

中华一经典一英一译一丛一书

《诗经》《论语》《孟子》英译

(春秋) 孔丘 (战国) 孟轲·编纂

罗志野·译



中华经典英译丛书
SEVEN SACRED BOOKS OF CHINA

《诗经》《论语》《孟子》英译

SHIJING LUNYU MENGZI

BOOK OF POETRY

Compiled by Kong Qiu

THE ANALECTS OF KONG QIU

By Kong Qiu and his students

MENG KE'S SOCIAL AND POLITICAL PHILOSOPHY

By Meng Ke, Wan Zhang, Gongsun Chou

Translated by Luo Zhiye

罗志野 译

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Preface

The Seven Sacred Books of China contains all works in the Four Books and the Five Classics. The Five Classics are *Yijing*, the earliest Chinese natural philosophy; *Shangshu*, history of ancient China; *Shijing*, the book of ancient poetry; *Liji*, about ancient China's social and individual behavior; *Zuozhuan*, the annals of Lu's history from 722—468 BC by Qiu Ming, the left historiographer. The Four Books are *Lunyu*, the analects of Kong Qiu, and *Mengzi*, Meng Ke's political and social philosophy; the other two books the *Great Learning* and the *Golden Means* which are the two articles collected in *Liji*. So my translation is called The Seven Sacred Books of China.

The Seven Sacred Books of China is the most important collection of Chinese classics. Since the 18th century each book among the Four Books and the Five Classics has been translated into different languages. With the development of language and advancement of society, the old translation cannot satisfy the readers today who wish to have a new translation. In this case there arose a strong desire to translate it in my deep mind. Now this translation has been fulfilled through twenty-eight years' tremendous efforts.

The Seven Sacred Books of China is the cream of the Chinese cultures, passes the great tradition of Chinese philosophy on to the world, and explains the essentials of Ru-school (Confucianism); benevolence, social and individual behavior, and the golden means.

Yijing is the earliest natural philosophy both in China and in the world. Yi means change which tells the readers that all things in the world are in change without end. It expresses the great materialistic tradition and seeds the brilliant dialectics. *Shangshu* is the first written history in China. It tells the world that how the Chinese people stepped on to civilization after innumerable hardships. *Shijing* is the first selected works of China's poems. It deeply pictures the ancient China's society, hardships of the ancient people and endless wars among states, and sings the praises of the people's pure love and their heroic achievements. *Liji* is a classic of Ru-school's social and political philosophy which studies the social order in human society, governmental system of the states, and social and individual behavior. *Zuozhuan* is a book to explain *Spring and Autumn*, the first annals of Lu's history from 722—468 BC in the world. Its writer was Qiu Ming, the left historiographer in the state of Lu. It can be called as a historical model in the world. The most important lesson *Zuozhuan* gives to human beings is that he who wants to contend for hegemony would be in failure at the end. *Lunyu*, the quotations of Kong Qiu

recorded by his students, is about Kong Qiu's ideas of his Ru-school including philosophy, moral principles, politics, economics, social problems, psychology, literature and education. It is said by the people that the use of half theory from *Lunyu* may make the land under heaven in peace and tranquility. Meng Ke's political and social philosophy was written by Meng Ke and his students Wan Zhang and Gongsun Chou. Meng Ke developed Kong Qiu's ideas of Ru-school in this work.

The following things deserve special mention.

1. *Yijing* is very difficult for readers to understand, especially its gua-pictures. It has 8 elementary gua-pictures: qian is ☰, kun is ☷, dui is ☱, li is ☲, zhen is ☳, gen is ☶, kan is ☵ and xun is ☴. There are 64 compound gua-pictures composed of the 8 elementary gua-pictures. The original gua-pictures are not easy to distinguish this from another. So I use some symbols to take the place of gua-pictures as follows: p is for ☰, q is for ☷, p1 is for ☳, p2 for ☱, p3 for ☲, q1 for ☵, q2 for ☶, q3 for ☴. For examples, Qian 1 is composed of two ☰, so it is pp; Zhun is composed of ☳ and ☶, so it is p3q2. Each gua has a number, qian 1 is the first one with its number 1 and weiji is the last one with its number 64. Each gua has 6 yao and each yao is composed of a long line or two short lines. A long line stands for yang, and two short lines for yin. We use 9 to replace yang and 6, yin. Each gua's serial numbers of yao are given from the bottom, for example zhun is composed of ☳ above and ☶ below. Zhun is the third gua with its number 3, and its serial numbers are given from the bottom: 3091, 3062, 3063, 3064, 3095, 3066. The first yao is the last long line, and the last yao is the first two short lines.

2. Most quotations in each book have not been given the source. I give the source in the bracket. For example: "It is said in *Shijing*: 'How much glad the junzi is! He is the parent of the people.' [From *Liji—The Great Learning* 14]" When I translated it and added the source in the bracket: "It is said in *Shijing* [210202, *Odes-Papyrus on South Hill*]: 'How much glad the junzi is! He is the parent of the people.'" 210202 is the number of this poem *Papyrus on South Hill*.

3. It is about the translation of Kongzi. Kongzi was the ancient Chinese sage. Kongzi's surname is Kong, his second name is Qiu, and his style is Zhongni. We may say Kong Qiu in his name, or we may call him Kongzi which is a honorific title used for the learned man. The western scholars called Kong Qiu "Confucius" which is after the Romans' name, so it is not proper.

4. It is about 君子[junzi] and 小人[xiaoren]. In western scholars' translation, 君子 is translated as gentleman; 小人 is as the common people, or small man, or the mean man. They are not proper. In English "gentleman" is one man who is polite and well-educated with excellent manners and always behaves well. "Gentleman" and "the common people, or small man, or the mean man" in their conceptual meaning are not equal to 君子 and 小人. In China's classics 君子 and 小人 have their special implications. In the thirtieth year of Duke Xiang [574 BC, 3], there was an old laborer working in public project. He was a

common people, but he is a junzi [君子]. Sometimes, a state-prince [sovereign] was but a xiaoren [小人], not a junzi. Many ancient Chinese junzis were rustic people living in seclusion among the forests and deep mountains, and found enjoyment by labor to support their own lives. They advocated credit, took morality as the root and loved the people under heaven. When they met the wise sovereign, they would help him to practice government; when they met the fatuous ruler, they retired to the mountains and forests. They have been respected by the Chinese people in history. Xiaoren has more different meanings. It was said in *Zuozhuan*: “Junzi advocates ceremony and xiaoren, labor.”^[1] It was also said in *Guoyu*^[2]: “Junzi administers government and xiaoren, labor.” It means that junzi was in their office and xiaoren was ruled. But it does not mean that those in office were all junzis. Those officials who took bribes and bent the law and were corrupt were xiaorens, not junzis. Zipi, the prime minister, in the state of Zheng, had said to his minister Zichan: “I am told that the junzi strives to understand what is great and far, and xiaoren strives to know what is small and short. I am indeed a xiaoren.”^[3] Here Zipi called himself xiaoren in order to show his modesty. So from my part that if 君子 and 小人 are translated into junzi and xiaoren is better than gentleman and the common people.

5. It is about gongzi (公子) and prince (王子). Ancient China's rulers were much different from ancient European kings in their marriages. In the sixteenth century Henry VIII in England had only one wife as his queen and he could not marry another before divorcing from his wife. His son was called prince. But in ancient China the sovereign or the king might have many wives. It was said in *Of Miscellaneous Ceremony [Liji]*: That the king has his principal wife as his queen, but he has ladies, maids in palace, court-women, wives and concubines.^[4] All these women were called as female officials; they were all his wives in actual. He would have a lot of sons called gongzi. One of them who would succeed to the throne was called the crown prince. When one gongzi [prince] was set on the throne, most of other gongzis might flee to other states. In loyal house, the gongzis by the principal wife and the gongzis by the other wives [concubines] were different. In history many troubles took place from the struggle between gongzis. In this case, here I hold that I use “gongzi” to take the place of “prince” is proper.

I try my utmost to use clear and exact English to communicate the meanings of the original writings. It is not necessary to give explanatory notes. Valuable comments from readers are sincerely appreciated.

Translation is in actual an interpretation of the original. The original text can not be changed, but the interpretation will be changed with the time for the implication of the original is developed.

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vernacular; Lu Shaogang and others' *A Dictionary of Yijing*; Zhou Bingjun's *Shangshu* in vernacular; Jiang Hao and others' *A Whole Explanation of Shangshu*; Zhou Zhenfu's *A Translation of Shijing*; Wang Fengchun's *A Whole Explanation of Zuozhuan*; Liu Li's *An Explanation of Zuozhuan*; Yang Tianyu's *An Explanation of Liji*; Yang Bojun's *An Explanation of Lunyu*.

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BOOK OF POETRY

1 BOOK OF BALLADS 风

101. BALLADS OF SOUTHERN ZHOU 周南

10101. OSPREYS 关雎

1. A pair of ospreys sing of their love on an islet in the river. A girl is so slender and beautiful that a youth loves her and wishes to make her his wife.

2. There grows the cress, some long and some short, and it waves on the left and right. A girl is so slender and beautiful that a youth thinks fondly of her in his dream.

3. He thinks fondly of her but he cannot get her, so he thinks of her without sleep, tossing and turning, from night till the light in the morning.

4. There grows the cress, some long and some short, the gathers labor by use of their hands left and right. A girl who is so slender and beautiful plays her musical instruments to wait for her lover.

5. There grows the cress, some long and some short, the gathers labor by from left and right. A girl who is slender and beautiful becomes a bride of that youth in the delight of bells and drums.

10102. VINE 葛覃

1. The vine that climbs with its body is soft to the middle of the valley. Their leaves are luxurious, and they invite the siskin to dance around. Then they gather on the bushes, and never stop their twitters.

2. The vine that climbs with its body is so soft and long that spreads on the bottom of the valley. Their leaves are lush on the ground. To cut it and boil it and then make it coarse clothe or muslin, and to wear it makes you pleased.

3. I tell my housekeeper in a low voice with blush that I shall go to my mother's house. I am now hand-washing my dirty clothes and leave some without wash, for I'll go back home for mother and father.

10103. TO GATHER THE MOUSE EAR 卷耳

1. Come to gather the mouse ear. In half a day it does not make half a small basket full. I long for my husband in my heart and leave my basket by the side of the road.

2. I climb up the hill high and perilous, and my horse is dejected and his legs tired. I should fill my golden cup and comfort my heart of sorrowful prating.

3. I climb up the hill-top so high, and my horse feels tired and dizzied. I fill a rhino cup of wine lest I'll think of my home.

4. I climb up the hill full of rock, and my horse is tired to fall down to the ground. My servant is also worn out, and all the sad thoughts enter my heart.

10104. BENDED TREES 樛木

1. In the south the trees that are bended and crooked are full of wild vines to creep. O the bridegroom is so pleased that his happiness is from heaven.

2. In the south the trees that are bended and crooked are covered with wild vines. O the bridegroom is so pleased that blessing and protection are from heaven.

3. In the south the trees that are bended and crooked are full of wild vines to twine. O the bridegroom is so pleased that his beautiful marriage is made by heaven.

10105. LOCUST 螽斯

1. The locusts with green feathers fly very lowly. So many children of yours may be divided into groups.

2. The locusts with green feathers sing together. Your children extend long and long.

3. The locusts with green feathers are gathering together. Your children are too many to live in calm and harmony.

10106. PEACH TWIGS SO LUXURIOUS 桃夭

1. Luxurious peach trees are as beautiful as picture, and their blossoms as pink as bright. This maid will be married out and ready to serve her husband kindly.

2. Luxurious peach trees are as beautiful as picture, and their fruit red and plentiful. This maid will be married out and ready to follow her husband in sincerity.

3. Luxurious peach trees are as beautiful as picture, and their leaves so lush and emerald green. This maid will be married out and ready to serve his family in harmony.

10107. RABBIT NETS 兔置

1. Set the rabbit nets well and blow the pegs tinkling on the ground. The warriors are so valiant that they become the good guards of their sovereign.

2. Set the rabbit nets well in a crossroad. The warriors are so valiant that they

become the good helpers of their sovereign.

3. Set the rabbit nets well in the wild field. The warriors are so valiant that they become the good confidants of their sovereign.

10108. ASIATIC PLANTAIN 茼蒿

1. Come to gather and gather plantain, and gather them with speed. Come quickly to gather plantain, gather and gather together.

2. Come to gather and gather plantain, and pick down them one by one. Come quickly to gather plantain, gather and gather together.

3. Come to gather and gather plantain, and pull down their seeds one handful by one handful. Come quickly to gather plantain, gather and gather together. Turn your skirts to fill them.

10109. HANJIANG RIVER 汉广

1. There is a tree so tall in the south, and no shade under it. A girl swims in the Hanjiang River. If you want to woo her, it will be in vain. It is like the Hanjiang River that is so broad and vast. If you want to swim across it, it is like to climb up the sky. It is like the rolling water that is long and long. You cannot cross it and remain empty sadness.

2. There is rank grass so tall and long among the forest, and you should cut these prickles. When the girl comes and marries me, I'll feed my horse to meet her. It is like the Hanjiang River that is so broad and vast. If you want to swim across it, it is like to climb up the sky. It is like the rolling water that is long and long. You cannot cross it and remain empty sadness.

3. Bushes and weeds make a crisscross pattern, and you should cut reed materials. When the girl comes and marries me, I'll feed my horse for the cart. It is like the Hanjiang River that is so broad and vast. If you want to swim across it, it is like to climb up the sky. It is like the rolling water that is long and long. You cannot cross it and remain empty sadness.

10110. THE BANK OF THE RUJIANG WATER 汝坟

1. I walk along the bank of the Rujiang Water, and cut these twigs for firewood. I have not seen my man a long time. I long for him like that my hunger in the morning makes me worry.

2. I walk along the bank of the Rujiang Water, and cut these slender twigs for firewood. As if I have seen my man. O how fortunately is that he never forsakes me.

3. The bream's tail is red, and the violent government is like on fire. Let the violent government on fire go, and I return to my parents.

10111. QILIN'S HOOFS 麟之趾

1. The Qilin's hoofs do not kick one, and the children in the ducal house are as

similar as the Qilin's hoofs. Ah, how is the benevolent Qilin!

2. The Qilin's forehead does not hit one, and the descendants of the ducal house are as similar as the Qilin's forehead. Ah, how is the benevolent Qilin!

3. The Qilin's corn does not touch one, and the descendants of the ducal house are as similar as the Qilin's corn. Ah, how is the benevolent Qilin!

[Qilin is an auspicious animal in ancient China.]

102. BALLADS OF SOUTHERN ZHAO 召南

10201. MAGPIE'S NEST 鹊巢

1. A magpie builds a nest on the tree and invites a dove to live. This girl is ready to marry out and will be welcomed by a hundred chariots.

2. A magpie builds a nest on the tree and a dove comes to live there. This girl is ready to marry out and she is sent to her man's home protected by a hundred chariots.

3. A magpie builds a nest on the tree and it is full of the doves in happiness. This girl is ready to marry out and a hundred chariots come to meet her.

10202. WHITE WORMWOOD 采蘩

1. Where shall we gather white wormwood? They are growing by the sandy beach and beside pools. What use for us to gather them? They will be given to the prince for their sacrifice.

2. Where shall we gather white wormwood? They are standing in the deep valley stream. What use for us to gather them? They will be given to the prince for their ancestral temple.

3. We wear jewels tidy and go to join in sacrifice in the morning and evening. We wear jewels beautiful and return home when finishing sacrifice.

10203. GRASSHOPPERS 草虫

1. Autumn brings the songs of long-horned grasshoppers, and play in joy the grasshoppers! I have not seen my man and sorrowful emotion fill my mind. Now we have met and lived together. My heart is easy and I never worry.

2. I go up on the top of southern mountain and gather these ferns so slender. I have not seen my man and I feel anxious. Now we have met and lived together. My heart is happy and comfortable.

3. I go up on the top of southern mountain and gather these ferns along my way. I have not seen my man and I feel sad. Now we have met and lived together. My heart is peaceful and serene.

10204. DUCKWEED 采蘋

1. Where will we gather duckweed? It is in the water at the foot of southern mountain. Where to gather pondweed? It is between the brook and the pond.
2. What will we use to put it in? We put it in the baskets both square and round. Where will we boil it? We boil it in the pan and tripod.
3. Where will we place offerings? We place them under the skylight of the temple. Who comes to offer sacrifice? The pious girl is the best.

10205. SWEET PEAR 甘棠

1. O the sweet pear tree, how great and tall it is! Don't clip it and don't cut it. Duke Zhao had slept under it.
2. O the sweet pear tree, how great and tall it is! Don't clip it and don't break it. Duke Zhao had had his rest under it.
3. O the sweet pear tree, how great and tall it is! Don't clip it and don't pick it up. Duke Zhao had halted under it.

10206. WALK THE DEW-ROAD 行露

1. The road is wet with dew. How may I not think of leaving at night? I am afraid that the road is too wet.
2. Who says that the sparrow has not beak? How did it piece my roof? Who says that you have not a wife? Why did you send me into the law court? You send me into the law court and you cannot make me marry you.
3. Who says that the mouse has no teeth? How did it piece my wall? Who says that you have not a wife? Why did you bring a claim in law against me? You bring a claim in law against me and I never marry you.

10207. LAMB 羔羊

1. To wear lamb skins that is soft and is so good and made of five white silks. They retire from court and enjoy rich meal with pleasant and lightly paces.
2. To wear a coat made of lamb skins with five seams of white silks. They walk in easy paces and return home to have meal with delight.
3. To wear lamb skins that is loose with five laces of five white silks. They take easy paces with pleasant mind. They retire from court and enjoy rich meal with delight.

10208. THUNDERS ON HIGH 殷其雷

1. Rolling and roaring the thunder extends hundreds of li out of the top towards the sun of the southern mountain. Why do you leave home for the other place now and why are you so busy with no rest? O, you the honest and faithful one, return, you should

return, my husband!

2. Rolling and roaring the thunder extends hundreds of li out of the side of the southern mountain. Why do you leave home for the other place now and why are you so busy without rest? O, you the honest and faithful one, return, you should return to me, my husband!

3. Rolling and roaring the thunder extends hundreds of li out of the foot of the southern mountain. Why do you leave home for the other place now and why are you so busy without a little rest for leisure? O, you the honest and faithful one, return, you should return home in peace, my husband!

10209. PLUMS 標有梅

1. Plums fall down to the ground one by one, but most of them still remain on the tree. You the younger come to woo me and love me! If you are late the time is lost!

2. Plums fall down to the ground in large, but small part remains on the tree. You the younger come to woo me! If you are late the time is lost!

3. A lot of plums fall down to the ground. You should use a large basket to fill. You the younger come to me and live with me! If you are late the time is lost!

10210. SMALL STARS 小星

1. Twinkle, twinkle, you the small stars! Three or five appear on the east sky. I must go away for business at mid-night in haste. Busy in the morning and busy in the evening for the office, O, how am I sad from my fate?

2. Twinkle, twinkle, you the small stars! Different stars hang on the sky. I must go away for business at mid-night in haste. Busy in the morning and busy in the evening for the office, I must carry my own luggage. O, how is my fate weaker than others?

10211. RIVER'S WATER 江有汜

1. The water of river is long and has its branches, and you marry a new lover. You will go without carrying me and make me worry. You will go without carrying me today and in future you will regret.

2. The water of river is broad and has its sands, and you marry a new lover. You don't love me and make me worry. You will go without carrying me today and in future you will come to me again.

3. The water of river is long and has its by-stream, and you marry a new lover. You don't come to me and make me worry. You don't come to me all the year and in future you will come to me with your songs and tears again.

10212. DEAD DEER IN THE WILD 野有死麇

1. There is a dead antelope in the wild and it is wrapped in the white grass. A girl's