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Change in the Usage of 老 in Chinese Vernacular Literature

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Abstract: This paper looks at the change in usage of the Chinese character *lao* (老) in vernacular literature of the *Tang*, *Ming*, and *Xiandai* (modern) periods. It is mainly a quantitative study of the change in lexical meaning of *lao* due to its grammaticalization as well as its morphological change from a free to bound morpheme. These changes will be studied in relation to *lao*'s affixation.

Key words: *Lao*, lexical meaning, grammaticalization, free, bound, affixation, *Tang*, *Ming*, modern, Chinese

1. Introduction and Literature Review

The character *lao* (老), being one of the few affixes in Chinese, has long been an object of study in Chinese linguistics. From the original adjectival usage as the meaning 'of old age', *lao* has gone through quite the transition to be able to be used as an affix. In a 2007 study¹ of the affixation of the character *xiao* (小), Yang Aijiao gives the causes for its becoming an affix, saying, "We summarize the reasons for *xiao*'s affixation as: the extension and grammaticalization² of lexical meaning, strengthening of extended meaning, and transformation of functional meaning. The reason for the occurrence of *xiao*'s affixation lies in its extension of lexical meaning and grammaticalization (Yang)."³ Yang further

¹ “小”词缀化原因，词缀化类型的语义学分析

² Abstraction; loss of lexical meaning

³ My translation

explains that if the extended meanings are used often and not the original meaning, the extended and functional meanings will be appropriately transformed. The extension and grammaticalization of *xiao*'s lexical meaning will cause the transformation of its functional meaning, and that transformation will in turn cause the lexical meaning to take another step towards grammaticalization (Yang). Due to *xiao* and *lao* sharing similar functions historically⁴, it would be expected that these processes apply to *lao* as well. In a 2003 study, "Affix *lao*'s Origin and Usage,"⁵ Peng Xiaoqin states, "'*lao*' was originally an adjective...commonly used to address people of old age, which always had true [lexical] meaning and [therefore] cannot be viewed as an affix. Only when the meaning of the character *lao* was not directly correlated to old age did it begin to become grammaticalized. The affix '*lao*' comes from this grammaticalization; about this there is no debate in the linguistics world. But it is also precisely because of this that it often carries traces of its [lexical meaning], making it sometimes difficult to differentiate from the solid word⁶ '*lao*' (Peng)."⁷ The purpose of this paper will be to attempt to show, through both quantitative and qualitative data analysis how *lao* has been abstracted and grammaticalized over the course of its development as an affix. Two main types of data analysis will be done. First, the change in lexical meaning of *lao* will be tracked and categorized depending on its different meanings. This will attempt to show whether or not the lexical meaning of *lao* has been abstracted and grammaticalized while in the process of affixation, tracing the percentage in the usage of the original meaning and extended meanings of *lao*. Second, each instance of *lao* will be categorized depending on whether it acts as a free or bound

⁴ Both being adjectives that become affixes with similar uses

⁵ My translation of 词缀“老”的来源和用法

⁶ Or 'lexical word', one that has lexical meaning

⁷ My translation

morpheme. This will be done to analyze how the bound or free nature of the morpheme developed throughout the periods studied and to see if *lao* shifted toward being a bound morpheme, and if so, in what ways does the data reflect this.

2. Methods

The focus of the current study is vernacular literature; *xiao shuo* (小说). The purposes of choosing to study this genre are to remain consistent throughout the various periods studied, while also finding somewhat of a middle ground between colloquial and literary Chinese. Vernacular literature was chosen over poetry or historical writings, for example, in the hope of its best reflecting the Chinese written language in general, connecting pre-modern sources to modern ones in the most fluid manner possible. Furthermore, there was a plentiful amount of data available in this genre for each of the periods studied. The data was all taken from Peking University's online corpus of Chinese literature, from the *xiao shuo* section of the *Tang* (618-907), *Ming* (1368-1644), and *Xiandai* (1911-1949, henceforth referred to as "modern") periods. The first 100 results for *lao* were taken from each period⁸ and categorized as to their lexical meaning, using the *ci yuan*, an etymological dictionary of Old Chinese, as well as modern Chinese dictionaries to derive the meanings/usages. The categories used are:

1. Old age—referring specifically to a person that is old of age
2. Commendatory-Respect—used to express respect in addressing others

⁸ 50 were taken from *Lao She* (老舍) and *Zhang Ailing* each for the modern period. In the corpus, the *Lao She* data can be found through *Xiandai-wen xue*-“老舍长篇 1.TXT” and the *Zhang Ailing* data from *Xiandai-wen xue*-and choosing all four drop down options for that author.

3. Commendatory-Kinship—used in addressing siblings to express cordiality between them
4. Long time old—opposite of new; something or someone has been or been doing something for a long period of time
5. Experienced—referring to someone who is very experienced in doing something
6. Long time old-Experienced—combination of numbers 4 and 5 where the distinction between them is ambiguous
7. Old age-Experienced—combination of 1 and 5 when distinguishing between them is ambiguous
8. Degree modifier—used to modify the degree to which an adjective⁹ *is*, or to which a verb is *done*
9. Lost lexical meaning—does not retain any lexical meaning
10. Old age-Derogatory—referring to others as old in a derogatory way, old age carrying a negative connotation
11. Resign—a verb referring to a government official resigning from his post
12. *Laozi*—referring to the personage or philosophical treatise

In a separate quantitative analysis, each *lao* was categorized in respect to whether it was acting as a bound or free morpheme. The *lao* being classified as a bound morpheme was determined by seeing if it could be used alone and still retain the same meaning that it had when used in the current contexts or compound words. To give one example, in *yelao* (野老, field-old) *lao* can be used as a free morpheme in the *Tang* period, but not in the modern period. This is because the *lao* in *yelao* is referring to an old person in the countryside, so

⁹ These adjectives can be viewed as stative verbs.

it is acting as a noun in the current compound. When isolated, *lao* cannot be used to refer to an old person as a noun in the modern period, but it can be in the *Tang* period. Therefore, it would be classified as bound in the former and free in the latter, because when isolated it can retain the meaning and usage that it had when paired with a compound. Due to the fact that 100 tokens were taken from each period, each number in the quantitative study can refer to a percentage as well. The data will be presented in tables and the results discussed in a quantitative manner. Specific examples will then be given to add a qualitative dimension to the study.

3. Data Results #1: Lexical Meaning and Usage

Meaning/Usage	<i>Tang</i> Period	<i>Ming</i> Period	Modern Period
Old age	80	59	58
Commendatory-Respect	5	7	4
Commendatory-Kinship	0	1	5
Long time old	1	10	10
Experienced	0	3	2
Long time old-Experienced	2	16	1
Old age-Experienced	1	2	0
Degree modifier	0	1	16
Lost lexical meaning	2	0	3
Old age-Derogatory	0	0	1
Resign	3	0	0
Laozi	6	1	0

4. Data Analysis #1: Lexical Meaning and Usage

4.1 Old age

It can be seen from the top row that the original meaning of *lao*, 'old age,' did indeed decrease in percentage of use over time, at least according to the data collected. This supports that claim that the grammaticalization of *lao* involves a shift away from its original adjectival usage. One would then expect that this coincides with the increase in the usage of extended and abstracted meanings which would further propel the grammaticalization of the morpheme. This will be discussed below. Interestingly, the data implies that the main decrease in the usage of *lao*'s original meaning took place between the *Tang* and *Ming* periods with a 21% decrease, as opposed to the *Ming* and modern periods with a decrease of only 1%.

4.2 Commendatory

From row two it can be seen that *lao* was associated with the commendatory meaning of respect from early on. This makes sense knowing that historically old age and respect were closely associated in China. From a Confucian perspective, China has a long history of respecting the elderly, filial piety lying at the center of Confucius' ethical-moral system. In a cultural context, it should come as no surprise then, that the commendatory meaning 'respect' can be extrapolated from the original meaning of 'old age' very early on.

Taken by itself, there seems to be a decrease in the 'Commendatory-Respect' meaning in row two. Keeping in mind the conditions of the cultural context above, it might be more logical to look at the two commendatory meanings together to see if there is a trend of increasing usage. Combing the two categories does in fact show an increase in usage of

commendatory meanings, from 5% to 8% to 9%. Taking the 'Commendatory-Kinship' category alone, which, given the early association of old age and respect, is clearly more abstract than the 'Commendatory-Respect' usage, there is a clear increase in usage evident.

To show the relative levels of abstraction take two examples:

1. *lao si* (老四 prefix-numeral)
2. *lao zhu* (老朱 prefix surname)

The first example shows the kinship usage, where *lao* is placed in front of an ordinal number, in this case four, which denotes the fourth oldest sibling. Regardless of which sibling it is however, *lao* will be used in each case, making it unrelated to the 'Old age' meaning. The purpose of this *lao* then, is to express cordiality between the speaker and the object of reference, in this case *lao si*. There is quite a large gap between the original meaning of old and the meaning expressed in example one. The second example however, shows a possible logical connection between the original meaning 'Old age' and the respect usage. Combining *lao* with a surname expresses respect on part of the speaker to the person addressed. With the aforementioned cultural context in mind, a logical continuity can be identified between 'old' *zhu* and the usage in example two. One could surmise that because old age was identified with respect, using the same character for 'old' as a marker of respect to address a person was reasonable. If the person named *zhu* was indeed old, he would likely have been respected. This shows that the kinship usage was more abstract than the respect usage.

In the *Tang* period, there were no occurrences of the kinship usage, possibly due to its inexistence at the time. In the *Ming* period there was one occurrence, and five in the modern period. Likely, the 'Commendatory-Kinship' usage came about sometime between the *Tang*

and *Ming*, and the data suggests that it was much more prominent by the modern period. Juxtaposing the two commendatory categories, the data suggests a shift from the respect meaning to the more abstract kinship cordiality. These trends suggest an increasing abstraction of the meaning of *lao* in respect to commendatory terms.

4.3 Long time old, Experience

Taking rows four through seven into account, it can be seen that the usage of those more abstract extended meanings increased over time as well. This was in conjunction with the decrease in use of the original 'Old age' meaning of *lao*, as stated earlier. This can be most clearly seen in the 'Long time old' category, which increased from 1% in the *Tang* period to 10% in both the *Ming* and modern periods. Like the decrease of 'Old age' *lao*, the major change took place between the *Tang* and *Ming*, suggesting a congruency between the two. As hypothesized, the data shows that the usage of *lao*'s original meaning decreased as the extended meanings which tend toward more abstraction increased. Below are a few examples of the manner in which 'Long time old' was used which show how it is more abstract than the 'Old age' usage:

1. *lao bing* (老病, old illness)
2. *lao chen* (老臣, old minister)
3. *lao zhai* (老宅, old house)

These three examples show the extension of the meaning 'old' of *lao* from people exclusively to non-sentient objects like 'house' and more abstract concepts such as 'illness'. In these three uses *lao* has shifted from purely referring to the age of human beings to a general temporal length. As can be seen with *lao chen*, the distinction

between the meanings 'Long time old' and 'Experienced' is somewhat blurred, hence the combination of the two categories in row six. This is because one gains experience by doing or being something for a long period of time. The meaning 'Long time old' often implies 'Experienced'. In the case of *lao chen*, an experienced minister is one that has held the office of minister for a long time. Likewise, row 7 was added due to the meanings 'Old age' and 'Experienced' occasionally being difficult to distinguish between for the same reasons as with 'Long time old' and 'Experienced'.

It should be noted that the 'Long time old-Experienced' category presents somewhat of an anomaly, with 16% in the *Ming* period and only 2% and 1% in the *Tang* and modern periods respectively. This is due to the large quantity of instances of the words *dalao* (大老, main leader) and *yuanlao* (元老, original founder) which were both scant in the *Tang* period and absent in the modern period. It was decided to place these two words in the 'Long time old-Experienced' category, creating a divergence in the trends mentioned above. As a more abstract usage of *lao* than 'Old age' it was indeed used more in the *Ming* period than the *Tang*, but the word seems to have fallen out of use by the modern period, creating a disturbance in the trend of its increased usage. Perhaps if more quantitative studies were done on the same material, *dalao* and *yuanlao* wouldn't stand out as much. Still, those two words' complete lack of use in the modern period doesn't seem to deny the hypothesis of increasing use in more and more lexically abstract forms of *lao*. The increase in their usage from the *Tang* to *Ming* period certainly supports it though.

Overall, the increasing usage of meanings related to experience and general temporality support the idea that *lao* was shifting away from the more concrete, original 'Old age' meaning towards more abstract extended meanings.

4.4 Degree modifier

Perhaps the most striking trend of increased usage is that of the 'Degree modifier' category. The data suggests that it was not used at all during the *Tang* and *Ming* periods, but it occupied 16% of the usage in the modern period. This is seemingly because this usage of *lao* is highly abstract and very different from the original meaning, coming into use late in *lao*'s development. To illustrate this, two examples can be given to show its use with both adjectives and verbs:

1. 一 个 个 的 字 都 像 浮 在 半 空 中 离 着 老 远。

One cl. cl. nom. character all like float at mid air in, from asp. paper very far

...every character as if floating in midair, very far away from the paper

In this usage, *lao* simply means 'very'. By 'Degree modifier' then, it is meant that *lao* modifies the degree of the adjective. If the adjective is 'far' then *lao* modifies how far, saying that it is 'very far'. The adjective 'far' can also be thought of as a stative verb, in which case *lao* would be acting as an adverb¹⁰.

2. 只 有 老 远 他 住 老 有 人 跟 他 说 些 小 话。

Only here always allow him reside, always have people with him say some small talk

Only is it here that he is always allowed to stay, always having people gossip with him.

¹⁰ The Modern Chinese Dictionary, 现代汉语词典, states it as such.

This usage of the 'Degree modifier' *lao* is adverbial, modifying the degree to which the verb is done in respect to its frequency. It can be rendered as 'always'.

Lexically, these two uses of *lao* are oceans apart from the original meaning of 'Old age'. It has been highly abstracted and grammaticalized, transitioning from an adjective solely used with people to an adverbial degree modifier by no means exclusively used in relation to humans, despite the two examples coincidentally having that relation.¹¹ The 'Degree modifier' category reflects the trend of increasing abstraction and grammaticalization of *lao* which the data shows to be deviating further and further away from its original meaning as time progressed.

4.5 Lost lexical meaning

Arguably there are no major trends reflected by this category. Consisting of 2%, 0% and 3% of the data in the *Tang*, *Ming*, and modern periods respectively, it would seem presumptuous to declare a major increase or decrease in this usage between any of the periods. This is due not only to the percentage change being small, but the nature of the words represented by this category as well. The words in the 'Lost lexical meaning' category all had the same usage, which existed as such since the *Tang* period. In the *Tang* period there was one instance of *laolang* (老狼, wolf) and one of *laoshu* (老鼠, rat). In the modern period there were two instances of *laohu* (老虎, tiger) and one of *laodoufu*¹² (老豆腐, tofu). The *lao* in *laodoufu* seems to be used in a similar way to the other three which were all already examples of affixes as early as the *Tang* period. Due to the

¹¹ For example, *feng lao chui zhe* (风老吹着, wind always blow asp.), "The wind (is/was) always blowing."

¹² Referring to a kind of tofu that is processed a certain way. The process however doesn't seem to be related to *lao*.

constancy of these usages of *lao* no major trend can be traced in the development of this category of usage relevant to the abstraction, grammaticalization and affixation of *lao* in the period studied.

4.7 Old age-Derogatory

With the minute amount of data relevant to this category not much can be definitively extracted from it. It is interesting though that the use of *lao* in reference to other people, carrying both the meaning of 'Old age' and a derogatory connotation, only appeared in the modern period. With the early association of old age and respect discussed above, it would be interesting to see if old age carries more and more negative connotations as the period studied approaches the modern age. There could perhaps be some interesting repercussions of modernization and westernization on the increasing derogatory use of 'Old age' *lao*. Due to the insignificant amount of data gathered in this category, this will have to remain a topic for potential future study.

4.8 Resign

This usage of *lao* is another interesting find which the data suggests had gone out of use sometime before the *Ming* period. This category is significant in that it is relatively concretely related to the original meaning of *lao*. An official's resignation was usually due to their old age, therefore a logical continuity can be drawn between the 'Old age' meaning and the meaning of resigning due to one's being old. This *lao* was only present in the *Tang* period data, which perhaps suggests that as *lao* was being used more frequently with its more abstract extended meanings, the meanings more concretely associated with 'Old age' became less frequently used.

4.9 Laozi

Not much of a conclusion can be drawn from this final category. Being a philosopher (or group of them) and the name of the text derived from him that arose several centuries before the common era, the meaning of *Laozi* was set long before any of the periods studied. Perhaps the original meaning of *Laozi* was indeed 'old master', but regardless of the manner in which *lao* was used in the name back then, by the *Tang* period it was simply '*Laozi*', used in the text analyzed here to refer to the personage and philosophical treatise.

5. Data Results #2: *lao* as Free vs. Bound Morpheme

	<i>Tang</i> Period	<i>Ming</i> Period	Modern Period
Bound	29	47	58
Free	71	53	42

6. Data Analysis #2: *lao* as Free vs. Bound Morpheme

From the data collected here, there can be seen a clear increase in the number of *lao* as bound morphemes and decrease in the number of *lao* as free morphemes. The data suggests that the most dramatic change in this respect was of 18% between the *Tang* and *Ming* periods, with a smaller but still significant change of 11% between the *Ming* and modern periods. Surprisingly, this doesn't coincide with the massive change in written Chinese from mainly monosyllabic to mainly disyllabic¹³ during the language reforms in the modern period. Interestingly though, it does agree with the lexical change of *lao*, with the majority of the categories changing the most between the two earliest periods rather

¹³ Monosyllabic meaning each syllable/character equals one word, bisyllabic meaning two syllables/characters comprise a word

than the later two, whether it be the decrease in the use of the original 'Old age' *lao* or increase in the more abstract forms of *lao*, such as 'Long time old'. As *lao* became abstracted and grammaticalized during its journey to becoming an affix it would make sense for it being increasingly used as a bound morpheme, an affix being an extreme example of such. There were multiple ways in which *lao*'s originally free morphological nature can be seen shifting to a bound one.

One example of these shifts is when 'Old age' *lao* is used as the first component of a two-character compound. In many of the compound words of this type, the *lao* can be used by itself in earlier periods, while the character it's paired with is able to be separated and retain the same meaning. In later periods the same two characters can only be taken as one word, and when separated cannot retain the same meaning or usage. In other words, *lao* began to be fixed into compounds. For example:

1. *lao nong* (老农, old-farmer)
2. *lao fu* (老妇, oldwoman)

In the *Tang* period, *lao*, *nong*, and *fu* can all be used individually as words while retaining the meaning they do in these compounds. *Nong* can be used alone as a noun meaning farmer or peasant, *fu* can be used alone meaning woman, and *lao* can be used meaning 'old of age' in the adjectival sense, modifying a noun. In the modern period however, *nong* and *fu* cannot be used in this way. To say farmer/peasant one would have to pair *nong* with *min* (民, people/folk), creating *nongmin*. Likewise, to say woman, *fu* would have to pair with *nü* (女, female) to create *funü*. Therefore, *laonong* and *laofu* must both be taken as whole compound words. In other examples, the compounding of *lao* and another morpheme cause them both to be bound when used in that compound, despite

both being free morphemes when used individually, regardless of the time period in which they occur. Take the following word that only appears in the modern text for example:

1. *Laotou* (老头, oldhead)

Lao could potentially be used to refer to a person's head, but the *lao* and *tou* in this word are mutually conditioning as to the resultative meaning of the compound. Separate, they are 'old' and 'head', but as a compound word *laotou* means 'old man'. Therefore, the two morphemes *lao* and *tou* mutually condition each other to be bound morphemes. These three examples show that *lao*'s morphological nature developed towards being bound when used in the first character of a compound.

When *lao* is used as the second character in compounds a similar trend arises. Take the example given in the introduction:

1. *yelao* (野老, countrysideold (person))

Here, *lao* is used as a noun meaning 'old person' and is modified by *ye* which tells that the old person is a peasant/farmer or lives in the countryside. In the *Tang* period this *lao* is a free morpheme because at that time *lao* could be used by itself as a noun meaning 'old person', retaining the meaning it has in the compound *yelao*. Contrastly, in the modern period *lao* cannot be used in this way, and similar to the *fu* in *laofu* it must be paired with another character to attain the meaning 'old person'. It can, for instance, pair with *ren* (人, person) to create *laoren* meaning 'old person', but in this case the *lao* is an adjective modifying a noun. In many cases of *lao* being used as the second component of a

compound in this way it can only act as a free morpheme in the earlier periods, and by the modern period must be declared to be a bound morpheme.

Another aspect that supports the idea that *lao*'s development towards becoming a bound morpheme relates to its grammaticalization and affixation is that more abstract usages of *lao* tend to be bound morphemes. For example:

1. *lao mu* (老母, oldmother)

There were two different usages of *lao mu* in the *Tang* period data. One usage has the meaning 'old mother', where both *lao* and *mu* are free morphemes. The 'old' is simply an adjective modifying the 'mother', and *mu* was used by itself as a noun with the meaning 'mother' in the same text, which proves it is a free morpheme. In the same period, when *lao mu* is used to refer to one's mother while speaking with her it has the 'Commendatory-Respect' meaning. In this case, *mu* still simply means 'mother', but the *lao* no longer means 'old'. Instead, it is attached to the noun *mu* to express respect towards the *mu* (mother) when addressing her. To dissociate the *lao* from *mu* in this usage would render it meaningless. Although in both cases the word is *lao mu*, in the case that *lao* is used as its original adjectival 'Old age' it is a free morpheme, but when it is used in the more abstract, grammaticalized 'Commendatory-Respect' meaning it is a bound morpheme.

Many of the other abstract uses of *lao* that increase in frequency of use throughout the periods studied also tend to be scenarios in which *lao* is a bound morpheme. Consider the following:

1. *laosi* (老四, prefixnumeral)
2. *laozhu* (老朱, prefixsurname)

3. *kangwanglao* (康王老 , name-suffix)
4. *Lao yuan* (老远 , veryfar)

As seen in section 4, these usages are all increasingly prevalent as the time periods become more modern and they are all examples of abstract uses of *lao*, which diverge greatly from its original meaning. The first three are clearly bound morphemes, given that they are attached to a number denoting the order in age of a sibling, a surname, and a person's name going down the list. Example one expresses cordiality between siblings when referencing them, and the second and third examples are attached to names to express respect for that person when addressing them. Similar to the 'Commendatory-Respect' usage of *lao* in *laomu* above, to divorce *lao* from the first three example words would render the *lao* meaningless, making it a bound morpheme. Similarly, for the fourth example the adverb *lao* can only be used when attached to certain stative verbs and can only be used to mean 'very', not being able to be used freely by itself. It too can be considered a bound morpheme. These examples serve to show that these more abstract uses of *lao* which tend to be used more frequently in the modern time period(s) are usually bound morphemes.

7. Conclusion and Future Directions

This study has given both quantitative and qualitative evidence to support the hypothesis that in the process of affixation *lao* has developed in the direction of becoming a bound morpheme in multiple ways. Furthermore, it shows that over the course of the three periods studied, the lexical meaning of *lao* shifted away from the original meaning towards extended abstract meanings in its frequency of use. To bolster the data presented above, future studies could analyze data collected from the time periods missing here,

namely the periods prior to *Tang*, in between *Tang* and *Ming*, in between *Ming* and the modern *Xiandai* period, and finally the post-*Xiandai* 'contemporary' period (*Dangdai*). Additionally, further, and ideally larger, quantities of data could be taken from the periods analyzed in this study to support the claims made here or, potentially, to falsify them.

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9. Appendices

9.1 Tang text:

- 1.1...于迺泽，泽中茅屋有犬出，噬杀鹰。帝射犬。有三人出，将辱帝。有**老母**，两目盲，匍匐而出，曰：“何敢与太家争！”三子乃止。母言善相..
- 2.1...。初成曰：“口多土如林，堪捉者，独口口耳！”便以授之。令**老**主文于钟山开善寺。命讲，索麈尾。麈尾未至。敕取松枝以属议，曰： ...
- 3.1隋齐周武帝驾崩，代还。父**老**泣曰：“公清若水，口酌一杯奉口。”受而口之。
- 4.1...，拓弓劈厉声，箭如饿鸟叫。平泽逐鹿，耳后生风，鼻头出火，不知**老**之将至。今来作贵人，闭置车中，如三日新妇，怏怏使人无气。 ”
- 5.1...为国家祈真请命之地。 ”《上真记》云：太虚真人领南岳司命**老**。潜山真人鲍君副治、霍山真人韩君佐治、金华真人黄君初平、天 ...
- 6.1...平多虎，旻善射，尝一日毙虎三十有一。因憩山下，四顾自若。有一**老父**至曰：“此皆彪也，似虎而非。将军若遇真虎，无能为也。 ”旻曰： ...
- 6.2...也，似虎而非。将军若遇真虎，无能为也。 ”旻曰：真虎安在乎？**老父**
- 7.1天宝末，有人于汾晋间古墓穴中，得**老**敕书、手诏、衣服。进之，乃知其异。
- 8.1...侄峴家僮银敢始终随之。淮西贼将僭窃，问仪注于鲁公。公答曰：**老**夫所记，惟诸侯朝觐之礼耳！”临以白刃视之。晏然。尝草遗表，及自 ...
- 9.1...还京，饲以一品料，暇日牵而视之，至必长鸣四顾，若感恩之状。后**老**死飞龙旛中，贵戚多图写之。
- 10.1韩皋，自中中舍人除御史中丞。西省故事：阁**老**改官，则同头送以次人。是时吕渭草敕，皋忧恐问曰：“改何官？”渭..
- 11.1...马，韩愈为巡官，同在使幕。或讥其年辈相了，愈闻而答曰：**老鼠**，俱犬豕二相属，何怪之有？”旬日口布于口安。
- 12.1唐衢，周党也。有文学，**老**而无成，惟善哭。每一发声，音调哀切，闻者泣下。常游太原，遇享军
- 13.1京辅故**老**言：每营山陵封鞠雨；至少霖淫，亦十余日矣。
- 14.1...谓也？ ”答曰：“阳极而阴，晦极而明，为雷为电，为雪为霜，形**老**之死之，八窍者卵，九窍者胎，推迁之变化也。燕雀为蛤，野鸡为蜃， ...
- 14.2...蚓为百合，腐草为萤火，乌足之根为蜃，久竹生青蜓，田鼠为鴽，**老**口为猿，陶蒸之变化也。仁而为暴，圣而为狂，雌鸡为雄，男子为女人 ...
- 15.1...岁为琥魄，琥魄千岁为 {毳彦玉，愈久则愈精也。鸚鸟千岁为**老**，则愈毒也。

- 16.1...政，抑有前闻。近代寡廉，罕由斯道。 ”是时杜司徒年七**老**。裴晋为舍人，以此识之。
- 17.1...知所之。羔尝抱终身之戚。会堂兄兼为泽潞判官，尝鞫狱于私第，有**老**妇辩对，见羔出入，窃谓人曰：“此少年状口吾儿。”口之，乃羔母也..
- 17.2...。”口之，乃羔母也。自此迎侍而口。又往来河北求父晋所，邑中故**老**已尽，不知所询，馆于佛庙，日夜悲泣。忽睹壁柱烟煤之下，见字数行 ...
- 17.3...：“后我子口，若求吾墓，当于某村某家口之。”羔号泣而往，果有**老**父年八十岁余，指其邱陇，因得归葬。羔至工部尚中致仕。
- 18.1...其可否，词甚哀切。时裴中中珀当国，李升增庸河刑，事竟不行。有**老**儒薛伯高遗书曰： “大司寇是俗吏，执政柄乃小？生，余氏子宜其死 ...
- 19.1郝玘镇良原，捕吐蕃而食之，西戎大惧。宪宗召欲授玘，睹其**老**耄乃止。
- 20.1...仙之俦。长庆二年，卒于余干。江西观察使王仲舒遍告人曰： **老**病而死，死而**速**朽，无小异于人者。 ”
- 21.1王彦伯自言医道将行，时列三四灶，煮药于庭。**老**少塞门而请，彦伯指曰： 热者饮此，寒者饮此，风者饮此，气者饮此 ...
- 22.1**故**老言：五十年前，多患热黄，坊曲必有大署其门，以烙黄为业者。灞产水 ..
- 23.1...僮哀勉，密告之。勉衣乘马而逸。比夜半，行百余里，至津店。店**老**父曰：“此多猛口，何敢夜行？”勉因口言。言未口，梁上有人瞥下曰..
- 24.1宰相相呼为 **老**，或曰“堂**老**”。两省相呼口“口**老**”。尚口丞、郎、郎中相呼口“... ”
- 24.2宰相相呼为 “元**老**”，或曰**老**。两省相呼为 “阁**老**”。尚书丞、郎、郎中相呼为 “曹长”。外郎、 ...
- 24.3宰相相呼为 “元**老**”，或曰“堂**老**”。两省相呼为**老**。尚书丞、郎、郎中相呼为 “曹长”。外郎、御史、遗补相呼为 院..
- 25.1...止州降，经宿不发，忽索杂案，又取印历，锁驿甚急，一州大扰。有**老**吏窃哂，乃因庖人以通宪胥，许百缗为贖。明日未明，已启驿门，尽还 ...
- 26.1张参为国子司业，年**老**，常手写九经，以谓 “读书不如写书。”
- 27.1宋济，**老**于文场，举止可笑，尝试赋，误失官韵，乃扞膺曰： “宋五又坦率矣！ ...
- 28.1善和坊日御井，故**老**云非可饮之水，地卑水柔，宜用盥浣一元中，日以芻馊数十，驮入内以 ...
- 29.1...。贼众大乱，因而纵击，所向摧陷，斩级获生，不可胜数。而余贼党**老**幼男女数万人并来降附。于是郡境无虞，年谷丰稔，感帝恩德，若亢阳 ...
- 30.1...桃当作陶，若言陶唐也。配李而言，故云桃花源，宛转属旌幡。汾晋**老**幼，讴歌在耳。忽睹灵验，不胜欢跃。帝每顾旌幡，笑而言曰： “花园..

31.1...不食。义士有窃取者，即遣求主为还价，亦不诘所窃之人。路左有**老**或进蔬食壶浆者，重伤其意，共所见军人等同分，未尝独受。如有牛酒 ...

32.1...。丙申，突厥柱国康鞘利等并马而至，舍之于城东兴国玄坛。鞘利见**老**君尊容皆拜。道士贾昂见而谓同郡温彦将曰：“突厥来诣唐公，而先谒..

32.2...尊容皆拜。道士贾昂见而谓同郡温彦将曰：“突厥来诣**老**君，而**老**君不失尊卑之次。非天所遣，此辈宁知礼乎”丁酉，帝引康鞘利..

33.1...山而堙谷，毕结瑶而构琼。辽水屡征，死丁壮于亿兆。伊谷转输，毙**老**幼于百万。禽荒罄于飞走，蚕食穷于水陆，征税尽于重敛，民力殫于劳 ...

34.1...知有征无战，见我心焉。”是夕，次于清源，牧马置营，皆据**老**弱樵采，丁壮休息，虞侯规守之地，飞鸟不通，勿论人也。帝乃将世子 ...

35.1...、离石、龙泉、文成等郡。丙辰，至于西河，引见民庶等，礼敬**老**，哀抚羸独，赈贷穷困，擢任贤能，平章狱讼。日昃而罢，罔有所遗。 ...

35.2...明文思，以之建极，孤所以自强不息，为义兵之先声也。”**老人**七仍自淮通义、朝青、朝散三大夫等官，教曰：“乞言将智，事属高..

35.3...三大夫等官，教曰：“乞言将智，事属高年，**耄耄**杖口，礼宜**口****老**人等年余七十，匍匐垒壁，见我义旗，欢逾击壤。筋力之礼，知不可为 ...

36.1...拒霍太山，守险之冲，是为襟带。西京留守代王，遣骁将兽牙郎将**老**生，率精兵二万拒守。又遣左武侯大将军屈突通，将辽东兵及骁果等数 ...

36.2...。又遣左武侯大将军屈突通，将辽东兵及骁果等数万余人据河东，与**老**生相暴响。仍命临汾以东诸郡，所在军民城守，并随便受**老**生、屈突等 ...

36.3...河东，与**老**生相暴响。仍命临汾以东诸郡，所在军民城守，并随便受**老**生、屈突等征发。帝闻而笑曰：“**口**兆离心，此**口**也。**老**生乳臭，未..

36.4...并随便受**老**生、屈突等征发。帝闻而笑曰：“**亿**兆离心，**老**生**乳**臭。未知**老**之谋。屈突**弱**，尝无**曲**突之虑。自防**弱**敌，二子有 ...

36.5...突等征发。帝闻而笑曰：“**亿**兆离心，此何为也。**老**生乳臭，**老**知**弱**。屈突**弱**，尝无**曲**突之虑。自防**弱**敌，二子有之。阃外相时，俱 ...

36.6...二子有之。阃外相时，俱非其事。且屈突尝破玄感，时人谓其能兵。**老**生数**胜**群盗，自许**堪**当敌。无识之徒，因相**谄**附，谓其必能**涉**我，不遣 ...

37.1甲子，有**白衣****野****老**，自云霍太山遣来，诣帝请谒。帝弘达至理，不**吾**神怪，逮乎佛道，亦 ...

37.2...理，不**吾**神怪，逮乎佛道，亦以致疑，未之深信。门人不敢以闻，此**老**乃伺帝行营，路左拜见。帝戏谓之曰：“神本不测，卿何得见卿非神类..

37.3...拜见。帝戏谓之曰：“神本不测，卿何得见卿非神类，岂其神**老**野：‘某事山祠，山中闻语：‘**遣**口大唐皇帝云：若往霍邑，宜**口**南..

- 38.1...。今辱来旨，莫我肯顾。天生蒸民，必有司牧，当今为牧，非子而谁？**老夫年逾知命，愿不及此。**欣戴大弟，攀鳞附翼。惟冀早膺图箓，以宁兆 ...
- 39.1...。此行遣吾当突厥、武周之地，何有不来之理。诸公意谓何？**老生突厥性不遥，李密谲狂，奸谋难测。突厥见利则行，武周事胡者也** ...
- 39.2...相恐动，必有变生。营之内外皆为劲敌。于是突厥，武周不谋可至，**老生**、屈突追奔竞来，进阙面南，退穷自北。还无所入，往无所之。畏溺 ...
- 39.3...被野，人马无忧，坐足有粮，行即得众。李密恋于仓米，未遑远略。**老生**轻躁，破之不疑。定业取威，在兹一决。诸人保家爱命，所谓言之者 ...
- 39.4...力战，可谓行之者也。耕织自有其人，请无他问。雨罢进军，若不杀**老生**而取霍邑，儿等敢以死谢。”帝喜曰：“**口口得之，吾其决矣。三占..**”
- 39.5...**大郎、二郎**曰：“今日之行，在卿两将。景色如此，天似口人。唯恐**老生**怯而不战，闭门城守。其若之何？”**大郎、二郎**言帝曰：“**老生**出自寒..
- 39.6...。唯恐**老生**怯而不战，闭门城守。其若之何？**大郎、二郎**曰：“**老生**出自寒微，勇而无智，讨捕小盗，颇有名声。今来居此，必当大蒙赏 ...
- 39.7...传首京都。小慧之人，思此解事，以此量之，来战不惑。**老生**不能遁**老生**，吾知无能也。尔等筹之，妙尽其实。”是日未时， ...
- 39.8...西南，往往指麾，似若安营而攻城者，仍遣殷开山急追马步等后军。**老生**在城上，遥见后军欲来，真直谓逼其城置营。乃从南门、东门两道引 ...
- 39.9...其东门，二郎将右军，拟断其南门之路。仍命小缩，伪若避之。既而**老生**见帝兵却，谓为畏己，果引兵更前，去城里余而阵。殷开山等所追步 ...
- 39.10...引兵更前，去城里余而阵。殷开山等所追步兵，前军统列方阵，以当**老生**中军，后军相续而至。未及战，帝命**大郎、二郎**依前部分，驰而向门 ...
- 39.11...暗合，鼓未及动，锋刃已交，响若山崩，城楼皆振。帝乃传言已斩**老生**，所部众闻而大乱，舍仗而走，争奔所出之门，门已**大郎、二郎**先所 ...
- 39.12...，舍仗而走，争奔所出之门，门已**大郎、二郎**先所屯守，悬门不发。**老生**取入不得，城上人下绳引之，**老生**攀绳欲上，去地丈余，军头卢君谔 ...
- 39.13...**大郎、二郎**先所屯守，悬门不发。**老生**取入不得，城上人下绳引之，**老生**攀绳欲上，去地丈余，军头卢君谔所部人等，跳跃及而斩之，传首诣 ...
- 39.14...战地，怆然谓左右曰：河东已来，孤之所使，百姓见义旗有**老生**所逼，至于涂炭。乱兵之下，善恶不分，火烧崑山，谁论玉石。无妨 ...
- 40.1壬午，帝引霍邑城内**老生**文武长幼见而劳之曰：“**老生**之外，孤无**老生**不诚于孤，亦当 ...
- 40.2壬午，帝引霍邑城内**老生**文武长幼见而劳之曰：“**老生**之外，孤无所咎。纵卿不诚于孤，亦当以赤心相吼。”乃口授官， ...

- 40.3...关中人欲还者，即授五品散官放还。内外咸悦，咸思报效。仍命葬未**老**生以本官之礼。自是以后，未归附者，无问乡村堡坞，贤愚贵贱，咸遣 ...
- 41.1...。甲子，舍于朝邑长春宫。三秦士庶衣冠子弟，郡县长吏豪族，弟兄**老幼**，相携来者如市。帝皆引见，亲劳问，仍节级授官，教曰：“义旗济...”
- 42.1...，王室何依临兹大节，义无小让。 ”帝叹曰：“王家**使**同**老**狼。”乃奉口受册。乙丑，口林、灵武、五原、平凉、安定诸郡，并举 ...
- 43.1...众。欲以曹操、司马炎为例，九锡殊物，赐加非宜，不愿拟议，亦耻**老**瞞司传。 ”公卿闻帝此旨，寤而厚颯，诣府陈谢。帝又谓之曰：“魏氏...”
- 44.1...当位极人臣，无自弃也。 ’尔来折节读书，以至将相。臣少为**老**而**犹**能 ”。玄宗大悦，与之借马臂鹰，迟速在手，动必称旨。玄宗欢甚 ...
- 45.1...乱，迄为宗臣，前后三秉大政，掌文学之任，凡三十年。为文思精，**老**而益壮，尤工大手笔，善用所长；引文儒之士，以佐王化。得僧一行， ...
- 46.1...。臣闻中外，实有窃议。 ”高宗曰：“既有此言，我止度陇，**老**问**魏**守即还。 ”遂下诏，停西幸，擢公敏为黄门侍郎。
- 47.1...侍御史王义方将弹之，告其母曰：“奸臣当路，怀禄而**老**官**不**在堂，犯难以危身，不孝。进退惶惑，不知所从 ”。母曰：“吾闻王...”
- 48.1...武德中为察非掾，太宗深器重之，引与六月同事。方庆辞曰：“**老**，请归养。臣母太宗不之逼。贞观中，以为彘城令。孙袭秀，神龙初为监 ...
- 49.1...本心，愿矜其挂误。 ”表奏，特赦婚配流丰州。诸囚次于宁州，宁州**老**迎之曰：“我火使君活女耶！”相携哭于碑口，口三日而后行。口囚..
- 49.2...去，此时汝辈未生，既无日思，何殷勤之甚也？ ”咸**老**传说比县张解羊、学堂、馆舍、堤桥，并是明公遗迹。将谓古人，不意 ...
- 50.1...举，达词色不屈。举指其妻谓达：“且识皇后否？”达曰：**老**姻是问足可识？ ”举奇而有之。有奴劓州张贵问达曰：“汝识我？”达..
- 51.1...谓通曰：“东征之事，今且相属，其如两子何？”通对曰：“臣以**老**，诚不足当重任，但自惟畴昔就执事，岂以两儿为念！两儿若死，自是 ...
- 52.1...仆妾幸多，何为自苦若是？ ”贲对曰：“岂无人耶顾姊年长，**老**切**年**（欲长）为姊煮粥，其可得乎？ ”
- 53.1...日，果召素，良久方入对。独孤皇后劳之曰：“大用意，**老**知**我**妻**年**，盛饰此宫室，岂非孝顺。 ”赏赉甚厚。素退问德彝曰：“..
- 54.1...敬元礼家，吏搜获之。与元礼俱死。福业将就刑，谢元礼曰：“**老**亲，为福业**解**，愧其深矣。”元礼曰：“明公**口**而**口**我，我得已乎今...”

55.1...？”曰天悦曰：“此关也。”仁杰曰：“州刺史张柬之，其人虽老，真宰相材也。且久不遇，若用之，必尽于国家。”曰天乃召以洛州..

55.2...外司堪为宰相者，姚崇曰：张柬之沉厚有谋，能断大事，且其人陛下急用之。”登曰召曰，以为同凤阁鸾台平章事，年已八十矣。与 ...

56.1...，则无及已。今臣幸少壮，陛下不以臣不肖，雅宜及时用之。他日衰老，何能为也！”玄宗曰：“卿第往太原，行当召卿。”卒用之曰相。在..

57.1...叔宝后事李密，密收入王充。程斡金谓叔宝曰：先好老嫗，君是发乱主乎？”后充拒王师，二人统兵战，马上揖充而降。太..

58.1...。太宗常制《帝京篇》，命其和作，叹其精妙，手诏曰：老而才，卿独身齿之宿而意之新？”及告老，怡然自得，穿地筑山 ...

58.2...，手诏曰：卿何身之老而才之壮，何齿之宿而意之新？”及悬老，怡然自得，穿地筑山，以诗酒自适，尽平生之意。高宗承贞观之后， ...

59.1长寿中，有荜阳蜀宾，颇善五言，竟不闻达。老年方授江左一尉，亲朋饯别于上东门，蜀宾赋诗留别，曰：畏途方万..

60.1...江都曹宪。贞观初，扬州长史李袭誉荐之，征为弘文馆学士。宪以年老不起，遣使即家拜散大夫，赐帛三百匹。宪以仕隋为秘书，学徒数百 ...

61.1...县刚撰”。左散骑常侍柳中，亦明氏族，中宗朝为相州刺史，询问老，咸云自隋朝以来，不闻有僧县刚。盖惧见害于时，而匿其名氏耳。

62.1开元初，左庶子刘子玄奏议，请废郑子《孝经》，依孔注；《老子》请河上公注，行王弼注；《易传》非子夏所造，请停。引今古为 ...

62.2...郑玄所注。河上公者，汉文帝时人，庵于河上，因以为号，以所注《老子》授文帝，因中空上天。此乃不经之鄙言，习俗之虚语。案《艺文志》 ...

62.3...，因中空上天。此乃不经之鄙言，习俗之虚语。案《艺文志》，注《老子》有三家，而无河上公注。虽使才别朱紫，粗分菽麦，亦皆嗤其过谬 ...

63.1...，多为按劾。次于宁州，时狄仁杰为刺史，风化大行。翰才入境，耆老荐扬之状，已盈于路。翰就馆，以州所供纸笔置于案，召府寮曰：久..

63.2...君之美。无为久留，徒烦扰耳。”即命驾而去。翰生宽简，不老子读至“和其光，同其口”，慨然叹曰：“大雅君子，明哲以保其身。 ...

64.1太史令傅奕，博综群言，尤精《庄》《老》，以齐生死、混荣辱为事，深排释氏，嫉之如仇。尝至河东，遇弥勒 ...

65.1孙思邈，华原人，七岁就学，日讽千言。及长，善谭《庄》《老》百家之说。周宣帝时，以王室多故，隐于太白山。隋文帝辅政，征为 ...

66.1张果老先生者，隐于恒州枝条山，往来汾晋。时人传其长年秘术，耆老咸云： ...

66.2张果老先生者，隐于恒州枝条山，往来汾晋。时人传其长年秘术，耆老咸云：“有儿童口口之，自言数百岁。”则天召之，佯尸于妒女庙前，...

9.2 Ming text:

- 1.1...之。比成童，适先人弃养，复从乡邦先达，剽窃一二雅谈。或与陇亩老农，谈说前辈典型。及琐言剩语，媿尾忘倦，久而渐忘之矣。困厄名场 ...
- 2.1..., 故《笔谈》一书传诵至今。吾家石田，虽高逸出存中上，终以布衣老死吴下，故所著《客座新闻》，时有抵牾。德符少生京国，长游雍雍 ...
- 3.1...末。疏通其端绪。家世仕宦。习闻国家故事。且及见嘉靖以来名人献老。讲求掌故。网罗放失。勒成一家之言。以上史馆。惜其有志而未逮也 ...
- 4.1...景倩初随寓京师，该洽好古，日读书一寸。所交卿士大夫，及故家遗老、中官戚里，习闻前朝掌故，沿革折衷，考之往昔，验之将来，其是非 ...
- 5.1...官、礼文度数、人才用舍、治乱得失，下及经史子集、山川风物、释老方技、神仙梦幻、间评琐语、齐谐小说，无不博求本末，收其是而芟其 ...
- 6.1...迎合也。廖中允疏。以大慈恩寺与灵济并称，欲废慈恩改辟雍，行养老之礼。礼臣以既有国学为至尊临幸之地，似不必更葺别所。唯寺内欢喜 ...
- 7.1...其中，庶乎礼乐明备之朝，无缺典之恨耳。按宋最重龙图，呼学士为老龙，直学为大龙，待制为小龙，直阁为假龙。今世唯礼部仪制一司，说 ...
- 8.1...文追溢兴宗时，加隆祔庙，有此缙礼。其后因循不及改正，而南中大老，视为寻常故事，亦无一语及之。按懿文园在孝陵之东，至今称为东陵 ...
- 9.1...有明知其伪，而哀其乞怜，为之序论，真可骇恨！盖此段大谎，又从老僧杨应祥附托之事，敷衍而成，或流传 ...
- 10.1...离合之为有力者喜。世宗甫即位，张、桂辈以亩必聚得两政，尽逐故老，非有力而何？ ...
- 11.1...商辂等为讲官，每值讲毕，辄布金钱于地，令诸臣竞拾。独高文义以老不能俯仰，遂无所得，同列代拾以贻之。窃意讲筵非争财之所，宰相非 ...
- 12.1...盖当时上及群臣，尚用为游览之所。其后日就倾圮，无人复登。然故老相传，及贵臣大榼。以至隶人，则众口云辽后妆台。想文、章二圣亦未 ...
- 13.1...闻别号。惟宋高宗署其室曰损斋，想即别号矣。本朝惟武宗自号锦堂老人，但升遐圣寿。甫逾三旬，何以遽称老。世宗自号天也约叟，在直词 ...
- 13.2...号矣。本朝惟武宗自号锦堂老人，但升遐圣寿。甫逾三旬，何以遽称老。世宗自号天也约叟，在直词臣各赋诗，惟兴化李文定一时最当圣意， ...
- 14.1...督农大臣，亦立裁去矣。西苑农务，凡占地五顷有余，役农五十人、老人四人、骡夫八人，每人日支太仓米三升，仍复其身。耕畜则从御马监 ...

- 15.1...，称宗入庙，居武宗之上，圣意始大愜，无遗恨。而坊仍罢归田里，**老死不叙**。坊**素有文无行**，以故世皇用其言，薄其人。圣哉神哉！坊归， ...
- 16.1...疏，有贵州寻甸知府汪登不谨。当斥，吏部尚书廖纪覆疏，谓登以**母老**赴官偶迟，宜镌秩示罚。上命降职三级，特改京官，以便其母就禄。盖 ...
- 16.2...议，故左其官，实优之也。其后陝西参议于湛者，直隶金坛人。以**母老**求改南方。言官纠其诡避，宜重惩，上又命改江西，便其迎养。吏部特 ...
- 17.1...永寿宫有狮猫死，上痛惜之，为制金棺葬之万寿山之麓，又命在直诸**老**为文，荐舜超升。俱以题寤不能发挥，惟礼侍学士袁炜文中有《化狮成 ...
- 18.1...元之俗，命御马监勇士驰马走解，不过御前一逞迅捷而已。惟密部**大老**，及经筵日讲词臣，得拜川扇香药都扇，视他令节独优。今上初年犹然 ...
- 19.1...内爵，以是外廷得闻。逮龙驭上宾，其现存未封者概不得知矣。闻之**老**内侍云：世宗一日诵经，运手击磬，偶误堕他处，诸侍女皆俯首不敢仰 ...
- 20.1...误？于公起北方早贵，并本朝记载不尽寓目，自谓得其说于今上初年**老**中官，不知宦寺传言讹舛，**更甚于齐东**。予每闻此辈谈家故事，十无 ...
- 21.1...女师之神，傍有廊，为习女工之所；中一堂，为听教之堂。选行义父**老**掌其事，每年十月开学，十二月止。其教蒙瞽之人以《女训》一书，教 ...
- 22.1...帖子词，帝命仍进。禹玉代欧阳公口占为词，即所谓 **老拙只容春色胜人间** 者是也。
- 23.1...人府，以镇安社稷。新郊大喜，纳其谋，吕又宣言于内廷云：**老已遣帝心**，**解得周王入绍**，身取世袭国公，新帝位不安矣。 ”两宫大骇..
- 24.1...淮王宗庙称号】初，淮康王世子见濂早卒，谥安懿世子，无子。康王**老**，请以次子清江王见定摄府事，王薨，见定寻卒，谥端裕。其长子祐棨 ...
- 25.1...例。上嘉其恬让，褒美甚至，特允其请，且命其父子俱以世子世孙**终老**，而听孙承郡王爵。按载育本邦国始封靖王詹俊之六世孙也。靖王传简 ...
- 25.2...京居恭王日邸，至今尚在。然孤嫠困悴，几不聊生。景王乳母年已**笃老**，至行乞鬻鬻。余幼时曾识之，备道当日章华兔园之盛，及恭王骄俊渔 ...
- 26.1...，皆时局使然，非通论也。善乎袁中郎之诗曰：**国体老荆榛**也。 ”尽之矣！
- 27.1...移，置不复道，而他有所属矣。寻报莞簟之祥，沈其祸及，致其事归**老**于杭。沈即冯祭酒外翁，亲为余言，且欢曰：**郭明龙**憨矣。此事重大..
- 27.2...曰：“**郭明口**憨矣。此事重大，得**口口必口**数百人。**四明不欲行**，亦**老成**之见，但迎合者詈郭太甚耳。”妖**口事**宁，郭**口**而得免。越一年乙巳..
- 28.1...有疏，可覆按也。盖欲勘楚者，为耳闻目击之真心。而俗存楚者，亦**老成**持重之稳计。第存之易，而勘之难耳。正域慷慨任事。天宜祐之。可 ...

29.1【驸马受制】公主下降，例遣**老**官人掌阁中事，名管家婆。无论蔑视付马如奴隶，即贵主举动，每为所...

30.1【文基】高皇帝之于刘情田也，称之为**老**先生，比之子房。至共武元年十一月十八日诏中有云：蠹之战，炮 ...

31.1...尔**老**基，千里兼程谒朕，用征四方，尔亦助焉。是用加以显爵，敕与**老**桑梓，以尽天命。何期祸生于有隙，致是不安。若明以宪章，则轻怨有 ...

31.2...不辨而逢朝，可谓不洁其名，恶言不出者与？卿今年迈，居京数载，**老**病日侵，朕甚悯之。禽鸟生于丛木，邻巢飞去，恋巢复顾。禽鸟如是， ...

32.1...推欢阳必进，上不许。严密进谒，谓必进实臣至亲，欲见其柄用，慰**老**境。上又允之。此文武四公者，怙权专恣，视英主如婴儿，且相倾相陷 ...

33.1...。然成化乙巳，盗发秦墓于江宁镇，已有人记之矣。容再询之金陵故**老**。

34.1...乘坐肩舆，揭帘露面，与阁部公卿，交错于康途，前驱既不可止，**大老**亦不诘责，真天地间大灾孽。嘉靖问霍南海，近年沈商邱，俱抗疏昌言 ...

35.1...佳事？况废绝尤上所恶闻，犹幸世宗不核故牒，得免深求。而当事**元老**、贵溪、分宜，亦鹵莽极矣！按安平侯伯，在永乐中，直隶怀远人李远 ...

36.1...寿宁侯张鹤龄之妹夫也。又弘治十二年，湖广按察司金事祝祥，因母**老**乞改京职，以便侍养，吏部奏请以原官改山东河南，中旨改为尚宝司卿 ...

37.1国金庭司宗，与其疏族称昆季，猖獗闪烁，犹然山会胥吏伎俩也。今**老**矣，予亦识之。一日遇一武英殿中书同席，辄宅曰：此故我属吏，奈...

38.1...而内夫人郝金凤之死，诚实主其谋，内廷咸怨之。会其弟张勋，俗乎**老**五者，与慈圣太后弟武清侯，缔儿女姻，上闻之震怒。其侪类始进逸 ...

39.1...。名下狐鼠俱罪，即时鸟兽散去，其署中所蓄，中丞簿录以献。江淮**老**幼，歌舞相庆。说者云：淮抚置增金钱巨万，所进不过十之一二耳。此 ...

40.1...对。盖相沿成习，已恬不为怪。唯名下人，及斯役辈，则曰某公为某**老太**弟兄，盖**老太**乃宫女尊称。而弟兄则翁姬之别名也。凡闽人呼男淫者 ...

40.2...习，已恬不为怪。唯名下人，及斯役辈，则曰某公为某**老太**弟兄，盖**老太**乃宫女尊称。而弟兄则翁姬之别名也。凡闽人呼男淫者为契弟兄，此 ...

41.1【宰相**老**科第】宣德正统间，三杨同在内阁。时文贞不由科目起，当国凡二十年 ...

42.1...致，十四年卒。赐祭葬如例，则景泰故臣所无者。此邑中奇事，而故**老**已不能举其姓名。近始有梓其志铭者，然铭中止云各登亚卿，而埋却官 ...

43.1杨又云：孝康之妹，后嫁**老**长子。”时二刘同为辅臣，为博野耶？为洛阳耶？是不可知。然洛阳以 ...

44.1【三相同气】三朝以来，受遗**元老**，如正德末之新都杨文忠，嘉靖末之华亭徐文贞，隆庆末之江陵张文忠 ...

- 45.1...相】术士谈命、谈相，百无一中，然士人则有奇验者。永嘉张文忠，**老**于公车，将为天官选人，遇御史王相者于吏部门，奇其状貌，询知就选 ...
- 46.1...其偶中，则受报不轻。近代嘉清问三四宰相，俱有可纪。永嘉张文忠**老**于公车，欲就选，而山阴人萧鸣凤止之，谓其支干当正位首相，萧自言 ...
- 46.2...其受叶门人吕文安，童子时受其恩，及大用，引至刑部侍郎；杨己**老**，不堪烦剧，屡称病在告，世宗厌之，勒令闲住，去则年已八十余矣。 ...
- 47.1...嘉之入相也，去登第六年耳。时嘉清丙戌，诸庶常在馆，以白云宗**老**呼之。每进阁揖，及朔望阁试，间有不赴者，并不弓候给解。张始震怒 ...
- 48.1【禁苑用舆】嘉清问，供事内廷奉玄修者，宰臣严分宜，以**衰老**得赐腰舆，至八十再赐肩舆，为古今旷绝之典。其司事而恩眷稍下者， ...
- 49.1世宗遗诏，尽起者废臣。其**老**疾者，许加旌致仕。华亭同邑冯南冈（恩）以南台直谏论大辟，绿乃子 ...
- 49.2...编成家，三十余年矣。年已衰甚，尚望徐念桑梓，特大用之。竟以**老例**加大理寺丞致仕，其少子学究时呵恨之，每书徐相事，必苛索痛诋 ...
- 50.1...，抑何愚耶？世庙末年，严分宜纵其子世蕃受赂，以致于败。初闻故**老**云：“世蕃亦非介溪子。”余未深信，及闻赵俊谷中丞，为吏部郎中王 ...
- 51.1...者，张曾令其地，知之甚祥。朱为江陵辛未门生，即留夺情时，言**老师**不听主上挽留，“徇私负国，门生便入疏参**老师**矣”**人畏地**。又 ...
- 51.2...生，即留夺情时，言**老师**不听主上挽留，徇私负国，门生便入**疏**矣”，即其人是也。又同时邢子愿（侗）侍御，居乡居官，并有令誉 ...
- 52.1...不为乡评所与。莫终者生；袁后为唐府长史，坐事褫职，问起归家，**老**寿健饮啖。暮年游金陵，时冯具区为祭酒，冯少时故与袁诸子同社相善 ...
- 52.2...能尽从，因构飞语中之。欧阳比部伯简，即其笔也。盖才高性伎，至**老**犹然。居乡与陆文定亦齟齬，陆终不较。然其警敏实一世少敌，为诗多 ...
- 53.1...疏，直一笑置之耳。安能转移圣意哉？又如焦弱侯太史，不过一木强**老**书生，丁酉年被劾时，给事楚人曹大成者，至目为莽操懿温，徒 ...
- 54.1...、周海，俱谄佞，当斥三人，亦保之素谦者，上不得已允之。受遗**元老**，内挟母后以张威，下迎权榷以助焰，要挟圣主，如同婴孺，积忿许久 ...
- 55.1...陵公欣然悬于家之厅事。先是华亭公罢相归，其堂联云：庭川尚存，**老去**敢忘佩服；国恩未报，归来犹抱惭惶。虽自占地步，然词旨谦抑，胜 ...
- 56.1...江陵亦不以为讶，此已拜赐而违命不用者。又嘉清中叶，西苑撰元**老**，奉旨得内府乘马，已为殊恩。独翟石门、夏桂洲二公，自制腰舆，昇 ...

- 57.1 四明开门时，归德公已老，偶独进阁，正值严寒，项系回字
- 58.1...疏凡七十上，每篇有一议论，初不重复，且词理灿然明白，真是文家老手。惜当时草草阅过，不曾录得，视之亦可以悉文章之变态，才士之用 ...
- 59.1...削复官，其疏疏中有洗改字面。为上所诘责是矣。然特撰元侍奉者大老为然，而外臣则不尔，惟胡宗宪在浙江，每疏必手书，前后如一。最后 ...
- 60.1 分宜在首揆时，山人吴扩者作一诗，其题云《元旦怀介溪阁老》，亦揭之斋中。有友戏之曰：“君以新年第一日怀当朝第一官，若循 ...
- 61.1【元老堂名相同】宋朱紫阳号晦庵，而本朝叔文静亦号晦庵，然古今不相及。 ...
- 62.1...品，与此正相反，皆异典也。陆公以林下进加太子少保，尤为圣朝元老盛事。二公俱以完名老林下，胜于黄扉忍后多矣。
- 62.2...典也。陆公以林下进加太子少保，尤为圣朝元老盛事。二公俱以完名老林下，胜于黄扉忍后多矣。
- 63.1【大老居乡之体】庚寅年，吴县申相公正当国，时江南大饥，上命给事中杨东 ...
- 64.1...编修，又使安南，不受馈遗，上嘉之，拜弘文馆学士，以其朴野，呼老实罗而不名。乞致仕归，赐以大布衣，题其上曰：性虽粗率，忠直可...
64.2...“性虽粗率，忠直可嘉，赐女布衣，放归田里。 ”复召老遣还，赐以玉带，及铁杖裘马食具。其被眷又十倍以宁，有非宋金华 ...
- 65.1...人，俱丁未庚戌癸丑状元，陈询者，则咏乐戊戌庶常，至是已十七年老词臣矣。编修四人亦皆鼎甲，乃与廷试吉士同业同考，俱异典也。未几 ...
- 66.1...水江南，其人之多才技可知矣。不幸以医见知，不及为文学近臣，终老异途，可慨也！
- 67.1...得九十六人，惟辛未张石首、辛巳张茶陵，一参揆席。石首不一年以老病死，茶陵以不愿效劳青词，为世宗所恨，入阁亦一年，以恨而死，犹 ...
- 68.1...相，久滞七品，戏以诗寄同年王山阴相公云：何劳赤老编青毯，司业编编君莫羨，也曾陪点七年前。 ”夫司口口小京堂 ...
68.2...七品，戏以诗寄同年王山阴相公云：何劳赤眼望青毯，老编守我编君莫羨，也曾陪点七年前。 ”夫司口口小京堂 然口林最..
68.3...羨，也曾陪点七年前。 ”夫司口口小京堂 然口林最口薄之，以口口，乃至陪点后七年，而积薪如故。较之近年速化者，不免书空咄咄矣 ...
- 69.1...坊有之。春坊大学士，已久不除，翰林学士及讲读学士，仅为翰林大老兼官。若待制，则本朝固不会设也。以故箠仕得入史局，与外吏入谏垣 ...
- 70.1...。乃讼言官僚迁擢，同异不平，且以二弟。一为部属，一为监生，母老路遥，愿改降繁难京职。上怒下锦衣狱，终宣德一朝不释，至英亩登极 ...
- 71.1...翰林学士，入内阁专典诰敕。需次大拜为辅臣，以故司林中亦呼为阁老。其不得入相者，十不一二人也，至嘉清二十四年而废之。但用讲、读 ...

72.1...尽出宋捏造，宋亦遂矜，时去二人授官匝月耳。因思蒲坂、江陵二老，俱一时高才巨公，何至为一刻本，而修怨于吉士三十人？既用王太史 ...

73.1...难。我词林衙门痛痒相关，我此语亦出痛痒也。 ”熊徐避珠必痛痒。记得医书云：通则不痛，痛则不通。’。请以二语验之。 ...

74.1...班之上，宋时致仕俱给半俸。今则不然。乃至内外考察，以致仕处年老及有疾者，而被论之善去者，与得罪之稍轻者，俱云着致仕去，于是林 ...

75.1...其教官得选本省，余自幼闻于大父，云是张永嘉奏准行者，近日有大老亦归于新闾所建白，则大不然 ...

76.1...犹七品官也。弘治元年，有云南按察司僉事林准，奏称云南路远，母老不堪就养，辞官则家贫难供朝夕，乞授本处或附近教授，以便养母。诏 ...

77.1...养，亦得杭州府教授。又正德五年，御史陈茂烈，福建兴化人，以母老乞归，不能自存，吏部为改本省福清教谕。则《异典》未之及。

78.1...谢揣摩，得者亦以义命自安，稍减怨悲，亦便计也。然其时有一陕西老明经，以推官掣得浙江杭州府，震栗求免。富平公大怒谓： 若敢以乡...

79.1...无说。先朝当久有定制，未必三谏之罪，此说未知何据？在事者死大老，亦不一为折衷，何也？

80.1...德令陈允坚，亦在伯仲间，而陈尤为时贤所推轂。王乃遍约江南者大老，及各曹大僚，以至科道无不以王登荐。于是吏部竟以单名上疏，无 ...

81.1...竟去。黄归大恐，痛答阍人，身率谢罪，凡往数次，始得面解。因忆老人辈，述吾乡前癸丑科姚禹门少宰（洪谦）以编修外谪，谒中丞而移其 ...

81.2...言事外谪，许疏中所劾大僚，魏亦一人也。相晤时，魏留款欢然，称老道长，慰劳有加。许故乙科起家，反侃然作色，魏终不以介意。此皆吾 ...

82.1...肃、杨襄毅两大师，前后握枢秉铨，俱有称于时，真全才也。其他大老，未必兼长，然不害其为名硕。今上初年用人，随林器使，各著声绩。 ...

83.1..., 似刻听闻。因思此官亦从六品，秩已不卑。然列县佐之班，叩首呼老爷，每直指行部，则大帽戎衣，趋走巡捕。一不当意，箠楚尘埃间，与 ...

84.1【老人渔色】山西阳城王太宰国光，休致时已七十馀，尚健饮啖，御女如少 ...

84.2..., 至于渔色宣淫，作少年伎俩，则未之前闻。或云王善房中术，以故老而不衰。

85.1...孝宗朝尚未然。弘治元年，言官奏请考察在京五品以下庶官，则有年老有疾、罢软无为素行不谨、浮躁浅露、才力不及，凡五条，而无贪酷。 ...

9.3 Modern text:

9.3.1 老舍

- 2.1...没有自己。可是在这种旋转之中，他的眼并没有花，心并没有乱，他老想着远远的一辆车，可以使他自由，独立，象自己的手脚的那么一辆车 ...
- 3.1...欢和别人讨论。因为嘴常闲着，所以他有工夫去思想，他的眼仿佛是老看着自己的心。只要他的主意打定，他便随着心中所开开的那条路儿走 ...
- 4.1..., 大概总不会出了毛病。至于讲价争座，他的嘴慢气盛，弄不过那些老油子们。知道这个短处，他干脆不大到“口口儿”上去，哪里没口，他..
- 4.2...个子是会敲人的。即使人们疑心，也只能怀疑他是新到城里来的乡下老儿，大概不认识路，所以讲不出价钱来。及至人们问到，“认识呀？”...
- 5.1...地，跑和走的速度差不多，而颇有跑的表示的，是那些五十岁以上的老者们。那经验十足而没什么力气的却另有一种方法：胸向内含，度数很 ...
- 6.1...打精神永远不是件妥当的事：拉起车来，他不能专心一志的跑，好象老想着些什么，越想便越害怕，越气不平。假若老这么下去，几时才能买 ...
- 6.2...专心一志的跑，好象老想着些什么，越想便越害怕，越气不平。假若老这么下去，几时才能买上车呢？为什么这样呢？难道自己还算个不要强 ...
- 7.1...腿脚被钱赘的太沉重。他们得雇许多人作他们的腿，箱子得有人抬，老幼男女得有车拉；在这个时候，专卖手脚的哥儿们的手与脚就一律贵起 ...
- 8.1...出城去。谣言已经有十来天了，东西已都涨了价，可是战事似乎还在老远，一时半会儿不会打到北平来。祥子还照常拉车，并不因为谣言而偷 ...
- 9.1...知道事情要坏，可是在街面上混了这几年了，不能说了不算，不能耍老娘们脾气！
- 10.1...方，可是他都知道呀；一闭眼，他就有了个地图：这里是磨石口——老天爷，这必须是磨石口！——他往东北拐，过金山，礼王坟，就是八 ...
- 11.1...还很黑，空中有些湿冷的雾气，心中更觉得渺茫。用力看看地，地上老象有一岗一岗的，及至放下脚去，却是平坦的。这种小心与受骗教他更 ...
- 12.1...怕，只是不能确定一切，使他受不了。设若骆驼们要是象骡马那样不老实，也许倒能教他打起精神去注意它们，而骆驼偏偏是这么驯顺，驯顺 ...
- 13.1...立起来，扯起骆驼就走。他不晓得现在骆驼有什么行市，只听说过在老年间，没有火车的时候，一条骆驼要值一个大宝①，因为骆驼力气大， ...
- 13.2...怜的是那长而无毛的脖子，那么长，那么秃，弯弯的，愚笨的，伸出老远，象条失意的瘦龙。可是祥子不憎嫌它们，不管它们是怎样的不体面 ...
- 14.1...极伟大光华的蛛网：绿的田，树，野草，都由暗绿变为发光的翡翠。老松的干上染上了金红，飞鸟的翅儿闪起金光，一切的东西都带出笑意。 ...
- 14.2...片红光要大喊几声，自从一被大兵拉去，他似乎没看见过太阳，心中老在咒骂，头老低着，忘了还有日月，忘了老天。现在，他自由的走着路 ...

14.3...几声，自从一被大兵拉去，他似乎没看见过太阳，心中老在咒骂，头老低着，忘了还有日月，忘了老天。现在，他自由的走着路，越走越光明 ...

14.4...似乎没看见过太阳，心中老在咒骂，头老低着，忘了还有日月，忘了老天。现在，他自由的走着路，越走越光明，太阳给草叶的露珠一点儿金 ...

15.1...谁是谁非了，一切都是天意，他以为。他放了心，缓缓的走着，自要老天保佑他，什么也不必怕。走到什么地方了？不想问了，虽然田间已有 ...

16.1坐了一会儿，院中出来个老者，蓝布小褂敞着怀，脸上很亮，一看便知道是乡下的财主。祥子打定 ...

16.2...敞着怀，脸上很亮，一看便知道是乡下的财主。祥子打定了主意：老者，水现成吧？喝碗！ ”

17.1“啊！老者的手在胸前搓着泥卷，打量了祥子一眼，细细看了看三四骆驼。 ”有..

18.1“西边有兵呀？老者的眼盯住祥子的军裤。

19.1“嗯！老者慢慢点着头。 ”你等等，我给你拿水去。”

20.1祥子跟了进去。到了院中，他看见了四四骆驼。老者，留下我的三匹，凑一把儿吧？ ”

21.1...倒退三十年的话，我有过三把儿！年头儿变了，谁还喂得起骆驼！老头儿立住，呆呆的看着那四牲口。待了半天： “前几天本想和谁坊搭..

21.2...明儿天大热起来，再加上蚊子，眼看着好好的牲口活活受罪，真！老者连连的点头，似乎有无限的感慨与痒骚。

22.1“老者，留下我的三匹，凑成一把儿到口外去放青。欢蹦乱跳的牲口，一夏 ...

23.1老者又细细看了祥子一番，觉得他绝不是个匪类。然后回头看了看门外的 ...

24.1“小伙子，我要是钱富裕的话，真想留下！老者说了实话。

25.1“干脆就留下吧，瞧着办得了！ ”祥子是那么诚恳，老者却有点不好意思了。

26.1...处吃嚼喝去吧！ ”给多少是多少！”祥子想不出别的话。他老者的话很实在，可是不愿意满世界去卖骆驼——卖不出去，也许还出了 ...

27.1...是，第一他愿掏快办完，第二他不相信能这么巧再遇上个买主儿。老者，给多少是多少！ ”

28.1“呸，你是拿命换出来的这些牲口！老者很同情祥子，而且放了心，这不是偷出来的；虽然和偷也差不多，可 ...

29.1...钱，他向来是不肯放松一个的。可是，在军队里这些日子，忽然听到老者这番诚恳而带有感情的话，他不好意思再争论了。况且，可以拿到手 ...

29.2...不能，只值三十五块大洋！可是，有什么法儿呢！ ”骆驼老者的我就再求一件事，给我找件小褂，和一点吃的！ ”

30.1...兵们拉去不多的日子，到现在一想，一切都像个噩梦。这个噩梦使他老了许多，好象他忽然的一气增多了好几岁。看着自己的大手大脚，明明 ...

- 31.1...会儿，他始终没肯坐下。天地的旋转慢慢的平静起来，他的心好似由老远的又落到自己的心口中，擦擦头上的汗，他又迈开了步。已经剃了头 ...
- 32.1太阳平西了，河上的老柳歪歪着，梢头挂着点金光。河里没有多少水，可是长着不少的绿藻， ...
- 33.1...的一切都是熟习的，可爱的，就是坐着死去，他仿佛也很乐意。歇了老大半天，他到桥头吃了碗老豆腐：醋，酱油，花椒油，韭菜末，被热的 ...
- 33.2...，就是坐着死去，他仿佛也很乐意。歇了老大半天，他到桥头吃了碗老豆腐：醋，酱油，花椒油，韭菜末，被热的雪白的豆腐一烫，发出点顶 ...
- 34.1...有家小，他一向是住在车厂里，虽然并不永远拉厂子里的车。人和的老板刘四爷是已快七十岁的人了；人老，心可不老实。年轻的时候他当过 ...
- 34.2...并不永远拉厂子里的车。人和的老板刘四爷是已快七十岁的人了；人老，心可不老实。年轻的时候他当过车兵，设过赌场，买卖过人口，放过 ...
- 34.3...厂子里的车。人和的老板刘四爷是已快七十岁的人了；人老，心可不老实。年轻的时候他当过车兵，设过赌场，买卖过人口，放过阎王账。干 ...
- 35.1...二十里的。两只大圆眼，大鼻头，方嘴，一对大虎牙，一张口就象个老虎。个子几乎与祥子一边儿高，头剃得很亮，没留胡子。他自居老虎 ...
- 35.2...个老虎。个子几乎与祥子一边儿高，头剃得很亮，没留胡子。他自居老虎，可惜没有儿子，只有个三十七八岁的虎女——知道刘四爷的就必也 ...
- 36.1“刘四爷，看看我的车！”祥子把新车拉到人和老头的子看了车一眼，点了点头：“不离！”
- 37.1...，据别的车夫看，是件少有的事。因此，甚至有人猜测，祥子必和老头子是亲戚；更有人说，刘老头子大概是看上了祥子，而想给虎妞弄个 ...
- 37.2...事。因此，甚至有人猜测，祥子必和老头子是亲戚；更有人说，刘老头子大概是看上了祥子，而想给虎妞弄个招门女婿的“小人”。这种猜..
- 37.3...，教他们只敢胡猜，而不敢在祥子面前说什么不受听的。其实呢，刘老头子的优待祥子是另有笔账儿。祥子是这样的一个人：在新的环境里还 ...
- 37.4...一点没有卖好讨俏的意思，他是那么真诚自然，也就无话可说了。刘老头子没有夸奖过他一句，没有格外多看过他一眼；老头子心里有数儿。 ...
- 37.5...无话可说了。刘老头子没有夸奖过他一句，没有格外多看过他一眼；老头子心里有数儿。他晓得祥子是把好手，即使不拉他的车，他也还愿意 ...
- 37.6...门口永远扫得干干净净。虎妞更喜欢这个傻大个儿，她说什么，祥子老用心听着，不和她争辩；别的车夫，因为受尽苦楚，说话总是横着来； ...
- 37.7...去拉包月的时候，刘家父女都仿佛失去一个朋友。赶到他一回来，连老头子骂人也似乎更痛快而慈善一些。
- 38.1...厂当作家：拉包月，主人常换；拉散座，座儿一会儿一改；只有这里老让他住，老有人跟他说些闲话儿。现在刚逃出命来，又回到熟人这里来 ...

38.2...拉包月，主人常换，拉散座，座儿一会儿一改；只有这里老让他住，老有人跟他说些闲话儿。现在刚逃出命来，又回到熟人这里来，还让他吃 ...

39.1“刚吃了两碗老豆腐！”他表示出一点礼口。

40.1“过来先吃碗饭！毒不死你！两碗老豆腐管什么事？！”虎妞一把将他扯过去，好象老嫂子疼爱小叔那样。 ...

40.2...！毒不死你！两碗老豆腐管什么事？！”虎妞一把将他扯过去，好象老嫂子疼爱小叔那样。祥子没去端碗，先把钱掏了出来。四爷，先给我..

41.1...撤下去，刘四爷仰着头似乎是想起点来什么。忽然一笑，露出两个越老越结实的虎牙：“傻子，你说病在了海甸？为什么不由黄村大道一直回 ...

42.1...心。祥子的叙述只有这么个缝子，可是祥子一点没发毛咕的解释开，老头子放了心。

43.1“怎么办呢？老头子指着那些钱说。

44.1“再买辆车？老头子又露出虎牙，似乎是说：“自己买上车，还白住我的地方？！”

45.1老头子看着祥子，好象是看着个什么奇怪的字似的，可恶，而没去儿生气 ...

9.3.2 张爱玲

1.1..., 将所有的老都老快了一个小老，然而白公老里老：“我老用的是老。”

2.1...老上，背老手去，老啦老啦扑打股老的蚊子，老的向四老叫道：“老四你猜怎么着？六妹离掉的那一位，老是得了肺炎，死了！”

3.1 提起老来，老可就老了！我早就跟我老四老——我老：老四，你去老三老，你老做金子，做股票，不能用...

3.2 提起老来，老可就老了！我早就跟我老四老——我老：老四，你去老三老，你老做金子，做股票，不能用六奶奶的老哪，没的...

4.1 好！我白老三虽老，我家里短不了我妹子老一碗老！我只道你老少年夫妻，老没有...

5.1 我白老三是有儿子的人，我老指望他老养老呢！”

5.2 我白老三是有儿子的人，我老指望他老养老呢！”

6.1 白老太太耳朵老好，外老屋里老的老，她全听老了。

7.1 白老太太翻身朝里睡了，又道：“先两年，老拼西凑的，老一次田，老够两...

- 8.1 正着，门帘一晃，白老太太道：“是谁？”
- 9.1 白老太太道：“我就起来。
- 10.1 屋里点上了灯，四奶奶扶着老太太坐起身来，伺候她穿衣下床。
- 11.1 白老太太道：“徐太太那谁找到了合适的人？”
- 12.1 白老太太咳了一声道：“宝谁孩子，今年也二十四了，真是我心上一个疼...
- 13.1 四奶奶把老太太送到外房去，老太太道：“你把我那儿的新茶叶拿出来，谁徐太太...
- 13.2 四奶奶把老太太送到外房去，老太太道：“你把我那儿的新茶叶拿出来，谁徐太太泡一碗，谁洋谁筒子...
- 14.1 只听谁一晃脚步声，来了些粗手大脚的孩子谁，帮着老谁子把老太太搬运下楼去了。
- 14.2 只听谁一晃脚步声，来了些粗手大脚的孩子谁，帮着老谁子把老太太搬运下楼去了。
- 15.1 四奶奶一个人在外谁屋里翻箱倒柜找谁老太太的私房茶叶，忽然笑道：“咦！七妹，你打哪儿谁出来了，吓我一...
- 16.1...己以谁是枕住了她母谁的膝盖，谁谁咽咽哭了起来道：“谁，谁，你老人家谁我做主！”
- 17.1 徐太太扯她在床沿上一同坐下，悄悄地道：“你也太老谁了，不怪人家欺谁你，你哥哥谁把你的谁来谁去谁光了。
- 18.1 在微光里，一个个的字都像浮在半空中，离着谁老谁。
- 19.1 你年谁么？不要谁，谁两年就老谁了，谁里，青春是不希罕的。
- 20.1 谁好，她谁不怎么老。
- 21.1 她那一类的谁小的身躯是最不谁老的一种，永谁是谁瘦的腰，孩子似的萌芽的乳。
- 22.1...谁他抱着仇谁的谁度，因此他谁是住在上海的谁候多，谁易不回广州老宅里去。
- 23.1 然而白老太太一心一意只怕谁戚谁谁她谁待了没娘的七小姐，决定照原来谁划，...
- 24.1 白老太太将全家的金珠谁谁，尽情搜刮出来，能够放在宝谁身上的都放在宝...

25.1 三房里的女孩子生日的候，干娘的一件累衣料，也被老太太逼着三奶奶拿出来，替宝制了旗袍。

26.1 老太太自己年下的私房，以皮居多，暑天里又不能穿皮子，只得典...

27.1 到了那天，老太太，三，三奶奶，四，四奶奶自然都是要去的。

28.1 宝沉着走到老太太房里，一把所有的插戴全剥了下来，了老太太，一言不回...

28.2 宝沉着走到老太太房里，一把所有的插戴全剥了下来，了老太太，一言不回房去了。

29.1 家里老有要事上香港去接洽，如果一切利，就打算在香港租下房子，住个...

30.1 白老太太便了口气道：“到香港去一趟，何容易！——”不料徐太...

31.1 流在里胡思乱想着，白老太太便道：“那可不成呀，不能您——”徐太太打了个哈哈道：“...

32.1 白老太太忙代流客气了一番。

33.1 徐先生从卧室里走了出来道：“我打了个老朱，他着要接，我大伙儿上香港店。

34.1 然而那天晚上，香港店里他接一班人，都是成双捉的老太太，几个身男子都是二十左右的年人。

35.1 我个好女人是老些的好。”

36.1 可是你知道，中国化的外国人，固起来，比任何老秀才都要固。”

37.1 你看她背后那老子么？在就是他养活着她。”

38.1 像我一个老的女儿，身份不及她高的人，不知道你别人怎的我呢！”

39.1 柳原看着她道：“堵，不知什么使我想起地老天荒那一类的。.....

40.1 流道：“那老英国人，哪儿管得住她？”

41.1...我了！我念你听：‘死生契——与子相悦，子之手，与子偕老。

42.1...拿他当夫的人很多很多——仆欧，旅里和她搭的几个太太老太太。

43.1 那，整个的白公里的人都了，老太太方才把流叫去，到她手里。

44.1 白老太太了一声道：“既然是叫你去，你就去！”

45.1 一个秋天，她已老了两年——她可禁不起老！于是她第二次离开了家上香港来。

45.2 一个秋天，她已老了两年——她可禁不起老！于是她第二次离开了家上香港来。

46.1 推着，着，着，背着，抱着，着，老的小的，全是人。

47.1 流到下午方才接通了，可是那尽管响着，老是没有人来听，想必徐先生徐太太已匆匆出走，迁到平靖一些的...

48.1 浅水湾店楼下扎着，他仍旧住到楼上的老房里。