

\$2.50

SHIN TARNG NEW CHINA



Jihkan Dihyi chir
Yijioou baehl niarn
Quarterly No. 1

Jioouyueh
September, 1982



*The Huang-he
as a Beast*

*Michael W. Carr
Tashkent Park 1979*

ISSN 0731-0897

Pinyin'de Haauchuh: The Advantages of Alphabetization:

1. Bii fangkuaihl tzyh rurng'yi shyuer.
Easier to learn than ideograms.
2. Tshujihn Hahnnyu yuuyin'de tuungyi.
Promotes the unification of spoken Chinese.
3. Ker'yi shyyuhng daatzyhji her yuutsyr chuhliiji, jiarnshaau shushiee'de shyrjian.
Can be typed on word processors and other modern office equipment. Reduces the amount of time spent in writing out letters and other printed material.
4. Ker'yi bangjuh shyuer'sheng, shyuerjee her juanjia gehng kuaih, gehng chehdii'de jaangwoh fangkuaihl tzyh.
Can help students, scholars, and specialists learn ideograms more quickly and thoroughly.
5. Yooulih yur bianshiee tsankaau tzyliauh, rur suoryiin, tsyrdiaan, muhluh, derngeeng.
Allows for the compilation of easily accessible reference tools, such as indices, dictionaries, catalogs, and so forth.
6. Rurng'yi daa diahnbauh.
Telegrams and Teletyped messages are easy to send and receive.
7. Bianshiee diahnaau cherngshyuh heen fangbiahn.
Convenient for writing computer programs.
8. Rurng'yi peihher guorjih keshyuer mirngcheng, shuhyuu, her fangcherngshyh.
Compatible with international scientific terminology and formulas.
9. Tirgau yihban rem dueih Hahnnyu yurfaa'de jyjyuer.
Increases awareness of grammar.
10. Jiarnshaau waihguor perng'you shyuershir Hahnnyu'de tzuuaih.
Reduces the obstacles confronting foreign friends who wish to learn the Chinese language.

Jiaanhuah Rormaatzyh'de Tehdiaan: Special Features of Simplified Romanization:

- a. Pinshiee shiangturng'de tzyh birjiaur shaau.
Fewer homographs and apparent homophones.
- b. Buh shyuyauh jia biaaushyh shengdiauh'de furhauh.
Requires no diacriticals (ˊ ˋ ˊ ˋ , 1 2 3 4. etc.).

Jiaanhuah Rormaatzy Shengdiauh Pinyin Faa Simple Rules for Tonal Spelling

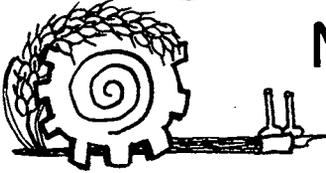
(meiryoo lihwaih'de chirngkuahng)
(no exceptions)

1. Dihyi sheng: meiryoo biahnhuah
First tone: unchanged (ma 媽)
2. Dihehl sheng: jia yir'ge "r"
Second tone: add an "r" (mar 麻)
3. Dihsan sheng: churngfuh juuyauh muuyin
Third tone: repeat the main vowel (maa 馬)
4. Dihsyh sheng: jia yir'ge "h"
Fourth tone: add an "h" (mah 罵)
5. Chingsheng: jia yir'ge " ' "
Neutral tone: add an " ' " ('ma 嗎)

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Tarng Muh

Chubaanrern:

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FAKANTSYR

FANGKUIHL tzyh jibeensahng shyh hueihhuah her biaauyih tzyh. Shyuer jeihjuung tzyh deei yuhng heen duo shyrjian. Tzaih Jungguor lihshyy shahng jyr your shaaushuhrern nerng jaangwoh fangkuaihl tzyh. Jeh shyh Jungguor wernmarnng her yuehdur nernglih di'de rern duo, yer shyh durshurern her feidurshurern jyjian'de buh turng shehueih jiejit birjaaau mirngshiaan. Jungguor yuuyin buh tuungyi, yihban rern birtsyy burdah shuo-'detung. Yuehdur nernglih di, jiashahng birtsyy burdah shuo-'detung, durshurern youh hua taihduo shyrjian tzaih jaangwoh werntzyh shahng, jiouh tzauhcherng shin syshiaang buh runng'yi chaansheng, shin guanniahn buh runng'yi puujir'de chingshiahng. Rurtsyy, Jungguor heen narn shyhyihng jinryh biahnhuah jir kuaih'de shyhjieh.

Woo'men turngyih shyuuduo rern'de yihjiahn: Dihyi, fangkuaihl tzyh nerng mirbur yuuyin buh tuungyi'de chyuershiahn, tserngjing bangjuh Jungguor jyshyhfehn'tzy'de huhshiang jiauliour, jihluh Jungguor'de wernhuah, keeshyh shiahntzaih Hahntzyh yinggai zoushahng pinyin'de dauhluh. Dihehl, fangkuaihl tzyh yinggai baauliour, ker'yi your shyuerjee huohjer yoousihng'chyu yer yooou shyrjian'de rern jihshyuh yarnjiouh. "Shufaa" rerngarn shyh yihjuung yihshuh.

Jeihbeen tzarjyh jiauh "Shin Tarng". "Tarng" jiouhshyh "Tarngchaur". Woo'men rehnweir Tarngchaur shyh Jungguor lihshyy shahng feicharnng chiarnjihnd'e chaurdaih. Tzeh'me yir'ge guu dihguor, tzaih wernshyuer, meeishuh, jiahnjur, her shuhshyuer deeng geh fangmiahn dou your heen gau'de cherngjouh, chyueh

nerng dahliahng'de rurngnah waihlair wernhuah. Jeihjuung shishou shin shyhwuh'de nernglih her shyungjin shyh liaau'buchii'de.

Jeihbeen tzarjyh yuhng pinyin puutunghuah chubaan. Neihrurung baukuoh wernshyuer, yuuyarn, her gen shiahndaih ryhcharng shenghuor yoouguan'de shyh'wuh. Woo'men yauh jihnliahng shyy tzarjyh'de neihrurung shenruh, werntzyh jiaanmirng.

Hahnyuu'de turngyin tzyh heen duo, yurfaa shahng yer yoou yihshie hair meir'you jieejyuer'de wehtir. Jeh keendihng hueih rahng yuhng pinyin shieetzuoh fasheng kuhnnarn. Dahn'shy jryooou shyh'le yihhouh tsair jydauh kuhnnarn tzaih naal. Woo'men yee hueih fahn heen duo tsuohwuh. Rarnerl tsuohwuh ker'yi gaaizhehng.

Yuuyin tuungyi shyh tueishirng pinyin werntzyh'de tiaurjiahn. Tzaih Jungguor yuuyin buh tuungyi'de jintian, tueishirng pinyin werntzyh heen narn. Burguoh jeih'ge wehtir ker'yi faan-guoh'lai kahn. dahjia dou cherngrehn Jungguor yuuyin yinggai tuungyi. Pinyin werntzyh jehng shyh dardauh jeih'ge muhbiau'de haau gungjyuh.

Woo'men hair buh nerng chyuehdihng neirjuung pinyin fangfaa tzueih hershyh. Muhchiarn, jahnshyr tsaaiyuhng "Jiaanhuah Rormaa Tzyh".

Chiing dahjia tir yihjiahn, yer chiing dahjia jyychu woo'men'de tsuohwuh. Gehng yauh chiing dahjia charngshyh chuahngtzuoh, haau rahng woo'men buhjiour yoou yirtauh meei yir'ge rern dou burbih taih feihlih jiouh nerng jaangwoh'de shiahndaih Hahnwern.

SHYUYUHNG JUNGWERN PINYIN
 WERNTZYH'DE YIHSHE WEHNTIR

BIANJIRBUH

BIANJIR SHIN TARNG dihyichi yihouh, woo'men fashiahn shyyuyuhng Jungwern pinyin werntzyh heen fangbiahn. Tzyhjir shiee dung'shi'de shyr'hau, sykaau yihdiarn yee bur shouh jiejhuung shin werntzyh shirngshyh ganraau. Bihngchiee, yinweih burbih shiaang-dauh tzyh'de turshirng, faanerl runng'yi baa sykaau jirjung-chiilair. Shiee-warn'de dungshi ker'yi heen kuaih'de (yuhng daatzyhji) daa-chu'lai, heen runng'yi yuehdur shiougai.

Dahn'shy wehtir hair'shy yoo'de. Shiaau wehtir shiahng "pirngan" jeh'ge tsyr shyh your "pirng" gen "an" liaang'ge tzyh tzuucherng'de. Yuehdur'de shyr'hau heen runng'yi kahncherng "pirngan". Weih'le jieejyuer jeh'ge wehtir, woo'men tzaih "pirng" her "an" jyjian fahng yir'ge ". Yintsyy, "pirngan" de shierfaa shyh "pirngan".

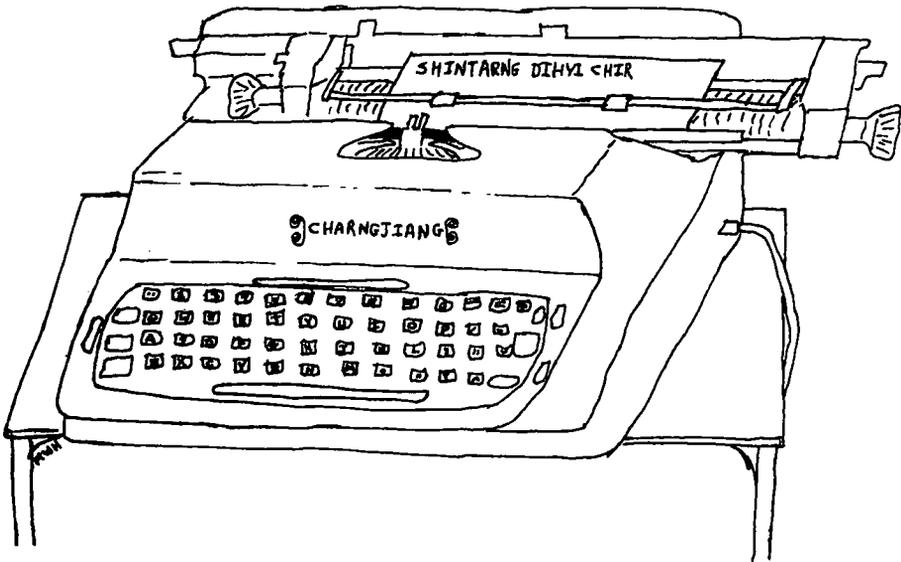
Chirtsyh shyh dihsan sheng tzyh biahn diauh'de wehtir. Yihban'de gueitzer shyh, your liaang'ge dihsan sheng tzyh'de shyr'hau, dihyi'ge dihsan sheng tzyh biahncherng dihehl sheng. Bii'fangshuo, "yooou liaang'ge" biahncherng "your liaang'ge", "laaushoou" biahncherng "laurshoou", "keeyii" biahncherng "ker'yi". Yooou san'ge dihsan sheng tzyh'de shyr'hau, chaansheng liarngjuung biahnhuah chirngkuahng. Yihjuung chirngkuahng shyh baa chiarnmiahn'de liaang'ge tzyh biahncherng dihehl sheng. Bii'fangshuo, "Woo maai bii" biahncherng "Wor mair bii". Yihjuung chirngkuahng shyh baa dihehl'ge tzyh biahncherng dihehl sheng. Jiehyahng, "Woo maai bii" jiouh cherng'le "Woo mair bii". Yooou syh'ge dihsan sheng tzyh'de shyr'hau, biahnhuah chirngkuahng

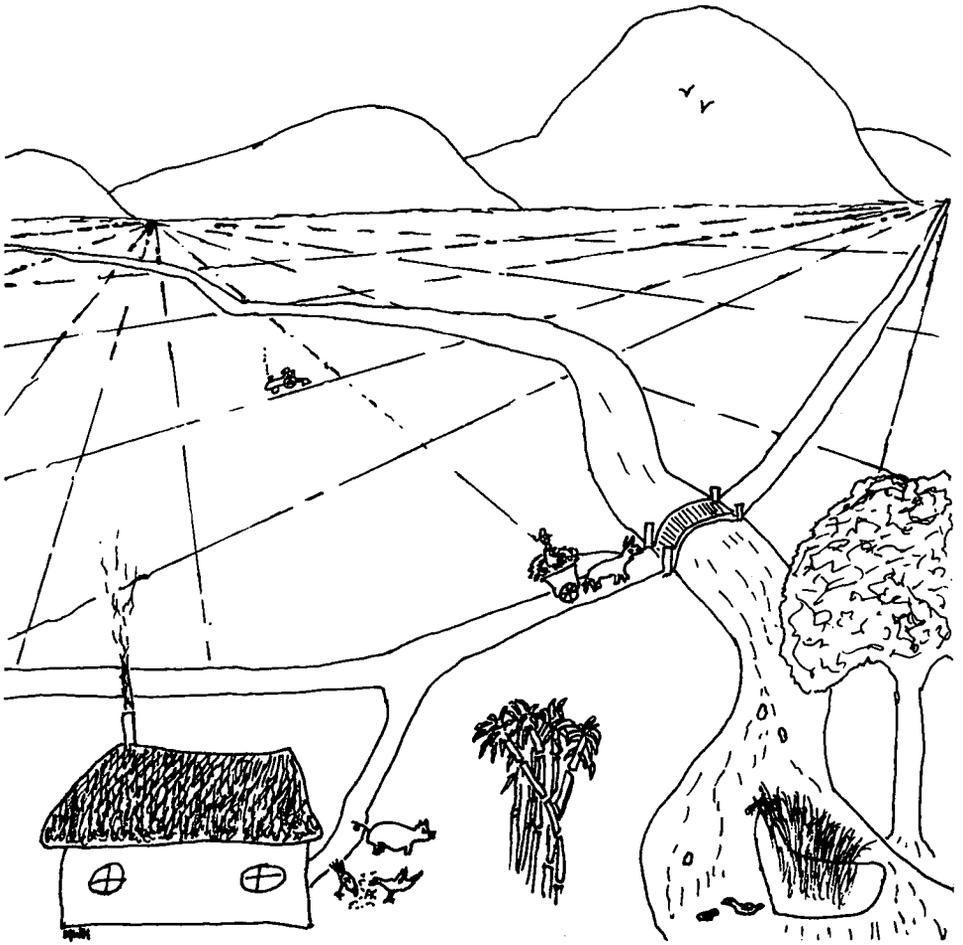
dahjyh yee shyh liarnguung. Huohjer baa dihyir'ge tzyh gen dihsan'ge tzyh biahncherng dihehl sheng, huohjer baa chiarnmiahn san'ge tzyh dou biahncherng dihehl sheng. Jeihyahng, "Woo shiaang maai bii" jiouh cherng'le "Wor shiaang mair bii", huohjee "Wor shiarnng mair bii". Yooushyr'hou yir'ge jyuh'tzy shyh warnchyuarn your dihsan sheng'de tzyh tzuucherng'de. Bii'fangshuo "Woo shiaang maai wuu baa yiitzzy." "Tzyy" yinweih biahncherng chingsheng, ker'yi buh geir woo'men mar'fan, bier'de dihsan sheng tzyh kee jiouh buh haau dueih'fu'le. Shiahng shahngmiahn'de jeih'ge jyuh'tzy, woo'men niahnlair niahnchuyuh, hern wuuduahn'de baa 'ta dihng tzuoh "Wor shiarnng maai wurbar yiitzy." Liyour shyh niahn-dauh "maai" de shyr'hou yuuchih shahng shyuyauh duhn'yiduhn. Tsyywaih, "keeyii" biahncherng "ker'yi", "yiitzzy" chyueh biahncherng "yii'tzy" yee shyh chyueshaau gueitzer tzuoh genjyuh'de lih'tzy. Erl dihsan sheng tzyh pehng tzaih yihchii suor chaansheng'de yuuyin biahnhuah shyu buh shyuyauh baaushyh-chulair beenshen jiouh shyh yir'ge jyrder taauluhn'de wehntir.

Woo'men suoo yuh-dauh'de tzueih dah wehntir shyh tzeen'meyahng jierher tsyrhueih. Shiahng "feiji", "perng'you", "tirngchechaang" deeng dou runng'yi bahn. Keeshyh shiahng jia lii tzueih dah'de nyuuerl yinggai shyh "dah nyuuerl" hairshyh "dah nyuuerl" jiouh buh runng'yi chyuehdihng'le. Yurfaa shahng rur "heen", "feicharnng", "gehng", "tzueih", "jir'le" deeng fuhtsyr gen shirngrung duhngtsyr yinggai liarn tzaih yihchii, shiee tzuoh "hernhaau", "feicharnghaa", "gehngghaa", "tzueihhaau", "haaujir'le", hairshyh fenkai, shiee tzuoh "hern haau", "feicharnng haau", "gehng haau", "tzueih haau", "haau jir'le"? Fangshiahng, cherngduh, nerngyuahn her jierguor deeng buryuu yer yoou turngyahng'de wehntir. Yinggai shier "tzooujhn'chyu" hairshyh "tzoou jhn'chyu"; "chy'deshiah" hairshyh "chy'de shiah" hairshyh "chy 'deshiah"; "maaidauh'le" hairshyh "maai dauh'le"? Yauhshyh tzaih jiashahng yoounguan'de mirngtsyr, gehng hueih chaansheng shin'de wehntir. Yinggai shyh "tzooujhn wu'tzy 'chyu" hairshyh "tzoou jhn wu'tzy 'chyu"? Muhchiarn woo'men jierher tsyrhueih'de fangfaa sueirarn yee shyh wuuduahn'de, dahn hair'shy genjyuh liaang'ge yinsuh. Yir'ge yinsuh shyh tzyhyih. Bii'fangshuo daihshuh mirngtsyr "pirngfanggen" guhrarn liiluhn shahng ker'yi shuo "pirngfang" shyh shirngrung "gen" de, woo'men chyueh jyuer'de yuhng san'ge tzyh tzuoh yir'ge mirngtsyr gehng fangbiahn. Yir'ge yinsuh shyh genjyuh shuohuah shyr shyhfoou tzyhrarn'de nernggouh tzuuher. Bii'fangshuo jierguoo buryuu "warn'le", nerng heen tzyhrarn'de gen duhngtsyr liarn tzaih yihchii, lihrru "chywarn'le", "shieewarn'le".

Dahnshyh weih'le guhjiir shiangguan mirngtsyr'de charuh, woo'men yauh baaumirng duhngtsyr her buryuu buh turng. Yintsyr woo'men yuhng "-" baa duhngstyr her buryuu liarn-chiilair, baaushyh liarngjee guanshih mihchieh, dahnshyh tzuohyuhng buh yiryahng. Jeyyahng woo'men jiouh ker'yi shiee "Ta chy-warn'le" huohjee "Ta chy-warn fahn'le."

Wehttir dangram buhjyy jeyhshie, woo'men dueih wehttir'de chuhliir yee hueih yooou buh hershyh'de dihfang. Jeh dou shyuyauh dahjia taauluhn jyyjehng.

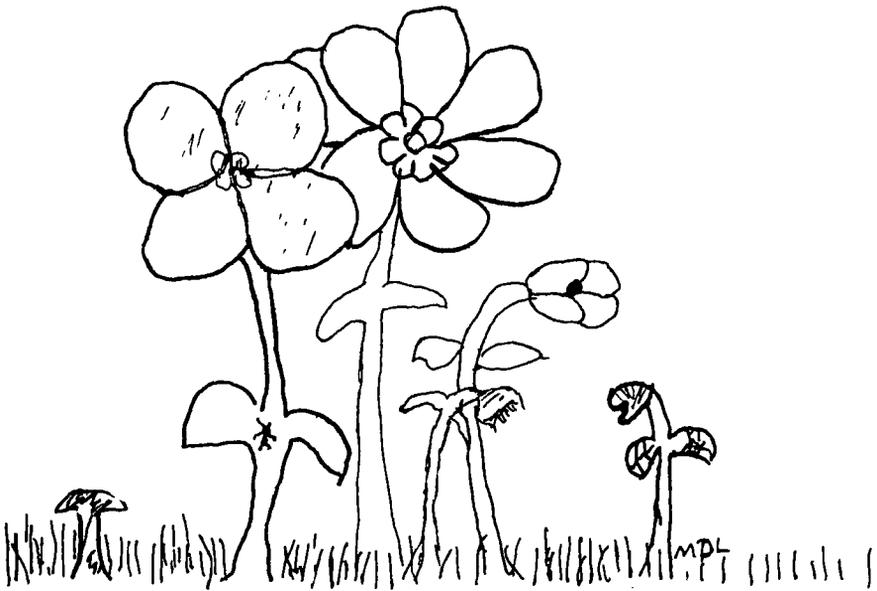




BAIRHUAH SHY SYHSHOOU

YARNG LIARNSHENG

*Yarng Liarnsheng shyh Harvard-Yanjing Rurngyuh Jiauhshouh, tserng duoniarn
tzaih Meeiguor Harvard Dahshyuer jiau Jungguor lihshyy.*



花兒本不願開
 春風一個勁兒吹
 誰你們都得努力
 上帝叫我來催
 鼓着勁兒地紅
 一春能有幾天
 心血逆開花果
 刺那抵得千年
 要羣芳一齊鬥勝
 大地才有可觀
 待等秋風落葉
 那時許你荒寒

一九四三年舊作

錄請

新唐的朋友們指正

楊聯陞

一九四三年
月十日

Yauh chyurnfang yihchir douhshehng,
Dahdih tsair your keeguan.
Daihdeeng chioufeng luohyeh,
Nahshyr shyur nii huangharn.

Yijioou syhsan niarn jiouh tzuoh
Luh chiing
SHIN TARNG¹de perng'you'men jyyjehng.
Yarng Liarnsheng
Yijioou baehl niarn
Liouhyueh shyrehl ryh

1. *Kşana* shyh Fahnwern, Jungwern yinyih weir "chahnah" huohjee "chahnahjian".

Hual been bur yuahn kai,
Chunfeng yir'gejihnl'de chuei.
Shuo: "Nii'men dou deir nuulih!
Shahngdih jiauh woo lair tsuei."

*
*
*
*

* * * *

Guu'je jihnl'de hurng.
Yihchun nerng your jiitian?
Shinshiee behngkai huaduoo,
*Ksana*¹ diider chianniarn!

一九四二年秋天胡適之先生來
 哈佛請學同時提倡中國同學
 作白話詩這首是我的妻女作
 實在不好姑且寫作紀念

一九八二年二月楊聯陞



新國怨

自個兒打南留聲機
 老爺當兵少爺小
 這張片子真不離兒
 要有人跳之多麼好

(當時沒有電視)
(飛兒不坏)

新出塞

两个兵船在沙漠上歎氣
 說收了假這冬天真忙
 跳舞打牌若看電影
 要睡覺還得止咁涼裏的淋

Yihjioou syh ehl niarn chiou'tian Hur Shyhjy shian'sheng lair
 Harvard jiaangshyuer, turngshyr tirschahng Jungguor turngshyuer
 tzuoh bairhuah shy. Jeih liangshoou shyh woo'de chur.nyuutzuoeh.
 Shyrtzaih buh haau. Guchier shieetzuoh jihniahn.

Yijioou ba ehl niarn liouhyueh –
 Yarng Liarnsheng jih.

SHINGUEIYUAHN

Tzyhgehl daakai liourshengji [dangshyr meir yooou diahnshyh],
 Laauyer dangbing shauhyer shiaau;
 Jeihjang pian'tzy jen buhlirl [jiouhshyh bur huaih],
 Yauh yooou rern tiauh'tiau duor'me haau!

SHINCHUSAIH

Liaang'ge bing taangtzaih shafa shahng tahnchih,
 Shuo fahng'lejiah jeihjii tian jen marnng;
 Tiauhwur, daapair, daih kahndiahnying,
 Yauh shueihjiauh hairdee shahng yirng lii'de chuarnng.

另一首無題也是四二身作的
 一點(當日作出)戲院唱完的時候
 一盤棋快下完的時候
 人漸多的倦了
 宵燈多的散了
 燈反倒亮的多
 因好像是敲着劫儿地說
 明天見 明天見
 胡先生讀了說讓他想它
 王安石的
 人散廟門灯火靜獨尋殘夢
 立多時 那是宋朝的白話詩

(Lihng yihshoo wurtir yee shyh syhehl niarn tzuoh'de.)

Yihchu shih kuaih chahng-warn'de shyr'hou,
 Yihparn chir kuaih shiah-warn'de shyr'hou,
 Rern jiahnjiahn'de jyuhn'le
 Keh mahnmahn'de sahn'le,
 Deng faandauh liahng'deduo,
 Haaushiahng shyh guu'je jihnl'de shuo:
 "Mirng'tian jiahn, mirng'tian jiahn."

Hur shian'sheng dur'le shuo rahng'ta shiarngchii
 Warng Anshyr'de

"Rern sahn miauhmem denghuoo jihng, dur shyurn tsarnmehng lih
 duoshyr." Nah shyh Suhngchaur'de bairhuah shy.

LIAANG'GE NYUUWAR

YURCHIAUR

NEIHYIH niarn shuujiah, Dujiangyahn jyue'le koou, Cherngdu yirdaih'de shiangshiah dou yan'le dahshueei. Woo'men'de shiaaushyuer yan-daaule haurjiijian jiauhshyh. Dahshueei tueih'le yiihouh, shyuershiah maai'le heen duo muhtsair, waapiahn, shern'me'de, duei tzaih tsauchaang shahng.

Woo tzueih haau'de perng'you jiauh Tsaih Shuhyuhn. Ta meir'you muu'chin, bah'ba tzaih woo'men shiaaushyuer dang wernshuyuarn. Ta gen ta waihpoh, bah'ba her ta dih'di yihjia'tzy dou juh tzaih shiaaushyuer'de suhsheh lii. Ta'de bah'ba heen aih hejioou, charngcharng tahnchih; woo'de bah'ba heen aih daapair, yinweih shu'de shyr'hou duo, charngcharng yinchern'je liaan. Woo'men'de bah'ba dou burdah gen woo'men shuohuah. Ta waihpoh gen woo ma dou heen marnng, sueirarn yoou'de shyr'hou geir woo'men jiaang guh'shy, kee'shy buh nerng charng jiaang. Woo'men'de dih'di'men yee gen woo'men warl-buhchiilair.

Chur'le pai pirchiour, ti jiahn'tzy, woo'men tzueih shii'huan tzuoh'de shyh'ching shyh jiaang guhshyh her chahng Syhchuan shih. Heen duo guhshyh jiaang'le haurjiibiahn, kee'shy hair shyh haauting. Syhchuan shih dou shyh tzyhjii bian'de. Woo'men yoou'de shyr'hou yarn yoouchiarn'de shiaur'jie, yoou'de shyr'hou yaan shouhkuu'de nurngren'de nyuuerl, yoou'de shyr'hou shyh gungjuu. Woo tzueih shii'huan yaan Huangjiang Nyuushiar, charngcharng deei jiouh Tsaih Shuhyuhn yaan'de yoouchiarn shiaur'jie huoh gungjuu.

Dahshueei rahng woo'men heen gau'shing. Tsurnglair meir jiahn-guoh neh'me duo'de shueei, liarn shyuershiah'de jiauhshyh

dou chung-daaule haurjijian. Duei tzaih tsauchaang shahng'de muhtsair, waapiahn, shern'me'de dueih woo'men dou shyh yoouyih'sy'de dung'shi.

Yihtian shiahwu, woo'men tzaih muhtsair duei jungjiahl warl. Wor bar liaang gen charng muhtiaur pirngshirng'de fahng tzaih dih'shang. Woo youh fahng liaang gen duaan yihdiaal'de muhtiaur tzaih liaangbian, shirng-cherng'le yir'ge ~~†~~ tzyh. Jeyhyahng yih'tserng yih'tserng baa muhtiaur jah-chiilair. Hurarn, woo fashiahn jah-chiilair'de dung'shi heen shiahng yirtzuoh yoo syhmiahn chianng'de shiaau farnng'tzy. Yihjuung wurfaa shirngrung'de shihngfehn shiahng diahnliour yiryahng tung-dauh woo chyarnshen. "Tsaih Shuhyuhn! Nii kahn, shiahng bur shiahng yir'ge farnng'tzy?"

"Ah! Jen shiahng, jen haau! Woo'men ker'yi baa jeh bahnbian gaih-chiilair, neih bahnbian dang mern." Woo'de shin shihngfehn'de pupu tiauh, ta'de liarn yee gaushihng 'de fahurng. Woo'men dou toutou'de shiahng syhjou kahn'lekahn. Jii'ge narn hair'tzy jehng tzaih nahl warn'de chiiijn, meir juhyih-dauh woo'men.

Woo dueih Tsaih Shuhyuhn shuo, "Woo'men tzaih jeh bahnbian bair jikuaih muhtiaur, pu shahng waa, jiouh shyh wudiing."

Wudirng heen kuaih jiouh gaih-haau'le. Kahnkahn meir rern juhyih, woo'men dou tsurng lihng yihbian chaang'je'de koou kuah-jin'chyu. Lii'tou ganghaau ker'yi rahng woo'men tzuoh-shiah, bar tueei shenjyr.

"Oh! Taih haau'le, woo'men tzyhjii'de farnng'tzy," woo shuo. "Tsaih Shuhyuhn, nir jiaang 'ge guh'shy."

"Niourlarng Jynyu haau buh baau?" ta wehn.

"Buh haau," woo shuo, "Niourlarng Jynyu tzuor'tian jiaang-guoh'le. Woo yauh ting Gerlirn Turnghuah."

Tzuoh tzaih shiaau farnng'tzy lli, waihmiahn'de rern kahn-burjiahn woo'men, woo'men chyueh ker'yi tsurng muhtiaur jyjian'de fehngshih kahn-chu'chyu. Woo shiahng niaau tzaih wo'li yiryahng'de gaandauh anchyuarn shu'fu. Tsaih Shuhyuhn jiaang'le Hurngmeirgueih her Bairmeirgueih. Rarnhouh wor yer jiaang'le Jihgung yuhng bir'ti geei rern jyhbihng'de guh'shy.

Buhjy buhjyuer dauh'le kuaih chy waanfahn'de shy'rhou. Woo'men yuehlairyueh shii'huan woo'men'de shiaau farnng 'tzy. Woo shuo, "Woo'men jin'tian waan'shang tzaih jeh'li shueihjiauh haau buh haau?" Tsaih Shuhyuhn maashahng tzahncherng, bihgchiee chu jur'yi, "Nii shuo nii dauh woojia shueih, woo shuo woo dauh nijia shueih." "Hair yauh yihdiaan chiarn maai tarng her lahjur," woo shuo. "Dueih, dueih, woo'men yee yauh yih'rern nar yih'tiaur taan'tzy."

Woo yirluh paau-hueir jia. Jihn mern jiouh raang, "Ma! Jin'tian waan'shang woo tzaih Tsaih Shuhyuhn jia shueih." Woo ma jehng tzaih nahl yuh'bei waanfahn. Ta juaan-guoh tour lair, wehn, "Tsaih Shuhyuhn'de waihpoh shuo ker'yi 'ma?" "Ker'yi, ta waihpoh yauh woo chyh." "Nii dauh nahl yauh ting ta waihpoh'de huah." "Woo yirdihng ting ta waihpoh'de huah! Ma, nii nerng buh nerng geir wor wuumaar chiarn? Woo'men yauh mair diaan dung'shi chy. Yee yauh yihtiaur taan'tzy; ta jia'de beih'tzy burgouh." Woo ma kahn'jian woo chyh la taan'tzy, jiouh shuo, "Jir shern'me? Hair meir chy waanfahn 'ne!" Woo shuo, "Woo tzaih Tsaih Shuhyuhn jia chy waanfahn."

Chu'le mern, woo youh tiauh'je paau-hueir shyuershiauh tsauchaang nahl. Tsaih Shuhyuhn'de jia jiouh tzaih tsauchaang yihbian, suor'yi ta bir woo shian dauh, yii'jing tzaih nahl deeng'je woo. Woo'men bar taan'tzy fahng-jihn shiaau wu'tzy lii, gau-gaushihngshing'de chyh maa'le woo'men yauh'de dung'shi.

Tianseh jiahnjiahn ahn-shiahlair. Woo'men bahn taang tzaih shiaau wu'tzy lii. Sachirmaa'de shiangweih hair liour tzaih tzueir'li, shoou shahng yee hair your heen duo huasheng her haur jilich tarng. Buhjiou, heirurng yiryahng'de tiangkung chushiahn'le shyuuduo shing'shing. Chiitour jehl jiike, nahl jiike, mahnman'de maantian dou shyh. Yihshaan yihshaan, shy tiangkung kahn-buhchulair shyh hei'de hair'shy shenlarn'de. Liarngefeng charng'chang tsurng muhtiaur fehngshih chuei-jihn. Chu'le shiaau churng'tzy jiauh, yihdiaan bier'de sheng'yin yee meir'you. Wor yooushyr dah jeng'je yaan'jing, juanshin'de kahn neihshie shernmih'de shing'shing, yooushyr bahn bih'je yaan, ting Tsaih Shuhyuhn jiaang guh'shy. Woo shin'li yoou yihjuung shuo-buhchu'de tiarnmih. Woo bahma chaaujiah, Tsaih Shuyuhn meir'you ma'ma deeng tuhngkuu'de shyh'ching dou buh tsurntzaih'le. Shyhjieh shyh neh'me warnmeei.

"YYyya-a-a-a!" shyh kai-kai yirshahn muhmern'de shayaa sheng'yin. Nah sheng'yin tzaih chernjihng'de yeh'li tehbier shaiaangliahng, bar woo gen Tsaih Shuhyuhn dou shiah'le yirtiauh. Woo'men dou bih-shahng tzueei, tzuoh-chiilair.

"Aiyah! Your gueei," yir'ge dah narnrern chyjing'de shuo. "Muhtsair duei'li yoou liahng!" "Pu!" woo lihkeh baa lahjur chuei-mieh'le, shinkoou burjuh'de tiauh. "Yir? tzeen'me liahng meir'you'le?"

Woo gaandauh woo'de tourpir fajiin. Chahnahjian shiahng 'ge muh'tou rern yihban, daidai'de kahn'je tiangkung. Sueirarn jyr yoou shyjrjir miaau, dahn'shy nah shyjrjir miaau haaushiahng jii'ge jungtour. Woo nerng gaanjyuer-dauh Tsaih Shuhyuhn gen woo yiryahng jijnjang. Woo'men shiahng lianng'ge deengdaih kuaih'tzyshoou'de

syychiour. Shyrjir miaur yihouh, woo'de liaang'ge yaanchiour ganghaau dueih-juun'le liaang'ge shiahngshiah kahn'de faliahng'de yaanchiour. Nah shyh woo hern shihuan'de meeishuh laaushy, Liour laaushy. Ta yee juh tzaih suhsheh lii; ta juh'de neihpair suhsheh jiouh tzaih tsauchaang dueihmiahn. Liour laaushy'de yaanchiour tsurng woo juahn-dauh Tsaih Shuhyuhn, youh tsurng Tsaih Shuhyuhn juahn-hueir woo. "Nii'men liaang'ge gaankuaih hueirjia shueihjiauh ba!" Woo'men huanghuangjangjang'de par-chulair. Liour laaushy suhng woo'men dauh Tsaih Shuhyuhn jia. "Nii'men tzaih muh'tou dueih'li diaan lah'ju heen weirshiaan," Liour laaushy shuo.

Mern kai'le. Tsaih Shuhyuhn youh hei youh pahng'de waihpoh kahnjiahn woo'men, yaan'jing dehng 'de gen jin-yur yiryahng dah. Liour laaushy shoou shahng nar'je yarshua her tarngtsyr charbei, baa ta'de fashiahn shuo'le yirbiahn.

Tsaih Shuhyuhn'de waihpoh yirmiahn yaur'je hueibair'de tour yirmiahn narnnarn'de shuo, "Jeih liaang'ge nyuuwar, jeih liaang'ge nyuuwar." Tsaih Shuhyuhn 'de bah'ba yer chiilair'le. Ta tahn'le tahn chih, chyueh meir shuo shern'me. Tsaih Shuhyuhn'de dih'di kahn'je woo'men yihjyr shiauh. Liour laaushy tzaih dauhshieh sheng jung lirkai'le.

"Yauh syy ma?" Tsaih Shuhyuhn'de waihpoh baa ta'de jeentour, shahn'tzy, shern'me'de nuor-dauh dah jurchuarn'ge yih'tour, kauhjihn Tsaih Shuhyuhn'de dih'di, geir woo'men tern'g-chu dih'fang. Ta bihng bur kahn woo'men, jyy mah, "Nii'men liaang'ge bur pah gueei, yee bur pah sher 'ma? Gang jaang-guoh dahshueei, sher waansahng hueih chulair luahn paau. Nii'men daan'tzy tzeh'me dah, gaan shueih tzaih yuahn'tzy lii! Bur pah sher 'ma? Yauhbur'shy Liour laaushy chu'lai shuayar, nii'men jintian waansahng bur beih sher yaau tsair guaih!"

Woo'men dou shahng'le dah jurchuarn'g. Tsaih Shuhyuhn'de dih'di, ta waihpoh, Tsaih Shuhyuhn, rarnhouh shyh woo, shiahng syhtiaur yur yiryahng'de taang tzaih dah jurchuarn'g shahng. Woo buhjiouu jiouh shueih-jaur'le.

* * * * *

Woo tzuoh 'tzai woo dahshyuer turn'ngban'de kehting lii, ting ta shuo-warn'le ta turn'gniarn'de jeih yirduahn waangshyh. "Nii gen Tsaih Shuhyuhn hair baauchyr liarnshih ma?" woo wehn.

"Narlii hair yoou shern'me liarnshih! Syhba niarn ta'men yihjia dou hueir-dauh Guaangshi laaujia, syhjiouu niarn woo gen fuhmuu

her dihdi'men dauh'le Tairwan, tzaih yee mei'you ta'de shiau'shi'le. Woo niahn chujung'de shyr'hou charngcharng mehngjiahn 'ta. Yoou yirtsyh mehngjiahn hueir-dauh Cherngdu. Yoourern gauh'su woo ta syy'le. Woo yarn'je woo'men shiaaushyuer parngbian neihtiaur her tzoou, jaau ta'de fern. Tzeen'me jaau yer jaau-burdauh, jiouh ku'je shiing'le."

"Nii'de neihweih laaushy 'ne? Dauh Tairwan chyuh'le meir'you?"

"Ta dauhshyh chyuh'le, kee'shy yoouyirtsyh chir tzyhshirngche beih dah kaache juahng'le, syy'le."

"Haih! tian yoou burtseh fengyurn, ren yoou dahnsi huohfur."

"Kee bur shyh ma! Ta shyh 'ge feicharng haau'de ren. Dauh Tairwan yihouh, woo tzaih ta jia hair kahnjiahn ta baauliour'je heen duo woo'men shiaaushyr'hou huah'de huah."

Jeih shyr'hou woo perng'you'de dursheng nyuuerl jihnlair'le. Ta shuo, *"Mom, I'm going to stay overnight at Mary's home. Will you or daddy drive me there around six o'clock?"*

"Of course, my dear."

Woo perng'you hueirdar'le nyuuerl'de wehtir, hueir-guoh tour lair dueih woo shuo. "Yauh'shy woo her wor nyuuerl gen wor muu'chin yiryahng, dou ehshyr tzuoooyouh jiehun, woo shiahntzaih buh yee tzuoh'le waihpor'le ma? Dahgaih yee bur hueih dauh Meeiguor lair'le." Woo'men liaang'ge syhshyrduo sueih'de jungniarn fuhren shiangdueih yir shiauh, jnur-chii'le woo'men'de charbei.



WARNG LAAUSHY

LUOR TAU

NARN Tairwan, wuushyr niarndaih, jioouyueh'de yihtian. Taihyarng bur dah, yinweih yurntserng heen houh. Keeshyh hairshyh heen reh. Ta chir'je yirliahng jiouh tzyhshirngche, shyyjihnd'e tsaai tahbaan. Dahnhuarng' de maaluh shahng your heen duo shiaau shyr'tou. Luhmiahn buh pirng, youh charngcharng shahng po shiah po.

Ta'de shinchirng gen tianchih yiryahng chernmehn. Dang laaushy! Haih, tianshiah tzaih meir'you bii jeih gehng rahng ta narnshouh'de'le. Chusan'de shyr'hoh, tingjiahn yooushie turngshyuer shuo yauh chyuh kaau shyfahn shyuershiah, shinlii jinburjuh keeliarn ta'men. "Buh shyur jiaanghuah! Tzuoh-haau! Nii'de been'tzy ne? Tzaih buh jiau gungkeh jiouh dar shooushin!..." Jeihjurng jeengtian dueih shiaauhairl wawa jiauh'de shenghuor tzyhjii jyuerdueih shouh-buhliaau. Keeshyh shiahntzaih ta chyueh shyfahn bihyeh'le, jehng chir'je yirliahng tzyhshirngche dauh fenfa'de shiaaushyuer chyuh bauhdauh. Jidih jyuahntsun lii'de shyuuduo bormuu'men tserng shuo nyuuhair'tzy tzueih haau shyuer huh'shy huohjee niahn shyfahn. Gungtzuoh weendihng, jahrem yee rurngyih. Jeh tzueih rahng 'ta shengchih.

Luhshahng meir'you bier'de rern, syhjou heen kungkuahng. Ta shaushau jyuer'de shu'fu yihdiaal. Ta moo-chyuh ertour shahng'de hahnlih, ahn-ahn wehn tzyhjii, "Yuung-an Guorshiaau shyh'ge shern'me yahng'tzy? Ta'men hueih yauh woo jiau jiiniarnjir?"

Yih shiaang-dauh jiaushu, ta youh jyuusahng-chiilair, "Nerng

tzuoh lauushy 'me? Diniarnjir'de shiaauhairl genbeen buh duungshyh, tzeen'me nerng rahng ta'men an-anjihngjihng'de shahngkeh? Gauniarnjir'de lihshyy dihlii, tzyhjii jydauh duorshaau? Yourchir shyh suahnshuh, taauyahn jir'le!" Yihshyrjian, *bian jiauh-anh, yirnichii duhngji, gehbier furdaau...*, yirdahduei'de jiauhyuh mirngtsyr piau lair piau chyuh, meiryooou tourshyuh. Ta'de shin jiaanjyr bii yurntserng gehng yinchern. Hahn yijing shy'le ta'de yooou dah yuarn liing'tzy yichyurn'de houhbeih.

Chir'le dahyue syhshyrjii fenjung, dauh'le yir'ge shiaau jehn. Shiaau jehn jyr yooou yihtiaur jie. Heen duo juhuh sahn buh tzaih shuh her jur'tzy jungjian. Jie yihtour'de Yuung-an Guorshiaur heen rurng'yi kahn-chulair. Weirchiarnng lii'de hurngjuan pirngfarnng feicharnng shiarnyaan.

Weirchiarnng mern shahng yirkuaih herngmuh shiee'je jioou'ge fanguaihl'tzyh: “高雄縣永安國民小學” (Gaushyurngshiahn Yuung-an Guormirn Shiaaushyuer). Ta jinburjuh yourdiaal fahuang. Yirchieh dou heen mohsheng, youh dou heen shinchir. Ta jyuer'de jijnjang, youh jyuer'de haaushiahng lyuushirng-dauh yir'ge shin dih'fang.

Ta bar shoou shahng her liaan shahng'de hahn dou tsa-gan'le, tuei'je che'tzy tsurng dahmern tzoou-jihnchyuh. Syhpair hurngjuan farnng'tzy geh jahn yihfang. Dangjung shyh 'ge dah tsauchaang. Shenhuei yarnseh'de nir dih saau-de heen gan'jing. Heen duo jiauhshyh lii chuarn-chu'lai shahngkeh'de sheng'yin.

Ta chy'le yih jing. Tzaih ta chiarnmiahn buh yuaan'de dih'fang, yooou sansyhsyhr'ge nyuuhair'tzy, yihpair yihpair, hern jeengchir'de gueih tzaih dih shahng. Ta'men'de tour'fa gen ta tzyhjii'de chahbuhduo, dou hern duaan, jyyshyh ta'men'de gehng duaan, tzaih eel'duo shahng'tou, bihngchiee chiarnmiahn yooou liourhaai; biaujuun'de meih'mei tour. Ta'men da'la'je bor'tzy, gueih tzaih nahlii, yihdiaan sheng'yin yee meiryooou.

“Ta'men fahn'le shern'me tsuoh? Jeihyahng chyuarban fargueih!” ta dueih tzyhjii shuo, turngshyr shiarnng-chii bihyeh diarnlii shahng shiauhjaang shuo'de huah: “Nii'men shyh shyfahn bihyehsheng, shyh peiryaang guorjia youhmiaur'de yuarnding. Nii'men yauh yuhng aih'de jiauhyuh, chianwahn buryauh tiifar neihshie hair'tzy'men!” Yaanchiarn'de nyuuhair'tzy kahnchiilair shyh wuuliouhniarnjir'de shyuer'sheng, yooou'de jihng shiahng yooou shysyhwuu sueih'le. Taihyarnng sueirarn beih yurntserng daangjuh, weilih hairshyh heen dah. “Tzeen'me nerng fargueih!? Tzeen'me nerng far nyuuhair'tzy

gueih!?” Ta fehnfehn'de shiaang. Nyuuhair'tzy'men dou chuan'je tsaauhuarng buh chehnshan, hei buh chyurn'tzy. Ta'men'de yaanjing shiahngshiah kahn'je dih, tzueeichurn piee'je. Your jii'ge liaanseh tsangbair, shernjingjyh'de nie'je chyun'tzy bianl. Tsauchaang yirdihng heen yihng, yinweih heen duo nyuuhair'tzy'men tzaih toutou'de nuorduhng shigaih. “Hehng!” Ta shengchih'de dueih tzyhjii shuo, “Neih'ge laushy yirdihng shyh 'ge narn'de.”

Ta baa tzyhshirngche tirng tzaih jyr yoou wuyarn'de tzooularng shahng. Jeih tzooularng yirmiahn shyh bahngungshyh her jijian jiauhshyh, yirmiahn shyh tsauchaang. Ta youh tsa'le tsa hahn, nar'je fenfashihn, tzoou-jihn bahngungshyh. Yihyaan jiouh kahnjiahn heen duo bahngungjuo, yihjang jie yihjang, miahndueihmiahn'de pair-cherng liaangharng. Liaangtour your liaangjang dandur'de juo'tzy. Chur'le jeih liaangjang juo'tzy yiiwaih, bier'de juo'tzy shahng dou duei-maan'le been'tzy, mohshueeipirng, bii, charbei, shern'me'de. Your jii'ge meir'you keh'de laushy jehngtzaih gaai tzuohyeh, yihbian shuoshuo shiauhshiauh. Ta'men kahnjiahn 'ta tzoou-jihn bahngungshyh, muhguang jiouh dou jirjung tzaih 'ta shenshahng. Ta jahn tzaih mernkoou, buh jydauh yinggai gen ta'men daajau'hu hairshyh buh yinggai. Jehshyr tzuoh tzaih yihtour juo'tzy houh'de yir'ge shouhshouh'de jungniarn narntzyy jahn-chiilair'le. Ta yirmiahn shiahng mernkour tzoou, yirmiahn wehn, “Suh[shyh] Warng Laausu[shy] ma?” Rarnhouh ta jiehsau tzyhjii, “Woo suh Yuung-an Guorshiaau'de jiauhwuhtzuu[juu]rehn Lirn Jihnyarng.” Ta baa fenfashihn dihgeei Lirn juurehn. Lirn juurehn kahn'le kahn shihn, shuo, “Hern haau, Warng laausu suh Tairnarn su[shy]fahn bihyeh'de.” Lirn juurehn'de guoryuu your heen juhng'de Tairwan koouyin, dahnshyh heen liourlih. Ta jyy'je tzuoh tzaih lihng yihtour'de yir'ge sanshyr sueih tzuoooyouh'de narntzyy shuo, “Nahweih suh Yuung-an Guorshiaau shyuhndauhtzuurehn Chern Mirngshyurng.” Youh jyy'je parngbian'de yir'ge wuushyr duo sueih'de narntzyy, “Jieh[Jeih] weih suh liouhniarn Jungban Su laausu.” Jeihyahng jiehsauh'le wuu'ge laushy. Yoou yir'ge nyur laushy, airai pahngpahng'de, yaanjing heen shih, yihjyr shiauh'je kahn 'ta. Ta jyrjyuer'de gaandauh nah shyh yir'ge taih'tai. Ta'men liaang'ge sueirarn dou shyh nyuu'de, birtsyy chyueh ger'de hern yuaan.

Lirn juurehn'de bahngungjuo houhmiahn yoou yihjian yuhng bo'li chuang her muhbaan chiarnng jahnger-cherng'de shiaau wu'tzy. Nah jiouhshyh shiauhjaang bahngungshyh. Shiauhjarng

yee shyh Tairwanrern. Ta yee shouhshouh'de, kahnchiilair wuuliouhshyr sueih'le, hur'tzy gua'de heen gan'jing.

Tsurng shiauhjaangshyh chu'lai, ta jyuer'de hunhun'de. Neihshie laaushy'de shihng yihjuarnyaan dou jih-buhder'le.

Lirn juurehn shuo, "Nii jiau yihniarnjir hahn[her] ehlniarnjir Aihban." Ta heen buh mirng'bai. Jiau liaang'ge banjir? Lirn juurehn shiaanrarn kahnchulair ta'de yirhuoh, jihshyuh shuo, "Jungban, Shiauhan hahn Rernban tzaih beenbun sahngkoh[shahngkeh]. Aihban tzaih Yuung-an Guorshiaau hun[fen]buh. Hunbuh shyuersen['sheng] burgouh, suoryii yi ehl niarnjir herchiilair. Hunbuh tzaih haabian. Woo shiahntzaih daih nii dauh nahlii chyuh."

Ta yih tingshuo ker'yi lirkai jiouh buhyourtzyhjuu'de shu'le yihkoou chih. Fenbuh tzaih naal ta buh jydauh, shern'me yahng'tzy yee buh jydauh. Dahn'shy jeih'ge yoou ehlsyryjii'ge banjir'de shyuershiauh rahng ta haihpah, tehbiershyyh gen ehlsyryjii'ge Tairwan laaushy tzuoh tzaih yir'ge bahngungshyh. Wurluhnrrurher, fenbuh yirdihng burhueih yoou tzeh'me duo rern.

Ta tsa-chyuh bir'tzytour shehnchu'de hahn, heen gaushihng'de gen'je Lirn juurehn. Ta kahnjiahn neihshie nyuuhair'tzy hair gueih tzaih nahl.

Ta her Lirn juurehn dou shahng'le tzyhshirngche, Lirn juurehn tzaih chiarn, ta tzaih houh, shiahng Yuung-an Guorshiaau fenbuh chir-chyuh.

Luh bii lairshyr'de dahnhuarng maaluh jaii 'deduo. Luhmiahn cherngshiahn shenhueiseh. Syhjou'de shuh yuehlair yueh shaau. Luh liaangbian chushiahn heen duo fang'de huohjee charngfang'de shueei chyr'tzy. Ta shiaaushin'de baa'je lurngtour, yihbian syhmiahn jangwahng. Jeihjuung hueihuei'de, pirngpirng tarntaan'de, your shyuuduo shueei chyr'tzy'de haabian jiingwuh hairshyh touryirtsyh kahnjiahn. Ta chujung shy'rhou haurjiitsyh gen turngshyuer chir tzyhshirngche dauh haabian chyuh, keeshyh tsurnglair meir kahnjiahn guoh jehyahng'de shueei chyr'tzy. Yihguu shingshiarn'de chihweih piaufur tzaih kungchih lii. Eelbian yee chuarnlair jehnjehn haaitau sheng. Haaifeng baa ta'de tour'fa chueichiilair. Ta gaandauh heen liarngshuaang. Jeih yirchieh dou rahng 'ta tzahnshyr wahng'le jiaushu'de kur-naau.

Shueei chyr'tzy'de jihntour shyh yirdahpiahn fahnbaier'de shatan, yarnshen dauh hernyuaan hernyuaan'de dih'fang. Fuhjihh yoou yir'ge shiaau tsun'tzy. Susu luohluoh'de yoou yihshie maurtsaur aai

farn'g'tzy. Yuarnyuaan'de ker'yi kahnjiahn tsun'tsy chiarnmiahn yoou yir'ge guarngchaang. Guarngchaang yihbian yoou yir'ge shiaaumiauh. Yihju dah runngshuh, shiahng yihbaa dah yursaang, jejuh bahn'ge guarngchaang. Shyuuduo rernjia mernkoou shaih'je yurwaang. Haaibian yer yoou yihshie dahdah shiaurshiaau'de muhchuarn. Yihshie haaiou her ta burrehnsyhy'de niaau huohjee fei huohjee tzaih shatan shahng jaau dung'shi chy.

Yuung-an Guorshiaau fenbuh burdahn meir'you weirchiarn, yee meir'you tsauchaang. Shyuershiauh'de chyuarnbuh jiahnjur jyy shyh yirduhng shiandaih pirngfarnng. Dah bo'li chuang'hu her shueeinir chiarnng shiahng shifang jiahnjur, pu'je shenhueiseh waapiahn'de wudiing shiahng Jungguor jiahnjur. Farn'g'tzy jiouh jiahn tzaih shatan shahng, jiinkauh'je haai.

Yihtiaur shueeinir shiaaudauh baa farn'g'tzy gen shueeichyr'tzy jihntour'de tir-anh liarnchiilair. Yauhshyh meir'you jeihtiaur shiaaudauh, tsurng tir-anh dauh farn'g'tzy chyh, jiouh fei tzaih sha shahng tzoou buhkee.

Ta'men tsurng shiaaudauh chirguohchyuh. Baa che fahng tzaih wuyarn shiah'de shueeinir tzooularnng shahng. Ta'men baa che bair haur yiichiarn, yir'ge niarnchingrern tzauryii tsurng yir'ge mern tzoouchulair. Ta shiahng Lirn juurehn daajau'hu, "Lirn tzuurehn haau."

"Shyur laausu haau," Lirn juurehn hueirdar, rarnhouh jiehshauh neih'ge niarnchingrern shuo, "Jiehweih suh hunbuh tzuurehn Shyur laausu." Youh juaanguoh shen lair shuo, "Jiehweih suh shinlair'de Warnng laausu." Niarnchingrern yoou yihshuang heen chingcheh'de yaanjing. Ta shahngshen weiwei shiahngchiarn ching, youhshoou shenchulair, jyy'je ta gang tsurng liimiahn tzoouchulair'de mern.

San'ge rern dou jihn'le wu'tzy. Nah jiouhshyh fenbuh'de bahngungshyh. Shiaurshiaau'de yihjian wu'tzy, fahng'je liaangjang bahngungjuo. Chiarnng her dih dou shyh shueeinir jiahn'de. Wu'tzy yihtour shyh mern, yihtour shyh yir'ge dah chuang'hu. Tsurng chuang'hu ker'yi kahnjiahn wu'tzy parngbian'de aai shuhtsurng her shuhtsurng houhmiahn'de haailahng.

Shyur laausy sueirarn shyh fenbuh'de juurehn, meei shingchi chyueh jyy dauh fenbuh lair liaangtsyh. Ta shyfahn bihyeh jyyburguoh liaangniarn, hair shiaancho yir'ge shyuer'sheng'de jyujiin. Jeenggeh fenbuh chur'le neihjian bahngungshyh, jiouh jyr yoou yihjian her bahngungshyh liarn'je'de jiauhshyh. Chiarn'tou'de yirpiahn shatan jiouhshyh shiauhyuarn. Yuarnlair Yuung-an Chiang'de juhjahuh chur'le shaaushuh nurngmirn yiiwaih duobahn shyh yurmarn her yarmarn. Lairshyr jingguoh'de shyuuduo shueei chyr'tzy dou shyh yartian.

Ta kahn'je yaanchiarn'de niarnching turngshyh, chuang waih fannguan'de dahhaai, ting'je jehnjehn lahngtau sheng, tzaih jihngweih jung youh gaandauh yihsy chinchieh. Ta'de shin fahngsung'le, ahn·ahn'de tzyhjii dueih tzyhjii shuo, "Mirngtian tzaih kahn'kan shyuer'sheng shyh tzeenyahng'de 'ba!"



WEIHSHERN'ME YAUH YARNJIOUH JUNGGUOR KESHYUERSHYY?

PAN JIRSHING

KESHYUERSHYY shyh jiehyur keshyuer jihshuh her lihshyyshyuer jyjian'de bianyuarn keshyuer. Ta juuyauh yuhnyuhng keshyuer jihshuh he lihshyyshyuer'de jyshyh gen shoouduahn lair yarnjiouh keshyuer jihshuh'de fasheng her fajaan guohcherng. Jungguor keshyuershyy'de yarnjiouh dueihshiahng shyh Jungguor keshyuer'de fasheng her fajaan guohcherng. Jihnniarn lair, Jungguor her guorwaih dou yoou buhshaau shyuerjee jyhlih yur yarnjiouh Jungguor keshyuershyy, bihngchier chyuder'le kershii'de cherngji. Bauhjyy shahng, kanwuh jung chushiahn'le shyuuduo jehyirleih'de wernjang, buhshauu'de juanjuh yee luhshyuh yuungshiahn, yirrchir guaangdah durjee'de shihngchyah.

Yarnjiouh Jungguor keshyuershyr yoou shern'me yih'yi 'ne? Guudaih jerrern Kuung Futzyy shuo-guoh, "Wen guh erl jy shin, ker yii weir shy yii (温故而知新, 可以為師矣)." Liaurjee Jungguor keshyuer'de guohchyah, nerng bangjuh woo'men liaurjee ta'de shiahntzaih her jianglair. Jintian'de Jungguor keshyuer shyh tturng tzuortian fajaan guohlair'de. Erl liaurjee Jungguor'de keshyuer, jiouh shyh liaurjee Jungguor'de yir'ge tsehmiahn. Guorwaih'de perng'you'men weih'le dueih Jungguor yourhau, dou jihnlih shiaang liaurjee Jungguor. Rurguoo ta'men nerng dur yihshie yoouguan Jungguor keshyuershyy'de juhtzuoh huohjee wernjang, yirdihng hueih yoou bangjuh.

Jungguor'de nurngyeh, shoougungyeh her keshyuer jihshuh dou your heen youjioou'de lihshyy. Jehngrur Yingguor ke-

Pan Jirshing shiahntzaih tzaih Jungguor Keshyueryuahn Keshyuershyy Yarnjiouhsuoo danrehn Yarnjiouh Fuhjiauhshouh.

shyuershyjia Lii Yueseh borshyh (Dr. Joseph Needham) jyy-chu'lai'de, Jungguor guudaih tzaih keshyuer jihshuh fangmiahn, rur tzauhjyr faa, huooyauh, yihnshua shuh, gangtier yeejuh, tsyrchih, tsarnsy deeng fangmiahn, dou yoou juhngyauh'de famirng chuahngtzauh. Jungguor guudaih hair chushiahn'le buhshaau youshiouh'de keshyuerjia, jihshujia, liourshiah'le buhshaau kejih juhtzuoh.

Yarnjiouh Jungguor keshyuershyy nerng hern haau'de tzuungjier Jungguor keshyuer jihshuh fajaan'de lihshyy jingyahn, yuhng guuere'n'de cherngbaih-dershyy tzuohweir jinrern'de jiehjiahn. Jungyi her Jungyauh shyh hern haau'de lih'tzy. Tsurng guudaih liourchuarn-shiahlair'de yihshie yiliaur fangfaa rur jenjiouu, yauhwuh rur rernshen, shiahntzaih dou beih jehngmirng shyh hern yooushiauh'de. Lihdaih'de tianshiahnng jihluh her dihjehn jhtzaai weih shiahndaih dueih tiantii her dihjehn shiahnshiahng'de yarnjiouh tirgung'le shihtuung'de tsankaau tzyliauh. Guudaih'de mooushie chiaurliarnng jihshuh her jiahnjur jihshuh, jintian yee charng beih yihngyuhng. Jyhyur churn keshyuer liingyuh, Yingguor keshyuerjia Dareelwern (Charles Darwin) jiouh tsurng Jungguor keshyuer shyyliauh jung jaau-dauh'le ta jiahnlih jihnhuah luhn'de lihshyy yuanyuarn. Derguor huahshyuerjia Lirbiishi (Justus von Liebig) tzaih diahndihng nurngtzuohwuh yirngyarng liiluhn'de shyr'hou, jirlih tzahnyarnng Jungguor guudaih nurngyeh shyfeir'de yuarnlii her shyrijaahn. Shiahndaih yishyuerjia jehng tsurng Jungguor guudaih yishyuer jung huohder yihshie liiluhn shihnsi. Keejiahn, chinglir guudaih'de keshyuer jihshuh yirchaan nerng shichyuu shiangdang duo yoouyih'de jingyahn her chiifa, shyr "guu" weih "jin" yuhng.

Jungguor keshyuershyy shyh Jungguor wuhjyh wernhuahshyy her jeenggeh Jungguor lihshyy'de yir'ge buh'fen. Keshyuer jihshuh nerng bangjuh tirgau shehhueih shengchaanlih, chuahngtzauh wuhjyh tsairfuh, shyh shehhueih jihngjih chiifei, fengfuh rernmirn'de wuhjyh wernhuah shenghuor. Yintsyy, yarnjiouh Jungguor keshyuershyy yooujuh yur liaurjee gehgeh lihshyy shyrchi neih Jungguor shehhueih'de jingjih juahngkuahng; yooujuh yur liaurjee dangshyr'de jeenggeh shehhueih her lihshyy shirngshyh. Jeh jehng shyh guorneihwaih hahnshyuerjia'men feicharng gaan-shihngchyuh'de yir'ge yarnjiouh liingyuh. Jungguor keshyuer-shyr yee shyh shyhjieh keshyuershyy'de yir buh'fen. Ta shyh tzaih gen shyhjieh geh guor'de keshyuer jihshuh huhshiang jiauliour, huhshiang yirngshiaang'de chirngkuahng shiah fajarn-chiilair'de. Yarnjiouh Jungguor keshyuershyr yooujuh yur tsuhjihn Jungguor

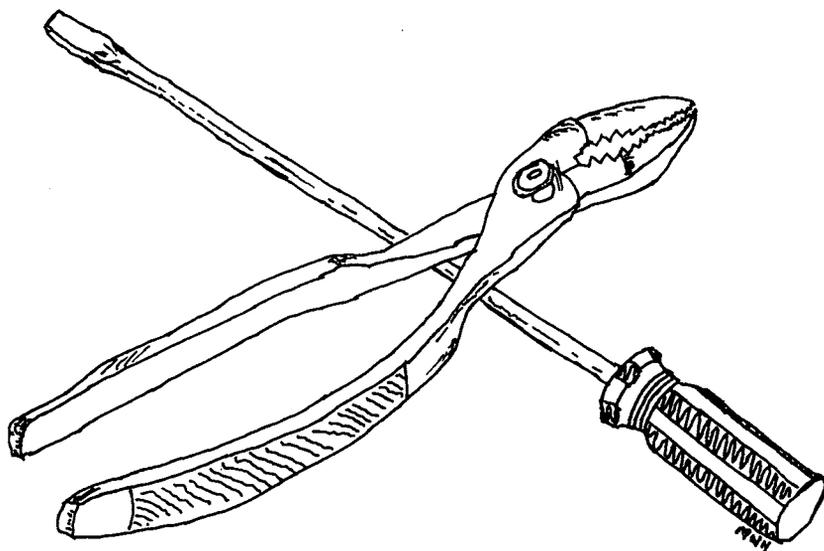
gen chirta guorjia jjian'de huhshiang liaurjee her yourhaau, yee weih yarnjiouh shyhjieh keshyuershyy tirgung gehng duo'de tzyliauh.

Yarnjiouh Jungguor keshyuershyy, shooushian yauh shoujir guorneihwaih'de yoouguan lihshyy wernshiahn tzyliauh, yourchir shyh dihyishoo'de tzyliauh. Jeih fangmiahn'de tzyliauh heen duo, burguoh charngcharng shyh fensahn'de, lirngsueih'de, yarnjiouhjee yauh shiah yihfan gung'fu lair shihjyh'de kaaujehng, gueinah. Faanguohlair, weih'le dueih Jungguor her shyhjieh keshyuershyy tzuoh lihshyy'de fenshi, bihshyu shurshih yoouguan'de lihshyy beihjiing. Chur'le jeih'ge, hairyauh juhyih dihshiah karguu fajyuer suo tirgung'de shin'de shyrwuh tzyliauh. Jeihshie tzyliauh yooushyr'hou bii wernshiahn hair juhngyauh, charngcharng nerng buuchung huohjee jiovejehng wernshiahn jhtzaai'de yirlouh her tsuohwuh. Bii'fangshuo, tzauhjyy shuh guohchyuh rehnweir shyh Dung-Hahn Tsaih Lurn tzaih 105 niarn famirng'de. Dahn'shy Shi-Hahn (gungyuarn chiarn 2-1 shyhjih) marjyy'de chutuu, jehngmirng tzaau tzaih Tsaih Lurn yiichiarn, jyy jiouh beih famirng'le. Yintsyy, keshyuershyy her karguushyuer yoou mihchieh'de guan'shi. Burdahn rurtsyy, yarnjiouhjee hair ker'yi tungguoh shiahndaih'de keshyuer shoouduahn dueih chatur guuwuh tzuoh fenshi, huahyahn, tsurngjung derdauh gehng duo'de kejih tzyliauh her shuhjyuh, weih liaurjee dangshyr'de keshyuer fajarn shueeipirng jaau-dauh keekauh'de yijyuh.

Jungguor keshyuershyy'de neihrurng hern guaangfahn, shehjir keshyuer jihshu'de gehgeh liingyuh, burdahn bauluor'le shuhshyuer, tianwernshyuer, wuhliishyuer, huahshyuer, dihjihshyuer her shengwuhshyuer deeng jichuu keshyuer, yee bauluor'le nurngshyuer, yiyauhshyuer, jishieh her gungcherng deeng yihngyuhng keshyuer. Yarnjiouh'de tirtsair shyh duojuung duoyahng'de. Ker'yi genjyuh moou yir'ge kehtir tzuoh juantir yarnjiouh, rur keshyuerjia juahnjih, guudaih kejih juhtzuoh'de jernglii, Jungwaih keshyuer jiauliourshyy, huohjee dueih moou yir'ge guuwuh'de fenshi huahyahn; yee ker'yi jendueih moou yir'ge lihshyy shyrchi'de keshyuer jihshuh tzuoh duahndaihshyy yarnjiouh; huohjee dueih moou yihmern shyuerke'de fajaan tzuoh juankeshyy yarnjiouh; gehng juhngyauh'de shyh dueih jeenggeh Jungguor keshyuershyy tzuoh tzungher yarnjiouh.

Jungguor keshyuershyy shyh yihmern shin'de yarnjiouh shiahngmuh, dahn'shy ta'de lihshyy chyueh heen jiouryaan. Tzaau tzaih gungyuarn chiarn ehl shyhjih, dah lihshyyjia Symaa Chian jiouh tzaih ta'de *Shyyjih* yih shu jung diahndihng'le jeihshiahng gungtzuh'de kaiduan. Yiihouh lihdaih shyuerjee dou liourshiah'le

guanyur keshyuershyy fangmiahn'de jhtzaai. Burguoh, yuhng jihndaih keshuer fangfaa jernglir guudaih keshyuer yirchaan'de gungtzuoh jyy shyh jihn baai niarn'de shyh. Muhchiarn jeih fangmiahn'de yarnjiouh rernyuam fenbuh tzaih Jungguor, Ryhbeen, Yihnduh, Auhdahlihyaa her Oujou, Meeijou gehguor, yarnjiouh jehnyirng shiangdang keeguan. Sueir'je gehguor shyuerjee'de nuulih, jeih'ge yarnjiouh liingyuh yirdihng hueih chyuuder gehng duo'de shouhuoh. Chin-aih'de durjee'men, huanyirng nii'men tsanjia yarnjiouh Jungguor keshyuershyy'de harnglieh.



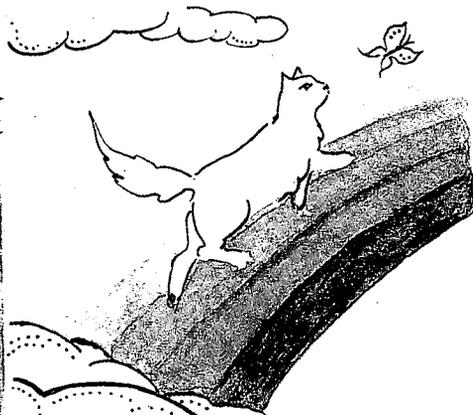
CHUNMEIR, MI'MI YOURJIH MAUGUOR

YUARNTZUOH: RUEIH LUORBIN
TURHUAH: RUEIH LUORBIN



YIHCHAANG SHIAH'TIAN'DE YUU HOUH, CHUNMEIR HER MI'MI TZAIH TA'MEN'DE YURN'TSAI HUAYDARN LI SHIAANG-SHOUH'JE YARNGGUANG. YIHJY HURDIER FEI-GUOHLAIR. "MI'MI, KAHN 'A!" CHUNMEIR JIAUH-CHILAIR, "DUOR'ME MEEIMIAUH'DE SHENGWUH! YAUH'SHY TA NERNG TIRNG-SHIAH'LAI GEN WOO'MEN DAA 'GE JAU'HU, DUOR HAAU A!"

HURDIER TZAIH CHUNMEIR'DE SHOOU-SHAHNG CHINGCHING'DE DIAAN'LE YIRSHIAH. KEESHYH, TA YOUH SHAAN'JE CHYHBARNG TZOOU'LE, SHIAHNG SUORYOOU'DE HURDIER NEIHYAHNG.

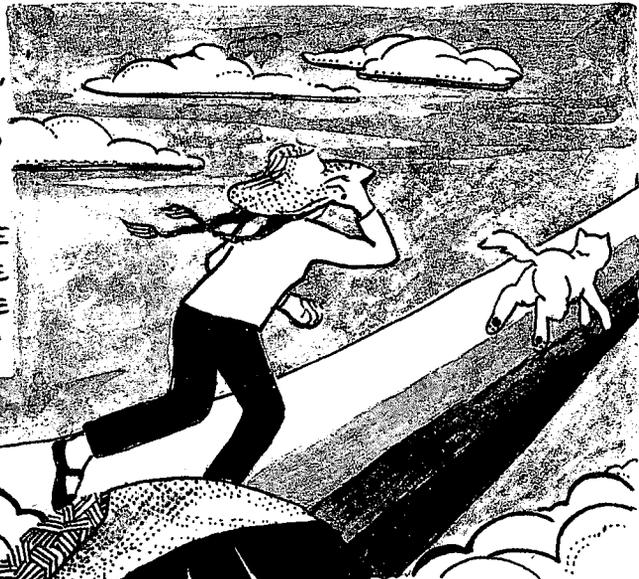


"LAIR! WOO'MEN GEN'JE TA," MI'MI YIHBIAN SHOO'JE YIHBIAN SHIAUBUH PAUSHIAH TSAHNLAHN'DE TSAIHURNG LOH.

Rueih Luorbin shyh yir'ge niarnching huahjia, yee charng bianshiee guh'shy. Ta hern shii'huan mau.



"DEENG-YHDEENG!"
 CHUNMEIR HAAN'JE,
 GARNJIN JUEI-
 SHAHNG 'CHYU.
 KEESHYH MEELI'DE
 MURDIER TU'RARN'DE
 LAIR YEE TU'RARN'DE
 BURJIAHN'LE.



"MEIRGUANSHIH,"
 MI'MI SHUO.
 "WOO'MEN
 SHUHN'JE
 JEIHTIAUR
 TSAAIHURNG LUH
 TZOOO, KAHN
 TA HUEIH DAIH



WOO'MEN DAUH
 NAAL CHYUH."

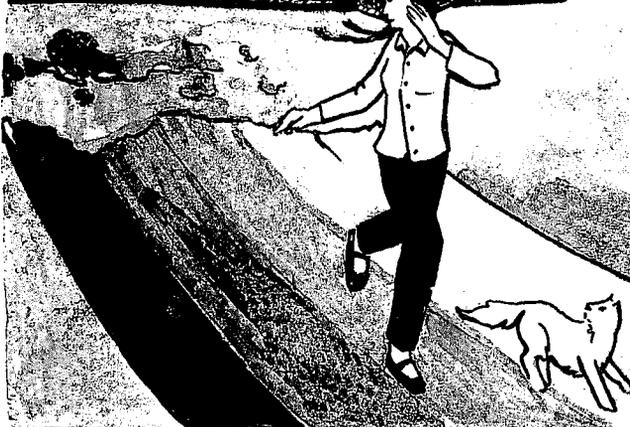
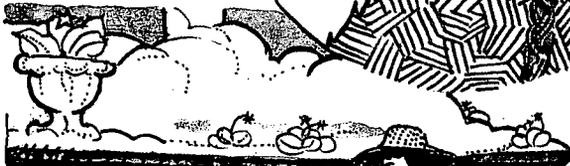
"HAU JURYIH!"
 CHUNMEIR
 HUEIRDAR.

TA'MEN TZOO'LE

MEIR JIIBUH,
 HUEIRTOUR YIRKAHN,
 KEE SHIAHHUAIH'LE.

NEHTIAUR HUEIR-
 DAUH TA'MEN
 YURNSHIANG'DE
 LUH YIJING
 SHIAUSHY'LE.

SHIAHNTZAIH
 JYRHAU WAHNG'
 CHIARN TZOOO.



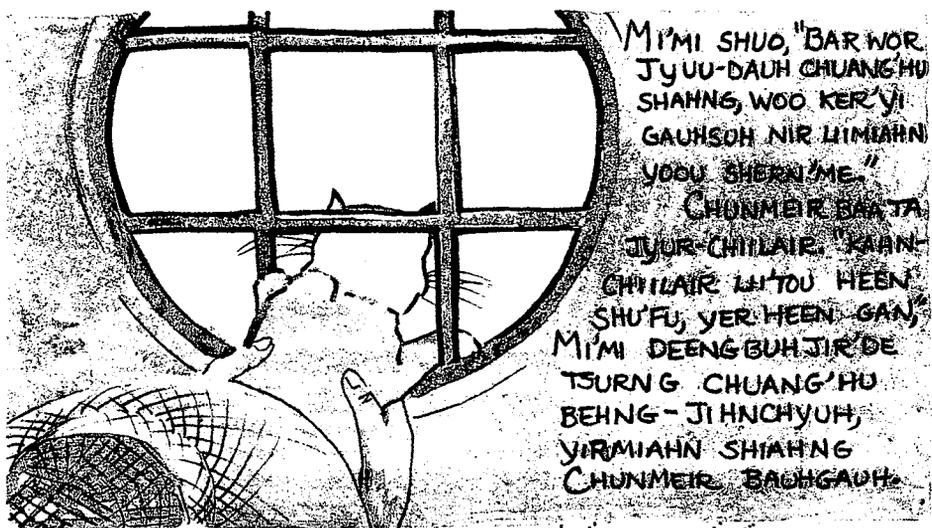
TA'MEN TZOOU'LE YOUH TZOOU.
 TAIHYARNG SHIAHSHAN'LE.
 SHIHNG'ERL TA'MEN JIAUSHIAH'DE
 TSAAIHURNG HAIR HEEN JIANGUH.
 MI'MI LEIH'DE SHUEIHTA'R'LE,
 YURSHYH CHUNMEIR BAUH'JE TZOOU.



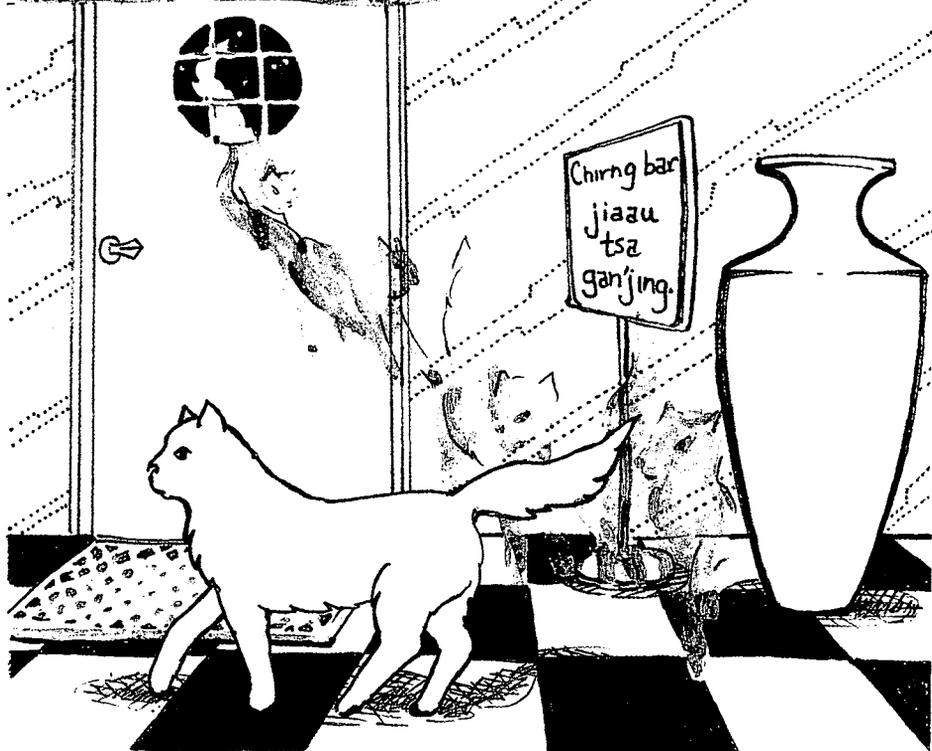
JIOUHTZAIH CHUNMEIR JYUER'DE
 TZYHTIR YEE FEIDEIR TAANG-SHIAH-
 LAIR DAA YIMHUEIL KESHUEIH'DE
 SHYR'HOU TA KAHNTIAHIN YUAAN-
 CHUH YIR'GE YOOU CHERNG-
 CHIARNG'DE SHIAU JEHN.



BUNJIOOU, TA'MEN JIOUH LAIRDALH'LE YIR'GE TZAIH SHYR'TOU
 CHIARNG SHAHNG'DE DAH MERN. TA'MEN CHIAU MERN, YOUH DAHSHENG
 HAAN, KEESHYH MEIR'YOU RERN LAIR. CHUNMEIR DIAN'JE JIAAU,
 SHIAANG TSURNG HEEN GAU'DE CHUANG'HU KAHN-JIHNCHYUH,
 KEESHYH TA HAIRSHYH TAIH AAI'LE. GEHNG TZAU'DE
 SHYH, SHIAH-CHIR YOO LAIR'LE.



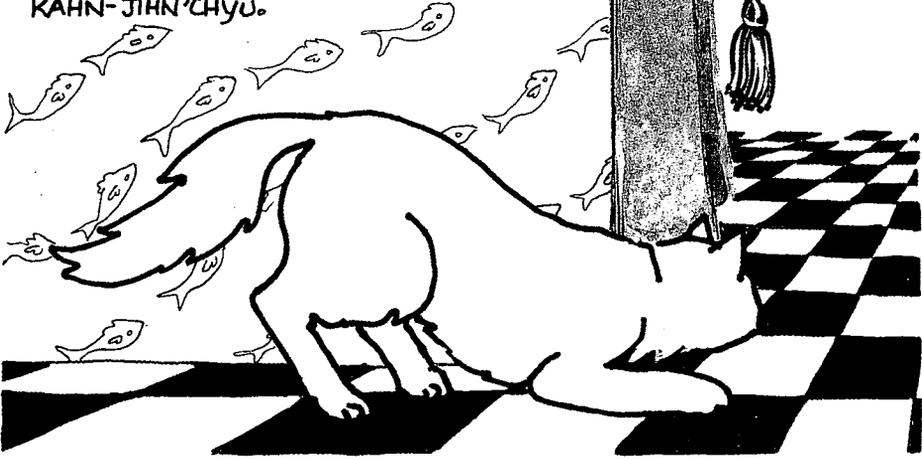
M'MI SHUD, "BAR WOR,
 JYU-DAUH CHUANG'HO
 SHAHNS, WOO KER'YI
 GAHSHOH NIR LIMIAHN
 YOOU SHERN' ME."
 CHUNMEIR BAATA
 JYUR-CHILAIR, "KAAN-
 CHILAIR LI'YOU HEEN
 SHU'FU, YER HEEN GAN"
 M'MI DEENGBUHJIR'DE
 TSURNG CHUANG'HO
 BEHNG-JIHCHYUH,
 YIRMIAHN SHIAHNG
 CHUNMEIR BAHGAUH.



TA FASHIAHN TZYHJII TZAIH YIR'GE HEEN DAH'DE TZOULARNG
 LI. "M'MI, HUEIRLAIR!" CHUNMEIR TZAIH MERN WAIH'TOU
 DAHSHENG'DE HAAN.

"BIER DANSHIN!" M'MI JIAUH. "WOO CHYUH JAAL 'GE RERN
 RAHNG NII JIHN'LAI." TA SHIN'LI KEE BUR SHIAHNG TA TZUEI-
 SHAHNG NEH'ME YOUSHIHNSHIN.

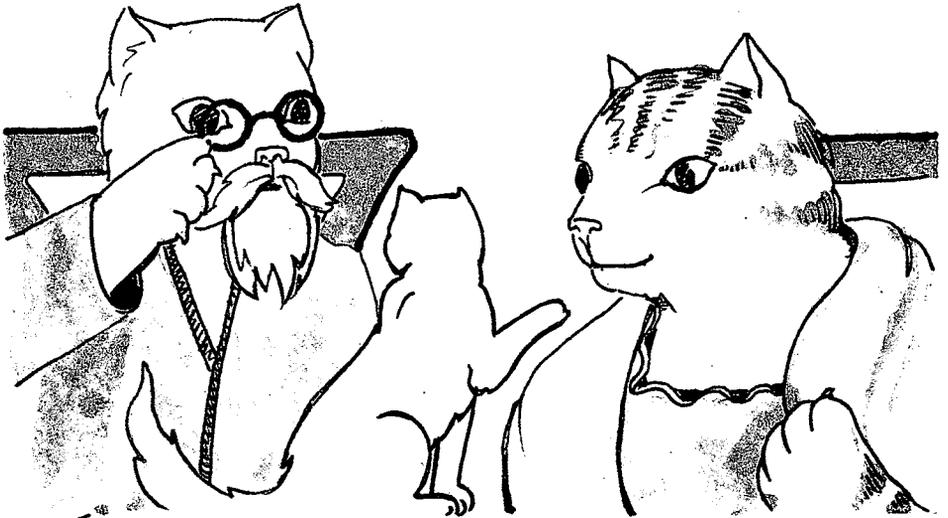
MIMI TZAIH TZOULARNG LII PURFUR
 CHIARNJIHN, JYRDAUH TA TINGJIAHN
 YIHSIE SHENG'YIN. TA SHIAHNG
 YIHJIAN DAH WU'TZY TOUTOU
 KAHN-JIHN'CHYU.



LIAANG'JU YIJUOR HUARLIH'DE MAU YUAANYUANL'DE TZUOH
 TZAIH WU'TZY'DE NEIH TOUR. MI'MI YIWEIR TA MEI'YOU
 BEIH KAHNJIAHN, KEESHYH YIR'GE HEEN JIAN'DE SHENG'YIN
 SHUO, "BIERPAH, JIHN'LAI 'BA!"



MI'MI YOURDIAAL HAIHPAH'DE TZOOUJHN WU'TZY.
 NEIH'DUEIH LAU FUFUH JIEHSHAUH TZYHJTI SHYH
 MAUMIBAH HER MAUMIMA. SHYHSHYR JEHNGMIRNG
 TA'MEN FEICHARNG HERCHIH.

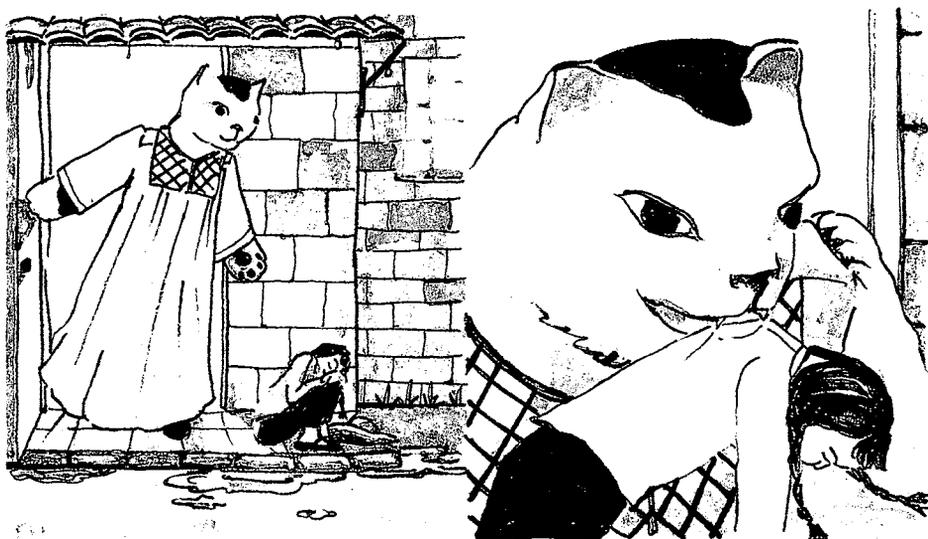


TA'MEN SHUO TA'MEN SHYH NEIH'GE DIH'FANG
 SUORYOOU JYUMIRN'DE FUFUMU, TZUUFUFUMU, TZENG-
 TZUUFUFUMU, SHEHNJYHYUR TZENG, TZENG, TZENG...
 TZENGZUUFUFUMU. TA'MEN YIH TINGSHUO CHUNMEIR
 HAIR TZAIH DAHMERN WAH'TOU, JIOUH MAASHAHNG
 PAIH YIHJY MAUMI CHYUH BAA TA
 DAH-JIHLAIR.

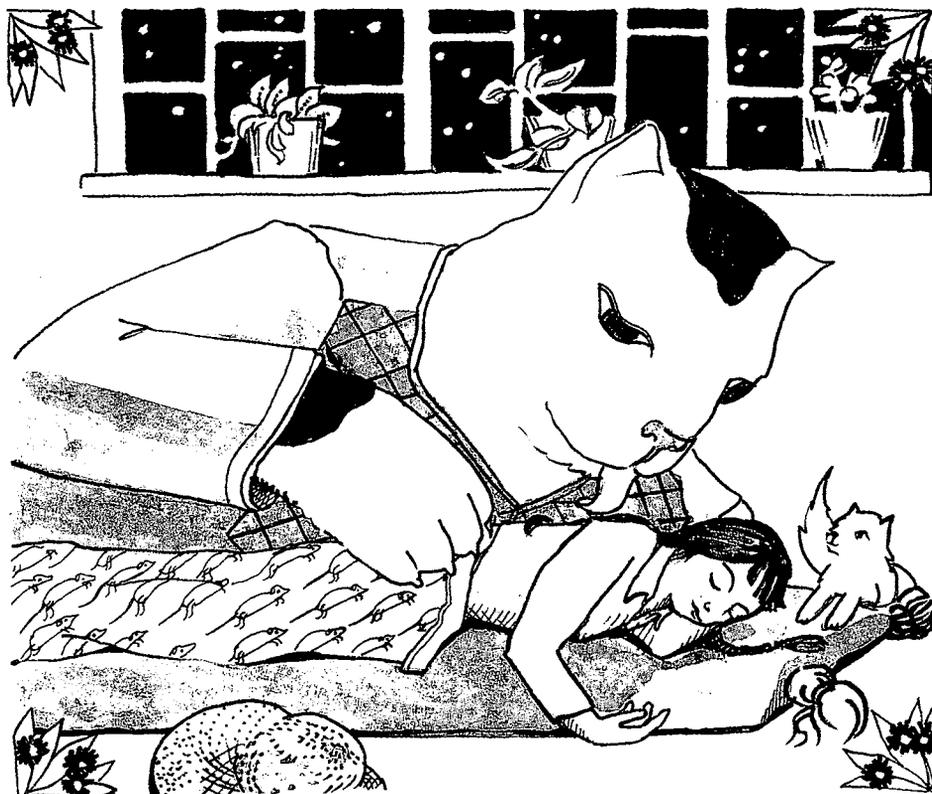


TZOOU'LE NEH'NE CHANG'DE YIEDUANN LAH YIHOUH
 SUEIKKARN YOH SHY YOH
 LEH, BINNGCHIE
 DANGSHIN'JE MI'MI
 CHUNMEIR VEE

BHUYOQETZUNGU DE
 JULAH TAIH
 CHANGTAIR SHAH
 HURU DAP SHUEH
 CHILAIR



TA SHIAHNG JY SHIAAU MAUMI SHYH'DE BEIH
 RERN'JIA TAIR-JIHN'CHYU'DE SHYR'HOU YEE MEIR
 SHIING - GUOHLAIR.



RUEIH LUORBIN



SHUEIH'LE YIRYEH HAAUJIAUH, CHUNMEIR HER MI'MI
 CHYUH SHIAHNG MAUMI BAHMA CHIING'AN. MAUMI
 BAHMA CHIING TA'MEN YIRKUAHL CHY TZAUFAHN--
 JIA'LE WEI'DE REH NIOURNAAI. CHUNMEIR BAA
 TA'MEN TZAIH TSAIHURNG SHAHNG'DE YIRDUAHN
 CHIRYIH LYUCHERNG SHYUHSHUH'LE YIRBIAHN.
 MAUMIBAH HER MAUMIMA LIOR TA'MEN JUH
 TZAIH MAUGUOR, DUORTIOOU DOU KER'YI.

JEHNGBOR KEH DUAHN YUR YAN
(YIINGUNG YUARN NIARN)

JUHYIN

CHU, Jehng Wuugung chyuu yur Shen, yue Wuujiang. Sheng Juangung jir Gungshur Duahn. Juangung wuh sheng, jing Jiangshyh, guh mirng yue "Wuhseng," sueih wuh jy. Aih Gungshur Duahn, yuh lih jy. Chih chiing yur Wuugung, gung fur shyuu. Jir Juangung jirweih, weih jy chiing Jyh. Gung yue: "Jyh, yarn yih yee, Guorshur syy yan, tuo yih weir mihng." Chiing Jing, shy yju jy, weih jy Jingcherng Taihshur.

Jaihjuhng yue: "Ducherng guoh bor jyh, guor jy haih yee. Shian warng jy jyh, dah du bur guoh san guor jy yi, jung wuu jy yi, shiaur jioou jy yi. Jin Jing bur duh, fei jyh yee. Jyun jiang buh kan." Gung

鄭伯克段于鄆

初，鄭武公娶于申，曰武姜。生莊公及共叔段。莊公寤生，驚姜氏，故名曰“寤生”，遂惡之。愛共叔段，欲立之。亟請於武公，公弗許。及莊公即位，為之請制。公曰：“制，巖邑也，虢叔死焉。佗邑唯命。”請京。使居之，謂之京城大叔。

祭仲曰：“都城過百雉，國之害也。先王之制，大都不過參國之一，中五之一，小九之一。今京不度，非制也。

JEHNGBOR TZAIH YAN

JENGFUR DUAHN

YUUYIH

DANGCHU, Jehng-Wuugung tzaih Shenguor chyuu'le yirweih fu'ren, cheng ta weir Wuujiang. Wuujiang sheng'le Juangung her Gungshur Duahn. Juangung shyh dauh'je sheng-shiahlair'de, shyh Wuujiang shouh'le jingshiah, yurshyh jiouh jiauh 'ta "Wuhsheng (jiouh'shy dauh'je sheng'de yih'sy)," yee yintsyy erl tauuyahn 'ta. Wuujiang heen aih Gungshur Duahn, shiaang lih ta weir taihtzyy, jiouh haur jii tsyh shiahng Wuugung chiingchiour. Kee'shy Wuugung buh dayihng. Deengdauh Juangung jirweih yihouh, Wuujiang youh weih Gungshur Duahn chiingchiour jiauhtzuoh Jyh'de jieh'ge dih'fang. Juangung shuo: "Jyh shyh yir'ge shiaanyauh'de shan chy. Guorshur jiouh shyh syy tzaih nahl'de. Rurguor nii yauh bier'de dih'fang, woo yirdihng tzunmihng." Yurshyh Wuujiang weih Gungshur Duahn chiingchiour jiauhtzuoh Jing'de dih'fang. Juangung rahng Gungshur Duahn dauh nahl chyh juh, cheng ta weir Jingcherng Taihshur.

Jaihjuhng shuo: "Yir'ge dih'fang'de ducherng yauh'shy chauguoh sanchian chy cherng jiouh hueih cherngweir guorjia'de huohhah. Yiichiarn'de warn'ge jyduh (shyh jehyahng'de): Dah cherng buh nerng chauguoh guordu'de san fen jy yi; jung cherng buh nerng chauguoh wuu fen jy yi; shiaau cherng buh nerng chauguoh jioou fen jy yi. Shiahntzaih Jing'de ducherng buh tzunshoo jieh'ge dahshiaau, buh her faajyh. (Nii yauhshyh shiahntzaih buh guaan,)

yue: "Jiangshyh yuh jy, yan bih haih?" Dueih yue: "Jiangshyh her yahn jy yoou? Buh rur tzaau weir jy suoo, wur shyy tzymahn, mahn narn tur yee; mahntsaau your buhkee chur, kuahng jyun jy chung dih hu?" Gung yue: "Duo shirng bur yih, bih tzyh bih, tzyy gu daih jy."

Jiher! Taihshur mihng shi bii, boh bii ehl yur jii. Gungtzyr Lyuu yue: "Guor buh kan ehl, jyun jiang ruoh jy her? Yuh yuu Taihshur, chern chiing shyh jy; ruoh fur yuu, tzer chiing chur jy. Wur sheng mim shin." Gung yue: "Wur yung, jiang tzyh jir."

Taihshur youh shou ehl yii weir jii yih, jyh yur Liinyarn. Tzyyfeng yue: "Ker yii. Houh jiang der juhng." Gung yue: "Bur yih bur nih, houh jiang beng."

Taihshur warn jyuh, shahn jiaabing, jyuh tzurshehng, jiang shir Jehng. Fu'ren jiang chii jy. Gung wern chir chir, yue: "Ker yii!" Mihng Tzyyfeng shuaih jy ehlbor shehng yii fa Jing. Jing pahn Taihshur Duahn. Duahn ruh yur Yan. Gung fa ju Yan. Wuuyueh shinchoou, Taihshur chuben Gung.

君將不堪。公曰：“姜氏欲之，焉辟害？”對曰：“姜氏何厭之有？不如早為之所，無使滋蔓，蔓難圖也；蔓草猶不可除，況君之寵弟乎？”公曰：“多行不義，必自斃，子姑待之。”

既而大叔命西鄙北鄙貳於己。公子呂曰：“國不堪貳，君將若之何？欲與大叔，臣請事之；若弗與，則請除之。無生民心。”公曰：“無庸，將自及。”

大叔又收貳以為己邑，至于廩延。子封曰：“可矣。厚將得衆。”公曰：“不義不暱，厚將崩。”

大叔完聚，繕甲兵，具卒乘，將襲鄭。夫人將啓之。公聞其期，曰：“可矣！”命子封帥車二百乘以伐京。京叛大叔段。段入于鄆。公伐諸鄆。五月辛丑，大叔出奔共。

jianglair hueih yoou rahng nii shouh-buhliaau'de jierguoo." Juang-gung shuo: "(Wor muu'chin) Wuujiang yauh jehyahng, wor tzeen'me nerng bihmiaan huohhaih?" Jaihjuhng shuo: "Wuujiang narlii your maantzur'de shyr'hou? Hair'shy tzaaushie chuhlii Jing-cherng Taihshur haau. Buryauh rahng ta'de shyhlih mahnyarn, mahnyarn'le yihouh jiouh buh haau bahn'le; liarn mahnyarn'de tsaau dou heen buh rurng'yi churdiauh, herkuahng shyh nirn shouh chuung-aih'de dih'di?" Juang-gung shuo: "Yir'ge rern tzuoh heen duo buh her dauhyih'de shyh jiouh yirdihng hueih tzy'ji daau-shiah'chyu, nii jahnchier deeng'je kahn ba."

Buhjioou Taihshur jiauh (Jehngguor) shibianl her beeibianl'de dih'fang dueih Juang-gung buh jungshin, erl jungshin yur ta tzyh'ji. Gungtzyr Lyuu shuo: "Yir'ge guorjia shouh-buhliaau your liaang'ge tzuoh juu'de rern. Nir daasuahn tzeen'me bahn? Rurguor nii yauh baa guorjia jiaugeei Taihshur, chirng nii rahng woo chyh weih ta tzuohshyh; yauhshyh buh jiaugeei ta, jiouh chirng baa ta churdiauh. Bier (jehyahng tuooshier,) rahng rernmirn chaansheng buh jung yur guorjia'de shinsy." Juang-gung shuo: "Yuhng-'bujaur farnnaau, ta tzyh'ji hueih derdauh huaih jierguoo'de."

Taihshur youh (gantsueih) baa neihshie buh jungshin yur Juang-gung'de dihfang shouguei tzyh'ji, yihjyr (kuohjaan) dauh Liinyarn. Tzyyfeng shuo: "Haau'le 'ba! Ta'de tuudih tzengjia shiahchyh jiouh hueih derdauh heen duo laurbaaishihng." Juang-gung shuo: "Dueih jyunjuu meiryoo dauhyih, dueih shyungjaang buh chin-aih, tuudih'de tzengjia jiang shyh ta kuaatair."

Taihsur shiou cherng, jyuhjir laurbaaishihng, jyhtzauh wuuchih, juunbeih buhbing her jahnche, yauh gungdaa Jehngguor'de ducherng. Wuujiang yauh toutou'de geei ta daakai cherngmern. Juang-gung tingdauh Taihshur jihngung'de ryhchir, jiouh shuo: "Shiahntzaih ker'yi'le." Jiouh mihnglihng Tzyyfeng daihliing liarngbaai liahng jahnche (her liouhbaai'ge yoou kueijia'de jahnshyh, yirwahn syhchian syhbaai'ge buhbing) chyh taaufar Jing'de ducherng. Jing neih'ge dih'fang'de rernmirn beihpahn'le Taihshur Duahn. Duahn taur-dauh Yan. Juang-gung youh taaufar Yan. Wuuyueh ehshyrsan hauh Taihshur taurwarng-dauh Gung.

Shu yue: "Jehngbor keh Duahn yur Yan." Duahn bur tih, guh buh yarn dih. Rur ehl jyun, guh yue "keh". Cheng "Jehngbor," ji shy jiauh yee. Weih jy Jehng jyh, buh yarn chuben. Nahn jy yee.

Sueih jyh Jiangshyh yur Cherngyiing, erl shyh jy yue: "Buh jir huarngchyuarn, wur shiang jiahn yee. Jihel hueei jy.

Yirng Kaushur weir Yirngguu fengrern. Wern jy, yooou shiahn yur gung. Gung syh jy shyh. Shyr shee rouh. Gung wehn jy. Dueih yue: "Shiaaurern your muu, jie charng shiaaurern jy shyh yii, weih charng jyun jy geng. Chirng yii weih jy." Gung yue: "Erl your muu weih, yi woo dur wur!" Yirng Kaushur yue: "Gaan wehn her weih yee?" Gung yuh jy guh, chiee gauh jy hueei. Dueih yue: "Jyun her huahn yan? Ruoh jyuer dih jir chyuarn, sueih erl shiang jiahn, chir sheir yue buh rarn?" Gung tsurng jy. Gung ruh erl fuh: "Dah sueih jy jung, chir leh yee rungrung." Jiang chu erl fuh: "Dah sueih jy waih, chir leh yee yihyih." Sueih weir murtzyy rur chu.

書曰：“鄭伯克段于鄆。”段不弟，故不言弟。如二君，故曰“克”。稱“鄭伯”；譏失教也。謂之鄭志，不言出奔，難之也。

遂寘姜氏于城潁，而誓之曰：“不及黃泉，無相見也。”——既而悔之。

潁考叔為潁谷封人，聞之，有獻於公。公賜之食。食舍肉。公問之。對曰：“小人有母，皆嘗小人之食矣，未嘗君之羹。請以遺之。”公曰：“爾有母遺，繫我獨無！”潁考叔曰：“敢問何謂也？”公語之故，且告之悔。對曰：“君何患焉？若闕地及泉，隧而相見，其誰曰不然？”公從之。公入而賦：“大隧之中，其樂也融融。”姜出而賦：“大隧之外，其樂也洩洩。”遂為母子如初。

Luuguor'de lihshyy shu shuo, "Jehngbor tzaih Yan jengfur Duahn." Duahn bur shiahng 'ge dih'di, suor'yi buh shuo ta shyh dih'di. Ta'men dih'shyung liar haaushiahng liaang'ge (dirdueih'de) guorjyun, suor'yi shuo "jengfur". Jiauh Juanggung "Jehngbor", shyh jishiauh 'ta bur hueih gaaanjiauh dih'di. (Yuhng "jengfur" jehyahng'de tzyhyaan shyh weih'le) biaaumurng Juanggung'de beenyih (shyh yauh sha did'di), suor'yi buh shuo chuben. Jeh shyh tzernahn Jehng Juanggung.

Yurshyh Juanggung bar Wuujiang fahngjur dauh Cherngyiing, bihngchiee fashyh shuo: "Bur dauh huarngchyuarn bur jiahnmiahn." Keeshyh Juanggung buhjioou jiouh houhueei'le.

Yirng Kaaushur shyh Yirngguu guarnlii bianjeh'de guan, tingdauh jehjiahn shyh, jiouh chyh shiahng Juanggung shiahn dung'shi. Juanggung sharng geei ta chy'de dung'shi. Ta chy'de shyr'hou baa rouh fahng tzaih yihbian. Juanggung wehn ta weishhern'me. Ta hueirdar shuo: "Wor your muu'chin. Woo chy'de dung'shi ta dou charng-guoh, keeshyh meir charng-guoh nirn (syhgeir woo'de) rouhgeng. Chiing rahng wor baa jeh rouhgeng liour geei ta (laaurern'jia)." Juanggung shuo: "Hai! Nir your muu'chin ker'yi baa dung'shi liour geei ta, woo chyueh meiryoo!" Yirng Kaaushur shuo: "Chiingwehn, jeh huah tzeen'me jiaang?" Juanggung gauhsuh ta yuarnguh, yee gauhsuh ta shiahntzaih tzyh'ji houhueih'le. Yirng Kaaushur shuo: "Nirn yoo shern'me kee fachour'de 'ne?" Yauh'shy wa dih wa-dauh yoo chyuarshueei'de dih'fang, rarnhouh shioujuh yihtiaur suehdauh, tzaihnahl gen nirn muu'chin jiahnmiahn, sheir nerng shuo bur shyh tzaih huarngchyuarn jiahnmiahn?" Juanggung tsaaiyuhng'le ta'de bahn'fa. Juanggung jinruh suehdauh, laang-suhng'je shy, shuo: "Tzaih dah suehdauh'li yoo yirpiahn hershier'de huanleh." Wuujiang tzoou-chu suehdauh yer laang-suhng'je shy, shuo: "Tzaih dah suehdauh waih yoo yirpiahn rurngher'de huanshin." Yurshyh ta'men shiahng gang kaishyy yiryahng'de cherngweir muu'chin her erl'tzy.

Jyuntzyy yue: "Yirng Kaaushur churn shiauh yee. Aih chir muu yih jir Juangung. Shy yue: 'Shiauhtzyy bur kueih. Yuung shir eel leih.' Chir shyh jy weih hu?"

君子曰：“頴考叔，純孝也。愛其母，施及莊公。
詩曰：‘孝子不匱，永錫爾類。’其是之謂乎？”

Jyun'tzy shuo: "Yirng Kaaushur shyh yir'ge chuntsueih'de shiauhtzyy. Ta aih ta'de muu'chin, yirngshiaang-dauh Jehng Juangung. Shyjing shuo: 'Shiauhtzyy'de shiauh yuarnyuarn bur duahn, bihgchiee ker'yi yurngyuarn baa ta'men'de shiauh fengeei bier'de shiauhshuhn fuhmuu'de remn.' Jeihjyuh huah'de yih'si jyy'de jiouh'shy jaih'ge 'ba!"

DUR HOUH GAAN

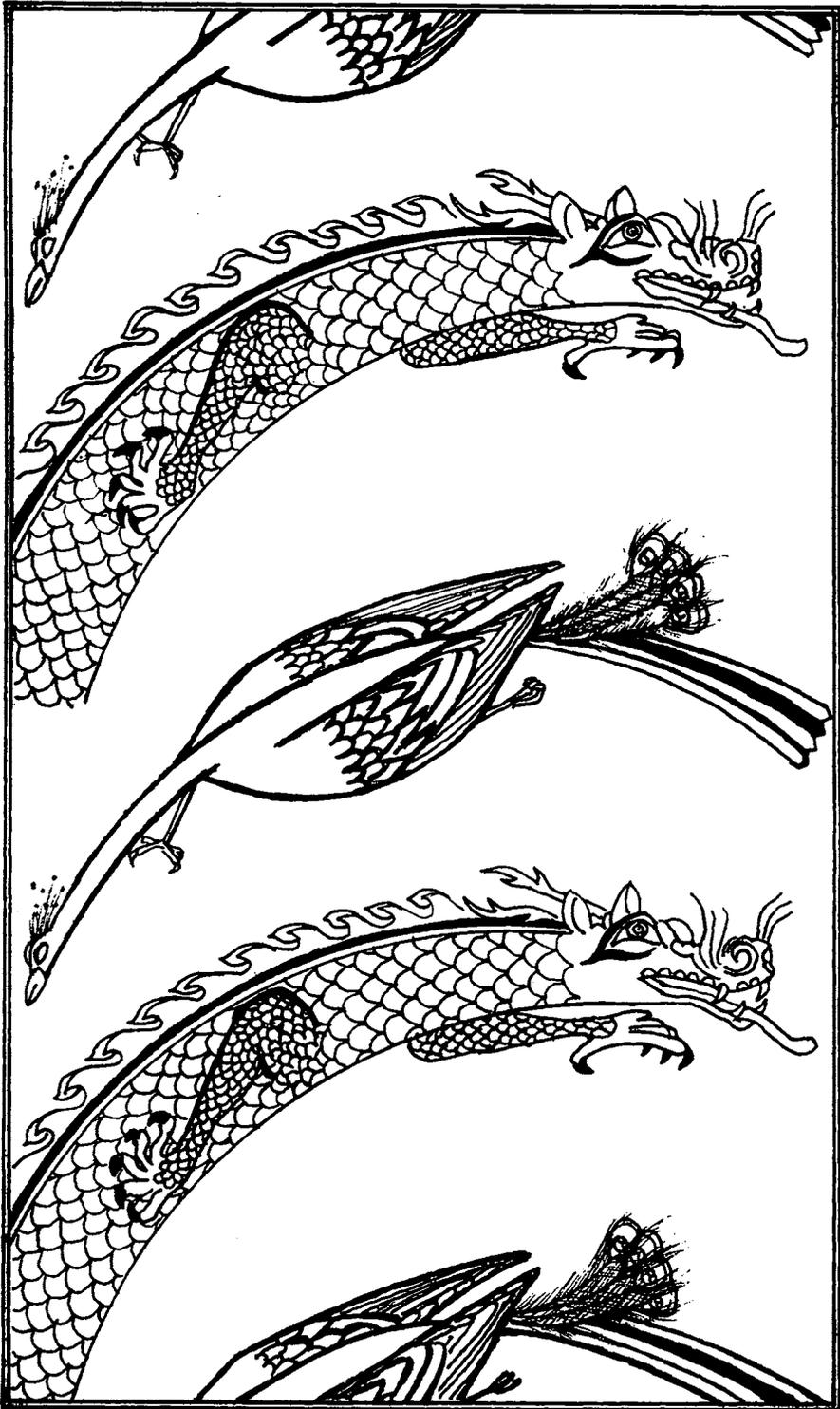
WARNG YIHMIRNG

“JEHNGBOR Keh Duahn yur Yan” shyh *Tzuoouahn* lii hern shiaau’de yir’ge’ buhfehn. *Tzuoouahn* beenlair mei’you pianmuh. “Jehngbor Keh Duahn yur Yan” jeh’ge pianmuh shyh houhlair’de rern jia-shahngchuh’de. Guudaih’de Jehngguor tzaih shiahntzaih Hernarn sheeng Shinjehng shiahn yirdaih. Pianmuh lii’de Jehngbor jiouh shyh wernjang lii’de Jehng Juangung. Yinweih Jehng Juangung’de jyuerweih shyh bor, sor’yi yee ker’yi jiauh tzuoh Jehngbor. Jehngbor jihngung ta dih’di’de neihyih niarn shyh Lur Yiingung yuaranniarn, yee jiouh shyh gungyuarnciarn chibaai ehshyrehl niarn. *Tzuoouahn* shyh yihbeen juhjee *Chunchiou*’de shu. *Chunchiou* shyh Luuguor’de bianniarn shyy, yintsyy *Tzuoouahn* yuhng Luuguor’de jihniarn. Wernjang lii shuo-dauh’de jii’ge dihfang: Yan, Jyh, Jing her Liinyarn dou tzaih shiahntzaih’de Hernarn sheeng. Lihngwaih liaang’ge guorjia, Shen her Gung yee dou tzaih shiahntzaih’de Hernarn sheeng.

Sueirarn “Jehngbor Keh Duahn yur Yan” shyh yirduahn lihshyy jhtzaai, chyueh heen shiahng yihpian buhjyur jingjiaan’de duaanpian shiaaushuo. Guhshyh lii’de jungshin rernwuh shyh Jehng Juangung. Weirrauh tzaih ta syhjou’de shyh piانشin’de muu’chin, yauh duorchyuar’n’de dih’di, her bur liahngjee ta chuujihng’de dahchern’men. Jungguor’de heen duo shyuerjee rehnweir jeh’ge tzaih gaanchirng shahng shouh weeichyu’de rernwuh heen yinshiaan. Ta’men shuo Jehng Juangung guhyih tzuohgrung dih’di, weih’le shiahnhaih ta, shyy ta tzoou-shahng shybaih’de dauhluh. Jehjuung pirngluhn dueih Jehng Juangung weihmiaan

your'dian buh gungpirng. Jehngjyh shahng'de douhjeng, burluhn guujin jungwaih, tzuungshyh heen jilieh'de. Tzaih jehjuung jilieeh'de douhjeng jung, Jehng Juanggung tzyhjii'de muuchin chuhchuh gen ta tzuohdueih. Jeih'ge pianshin'de nyuurern yirbuhyirbuh'de weih shiaau erl'tzy tzuoh-chu tueifan dah erl'tzy'de anpair. Juanggung gen tzyhjii'de muuchin douhjeng shyh chuu yur shiahfeng'de. Muuchin bur aih ta, yijing tzurgouh rahng ta fehnhehn. Ta heen ker'yi shiahng shyuuduo bier'de dihwarnng neihyahng, ahndihlii, shenyh gungkai'de bar muuchin gen dih'di sha-haih'le. Dahn'shy ta bihng meir'you neihyahng tzuoh. Dahchern'men tsueitsuh ta tsairchyuu shirng-duhng, ta jyy shuo dih'di Gungshur Duahn tzyhjii hueih derdauh bauhyihng. Woo'men yuuchir shuo ta yinshiaan, buhrur shuo ta chernjuor. Ta genjyuh charnglii, nerng heen jehngchyueh'de pahnduahn shyh'ching'de jierguoo. Jeih fangmiahn, ta gen woo'men heen peih'fu'de Jugee Liahng shyh heen jiejihn'de. Shyrji cherngshur'le, ta burgouh baa dih'di garntzoo, bihng meir'you jiyaii chehdii'de shiaumieh. Ta duoniarn yuji'de fehnhehn rahng ta bar muuchin fahngjur'le, bihngchiee fashyh shuo tzaih yee buryauh kahnjiahn'ta. Jeih rahng woo'men kahn-dauh Jehng Juanggung shyh yir'ge your shyuee, yoou rouh, yer your gaanchirng'de rern. Ta buh jioou jiouh houhueei'le, dueih shiauh'tzyy Yirng Kaaushur shuo-chu, "Hai! Nir your muu'chin ker'yi baa dung'shi liour geei ta, woo chyueh meiryoo!" jehiyahng cherntuhng'de huah. Jeh shyh jenjehng aih muuchin'de biaaushiahn, bur shyh yinweih yinggai aih tsair aih!

Gungtirng lii'de jehngjyh douhjeng, Wuujiang'de pianshin, Jehng Juanggung'de leengjihng her rehchirng, jiashahng Yirng Kaaushur'de jyhueih, shyy jeh yih shiaau duahn lihshyy jhtzaai cherngweir yir'ge feicharnng yoouyih'sy, yee nerng faanyihng rernshihng'de guh'shy.



LURNG FEHNG

WERN YIHDUO

CHIARNSHIE shyr jie-dauh yir'ge shinshing kanwuh fuhtzerrern yihfeng jenggaau'de shihn. Tzueih shyr woo fasheng shihngweih'de shyh neih kanwuh'de shinyiing mihngmirng – *Lurng Fehng*. Sueitzer jauh neihpian "Yuarncii" kahn, tsung'ming'de juubianjee tzyhjii syhhu bihng weih liaurjee jiehliaang tzyh jung fengfuh erl shensueih'de harnyih. Wuryir'de, ta shyh beih jiehliaang'ge tzyh'de chiriyih'de guangyahn suoo shiyiin. Ta mirhuoh yur neih sherpir'de duormuh'de sehtsaai, chyueh meir liihueih sherchyy jung mairfur'je'de dursuh. Ta chyuararnrarn buh jydauh tzaih warnnuhng sehtsaai shyr, tzyhjii shyh tzaih yuu dursuh turngmour.

Jiuh tzueih tzaau'de yihyih shuo, lurng yuu fehng daihbiaau'je woo'men guudaih mirntzur jung tzueih jibeen'de liaang'ge danyuarn – Shiah mirntzur yuu Yin mirntzur, yinweih tzaih "Gurn syy, ... huah weir huarng lurng, shyh yuhng chu Yuu" her "Tian mihng shyuarn niaau (jir fehng), jiahng erl sheng Shang" liaang'ge shernhuah jung, woo'men yishi kahnchu, lurng shyh yuarnshyy Shiahern'de turterng, fehng shyh yuarnshyy Yinern'de turterng (woo shuo yuarnshyy Shiahern her yuarnshyy Yinern, yinweih lihshyy shahng Shiah Yin liaang'ge chaurdaih, yijjing lirkai turterng wernhauh shyrchi hern yuaan, erl suooweih turterng jee, naishyh yuaan tzaih Shiah-daih her Yin-daih yiichiarn'de Shiahern her Yinern'de yihjuung jyhduh jian shihnyaang). Yinjy, baa lurng fehng dahngtzuoh woo'men mirntzur fashiarnng her wernhuah jauhduan'de shiahngjeng, keeshuoshyh tzaih chiahdahng meiryooou'le. Ruoh yooouern

Wern Yihduo shyh jihndaih shyern jian wernyih pirngluhnjia. 1946 niarn chuyuhshyh.

“DRAGON AND PHOENIX”¹

WEN I-TO (1899-1946)

TRANSLATED BY VICTOR H. MAIR

SOME time ago, I received a letter soliciting manuscripts from the person responsible for the publication of a new periodical. What intrigued me most was the novel title of the periodical—*Dragon and Phoenix*. Judging from the article describing its origins, however, it would appear that the intelligent chief editor himself has not understood the rich and profound significance of these two words. Undoubtedly, he was attracted by the exotic lustre of these two words; he was enticed by the dazzling colors of the serpent's skin but failed to heed the poison hidden in its fangs. He was completely unaware that, while dallying with the colors, he himself had already joined in a conspiracy with the poison.

As for their earliest meaning, dragon and phoenix represent the two most basic components of our nation in ancient times—the Hsia nation and the Shang nation. Because, in the two myths where “after Kun died. . . , he was transformed into a yellow dragon and thereby produced Yü”² and “Heaven commissioned the dark bird (i.e. the phoenix) to descend and give birth to the father of the Shang,”³ we can vaguely see that the dragon was the totem of the primitive Hsia people and the phoenix was the totem of the primitive Shang people. (I say “primitive Hsia people” and “primitive Shang people” because the two historical dynasties of Hsia and Shang were already far removed from the period of totemic culture while so-called totemism was, rather, an institution and belief of the Hsia people and the Shang people long before the Hsia and Shang dynasties.) Accordingly, one could say that nothing is more appropriate than to take dragon and phoenix as the symbols of our national genesis and cultural inception. If someone wants to emphasize this

Victor H. Mair *tzaih Meeiguor Pennsylvania Dahshyuer jiau Jungguor wernshyuer her Hahnyuu.*

yuahnyih juan jiouh jeihdiaan juoryaan, erl shiaang jieh “lurng fehng” ehltyzh lair tirgau mirntzur yihshyh her chirngshyuh, nah dauh wur kee houh fei. Keeshi jeihtserng lihshyy shehhueihshyuer’de yihyih tzaih yihban Jung’guorern shinmuh jung bihng buh tsurntzaih, erl “lurng fehng” geei yihban rern suoo yirnchii’de liarnshiaang tzer fenmirng shyh lihng yihjuung dung’shi.

Turterng shyh’de mirntzur shehhueih tzaur yii biahncherng’le guorjia, erl fengjiahn warnnguor youh tzaur yii biahncherng’le dah yituung’de dihguor. Jeih shyr yir’ge turterng shengwuh yijing bur shyh chyuarntii tzuryuarn’de guhngturng tzuushian, erl jyy shyh tzueih gau tuungjyhjee yirshihng’de tzuushian. Suor’yi woo’men jihyih jung’de lurng fehng, jyy shyh dihwarng yuu houhfei’de furrueih, her ta’men jir [nyuu]ta’men gungshyh yurfur’de juangshyh “muutir”, yih yarn yii bih jy, [jungshihng]ta’men jyy shyh “dihder” yuu “tianwei”’de biau jih. Yoou’le yirshihng, biahn dueihdaih’de chaansheng’le baaishihng; yirshihng’de tzunrurng, biahn tianrarn’de jyuerdihng’le baaishihng’de kuunahn. Nii jihder fuhbih yuu lurngchir’de buh kee fenlir shihng, nii biahn hueih yuarnliahng woo kahnjiahn “lurng fehng” ehl tzyh erl buhjin chuhmuh jingshin’de kuujung’le. Woo shyh buh turngyih yur “tianwarng shehngmirng, chern tzueih dang ju”’de.

“Yuarnchii” jung yee tirdauh guoh “lurng fehng” ehl tzyh tzaih wernhuah syshiaang fangmiahn’de shiahngjeng yihyih. Ta jyychu’le wernshiahn jung yii lurng bii Laurtzyy’de guhshyh, chyueh wahng’le, yirfuh tiansheng chiaau dueih’de shiahliarn, nah biahn shyh yii fehng bii Kurngtzyy’de guhshyh. Kerchiaau guhshyh dou jiahn yur *Juangtzyy* yih shu lii. “Tianyuhn Pian” shuo Kurngtzyy jiahn guoh Laaudan houh, fada’le san tian, shuo-buhchu huah. Dihtzyy’men wehn ta geir Laaudan jiaang’le shie shern’me. Ta shuo: “Wur naaijin yurshyhu jiahn lurng – lurng her erl cherng tii, sahn erl cherng jang, cherng yurnchih erl yaang [shiarng] hu yinyarng, yur koou jang erl buh nerng shie, sher jyyu erl buh nerng shyuhn, yur youh her guei Laaudan tzai!” Jeh shyh charng yuhng’de diaanguh. (Yee jiouh shyh shyuuduo shihng Lii’de yirngliarn jung suoo Weih “your lurng shyh tzer”’de lairlh.) Jyhyur yii fehng bii Kurngtzyy’de diaanguh, yee jihn tzaih yaan chiarn. Buh jy weishshern’me tsurng weih cherngweir tsyrjangjia “taa jih”’de tzyliauh. Kurngtzyy dauh’le Chuuguor, juhmirng’de feng’tzy Jieyur suoo chahng’de nah chungmaan feengtsyhshihng’de gel –

“Fehng shi, fehng shi! Her rur[ruu] der jy shuai yee!

particular point and wishes to use the two words Dragon and Phoenix to raise the nation's consciousness, he cannot, after all, be severely criticized. Unfortunately, this layer of historical and sociological meaning does not exist in the mind of the average Chinese. Instead, the associations evoked by Dragon and Phoenix for the average person are obviously something quite different.

The societies of totemistic nations long ago became states, and feudal kingdoms long ago became a unified empire. At this time, a totemic animal is no longer the common ancestor of all the members of a tribe but is only the ancestor of those who share the unique surname of the highest ruler. Therefore, the dragon and phoenix in our memory are but the "motifs" of emperors and empresses and the decorative emblems of their palaces, rooms, carriages, and clothing. In a word, they are only the marks of "imperial virtue" and "heavenly majesty." Given this unique surname, there correspondingly arises the hundred surnames.⁴ The dignity of the unique surname naturally determines the sufferings of the hundred surnames. If you remember the inseparability of the attempted restoration of the monarchy and its dragon banners,⁵ you will be able to forgive my bitter feelings inevitably brought on by tremulous fright whenever I see the two words Dragon and Phoenix. I am not one who agrees that "The heavenly king is divinely perspicacious; his subjects' crimes are so great as to deserve execution."⁶

In the article describing the origins of this periodical, the symbolic meaning of Dragon and Phoenix for culture and thought was also mentioned. The author pointed out the story in an ancient document where Lao-tzu is compared to a dragon. Yet he forgot that there is a perfectly apt final verse to the couplet and that is the story in which Confucius is compared to a phoenix. By coincidence, both stories may be found in the same book, *Chuang-tzu*. In the chapter called "The Turning of Heaven," it is said that Confucius was struck dumb for three days after he met Lao-tzu. When his disciples asked him what he had spoken to Lao-tzu, Confucius replied:

"At last I may say that I have seen a dragon – a dragon that coils to show his body at its best, that sprawls out to display his patterns at their best, riding on the breath of the clouds, feeding on the yin and yang. My mouth fell open and I couldn't close it; my tongue flew up and I couldn't even stammer.^a How could I possibly make any estimation of Lao Tan!"⁷

This is a frequently used allusion. (It is also the origin of the expression "Like a dragon benefitting future generations" in the pillar scrolls of many families surnamed Li.)⁸ As to the allusion comparing Confucius to a phoenix, one wonders why it never became material for literary stylists to display their pedantry⁹ since it, too, is right before our eyes. When Confucius went to the state of Ch'u, the song full of satire sung by the famous madman, Chieh-yü,

"Phoenix! Phoenix! How greatly [hó-jú] (→ How your [hó jǔ]) virtue has

Lair shyh buh kee daih? Waang shyh buh kee juei yee!..."

burdahn jiahn yur *Juangtzyy* ("Rernjianshyh Pian"), hair jiahn yur *Lurnyuu* ("Weitzzy Pian"). Shyh yiichiarn dur syysu'de rern burdah rehn'shy tzyh, buh jydauh "rur" shyh "ruu" 'de jiaajieh, yinerl meir nuhngching huah jung'de yih'sy 'ma? Keeshyh *Hahn Shyrjing Lurnyuu* "rur" tzuoh "erl", "erl" tzyh bern yee shyuhn "ruu", neh'me getsyr'de yuhyih, jyhshaau Hahnern shyh duungder. Lihng yir'ge yershyuu gehng yoouchyuh'de yii fehng bii Kurngtzyy'de chudiaan, jiahn yur Tarng Suhng *Leih Shu* suor yiin'de yirduahn *Juangtzyy* yih wern:

Laurtzyy jiahn Kurngtzyy tsurng dihtzyr wuu rern, wehn yue: "Chiarn weir sheir?" Dueih yue: "Tzyyluh, yurng chiee lih. Chirtsyh Tzyyguhng weir jyh, Tzengtzyy weir shiauh, Yarnhueir weir rern, Tzyyjang weir wuu." Laurtzyy tahn yue: "Wur wern narnfang your niaau, chir mirng weir fehng.... Fehng niaau jy wern, daih shehng ying rern, youh jyh tzuoo shiarn...."

Jeh'li yii fehng bii Kurngtzyy, syhhu gehng mirngshiaan. Yourchir yoouchyuh'de shyh, neihtsyh Kurngtzyy cheng Laurtzyy weir lurng, jeihtsyh, shyh Laurtzyy hueirjihng Kurngtzyy, bii ta tzuoh fehng. Lurng fehng shyh tiansheng'de yirdueih, Kurng Laur yee shyh tiansheng'de yirdueih, erl huah youh chu tzyh birtsyy'de koou jung, diaan tzer turng jiahn yur *Juangtzyy*. Nii shuo jeih tiansheng chiaau dueih shyh *Juangtzyr* chiaau sy'de chuahngtzauh, yihjiahng'de yourshih - youh shyh ta laau shian'sheng'de "miouhyou jy shuo, haungtarng jy yarn, wur duanyair jy tsyr" 'ma? Yee bur jihnrarn. Chiarnmiahn shuo guoh yuarnshyy Yinrern shyh yii fehng weir turterng'de, erl Kurngtzyy shyh Yinrern jy houh, woo'men yourchir shurshir. Laurtzyy shyh Chuurern, shiahnglair wur yihtsyr. Chuu shyh Juhrrung liouh shihng jung Mi shihng Jihliarn jy houh, erl Juhrrung, jyuh jihnrern'de shuofaa, jiouh shyh neih "rernmiahn lurngshen erl wur tzur" 'de jurlurng. Rarntzer, yuarnshyr Chuurern yee dang shyh yir'ge lurng turterng'de tzurtuarn. Yii Laurtzyy weir lurng, Kurngtzyy weir fehng, keenerng shyh *Juangtzyy*'de yuhyarn, dahn yuhyarn'de chaansheng yee gai yoou'jee yihjuung suhdih, mirnsurshyuer'de suhdih. (Jeh ker yii *Juangtzyy* shu jung shyuuduo chirta'de yuhyarn weir jehng.) Chirshyr fehng shyh Yinrern'de shiahngjeng, Kurngtzyy shyh Yinrern'de houhyih. Hu Kurngtzyy weir

fallen! The future you cannot wait for; the past you cannot pursue."¹⁰

is not only to be found in the *Chuang-tzu* ("In the World of Men"), but also in the *Analects* ("The Viscount of Wei").¹¹ May it be that, in the past, doltish scholars who were not well acquainted with Chinese characters did not know that *jú* is a phonetic loan for *jǔ* and hence failed to make clear the import of this utterance? However, in the *Analects* preserved in the classics engraved on stone dating from the Han dynasty,¹² *jú* is given as *erh* and the character *erh* could also originally be read as *jǔ*. Thus, at least the people of the Han understood the metaphorical meaning of the words of the song. Another perhaps even more interesting allusion in which Confucius is compared to a phoenix is found in a lost passage from the *Chuang-tzu* which is cited in T'ang and Sung encyclopedias:^b

Lao-tzu met Confucius accompanied by five of his disciples and asked him, "Who is foremost?"^c
 Confucius replied, "Tzu-lu is brave and very powerful. ^d Next is Tzu-kung who is wise, Tseng-tzu who is filial, Yen-hui who is selfless, and Tzu-chang who is resolute."

Lao-tzu sighed and said, "I have heard that in the south there is a bird whose name is Phoenix. . . . The designs on the Phoenix crown it with sageliness and enwrap it with selflessness. On its right is wisdom and on its left virtue. . . ."¹⁴

Here it seems even more obvious that Confucius is being compared to a phoenix. What is especially interesting is that, in the first instance, Confucius had declared Lao-tzu to be a dragon while, in this instance, it is Lao-tzu who returns the favor to Confucius by comparing him to a phoenix. Dragon and phoenix are a natural-born pair; Confucius and Lao-tzu are also a natural-born pair. Furthermore, these statements are uttered by one respectively regarding the other and both¹⁵ allusions are to be found in the *Chuang-tzu*. Can one say that this natural-born, perfect pair is a creation of Chuang-tzu's ingenious thought and the play of his imagination at work or that it is just the old gentleman's "odd and outlandish terms, brash and bombastic language, unbound and unbordered phrases?"¹⁶ Not entirely. I have said above that the primitive Shang people took the phoenix as their totem and we are quite familiar with the fact that Confucius was a descendant of the Shang people. There has never been any difference of opinion about the fact that Lao-tzu was a man of Ch'u. The Ch'u were the descendants of Chi-lien who bore the surname Mi and who was the sixth among the offspring of Chu-jung.¹⁷ And Chu-jung, according to the interpretation of recent scholars, is that incandescent dragon with "a human face, dragon's body, and no feet"¹⁸ of mythology. Thus the primitive Ch'u people must have been a clan with a dragon totem.

Taking Lao-tzu as a dragon and Confucius as a phoenix may have been Chuang-tzu's fable. But, even in the making of a fable, there must be some basis, a folkloristic basis, that is. (This can be proven by several other fables in the *Chuang-tzu* book.) The phoenix is actually the symbol of the Shang people and Confucius is

fehng, wur yih cheng ta weir Yinrern. Lurng shyh Shiahern' de, yee shyh Chuern' de shiahngjeng, shuo Lurtzyy shyh lurng deengyur shuo ta shyh Chuern, huoh Shiahern' de beenjia. Jungguor tzueih guu' de mirntzur danyuarn burwaih Shiah Yin, Tzueih diaanshirng Jungguorshyh erl tzueih yoo jypeih shyh'li' de syshiaangjia moh rur Kurng Laau. Kanwuh mihngmirng weir *Lurng Fehng*, buhjiin shiahngjeng'le mirntzur, yee shiahngjeng'le tzueih nerng daihbiaau mirntzur chihjyh' de syshiaangjia, jeh tsurng mourjuung guandiaan kahn, buhnerngbuh shuo shyh Jungguor yoo kanwuh yilair tzueih piauhliang' de mirng'tzy 'le!

Rarnerl, hairshyh Juangtzyy' de dauhlii, "Fuuchouh fuh huah weir shernchir, shernchir fuh huah weir fuuchouh" – tsurng lihng yihjuung guandiaan kahn, tzueih piauhliang' de shuoburdihng yee jiouh shyh tzueih chooueh' de. Woo'men tzaih shahngwern shuoguo, turternshyh' de mirntzur shehueih tzaur yii biahncherng'le guorjia, erl fengjiahn' de warngguor youh tzaur yii biahncherng'le dah yituum' de dihguor. Tzaih woo'men jintian' de jihyih jung, lurng fehng jyy shyh "dih der" yuu "tianweei" ' de biaujih erlyii. Shiahntzaih tsurng jeh jiaauduh lair daa'liang Kurng Laau, shuh wor jyy nerng kahnjiahn yirweih "shenshen rur yee, yauyau rur yee" erl chaan shahng jiau shiah' de sykouh, her yirweih yii "dah chiaau ruoh juor" ' de shoouduahn, "juh Jouh weir nyueh" ' de juhshiahshyy (wuuchian yarn bern yee shyh "jyunrern narnmiahn jy shuh"). Yooushyr liaang' ge shenyiing diercherng yir' ge, biahn youh huahnchu huerl "neih Laau waih Rur", huerl "waih Laau neih Rur" jurngjuung' de chirshirng guaihjuahng. Yauh shiaauder jeihtiaur "jiahn shoou bur jiahn weei" ' de yinmourjia – lurng, jeh jy "daihshehng yingrern" ' de weei jyuntyy – fehng, huoh ehl jee' de huhnhertii, her neih shiahngjeng' je "dihder" "tianwei" ' de lurng fehng, shyh buhkee shyuyur lir' de. Yoo'le jurtyy, jiouh yuhng' dejaur nurtsair. Yoo'le nurtsair, yee bihrarn hueih peengchu yir' ge jurtyy; dihwang yuu shyhdahfu shyh shiangyi weirmihng' de. Jurtyy' de yirnwei her nurtsair' de ehdur – bauhfahuh yuu pohluohuh shuangchurng shyhlih' de jierher, yah' de renmirn bahnsy buhuor. Sanchian niarn tsaantuhng' de jihyih, jiauh woo'men miahndueih jeh yihweih shencharng' de "lurng fehng" ehl tzyh, tzeen nerng bur chuhmuh jingshin 'ne!

Shyhsyrsahng, shengwuh jieh jyr yoo chyurngshyung jir-eh erl gueeijih duo duan' de sher her shouh rern huahnyaang tih rern bangshiarn, erl jung buhmiaan beih rern tzaaige' de ji, nar yoo shern'me lurng her fehng 'ne? Keshyuer lair'le, shernhuah gai

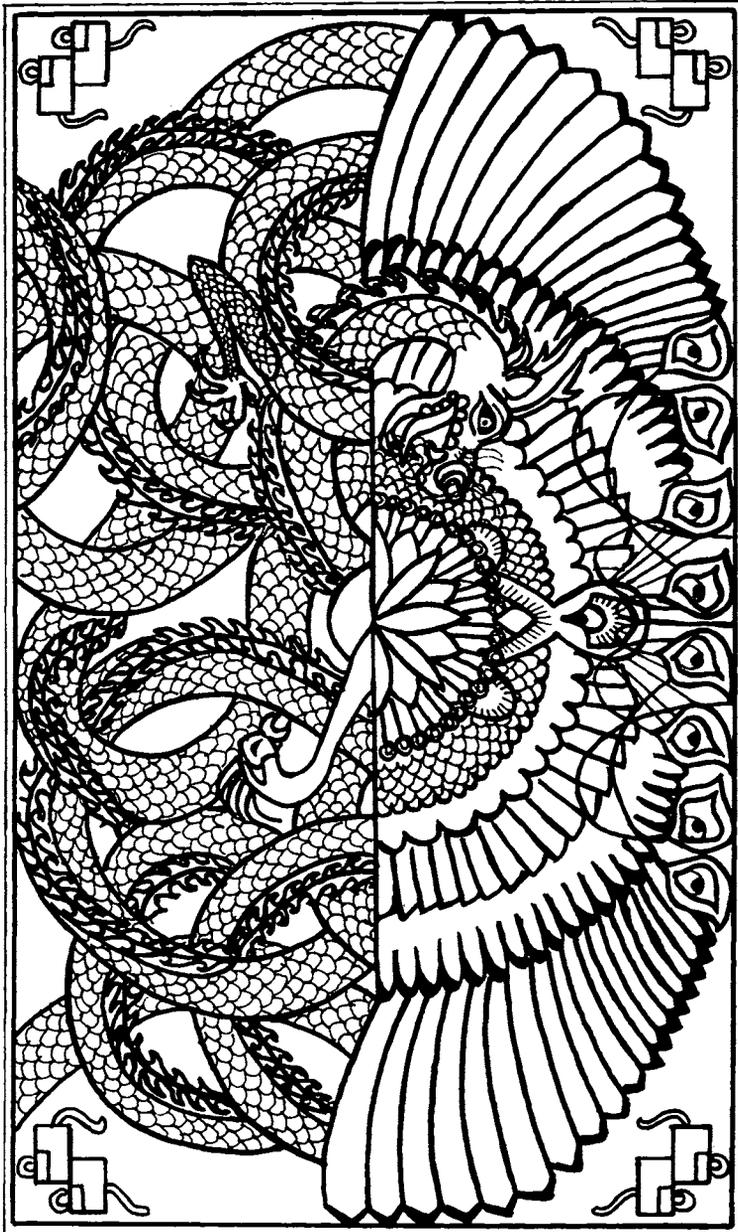
a descendant of the Shang people; to refer to Confucius as a phoenix is no different from calling him a man of Shang. The dragon is a symbol of the Hsia people as well as of the Ch'u people; to say that Lao-tzu is a dragon is to say that he is a man of Ch'u or a member of the Hsia people. China's oldest national components are none other than Hsia and Shang; there are no more typically Chinese and highly influential thinkers than Confucius and Lao-tzu. A periodical named *Dragon and Phoenix* not only symbolizes the nation, it also symbolizes those thinkers most capable of representing the national character. Seen from a certain perspective, it cannot but be said that, ever since there have been periodicals in China, this is the most attractive name for one!

However, there is still Chuang-tzu's reasoning that "the foul and rotten may turn into the rare and unearthly, and the rare and unearthly may turn into the foul and rotten"¹⁹ to consider. Hence, from another perspective, that which is most attractive may turn out to be most offensive. We have already mentioned above that the societies of totemistic nations have long ago become states and that feudal kingdoms long ago became a unified empire. In our memory today, Dragon and Phoenix are but marks of "imperial virtue" and "heavenly majesty." Now, appraising Confucius and Lao-tzu from this angle, forgive me if I can only see a "relaxed and pleased"²⁰ Minister of Crime²¹ who flattered those above him and was arrogant to those below, and a "clumsily skillful"²² Librarian²³ who was adept at "helping the tyrant in his nefariousness."²⁴ (The Five Thousand Word Text²⁵ is also a handbook for the south-facing²⁶ ruler.) Sometimes, their two shadows overlap and become one, causing an illusion of strange shapes and unusual forms such that it is momentarily "Taoist inside and Confucian on the outside." We must be aware that this conspirator whose "head is visible but tail is not" – the dragon – and this hypocrite who is "crowned with sageliness and enwrapped in selflessness" – the phoenix – or a blend of the two can never be separated, even for an instant, from the dragon and phoenix which symbolize "imperial virtue" and "heavenly majesty." Where there is a master, there is a need for slaves, and where there are slaves, they will necessarily find out a master through their fawning. Emperors and scholar-officials are dependent upon each other for their livelihood. The despotism of the master and the viciousness of the slave – a combination of the dual powers of the parvenu and the derelict – oppress the people to such a degree that they can barely survive. How can three thousand years of such sad and painful memories not make us tremble with fright whenever we face these two deeply meaningful words, Dragon and Phoenix?

As a matter of fact, in the biological world, there is only the extremely cruel and evil serpent with its many wiles, and the pampered, parasitical fowl who, in the end, cannot avoid being slaughtered by the person who kept it. Where, then, are the dragon and phoenix? Science has come; myth should abdicate. People who

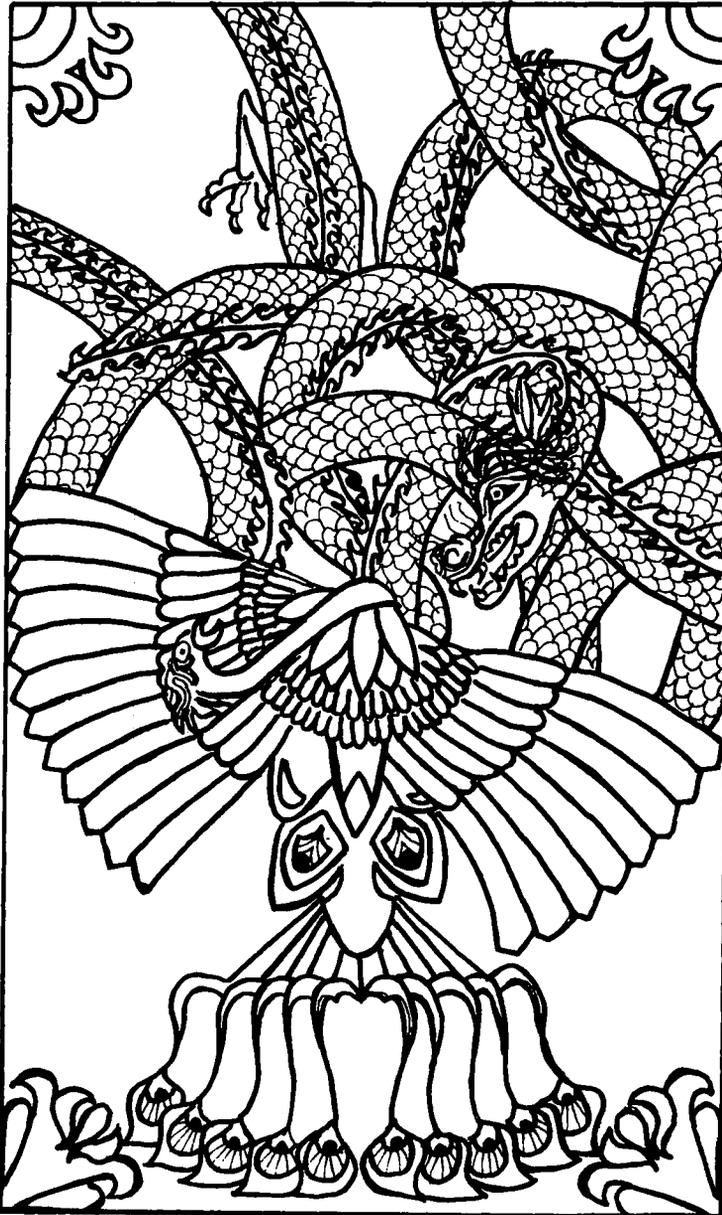
tueihweih'le. Bahn kanwuh'de ren yer deei dangshin, tzaih buhder yauh rahng "syy'de la-juh huor'de" 'le!

Yauhbuhrarn, wahnyi fei geei jeih mirmtzur shyuaandihng yir'ge shiahngjengshihng'de shengwuh buhkee, nah jiouh hair'shy shy'tzy 'ba. Woo shuo hair'shy neih nernggouh nuhhoou'de shy'tzy 'ba. Rurchir ta bur tzaih taih tanshueih 'de huah.



run periodicals also ought to be careful. Never again should we allow "the dead to hold fast to the living!"

Otherwise, in the event that we are compelled to choose a symbolic animal for this nation, then let it be the lion! I say let it be the lion that can roar angrily, if – that is – it no longer be so fond of sleeping!



NOTES

1. Wen I-to 聞一多, *Shen-hua yü shih [Myth and Poetry] 神話與詩* (Peking: Kuchi ch'u-pan-she, 1956), a volume in *Wen I-to ch'üan-chi [The Complete Works of Wen I-to] 聞一多全集*. N.B. Numbered footnotes are those of the translator. The original notes are indicated by letters of the alphabet.
2. See *Shan hai ching [Classic of Mountains and Oceans] 山海經* (SPTK ed.) B.89a, commentary. Yü is the name of the reputed founder of the Hsia dynasty.
3. Adapted from James Legge, tr., *The Chinese Classics, Vol. IV, The She King or the Book of Poetry* (Hong Kong: Hong Kong University Press, 1960; preface 1871), p.636.
4. The common people.
5. The restoration referred to here was the abortive attempt by Chang Hsün 張勳, a warlord of North China, and his pigtail army to restore the Manchu Monarchy in 1917 which lasted only twelve days. The "dragon banner" was the flag officially used by the Manchu Emperor of the Tung-chih 同治 reign period as the Ch'ing dynasty's national flag in 1868 when the first Chinese steamship was launched to sail upon the open sea. The flag was triangular in shape and made of yellow silk with a golden dragon embroidered in the middle. I am indebted to Stephen C. Soong for this information.
6. These are the last two lines, in reverse order, of Han Yü's 韓愈 (768-824) poem to the lute melody, "In Solitude" (*Chü yü ts'ao 拘幽操*). See *Ch'ang-li hsien-sheng chi [Collected Works of Han Yü] 昌黎先生集* (SPPY ed.) 1.15b.
 - a. The above six characters [in the Chinese text, i.e. 古舉而不能訊,] have been added from an old text preserved in the Kiangsu-Anhwei area.
7. Burton Watson, tr., *The Complete Works of Chuang Tzu* (New York: Columbia University Press, 1968), p. 163.
8. Since Lao-tzu was supposedly surnamed Li.
9. Literally, "an otter sacrificing [to the fish which it has heaped upon the bank of a river]." For the ultimate source of this allusion, see James Legge, tr., *The Sacred Books of the East, The Texts of Confucianism, Pt. 3, The Lî Kî* (Oxford: Clarendon Press, 1885), p. 221, 251, and 251n2.
10. Adapted from Watson, tr., *Chuang Tzu*, p. 66. Cf. Herbert A. Giles, tr., *Chuang Tzu: Taoist Philosopher and Chinese Mystic* (London: George Allen and Unwin, 1926, 2nd rev. ed.; rpt. 1961; originally published 1889), p. 61. Wen I-to's parenthetical note is to indicate that *jú* 如 ("in what manner") is to be read and understood as *jü* 汝 ("you[r]"), a fact often overlooked by earlier editors and commentators.
11. James Legge, tr., *The Chinese Classics, Vol. I, Confucian Analects* (Hong Kong: Hong Kong University Press, 1960; 1893), pp. 332-333.
12. For the particular fragment referred to, see Ma Heng 馬衡, *Han shih-ching chi ts'un [Collected Fragments of the Classics Engraved in Stone Dating from the Han Dynasty] 漢石經集存*, two volumes (Peking: K'o-hsüeh ch'u-pan-she, 1957), text volume, 53bb, line 13.

b. I-wen lei-chü [Classified Collection of Literature] 藝文類聚 90, T'ai-p'ing yü-lan [Readings for the Emperor Compiled during the Reign Period "The Empire Grows in Peace" (976-984)] 太平御覽 915.

c. In the *Classified Collection*, the word "foremost" is missing. Following the *Readings for the Emperor*, it is here restored to the text.

d. The *Classified Collection* gives "Tzu-lu is brave." Here I follow the *Readings for the Emperor*.¹³

13. Wen I-to cites the *Readings for the Emperor* as having "brave and powerful," omitting the word "very" 多 as it appears in the edition I have used (see the next note).

14. Ou-yang Hsün 歐陽詢 (557-641), et. al., ed., *Classified Collection of Literature* (Peking: Chung-hua shu-chü, 1965), vol. 2, p. 1558. Li Fang 李昉 (925-996), et. al., comp., *Readings for the Emperor Compiled during the Reign Period* ["The Empire Grows in Peace" 976-984] (Peking: Chung-hua shu-chü, 1960), vol. 4, 915.6b-7a (p. 4056b-4057a).

15. Three allusions from the *Chuang-tzu* are cited by Wen I-to but he groups the latter two as one because they both refer to Confucius as a phoenix.

16. Adapted from Watson, tr., *Chuang Tzu*, p. 373.

17. For this information, see "Ch'u shih-chia" ["The Hereditary House of Ch'u"] 楚世家 in *Shih-chi* [Memoirs of the Grand Historian] 史記. Takigawa Kametarō 瀧川龜太郎, ed., *Shiki kaichū kōshō* [A Historical Investigation of the Assembled Commentaries to the Memoirs of the Grand Historian] 史記會法考證 (Tokyo: Tōhō bunka gakuin Tōkyō kenkyū-jo, 1932[-34]), vol. 5 of 10, 40.3-5: 陸終生子六人 六曰季連, 華姓, 楚其後也. When he died, Chu-jung became the God of Fire.

18. *Huai-nan tzu* 淮南子 (SPTK ed.) 4.9a: 其神, 人面龍身而無足. The words "of mythology" have been added to the translation.

19. Watson, tr., *Chuang Tzu*, p. 236.

20. Cf. Legge, tr., *Analects*, p. 196: "When the Master was unoccupied with business, his manner was easy and he looked pleased."

21. An official position once held by Confucius.

22. Cf. Wing-tsit Chan, tr. and annot., *The Way of Lao-tzu* (Indianapolis: Bobbs-Merrill, 1963), p. 180: "The greatest skill seems to be clumsy."

23. Lao-tzu was supposed to have held this post under the Chou ruler.

24. Allusion taken from "Liu Hou shih-chia" ("The Hereditary House of the Marquis of Liu") 留侯世家, *Memoirs of the Grand Historian*, ed. Takigawa, 55.9. In the *Memoirs*, however, the tyrant named is Chieh 桀, not Chou 紂.

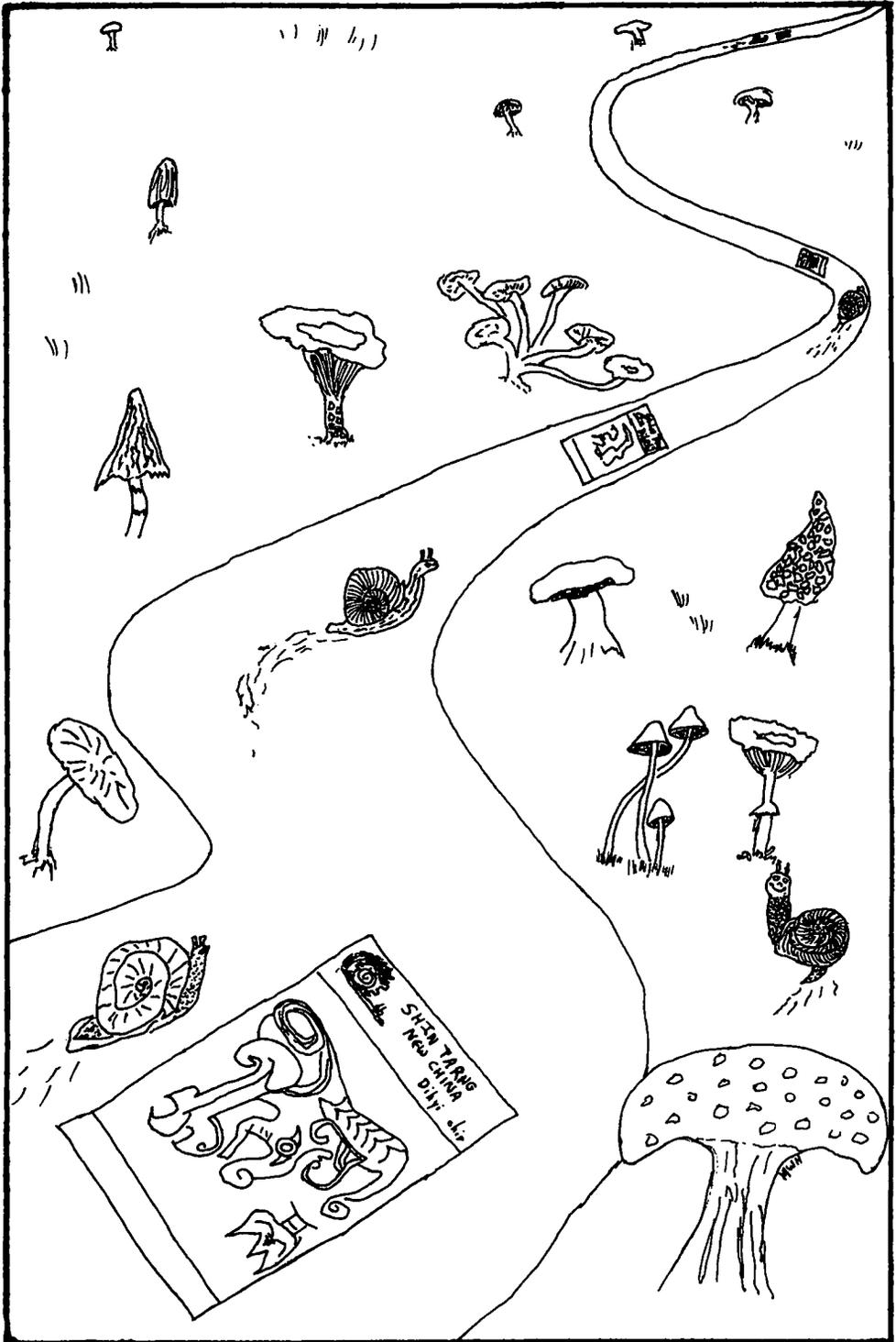
25. A common reference to the *Tao-te ching* [Classic of the Way and Its Virtue] 道德經 ascribed to Lao-tzu.

26. In ancient China, the royal palace – whence the ruler watched over the southerly world of men – had a symbolically sacred position in the imperial capital corresponding to the Pole Star, the axis of the universe. See Paul Wheatley's magnificent *The Pivot of the Four Quarters* (Edinburgh: Edinburgh University Press, 1971), pp. 428, 430, and 442.



DURJEE LAIRSHIHN

Yin'wei jeh shyh dihyi chir, tzyhrarn hair bur'huei yoou durjee lairshihn. Dahn'shy durjee'de lairshihn feicharng juhngyauh, suor'yi woo'men tehbier weih durjee liour'je jeyhyih larn. Lairshihn yuhng fahngkuaih tzyh, pinyin; Jungwern huohjee waihjern shiee dou ker'yi.



Wor shoou shier wor koou.
– Huarng Tzunshiahn

Gaaue Yue

1. **SHIN TARNG** huanyirng meei yir'ge rern tour gaaue.
2. Tzueihhaau yuhng "Jiaanhuah Rormaa Tzyh" shier gaauf'tzy. Rurguoo yuhng fanguaihl tzyh shier yee ker'yi, woo'men nerng weih nirn huahn-cherng "Jiaanhuah Rormaa Tzyh".
3. Chiing tzuohjee juhmirng jenshyr shihngmirng, bihngchier jyydihng yuhng jenshyr shihngmirng hairshyh yuhng biimirng fabiaau tzuohpiin. Wernjang'de neihrunng your tzuohjee fuhtzer.
4. Rurguoo meiryooou tzuohjee'de tehbier shengmirng,weih'le runng'yi kahnduung, tzaih bihyauh'de shyr'hau, woo'men jiang shiougaai huohjee shanjiaan yuarntzuoh.
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Shahngmiahn meei yihharng'de youhbian shyh 1900 niarn
Wang Jauh shehjij'de Guanhuah Tzyhmuu. Jeh shyh Chingchaur
mohniarn tueishirng tzueih guang'de yihjuung Jungwern biaauyin
tzyhmuu.