretend to be very clever and show one's self to be a fool.

弄 巧 反 拙
Nung¹ ch'iao³ fan³ cho¹.

—— 2063 ——

To overload a rickety ship.

破 船 多 攬 載
P'o⁴ ch'uan² to¹ lan³ ts'ai³.

—— 2064 ——

To pour oil on the flames.

火 上 添 油
'Huo³ shang⁴ t'ien¹ yu².

—— 2065 ——

Through credulity to be deceived into selling one's sitting-hens.

信 人 哄 賣 了 雞 婆 種
Hsin⁴ jen² hung³ mai⁴ lao³ chi¹ p'o² chung⁴.
If you plant a grove to rear tigers in, when grown the tigers will injure men.

栽林養虎，虎大傷人
Tsai¹ lin² yang³ hu,³ hu³ ta⁴ shang¹ jën¹

To pine one's belly, to spare one's face.

惜了臉皮懼了肚皮
Hsi² liao³ lien³ pi² wn⁴ liao³ tu³ pi⁴

To be careless for the present and scheming for the future.

舍近而圖遠
She⁴ chin⁴ erh³ t'ü¹ yüan³

To sail any way with wind and tide.

隨風倒舵。順水推船
Su² feng¹ tao⁴ to,⁴ shun⁴ shui³ t'ui¹ ch'uan²

He who rouses a sleeping tiger, exposes himself to harm.

把臥着的老虎哄起來了
Pa³ wo⁴ cho² ti¹ lao³ 'hu³ 'bung³ chi³ lai² liao³

自找吃虧
tzü⁴ chao³ ch'ih¹ k'uei¹

To lose the great for the small.

因小失大
Yin¹ hsiao³ shih¹ ta⁴

To be careless in great matters and careful in small ones.

大處不算，小處算
Ta⁴ ch'u⁴ pu⁴ suan⁴ hsiao³ ch'u⁴ suan⁴

To hide the head and leave the rump exposed.

鑽進頭不顧屁股
Tsüan¹ chin⁴ t'ou² pu⁴ ku⁴ pi⁴ ku³
To pare off flesh in one place to mend a sore in another.

Kua³ jou⁴ pu³ ch’uang.

To present one’s head to a shower of stones.

Sung⁴ nao³ k‘o¹ chieh¹ shih² t’ou.

To spare a swelling till it becomes ulcerous.

Hu⁴ p’ao² ch‘eng² nung.

He won’t go in fair weather, but waits till rain soaks his pate.

Ch‘ing² kan¹ pu⁴ k‘en³ ch‘ü⁴ chih² tai¹ yü³ lin⁴ t’ou.

The swallow which builds its nest on a bamboo door screen, will find it difficult to rest.

Yen⁴ ch‘ao² mu¹ shang⁴ ch‘i¹ shen¹ nan² an.

Build a cottage by the roadside, and you will not get it finished in three years.

Tso⁴ she⁴ tao⁴ p‘ang² san¹ nien² pu⁴ ch‘eng.

To allow anything to go in at one ear and out of the other.

Chê⁴ chih¹ érh³ to² chiu,⁴ na⁴ chih¹ érh³ to² ch‘u.

To divulge a secret. Lit.: To disclose the horse’s foot.
--- 2082 ---
He who rides a tiger is afraid to dismount.
骑虎难下背
Ch'i² chu³ nan⁴ hsia¹ pei.⁴

--- 2083 ---
Though under the flag-staff, he misses his drill.
旗桿镫下倒懼了操
Ch'i² kan² teng¹ hsia⁴ tao⁴ wu⁴ liao³ ts'ao.¹

--- 2084 ---
To try to stand on two boats at once.
脚踏兩邊船
Chiao³ ta⁴ liang³ pien¹ ch'uan.²
SECTION XVI.—ON THE FIVE RELATIONS.

CHAPTER I.

PRINCE AND MINISTER.

2085

A cup is the Prince that o'er us reigns;
We are the water that cup contains;
Round or square as the cup may be,
Just the same shape you'll the water see.

君猶盃也，民猶水也
Ch'un¹ yu² pei¹ yeh,³ min² yu² shui³ yeh,³

盃方水方。盃圓水圓
Pei¹ fang¹ shui³ fang,¹ pei¹ yuan² shui³ yuan²

2086

In the Emperor's presence to abide,
Is just like sleeping by a tiger's side.

身在皇帝邊。猶如共虎眠
Shen¹ tsai² 'huang² ti¹ pien,¹ yu² ju² kung⁴ hu² mien²

2087

The minister remonstrates with the Prince, not the Prince with the minister.

只有臣諫君
Chih³ yu³ ch'en² chien⁴ ch'un¹

沒有君諫臣之禮
mu² te² chun¹ chien⁴ ch'en² chih¹ li³

2088

When the Prince is not upright, ministers escape to foreign countries.

君不正臣逃外國
Ch'un¹ pu⁴ cheng⁴ ch'en² t'ao² wai⁴ kuo²

2089

All the stars of heaven salute the north; every stream flows towards the east.
ON THE FIVE RELATIONS.

Note.—Thus, according to the high-flown notions of the Chinese, do all officers and people combine to magnify the Son of Heaven.

Each dynasty has its Sons of Heaven, and its ministers.

When the Prince wants a minister to die, he dies.

The Emperor cannot make men be his magistrates.

The light of all the stars is not equal to that of the moon.

An upright royal family is prospered by Heaven; and under pure magistrates the people enjoy peace.

All kinds of divine influence will combine to support a sage Son of Heaven.

If the Son of Heaven breaks the laws, he is guilty like one of the people.
A faithful minister views death unappalled; a virtuous woman faces danger with a smile.

A loyal minister is not afraid of death; he who is, is not a loyal minister.

One attends a Prince as a sheep a tiger; the slightest shortcoming is punished.

A selfish minister is not loyal; a loyal minister is not selfish.

You must look for loyal ministers amongst filial sons.
As the dragon and the phoenix propagate their kind; 
The young rat will be able to bore a hole you'll find.

The faults of children are to parents all unknown; 
And farmers never know how rich their crops have grown.

Would you see your little ones growing up strong, 
They must not clothe heavily, nor eat too long.

As your fields must be by your own hands sown, 
Sons are no use unless they're your own.

He kept my early years from care; 
I'll keep and comfort his grey hair.
One’s own parents may be thrown aside neglected; While foster parents are as Heaven respected.

生身父母在一边
Shèng1 shēn1 fù4 mǔ3 ts'ai4 yī1 piān1,

養身父母大如天
Yang3 shēn1 fù4 mǔ3 tā4 ju2 tiān1.

Not to sow parental lands, good sons will take care; Good daughters will not always their wedding dresses wear.

好儿不种爷田地
'Hao3 ér2 zhǒng4 yé2 tián4 dì4;

好女不穿嫁时衣
'Hao3 nǚ2 chuān4 jià1 shí1 yī1.

Near the ancestral home the eldest must reside; Near to his mother’s room the youngest must abide.

長子不離宗堂
Chāng3 zuó3 pú4 lǐ2 tōng1 tāng2;

幺兒不離娘房
Yāo1 ér2 pú4 lǐ2 niáng2 fáng2.

As seed-corn is from former years reserved, So children are in former lives deserved.

種子隔年留, 女兒前世修
Chūng4 zuó3 gé2 nián1 liú, nǚ2 ér2 qiě2 shì4 xiū1.

One may see what a son will be, From what he is in infancy.

看兒歹好, 須從幼小
Kān4 ér2 dǎi3 hào3, xū cón1 yòu2 xiǎo2.

Wise statesmen are the produce of prosperous dynasties; And children’s children bless the home wherever virtue is.
The fruit of one tree may be sour and sweet;
The sons of one mother dull and discreet.

When descendants are in an unhappy condition,
It's the grave, or the house, has a luckless position!

Spoilt children are unfilial sinners.
Spoilt dogs will steal their masters’ dinners.

When fathers are unmerciful, sons fly to distant localities.

The child knows not what trouble it has given its mother.
Like father like son. Lit.: Dragons give birth to dragons, and phœnixes hatch phœnixes.

龍生龍子。鳳生鳳兒
Lung² shēng¹ lung² tsū³ fēng⁴ shēng¹ fēng⁴ ērh².

The same. Lit.: Water always drops from the eaves into the same old holes.

屋簷溝裡水
Wu¹ yen² kou¹ li³ shui³
點點滴在舊窩裡
tien³ tien³ ti¹ tsai⁴ chiu⁴ wo¹ li³.

He is unfilial who loves wife more than mother; she is unwise who hates for him her son's wife.

寵妻別母子不孝
Ch'ung³ chì¹ pieh² mu³ tsū³ pu⁴ hsiao⁴;
替兒嫌母不賢
t'si¹ ērh² hsien² chì¹ mu³ pu⁴ hsien².

He is the son who buries his parents; and worn out silks and satins are dress.

送老歸山纔是兒
Sung⁴ lao³ kuei¹ shan¹ ts'ai² shih⁴ ērh²;
穿破绫羅纔是衣
ch'uan¹ p'o⁴ ling² lo² ts'ai² shih⁴ i¹.

At the bedside in cases of chronic sickness, there are no filial children.

久病牀前無孝子
Chiu³ ping⁴ ch'uang² chien² wu³ hsiao⁴ tsū³.

When parents die old, dutiful children may be merry.

父母老死，風流孝子
Fu⁴ mu³ lao³ ssū³ fēng¹ liu² hsiao⁴ tsū³.
2125
Strict fathers have filial sons.

Yen² fu¹ chʻu¹ hsiao⁴ tzǔ.³

2126
When father and son agree, the family will not fail; when brothers agree, the family will not separate.

Fu⁴ tzǔ³ ho² érh² chia¹ pu⁴ tʻui⁴:

hsiang¹ ti⁴ ho² érh² chia¹ pu⁴ fên¹

2127
In a gambling-house—no father and son.

Tu³ chʻien² chʻang² shang⁴ wu² fu⁴ tzǔ.³

2128
Bad descendants involve ancestors in disgrace.

ʻHou⁴ jën² pu⁴ hao,³ lien² lei³ shang⁴ jen².

Note.—This is a purely Chinese notion, according to which the sins of descendants are charged upon ancestors; they must have committed some enormous crime to cause their descendants thus to sin.

2129
The parents' pet is the obedient child.

Tieh¹ niang² tʻung⁴ tī¹ shun⁴ hsin¹ érh.²

2130
Parents can hardly secure that their descendants will be wise and good.

Fu⁴ mu³ nan² pao³ tzǔ³ sun¹ hsi.en.²

2131
When a father wants his son to die, he dies.

Fu⁴ yao⁴ tzǔ³ wang² tzǔ³ pu⁴ liu.²
Whilst the father lives the son dare not put himself forward.

父在子不敢自專
Fu⁴ ts'ai⁴ tz'u³ pu¹ k'ān² tz'u⁴ ch'üan.¹

The rod produces obedient, petting and spoiling disobedient children.

棍棒頭上出好子
K'un⁴ p'ang⁴ t'ōn² shāng⁴ ch'un³ hao³ tz'u³;
娇疼娇養忤逆兒
ch'iao¹ t'ēng² ch'iao¹ yang³ wu³ nü² ērh.²

Good parents,—jolly marriages; good children,—decent funerals.

好爹媽好親事
'hao³ tieh¹ ma¹ hao³ ch'in¹ shih⁴;
好兒女好葬事
'hao³ ērh² nü² hao³ tsang⁴ shih.⁴

"When a tiger has three whelps at a birth, one of them will be a leopard; when a man has three boys at a birth one of them will be noble."

虎生三子必有一豹
'Hù³ shēng¹ san¹ tz'u³ pi⁴ yu³ yi¹ pao⁴;
人生三子必有一貴
Jên² shēng¹ san¹ tz'u³ pi⁴ yu³ yi¹ kuei.⁴

Note.—Curiously enough, it is said that when a man's wife bears him three sons, he is summoned to the yamen to receive a congratulatory present from the magistrate. In one instance, known to my informant, the lucky father received a present of Ten Taels. This will remind the reader of the Queen's bounty on the occasion of triple births.

When selling a son don't stroke his head; if you stroke his head your tears will flow.

賣子莫摩頭。摩頭眼淚流
Mài¹ tz'u³ mo⁴ mo¹ t'ōn²; mo¹ t'ōn² yén³ lei¹ liù.²
ON THE FIVE RELATIONS.

Dutiful sires beget dutiful sons; undutiful sires beget undutiful children.

孝順還生孝順子
Hsiao⁴ shên⁴ huan² shèng¹ hsiao⁴ shên⁴ tzǔ²;

惘逆還生惘逆兒
wu³ ni² huan² shèng¹ wu³ ni¹ ērh₂.

You must rear children to know parental goodness.

養兒方知父母恩
Yang³ ērh² fang¹ chih¹ fu⁴ mu³ èn¹.

He who has a son must depend on him; he who has not, must depend on his son-in-law.

有兒靠兒。無兒靠婿
Yu³ ērh² k'ao⁴ ērh³; wu² ērh² k'ao⁴ hsü⁴.

If my descendants surpass me, why should I covet money?

If they be inferior to me, still why should I do so?

子孫勝似我要錢做甚麼
Tsü³ sun¹ shèng⁴ ssū⁴ wo³ yao⁴ ch'ien² tso¹ shèn⁴ mó¹?

子孫不如我要錢做甚麼
Tzü³ sun¹ pu¹ ju² wo³ yao⁴ ch'ien² tso¹ shèn⁴ mó¹.

Do not spend your honest wit in fruitless scheming; your descendants must get their share of happiness.

莫把真心空計較
Mo⁴ pa³ chênl hsìn¹ k'ung¹ chi⁴ chiao⁴;

兒孫自有兒孫福
ērh² sun¹ tzü⁴ yün² ērh² sun¹ fu².

Reserve the square-inch plot for your descendants to till.

但存方寸地留與子孫耕
Tan⁴ ts'un² fang² ts'un⁴ tī¹ liu² yün³ tzǔ³ sun¹ keng¹.

Note.—The "square-inch plot" is the heart; and the meaning is that parents must leave a good example to be followed by their children.
Would you love your child, then teach him industry and temperance.

若要愛子教他勤儉
Jo⁴ yao¹ ai⁴ tzǔ³ chi₄ a¹ ch’in² chien³.

When the father pursues the son with the rod, he must not follow him for a hundred paces.

老子趕兒不上百步
Lao³ tzǔ³ kan² ērh² pu⁴ shang pai³ pu⁴.

The broken furnace may turn out good tiles.

破窯出好瓦
Po⁴ yao² ch’un¹ ‘hao³ wa¹.

If you love your child don’t spare the rod; if you hate your child give him plenty of dainties.

憐兒多與棒，憎兒多與食
Lien² ērh² to¹ yü³ pang⁴; tsêng¹ ērh² to¹ yü³ shih².

Note.—“He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.” Prov. 13: 24.

The pestle produces white rice; and the rod good children.

杵頭出白米。棒頭出好子
Ch’u³ t’ou² ch’un¹ pai² mi¹; pang¹ t’ou² ch’un¹ ‘hao³ tzǔ².

Let parents say what they will, children must curb their tempers and hold their tongues.

父母言語。忍氣吞聲
Fu⁴ mu³ yen² yü³ jên³ chi¹ t’un¹ shêng¹.

Grown up sons must separate from their mothers; and grown up daughters from their fathers.

男大避母。女大避父
Na² ta¹ pi² mu³; nu² ta² pi² fu⁴.
We dare not injure the bodies received from our parents.

Whomsoever his parents love, the son loves.

Sons and grandsons have their destined pleasures; do not treat them as horses and cows.

With right on his side even a son may correct a father.

If you honour your parents at home, why go afar to burn incense?

Every man loves his own flesh and blood.

Whether a man strike his father and curse his mother or not, depends on his natural disposition.
A prodigal’s repentance is a priceless treasure.

A stupid son is better than a crafty daughter.

Full-grown fledged birds fly away.

If sons are filial you don’t want many.

A daughter-in-law is very diligent on her first arrival.

A child does not dislike a plain mother; a dog does not despise a poor master.

He is no man who thinks much of his wealth, and little of his parents.

Imbecile sons boast of their ancestors.

Wealth excites men; children awaken their affections.
ON THE FIVE RELATIONS.

He who has sons cannot long remain poor; he who has none cannot long remain rich.

Empty granaries bring months and years of want; stupid posterity, laxity in manners and uprightness.

Better rear a playful than a stupid child.

Children whom the mother nourished three years at the breast, leave her of their own accord when grown to man's estate.

It is a miserable family where there are boys and girls: it is geni family where there are none.

Note.—This may be said in jocular reply to congratulations, by the father of a large family.
If we have none to foul the bed, we shall have none to burn paper at our graves.

Don’t fear that your father won’t love you; for when children are wise and good, parents are naturally glad.

If you would pray for dutiful children, first show filial piety to your father and mother.
CHAPTER III.

HUSBANDS AND WIVES.

2174

For wives your sons are longing, your maids for husbands call;
This is the one arena in which strive one and all.

2175

Marriages when properly negociated,
Cause neither family to be aggravated.

2176

When doorways match and houses pair,
A marriage may be settled there.

2177

In betrothing a daughter to any young man,
Very careful enquiry's the only safe plan.

2178

Where true love exists between husbands and wives,
They're happily joined to the end of their lives.

2179

In the great majority of cases,
Wives have fair, and husbands ugly faces;
Yet there are many, on the other side,
Where the man is bound to an ugly bride.
HUSBANDS AND WIVES.

好妻無好漢。天下一大半
'Hao^1 ch'i^1 wu^2 'hao^3 'han^4 t'ien^1 hsia^4 yi^1 ta^4 pan^4;

好漢無好妻。天下一大堆
'Hao^3 'han^4 wu^2 'hao^3 ch'i^1 t'ien^1 hsia^4 yi^1 ta^4 tui^1.

2180

Nought must divide the married pair;
Its weight the steelyard cannot spare.

公不離婆。秤不離砣
'Kung^1 pu^4 li^2 po^2; ch'eng^3 pu^4 li^2 t'o^4.

2181

People married early, see in plainness nothing wrong:
And clothes, though made of coarsest cloth, are often very strong.

結髮夫妻醜也好
'Chieh^2 fa^3 fu^1 ch'i^1 ch'ou^3 yeh^3 'hao^3:

粗布縫衣衣也牢
'Ts'un^1 pu^4 feng^3 i^1 i^1 yeh^3 lao^2.

Note.—"Early"; 'chieh^2 fa,' the knotting up of the hair, at the age of one and a half or two years.

2182

The bride that is linked to a worthless groom,
Is like a man buried in a luckless tomb.

嫁壘人，葬壘墳
'Chia^4 'huai^4 jen^2 tsang 'huai^4 fen^2.

2183

Widow marriage must always be,
Consummated immediately.

過寡嫂，連夜討
'Kuo^4 hun^1 sao^3 lien^2 yeh^4 t'ao^3.

Note.—Else the widow will demand a higher price, or accept some one else's higher bid.

2184

Having lost her first husband, again she's a bride;
And so she gets higher at every stride.

死囉前夫嫁後夫一步高一步
'Ssu^3 lao^3 ch'ien^2 fu^1 chia^4 'hou^4 fu^1; Yi^1 pu^4 kao^1 yi^1 pu^4.
For virtue a woman our wife we make;
For her beauty we a concubine take.

Long not for the goddess' beauty divine;
Long that the star of your husband may shine.

The dislike of her husband's parents she need not mind;
But from her husband's dislike what escape can she find?

The well-to-do maiden is not married into a poverty-stricken family.

Early marriage is the duty of adults of both sexes.

A clever match-maker can scold both sides; while a stupid match-maker gets scolded by both.
Those who rear daughters hope for great suitors.

The upper classes endow their daughters on marriage; the middle classes do nothing but rear and marry them; and the lower classes make money by marrying them.

Without clouds in the sky it cannot rain; so without go-betweens a match can never be made.

When one family rears a daughter, a hundred families ask her in marriage:

In marrying a daughter select an excellent son-in-law; and do not extort costly wedding presents.

In marrying a son seek a virtuous maiden, and scheme not for a rich dowry.
ON THE FIVE RELATIONS.

Negligent farming may induce temporary poverty; but a mistake in marrying blights a whole life.

Negligent farming may induce temporary poverty; but a mistake in marrying blights a whole life.

You expect condiments with vegetables; a pretty face with a concubine.

You may exhume a coffin; you may not reject a betrothed son-in-law.

Matrimony, exhort men to complete; strifes, exhort men to put away.

There are Five Relations, but that of husband and wife stands first; there are three thousand great Rites, but that of marriage is most important.

Note.—According to the present custom of speaking of the Five Relations, they occur in the following order: Prince and Minister; Parents and children; Husbands and wives; Elder and younger Brothers; and Friends. But in the Yi-Ching the relation of Husband and wife stands first; hence this saying.
2203
Marriage results from ante-natal causes.

前世有緣今世結
Ch'ien² shih⁴ yu³ yuán² ch'ing¹ shih⁴ chieh².

2204
In the husband fidelity is the thing that's good; in
the wife obedience is the thing that's proper.

夫以義為居。婦以順為正
Fu¹ i³ i⁴ wei² liang²; fu⁴ i¹ shun⁴ wei² ch'eng⁴.

2205
Husband and wife are indeed birds of one grove, but
at the bourn of death each takes his separate flight.

夫妻本是同林鳥
Fu¹ chi¹ pen³ shih⁴ t'ung² lin² niao³.

大限到來各時飛
ta⁴ hsien⁴ tao⁴ lai² ko⁴ tzū¹ fei¹.

2206
Ugly men marry pretty wives. *Lit.*: Scabbed-heads
get flowery boughs.

療癢討花枝
La¹ li² t'ao³ 'hua¹ chih¹.

2207
If they match by nature, marry them.

生成一對。紏成一組
Sheng¹ ch'eng² yi¹ tui,⁴ niu³ ch'eng² yi¹ shuang¹.

2208
Husband and wife in perfect concord, are like the
music of the harp and lute.

夫妻相好合。琴瑟與笙簧
Fu¹ chi¹ hsiang¹ hao³ ho³ ch'ing² se² yu³ sheng⁴ wang.

2209
Conjugal felicity. *Lit.*: The husband sings and the
wife accompanies.

夫唱婦隨
Fu¹ ch'ang⁴ fn⁴ sui².
ON THE FIVE RELATIONS.

--- 2210 ---

Horses will not re-mate; but men and women will re-marry.

馬無再配人有重婚
Ma³ wu² tsai¹ p'ei¹; jen² yu³ ch'ung² hun¹

--- 2211 ---

When a man's vessel is upset and its masts broken, he is poor for a time; but when a man marries a bad wife he is poor for life.

翻船折檣一時窮
Fan¹ ch'uan² che² wei² yi¹ shih² ch'ung²;

討壞老婆一生窮
t'ao³ 'hua¹ lao³ p'o² yi¹ shêng¹ ch'ung²

--- 2212 ---

The fool fears his old woman; but the virtuous wife reverences her husband.

癡漢怕老婆賢女敬丈夫
Ch'în² 'han¹ p'a¹ lao³ p'o²; hsien² nü² ching⁴ chang⁴ fu¹

--- 2213 ---

A talented bridegroom is sometimes matched with a worthless bride; and a clever woman is sometimes married to a dolt.

清秀才郎到配不良之婦
Ch'ing¹ hsiu⁴ ts'ai² lang² tao⁴ p'ei⁴ pu⁴ liang² chîh¹ fu⁴;

乖巧女子反招愚拙之夫
kuai¹ ch'iao³ nü² tzü³ fan³ chao¹ yü² chüeh² chîh¹ fu¹

--- 2214 ---

When the two have been united they may not be separated.

伴人合不可伴人開
Pan⁴ jên² ho² pu⁴ k'o³ pan⁴ jên² k'ai¹

--- 2215 ---

Loving husbands and wives, enjoy the enduring affection of their sons and daughters.

夫妻恩厚兒女情長
Fu¹ ch'i¹ ên¹ 'hou,⁴ érh² nü² ch'ing² ch'ang²
A man may be ten years older than his wife; she must not be one year older than he.

A man without a wife has a home without a mistress; a woman without a husband is an unprotected being.

When husband and wife disagree, they become the dupes of their own female slaves.

In bed,—husband and wife; out of bed,—guests.

Husbands are as Heaven to their wives; wives are the slaves of their husbands.

Husband and wife have no enmities which can survive a night.

If I keep to my wife, others will keep to theirs.
A good man will not beat his wife; a good dog will not worry a fowl.

好漢不打妻。好狗不咬雞
'Hao\(^3\) ban\(^4\) pu\(^4\) ta\(^3\) chi\(^1\); 'hao\(^3\) kou\(^3\) pu\(^4\) yao\(^3\) chi\(^1\).

Is he a superior man who listens to his wife, and turns against his brother?

聽婦言乖骨肉。豈是丈夫
'T'ing\(^1\) fu\(^4\) yen\(^2\) kuai\(^1\) ku\(^3\) jou\(^4\); chi\(^3\) shih\(^4\) chang\(^4\) fu\(^1\).

Do not curse your wife in the evening, or you will have to sleep alone.

莫罵酉時妻。一夜受孤懽
'Mo\(^4\) ma\(^4\) yu\(^3\) shih\(^2\) chi\(^1\); yi\(^1\) yeh\(^4\) shou\(^4\) ku\(^1\) chi\(^1\).

If your wife is against it, do not get a concubine.

吃醋不討小
'Ch'ih\(^1\) t'su\(^4\) pu\(^4\) t'ao\(^3\) hsiao.'

He detests his own wife, but loves other men’s. Lit.: He lightly esteems the domestic fowl, but loves the wild pheasant.

輕家雞愛野雞
'Ch'ing\(^1\) chia\(^1\) chi\(^1\) ai\(^4\) yeh\(^3\) chi'h.'

Fine houses are man-measuring skeps; and fair wives are ferry boats.

華屋量人斗。僪妻渡客船
'Hua\(^2\) wu\(^1\) liang\(^3\) jen\(^2\) tou\(^3\); chiao\(^1\) chi\(^1\) tu\(^4\) k'o\(^4\) ch'uan.'

Note.—The moral of this proverb is—Neither covet fine houses nor pretty wives; for, out of the one you will be turned by death, and, after your death, the other will marry again.

Take no notice of what you hear said on the pillow.

枕邊之言莫聽
'Chen\(^3\) pien\(^1\) chih\(^1\) yen\(^3\) mo\(^4\) t'ing.'
A virtuous wife causes her husband to be honoured; a bad one brings him to shame.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.” Prov. 12; 4.

Ugly wives and stupid maids are priceless treasures.

Do not marry wives or concubines who are gorgeously fine.

A virtuous wife saves her husband from evil ways.

Nothing will frighten a wilful wife but a beating.

She who is wife to one man cannot eat the rice of two.

Slanders cluster round a widow’s door.

Dress to meet your parents, undress to meet your husband.
If she rises early she offends her husband; if late, his father and mother.

起早了得罪丈夫
Ch'i³ tsao³ liao³ tê² tsui⁴ chang⁴ fu¹;
起晚了得罪公婆
Ch'i³ yen⁴ liao³ tê² tsui⁴ kung¹ p'o.²

Happy the wife who dies before her husband; unhappy she who dies after him.

有福死夫前。無福死夫後
Yu³ fu² ssü³ fu¹ ch'ien²; wu² fu² szü³ fu¹ 'hou.⁴

Good tempered and careful—she's a good wife indeed.

下氣小心。纔是婦女
Hsia⁴ ch'i¹ hsiao³ hsin¹ ts'ai² shih¹ fu³ nü.²

A good horse will not turn back to eat grass; and a good wife will not marry a second husband.

好馬不吃回頭草
'Hao³ ma³ pu⁴ ch'ih⁴ 'hu² t'ou² ts'a³;
好妻不嫁二丈夫
'hao³ ch'i¹ pu⁴ chia⁴ érh⁴ chang⁴ fu.¹

A loyal minister will serve but one Prince; a virtuous woman but one husband.

忠臣不事二君
Chung¹ ch'en² pu⁴ shih⁴ érh⁴ chün¹;
貞婦不事二夫
ch'en¹ fu¹ pu⁴ shih⁴ érh⁴ fu.¹

A widow. Lit.: A rudderless boat.

無舵之舟
Wu² to⁴ chih¹ chou.¹
CHAPTER IV.

ELDER AND YOUNGER BROTHERS.

—— 2244 ——

"In childhood who as brothers are,
When grown up oft are severed far."

小 時 是 兄 弟。長 大 各 鄉 里
Hsiao³ shih² shih⁴ hsiung¹ ti,⁴ ch'ang² ta² ko⁴ hsiang¹ li,³

—— 2245 ——

Brothers resemble hands and feet.
兄弟 如 手 足
Hsiung¹ ti⁴ ju² shou³ tsu²

Note.—This is the stereotyped illustration which meets one everywhere in Chinese books.

—— 2246 ——

Though the left hand conquer the right, no advantage is gained.
左 拳 打 右 手。雖 胜 不 如 無
Tso³ ch'uan² ta³ yu⁴ shou,³ sui¹ sheng⁴ pu⁴ ju² wu,²

—— 2247 ——

Torn clothes may be mended; but a hand or foot cannot be stuck on again.
衣 裂 破 尚 可 補
P¹ shang¹ p'o⁴ shang⁴ ko³ pu³;
手 足 斷 難 得 連
shou³ tsu² tuan⁴ nan² tê² lien²

—— 2248 ——

When brothers disagree they are imposed on by others.
兄弟 不 和 旁 人 欺
Hsiung¹ ti⁴ pu⁴ ho² p'ang² jen² ch'i,¹

—— 2249 ——

A brother is harder to get than lands.
難 得 者 兄 弟。易 得 者 田 地
Nan² tê² chê² hsiung¹ ti,⁴ tê² chê² t'ien² ti,⁴
ON THE FIVE RELATIONS.

--- 2250 ---
A brother’s injuries are soon healed.

兄弟殺刀貫一個疤
Hsiung\(^1\) ti\(^4\) sha\(^1\) yi\(^1\) tao\(^1\) kuan\(^4\) yi\(^1\) ko\(^4\) pa.\(^1\)

--- 2251 ---
Though brothers are so closely akin, it is each for himself in money matters.

兄弟雖親財利各別
Hsiung\(^1\) ti\(^4\) sui\(^1\) ch’in\(^1\) ts’ai\(^2\) li\(^4\) ko\(^4\) pieh.\(^2\)

--- 2252 ---
Though a brother commit murder, it does not involve his brethen.

弟兄殺人各自手足
Ti\(^4\) hsiung\(^1\) sha\(^1\) jen\(^2\) ko\(^4\) fen\(^1\) shou\(^3\) tsu.\(^2\)

--- 2253 ---
Brothers sometimes disagree. Lit.: Top and bottom teeth sometimes come into awkward collision.

齒牙也有相撞日子
Ch’ih\(^3\) ya\(^2\) yeh\(^3\) yu\(^3\) hsiang\(^1\) chuang\(^4\) jih\(^4\) tzü.\(^3\)

--- 2254 ---
The same. Lit.: Dishes and basins will sometimes get smashed together.

槃碗也有相撞的日子
Tieh\(^2\) wan\(^3\) yeh\(^3\) yu\(^3\) hsiang\(^1\) chuang\(^4\) ti\(^1\) jih\(^4\) tzü.\(^3\)

--- 2255 ---
The most difficult thing on earth to get is a brother.

天下最難得兄弟
T’ien\(^1\) hsia\(^4\) tsui\(^4\) nan\(^2\) tā\(^2\) che\(^2\) hsiung\(^1\) ti.\(^4\)

--- 2256 ---
Kind friends are better than unkind brothers.

兄弟相害不如友生
Hsiung\(^1\) ti\(^4\) hsiang\(^1\) hai\(^4\) pu\(^4\) ju\(^2\) yu\(^3\) shèng.\(^1\)

--- 2257 ---
Be he never so good he still is a stranger; be he never so bad he still is part of myself.
Never allow the slightest consideration of profit, to injure the affection proper between those who are of the same bone and flesh.

勿以丝毫利。便傷骨肉情
Wū³ ssū¹ hao² li² pien⁴ shang¹ ku³ jou⁴ ch'ing²
UNLESS you will give him some trifling sum, You can’t get rid of a destitute chum.

**Note.**—The above is the commonest application to which this proverb is put; it can also be applied to any importunate creditor.

MIX with mandarins and grow poor; With merchants and increase your store; With Bonzes and you soon will find, Subscription lists not far behind.

With every friend and fellow you meet, You can do nothing but drink and eat:

Friends are at fault when a man is allowed to wear his dress awry.
Friends in the morning foes at night.

Never make friends of ungenial men.

A well-known friend is a treasure.

Men are friends the world over.

Lingering friendship. *Lit.*: The lotus root may be broken and its silken fibres remain united.

When friendship is real men can talk without reserve.

A miserable friendship. *Lit.*: An opium-smoker's probe scraped by a bit of pot.

Impossible alliance. *Lit.*: Friendship between ice and coal.
Who are firmly joined can be hardly severed.

Drink only with familiar friends; and recite poetry only with a poet.

One’s acquaintances must fill the empire; but one’s familiar friends must be few.

Let the politeness of first acquaintances characterize all after intercourse, and in the longest friendship nothing disagreeable will arise.

If friends meet and part empty, the blooming peach blossom round the grotto will deride them.

Having money and wine your friends will be many; but who will visit you when in distress?

Note.—The poor is hated even of his own neighbour; but the rich hath many friends. Prov. 14; 20.
Unless your friend be your superior, you had better have none; and for a few days observe whether his subsequent greetings equal his first.

No joy equals that of making a new friend; no sorrow that of being separated from friends.

Tigers and deer do not stroll together.

The crow does not roost with the phoenix.

Though conversing face to face, their hearts have a thousand hills between them.

He who has friends in every place finds every place delicious.

Of all acquaintanceship, that in which each knows the other's heart, is best.
When men are friendly even water is sweet.

You can hardly make a friend in a year; but you can easily offend one in an hour.

Better associate with one well known than with a stranger.

Having wine and good feeding you’ll have plenty of friends; but in the day of adversity—none.

When purposes agree the most hostile grow friendly; when they disagree near relatives become enemies.
Without a good mirror no lady can know her true appearance;
Without a true friend no scholar can know his own errors of conduct.

Two are better than one. Lit.: One man's plan is short; the plan of two is long.

When the world's affairs are calm we can judge of them; when affection is moderate it will endure.
CHAPTER VI.

VARIOUS.

2293

Those who violate the Five Relations and the Five Constant Virtues will quickly perish.

倫常乖舛。立見消亡
Lùn² ch'āng² kuài¹ ch'uan³ li¹ ch'ien⁴ hsiao¹ wāng².

2294

Relatives are bound to stand by one another.

兄弟叔姪，須分多潤寡
Hsiung¹ ti⁴ shu³ chīh² hsū¹ fèn¹ to¹ jun⁴ kua³.

2295

Friends while good dinners last; husband and wife while fuel and food remain.

酒肉朋友。柴米夫妻
Chūn³ jòu⁴ pēng² yú³; ch'ài² mì³ fū¹ ch'ī¹.

2296

Go into partnership with a brother; and into battle with father and son.

打夥還是親兄弟
Ta³ huo³ huan² shīh⁴ ch'īn¹ hsiung¹ ti⁴;

2297

Sons receive their fathers' fortune; and wives share their husbands' lot.

子登父業。妻受夫分
Tzū³ tēng¹ fū¹ yē⁴; ch'ī¹ shōu⁴ fū¹ fēn¹.

2298

Parents notwithstanding their deep love must be parted from their children; husband and wife though most faithful, must also separate.

父母恩深終有別
Fu⁴ mu³ ēn¹ shēn¹ chūng¹ yú³ pīe²;

夫妻義重也分離
fū¹ ch'ī¹ i⁴ chūng⁴ yē⁴ fèn¹ lì².
One, though related, is no relation; another, though not related, is a relation.

His griefs are few whose wife is virtuous; his heart is enlarged whose sons are dutiful.

Princes know their Ministers, Fathers their Children, Elder Brothers their Younger Brothers, and Teachers their Scholars, better than any one else.

Would you know the character of a Prince, then first observe his Ministers; would you become acquainted with a man, first look at his Friends; would you know a Father, first consider his Son.

If we were not an injured family, we should have neither sons nor daughters; if we were not at enmity we should never have been husband and wife.
ON THE FIVE RELATIONS.

Note.—This is used in reply to congratulation, in a jocular and self-deprecatory sense.

2304

Poverty in a family brings out the dutiful Son; and confusion in the state reveals the loyal Minister.

2305

Who honours his Prince, will think lightly of rank and emolument; who honours his Parents, will honour his wife and child less; who honours his Brothers, will think lightly of money and heritage.

2306

Those who at home are not given up to their wives and children, will serve their Parents filially; those who abroad do not deceive their Friends, will serve their Prince with loyalty.

2307

The thing important to the Five Relations is Respectfulness; the perfect embodiment of the Ten Virtues is Sincerity.
VARIOUS.

2308

He has perfect tranquillity whose wife is virtuous and sons obedient; and all things are satisfactory when rains are seasonable and winds moderate.

妻賢子孝一身開
Chi¹ hsien² tsü³ hsiao⁴ yi¹ shen¹ hsien²;
雨順風調萬事足
Yü³ shun⁴ fêng¹ tiao⁴ wan⁴ shih⁴ tsu²;

2309

If sincerity be wanting between Prince and Minister the nation will have no peace; if between Parents and Children, the family will have no concord; if between Brothers, their affections will be loosened; if between Friends, their intercourse will be distant.

君臣不信國不安
Chü¹ chêⁿ² pu⁴ hsìn⁴ kuo² pu¹ an¹;
父子不信家不睦
fu⁴ tsü³ pu⁴ hsìn⁴ chia¹ pu⁴ mün⁴;
兄弟不信情不親
hsiung¹ ti⁴ pu⁴ hsìn⁴ ch'êng² pu⁴ ch'in¹;
朋友不信交易疏
p'êng² yu³ pu⁴ hsìn⁴ chiao¹ i¹ su²;

2310

The honest truth must not be told between Husband and Wife; and lies must not be told between Friend and Friend.

夫妻面前莫說真
Fu¹ chêⁿ¹ mien⁴ ch'ên¹ shuo¹ chên¹;
朋友面前莫說假
p'êng² yu³ mien⁴ ch'ên¹ mo⁴ shuo¹ chia¹.

Note.—This proverb supposes that the truth between husband and wife could not bear to be told, both being immoral.
SECTION XVII.—ON RELIGION.

CHAPTER I.

HEAVEN OR GOD.

2311
Heaven rules o’er all things, don’t fret yourself to pray; Trouble spent in making plans, is but thrown away.

Imperial Heaven will never slight men of sorrow.

Man would have things so and so, but Heaven negatives his plans.

It is man’s to scheme; it is Heaven’s to accomplish.

Heaven responds to man as quickly as shadow to form or echo to voice.

2312

2313

2314

2315
Heaven never sends a man without providing for him clothes and income.

天 生 一人。必 有 衣 禄

What man sees not and knows not, Heaven sees and knows.

人 眼 不 見 天 眼 見

Man can be bound, but Heaven cannot.

紐 得 過 人 來。紐 不 過 天

Heaven sent never the man but Earth provided a grave for him.

天 生 一人。地 生 一 穴

Our daily bread depends on Heaven.

吃 飯 靠 天

Heaven knows how each man gets his living.

吃 飯 不 瞞 天

Men deceive good men, Heaven does not; men fear bad men, Heaven does not.

人 善 人 欺 天 不 欺

人 惡 人 怕 天 不 怕
When men have good desires Heaven must further them.

人有善願，天必從之
Jên² yu³ shàn⁴ yuán⁴ tiên¹ pi⁴ ts'ung² chih¹

Nothing can escape the eye of Heaven.

天眼恢恢，疏而不漏
T'în¹ yên³ t'huí¹ t'huí¹, su² ērh² pu⁴ lou⁴

Heaven sees clearly, and rewards quickly.

天眼昭昭，報應甚速
T'în¹ yên³ chao¹ chao¹, pao⁴ yîng⁴ shêng⁴ su²

Our whispers thunder in the ear of Heaven; our secret evil deeds flash into the eyes of the gods.

人間私語，天聞若雷
Jên² hsien² ssü¹ yü³ tiên¹ wên² jo² leî²;
暗室虧心，神目如電
ans¹ wu¹ k'nei¹ hsên¹ shên² mu⁴ ju² tiên⁴.

Heaven stands by the good man.

吉人天相
Chî³ jên² tiên¹ hsiang¹

A thousand human schemes may be thwarted by one scheme of Heaven.

人有千算，不如天一算
Jên² yu³ chîen¹ suan⁴ pu⁴ ju² tiên¹ yî¹ suan⁴.

Thunder strikes and Heaven repairs.

雷打天補
Leî² ta³ tiên¹ pu³.

Man only sees the present, Heaven sees into the future.

人見目前，天見久遠
Jên² chîen⁴ mu⁴ ch'îen² tiên¹ chîen⁴ chiu³ yuán³.
Man depends on Heaven, as a ship on her pilot.

Neither repine against Heaven, nor blame men.

To enjoy the favour of Heaven.

It is Heaven's to destine, but it is man's to shorten or prolong his days.

The heart of the people is the heart of Heaven.

It is for me to put forth the utmost effort, it rests with Heaven to succeed my plan.

When you have fully done your duty, abide the will of Heaven.

Would that Heaven would always produce good men; and that men would always do good!
There is nothing partial in the ways of Heaven.

Man may not, but Heaven knows.

When Heaven rears a man he grows very fat; when men rear one he is nought but skin and bone.

You may deceive men; you can't deceive Heaven.

Heaven and Earth are great; father and mother are honourable.

Heaven knows, Earth knows, you know, and I know.

Note.—This was the noble saying of a virtuous mandarin of the Han dynasty, whose name was Yang Ts'en (楊震) when some one brought him a bribe in the night.
Death and life have their determined appointment; riches and honours depend upon Heaven.

Death and life have their determined appointment; riches and honours depend upon Heaven.

Heaven complies with the wishes of good men; joy springs spontaneous in harmonious homes.
CHAPTER II.

IDOLS AND IDOLATRY.

2347

When troubled with sickness, and very bad, Petition the gods that health may be had.

患病不好。求神上表
'Huan⁴ ping⁴ pu⁴ hao,⁳ chiu² shên² shang⁴ piao.⁳


2348

You may deceive a man; Deceive a God, who can?
瞒得過人，瞒不過神
Man² te³ kuo⁴ jên,² man³ pu⁴ kuo⁴ shên.²

2349

Soon as the cymbals clang, Three taels go with a bang.
鏗鏗一響，紋銀三兩
Nao² po² yi¹ hsiang,⁵ wen² yin² san⁵ liang.⁵

Note.—This proverb illustrates the expensiveness of idol worship. One tael is worth about six shillings.

2350

Men without gods can never proceed; Gods without men are useless indeed.
人無神不行，神無人不靈
Jên² wu² shên² pu⁴ hsing²; shên² wu² jên² pu⁴ ling.²

2351

Light your stick of incense at the break of every day; To Heaven, Earth, Sun, Moon, and Stars, devout thanksgiving pay.
Pray that in every place crops may ripen in the Sun; Wish for every man a long career of life to run.
To cheat their ancestors men constantly pay,
For sham silver nuggets, good money away.

Man without divine assistance,
Cannot move an inch of distance.

Whatever be the affair, exhort men to avoid deceit;
for only three feet above our heads the gods are watching.

You may carry deception into the yamën, you cannot carry it into the temple.

Kneel once, bow your head thrice, and offer incense morning and evening.
一跪三叩首，早晚一爐香
Yi¹ kuei⁴ san¹ k'ou⁴ shou,³ tsao³ wan³ yi¹ lu² hsiang.¹

Praying for blessings to reward one's parents, we go up the hill to burn incense.

祈恩報本，朝山進香
Ch'i² ên¹ pao⁴ pên,³ ch'ao² shan¹ chin⁴ hsiang.¹

He who removes an idol to bathe it, puts the god to needless inconvenience.

搬菩薩洗澡，枉勞神
Pan¹ p'u² sa¹ hsi³ tsao³ wang³ lao² shén.¹

Three strokes of the axe are enough to complete an image of the idol Yang-ssü.

三斧頭砍定揚泗菩萨的像
San¹ fu³ t'ou² k'an³ ting⁴ Yang² ssü⁴ p'u² sa¹ ti² hsiang.⁴

Note.—Yang-ssü: the god of sailors, a beardless divinity, with a somewhat rudely carved triangular head.

A beard should not be put on his Worship the God of sailors.

楊泗老爺鬍子，安不上
Yang² ssü⁴ lao³ yeh² t'ou² tsu³ an¹ pu⁴ shang.⁴

Note.—The meaning of this proverb lies in the last three words, and it is used to condemn any impropriety.

If you pray to a Buddha, pray to one only.

求佛求一尊
Ch'iu² fu² ch'iu² yi¹ tsun.¹

When the poor are sick they use charms and invoke idols.

窮人害病，求符扛神
Ch'iu² jen² hai⁴ ping⁴ ch'iu² fu² kang¹ shén.²

Note.—This invocation is through a medium: and it cannot be said that the practice referred to is confined to the poor.
Though you neglect to offer incense when all is well, you will have to fall at Buddha's feet in time of sorrow.

Ancestors however remote must be sincerely sacrificed to.

You honour idols but not your parents. Lit.: The living Buddhas you do not honour; but you honour dead Buddhas.

All idolatrous superstitions are man's invention.

All the thousands and myriads of gods are but one God.

The god on Wu-tang-shan hears the prayers of men from a distance, not of men who live near. 

Note.—The Wu-tang-shan is a very famous mountain situated in the northwest of Hupeh, a day's journey from the city of Chin-chow (均州). It is a noted retreat of Taoists, and is full of their temples and monasteries. The mountain, with its surrounding scenery, is exceedingly beautiful; and it is the favourite resort of pilgrims from far and near. Their ascent is greatly facilitated by means of a fine stone staircase, with heavy ornamented balustrades on each side; and also, in the steepest parts, by massive iron chains suspended from the balustrades.
There are temples and refreshment rooms at various stages of the ascent, and quite a village near the summit of the peak. The very highest point of what is called, "The peak of the heavenly pillar," is crowned by what is generally believed to be a Golden Temple. This is a very small but unique structure, built throughout of brass, and floored with marble. It contains one principal idol called *Tsu shih* (祖師), and this is the gentleman referred to in this proverb. He is said to have been a prince, the son of *Fan Wang* (梵王) a king of some western state tributary to China in the days of the *T'ang* dynasty.

-- 2369 --

Unless you have business never go up to the temple of the Three Precious Ones.

無事不登三寶殿
Wu² shih¹ pu¹ teng¹ san¹ pao³ tien.⁴

-- 2370 --

The gods of the door are one good and one bad.

門神 菩薩一善一惡
Mên² shên² p'u² sa¹ yi¹ shan⁴ yi¹ o.⁴

-- 2371 --

Though you don't believe in other gods, you'll believe in the God of Thunder; though you don't believe in medicine generally, you'll believe in purgatives.

不信 神 信 雷 神
Pu⁴ hsin⁴ shên² hsìn⁴ lei² shên² ;
不信 藥 信 下 藥
Pu⁴ hsin⁴ yao⁴ hsìn⁴ hsia⁴ yao.⁴

-- 2372 --

Better do a kindness near home, than go far away to burn incense.

遠處 燒香 不如 近地 作 福
Yüan³ ch'u⁴ shao¹ hsiang⁴ pu⁴ ju² chin⁴ ti¹ tso⁴ fu.²

-- 2373 --

You have exposed yourself. Lit.: You have burst open the temple door and let the idols see your deed.

推開 廟 門 把 菩薩 看一看
T'ui¹ k'ai¹ miao⁴ mên² p'u² sa¹ k'an⁴ yi¹ k'an,⁴

-- 2374 --

An honest magistrate has lean clerks; a powerful god has fat priests.
Age robs men of strength, and gods of virtue.

The stinking pig's-head meets the smell-less idol.

He knows a fierce-eyed Lohan, but not the kind-eyed Kuan-yin.

Note.—"Kind-eyed:" lit: 'Kuan-yin of the bending eyebrows.'
CHAPTER III.

PRIESTS AND NUNS.

2378
As a Bonze about to marry,
So your promises miscarry.

2379
He takes the prayer-book in his hands,
And reads, but no one understands.

2380
When the drum sounds before the dead man's shrine,
Each day you have to pay a three-tael fine.

2381
If you entrust a great recitation to a wry-mouthed priest, he will spoil it.

2382
A magistrate is never at leisure; a Bonze always is.

2383
The monastery faces the nunnery; there's nothing in that—yet there may be.
The priest’s door faces the nun’s: nothing wrong? there is!

He has not yet cast off the world.

To recite the breviary carelessly.

One poor Bonze is known to a thousand donors.

Keep up to the end your first priestly ardour, and it will be more than enough to make you a Buddha.

Pleasanter the cottage with its bamboo hedge, than the monasteries of Taoist or Bonze.

Books exhaustively contain the world’s good words; and Bonzes have invaded every noted mountain.
2391
Destroy all passion while you light Buddha’s lamp.

2392
If you are a Bonze for a day, ring his bell for a day.

2393
The sun is high in the sky, but the Bonze has not risen; mark how fame and profit are not equal to leisure.

2394
For one son who becomes a priest, nine generations get to heaven.

2395
A virtuous woman may meet a Bonze without fear.

2396
Buddha’s precepts are unbounded, open wide his church’s door.

Note.—This joke on the shaven pate of the Buddhist priest, is used in advising a person to take things quietly.
Those who become priests no longer acknowledge their relations.

出家不認家
Ch'u¹ chia¹ pu⁴ jên⁴ chia¹.

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

心不光明點甚燈
Hsin¹ pu⁴ kuang¹ ming² tien³ shên⁴ teng⁴?

意不公平誦甚經
I¹ pu⁴ kung¹ ping² sung⁴ shên⁴ ching⁴?

Bald-heads are (ready-made) Buddhist priests.

禿子為和尚
T'u¹ tsü³ wei² ho² shang⁴.

Only those become Bonzes who can't get a living.

無結梢做和尚
Wu chieh shao tso 'ho shang.

If you wish Buddhism to flourish, then let Bonze praise Bonze.

若要佛法興，還是僧讚僧
Jo⁴ yao⁴ fu² hsing¹ 'huan² shih⁴ sêng¹ tsan⁴ sêng¹.
CHAPTER IV.

REWARDS AND PUNISHMENTS.

2403

Who, out of season, laugh and cry,
Must meet misfortune by and by.

哀樂失時。殃咎必至
Ai¹ lo⁴ shih¹ shih,² yang¹ chiu¹ pi⁴ chih.⁴

2404

Those who care but for the joys of to-day,
Fling all thoughts of future mis’ry away.

只圖眼前快活
Chih³ t'u² yen³ ch'ien² k'uai⁴ tho,²
不管死後罪惡
Pu⁴ kuan³ ssü³ 'hou⁴ tsui⁴ o.⁴

2405

Who lay up goodness have gladness;
Who lay up evil have sadness.

善積者昌。惡積者喪
Shan⁴ chi² che² ch'ang¹; o⁴ chi² che² sang.¹

2406

In curing men of evil ways,
Cangue, and expose to public gaze.

攜治兇惡。枷責發落
Ch'eng³ chih³ hsiu̇ng¹ o.⁴ chia¹ tse² fa¹ lo.⁴

2407

Whoe'er an idle life will lead,
Must take starvation as his meed.

一生懶惰。忍受飢餓
Yi¹ shèng¹ lan³ to,⁴ jen³ chi¹ shou⁴ o.⁴

2408

On account of abounding ancestral merit,
Some miss the destruction they ought to inherit:
Others lose the promotion their virtues might claim,
Through the crimes which adhere to their ancestral name.
Do not mistake, though punishment tarry,
When the day comes it cannot miscarry.

Note.—"Though hand join in hand, the wicked shall not be unpunished."
Prov. 11: 21.

Distant punishment falls on a man's descendants;
immediate punishment on the man himself.

Punishment is certain sooner or later; say not there is
no such thing.

Do good now and be rewarded hereafter.

He who spares himself no pains shall have a place
above others.

We only see the living punished; who ever saw a
ghost wearing a cangue?
The tablet before Yen Wang contains the words ‘not according to man’s reckoning.’

To be thunderstruck is visible punishment.

Our good or evil must have its reward; the only question is—shall it come sooner or later?

He shall reap hemp who sows hemp, and beans who sows beans.

Every man gets what he cultivates.

Good has its own reward, evil its own punishment.
Those who do good are very happy; those who do evil cannot escape.

To excuse a murderer is abhorrent to reason.

The good live long, the bad die early.

He is certain of a rich reward who escapes in a hazardous enterprise.

Rewards are used to stimulate goodness; punishment to repress evil.

He who from secret malice shoots an arrow at another in the dark, brings calamity on his descendants.

Good or evil deeds are sure to be discovered. Lit. One buried in the snow must after a while be discovered.

Grievous wrong necessitates signal redress. Lit. A great bend must have a great straightening.
There must come a day when the tumour will be punctured.

If you look on beauty till your heart is filled with lust, you will suffer for it in your wife and daughters.

The upright in heart fear no thunderbolts.

Embrace every chance of laying up merit, and your daily wants will be regularly supplied.

There is happiness in doing good, and secret merit in virtuous deeds.

Would you know what you were, see what you are; Would you know what you will be, see what you do.
Cultivate virtue in this world, and you'll be happy in the next.

今 世 便 修 來 世 福
Chih¹ shih⁴ pien⁴ hsiu¹ lai² shih⁴ fu².

A human body is hard to beg.

難 得 討 人 身 的
Nan² tê² t'ao³ jên² shên¹ ti¹.

Note.—This is said in warning to wicked men. The idea is that it will be impossible for a bad man to obtain a human body in the future life; he will have to put up with the body of some reptile, bird, or beast.
SECTION XVIII.—ON TIMES.

CHAPTER I.

SEASONS.

2437
When spinach is for sale on the eighth of the fourth moon,
Then planting out their crops all the farmers will be soon.

四月八覓菜插
Ssü⁴ yüeh⁴ pa¹ hsien⁴ ts'ai¹ ch'ia,¹

四月人家把秧插
Ssü⁴ hsiang¹ jên² chia¹ pa³ hsiang¹ ch'a.¹

2438
On the twenty-eighth of the third month year by year,
Sugar-cane is eaten in every household here.

年年三月二十八
Nien² nien² san¹ yüeh⁴ ērh⁴ shih² pa,¹

家家戶戶吃甘蔗
Chia¹ chia¹ 'hu⁴ 'hu⁴ ch'ih¹ kan¹ cha.⁴

Note.—The reference is to a custom, principally if not entirely confined to city of Wu-chang (武昌), of keeping a feast on the above date, in honour of Tung yo (東嶽) a Taoist deity, whose birthday it is.

2439
As days lengthen more work may be done. Lit.: After the winter solstice, days lengthen and a thread may be added.

冬至日長添縫
Tung¹ chih¹ jih⁴ ch'ang² t'ien¹ hsien.⁴
Spring is sooner recognized by plants than men.

春不知春草知春

Jén² pu¹ chih¹ ch'un¹ ts'ao³ chih¹ ch'un.¹

It is spring when the gayest colours abound.

萬紫千紅總是春

Wan⁴ tzu³ ch'ien¹ 'hung² tsung³ shih⁴ ch'un.¹

When Autumn comes the hills are covered with beauty; when spring comes every spot is perfumed with flowers.

秋至滿山多秀色

Ch'iu¹ chih⁴ man³ shan¹ to¹ hsiu⁴ sè,⁴

春來無處不花香

ch'un¹ lai² wu² ch'u⁴ pu¹ 'hua¹ hsiang.¹

Nightingales and flowers fear the passing away of Spring; how then can you teach men to spend it carelessly!

鶯花猶怕春光老

Ying¹ 'hua¹ yu² p'a⁴ ch'un¹ kuang¹ lao³;

豈可教人枉度春

ch'i³ k'o³ chiao⁴ jén² wang³ tu⁴ ch'un.¹

Everything in season. Lit.: The mandarin orange is over by the feast of lanterns; and turnips by the coming of spring.

柑子看不得燈

Kan¹ tzu³ kan⁴ pu¹ té² t'eng¹;

蘿葡打不得春

lo² p'u² ta³ pu¹ té² ch'un.¹
When a leaf of the *wu-t’ung* falls, every one knows it is Autumn.

The year fears mid-autumn, as the month the full moon.

**Note.**—Because after these times both year and month seem to hasten to their close.
CHAPTER II.

TIME.

2447

As in a looking-glass one's likeness may be shown,
So in the ages past the present may be known.

As in a looking-glass one's likeness may be shown,
So in the ages past the present may be known.

Ming 秦 can be seen
Ch'ing 秦 i 三 ch'ā 古 hsing

Wang 汪 k'o 之 yì 三 chih

2448

An inch of time is like an inch of gold;
But time can never be at that price sold.

Where time may be sought for cannot be told.

yi 之 ts'un 之 kuang 之 yì 之 ts'un 之 ch'in;
寸 金 价 买 丁 光 阴
Ts'un 之 ch'in 之 nan 之 mài 之 ts'un 之 kuang 之 yin;

失 去 寸 金 有 尋 處
Shih 之 ch'ī 之 ts'un 之 ch'in 之 yin 之 hsin 之 ch'u;

失去 光 光 陰 無 处 無
Shih 之 ch'ī 之 kuang 之 yin 之 wu 之 ch'u 之 hsin.

2449

Time flies like an arrow; days and months like a shuttle.

Kuang 之 yin 之 ssū 之 chien; jīh 之 yüeh 之 ju 之 so.

Kuang 之 yin 之 ssū 之 chien; jīh 之 yüeh 之 ju 之 so.

Note.—“My days are swifter than a weaver's shuttle.” Job, 7: 6.

2450

Past events are clear as a mirror; future events are
as dark as lacquer.

Kuo 之 ch'ū 之 shih 之 ming 之 ju 之 ching;

未来 事 暗 如 漆
Wei 之 lai 之 shih 之 an 之 ju 之 ch'i.
Observe the present, but reflect the past; without the past there had been no present.

Time passes easily to those fully employed.

From the past you may forecast the future.

To one full of expectation a moment seems a year.

Idly spent years or months hinder a man for life.

This morning knows not this evening’s affairs.

One quarter of an hour is worth a thousand tael of gold.

Procrastination is the thief of time.

In calmness heaven and earth seem greater; in leisure days and months seem longer.
Rosy-faced ladies resemble trees in Spring: the following years are but a throw of the shuttle.

Never waste time.

We work with the rising, rest with the setting sun.
CHAPTER III.

WEATHER.

2463

When it rains about the break of day,
The traveller's sorrows pass away.

雨瀝五更頭。行人永無憂
Yù³ sa³ wù³ kēng¹ t'ou⁵ hsíng² jēn⁹ yùng³ wu² yù₁

2464

With lightning in the East, the sun will be red;
With lightning in the West, showers you may dread;
With lightning in the South, it will rain more and more;
With lightning in the North, the southern gale will roar.

東閃日頭紅。西閃雨重重
Tung¹ shan³ jih⁴ t'ou² hsiung³; hsi¹ shan³ jü⁴ ch'ung² ch'ung²:
南閃長流水。北閃猛南風
Nan² shan³ ch'ang² liu² shui³; pei³ shan³ mēng³ nan² fêng¹

2465

Our yesterday's plans have all been put to flight,
For an old north wind has risen in the night.

昨 日 商 量 大 不 同
Tso² jih⁴ shang¹ liang² ta⁴ pu⁴ t'ung²
半夜起了老北風
Pan⁴ yeh⁴ chî³ lao³ lao³ pei³ fêng¹

2466

In the seventh month vertical, in the eighth oblique;
In the ninth and tenth it is far to seek.

七月中秋偏
Ch'î¹ yüeh⁴ ch'ung¹ p'în¹;
九月十月看不見
Chiu³ yüeh⁴ shih³ yüeh⁴ k'ân⁴ pu⁴ chîen⁴

Note.—This is said of the 七 嫦 星, the Seven star, or Charles' Wain.

2467

The seven cornered constellation—Charles's wain,
Rises in the East, in the West descends again.
When the weather is hot and hard to bear,
We pursue the breeze for a little fresh air.

Dread the fifth month's rattling rains;
Dread not the height the water gains.

On the third of the third month travellers may
Don their thin clothes, and put their thick ones away.

On the ninth of the ninth month, Traveller beware
Of the lakes! (for there will be storms in the air).

When ch'ing-ming falls in the second month, don't be in a flurry:
When ch'ing-ming falls in the third, plant your rice in a hurry.

Note.—Ch'ing-ming, rendered "Pure Brightness," is one of the twenty-four terms into which the Chinese year is divided. It falls about the 5th of April, and is mild and genial.
On the ninth month’s ch’ung-yang all desire,
To gather around the household fire.

九月重陽。抱火進房
Chiu³ yüeh⁴ ch'ung⁹ yang,² pao⁴ huò³ chin⁴ fang,²

Note.—1, 3, 5, 7 and 9, are numbers belonging to Yang. The 9th of the 9th month is a Double Yang number, hence Ch’ung-yang, the name of the feast then celebrated.

If it rises at night,
T’will fall at daylight.
開門起，開門息
Kuan¹ mên² ch’i,³ k’ai¹ mên² hsi,²

In the sixth month continuous rain,
Covers all the soil with golden grain.

六月下連陰。循地是黃金
Lu⁴ yüeh⁴ hsia⁴ lien² yin,⁰ pien⁴ ti⁴ shih¹ huang² chin,¹

When half the seventh month is passed,
With iron Lohans men may be classed.

過了七月半。方是鐵羅漢
Kuo⁴ liao³ ch’i¹ yüeh⁴ pan,⁴ fang¹ shib¹ t’ieh³ lo² han,⁴

Note.—By “iron Lohans” is meant the cast-iron images of the 500, and of the 18 disciples of S’akyamuni, common in Buddhist temples. At the time mentioned in this proverb, the festival of burning paper etc. to the dead occurs; and, according to my informant, it is believed that the Gates of Hades are opened for half a month, and ghosts allowed to wander back to their former abodes. It is the supposed presence of these infernal visitors which makes the people afraid, at this particular period, of sickness or death. If they escape unhurt, afterwards they are as sturdy as “iron Lohans.”

If there be one fine day at the coming in of Spring, the farmer need not labour hard at ploughing.

但得立春晴一日
Tan⁴ tê² li² ch’un¹ ch’ing² yî¹ jib,⁴

農夫不用力耕田
nung² fu¹ pu⁴ yung⁴ li⁴ kêng¹ v’ien,²
The farmer hopes for rain, the traveller for fine weather. 

The farmer hopes for rain, the traveller for fine weather.

Though it rain ever so hard on the first of the month, it will not last more than a day.

In the morning look toward the South-east; in the evening toward the North-west.

A halo round the moon is a sign of wind.

If it rain on the winter St. Swithin's, cattle and sheep will die of cold;—on the summer St. Swithin's, you may row to market in a boat;—on the autumn St. Swithin's, rice will produce two ears (both useless);—on the spring St. Swithin's, the earth will be red (with drought) for a thousand miles.

Note.—"St. Swithin's:" li: chia-tzu. This is a term of sixty days; and there are six such terms in a year. They do not, however, correspond exactly with the year. The superstition is that if it rain on the first day of any of these terms, it will be unusually wet for sixty days.
ON TIMES.

--- 2483 ---

The east wind breaks up the frost.

THE WIND BREAKS THE FROST

Old dame Han has crossed the river; and Ma the Buddhist priest is gathering sticks.

Note.—This local proverb is much used by the people of Hankow and Wuchang on the 20th of the 9th month. If that day be fine they use this saying as it stands, and conclude that the coming winter will be severe. If the day be wet and windy, the saying is reversed, and a mild winter is expected.

--- 2485 ---

It is so calm and smooth one might write on the water.

A rainbow in the east will be followed by a fine day; in the west by a rainy day.

On the 8th, 18th, and 28th, of the fifth month it should rain; if it rains not on the 8th, on the 18th it will not; if it rains not on the 28th, sow your green-coloured beans.

Note.—Beans are to be sown because the season will prove too dry for corn.

--- 2488 ---

Great heat brings wind.
When it snows in six-leaved flakes it is a good omen of a prosperous year.

雪六出先兆豊年
Hsüeh³ hua¹ fei⁴ lu⁴ ch'ü¹ hsiên¹ ch'ao⁴ fêng¹ nien²

Fair weather offends nobody; incessant rains make men gloomy.

天晴無人怨。久雨令人愁
T'ien¹ ch'ing² wu² jên² yüan⁴; chiu³ yü⁴ ling⁴ jên² ch'ou²

Five days’ rain, ten days’ wind, are both good omens.

五風十雨皆為瑞
Wù³ fêng¹ shih² yü³ chieh¹ wei² jui⁴

Like a fruitful shower after a long drought is the meeting of an old acquaintance in a strange land.

久旱逢甘雨。他鄉遇故知
Ch'iu³ hàn⁴ fêng² kan¹ yü,⁸ t'a¹ bsiang¹ yü⁴ ku⁴ ch'ih¹

Weather varies every hundred miles.

百里不同天
Pai³ li³ pu⁴ t'ung² t'ien¹

How to keep cool. Lit.: If the mind be calm the body will keep cool.

心定自然涼
Hsin¹ ting⁴ tzŭ⁴ jän² liang²

Nobody complains over a hundred fine days in winter.

冬晴百日無怨
Tung¹ ch'ing² pai³ jih⁴ wu² yüan⁴

When the mid-autumn moon is beclouded, there will be rain on the next Feast of Lanterns.
When it is bright all round it will not rain: when it is bright only over-head it will.

The moon of mid-autumn is exceedingly bright.

From the summer solstice days begin to shorten; from the winter solstice they begin to lengthen.

When the plinths of the pillars are damp there will be rain.

When it rains in the morning, it will be fine at night.

Cold sends us to the fire; heat sends us into the shade.
SECTION XIX.—ON TRAVEL.

CHAPTER I.

SCENERY.

2503
Exactly what heaven must be on high,
Are Suchow and Hangchow below the sky.

Note.—This well-known saying is referred to by Marco Polo, in his description "of the noble and magnificent city of Kinsai," Bohn's Edition, page 313.

2504
The rapid rushes down without design; and the white cloud rises from the mountain gorge without any will of its own.

2505
The deep mountain gorges must hide the fierce tigers; as the great sea must receive every small river.

2506
The sea is boundless; the river bottomless.

2507
All the rivers flow into the sea, and yet it is not full.

Note.—"All the rivers run into the sea; yet the sea is not full." Eccles. 1: 7.
2508
Where hills are lofty rivers are deep.
山高水也高
San¹ kao¹ shui³ yeh³ kao.¹

2509
Of noted rivers there are three hundred; of branch streams three thousand.
名川三百，支川三千
Ming² ch’uan¹ san¹ pai¹; chih¹ ch’uan¹ san¹ ch’ien.¹

2510
The Yangtsze and the Huai, every flower and every tree, each has its own peculiar name.
江淮草木，亦知爾名
Chiang¹ Huai² ts’ao³ mu,⁴ i¹ chih¹ erh³ ming.²

2511
“The distant grove you see is sure to enclose either a house or a grave.”
遠望一叢林。不是屋就是墳
Yüan³ wang⁴ yi¹ ch’ung² lin,² pu¹ shih⁴ wu¹ chiu⁴ shih⁴ fén.²
CHAPTER II.

TRAVELLING.

2512
A thousand strokes, ten thousand shoves, do less avail,
Than the bending loins of a ragged sail.

千桨万篙。比不得破篷撑腰
Ch'ien^ chiang^ wan^ kao,^ pi^ p'u^ t'ec^ p'o^ p'eng^ chang^ yao.

2513
Walk along slowly—perhaps you will,
That I fear not, but lest you stand still.

不怕走得慢。只怕路上站
Pu^ p'a^ tsou^ t'ec^ man,^ chih^ p'a^ lu^ shang^ chan.

2514
Ah me! this travelling, who can bear it!
One's suit gets torn and who's to repair it?

出门十分苦。衣破无人补
Ch'u^ men^ shih^ fen^ k'u^ i^ p'o^ wu^ jen^ pu.

2515
He who does not covet, and is from every falsehood
clear,
May travel anywhere he likes without the slightest
fear.

手稳嘴稳。到处好安身
Shou^ wen^ tsum^ wen,^ tao^ ch'u^ 'ao^ an^ shen.

2516
You go to the end of a stage, on land;
By boat, you stop when the jetty's at hand.

路行站口。船湾码头
Lu^ hsing^ chan^ k'ou;^ chuan^ wan^ ma^ t'ou.

2517
Rap on a vessel, and have three days' delay:
Rattle your chopsticks, and pine through the third day.
Of three men on a road, the youngest has to suffer.

Put up before it is dark; and when the cock crows take a look at the weather.

May the star of happiness shine on all your journey!

May all your journey be in peace!

May you have fair wind all the way!

May fair winds attend you!

To leave home is easier than to return.

He who can use his tongue, can find out any road.
Better at home than a mile from it.

離家一里不如屋裡
Li² chia¹ yi¹ li³ pu⁴ ju² wu¹ li³

A thousand days at home, are better than the shortest time abroad.

在家千日好。出外一時難
Ts'ai⁴ chia¹ ch'ien¹ jih⁴ 'hao,² ch'ü¹ wai⁴ yi¹ shih² nan.²

After three years of drought, all who go out for a day hope for fair weather.

天乾三年。出門一日。都望晴
T'ien¹ kan¹ san¹ men,² ch'ü¹ men² yi¹ jih,⁴ tu¹ wang⁴ ch'ing.²

If a man makes himself friendly wherever he goes, where can he go and not find a friend?

男兒五湖四海為朋友
Nan² er² wu³ 'bu² ssü⁴ 'hai² wei² p'eng² yü,³

人到何處不相逢
jên² tao⁴ 'ho² ch'ü¹ pu⁴ hsiang¹ feng.²

Mountains do not hinder a journey so much as rivers.

隔山容易走。隔水最難行
Ko² shan¹ yung² i⁴ tsou,⁴ ko² shui¹ tsui⁴ nan² hsing.²

On shipboard everything is in the captain's care.

一擔金和寶。交與老艄公
Yi¹ tan¹ chin¹ 'ho² pao,³ chiao¹ yü³ lao³ shao³ kung.¹

On a journey each pursues his way without alighting to greet every one he meets.

相逢不下馬。各自奔前程
Hsiang¹ feng² pu⁴ hsia⁴ ma,³ ko⁴ tzü⁴ pên¹ ch'ien² ch'eng.²
There is some cause of anxiety, whether one travel by boat or on horseback.

Fellow-travellers must not desert each other.

A youthful son or brother grows old by travel.

Whether you hurry on or take it easy, the road before you has only a certain length.

When the vehicle in front upsets, the vehicle following takes more heed.

There is no place like home. Lit.: Ch'ang-an may be a fine city, but it won't do for a permanent home.

The same. Lit.: Though Lo-yang be pleasant, it is not like home.
TRAVELLING.

Lo Yang sui hao pu ju chia.

Note.—Lo-yang, the capital of China under the Eastern Han dynasty, A. D. 25; now a district city in the prefecture of Honan.

--- 2540 ---

Remove but an inch, and you must pay porterage; ship goods for a thousand miles, and you must pay freight.

寸步足錢。千里船錢
Ts'oun pu chiao ch'ien; ch'ien li ch'uan ch'ien.

--- 2541 ---

If you can get by land do not go by water.

有路莫登舟
Yu mo teng chou.

--- 2542 ---

The rider on horseback knows nothing of the toil of those who travel on foot.

騎馬的不知步行的苦
Chi ma ti pu chih pu hsing ti k'u.

--- 2543 ---

When on travel provoke not these three—the old, the young, the blind.

出門不惹三子
Ch'u men pu je san tzü.

老子小子瞎子
lao tzu hsiao tzu hsia tzü.

--- 2544 ---

You may become a master of Arts in the space of three years; you cannot in ten become an accomplished traveller.

三年造出一個舉子
San nien tsao ch'u yi ko;

十年學不倒一個江湖
Shih nien hsiao pu tao yi ko chuang hu.
Sitting in a boat, or galloping a horse over a track, you never ask about the road.

坐船跑馬不問路
Tso⁴ ch'uan² p'ao³ ma³ pu⁴ wen⁴ lu⁴

Get off your horse to cross a bridge; and never wrangle at a ferry.

逢橋須下馬。過渡勿爭船
Fèng² ch'iao² hsū¹ hsìa⁴ ma³; kuo¹ tu⁴ wu⁴ chēng¹ ch'üan²
SECTION XX.—ON WEALTH AND POVERTY.

CHAPTER I.

POVERTY.

2547

Of eating fond, at working slow,
You'll short of food and clothing grow.

2548

The man's poor indeed whose clothing is torn;
Yet rags not patches encounter man's scorn.

2549

In great distress, and penniless.

2550

My name is Joy; But never a cash have I to employ.

2551

Just one mealtime without food,
Scattereth all the household brood.

2552

The craftier you may be the poorer you will grow;
For craftiness is that which Heaven never will allow.
Let the bells on the necks of your horses be broken,
All relations by marriage will flee at that token.

Note.—The second line is literally—"Not the half of a relation by marriage will be left."

If you don't spend money wherever you stay,
You'll provoke dislike stay wherever you may.

To be poor in old age men cannot abide;
And the growing corn dreads a wind at noon-tide.

Thirsty yet having nothing to drink; hungry yet having nothing to eat.

He can't buy enough rice to fill his belly, or enough wine to make him drunk.

A brave fellow may be harassed by the want of one cash.
Poverty forces men to commit crime. *Lit.*: One may know the king's law well enough, but starvation is hard to bear.

**Ming** chih¹ wang² fa₃ chi¹ o¹ nan² tang¹.

Poverty cannot change the virtues of the benevolent and disinterested.

**Jên** jen² lien² shi¹ ch'ung² pu⁴ kai³ chieh².

In abject poverty. *Lit.*: His lice are too many to itch; his debts too many to trouble him.

**Shih** to¹ pu⁴ yang¹; chai⁴ to¹ pu⁴ ch'ou².

The same. *Lit.*: Without as much rice as a fowl could eat in a day, or a rat in a night.

**Jih** wu² chia¹ chih¹ mi₃.

The same. *Lit.*: Rats run away out of his rice boiler.

**Fan** tseng⁴ li³ p'ao³ ch'u¹ lao³ shu³ lai².

The same. *Lit.*: Just able to save the eyebrows from being burnt.

**K'o** chiu⁴ jan² mei².

Often when want is extremest supplies come.

**Chüeh** ch'u¹ feng² sheng¹.
Tis hard to have to tell one's wants.

開口告人難  
K'ai¹ k'ou³ kao⁴ jên² nam².

There is poverty for all kinds of rogues.

百般奸狡百般窮  
Pai³ pan¹ chien¹ chiao³ pai³ pan¹ ch'üng².

Reduced circumstances must be submitted to humbly.  

Lit.: Under another's eaves one must bow the head.

打得屋簷下。誰敢不低頭  
Ta³ tê² lang² yén¹ hsia,⁴ shui³ kan³ pu⁴ tê¹ t'ou².

Nothing but thinness makes horses go feebly; Only poverty keeps men from being merry.

馬行無力皆因瘦  
Ma³ hsing² wu² li⁴ chieh¹ yin¹ shou⁴;

人不風流只為貧  
jên² pu⁴ fêng¹ li⁴ chih³ wei⁴ p'in³.

Hunger and cold make men glad of any kind of food and clothes.

飢不擇食。寒不擇衣  
Chü¹ pu⁴ tse² shih²,² hàn² pu⁴ tse² i¹.

In great straights. Lit.: When the fire singes one's eyebrows, all one can do is to provide for the present.

火燒眉毛只顧眼前  
'Huo³ shao¹ mei² mao² chih³ ku⁴ yén³ ch'ien².

At one's wits' end—no road up to the sky, no door into the ground.
Penniless. *Lit.*: Naked-handed and empty-fisted.

When poor a man's resolution fails; when lean a horse's hair grows shaggy.

A man is not beggared by eating or dressing, but by the failure of his plans.

In poverty be patient.

Do not plead poverty when you ought to spend.

A good Chinese is not afraid to confess the poverty from which he rose.

Without oil a lamp can give no light; without money a man can hardly exist.
When man becomes poor he calls to mind ancient debts due to him.

人窮思古債
Jên² ch'üang² ssü¹ ku³ chai.⁴
CHAPTER II.

POOR MEN.

— 2581 —

Destitute knaves, The public saves.

光棍光棍。大家帮趁
Kuang¹ kun⁴ kuan¹ kun⁴ ta⁴ chia¹ pang¹ ts'ün⁴.

— 2582 —

A cold stove has no smoke;
No money have poor folk.

冷灶无烟。人穷无钱
Lêng³ tsáo⁴ wù² yen⁴; jên² ch'iuⁿ² wù² ch'ien².

— 2583 —

One so poor that he is glad to get before a chaff fire.

窮得向粗糠火
Ch'iuⁿ² tê² hsiâng⁴ ts'ü¹ k'âng¹ huo³.

— 2584 —

Rice straw gives out much smoke; poor men give out much wrath.

稻草烟多。穷人气多
Tao⁴ ts'ao³ yen¹ to¹; ch'iuⁿ² jên² ch'î¹ to¹.

— 2585 —

There is many a good under a shabby hat.

破帽底下有人
P'o⁴ mao⁴ ti¹ hsiâ¹ yu³ jên².

— 2586 —

A frog in a well can hardly get out.

井狸蛙墓。总难翻身
Ching³ li³ hsiâ¹ ma³ ts'ung³ nan² fan¹ shên¹.

— 2587 —

Meeting poverty-stricken relatives and neighbours, be very genial and kind.

見贫苦亲邻须多温恤
Chien⁴ pîn³ k'u³ ch'în¹ lin² hsi¹ to¹ wên¹ hsiü¹.
Scornfully to treat the poor is most dishonourable.

He who has no store at home, must gallop about for a living.
CHAPTER III.

RICH MEN.

—— 2590 ——

Washing his face he wets his paws;
Eating his rice he wets his jaws.
洗臉打濕手。吃飯打濕口
Hsi³ lien³ ta³ shih¹ shou³; chih¹ fan⁴ ta³ shih¹ k'ou.³

Note.—All that a rich man does or needs to do.

—— 2591 ——

He can never want a friend,
On whom wealth and wine attend.
有錢有酒。必有朋友
Yu³ ch'ien² yu³ chiu,³ pi⁴ yu³ p'eng² yu.³

—— 2592 ——

When a big vessel comes to pieces, there still remain
three piculs of nails.
大船破了還有三擔釘
Ta⁴ ch'uan² p'o⁴ liao¹ huan² yu³ san¹ tan¹ ting.¹

—— 2593 ——

The rich are treated with the respect due to those
thirty years older than themselves.
有錢長人三十歲
Yu³ ch'ien² chang⁴ jen² san¹ shih² sui.⁴

—— 2594 ——

Heroes walk a dangerous path; the rich are like
flowering branches.
英雄行險道。富貴似花枝
Ying¹ bsiung² hsing² hsien³ tao⁴; fu² kuei¹ ssü⁴ hua¹ chih.¹

—— 2595 ——

If a man has money every place is Yang-chou to him.
有錢到處是揚州
Yu³ ch'ien⁴ tao⁴ chu¹ shih⁴ yang⁴ chou.¹
A real rich man is careless of his dress.

貲貴主不穿衣
Chênl ts'ai² chu³ pu⁴ ch'üan¹ i.¹

Though you have money, you cannot buy what is not to sell.

有錢難買不賣貨
Yu³ ch'ien² nan² mai³ pu⁴ mai⁴ huo.⁴

There is never a poor man under a gauze hat.

紗帽底下無窮人
Sha¹ mao⁴ ti¹ hsia⁴ wu² ch'iung² jen.²

Note.—The gauze hat namely of the Ming mandarins.

His person loses dignity who has no servants under him.

手下無人身不貴
Shou³ hsia⁴ wu² jen² shên¹ pu⁴ kuei.⁴

However rich you may be, never slight the literati, nor be rude to artisans.

家有萬貫不可輕師慢匠
Chia¹ yu³ wan⁴ kuan⁴ pu⁴ k'o³ ch'êng¹ shih¹ man⁴ ch'iang.⁴

A great tree attracts the wind.

樹大招風
Shu⁴ ta⁴ chao¹ fêng.¹

Note.—A rich man is likely to tempt the squeezer.
CHAPTER IV.
RICH AND POOR MEN.

2602 The wealthy can no more the village clubs suppress,
Than mountains can the plains of sunshine dispossess.

富貴不倒鄉黨
Fu² kuei¹ ya¹ pu¹ tao³ hsiang¹ tang³

山高遮不住太陽
Shan¹ kuo¹ che¹ pu¹ chu¹ t'ai¹ yang²

2603 The rich man anticipates years in advance;
The poor can but think of what's under his glance.

富人思來年。窮人思眼前
Fu⁴ jen² ssü¹ lai² nien²; ch'iung² jen² ssü¹ yen³ ch'ien²

2604 Better mend old garments as a poor man's wife,
Than as a rich man's concubine pass your life.

寧可與窮人補破衣
Ning² k'o³ yü³ ch'iung² jen² pu³ p'o¹ i¹

不可與富人當妾妻
Pu⁴ k'o³ yü³ fu⁴ jen² tang⁴ ch'ieh⁴ ch'i¹

2605 Let not the poor man murmur, nor the rich man boast
in pride,
For with whom are either wealth or want certain to abide?

貧不怨來富不誇
P'in³ pu¹ yu³n⁴ lai² fu⁴ pu⁴ k'ua¹

那有久富長貧家
Na³ yu³ chiu³ fu⁴ ch'ang² p'in³ chia¹

2606 Men honour those of wealth possessed;
Dogs worry those who are ill-dressed.

人敬有的。狗咬醜的
Jen² ching⁴ yu³ ti¹; kou³ yao³ ch'ou³ ti¹.
ON WEALTH AND POVERTY.

2607

A man is a dragon, with money in store:
He's an insect without it, and nothing more.

有錢一條龍。無錢一條蟲
Yu³ ch'ien² yi¹ t'iao² lung²; wu³ ch'ien² yi¹ t'iao² ch'ung².

2608

He who has wealth has cause to weep;
He who has none may soundly sleep.

有銀着銀累。無銀得覺睡
Yu³ yin² cho¹ yin² lei³; wu² yin² te² chiao⁴ shui⁴.

2609

Rich men spend their time on books;
After pigs a poor man looks.

富人讀書。窮漢餵猪
Fu⁴ jen² tu¹ shu¹; ch'ung² ban⁴ wei⁴ chu¹.

2610

The fragrant epidendrum may beneath the jungle hide;
The future duke or monarch may beneath thatched roofs abide.

蒿草之下或有蘭香
'Hao¹ ts'ao³ chih¹ hsia⁴ huo⁴ yu³ lan² hsiang¹;
茅茨之屋或有公王
Mao³ tzü¹ chih¹ wu¹ huo⁴ yu³ kung¹ wang².

2611

The poor enjoy the grace of the rich; the rich the grace of Heaven.

窮沾富恩。富沾天恩
Ch'iuang² chan¹ fu⁴ en¹; fu⁴ chau¹ t'ien¹ en¹.

2612

A poor man associating with a rich man, will soon be too poor to buy even a pair of breeches.

窮的伴富的。伴的沒褲子
Ch'iuang² ti¹ pan⁴ fu⁴ ti¹ pan⁴ ti¹ mu² k'u⁴ tzü³.

2613

If poor don't lose your self-reliance; if rich don't act like a fool.
2614
If poor don’t cheat; if rich don’t presume.

2615
The rich have many learned friends; the poor have none at all.

2616
The well-fed know nothing of hunger; the rich nothing of the hardships of the poor.

2617
A poor man easily turns flatterer; a rich man soon grows very proud.

2618
Nobody calls on the poor man though he dwell in the market place; but distant relations visit the rich man in his retired mountain home.

2619
The poor cling to the rich, not the rich to the poor.

Lit.: It is the crust which sticks to the rice, not the rice which sticks to it.
If you have money your words are taken for truth; if not, they are taken for lies; you doubt it? see the wine at a feast,—cup after cup is first pressed on the rich.

The poor have peace; the rich many troubles.

The rich must adhere to duty; the poor must not indulge vain thoughts.

The rich feed on flesh; the poor on herbs.

A man’s wealth exalts him three degrees; and a man’s poverty degrades him three degrees.
The poor man must not murmur; and the rich man must not boast.

The well-fed and well-warmed indulge lustful thoughts; the pined and starved encourage thoughts of stealing.

Those who have money can appear in public; those who have no clothes cannot leave their own doors.

Even the Son of Heaven has his poor relations.

Even the Emperor has straw-sandalled relations.

When one is poor, his parents disown him; but when rich, relations revere him.

Note.—This is the saying of an ancient worthy named Su Ch'in (蘇秦), who flourished as Prime Minister of the Six States of Ch'i (齊), Ts'ou (楚), Yen (燕), Tsao (趙), Wei (魏) and Han (韓), contemporaneous with the reign of Shih 'Huang Ti (始皇帝) of the Ch'in (秦), B.C. 246. He found it true in his own experience. Having tried in vain to find employment in the service of Shih 'Huang Ti, he returned crest-fallen to his native state of Tsao, only to be ill-received by his parents, wife, and all. After this he gave himself
most earnestly to study, often piercing his thigh to keep himself awake. By and by he induced the six small States to make a defensive alliance against the Ch'in (秦). His success in this diplomacy gained for him very high rank and widely extended fame. On this, returning to his native place, he was met 30 li away from the house by parents, wife, relatives, and friends: hence his famous saying. See the Chien tso (鑑畵), Chan kuo chi (戰國記).

The poor man’s rage, and the rich man’s eyes, are great.

窮人的氣大。富人的眼大 Ch'üang² jen² ti¹ ch'ì² ta⁴; fu⁴ jen² ti¹ yen³ ta⁴

Though you have money you cannot buy a son; though you have none you may beg a wife with some.

有錢難買親生子 Yu³ ch'ien² nan² ma³ shēng¹ tzǔ³; 無錢可討有錢妻 Wu² ch'ien² k'o³ t'ao⁸ yu³ ch'ien² ch'î₁

The rich man expends money; the poor man strength.

富人拾錢。窮人拾力 Fu⁴ jen² shè³ ch'ien²; ch'üang² jen² shè³ li⁴

The poor must not quarrel with the rich; nor the rich with magistrates.

窮莫與富鬨。富莫與官鬨 Ch'üang² mo⁴ yü³ fu⁴ tou⁴; fu⁴ mo⁴ yü³ kuan¹ tou⁴
CHAPTER V.

RICHES.

2635
Great possessions depend on fate;
On diligence small possessions wait.

大富由命。小富由勤
Ta⁴ fu⁴ yu² ming⁴; hsiao³ fu⁴ yu² ch'in.²

2636
That man is well-to-do in whose house we see,
Fuel, rice, oil, salt, sauce, vinegar, and tea.

柴米油盐酱醋茶
Ch'ai² mi³ yu² yen² chiang⁴ ts'⁴ u¹ cha,²

七字安排好人家
Ch'i¹ tzü¹ an¹ p'ai² hao¹ jen² chia.¹

2637
When rats run off with gourds we find,
The thick end always comes behind.

老鼠拖葫芦。大头在后头
Lao³ shu³ to¹ hu² lu,² ta⁴ t'ou² ts'ai⁴ hou⁴ t'ou².

Note.—This proverb is applicable in the case of gradual acquisition of wealth.

2638
Covet wealth,—and want it:
Don't,—and luck will grant it.

貪財不得財。不貪財自來
T'an¹ ts'ai² pu⁴ tè² ts'ai²; pu⁴ t'an¹ ts'ai² tzǔ¹ lai.²

2639
Sweetness followeth bitter fears,
And leaves us rich for a myriad years.

先苦後甜。富贵萬年
Hsien¹ k'u³ hou⁴ t'ien² fu⁴ kuei⁴ wan⁴ nien².

2640
Consult a fortune-teller would you a fortune make;
His answer will direct you without the least mistake.
When the bells on one's horses resound,  
All one's relations gather around.

A glimpse of money makes the blind man see;  
Makes the Bonze dispose of his breviary.

A pig's head grows tender before the fire;  
So before money all quarrels expire.

Estate must descend from heir to heir;  
Who has one now will have it to spare.

Wealth serves for heroism; wine for bravery.

Great wealth troubles its owner; too much food breeds discomfort.
Who make a fortune meanly will not enjoy it long.  

Warn men against keen coveting of wealth, for wealth thus coveted provokes the wrath of Heaven.

Honour springs from diligence, and riches from economy.

Wealth and honour have their root, and cleverness its seed.

When any family has gold, outsiders have money-scales.

Who does not desire riches? Lit.: What cat will not worry rats?

Note.—Shén Wan san of Nankin was a sort of Chinese Rothschild. If he happened to kill a man, what matter? he had plenty of money to satisfy the relatives and so escape punishment.
Yellow gold is not grown from seed, but only springs up in diligent and economical families.

Wealth is but dung; Benevolence and Righteousness are worth thousands of gold.

If you long for wealth and honour, you must work yourself to death for it.

Men grind a knife because they dislike it blunt; but when they have sharpened it it cuts their fingers; men pray for wealth because they dislike small incomes; but when they get much it is a personal injury to them.

A man seldom gets rich without ill-gotten gain; as a horse does not fatten without feeding in the night.

Pray not for gold, jade, and all sorts of expensive things; but desire that each of your descendants may be virtuous.
Men will die for wealth, as birds for food.

Though your fields yield bushels of rice, you can eat but a pint per day; though your house be never so large, you sleep on but eight feet by night.

Much money moves the gods.

Money hides many offences.

Money can buy living beings for the vilest of purposes.

Wealth infatuates as well as beauty.

Ability to command does not lie in being very rich; elegance and grace do not depend on multitudes of dresses.
Getting gain is like digging with a needle; spending it like water soaking into sand.

利 錢 猶 如 針 挑 土
利钱犹如针挑土

用 錢 猶 如 水 冲 沙
用钱犹如水冲沙

Wit protects one man, wealth and honour protect a whole family.

聰 明 保 一人，富 貴 保 一家

The five grains are more precious than pearls and jade.

珠 玉 非 寶。五 萬 爲 寶

Amiability begets riches.

和 氣 生 財

Obstinate men waste wealth, as obstinate oxen strength.

人 拘 損 財。牛 拘 損 力

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

有 道 之 錢 方 可 取

無 道 之 財 莫 強 求
He who gets a large sum by chance, will either be made very happy, or very miserable by it.

無 故 而 得 千 金
Wu² ku⁴ èrh² tê² ch'ien¹ chin,¹
不 有 大 福 必 有 大 禍
pu⁴ yu³ ta⁴ fu³ pi⁴ yu³ ta⁴ huo⁴.

When a virtuous man has much wealth, it diminishes his knowledge; when a worthless man has much wealth, it increases his faults.

賢 人 多 財 則 損 其 志
Hsien² jên² to¹ ts'ai² tsê² sun³ ch'i² chih⁴:
小 人 多 財 則 益 其 過
hsiao³ jên² to¹ ts'ai² tsê² i² ch'i² kuo⁴.

Unjustly-gotten wealth is but snow sprinkled with hot water; lands improperly obtained are but sand-banks in a stream.

無 義 錢 財 湯 滑 雪
Wu² i¹ ch'ien² ts'ai² t'ang¹ p'o¹ hsüeh⁴;
饒 來 田 地 水 推 沙
t'ang³ lai² t'ien² ti⁴ shui³ t'ui¹ sha¹.

Never desire unjustly-gotten wealth; nor undertake affairs which don't belong to you.

無 義 錢 財 休 着 想
Wu² i¹ ch'ien² ts'ai² hsiu¹ cho² hsiang³;
不 干 己 事 莫 當 頭
pu⁴ kan¹ chi³ shih⁴ mo⁴ tang¹ t'ou³.

Unjustly-gotten wealth will go unjustly.

冤枉 財 來 宦 枉 去
Yüan¹ wang³ ts'ai² lai² yüan¹ wang³ ch'ü⁴.
The fields of the Changs, and the houses of the Lis, to-day belong to the Ch’iens, and to-morrow to the Lus.

張 門 田 李 門 屋
Chang¹ mên² t’ien² Li⁴ mên² wu¹.

今日 錢 家 明 日 陸
chîn¹ jih⁴ Ch’ien² chia¹ ming² jih⁴ Lu⁴.

One family with plenty to eat and wear is the envy of a thousand other families; and half a life-time’s fame provokes the resentment of a hundred generations.

一家 飽 哚 千 家 忿
Yî¹ chîa¹ pao³ nuan³ ch‘ien¹ chîa¹ yüan⁴;

半 世 功 名 百 世 宽
pan⁴ shih⁴ kung¹ ming² pai³ shih⁴ yüan¹.

Do not covet wealth on which you have no claim.

勿 貪 意 外 之 財
Wu⁴ t’an¹ i⁴ wai⁴ chî¹ ts’ai².

To grow rich by one’s own sole endeavours.

白 手 成 家
Pai² shou³ ch’êng² chîa¹.

Whoever can foresee the affairs of three days, will be rich for several thousand years.

能 知 三 日 事，富 貴 幾 千 年
Nêng² chî¹ san¹ jih⁴ shih⁴ fu⁴ kuei⁴ ch’ên¹ nien².

Come easy, go easy.

易 得 來，易 得 去
I⁴ tê² lai², i⁴ tê² ch’û⁴.

Note.—Generally said of wealth.
CHAPTER VI.
RICHTES AND POVERTY.

2684
"With money you're a brave son of 'Han; Without it you cannot play the man."

有錢男兒漢。無錢漢兒難
Yu³ ch'ien² nan² erh² 'han⁴; wu² ch'ien² 'han⁴ erh³ nan²

2685
Riches spring from small beginnings; poverty is the result of non-calculation.

富從升合起。貧因不算來
Fu⁴ ts'ung² shêng¹ ho² chi³; p'incinnati pu⁴ suan⁴ lai²

2686
Politeness and Righteousness are the children of wealth and contentment: Robbery and Rebellion are the offspring of poverty.

禮義生於富足
Li³ jì shêng¹ yû² fu⁴ tsu²;

盜賊出於貧窮
tao⁴ tsei² ch'ù¹ yû² p'incinnati ch'iung²

2687
With money one may command devils; without it one cannot summon a man.

有錢，使得鬼動
Yu³ ch'ien² shih³ tê² kuei³ ts'ung²;

無錢喚不得人來
wu² ch'ien² 'huan⁴ pu⁴ tê² jên² lai²

2688
Riches and honours are altogether the results of diligence and economy; poverty is altogether occasioned by a slack hand.

富貴皆因勤儉起
Fu⁴ kuei⁴ chieh¹ yin¹ ch'ien² chien³ chi³;

貧窮都為手頭鬆
p'incinnati ch'iung² tu¹ wei⁴ shou³ t'ou² sung¹
Diligence and economy are the root of wealth and honour; whilst idleness is the shoot of poverty and disgrace.

勤儉富貴之本
Ch'ìn² chien³ fu⁴ kuei¹ chih¹ pên³;
懶惰貧賤之苗
lan³ to⁴ p'ìn³ chien⁴ chih¹ miao².

He who is patient in poverty, may become rich.

耐得貧，守得富
Nai¹ tê² p'ìn³ shou³ tê² fu⁴.

A gay life melts away fortune.

顛得化水無形
Wan² tê² hua⁴ shui³ wu² hsing².

A poverty-stricken family is, as it were, washed clean; a well-to-do family puts on the appearance of youth.

家貧如水洗。家富出少年
Chia¹ p'ìn³ ju² shui³ hsi¹; chia¹ k'uan¹ ch'u¹ shao³ nien².
In the mock-waves of painted water, no fishes dwell;
In your embroidered flowers though fine, there is no smell.

Get up by yourself should you happen to fall;
And do not depend on another at all,

A great tree affords a pleasant shade.

I only heard a noise upstairs, but saw no one descend.

Whilst fire remains in your cooking-stove, guests will never cease to arrive.

Necessity of assistance. Lit.: However high a city wall may be, it must have guards stationed inside and outside.
One grain of rats dung will spoil a whole pan of rice.

He who fishes in muddy water cannot distinguish the great from the small.

Cabinet ministers, head clerks, and beggars, have got as far as they can go.

A clay drumstick makes but one sound.

Scraping iron from a needle’s point.

It is easier to build up a fortune than to retain one.
It is easier to gain than to secure the advantages of victory.

The well frog is best in the well.

Ghosts fear men much more than men fear them.

First come first served. Lit.: Who comes first shall be prince; the next shall be minister.

Customs vary in every place.

Pretence may become reality.

Six of one and half a dozen of the other. Lit.: Half a catty and eight ounces.
Planting rice and cutting wheat—busy on all hands,

栽秧割麥兩頭忙
Tsai¹ yang¹ ko¹ mai⁴ liang³ t'ou² mang².

Too busy for pleasure. Lit.: I have both to beat the drum and row the boat.

獨打鼓獨划船
Tu² ta³ ku³ tu² hua² ch'uan².

Everything has its special use,

一物服一行
Yi¹ wu⁴ fu² yi² hang².

A cup in the hand is worth all besides.

萬事不如杯在手
Wan⁴ shih⁴ pu¹ ju² pei¹ tsai⁴ shou³.

Self-respect. Lit.: He will be honoured who respects himself; but he who holds himself cheap will be lightly esteemed.

自尊自貴, 自輕自賤
Tzǔ⁴ tsun¹ tsǔ⁴ kuei⁴; tzǔ⁴ ch'ing¹ tzǔ⁴ chien⁴.

If a countryman of mine gets beaten I am thereby weakened.

輸了鄉親弱了己
Shu¹ liao³ hsiang¹ ch'in¹ jo⁴ liao³ chi³.

However much you have promised never fail to give it.

許人一物千金不移
Hsü² jên² yi¹ wu⁴ ch'ien¹ chiu¹ pu⁴ i².
An able man loves to diminish work; and when diminished it proves him able; one lacking ability, loves to get up an affair; and when got up, it proves him unable.

有本事好省事
Yu³ pên³ shih⁴ hao⁴ shêng³ shih⁴;
省得事來有本事
Shêng³ tê³ shih⁴ lai² yu³ pên³ shih⁴;
沒本事好生事
mu² pên³ shih⁴ hao⁴ shêng¹ shih⁴;
生得事來沒本事
shêng¹ tê² shih⁴ lai² mu² pên³ shih⁴.

Note.—This is designed to admonish imbecile people not to meddle with things too great for them. If furnishes also a very good example of play upon words.
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"chiao hua"
ERRATA.

Pages 231, 233 for \{ "Rich and " Poor Men," \} read "Stupid Men."

Proverb No. 1374 "托 t'o" "駄 to."
  " 1389 "空" "孔."
  " 1427 "知 chih1" "智 chih."
  " 1491 "載 tsai4" "載 tai."
  " 1613 "tê" "ta."
  " 1619 "geni?" "genius."
  " 1682 "鶏" "鶏."
  " 1699 "yuan4" "shn."
  " 1763 "chi1" "chi."

Page 339 for "Gratitude," read "Economy."
Proverb No. 2007 for "p'Ien,?" read "p'ien."
Page 355 for "Discretion," read "Prince and Minister."
Proverb No. 2123 for "chien2" read "ch'Ien.2"
  " 2149 "na2" "nan.2"
  " 2351 "so1" "so.3"
  " 2385 "ching1" "ch'en.2"
  " 2433 "tsai2" "tsai.4"
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  " 2435 "chih1" "chih.1"
  " 2437 "hsiang1" "yang.1"
  " 2460 "following" "flowing."
  " 2486 "hung2" "hung.2" *
  " 2585 after "good" read "man."
  " 2628 "T'Ien2" read "T'Ien.1"
  " 2674 "志" "智."
  " 2687 "t'ung2" "tung.4"

Errors in punctuation, and mere misprints, are not corrected.

* N. B. This character is read "kang.4" at Hankow, as in Peking.