

重編人生指津

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PREFACE.

IN Mandarin, the student of Chinese finds ready to his hand a supply of Chinese books such as the Sacred Edict, the Mandarin novels, etc., which are a perfect treasury for the acquirement of the spoken language. The student of the Shanghai dialect, however, soon becomes aware that, aside from the Bible and a certain number of books for missionary use, there exists almost nothing in the way of literature in this dialect; indeed, it is safe to say that had it not been for the missionaries nothing would have been printed in it. But this absence of native Chinese literature is a serious obstacle to one who wishes to acquire a good command of the colloquial. Some years ago the Rev. P. Kranz made an attempt to supply a book for language study by translating a part of that valuable exercise book, the Kuan Hwa Tsz Nan (官話指南), but the work was never finished.

The present book is intended to supply something in Shanghai colloquial which will help in language study and at the same time furnish matter which will be of value to the student by increasing his knowledge of things Chinese.

Some years ago I got from Archdeacon Thomson the manuscript of the Chia Ting Chiang Hwa, in Shanghai Kya Ding Kyang Wo (家庭講話), which he had had in his possession for many years. It proved to be the translation of a little book in Mandarin which can be bought at any book shop for a few cents, and this showed that it was a purely native work and one in common use. Who made the first rendering into Shanghai I do not know, but it must have been done in the early days of missionary work in Shanghai, for it contained many expressions which have passed out of use except in the country districts; in the words of the Chinese writer it was "the Shanghai of forty years ago." The manuscript was put

into the hands of two Shanghai writers in succession, who made some alterations to bring the language into accord with present usage, and then I compared the text with the original Mandarin and corrected a few places where the Shanghai translator had missed the sense ; and also omitted a few expressions which were coarse.

The book is now printed for the use of those who wish such an aid in their studies in the Shanghai dialect. One great advantage is that the book is thoroughly Chinese. It was written for Chinese in the first place, and the translation into the Shanghai colloquial has been done by Chinese also, which makes it a better help than a book compiled by a foreigner could be. Next, it gives the Chinese (that is Confucian) view of man and society, and thirdly it furnishes an account of various Chinese manners and customs which will be found extremely useful to the learner.

There will be found in the text a certain number of classical expressions ("chips of Wên-li" they have been called), short sayings or idioms which are in common use amongst all Chinese, no matter what dialect they speak. These have been left as they stand in the Mandarin copy, since to transfer them to the Shanghai colloquial would have been to alter the native character of the book too much, and also because, in the end, the learner will find them a help rather than a hindrance.

It was my intention to add a series of notes to the text, but it seemed wiser to wait till it appeared whether the book would commend itself to students. Meanwhile, as my own part has been the very humble one of editor, I feel no hesitation in commending the book as a purely Chinese work to all students of the Shanghai dialect.

F. R. GRAVES.

St. John's College,

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PREFACE TO NEW EDITION

In issuing a new edition of these interesting conversations, occasion has been taken to correct a few errors in the Chinese text and to number the columns so that easy reference can be made to the explanatory notes.

The notes have been written in collaboration with Mr. T. C. TAI, B. A., and it is hoped that most of the expressions and phrases, which for the beginner need elucidation, have been explained.

An edition is also issued without the notes.

F. CLEMENT COOPER.

ST. JOHN'S UNIVERSITY.

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家庭講話上卷

存心

I Intention or Purpose.

做人頭一要緊講究存心、百樣事體、全是從心裏想出來个、心裏想來好末、做出來也是好个、心裏想來勿好末、做出來也是勿好个、心裏向存之善个念頭、外面就有善事做出來哉、心裏向存之惡个念頭、外面就有惡事做出來哉、儂看古時間、有多化忠孝節義个人、伊拉是存心存得好、格佬做出來个事體、也是好个、可以傳伊个好名聲、直到輪百代、還有多化姦盜邪淫个人、伊拉是存心存得勿好、格佬做出來个事體、也是勿好、造於傳伊个恠名聲、直到輪萬代、照實蓋看起來、豈勿是存心算得第一件要緊个事體否、我現在教訓儂做人个道理、終要拿自家个心來存好、因爲人个心、最是活个、要好就好、要恠就恠、儂只要拿勿好个心腸全棄脫之、要存一條正道个心腸、恰得一个定盤星能、

10 9 8 7 6 5 4 3 2 1

難末恁个事體、就勿去做哉、比方小个時候、要存一个讀書佬識字个心、大起來要存一个望學好个心、待爺娘、要存一个孝順个心、做之官、要存一个忠廉个心、看見人家窮苦、要存一个周濟个心、看見人家遭難、要存一个哀憐个心、看見人家財物、勿要生出貪謀个心、看見人家女眷、勿要生出姦淫个心、看見別人有本事、勿要生出妬忌个心、看見人家發積、勿要生出怨恨老熬勿得个心、日逐个想念要存正直个心、一生一世个做事體、要存厚道个心、儂各樣肯存好个心腸、勿拘啥會做个事體、自然越做越好哉、或者有勿會做个事體、也漸漸能會做哉、所以我講究个存心末算第一、儂倘然話、心末拉肚皮裏、無啥人看見个、三不時个胡思亂想、逞之意思、疑心妄想、儂倘然生之實蓋个念頭末、外面就有惡事做出來哉、豈可以心勿要存拉正道上否、

立品 11 Building of Character.

做人須要立品、啥叫立品呢、大凡人存拉肚皮裏个叫心意、發出拉外面个叫品行、勿論聖人賢人善人、搭之忠臣孝子節婦義僕、各人有各人个品節、勿論讀書人、種田人、手藝人、生意人、搭之文武官員、兵丁百姓、各人有各人个品格、第个品字、是包括做人个道理、所以叫立品、但是立品是一生一世个事體、煩難話个、我必過拿外面个品貌來講撥儂聽、比方人頭上帶个帽子、須要端正、勿可以歪邪、也勿要罨拉眉梁裏、身上着个衣裳、勿論新咭舊、須要乾淨、勿可以齷齪、衣裳須要着好、勿可以袒肩落肚、鞋子須要拔上、勿要拖鞋踢踢、周身个衣帽鞋襪、須要樸實咭正派、勿可以著來希奇怪樣、第个就叫衣帽个立品、凡係人一生一世个舉動末、是要端方、勿可以荒唐咭無規矩、走路末是要穩重、勿可以輕狂、跳咭蹠、坐咭立末、也要安穩、勿可以搖搖擺擺、待別人終要講

禮體、勿可以怠慢、勿恭敬、話說話也要謹慎、勿可以瞎話、應酬事務末、也要挨一從頭个、勿可以一舉一動、碌亂慌張、做事體末要有身分、勿可以性急、了草、第个就叫行作動步个立品、儂須要留心、咭習學、切勿可以看輕、咭忽畧、還有朋友往來、是要軋上等个、勿要軋下等个、第个就叫交結朋友个立品、是最要緊个、儂拿外面多化品格、逐樣逐樣个學好之、難末可以曉得儂胸懷裏个學問、也漸漸能成爲高明哉、儂若然嫌我个說話是平常、咭勿希奇、勿肯學好、豈勿是做之一个勿立品个人否、

說話 III Speech.

做人須要學說話、世界上個人一樣一張嘴、一個舌頭、勿曉得話個說話、竟然有大不相同个、儂曉得爲啥、因爲嘴裏个說話、全是從心裏發出來个、心裏正道、嘴裏就有正道个說話、心裏刁惡、嘴裏就有刁惡个說話、雖然世界上有多化口是心非个人、然而究竟從心裏發到外頭來个是多、格佬心腸最要誠實、說話最要留心、我現在特爲拿話說話个道理講撥儂聽、比方人有之銅錢銀子、勿要有驕傲个說話、有之才學、勿要有狂妄个說話、長輩面前、勿要有大道个說話、女人面前、勿要有出粗个說話、看見別人財主佬做官、勿要有勿平个說話、自家窮苦、勿要有怨天恨地个說話、國家个事體、勿要隨口瞎話、恐怕話差、別人家个事體、勿要輕易亂話、恐怕傷陰騷、吃酒个辰光、要寂靜、勿話末最好、動氣个時候要忍耐、勿響爲妙、若然能殼實蓋个當心佬把細、說話自然學

好哉，還有幾樣學勿得个說話，我再講撥儂聽，比方無沒个話有个，捏造出假憑據來，當伊是眞事體，第个叫懸空說話，有之一个話一百，有之一千話一萬，第个叫話大話，自家稱讚好，叫誇口話，批揚別人个差處，叫刻薄話，講一件事體，形容來過分，叫無邊話，話一句說話，一眼無沒牢實，叫虛空話，攛掇是非，叫長舌話，愛話女色，叫短命話，屈話好人，叫作孽話，酒後亂談，叫酒話，一相情願个想發財，叫做官，叫話咽話，常庄講究妖魔鬼祟，叫說鬼話，隨便啥事體，要搭別人爭論，叫話硬話，隨便啥事體，就奉承，叫做拍馬屁，叫蜜客話，第个多化，全是勿正經个說話，儂若然肚皮裏通達，心裏牢實，末，決勿話實，蓋个說話个，我想人一生一世做事體，勿論聰明，叫做笨，曲，叫做直，成功，叫做勿成功，興發，叫做衰敗，全是拉說話上做出來个，儂想想看，話說話難呢，勿難。

作事 Actions.

做人第一要緊个，是做事體，一生一世所作所爲个事體，全是叫作事，事業雖然拉外面，全要從心裏想出來个，人个心腸有善惡个勿同，做个事體，有好恁个分別，我現在先拿古時間到現在个作事，講撥儂聽，第一等末是賢良方正、忠孝節義，還有有用功讀書，把圖上進，成家立業，實蓋个做事，真正是上等个人，做之人末，須要盡心習學，竭力辦事，次一等末是安分守己，榮耀咭羞辱，全推勿着，或者有謀衣謀食，保守身家个，實蓋个作事，全是中等人，做人末終要留心擔當，竭力支持，最下一等个人，是姦盜邪淫，吃著嫖賭，以致於傾家蕩產，刁惡強橫，實蓋个作事，全是下等人，做人末終要小心咭把細，切勿可以犯一顛，還有一等貪小利咭佔便宜个，刻薄成家，撥別人咒罵，儂想學得否，還有一等人，自家窮苦，只想別人个財物，或是算計詐騙，無所不爲，儂想學得否，還有一

等人、稍爲有點聰明、勿學習正經事體、性情乖僻、歡喜做邪派个事體、儂想學得否、古時直到現在个作事、善个惡个、全勿罷一等拉、諒必儂也分辨得出个、我現在教訓儂作事个道理、百樣事體、先要立定主意、心裏想第件事體做得呢做勿得、若然做得个、難末好去做、若然做勿得个、一定勿要去做、做出來个事體、終要上合天理、下合人情、或是忠孝節義个事體、或是成家立業个事體、全要照之道理、咭做个、一顏勿可以草草冒冒个、實蓋末纔好算作事哉、若然勿想好怵、隨意去做末、恐怕做出來个事體、好个少咭怵个多、難末那能呢、

讀書 五 On Study.

做人終要讀書、勿論財主、佬窮苦、發達佬低微、聰明佬默笨、全要讀書、財主佬發達、個人勿讀書、難免驕傲佬奢華、搭之荒唐、窮苦佬低微、個人勿讀書、恐怕更加要放肆佬怪樣、歪邪佬奪大哉、聰明人勿讀書、必定要虛浮佬輕狂、默笨人勿讀書、更加要頑疲佬強橫、儂想古時間到現在、成功佬敗壞、個事體、忠孝節義、個人做聖人、個做賢人、個或者治國度、治百姓、無沒一樣勿載拉書上、儂倘然勿讀書末、那能會看佬會做呢、就是考試末、要把圖上進、發科發甲、儂倘然勿讀書末、那裏會得中呢、第二等末、就是醫卜星相、搭之生意人、寫字、個畫畫、個還有幕賓書吏、儂倘然勿讀書末、那能辦得來呢、所以講究做人末、必定要讀書、個但是讀書末、終要早夜用功、埋頭發憤、決勿可以偷閒、佬懶朴、儂看古時間、有一個人叫車武子、因為無沒油點燈、提個螢火蟲放拉袋裏、照之佬

讀書、還有一個叫孫康、趁之雪个耀光佬讀書、還有一個叫江泌、靠之月亮个光佬讀書、還有一個叫朱買臣、拉樵柴个時候、也是讀書、還有一個叫蘇秦、爲之讀書要瞓音佬、自家拿錐來鑽拉肩膀上、孫敬也爲之讀書要倦佬瞓、自家拿頭髮來縛拉梁上、第个多化人、全是窮苦个讀書、後來全做大官府、俗語話、十年窗下無人問、一舉成名天下聞、雖是讀書人、勿能穀全是發達、然而心裏勿可以無沒第个念頭、平常日間、要拿正經个書讀佬看、難末是開卷有益、倘然有講究異端个邪說、搭之淫詞豔曲、第个書教儂决勿要去、當心呀、當心呀、

技藝 * Mechanical Arts.

做人要曉得技藝，講到技藝末，原是小道，所以聖賢人，看輕，勿做，發達個人，也勿做，但是平常個人，全應該曉得，第个技藝末，就是醫卜星相，看風水，畫畫，禿叫技藝，另外還有裁縫，雕刻，泥水木作，銀匠，銅匠，錫匠，鐵匠，漆匠，染匠，皮匠，鞋匠，碑匠，石匠，各樣做工個人，全叫手藝，勿拘啥人，學一樣行業，終要用心，學來精明，隨便那哩一樣全好个，倘然學來勿精，就是樣樣曉得，也無啥用頭，我現在先拿醫道講撥仰聽，醫末九流當中算第一，百樣技藝裏算頭一等，啥叫九流，就是醫，卜，星，相，地理，寫字，畫畫，彈琴，着棋，第个九樣叫九流，啥叫百樣技藝，就是做百樣手藝工夫個人，叫百工，醫家末是第一等，但是名醫末能殼救人，庸醫末能殼殺人，格佬病人个死活，全拉醫家手裏，儂想關係重呢，勿重，倘然要學醫末，勿論內科，外科，女科，幼科，眼科，傷科，痘科，咽喉科，傷寒科，

針灸科、推拿科、祝由科、符禁科、十三科裏向、隨便儂學習一科、或是兩三科、終要讀書讀得多、臨症臨得多、還要心裏向意會、看病醫病、切不可粗心、略畧、也勿可以偏執一見、真正能殼實蓋个細心末、纔纔好行道哉、若然學習來勿曾精、就要想醫病、難免殺人个錯誤、儂想罪過呢勿罪過、世界上个技藝、多得極拉、獨是醫家末、關係最重、格佬終要小心、切勿可以忽畧、其餘像算命、起課、相面、畫畫、寫字、彈琴、着棋、刻字、吹唱、射箭、管車、算法、終要習練得精、格末會做、百樣技藝、全是實蓋个、倘然儂个見識勿廣、畧爲曉得一顏、就要高談闊論、騙人財物、儂想使得否、我有一句要緊說話教儂、隨便學啥个技藝、終要一門心思、必定要成功之、難末好停手、儂倘然工夫勿曾到、技藝勿曾精、隨意去做、草草不工、實蓋末、就是做到老、終勿會好个、