

Investigation of Cultural Biases in Human Moral Recall: A Computationally Grounded Study

by
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Submitted to the Department of Electrical Engineering and Computer Science
in partial fulfillment of the requirements for the degree of

Master of Engineering in Electrical Engineering and Computer Science

at the

MASSACHUSETTS INSTITUTE OF TECHNOLOGY

February 2009

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Abstract

I hypothesize that people are experts in the morals of their culture. By “expert,” I mean that people index moral stories not on the basis of superficial features, but rather on the moral itself. Not all moral stories would be indexed this way, but only stories congruent with one’s culture. This moral expert hypothesis can be measured by examining how people access stored moral stories during a story recall task. Using the idea that experts show stronger analogical retrieval than novices, I investigate analogical access of culturally-based morals. I describe two pilot experiments ($n = 8, n = 11$) that use a collection of Eastern and Western moral stories to gather story retrieval data from people of Eastern and Western cultures. The results of these pilot experiments were unexpected. Eastern and Western subjects rate similar and sound story pairs comparably, providing supporting evidence that analogical inference is independent of culture. As hypothesized, Eastern subjects exhibit an expert retrieval effect with Eastern didactic stories ($p = 0.10$) and a novice pattern of retrieval with Western stories ($p = 0.05$). However, in contradiction of the hypothesis, Western subjects retrieve Western stories as novices ($p = 0.07$), which is congruent with previous research, and recall Eastern stories showing a slight expert effect ($p = 0.11$). The preliminary explanation suggested for these results is based on the differences in moral education in Western and Eastern culture; in Western culture, there is a lack of focused moral education, compared to the strong emphasis placed on didactic learning in Eastern culture.

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Acknowledgments

I am indebted to Patrick Winston for being one of my greatest inspirations. I cannot express how influential he has been in shaping my personal, academic, and professional life. I am so very grateful to once again have had the incredible opportunity to learn from him.

I would like to thank Mark Finlayson for his valuable ideas, willing guidance, unwavering faith in my work ethic, and for being my grad student. Without his direction, support, encouragement, and threats, I never would have been able to finish this thesis.

To the members of the Genesis Group, I thank you for sharing with me your ideas, enthusiasm, and optimism for the future of understanding human intelligence. I have been so fortunate to have worked alongside such remarkable people. I additionally thank Eliza Chang for her work on story collection.

This work would not have been possible without the generosity of my colleagues at Apple, who have graciously given me this opportunity for personal growth and who have never let me forget how beautiful the weather is in California.

I am so very fortunate to have amazing people in my life who have helped me with my thesis. To those who bounced ideas around with me, knowingly or unknowingly contributed to my research, volunteered to be experimental guinea pigs, granted me `ssh` privileges, shared `LATEX` expertise, and proofread drafts of my thesis — you have, as promised, my eternal gratitude.

Most importantly, I would like to thank my family for helping me recognize and pursue my dreams. Without their unconditional love and support, I would not be where I am today.

This work was supported in part by the Air Force Office of Scientific Research under grant number A9550-05-1-0321.

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Chapter 1

Introduction

Analogy is an important part of how people understand the world. Being able to draw on previous experiences and knowledge in response to current situations gives people flexibility and robustness in their reasoning.

In this thesis, I am interested in culturally-specific sorts of knowledge and experience. If cultures have different culturally-influenced precedents, then the way cultures reason and draw analogies must be different as well.

In this chapter, I present:

- The motivating ideas for this thesis
- My experimental hypothesis
- The results of my experiments
- A roadmap of this thesis

1.1 Motivations

An analogy is a way of using relations between objects to map knowledge of one domain to another, even if the objects in the base domain are different than the objects in the target domain. For example, in the solar system, small planets revolve around a large sun. In an atom, small electrons revolve around a large nucleus.

Though planets and the sun are different than electrons and nuclei, the models share a structural relationship of smaller objects revolving around a larger object. This makes the two models analogous: knowledge of how the solar system works can be applied to understand the atomic model.

To explore cultural differences in how people reason and draw analogies, I build on two influential ideas: the mere-appearance retrieval bias and the expert analogical retrieval effect.

Mere-Appearance Retrieval Bias Early experiments on retrieval in analogical problem solving situations revealed an interesting and unexpected phenomenon, namely that people preferentially retrieve superficially-similar precedents in response to a situation (Gick and Holyoak 1980). These experiments provided insight into how people recall stories. Further experiments, known as the Karla the Hawk experiments (Gentner 1983, Gentner and Landers 1985), showed that subjects were reminded of stories that were similar on a common-object level, for example, stories that shared similar characters or events, despite being able to identify truly-analogous story pairs when presented with stories.

Expert Analogical Retrieval Effect On the other hand, studies have shown that experts are not affected by the mere-appearance retrieval bias, at least in the domain of their expertise. While most people retrieve knowledge based on small surface commonalities, research has shown that experts can retrieve analogically-related precedents. Finlayson and Winston (2006) performed computational experiments that suggested this effect was because experts were sensitive to the right “intermediate features.” People who access structural information can be called “experts” in the domain of interest; they have different retrieval patterns than “novices” in the same domain.

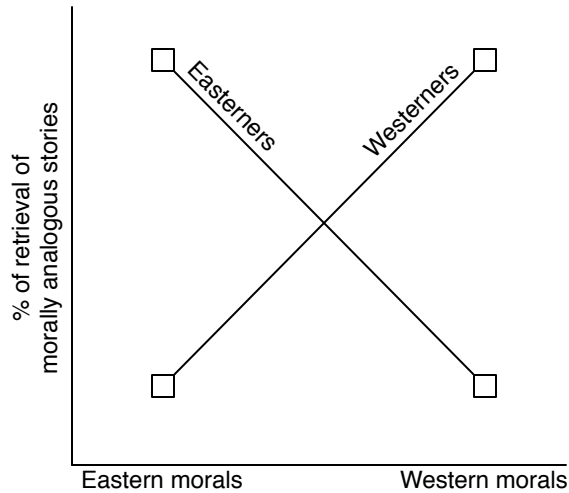


Figure 1-1: Moral Expert Hypothesis: Western subjects will retrieve stories with analogous Western morals and Eastern subjects will retrieve stories with analogous Eastern morals.

1.2 The Moral Expert Hypothesis

In light of the mere-appearance retrieval bias and the expert analogical retrieval effect, I propose my experimental hypothesis and present the results of two pilot experiments.

I hypothesize that people are experts in the morality of their own culture. More specifically, I hypothesize that when Westerners are prompted with Western stories, they will retrieve morally analogous Western stories because they will have indexed Western stories by moral and will be able to see the shared higher-order moral similarities. When prompted by Eastern stories, however, they will remember stories that are only superficially similar because of their unfamiliarity with Eastern morals. Like Western subjects, Eastern subjects will exhibit similar recall, except Eastern subjects will index Eastern stories by morals and Western stories on superficial features. This *moral expert hypothesis* is illustrated in Figure 1-1.

I propose to measure the moral expert hypothesis by examining how people retrieve previous experiences in response to current situations. The Karla the Hawk experiments showed how people exhibit novice patterns of retrieval by recalling mere-appearance matches over true-analogy matches. Building on top of the Karla the Hawk experiments, I present an experimental method that uses culturally-based moral

stories to determine if there is a cultural expertise effect found when recalling moral stories. This expertise effect would be shown by greater recall of true-analogy matches over mere-appearance matches in stories congruent with one's culture.

1.3 Results

I ran two pilot experiments to test the moral expert hypothesis. The results of the pilot experiments were unexpected compared to the hypothesis, but consistent across both pilots. As hypothesized, Eastern subjects exhibited a novice effect when recalling Western stories and an expertise effect when recalling Eastern stories. However, contrary to the hypothesis, Western subjects showed a novice pattern of retrieval for Western stories, consistent with the Karla the Hawk results, and a slight expert retrieval pattern for Eastern stories. These experimental results can be explained by the differences in didactic¹ education, which emphasizes moral learning, between Eastern and Western cultures. In Western culture, there is a lack of focused moral education, instead with Westerners valuing personal growth and independence. In contrast, in Eastern culture, there is a strong emphasis on didactic learning and enforcing moral standards. These differences in moral education are the preliminary explanation for the surprising results of these experiments.

1.4 Roadmap

The outline of this thesis is as follows:

- **Chapter 2:** Review previous research in this field
- **Chapter 3:** Analyze and discuss the results of the experiments
- **Chapter 4:** Explain the design of my experimental method
- **Chapter 5:** Consider avenues for future work

¹In this work, I use “didactic” in the technical sense as it is used in literature in this field, meaning “making moral observations” (Merriam-Webster 1983).

- **Chapter 6:** Review my contributions
- **Appendices A & B :** Details of the pilot experimental procedures
- **Appendices C & D :** Detailed results of the pilot experiments
- **Appendices E & F :** Stories used in the pilot experiments

Chapter 2

Related Work

In this chapter, I discuss ideas that motivated my experimental design.

- A structure mapping theory for measuring analogical similarity
- The Karla the Hawk experiments
- The Goldilocks Hypothesis: expert and novice patterns of retrieval

2.1 Analogical Reasoning

An analogy is a way of using relational commonalities between objects to map knowledge of one domain to another, even if the objects in the base domain are different than the objects in the target domain. Gentner's structure mapping theory (1983) provides a framework for measuring this analogical similarity.

Analogical reasoning can be broken down into three parts: access, mapping, and inference. *Access* is the process of retrieving a precedent from memory when presented with a target situation. Using the solar system and atom example, if given an atomic model, access would be the process of remembering that an atom is like the solar system, so the solar system model should be retrieved from memory. *Mapping* is where Gentner's structure mapping theory comes into play. After a precedent has been retrieved from memory, mapping is the process of applying one-to-one correspondences between the objects and relations in the precedent and target situations.

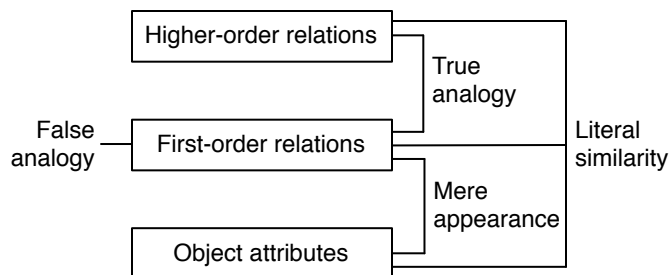


Figure 2-1: Four kinds of similarity matches.

Additionally, not all relations are mapped between domains. Predicates that contain relations linked by causal structure provide analogy with their inferential power, over predicates that are isolated from each other. This is called the systematicity principle, and this is what determines the soundness of an analogy and allows analogies their *inferential power* (Gentner and Landers 1985).

2.2 Karla the Hawk

Gentner’s Karla the Hawk experiments provided insight into how people index knowledge and how they draw upon that information to apply to target situations. Gentner identified three levels of similarity, or ways in which base and target scenarios can be similar. Surface similarity is a superficial similarity between objects and their attributes across the base and target scenarios. First-order similarity is similarity among the first-order relations in the scenarios. Higher-order similarity is similarity in higher-order relational structures, such as causal structure.

Based on these three levels of similarity, Gentner identified four possible similarity matches, represented in Figure 2-1. In *mere appearance* (MA) matches, the scenarios have the same surface similarities. In *true analogy* (TA) matches, the base and target scenarios share higher-order relations, but not surface similarities. *False analogy* (FA) matches contain only first-order relational similarities. *Literal similarity* (LS) matches are similar on all levels: surface, first-order, and higher-order.

The results of Gentner’s Karla the Hawk experiments showed that subjects were

reminded of stories that were related by mere-appearance and literal-similarity. Subjects rated literal-similarity and true-analogy stories as more sound and more similar than mere-appearance and false-analogy stories. Gentner’s results show that access and inference are seemingly not controlled by the same process. Recall seems to be governed by superficial, surface-level features, yet inference uses higher-order structural information (Gentner 1983, Gentner and Landers 1985).

I used the same experimental procedure as Gentner’s experiments and added two cultural subject groups. Each subject read stories from their own culture as well as stories from the other culture.

2.3 The Goldilocks Hypothesis

Studies have shown that a subject’s expertise in a domain affects how they index and access information. While most people retrieve information based on surface commonalities, research has shown that some people can instead retrieve based on similar structure (Finlayson and Winston 2006). People who access structural information can be called “experts” in the domain of interest; they have different retrieval patterns than “novices” in the same domain. More specifically, experts are able to index information in the domain of their expertise by intermediate-sized, structurally-based pieces. On the other hand, novices index information using small, surface-level features. Indexing information with the right intermediate-sized features (inspiring the name “The Goldilocks Hypothesis”) allows experts to retrieve sound analogies because they have already indexed the structure of the domain, while novices retrieve surface-level features because they have only indexed the superficial similarities. This effect is summarized in Figure 2-2.

To show that people are moral experts in the didactic stories of their culture, I used the expert and novice patterns of retrieval as the expected results of my hypothesis.

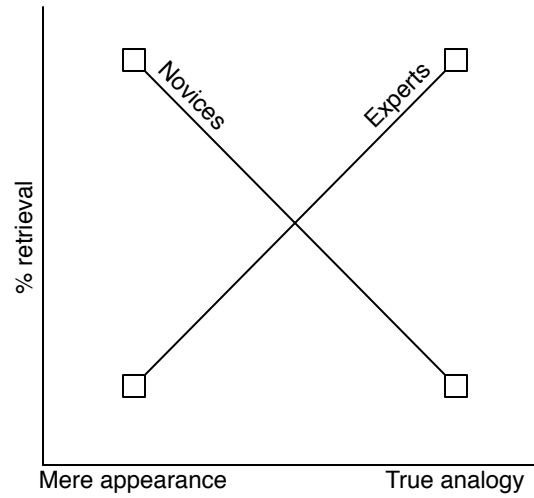


Figure 2-2: Novice and expert patterns of retrieval.

Summary

In this chapter, I discussed works that motivated and contributed to the design of my experimental method. Based on these studies, I:

- Formulated my experimental method based on Karla the Hawk experiments
- Hypothesized results on expert and novice patterns of retrieval

Chapter 3

Results

I hypothesized that Eastern subjects would recall more Western mere-appearance stories than Western true-analogy stories, showing a novice pattern of retrieval, and that they would recall more Eastern true-analogy stories than Eastern mere-appearance stories, indicating an expertise effect. Likewise, Western subjects would show an expert retrieval pattern with Western stories, and a novice effect with Eastern stories.

The results of the pilot experiments were unexpected compared to this hypothesis, but consistent across both pilots. As hypothesized, Eastern subjects exhibited a novice effect when recalling Western stories and an expertise effect when recalling Eastern stories. However, contrary to the hypothesis, Western subjects showed a novice pattern of retrieval for Western stories, consistent with the Karla the Hawk results, and a slight expert retrieval pattern for Eastern stories. These experimental results can be explained by the differences in didactic education between Eastern and Western cultures. Detailed results can be found in Appendix C and Appendix D.

In this chapter, I present:

- Results of the pilot studies
- Supporting evidence to explain these results

Experimental Procedure There were eight subjects involved in pilot 1: four Eastern subjects and four Western subjects. Both Eastern and Western subjects

were students or affiliates at the Massachusetts Institute of Technology. The Eastern subjects spent an average of 11.5 years growing up in either China or Hong Kong. All but one of the Western subjects were raised in the United States.

In pilot 2, there were four Eastern subjects and seven Western subjects. The four Eastern subjects were students or affiliates at the Massachusetts Institute of Technology and spent an average of 14.75 years growing up in China or Taiwan. The seven Western subjects did not share any group affiliations and were all raised in the United States.

The pilot experiments consisted of two separate sessions, one week apart. In the first session, subjects read thirty stories: ten filler stories and twenty target stories that were similar to base stories either by mere-appearance or true-analogy. Each subject read stories from their own culture as well as stories from the other culture. Subjects answered simple reading comprehension questions at the end of each story to ensure that they had read the story. In the second session, subjects were asked to read twenty base stories. If a story reminded them of a story from the first session, they wrote down as much of the story as they could remember. Subjects were then presented with twenty base-target story pairs and asked to rate the similarity and soundness of each story pair.

3.1 Experimental Results

The results of the first pilot experiment were unexpected compared to the hypothesized results. Consistent with the hypothesis, Eastern subjects exhibited a novice effect when recalling Western stories and an expert effect when recalling Eastern stories. Contrary to the hypothesis, Western subjects showed a novice effect when recalling Western stories and a slight expert effect when recalling Eastern stories. The results from the similarity and soundness rating tasks were consistent with the hypothesized results and the results from the original Karla the Hawk experiments: Eastern and Western subjects rated mere-appearance matches as less sound and less similar than true-analogy matches.

After analyzing the results of the first pilot, I tried to understand why Western subjects exhibited a novice effect when recalling Western stories. One possible explanation was that the Western subjects were unfamiliar with the stories used in the Western story sets. I ran a second pilot experiment with new Western story sets to try to make the stories more familiar to Western subjects. I also modified the experimental procedure to ask subjects to rate the familiarity of each story, so I could determine whether familiarity was correlated with recall.

The results of the second pilot experiment were consistent with the results of the first pilot. Eastern subjects again exhibited results that were in line with the hypothesis, showing a novice effect at Western story recall and an expert effect at Eastern story recall. Western subjects, on the other hand, again showed a novice effect for Western story recall, and a slight expert effect for Eastern story recall. There also seemed to be no strong correlation between story familiarity and recall. The results from the similarity and soundness rating tasks were consistent with both the hypothesized results and the results from the original Karla the Hawk experiments: Eastern and Western subjects again rated mere-appearance matches as less sound and less similar than true-analogy matches.

These results are shown in Figure 3-1 and Table 3.1.

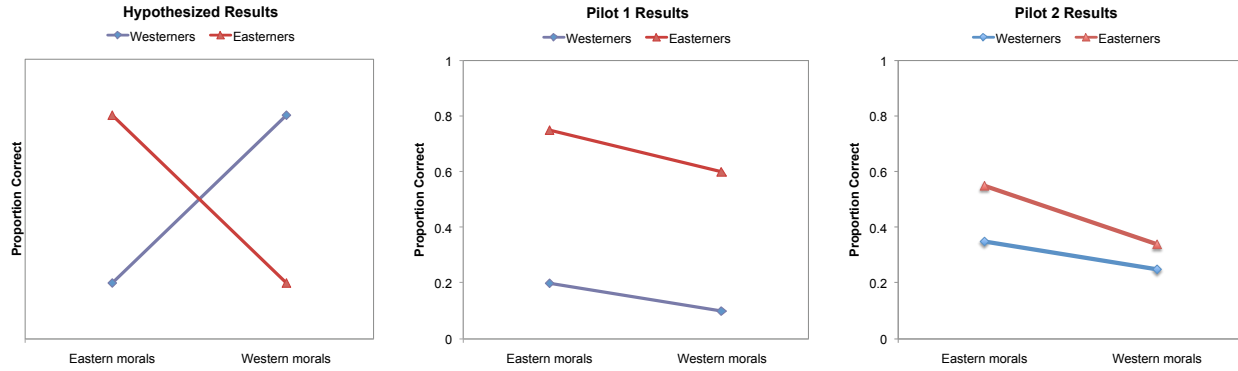


Figure 3-1: Hypothesized and actual proportion of moral reminders.

Pilot 1: Proportion of Recalled Stories

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	0.20	0.55	$p = 0.04$
Eastern TA	0.75	0.60	$p = 0.14$
Story type difference	$p = 0.02$	$p = 0.32$	
Western MA	0.35	0.45	$p = 0.34$
Western TA	0.20	0.10	$p = 0.18$
Story type difference	$p = 0.24$	$p = 0.07$	

Pilot 2: Proportion of Recalled Stories

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	0.250	0.171	$p = 0.28$
Eastern TA	0.556	0.343	$p = 0.06$
Story type difference	$p = 0.10$	$p = 0.11$	
Western MA	0.650	0.457	$p = 0.09$
Western TA	0.350	0.257	$p = 0.30$
Story type difference	$p = 0.05$	$p = 0.07$	

Table 3.1: Reminding task results.

3.2 Pilot 1 Discussion

The results from pilot 1 were partially unexpected. As hypothesized, Eastern subjects exhibited an expertise effect when recalling Eastern stories. However, Western subjects showed a novice effect when recalling Western stories¹, consistent with the Karla the Hawk results but contrary to the hypothesized results.

Eastern subjects achieved higher recall scores than Western subjects for Western true-analogy stories, which was surprising. Some of the Eastern subjects indicated that they had been taught Aesop’s fables in school, suggesting that the Eastern subjects were also slight experts in the morals of Western culture from having learned morals from both cultures. Despite this familiarity, Eastern subjects still exhibited a slight novice effect when recalling Western stories, which fit the original hypothesis that Easterners would be novices in the morals of Western culture.

However, Western subjects scoring poorly in Western true-analogy recall, especially compared to Eastern subjects, was more puzzling. Some of the Western subjects indicated that they knew almost none of the stories and that Aesop’s fables, save the famous ones such as “The Boy Who Cried Wolf” (E.2.5), were largely unfamiliar. Western subjects had no problem recognizing and agreeing on the morals of the fables, based on the moral extraction results from session 1, but they simply may not have been familiar with the morals. Unfamiliarity could explain why they showed novice effects on the stories from their own culture, which would be in line with the results from the original Karla the Hawk studies: that people recall superficial story features over truly analogous features.

On the other hand, Western subjects also showed a slight expert effect in recall of Eastern stories. This effect could be explained by two possibilities. First, because the Eastern stories contained foreign events and characters, the stories may have been more memorable to the Western subjects, causing them to recall more of the Eastern stories. Additionally, Western subjects indicated that the act of writing out the moral of each story helped them remember more stories than they might have

¹There were only two Western true-analogy story recalls from Western subjects, which was extremely surprising.

otherwise remembered. Asking about the moral of the story might have encouraged Western subjects to think more about the story than they would have ordinarily, forcing moral indexing, which could account for higher recall scores for Eastern true-analogy stories.

In the similarity and soundness rating tasks, both cultures rated mere-appearance matches as less similar and less sound than true-analogy matches. This not only reinforces the Karla the Hawk findings, but also provides evidence that analogical inference is culturally-independent.

3.3 Pilot 2 Discussion

The results of pilot 2 matched the results of pilot 1: Eastern subjects showed an expert effect in the stories of their culture, but Western subjects did not, despite changes made to both the experimental procedure and to the story sets.

The moral extraction task was removed from session 1 to try to reduce forced moral indexing, yet Western subjects still showed a very slight expert effect when recalling Eastern stories. However, the significance of this expert effect was not extremely compelling and could decrease with a larger study size.

Surprisingly, even after recreating the Western story sets to include more familiar stories, the Western subjects still showed a strong novice effect when recalling Western stories. The experimental procedure for pilot 2 was changed to ask subjects about the familiarity of each story they read. Had there been a strong correlation between story familiarity and recall, then lack of familiarity with the Western stories could have explained the novice effect exhibited by the Western subjects when recalling Western stories. However, after comparing the familiarity ratings from the Western subjects and their eventual recall scores, Western subjects showed a barely tenuous correlation between familiarity and recall for Western stories, indicating that even if they had found a target story from the first session to be familiar, that familiarity did not play a strong role in their ability to recall the story in session 2.

In pilot 1, the Eastern subjects scored much higher than the Western subjects in

Western true-analogy recall. In pilot 2, the Eastern subjects still scored higher than the Western subjects in Western true-analogy recall, though less significantly. The changed parameters of pilot 2, with different stories and experimental procedure, may have had an effect, as well as the small sample size of the pilot experiments. However, having originally hypothesized that Western subjects would be experts in the morals of Western stories, this was still a surprising result.

Memorization Because Eastern subjects had higher recall scores than Western subjects in all four combinations of story matches — Eastern mere-appearance, Eastern true-analogy, Western mere-appearance, and Western true-analogy— one possible explanation is that Easterners are simply better at memorizing than Westerners.

A greater emphasis is placed on repetition and memorization in Eastern cultures than in Western cultures; Easterners have much more memorization and recitation in primary school than do Westerners (Dahlin and Watkins 2000). Additionally, character-based Eastern languages such as Chinese are learned through repetition, which adds to the culture of memorization (Kember 1996).

Learning techniques across Eastern and Western cultures reflect this value placed on memorization. While Westerners typically see memorization as a superficial learning technique and instead strive for deep understanding, Easterners combine the two techniques. Easterners using a combination of memorization and deep understanding as one unified learning technique is one of the more robust and well-documented explanations for the paradox of the Chinese learner. This contradiction arose when it was previously believed that Easterners primarily used the more superficial rote learning technique without deeper understanding, yet still outperformed their Western counterparts (Kember 1996, Leung et al. 2008).

Evidence has since shown that Easterners take advantage of both memorization and understanding techniques at the same time to promote both surface as well as deep understanding of new material. Chinese teachers are able to make the distinction between simple memorization versus memorization with understanding and modify their teaching practices to encourage the form of memorization incorporated with

deeper understanding (Kember 1996). With this significant cultural emphasis on memorization as part of learning, it would seem to be a plausible explanation for why Eastern subjects appear to outperform Western subjects at story recall: they remember more because the Eastern culture strongly promotes memorization.

However, if this difference in styles of learning was the only explanation for the results of the experiments, then Eastern subjects should have had similar average recall scores for all four story similarity matches. Or, taking into account the original hypothesis that people are experts in their culture's morals, then Eastern subjects should have shown similar recall scores for Western mere-appearance, Western true-analogy, and Eastern mere-appearance matches, and higher recall scores for Eastern true-analogy matches. Instead, Eastern subjects showed higher recall scores for Western mere-appearance matches and Eastern true-analogy matches, and significantly lower scores for Western true-analogy matches and Eastern mere-appearance matches.

Moral Education The cultural differences in styles of learning are not sufficient to explain the results of these pilot experiments. Instead, differences in how Eastern and Western cultures use moral stories to educate children provide a stronger explanation for these experimental results.

Previous research suggests that people are not moral experts because moral education does not teach the broader interpretation of story morals or enforce the correct moral lesson. When Western children and adults are asked to recall didactic stories, their answers almost never include the moral of the story and instead exhibit more mere-appearance recollections, such as characters and events. If given moral stories, children are able to recognize and extract the moral lesson. However, they are not as able in recognizing new instances of similar situations in which the moral applies, indicating poor analogical access of story morals (Johnson and Goldman 1987).

The value of moral stories as aids in teaching didactic standards has also been questioned. In Western culture, adults are encouraged to not explicitly point out or explain the moral of the story to children, as it is believed that children should read

the story and interpret any moral on their own to get the greatest value out of the narrative. This passive method of moral learning is practiced in spite of evidence that children do not extract the same story themes that adults do until the ages of nine or ten (Narvaez 2002).

However, the results of the Eastern subjects from these pilot experiments show strong evidence for Easterners being experts in Eastern morals. What makes Easterners different from Westerners?

Confucian values have strong roots in Eastern culture, so as children grow up, they are disciplined at an early age and taught to respect others as part of moral and social standards². Even before Eastern children start formal schooling, their moral learning has already been reinforced by the telling of personal moral stories from their families, and they naturally produce didactic recollections and narratives on their own.

Both Eastern and Western families retell personal stories about situations involving their children. However, there are stark differences in the way the stories are retold among the two cultures. Eastern families tell stories that enforce moral behaviour and often end with an explicitly-stated lesson that the child learned from the situation. For example, if the child had done something wrong and was punished, the retelling of the story would remind the child of the punishment and include the lesson learned. However, in Western culture there is not nearly such a strong emphasis on didactic lessons, which focus on moral learning. Western families tell personal stories for entertainment or to increase the child's self-esteem, instead of teaching moral lessons. If the situation had ended with the child being punished, often neither the parent nor the child could remember exactly what necessitated the punishment when retelling the story (Miller et al. 1997).

There are also striking differences between the stories and recollections produced by Chinese children and American children, even by the age of six. When prompted

²Even popularized media, such as television, enforce moral teachings to Eastern children. Based on participant responses, multiple Eastern subjects indicated that they had grown up watching cartoons which taught Chinese moral stories and *chéngyǔ* stories, some of which they recognized in the Eastern story sets.

with a neutral story beginning and asked to finish the story, the stories produced by Chinese children involve social interactions with other people, emotional reactions, and moralistic behaviour. Stories produced by American children instead focus on the child as the main or only character and revolve around the child's independence, wants, and needs, with no didactic themes. Similarly, when children were asked to recall situations in which they felt specific emotions, Chinese children again recounted interactions with others involving didactic lessons. American children, on the other hand, remembered situations involving themselves and their individual needs, with no mention of moral behaviour (Wang and Leichtman 2000).

Both the first and second pilot experiments produced the same results: Western subjects exhibited a noticeable novice effect when recalling stories from Western culture and Eastern subjects showed a significant expert effect when recalling stories from Eastern culture. I tentatively attribute these results to differences in moral education. Westerners are not moral experts because of the focus on personal growth and lack of structured moral education in Western culture. However, a strong emphasis is placed on moral learning and understanding in Eastern culture, with Easterners learning didactic lessons at an early age. This focus on moral education explains why Easterners are experts in the morals of their culture.

Summary

In this chapter, I presented and discussed the unexpected results of the pilot experiments. In exploring possible explanations for these results, I concluded:

- Eastern culture places a strong emphasis on didactic learning, resulting in Eastern moral expertise effects with Eastern subjects when recalling Eastern moral stories.
- Western culture lacks structured moral education, explaining the novice retrieval patterns of Western subjects when recalling Western moral stories.

- Easterners may have a propensity for memorization, but that explanation alone is insufficient in explaining these results.
- Familiarity is not strongly correlated with eventual recall.

Chapter 4

Development of the Experimental Method

In this chapter, I describe the details of how I developed the experimental method used for the pilot studies. This development process consisted of:

- Inspiration from the Karla the Hawk experiments
- Choosing cultures to study
- Investigating cultural stories
- Creating story sets
- Detailing the experimental procedure

4.1 Karla the Hawk

The experimental method I describe in this thesis was based on Gentner's Karla the Hawk experiments (Gentner 1983, Gentner and Landers 1985).

The Karla the Hawk experiments consisted of two separate sessions. In the first session, subjects were given a set of thirty-two stories, consisting of twenty target stories and twelve filler stories. Subjects were asked to read and remember these stories. In the second session, one week later, subjects were given a set of twenty

base stories and asked to read each one. If they were reminded of any of the target stories from the first session, they were told to write down as much of the recalled story as possible. Subjects were then asked to rate each pair of base and target stories for soundness, or how well the inferences from one domain transferred to the other domain. Finally, subjects were asked to rate the same twenty story pairs based on similarity.

The results of the Karla the Hawk experiments showed that people recalled stories that were similar on a surface-level, but rated analogically-similar stories as better matches than superficially-similar stories. These results provided strong evidence that people show novice patterns of retrieval when recalling analogically-similar stories. My hypothesis was predicated on these results, and built on top the idea that people would show expert retrieval patterns when recalling stories from their own culture.

► **Take-Away Points** The Karla the Hawk experimental method provided the foundation of the experimental method I used in the pilot experiments.

4.2 Cross-Cultural Component

I focused on Eastern and Western cultures in this study. Easterners were defined as people who identified predominantly with Chinese culture, and Westerners were defined as people who grew up in the United States and considered themselves part of American culture. With numerous studies having shown differences in how Easterners and Westerners think, these two cultures seemed like a clear starting point for adding a cross-cultural component to the original Karla the Hawk experiments.

4.3 Story Investigation

One of the drawbacks of the Karla the Hawk experiments was the use of stories that had been handcrafted by the experimenters. The unfamiliarity of the stories could have influenced the retrieval effect shown in the results of Gentner's experiment. I

investigated using natural, culturally-based texts.

Every culture has their own moral stories rooted in their culture that have been refined over many generations of storytelling. Kintsch and Greene (1978) studied how cultural stories were transmitted through a chain of storytelling episodes and showed that people were able to faithfully retell stories native to their culture, but not stories from other cultures. These results support the idea that because moral stories have been passed down over time, they have been distilled to their most essential and culturally-salient components, resulting in a story that concisely reflects the morals and values of that culture.

To populate the story sets, I drew from the Aesop's fables collection for the Western stories, and stories that explain the origin of popular Chinese idioms, called *chéngyǔ*, for the Eastern collection.

4.3.1 Western Stories

I started out with two famous Western story collections, Aesop's fables and Grimm's fairy tales. While Grimm's fairy tales were more familiar and readable than Aesop's fables, the length, plot complexity, and over-familiarity of the fairy tales motivated the use of Aesop's fables.

Story length was an important consideration in choosing texts for this study. To produce a measurable effect, subjects in the proposed experiment would have to read twenty or more stories in one sitting. If the chosen stories were too long, then subjects would be likely to lose their concentration and unable to focus on the stories, which could detrimentally affect their story recall. Most of Grimm's fairy tales were multiple pages long, with lengthy plots and elaborate character details. Fables, on the other hand, were much more concise and to the point; the longest fables were just a couple paragraphs in length.

Plot complexity was also a deciding factor in choosing which kinds of stories to use. Stories can be broken down into distinct and enumerable plot components (Propp 1968). Fairy tales have a large number of these plot components, consisting of complex causal relationships between many characters and events. Fables instead

<u>Aesop's fables</u>	<u>Grimm's fairy tales</u>
Short and concise	Long and readable
Simple plot lines	Complicated stories
Few familiar fables	Many familiar stories
Clearly-stated moral	Unclear moral

Table 4.1: Comparison of Western story collections: Aesop's fables and Grimm's fairy tales.

have a small number of plot components, leaving just the major events characters.

Additionally, controlling for which story aspects are indexed by subjects becomes harder when plot lines are long and complex with many characters and events. Subjects might remember any number of features, including characters, events, plot twists, or morals. Fairy tales suffer from this complexity, while the conciseness of fables reduces the number of ways that subjects might index. The brevity of fables also illustrates clearer moral outcomes than fairy tales, which exhibit unclear morals that are often lost or reduced in the long story lines.

While Grimm's fairy tales are well-known in Western culture, for example, "Cinderella" or "Little Red Riding Hood," their extreme familiarity to Westerners also could have added another dimension of indexing, not based on surface-level features or structural components, but rather the entire story as a whole, familiar concept. If subjects indexed at the story level, instead of at the level of plot or moral structure, their recall would be reduced when prompted with a story sharing some level of similarity.

After comparing these two story collections, I determined that Grimm's fairy tales were too long, complex, and overly-familiar, while Aesop's fables were short, concise, and had a clearly-stated moral outcome. To reduce the number of dimensions subjects might index stories on, I decided to use Aesop's fables as the basis for the Western story sets, summarized in Table 4.1.

4.3.2 Eastern Stories

The Eastern stories were predominantly drawn from story collections that explain the origins of *chéngyǔ*. *Chéngyǔ*, most closely translated as “idioms,” are four-character idiomatic phrases commonly used in Chinese literature and vernacular. *Chéngyǔ* often do not make literal sense on their own, but when put in the context of the stories that explain them, become a powerful way to express thoughts and emotions in a compact form (Liyi 1991). Because the salient ideas behind these stories can be summarized by a four-character *chéngyǔ*, they are similar in composition to Aesop’s fables in that they are relatively short in length, concise, and have a clearly-stated outcome. As an example, a popular *chéngyǔ* known as “Three men make a tiger” can be found in E.1.26.

Because many *chéngyǔ* stories are commonly known and used in Chinese vernacular, and the stories were comparable to Aesop’s fables, I decided to use *chéngyǔ* to create the Eastern story sets.

► **Take-Away Points** To populate Western story sets, I chose stories from Aesop’s fables. For the Eastern story sets, I used stories that describe the origin of *chéngyǔ*, which are commonly used idiomatic expressions in Eastern culture.

4.4 Constructing Story Sets

I read 181 Western stories and 186 Eastern stories. Each story was documented with the story source or collection, plot, main characters, moral, and to which other stories it was superficially similar and which were morally similar.

Using the newly-constructed story database, I began to create the story sets to be used in the study. A story set consisted of three stories: a base story and two target stories. A target story was similar to the base story either by mere-appearance or by true-analogy. I defined a mere-appearance match to be a story with similar characters to the base story, for example a hawk and an eagle, or a story sharing superficially similar events to the base story, such as a sinking ship. Stories paired as

mere-appearance matches were not to have the same moral. For a story to match a base story by true-analogy, the moral of the story was the same as the moral of the base story. Take the following story set as an example:

Base story (E.2.7)

A dog was crossing over a river with a piece of meat in her mouth. Seeing her own reflection in the water she thought it was another dog with a bigger piece of meat. So she dropped her own piece and made a spring to snatch the piece that the other dog had. The result was that she had neither. She could not get the other piece because it did not exist, and her own was swept down by the current.

Mere appearance (E.2.17)

A crow having stolen a bit of flesh, perched in a tree, and held it in her beak. A fox seeing her, longed to possess himself of the flesh, and by a wily scheme, succeeded. "How handsome is the crow," the fox exclaimed, "in the beauty of her shape and in the fairness of her complexion! Oh, if her voice were only equal to her beauty, she would deservedly be considered the Queen of Birds!" This he said deceitfully; but the crow, anxious to disprove the fox's words about her voice, set up a loud caw, and dropped the flesh. The fox quickly picked it up and ate it.

True analogy (E.2.27)

A lion was just going to devour a hare which he had found asleep, when he saw a deer go by. So he left the hare to pursue the deer, and the hare, awakened by the noise, ran away. After a long chase the lion found he could not catch the deer, and when he went back to get the hare he found that it too had taken to flight. "It serves me right," he said, "for letting go the food I had in my grasp, in the hope of getting something better."

The base story and the mere-appearance story have in common an animal with food in its mouth who then drops the food. The base story and the true-analogy

story share no characters or events, but have the same moral of not wanting more than you already have.

To reduce the possibility of experimenter bias in moral similarity interpretation, I asked two people who knew nothing about the purpose of my study, and who were not going to be participants in the experiment, to read the base and true-analogy matches to ensure that the morals were the same.

Unlike Gentner’s Karla the Hawk experiment, I did not intentionally add literal-similarity or false-analogy matches to the story sets. The Karla the Hawk experiment had showed that literal-similarity and false-analogy matches were fairly well understood, with high recall scores for literal-similarity matches and extremely low scores for false-analogy matches, so I felt the cultural expertise effect seen with mere-appearance and true-analogy matches would be the focus of this study.

I chose twenty base stories, each with a mere-appearance match and a true-analogy match, to form ten Eastern story sets and ten Western story sets. I chose ten story sets for each culture because it was more stories per culture than either the Kintsch and Greene study, which had four stories from each culture (Kintsch and Greene 1978), or the study by Mandler et al., which had only one native story from the culture that they studied (Mandler et al. 1980). The original Karla the Hawk experiments used eighteen to twenty story sets, without a cross-cultural component. While doubling that number to account for two different cultures would have made the study prohibitively long, ten story sets for each culture seemed reasonable for the purposes of this study.

After analyzing the results of pilot 1, I modified the Western story sets and tried to include stories that would be more familiar to Western subjects. If familiarity played a strong role in recall, then Western subjects might exhibit better recall scores for Western stories.

4.5 Editing Stories

After collecting stories for the story sets, I made a few modifications were made to the stories for clarity, length, and cultural normalization.

Clarification Some of the stories, especially translated Chinese stories and the older translations of Aesop’s fables, had awkward wording. For example, one of the Eastern stories contained the sentence: “In so doing, they threw into confusion the original formation and, as no one wished to be left behind, some one hundred men were burnt to death.” I simplified awkward passages while still keeping the original meaning and chain of events intact. The example sentence was reworded to: “In doing so, they threw the formation into confusion and, as no one wished to be left behind, some one hundred men were burnt to death” (E.1.11). I intentionally tried to keep these kinds of modifications to a minimum to avoid imposing a Western experimenter bias to the Eastern stories. After pilot 1, both Eastern and Western subjects made comments in the survey about how it was clear that the Eastern stories had not originally been written in English. Pronoun clarification was also needed in several of the stories, especially stories with multiple people sharing the same title, for example, dukes or kings.

Shortening Short, concise stories was the goal for the story sets, but a few stories were still lengthy. Deleting parts of a story is not trivial, especially when dealing with cross-cultural studies. Often, a sentence that seems superfluous and unnecessary to one culture may be essential to understanding the motivations and emotions of story characters to another culture (Mandler and Johnson 1977).

Also, stories in Western culture are often embellished by the story-tellers for children’s entertainment, and those story-telling decorations have ended up being written into many of the story texts (Keyes 1911). Examples of these details include onomatopoeia, alliteration, or extensive dialogue between characters. I removed the more extensive embellishments from the stories to make them more straight-forward, less childish, and shorter.

Cultural Normalization Many of the Eastern stories gave names to human characters, for example, Bian Que or Gou Jian. At first, I considered normalizing these names to be more readable and less memorable, such as John or David. This method

was used in the study by Mandler et al. (1980) to normalize characters in stories from other cultures.

Mandler et al. (1980) studied how well Vai-speaking people from Liberia were able to recall five different kinds of stories: a Russian folktale, a fable from Aesop, two Greek stories, and a native Vai tale. All of the stories except for the Vai tale were translated into Vai and had characters modified to fit Vai traditions; for example, “dragons” and “princesses” were changed to “water people” and “chief’s daughters.” The results of the study showed that there was no significant difference in recall between any of the stories. They concluded that stories share a universal story schemata, and as long as stories did not contain gaps in the plot that could confuse readers from other cultures (Mandler and Johnson 1977), people should be able to recall stories from other cultures without difficulty.

However, changing the characters of the story to match Vai cultural expectations could have affected recall; if the characters seemed more “normal,” then the subjects could focus on the events and structure of the story, leading to better recall. I chose not to normalize the cultural names after deciding that could impose a Western cultural influence on an otherwise Eastern story, which might reduce recall for Easterners and increase recall for Westerners. I considered using culturally-neutral names as well, but in the end decided to keep the Eastern names to preserve the authenticity of the story to Eastern subjects.

► **Take-Away Points** Some of the stories were lightly modified to clarify confusing passages and to reduce length, while preserving cultural authenticity.

4.6 Experimental Procedure

After the story sets were completed, I detailed the experimental procedure for the pilot studies. Inspired by the Karla the Hawk experiments, the pilot experiments consisted of two separate sessions, one week apart. In the first session, subjects were given a set of thirty stories, consisting of twenty target stories and ten filler stories,

to read. Each subject read stories from their own culture and the other culture. In the second session, subjects were given a set of twenty base stories to read. After each story, they were asked if they were reminded of any story from the first session, and if so, to write down as much of the story as possible. Subjects were then given base-target story pairs, and asked to rate the similarity and the soundness of each story pair. There were two new components added to the original Karla the Hawk method, both to control for effects introduced by the new cross-cultural aspect of the experiment.

Comprehensibility and Bizarreness As a new addition to the original Karla the Hawk procedure, subjects were asked to rate the comprehensibility and bizarreness of each story. These questions were inspired by the work done by Kintsch and Greene (1978).

Kintsch and Greene (1978) hypothesized that successful story recall was based on culturally-specific story schemata. A *story schema* is based on the organization and structure of a story. For example, the schema for a European story usually consists of a hero who appears throughout the story and characters who are defined around the hero. The events of the story are both causally and temporally related, and the story typically has an exposition, complication, and compelling resolution. However, the schema for American Indian stories is considerably different. In American Indian stories, the hero can change unexpectedly, there is a lack of causal and temporal relationships between events in the story, and the structure of the story is based on fours: four actors, four instruments, and four episodes. Based on differences in cultural story schemata, Kintsch and Greene hypothesized that people would remember stories with culturally-familiar story schemata and have poor recall of stories with unfamiliar story schemata.

Kintsch and Greene studied how well American university students were able to recall stories from Boccaccio's *Decameron* compared to how well they recalled stories from a collection of Alaskan Indian myths. The experimenters simplified long and complicated character names in the myths to make the stories more readable. After

reading each story, subjects were asked to rate the comprehensibility, imagery value, and bizarreness of the story. These ratings were used to confirm that the texts were understandable, ruling out incomprehensibility as an explanation for lack of recall, and to ascertain the familiarity of the story schemata. After rating the story, subjects were asked to summarize the story.

The results of Kintsch and Greene's study showed that subjects recalled more of the stories from *Decameron* than the Alaskan Indian myths. Subjects rated the comprehensibility of the stories comparably, but the Alaskan Indian myths were rated as much more bizarre, indicating a lack of familiarity with the story schema. Their results added supporting evidence to the idea that story schemata plays a crucial role in remembering stories (Kintsch and Greene 1978).

I introduced the comprehensibility and bizarreness ratings in my experimental procedure to control for two experimental variables. First, it could be argued that differences in recall could be attributed to people not being able to even understand stories from another culture. The comprehensibility rating question provided a way to control for this condition, ensuring that subjects from different cultures were able to understand stories comparably. Second, it could be argued that differences in recall could be attributed to unfamiliar story schemata, instead of differences in indexing. The bizarreness rating question provided a way to make sure that subjects from both cultures were familiar with the schemata of the stories used in the experiment. Mandler et al. (1980) cited problems with the Kintsch and Greene (1978) study, arguing that using a loosely-connected Alaskan Indian tale and comparing it to a tightly-connected European story is not necessarily indicative of the role of culturally-specific story schemata in story recall. They suggested that a more tightly-connected Alaskan Indian tale could have been used instead (Mandler et al. 1980). The addition of these questions in my experimental addressed the issues raised by Mandler et al. (1980) that recall tests should be performed with stories having schemata familiar to both cultures.

Reading Comprehension Questions Also new to the original Karla the Hawk method, subjects were asked to answer simple reading comprehension questions after each story. This was to ensure that subjects were actually reading the stories, again to defend against other explanations for cultural differences in recall. In the first pilot study, subjects were also asked to write down the moral of each story. This moral extraction question was to prime subjects to think about the morals of the stories. However, this question turned out to be a factor in possibly biasing subjects to index on story morals, so the question was removed from the second pilot study.

► **Take-Away Points** The experimental procedure from the Karla the Hawk experiments provided the basis for my experimental procedure. I also added comprehensibility and bizarreness rating questions as well as reading comprehension questions to the procedure to control for cross-cultural effects.

Summary

In this chapter, I detailed the design decisions made while formalizing the experimental method:

- Used the Karla the Hawk experiments as a basis for the method
- Focused on Eastern and Western cultures for the cross-cultural component
- Chose Aesop's fables for Western stories and Chinese *chéngyǔ*, idiomatic stories, for Eastern stories
- Modified stories lightly to preserve cultural authenticity
- Added two new aspects to the Karla the Hawk experiments to control for cross-cultural effects

Chapter 5

Future Work

While differences in moral story education between Eastern and Western cultures explain the results of the two pilot experiments, more work is needed to further substantiate these results. In this chapter, I enumerate possible opportunities for future work.

- Improve the story sets
- Investigate using different cultures
- Use more popular cultural media
- Run a full experimental study

5.1 Story Set Modifications

Despite reworking the Western story sets for the second pilot and the discovery of the lack of strong correlation between familiarity and recall, more work could still be done to improve the Western story sets. Increasing the number of familiar stories, while increasing the familiarity of the stories, could have an effect on Western true-analogy recall.

Because there were new story sets used for pilot 2, there were also new ratings from subjects about story pair similarity and soundness. The results of the Western

similarity and soundness ratings, especially the ratings by Western subjects, indicate that the Western story sets used in pilot 2 could have had clearer distinctions within mere-appearance and true-analogy story matches. Continuing to refine story pair matches based on subject ratings would tighten the matches in the story sets.

Additionally, pilots could be run with completely culturally-normalized stories. Western subjects could be given a packet of stories containing not only Western stories, but Eastern stories modified to read like Western stories, with Western-sounding names and Western characters. An example might be to turn a story about a dragon, traditionally an Eastern character, into a story about a lion, a character more commonly found in Western stories. Likewise, Eastern subjects could be given not just Eastern stories, but Western stories edited to be more like other Eastern stories. This method was used in the study by Mandler et al. (1980), but introduces other factors to be accounted for, such as obscuring an otherwise familiar story or allowing the subject to focus more on story structure.

5.2 Comparable Cultures

Focusing on different cultures would also be a possible new direction for this study. It would be interesting to try to find another culture that places a strong emphasis on didactic learning and comparing them to Eastern culture. Likewise, it would also be interesting to see if the novice retrieval pattern of Western subjects is reproducible with another culture that also does not have a strong cultural emphasis on moral education.

5.3 Recognizable Cultural Media

While this study used moral stories as the basis for recall, different kinds of cultural media could be used, for example, other kinds of stories, TV show plots, or song lyrics. Several Western subjects commented that the stories were too “old-fashioned,” which reduced their familiarity with the material. Using plots from popular cultural

television shows was instead suggested, as people especially from younger generations seem to be more experts in television shows than stories from books.

Using Biblical stories as cultural texts would be an interesting direction, especially in light of the study by Johnson and Goldman (1987). The study showed that people can recognize morals from Biblical stories, but when asked to group stories, people group them by superficial similarities instead of by the same moral.

5.4 Full Experimental Study

After conducting more pilot experiments to finalize the parameters of this study, a full experimental study is the next step. More subjects would be needed to run a full experimental study, instead of the few subjects used in these pilot experiments. Power calculations to determine the number of subjects needed to show statistical significance would have to be done on the final pilot study. A full study would add significance to the experimental results, providing supporting evidence that people from cultures that place a strong emphasis on didactic learning are experts in the morals of their culture.

Summary

In this chapter, I outlined possible future directions for this work, including:

- Further improvements to the story sets
- Investigating morally-comparable cultures
- Using more popular cultural media
- Running more pilot experiments to set the parameters of the study
- Conducting a full experimental study to verify the significance of these results

Chapter 6

Contributions

- Assembled a collection of twenty Eastern and Western moral story sets, each containing a base story, a story superficially similar to the base story, and a story with an analogous moral to the base story.
- Developed a set of experiments for testing the moral expert hypothesis.
- Designed and conducted two pilot experiments ($n = 8, n = 11$) with subjects from Eastern and Western cultures to measure culturally-based expertise effects in the recall of moral stories.
- Obtained preliminary results indicating that Easterners conform to the moral expert hypothesis, but Westerners do not conform.
- Suggested explanations for the surprising results of the pilot experiments, focusing on cultural differences in Eastern and Western didactic education.

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Appendix A

Pilot 1 Experimental Procedure

Eight subjects participated in this experiment; four Eastern subjects and four Western subjects. The Eastern subjects were students or affiliates at the Massachusetts Institute of Technology. The Eastern subjects spent an average of 11.5 years growing up in either China or Hong Kong. There were two male and two female Eastern subjects, and their average age was 25.5 years old. The Western subjects were students or affiliates at the Massachusetts Institute of Technology. All but one of the Western subjects were raised in the United States. All four Western subjects were male, and their average age was 26.4 years old. These subjects were recruited for the study through email communication and were paid for their participation in the experiment.

Subjects were taken to a quiet location, such as a conference room or study area, to participate in this experiment. Subjects completed both sessions in the same location. Sessions were run with one or two subjects in each session. Paper packets were either stapled together or bound with a binder clip. Pens were provided for the subjects. Subjects had their choice of a \$30 Apple iTunes gift certificate or four gold AMC/Loews movie ticket vouchers after the completion of session 2.

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
This story was comprehensible	1	2	3	4	5
This story was bizarre	1	2	3	4	5

Table A.1: Pilot 1, Session 1: Rating questions

A.1 Session 1

Western subjects took on average one hour and seven minutes to complete session 1. Eastern subjects took on average fifty-eight minutes to complete session 1.

Subjects were asked to fill out and sign a consent form. After signing the consent form, subjects were handed the instructions for session 1 (A.3.1). After reading the instructions, subjects were given a packet of thirty stories to read. Each packet contained ten Eastern target stories, consisting of five true-analogy matches and five mere-appearance matches, and ten Western target stories, consisting of five true-analogy matches and five mere-appearance matches. In addition to the twenty target stories, there were also five Eastern and five Western filler stories. The filler stories did not have any kind of match to any of the base stories from the story sets. Each subject read only one target story from each story set, so a subject would only see either an mere-appearance match or a true-analogy match for any base story. The subjects were split into two groups so that every similarity match for every story would be covered.

After reading each story, the subjects were asked to perform two tasks: rating and reading comprehension.

A.1.1 Rating Task

The rating task asked the subjects to rate the comprehensibility and the bizarreness of each story on a scale from (1-5). The questions were presented as Table A.1.

A.1.2 Reading Comprehension Task

In the reading comprehension task, the subjects were asked to answer between 2-4 simple reading comprehension questions relating to the story, without looking back at the story text. All of the reading comprehension questions used for stories in pilot 1 can be found in Appendix E. These reading comprehension questions were not written to be difficult or to require much thinking; the questions were mainly to ensure that the subjects were reading each story carefully and not skimming or skipping stories.

After the questions, subjects were then asked to write down the moral of each story. This was in free-answer form. Subjects were presented with the question:

What was the moral of this story?

Write your answer here:

The reading packets were not double-sided because it would either be too easy for the subject to refer back to the story text, or the reading comprehension questions would be opposite an unrelated story. These reading packets can be found in A.3.2 and A.3.3.

A.1.3 Survey

After reading all thirty stories, subjects were asked to fill out a survey regarding their experience with the first session of the experiment.

A.2 Session 2

Session 2 of the experiment was conducted one week after session 1, in the same location and at the same time. On average, Western subjects took one hour and nine minutes to complete session 2. Eastern subjects took on average fifty-six minutes to complete session 2.

Subjects were asked to read the instructions for session 2 (A.3.4). Subjects were asked to perform three tasks: reminding, similarity rating, and soundness rating.

A.2.1 Reminding Task

Subjects were given a packet of twenty base stories. These consisted of each base story from the twenty story sets. After reading each story, the subjects were asked if they were reminded of any of the stories they read from session 1. If so, the subjects were prompted to write down as much of the story as they could remember. The instructions were as close as possible to the reminding instructions from the original Karla the Hawk experiments (Gentner and Landers 1985).

First you will be given twenty stories to read. After each story that you read, please rate the comprehensibility of the story and the bizarreness of the story. Additionally, please note if you are reminded of any of the stories from last week's session. If you are, please write down the story you are reminded of. If you are reminded of more than one story, write down the one that is the best match for the current story. Be sure to include as many details of the story as you can remember - if possible, the names of characters, their motives, and what happened.

After reading each story, subjects were asked to rate the comprehensibility and bizarreness of each story on a scale from (1-5). The questions were presented as Table A.1. Subjects were then prompted for story recall:

If you are reminded of any of the stories from last week's session, please write down the story you are reminded of here:

After completing the reminding task, the subjects were given a short break. The packet used for the reminding task can be found in A.3.5.

A.2.2 Similarity Rating Task

Subjects were given a packet of twenty pairs of stories. Each story pair consisted of a target story read by the subject from the first session and its matching base story read by the subject from the previous task. For each pair of stories, subjects were asked to

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
These stories are similar	1	2	3	4	5

Table A.2: Pilot 1, Session 2: Similarity rating task question

rate the similarity between the two stories on a scale of (1-5) using Table A.2. There were no guidelines specified to the subjects for the definition of “similarity,” again following the instructions from the original Karla the Hawk experiments (Rattermann and Gentner 1987).

In this part of the experiment, we want you to use your intuitions about similarity to rate twenty pairs of stories based on their overall similarity. You may have seen some of these stories before. Using a scale from (1-5), you will be asked to indicate how much you agree or disagree with the statement “These stories are similar.” If the pair of stories is similar, give the pair a high rating. If the pair of stories is not similar, give the pair a low rating.

After the similarity rating task, the subjects were given a short break. The similarity rating packets can be found in A.3.6 and A.3.7.

A.2.3 Soundness Rating Task

As subjects became more familiar with the stories and as the duration of the session wore on, the subjects completed the tasks more quickly. The soundness rating task, although the same length in content as the similarity rating task, took less time to complete than the similarity rating task.

After the similarity rating task, the subjects were again given the same packet of twenty story pairs, except the subjects were instead asked to rate the soundness of each pair of stories on a scale from (1-5) using Table A.3. Subjects were again given

instructions found in the soundness rating task for the Karla the Hawk experiment (Gentner and Landers 1985).

This part of the experiment is about what makes a good match between two stories. We all have intuitions about these things. Some kinds of resemblances seem important, while others seem weak or irrelevant. Here's an example:

Suppose you and a friend are having an argument about politics. Your friend brings up another situation, say, the way a car works, and says the situations are fundamentally the same. You might agree that his car example matches well with the political situation, and see the argument he is making. This is what we mean by a *sound match*. Or, you might reject his example; you might feel that although the situations look the same, the resemblance is actually just superficial. We call this a *spurious match*.

In this part of the experiment, we want you to use your intuitions about soundness - that is, about when two stories match well enough to make a strong argument. You will be asked to rate twenty pairs of stories based on their soundness. You may have seen some of these stories before. Using a scale from (1-5), you will be asked to indicate how much you agree or disagree with the statement "These stories are sound." If the pair of stories is sound, give the pair a high rating. If the pair of stories is not sound, or spurious, give the pair a low rating.

The packets used for the soundness rating task can be found in A.3.8 and A.3.9.

In Gentner's Karla the Hawk experiments, the similarity rating task was completed after the soundness rating task. While Gentner ran the same study on another group of subjects to ensure that the results did not differ depending on the order of the soundness and similarity tasks (Rattermann and Gentner 1987), I decided to put the

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
These stories are sound	1	2	3	4	5

Table A.3: Pilot 1, Session 2: Soundness rating task question

similarity task first in this pilot. Because the directions for the similarity rating task simply instruct the subject to use their intuitions about similarity to rate the story pairs, it seems that if the explicitly-instructed soundness rating task were given first, then subjects would have been biased towards making similarity ratings based more on soundness than they otherwise might have rated. Gentner found the ordering had no effect on the Karla the Hawk experiments and published the results with soundness first, but I nonetheless gave subjects the similarity rating task first, followed by the soundness rating task.

A.2.4 Survey

After completing the reminding, similarity, and soundness rating tasks, subjects were asked to fill out a survey regarding their cultural background and a survey about their experience with the second session of the experiment.

A.2.5 Scoring the Reminding Task

The reminding task was scored using the scheme outlined in the Karla the Hawk experiments (Gentner and Landers 1985). Before seeing the results of the recall task, important elements and details were annotated in each target story. Story recalls were scored using Table A.4.

After the story recalls were scored, the flat match score was calculated. The flat match score is the proportion of stories with recall scores of 2 or better within each story type; it is designed so that experimental results are based on at least some level of story recall.

- 0 = **no recall:** different story
- 1 = **poor recall:** something from target story, but not sure it was actually recall
- 2 = **fair recall:** some important elements, but some missing or wrong
- 3 = **good recall:** all important elements, but little to no detail
- 4 = **very good recall:** all important elements and some detail
- 5 = **excellent recall:** all important elements and great amounts of detail

Table A.4: Pilot 1, Session 2: Overall scoring metric for story reminders.

Along with overall story recall score and flat match score, Gentner also calculated a last sentence keyword (LSK) score. Before scoring the recalls, a keyword is chosen from the final sentence of each target story. If the story recall contains this chosen keyword or a strong synonym, the recall is given an LSK score of 2. If the recall contains a tenuous keyword synonym, it is given a score of 1, and a score of 0 for anything else.

While I did try to score the story recalls for a LSK score, as well as overall recall score and flat match score, I found the explanation for using the LSK score lacking. There seemed to be no systematic or obvious method for choosing a word from the last sentence; for example, choosing a noun or character as the keyword might bias the LSK score towards mere-appearance recalls because those retrievals might make more mention of surface similarities. With no compelling justification or reason for using this score, I did not make any calculations on the results from the last sentence keyword scores.

A.3 Materials

A.3.1 Session 1 Instructions

Introduction

In this study, we are testing how well people recall stories.

Instructions

In this first session of the study, you will be given thirty short stories to read. Please read each story carefully and remember the stories. You will have as much time as you need. After each story that you read, you will be asked to perform two different tasks.

Rating Task

First, you will be asked to rate two aspects of the story: comprehensibility and bizarreness. Using a scale from (1-5), you will be asked to indicate how much you agree or disagree with the statements “The story was comprehensible” and “The story was bizarre”.

Reading Comprehension Questions

After rating the story, you will be asked to answer a few reading comprehension questions. Please do not refer back to the story text when answering the questions.

Survey

After completing the readings, you will be asked to fill out a survey regarding your experience with this session of the experiment.

Next steps

You should have already scheduled a time for the second session of this study. This second session will take place one week after the first session.

A.3.2 Session 1 Group A Reading

Story 1: E.2.21
Story 2: E.1.11
Story 3: E.2.35
Story 4: E.1.31
Story 5: E.1.25
Story 6: E.2.13
Story 7: E.1.27
Story 8: E.2.31
Story 9: E.1.29
Story 10: E.2.14
Story 11: E.1.30
Story 12: E.2.28
Story 13: E.1.33
Story 14: E.2.27
Story 15: E.1.35
Story 16: E.2.32
Story 17: E.1.16
Story 18: E.1.32
Story 19: E.2.12
Story 20: E.2.33
Story 21: E.1.22
Story 22: E.2.15
Story 23: E.2.20
Story 24: E.1.18
Story 25: E.1.34
Story 26: E.2.26
Story 27: E.1.13
Story 28: E.2.29
Story 29: E.1.14
Story 30: E.2.34

A.3.3 Session 1 Group B Reading

Story 1: E.2.11
Story 2: E.1.21
Story 3: E.2.35
Story 4: E.1.31
Story 5: E.1.15
Story 6: E.2.23
Story 7: E.1.17
Story 8: E.2.31
Story 9: E.1.19
Story 10: E.2.24
Story 11: E.1.20
Story 12: E.2.18
Story 13: E.1.33
Story 14: E.2.17
Story 15: E.1.35
Story 16: E.2.32
Story 17: E.1.26
Story 18: E.1.32
Story 19: E.2.22
Story 20: E.2.33
Story 21: E.1.12
Story 22: E.2.25
Story 23: E.2.30
Story 24: E.1.28
Story 25: E.1.34
Story 26: E.2.16
Story 27: E.1.23
Story 28: E.2.19
Story 29: E.1.24
Story 30: E.2.34

A.3.4 Session 2 Instructions

Introduction

In this study, we are testing how well people recall stories.

Instructions

In this second session of the study, you will be asked to perform three different tasks:

Reminding Task

Similarity-rating Task

Soundness-rating Task

Detailed instructions for each task will be given to you as you progress through the session.

Survey

After completing the readings and rating comparisons, you will be asked to fill out a survey about your cultural and linguistic background, which we will use to analyze differences in the reminding task between subjects. You will also be asked to fill out a survey regarding your experience with this session of the experiment.

A.3.5 Session 2 Reminding Task

- Story 1: E.2.1
- Story 2: E.1.1
- Story 3: E.1.5
- Story 4: E.2.3
- Story 5: E.1.7
- Story 6: E.1.9
- Story 7: E.2.4
- Story 8: E.1.10
- Story 9: E.2.8
- Story 10: E.2.7
- Story 11: E.1.6
- Story 12: E.2.2
- Story 13: E.1.2
- Story 14: E.2.5
- Story 15: E.2.10
- Story 16: E.1.8
- Story 17: E.2.6
- Story 18: E.1.3
- Story 19: E.2.9
- Story 20: E.1.4

A.3.6 Session 2 Group A Similarity Rating Task

Story 1: E.2.21 , E.2.1
Story 2: E.1.11 , E.1.1
Story 3: E.1.25 , E.1.5
Story 4: E.2.13 , E.2.3
Story 5: E.1.27 , E.1.7
Story 6: E.1.29 , E.1.9
Story 7: E.2.14 , E.2.4
Story 8: E.1.30 , E.1.10
Story 9: E.2.28 , E.2.8
Story 10: E.2.27 , E.2.7
Story 11: E.1.16 , E.1.6
Story 12: E.2.12 , E.2.2
Story 13: E.1.22 , E.1.2
Story 14: E.2.15 , E.2.5
Story 15: E.2.20 , E.2.10
Story 16: E.1.18 , E.1.8
Story 17: E.2.26 , E.2.6
Story 18: E.1.13 , E.1.3
Story 19: E.2.29 , E.2.9
Story 20: E.1.14 , E.1.4

A.3.7 Session 2 Group B Similarity Rating Task

Story 1: E.2.11 , E.2.1
Story 2: E.1.21 , E.1.1
Story 3: E.1.15 , E.1.5
Story 4: E.2.23 , E.2.3
Story 5: E.1.17 , E.1.7
Story 6: E.1.19 , E.1.9
Story 7: E.2.24 , E.2.4
Story 8: E.1.20 , E.1.10
Story 9: E.2.18 , E.2.8
Story 10: E.2.17 , E.2.7
Story 11: E.1.26 , E.1.6
Story 12: E.2.22 , E.2.2
Story 13: E.1.12 , E.1.2
Story 14: E.2.25 , E.2.5
Story 15: E.2.30 , E.2.10
Story 16: E.1.28 , E.1.8
Story 17: E.2.16 , E.2.6
Story 18: E.1.23 , E.1.3
Story 19: E.2.19 , E.2.9
Story 20: E.1.24 , E.1.4

A.3.8 Session 2 Group A Soundness Rating Task

Story 1: E.2.21 , E.2.1
Story 2: E.1.11 , E.1.1
Story 3: E.1.25 , E.1.5
Story 4: E.2.13 , E.2.3
Story 5: E.1.27 , E.1.7
Story 6: E.1.29 , E.1.9
Story 7: E.2.14 , E.2.4
Story 8: E.1.30 , E.1.10
Story 9: E.2.28 , E.2.8
Story 10: E.2.27 , E.2.7
Story 11: E.1.16 , E.1.6
Story 12: E.2.12 , E.2.2
Story 13: E.1.22 , E.1.2
Story 14: E.2.15 , E.2.5
Story 15: E.2.20 , E.2.10
Story 16: E.1.18 , E.1.8
Story 17: E.2.26 , E.2.6
Story 18: E.1.13 , E.1.3
Story 19: E.2.29 , E.2.9
Story 20: E.1.14 , E.1.4

A.3.9 Session 2 Group B Soundness Rating Task

Story 1: E.2.11 , E.2.1
Story 2: E.1.21 , E.1.1
Story 3: E.1.15 , E.1.5
Story 4: E.2.23 , E.2.3
Story 5: E.1.17 , E.1.7
Story 6: E.1.19 , E.1.9
Story 7: E.2.24 , E.2.4
Story 8: E.1.20 , E.1.10
Story 9: E.2.18 , E.2.8
Story 10: E.2.17 , E.2.7
Story 11: E.1.26 , E.1.6
Story 12: E.2.22 , E.2.2
Story 13: E.1.12 , E.1.2
Story 14: E.2.25 , E.2.5
Story 15: E.2.30 , E.2.10
Story 16: E.1.28 , E.1.8
Story 17: E.2.16 , E.2.6
Story 18: E.1.23 , E.1.3
Story 19: E.2.19 , E.2.9
Story 20: E.1.24 , E.1.4

Appendix B

Pilot 2 Experimental Procedure

Eleven subjects participated in this experiment; four Eastern subjects and seven Western subjects. The Eastern subjects were students or affiliates at the Massachusetts Institute of Technology, and spent an average of 14.75 years growing up in China or Taiwan. There were three female Eastern subjects and one male Eastern subject, and their average age was 24.7 years old. The Western subjects did not share any affiliations and were all raised in the United States. There were three female Western subjects and four male Western subjects, and their average age was 26.8 years old.

Pilot 2 was run electronically. Subjects were emailed PDF forms containing instructions and materials, and asked to email the completed forms back. Subjects were encouraged to email any questions or concerns at any time. The one week duration between session 1 and session 2 was enforced by only emailing subjects the materials on the day of completion, and reminding subjects that a tardy return of the materials would result in the withdrawal of their reimbursement. Subjects were asked to download Adobe Reader from <http://get.adobe.com/reader/> to fill out the PDF forms. Subjects were also encouraged to complete both sessions in the same location and at approximately the same time. While locations could not be enforced, subjects were asked to fill out a time stamp field at the beginning of each task to help keep track of their time. As part of the session 1 survey, subjects were asked about their choice of reimbursement; subjects had the option of a \$30 Apple iTunes gift certificate or four gold AMC/Loews movie ticket vouchers. Subjects were rewarded for their par-

ticipation with their chosen reimbursement after the timely and successful return of the completed session 2 materials.

B.1 Changes from Pilot 1

The second pilot experiment incorporated changes to the story sets and the experimental procedure, based on the results from the first pilot experiment.

B.1.1 Story Set Changes

After the results of pilot 1, several modifications were made to both Eastern and Western story sets. To create stronger story sets, I read even more stories to try to find better mere-appearance and true-analogy matches, bringing the total of Western stories to 181 and Eastern stories to 186. Each story was again documented with the story source or collection, plot, main characters, moral, and to which other stories it was superficially similar and which were morally similar.

Based on the results from pilot 1, mere-appearance matches that subjects rated as very dissimilar and true-analogy matches that subjects rated as spurious were removed from story sets. Longer stories were moved to the beginning or middle of the story packets to try to combat reduced story comprehension from reading fatigue. The story sets also went through more culturally-specific modifications based on the results of pilot 1.

Western Stories The Western story sets were almost entirely replaced by new stories. With such low Western true-analogy recall scores by Westerners, one conclusion was that they simply were not familiar with the Western stories. I revisited Western story sources to try to find more familiar Western stories. Because there was no precise measure for the familiarity of a story, I decided to read more diverse, non-homogeneous collections, unlike the complete Aesop’s fables or Grimm’s fairy tales, and then noted which stories were repeated across multiple sources. I used this occurrence frequency as a general measure for how familiar a story would be to

Western subjects.

One sacrifice made to collect more familiar Western stories was that the moral of the stories became less clear and pronounced, compared to the morals of Aesop's fables. With the morals of the new Western stories more open to personal interpretation, I again asked two people who knew nothing about my study, and who would not be participants in the experiment, to read the base and true-analogy matches to try to ensure that the morals were as similar as possible.

Eastern Stories The Eastern story sets went through story replacement as well as story reduction. After looking at the similarity and soundness ratings from pilot 1, it seemed some of the Eastern story sets exhibited literal-similarity matches instead of mere-appearance or true-analogy matches. Such close similarity on all levels may have led to more recall, especially Eastern true-analogy recall, for both Eastern and Western cultures. I removed the story sets that were literal-similarity in nature and replaced them with more distinctive mere-appearance and true-analogy matches.

Additionally, subjects commented that the usage of proper names in the Eastern stories also made the stories more salient. I modified the Eastern stories so that complete titles, such as “The king of Yue,” were replaced by simply “The king.” When previously constructing these stories, these proper names were kept for the sake of Eastern cultural authenticity, but because subjects from both cultures indicated that these names were either distracting or led to greater recall, I decided to edit out the proper names.

B.1.2 Experimental Procedure Changes

Along with modifying both Eastern and Western story sets, parts of the experimental procedure were also changed to try to take into account the possible explanations for the results of pilot 1.

Familiarity Subjects were asked to rate the familiarity of each story, along with the comprehensibility and the bizarreness. Asking about the familiarity was to determine

if subjects did not recall stories in session 2 simply because the story they were being asked to remember was not familiar to them, so they would not be considered experts in the morals of that story.

Moral Extraction After the first pilot, subjects commented that explicitly asking for the moral in the first session, along with making the moral extraction a free-form answer, made them think much harder about the story moral than they would have otherwise. This could have forced moral indexing across subjects from both cultures, which would affect recalling true-analogy matches.

At first, the moral extraction question was going to be removed from session 1 and placed after the soundness rating task in session 2, as to not taint the similarity or soundness rating tasks. However, by the end of the soundness rating task, subjects would have read the base stories three times each, and the target stories three times each, including the first session. Additionally, subjects would have seen each story pair matched up twice by the end of the soundness rating task. Both of these factors could affect the subjects' judgement of the story morals.

The moral extraction question ended up being removed from pilot 2. Based on the moral extraction answers given by subjects who participated in pilot 1, it was clear that subjects from both cultures generally agreed on story morals from both cultures.

Story Background Finally, a question was added to the participant survey to gauge the subject's background in story learning. This question was asked to get a better sense for how subjects learned the stories that seemed familiar to them, for example, from school or family or books.

B.2 Session 1

Western subjects took on average thirty-seven minutes to complete session 1. Eastern subjects took on average thirty-five minutes to complete session 1.

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
This story was familiar	1	2	3	4	5
This story was comprehensible	1	2	3	4	5
This story was bizarre	1	2	3	4	5

Table B.1: Pilot 2, Session 1: Rating questions

Subjects were asked to fill out and sign a consent form. Subjects were then asked to read the instructions for session 1. These instructions can be found in B.4.1. After reading the instructions, subjects were given a packet of thirty stories to read. Each packet contained ten Eastern target stories, consisting of five true-analogy matches and five mere-appearance matches, and ten Western target stories, consisting of five true-analogy matches and five mere-appearance matches. In addition to the twenty target stories, there were also five Eastern and five Western filler stories. The filler stories did not have any kind of match to any of the base stories from the story sets. Each subject read only one target story from each story set, so a subject would only see either an mere-appearance match or a true-analogy match for any base story. The subjects were split into two groups so that every similarity match for every story would be covered.

After reading each story, the subjects were asked to perform two tasks: rating and reading comprehension.

B.2.1 Rating Task

The rating task asked the subjects to rate the familiarity, comprehensibility, and bizarreness of each story on a scale from (1-5). The questions were presented as Table B.1.

The familiarity rating was added to verify that the Western subjects were indeed familiar with the stories being presented to them in the first session, in order to ensure

that they should be experts in the morals of Western stories.

B.2.2 Reading Comprehension Task

In the reading comprehension task, the subjects were asked to answer between 2-4 simple reading comprehension questions relating to the story, without looking back at the story text. All of the reading comprehension questions used for stories in pilot 2 can be found in Appendix F. These questions were not written to be difficult or to require much thinking; the questions were mainly to ensure that the subjects were reading each story carefully and not skimming or skipping stories. Subjects were not asked to write down the moral of each story.

The reading packets were not double-sided because it would either be too easy for the subject to refer back to the story text, or the reading comprehension questions would be opposite an unrelated story. These reading packets can be found in B.4.2 and B.4.3.

B.2.3 Survey

After reading all thirty stories, subjects were asked to fill out a survey regarding their experience with the first session of the experiment.

B.3 Session 2

Session 2 of the experiment was conducted one week after session 1. On average, Western subjects took sixty-two minutes to complete session 2. Eastern subjects took on average seventy-five minutes to complete session 2.

Subjects were asked to read the instructions for session 2. These instructions can be found in B.4.4. Subjects were asked to perform three tasks: reminding, similarity rating, and soundness rating.

B.3.1 Reminding Task

Subjects were given a packet of twenty base stories. These consisted of each base story from the twenty story sets. After reading each story, the subjects were asked if they were reminded of any of the stories they read from session 1. If so, the subjects were prompted to write down as much of the story as they could remember. The instructions were as close as possible to the reminding instructions from the original Karla the Hawk experiments (Gentner and Landers 1985). The subjects were also asked to rate the familiarity, comprehensibility, and bizarreness of each story on a scale from (1-5). The questions were presented as Table B.1.

You will be given twenty stories to read. After each story that you read, you will be asked to perform two tasks:

- 1) Please note if you are reminded of any of the stories from last week's session. If you are, please write down the story you are reminded of. If you are reminded of more than one story, write down the one that is the best match for the current story. Be sure to include as many details of the story as you can remember - if possible, the names of characters, their motives, and what happened.
- 2) Please rate the familiarity, comprehensibility, and bizarreness of each story that you read in this session.

After completing the reminding task, the subjects were given a short break. The packet used for the reminding task can be found in B.4.5.

B.3.2 Similarity Rating Task

After the reminding task, subjects were given a packet of twenty pairs of stories. Each story pair consisted of a target story read by the subject from the first session and its matching base story read by the subject from the previous task. For each pair of stories, subjects were asked to rate the similarity between the two stories on a scale of (1-5) using Table B.2. There were no guidelines specified to the subjects for the

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
These stories are similar	1	2	3	4	5

Table B.2: Pilot 2, Session 2: Similarity rating task question

definition of “similarity,” again following the instructions from the original Karla the Hawk experiments (Rattermann and Gentner 1987).

In this part of the experiment, we want you to use your intuitions about similarity to rate twenty pairs of stories based on their overall similarity. You may have seen some of these stories before. Using a scale from (1-5), you will be asked to indicate how much you agree or disagree with the statement “These stories are similar.” If the pair of stories is similar, give the pair a high rating. If the pair of stories is not similar, give the pair a low rating.

After completing the similarity rating task, the subjects were given a short break. The packets used for the similarity rating task can be found in B.4.6 and B.4.7.

B.3.3 Soundness Rating Task

After the similarity rating task, the subjects were again given the same packet of twenty story pairs, except the subjects were instead asked to rate the soundness of each pair of stories on a scale from (1-5) using Table B.3. Subjects were again given instructions found in the soundness rating task for the Karla the Hawk experiment (Gentner and Landers 1985).

This part of the experiment is about what makes a good match between two stories. We all have intuitions about these things. Some kinds of resemblances seem important, while others seem weak or irrelevant. Here’s an example:

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
These stories are sound	1	2	3	4	5

Table B.3: Pilot 2, Session 2: Soundness rating task question

Suppose you and a friend are having an argument about politics. Your friend brings up another situation, say, the way a car works, and says the situations are fundamentally the same. You might agree that his car example matches well with the political situation, and see the argument he is making. This is what we mean by a *sound match*. Or, you might reject his example; you might feel that although the situations look the same, the resemblance is actually just superficial. We call this a *spurious match*.

In this part of the experiment, we want you to use your intuitions about soundness - that is, about when two stories match well enough to make a strong argument. You will be asked to rate twenty pairs of stories based on their soundness. You may have seen some of these stories before. Using a scale from (1-5), you will be asked to indicate how much you agree or disagree with the statement “These stories are sound.” If the pair of stories is sound, give the pair a high rating. If the pair of stories is not sound, or spurious, give the pair a low rating.

The packets used for the soundness rating task can be found in B.4.8 and B.4.9.

In Gentner’s Karla the Hawk experiments, the similarity rating task was completed after the soundness rating task. While Gentner ran the same study on another group of subjects to ensure that the results did not differ depending on the order of the soundness and similarity tasks (Rattermann and Gentner 1987), I decided to put the similarity task first in this pilot. Because the directions for the similarity rating task

- 0 = **no recall:** different story
- 1 = **poor recall:** something from target story, but not sure it was actually recall
- 2 = **fair recall:** some important elements, but some missing or wrong
- 3 = **good recall:** all important elements, but little to no detail
- 4 = **very good recall:** all important elements and some detail
- 5 = **excellent recall:** all important elements and great amounts of detail

Table B.4: Pilot 2, Session 2: Overall scoring metric for story reminders.

simply instruct the subject to use their intuitions about similarity to rate the story pairs, it seems that if the explicitly-instructed soundness rating task were given first, then subjects would have been biased towards making similarity ratings based more on soundness than they otherwise might have rated. Gentner found the ordering had no effect on the Karla the Hawk experiments and published the results with soundness first, but I nonetheless gave subjects the similarity rating task first, followed by the soundness rating task.

B.3.4 Survey

After completing the reminding, similarity, and soundness rating tasks, subjects were asked to fill out a survey regarding their cultural background and a survey about their experience with the second session of the experiment.

B.3.5 Scoring Reminding Task

The reminding task was scored using the scheme outlined in the Karla the Hawk experiments (Gentner and Landers 1985). Before seeing the results of the recall task, important elements and details were annotated in each target story. Story recalls were scored using Table B.4.

After the story recalls were scored, the flat match score was calculated. The flat match score is the proportion of stories with recall scores of 2 or better within each story type; it is designed so that experimental results are based on some level of story recall.

Along with overall story recall score and flat match score, Gentner also calculated

a last sentence keyword (LSK) score. Before scoring the recalls, a keyword is chosen from the final sentence of each target story. If the story recall contains this chosen keyword or a strong synonym, the recall is given an LSK score of 2. If the recall contains a tenuous keyword synonym, it is given a score of 1, and a score of 0 for anything else.

While I did try to score the story recalls for a LSK score, as well as overall recall score and flat match score, I found the explanation for using the LSK score lacking. There seemed to be no systematic or obvious method for choosing a word from the last sentence; for example, choosing a noun or character as the keyword might bias the LSK score towards mere-appearance recalls because those retrievals might make more mention of surface similarities. With no compelling justification or reason for using this score, I did not make any calculations on the results from the last sentence keyword scores.

B.4 Materials

B.4.1 Session 1 Instructions

Introduction

In this study, we are testing how well people recall stories.

Instructions

In this first session of the study, you will be given thirty short stories to read. Please read each story carefully and remember the stories. You will have as much time as you need. After each story that you read, you will be asked to perform two different tasks.

Rating Task First, you will be asked to rate three aspects of the story: familiarity, comprehensibility, and bizarreness. Using a scale from (1-5), you will be asked to indicate how much you agree or disagree with the statements, “The story was familiar,” “The story was comprehensible,” and “The story was bizarre.”

Reading Comprehension Questions After rating the story, you will be asked to answer a few reading comprehension questions. **Please do not refer back to the story text when answering the questions.**

Survey

After completing the readings, you will be asked to fill out a short survey regarding your experience with this session of the experiment.

Next steps

You should have already scheduled a time for the second session of this study. This second session will take place one week after the first session. You will again receive PDF materials to fill out for the second session. You will be reimbursed for your participation after the timely completion of the second session.

B.4.2 Session 1 Group A Reading

Story 1: F.2.26
Story 2: F.1.34
Story 3: F.2.13
Story 4: F.1.24
Story 5: F.2.11
Story 6: F.1.26
Story 7: F.2.31
Story 8: F.1.13
Story 9: F.2.17
Story 10: F.1.33
Story 11: F.2.28
Story 12: F.1.32
Story 13: F.2.19
Story 14: F.1.30
Story 15: F.2.15
Story 16: F.1.35
Story 17: F.2.22
Story 18: F.1.11
Story 19: F.2.32
Story 20: F.1.15
Story 21: F.2.24
Story 22: F.1.17
Story 23: F.2.33
Story 24: F.1.19
Story 25: F.2.34
Story 26: F.1.28
Story 27: F.2.30
Story 28: F.1.22
Story 29: F.2.35
Story 30: F.1.31

B.4.3 Session 1 Group B Reading

Story 1: F.2.16
Story 2: F.1.34
Story 3: F.2.23
Story 4: F.1.14
Story 5: F.2.21
Story 6: F.1.16
Story 7: F.2.31
Story 8: F.1.23
Story 9: F.2.27
Story 10: F.1.33
Story 11: F.2.18
Story 12: F.1.32
Story 13: F.2.29
Story 14: F.1.20
Story 15: F.2.25
Story 16: F.1.35
Story 17: F.2.12
Story 18: F.1.21
Story 19: F.2.32
Story 20: F.1.25
Story 21: F.2.14
Story 22: F.1.27
Story 23: F.2.33
Story 24: F.1.29
Story 25: F.2.34
Story 26: F.1.18
Story 27: F.2.20
Story 28: F.1.12
Story 29: F.2.35
Story 30: F.1.31

B.4.4 Session 2 Instructions

Introduction

In this study, we are testing how well people recall stories.

Instructions

In this second session of the study, you will be asked to perform three different tasks:

Reminding Task

Similarity-rating Task

Soundness-rating Task

Detailed instructions for each task will be given to you as you progress through the session.

Survey

After completing the readings and rating comparisons, you will be asked to fill out a survey about your cultural and linguistic background, which we will use to analyze differences in the reminding task between subjects. You will also be asked to fill out a survey regarding your experience with this session of the experiment.

B.4.5 Session 2 Reminding Task

- Story 1: F.2.6 , F.2.6
- Story 2: F.2.3 , F.2.3
- Story 3: F.1.4 , F.1.4
- Story 4: F.2.1 , F.2.1
- Story 5: F.1.6 , F.1.6
- Story 6: F.1.3 , F.1.3
- Story 7: F.2.7 , F.2.7
- Story 8: F.2.8 , F.2.8
- Story 9: F.2.9 , F.2.9
- Story 10: F.1.10 , F.1.10
- Story 11: F.2.5 , F.2.5
- Story 12: F.2.2 , F.2.2
- Story 13: F.1.1 , F.1.1
- Story 14: F.1.5 , F.1.5
- Story 15: F.2.4 , F.2.4
- Story 16: F.1.7 , F.1.7
- Story 17: F.1.9 , F.1.9
- Story 18: F.1.8 , F.1.8
- Story 19: F.2.10 , F.2.10
- Story 20: F.1.2 , F.1.2

B.4.6 Session 2 Group A Similarity Rating Task

Story 1: F.2.26 , F.2.6
Story 2: F.2.13 , F.2.3
Story 3: F.1.24 , F.1.4
Story 4: F.2.11 , F.2.1
Story 5: F.1.26 , F.1.6
Story 6: F.1.13 , F.1.3
Story 7: F.2.17 , F.2.7
Story 8: F.2.28 , F.2.8
Story 9: F.2.19 , F.2.9
Story 10: F.1.30 , F.1.10
Story 11: F.2.15 , F.2.5
Story 12: F.2.22 , F.2.2
Story 13: F.1.11 , F.1.1
Story 14: F.1.15 , F.1.5
Story 15: F.2.24 , F.2.4
Story 16: F.1.17 , F.1.7
Story 17: F.1.19 , F.1.9
Story 18: F.1.28 , F.1.8
Story 19: F.2.30 , F.2.10
Story 20: F.1.22 , F.1.2

B.4.7 Session 2 Group B Similarity Rating Task

Story 1: F.2.16 , F.2.6
Story 2: F.2.23 , F.2.3
Story 3: F.1.14 , F.1.4
Story 4: F.2.21 , F.2.1
Story 5: F.1.16 , F.1.6
Story 6: F.1.23 , F.1.3
Story 7: F.2.27 , F.2.7
Story 8: F.2.18 , F.2.8
Story 9: F.2.29 , F.2.9
Story 10: F.1.20 , F.1.10
Story 11: F.2.25 , F.2.5
Story 12: F.2.12 , F.2.2
Story 13: F.1.21 , F.1.1
Story 14: F.1.25 , F.1.5
Story 15: F.2.14 , F.2.4
Story 16: F.1.27 , F.1.7
Story 17: F.1.29 , F.1.9
Story 18: F.1.18 , F.1.8
Story 19: F.2.20 , F.2.10
Story 20: F.1.12 , F.1.2

B.4.8 Session 2 Group A Soundness Rating Task

Story 1: F.2.26 , F.2.6
Story 2: F.2.13 , F.2.3
Story 3: F.1.24 , F.1.4
Story 4: F.2.11 , F.2.1
Story 5: F.1.26 , F.1.6
Story 6: F.1.13 , F.1.3
Story 7: F.2.17 , F.2.7
Story 8: F.2.28 , F.2.8
Story 9: F.2.19 , F.2.9
Story 10: F.1.30 , F.1.10
Story 11: F.2.15 , F.2.5
Story 12: F.2.22 , F.2.2
Story 13: F.1.11 , F.1.1
Story 14: F.1.15 , F.1.5
Story 15: F.2.24 , F.2.4
Story 16: F.1.17 , F.1.7
Story 17: F.1.19 , F.1.9
Story 18: F.1.28 , F.1.8
Story 19: F.2.30 , F.2.10
Story 20: F.1.22 , F.1.2

B.4.9 Session 2 Group B Soundness Rating Task

Story 1: F.2.16 , F.2.6
Story 2: F.2.23 , F.2.3
Story 3: F.1.14 , F.1.4
Story 4: F.2.21 , F.2.1
Story 5: F.1.16 , F.1.6
Story 6: F.1.23 , F.1.3
Story 7: F.2.27 , F.2.7
Story 8: F.2.18 , F.2.8
Story 9: F.2.29 , F.2.9
Story 10: F.1.20 , F.1.10
Story 11: F.2.25 , F.2.5
Story 12: F.2.12 , F.2.2
Story 13: F.1.21 , F.1.1
Story 14: F.1.25 , F.1.5
Story 15: F.2.14 , F.2.4
Story 16: F.1.27 , F.1.7
Story 17: F.1.29 , F.1.9
Story 18: F.1.18 , F.1.8
Story 19: F.2.20 , F.2.10
Story 20: F.1.12 , F.1.2

Appendix C

Pilot 1 Experimental Results

C.1 Reminding Task

C.1.1 Flat Match Score

The flat match score was calculated as the proportion of story recalls with a recall score of 2 or higher.

Eastern Stories Eastern subjects exhibited a strong expert effect with Eastern stories. Western subjects showed an insignificant expert effect with Eastern stories. Additionally, Eastern subjects scored much lower than Western subjects in recalling Eastern mere-appearance stories. Eastern subjects did not score significantly higher than Western subjects in recalling Eastern true-analogy stories.

Western Stories Eastern subjects showed an insignificant¹ novice effect with Western stories. Western subjects showed a strong novice effect with Western stories. The differences between the two cultures in Western mere-appearance recall and Western true-analogy recall were not significant.

Flat match score

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	0.20	0.55	$p = 0.04$
Eastern TA	0.75	0.60	$p = 0.14$
Story type difference	$p = 0.02$	$p = 0.32$	
Western MA	0.35	0.45	$p = 0.34$
Western TA	0.20	0.10	$p = 0.18$
Story type difference	$p = 0.24$	$p = 0.07$	

Overall recall score

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	0.55	1.45	$p < 0.04$
Eastern TA	2.5	1.93	$p = 0.21$
Story type difference	$p < 0.04$	$p = 0.17$	
Western MA	1.225	1.3	$p = 0.45$
Western TA	0.725	0.25	$p = 0.08$
Story type difference	$p = 0.23$	$p < 0.04$	

Table C.1: Pilot 1, Session 2: Reminding task results.

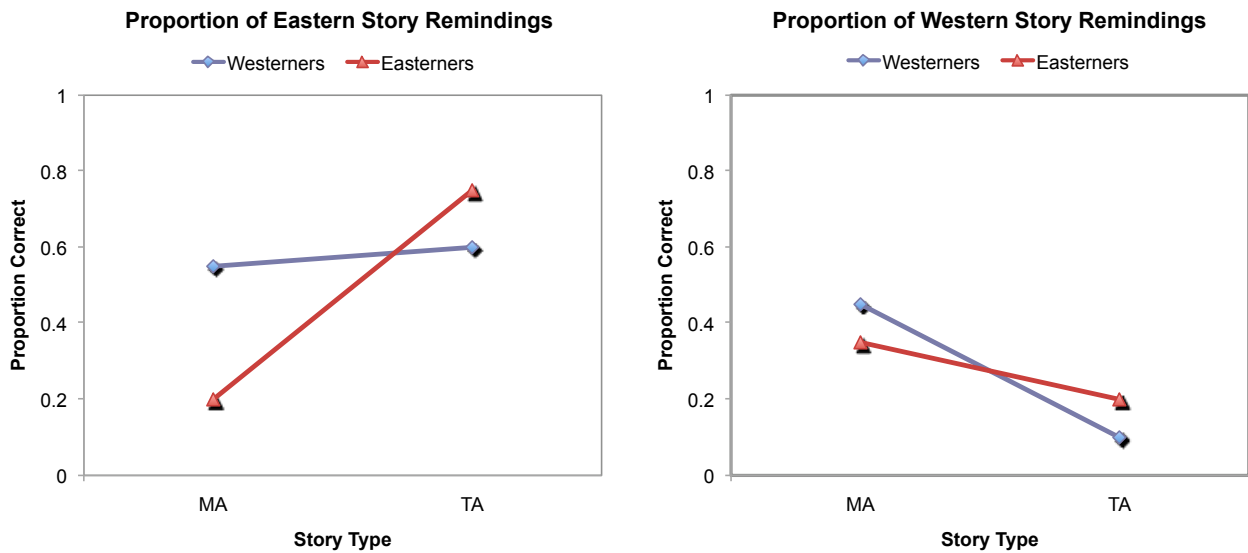


Figure C-1: Pilot 1, Session 2: Proportion of Eastern and Western story reminders.



Figure C-2: Pilot 1, Session 2: Overall recall scores for Eastern and Western stories.

C.1.2 Overall Recall Score

Eastern Stories Eastern subjects exhibited a strong expert effect with Eastern stories. Western subjects showed a slight expert effect with Eastern stories. Additionally, Eastern subjects scored much lower than Western subjects in recalling Eastern mere-appearance stories. The difference between recall scores for Eastern true-analogy stories was not significant.

Western Stories Eastern subjects showed an insignificant novice effect with Western stories. Western subjects showed a strong novice effect with Western stories. Surprisingly, Eastern subjects scored higher than Western subjects in recalling Western true-analogy stories. The difference in Western mere-appearance stories was not significant.

C.2 Similarity Rating Task

Eastern Stories Both Eastern and Western subjects rated Eastern true-analogy story pairs as more similar than Eastern mere-appearance story pairs. Eastern sub-

¹Because these were pilot studies, we did not expect statistical significance.

jects and Western subjects both very strongly rated the Eastern true-analogy matches as more similar than the mere-appearance matches. Western subjects rated Eastern mere-appearance stories as more similar than Eastern subjects did, and Eastern subjects rated Eastern true-analogy stories as more similar than Western subjects did.

Western Stories Both Eastern and Western subjects rated Western true-analogy story pairs as more similar than Western mere-appearance story pairs. Neither culture rated Western mere-appearance or Western true-analogy stories as significantly more similar than the other culture.

C.3 Soundness Rating Task

Eastern Stories Eastern subjects rated Eastern mere-appearance stories significantly less sound than Eastern true-analogy stories. Western subjects also rated Eastern mere-appearance stories as less sound than Eastern true-analogy stories. Eastern subjects also rated Eastern true-analogy matches as more sound than Western subjects rated Eastern true-analogy matches. The difference in Eastern mere-appearance matches was not significant.

Western Stories Eastern subjects rated Western mere-appearance stories as less sound than Western true-analogy stories. Western subjects exhibited the same behaviour. Neither culture rated Western mere-appearance or Western true-analogy stories as significantly more sound than the other culture.

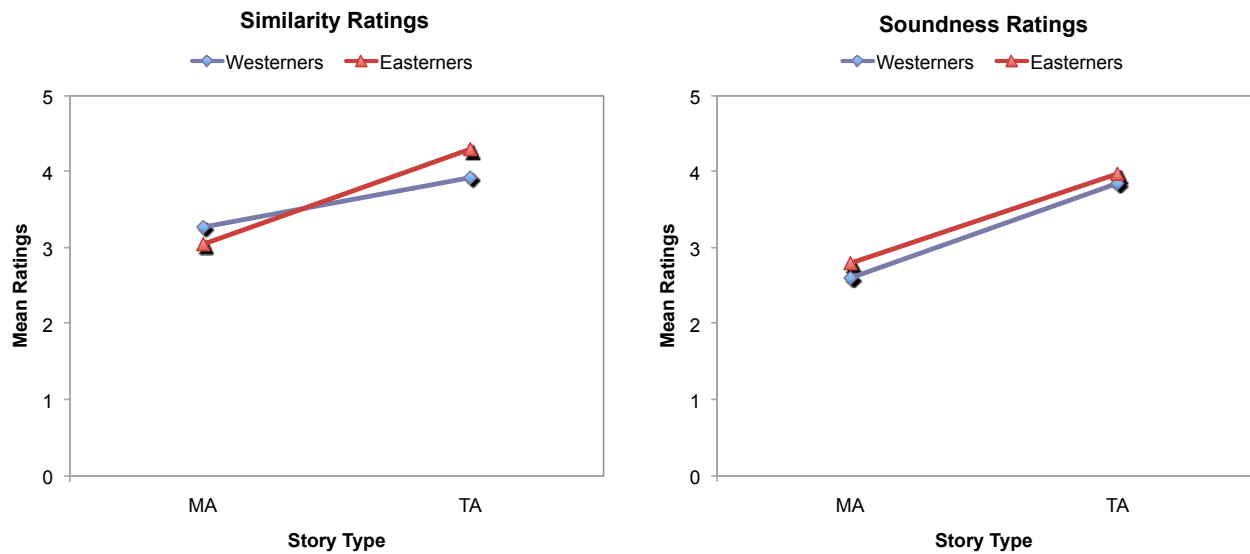


Figure C-3: Pilot 1, Session 2: Overall similarity and soundness ratings.

Similarity ratings

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	2.9	3.35	$p = 0.07$
Eastern TA	4.6	4.05	$p < 0.02$
Story type difference	$p < 0.01$	$p = 0.08$	
Western MA	3.2	3.2	$p = 0.50$
Western TA	4	3.8	$p = 0.32$
Story type difference	$p = 0.11$	$p = 0.21$	

Soundness ratings

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	2.7	2.63	$p = 0.43$
Eastern TA	4.4	3.89	$p = 0.05$
Story type difference	$p < 0.01$	$p = 0.03$	
Western MA	2.9	2.55	$p = 0.28$
Western TA	3.5	3.75	$p = 0.34$
Story type difference	$p = 0.19$	$p = 0.10$	

Table C.2: Pilot 1, Session 2: Similarity and soundness rating task results.

Appendix D

Pilot 2 Experimental Results

D.1 Reminding Task

D.1.1 Flat Match Score

The flat match score was calculated as the proportion of story recalls with a recall score of 2 or higher.

Eastern Stories Eastern subjects showed a strong expert effect in recalling Eastern stories¹. Western subjects showed a slight expert effect in recalling Eastern stories. Eastern subjects also scored higher in Eastern true-analogy recall than Western subjects.

Western Stories Eastern subjects showed a strong novice effect in recalling Western stories. Western subjects also exhibited a strong novice effect in recalling Western stories. Eastern subjects also scored higher than Western subjects in Western mere-appearance recall.

¹Two Eastern subjects recalled stories that were not included in, or even similar to, any of the stories presented in the study. Additionally, one of the Eastern subjects would comment in their story recall answer that they could not think of a story that “matched” the base story but could think of a story that was “similar” to the base story, effectively distinguishing between mere-appearance and true-analogy matches on their own.

Flat match score

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	0.250	0.171	$p = 0.28$
Eastern TA	0.556	0.343	$p = 0.06$
Story type difference	$p = 0.10$	$p = 0.11$	
Western MA	0.650	0.457	$p = 0.09$
Western TA	0.350	0.257	$p = 0.30$
Story type difference	$p = 0.05$	$p = 0.07$	

Overall recall score

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	1.00	0.586	$p = 0.19$
Eastern TA	1.95	0.90	$p = 0.01$
Story type difference	$p = 0.09$	$p = 0.17$	
Western MA	2.50	1.50	$p = 0.03$
Western TA	1.225	0.814	$p = 0.23$
Story type difference	$p = 0.05$	$p = 0.08$	

Table D.1: Pilot 2, Session 2: Reminding task results.

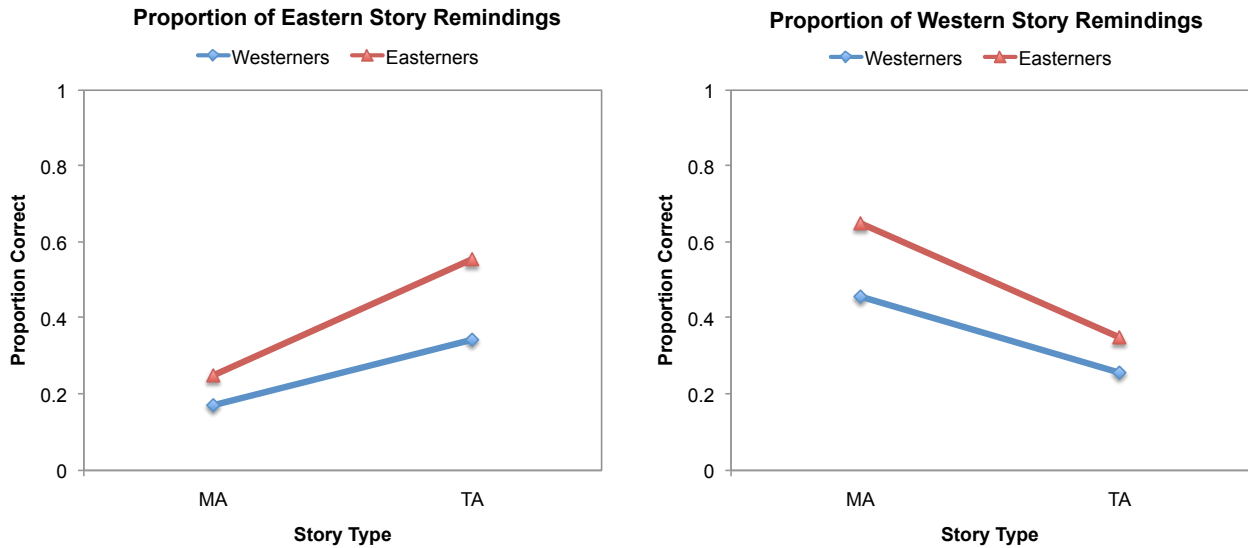


Figure D-1: Pilot 2, Session 2: Proportion of Eastern and Western story reminders.

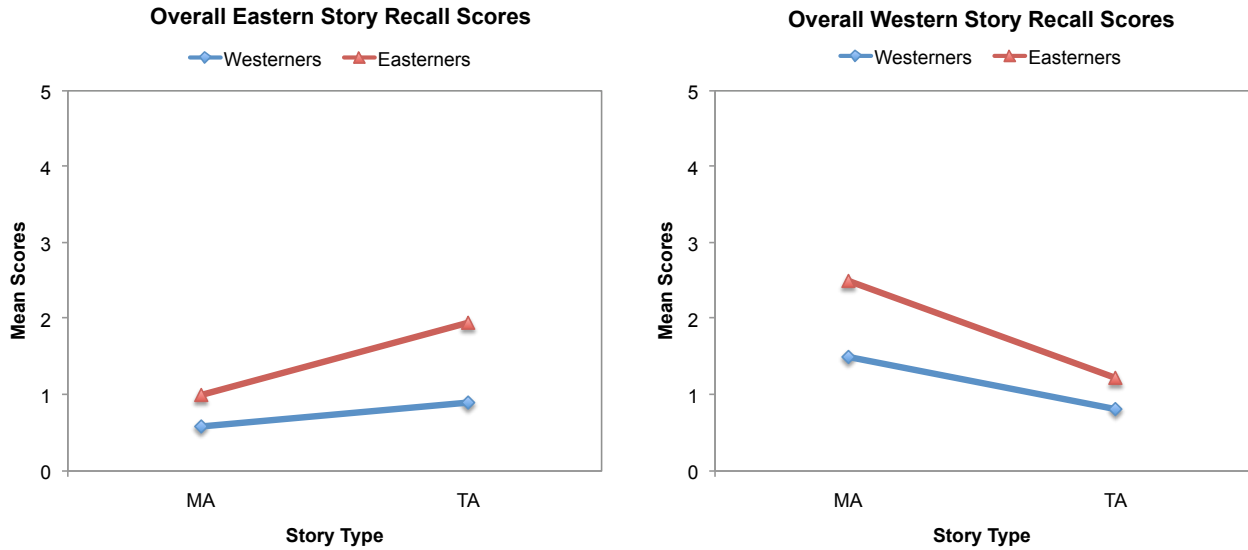


Figure D-2: Pilot 2, Session 2: Overall recall scores for Eastern and Western stories.

D.1.2 Overall Recall Score

Eastern Stories Eastern subjects showed an expert effect in recalling Eastern stories. Western subjects showed a very slight expert effect in recalling Eastern stories. Eastern subjects also scored significantly higher in Eastern true-analogy recall than Western subjects, but not significantly higher in Eastern mere-appearance recall.

Western Stories Eastern subjects showed a strong novice effect in recalling Western stories. Western subjects also exhibited a novice effect in recalling Western stories. Eastern subjects scored considerably higher than Western subjects in Western mere-appearance recall and somewhat insignificantly so in Western true-analogy recall.

D.1.3 Familiarity

Eastern subjects showed a strong correlation between familiarity and recall for Eastern true-analogy stories and Western true-analogy stories. Western subjects showed a strong correlation between familiarity and recall for Eastern true-analogy stories, and a slight correlation for the other types of matches. Overall, Eastern subjects showed a definite correlation between familiarity and recall for true-analogy stories from both

Recall and familiarity correlation coefficients

	Eastern subjects	Western subjects
Eastern MA	0.33	0.33
Eastern TA	0.55	0.56
Western MA	0.43	0.45
Western TA	0.61	0.34
Overall MA	0.38	0.39
Overall TA	0.58	0.45

Table D.2: Pilot 2, Session 2: Recall and familiarity correlation coefficients.

cultures. The correlation coefficients for the different matches is shown in Table D.2.

D.2 Similarity Rating Task

Eastern Stories Both Eastern and Western subjects rated Eastern mere-appearance stories as significantly less similar than Eastern true-analogy stories.

Western Stories Eastern subjects very tenuously rated Western mere-appearance stories as less similar than Western true-analogy stories. Western subjects in fact seemed to rate Western mere-appearance stories as slightly more similar than Western true-analogy stories.

D.3 Soundness Rating Task

Both Eastern and Western subjects rated mere-appearance matches as less sound than true-analogy matches in stories from both cultures. These results are also in line with the Karla the Hawk experiments and can be seen in Figure D-3. Table D.3 summarizes the results for the soundness rating task.

Eastern Stories Both Eastern and Western subjects rated Eastern mere-appearance stories as more spurious than Eastern true-analogy stories.

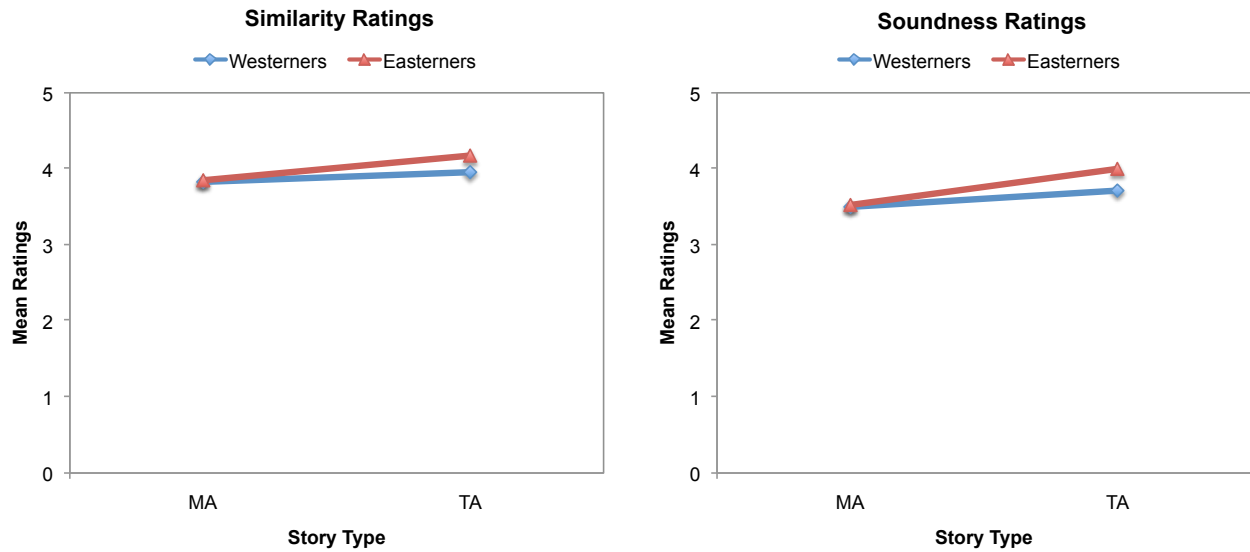


Figure D-3: Pilot 2, Session 2: Overall similarity and soundness ratings.

Western Stories Eastern subjects rated Western mere-appearance stories as less sound than Western true-analogy stories. On the other hand, Western subjects again rated Western mere-appearance matches as slightly more sound than Western true-analogy matches.

Similarity ratings

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	3.55	3.54	$p = 0.49$
Eastern TA	4.15	4.00	$p = 0.33$
Story type difference	$p = 0.01$	$p < 0.01$	
Western MA	4.15	4.11	$p = 0.46$
Western TA	4.2	3.91	$p = 0.18$
Story type difference	$p = 0.36$	$p = 0.22$	

Soundness ratings

	Eastern subjects	Western subjects	Cultural difference
Eastern MA	3.25	3.23	$p = 0.48$
Eastern TA	3.85	3.71	$p = 0.37$
Story type difference	$p = 0.06$	$p = 0.06$	
Western MA	3.8	3.77	$p = 0.47$
Western TA	4.15	3.71	$p = 0.17$
Story type difference	$p = 0.07$	$p = 0.43$	

Table D.3: Pilot 2, Session 2: Similarity and soundness rating task results.

Appendix E

Pilot 1 Stories and Reading Comprehension Questions

E.1 Eastern Stories

The sources for the Eastern stories were Chiu (2006), Liyi (1991).

E.1.1 Eastern BASE 11

The king of Yue was in his carriage on the road when he saw a frog with a bulging body. The king lowered his head and showed his respect to the frog. The driver asked him, “Why did you show respect to a frog?” The king replied, “The frog is so tough and full of courage. How can I not show my respect to it?”

The people and those in the army of Yue were all encouraged by the news, saying, “The king of Yue showed his respect to a mere frog. How much more so will he respect the people and soldiers who are courageous?” That year, the whole country, irrespective of their station in life, held bravery in the highest regard.

E.1.2 Eastern BASE 13

The king of Zou liked to wear hats with long decorative ribbons. When his subjects saw it, they all imitated him by having long ribbons on their hats. The ribbons were embroidered with elegantly beautiful patterns, and the price was high. When the king found out, he was very worried, and asked the officials around him why the ribbons were so expensive. His attending officials said, “It’s because the king likes to decorate his hats with ribbons, which the people imitate, that the price of ribbons has gone up.”

After learning what his officials had to say, the king made it a priority to cut off the ribbons on his hat before riding his carriage out on a tour of inspection. The people noticed there were no ribbons on the king’s hat, and the custom quickly faded.

E.1.3 Eastern BASE 19

Bian Qiao, a well-known physician, had an audience with King Wu. King Wu told Bian Qiao the state of his illness, and Bian Qiao promised to take care of it. However, the attending officials around King Wu advised him, saying, “Your Majesty’s cause of trouble is located in front of the ear and under the eye. It won’t be easy to get rid of it. If it is not done well, you may end up deaf and blind.”

King Wu’s confidence was shaken by these words, and he decided not to let Bian Qiao take care of his illness. Bian Qiao was very angry upon receipt of the message. He threw the stone needle used for treatment on the floor and sighed, saying, “The king had an understanding with the physician who knew how to cure a disease, but was thwarted by those who did not know.”

E.1.4 Eastern BASE 27

The state of Hu was neighbours with the state of Zheng. The state of Zheng had long wanted to conquer the state of Hu, but the state of Hu was always combat-ready against its powerful neighbour so the state of Zheng did not dare act rashly. The duke of Zheng was crafty and soon thought of the ingenious idea to marry his daughter to the monarch of Hu. In doing so, the state of Hu would think that the two states had become relatives and thus relax its arms. The state of Hu fell into this trap devised by the duke, and dropped its guard.

One day, the duke of Zheng asked his high officials, “I’m going to war for land. Which country do you think I should attack?” One of his high officials knew the duke had long wanted to attack the state of Hu, so he answered, “It would be feasible to attack the state of Hu.”

When the duke of Zheng heard this, he instantaneously changed his countenance and spoke in a harsh tone saying, “The state of Hu is our brother. How can you suggest that I send my forces there?” and ordered the official executed. The news reached the state of Hu, which had no idea it was only a ruse, and being convinced of the good intention of the duke, all defensive measures were dropped. The duke saw that the opportunity had finally arrived and launched a surprise attack. Thus the state of Hu had become easy prey for the state of Zheng.

E.1.5 Eastern BASE 28

King Xuan liked to watch performances where the yu, a kind of wind instrument, was an inseparable part of the ensemble. Thus during that year he ordered an ensemble of three hundred persons to be organized.

A scholar named Nanguo, not being successful in his attempt to become an official, heard the news of this ensemble and came to enroll as a yu musician. The king was very pleased and kept him in the ensemble, when actually, Nanguo did not play the yu at all. He only pretended to play whenever everyone else played. Despite this, he was one of the three hundred musicians, enjoying the same official meal and salary as anybody else.

After King Xuan died, his son, King Min, inherited the throne. King Min also loved the yu, but with a difference. He liked to listen to instrumental solos, and insisted on each musician playing independently by turns. Realizing that the situation was against him, Nanguo hastily rolled up his belongings and quietly left the place.

E.1.6 Eastern BASE 29

A man named Zeng Shen lived in the state of Lu. While he was living there, another man named Zeng Shen killed a man. Someone came to tell Zeng Shen's mother, saying, "Zeng Shen killed a man!" Zeng Shen's mother said, "My son could not kill anyone." Then she continued to weave her cotton cloth. After a while, another person came to announce, saying, "Zeng Shen has killed a man!" Again, Zeng Shen's mother calmly carried on her weaving as before.

Sometime later, there was yet another man came and said, "Zeng Shen has killed a man!" This time, Zeng Shen's mother was overcome with fear. She quickly threw away the weaving shuttle, climbed over the wall, and fled.

E.1.7 Eastern BASE 32

Two men were appraising a piece of jade together. One said that it was a piece of good jade; the other believed it was of low quality. They argued for a long time without reaching a conclusion. Both of them insisted, "If you view it from the position of my eyes, you will be able to distinguish whether it is of high or low quality."

The jade had a fixed shape, but the position of a man standing might vary, and so would the result. That was why one should not negate the other's judgement offhandedly, for it might only be a matter of views.

E.1.8 Eastern BASE 33

A man played a tune of classic beauty and elegant taste to a cow, but the cow remained in the same posture, lying on the ground and grazing as before. It was not because the cow had not heard it, it was because the tune did not arouse its interest!

Later, the man changed his approach and played in a different way. He mimicked the sound of the mosquitoes, the gadflies, and the mooing of a calf looking for its mother, and the cow at once wagged its tail, pricked up its ears, and walked with long strides as it listened.

E.1.9 Eastern BASE 34

A man who had not seen a unicorn asked another man who had, "What does a unicorn look like?" The man who had seen a unicorn replied, "A unicorn looks like a unicorn." The man said, "If I've seen a unicorn, why would I ask you? You said a unicorn looks like a unicorn, how am I to understand by that explanation?" The man who had seen a unicorn elaborated, "The body of a unicorn is like the roebuck's, its tail like the cow's, its hoofs like the deer's, and its back like the horse's." Thereupon the inquirer knew the likeness of the unicorn at once.

E.1.10 Eastern BASE 38

Two brothers, Zhuang and Yu, were hurrying on with their journey in the dense forest of a remote mountain, when suddenly from the foot of the mountain they heard the howling of angry tigers. Hastily, they hid themselves behind a big rock, and from that vantage point they saw two fierce tigers fighting for a carcass. Zhuang's interest grew, and he unsheathed

his sword, ready to go forward to kill the tigers, but Yu caught him by the hand and stopped him, saying, “Don’t be too hasty. Tigers are greedy animals. To compete for the carcass, they will fight fiercely for it. As they fight on, the small one will die and the big one will be wounded. By that time, will it not be killing two birds with one stone?”

Just as expected, Zhuang had an easy job. Moreover, he earned the good reputation of being the killer of two tigers.

E.1.11 Eastern MA 11

The king of Yue loved heroic soldiers. On one occasion, he sent someone to burn his own ship in order to test the soldiers’ courage. When the flames sprang up, the king shouted at the top of his voice, “All the property and valuables are in the ship!” He personally beat the war drum, and urged the soldiers on to salvage the treasure.

The soldiers, upon hearing the roll of the drums, rushed into the sea of flames regardless of personal danger as they competed with one another to achieve the best results. In doing so, they threw the formation into confusion and, as no one wished to be left behind, some one hundred men were burnt to death. It gave tremendous satisfaction to the king, who then beat the gongs to withdraw the army.

What did the king of Yue love?

- (a) brave soldiers
- (b) pretty girls
- (c) ship captains
- (d) treasure hunters

What did the king of Yue order?

- (a) for the soldiers in the army to be killed
- (b) for the ships to be towed into formation
- (c) for the army to burn his treasure
- (d) for one of his ships to be set on fire

What happened when the soldiers followed the king’s orders?

- (a) they realized the ships weren’t tied to the dock
- (b) one hundred soldiers burned to death
- (c) one of the soldiers stole all of the treasure
- (d) the ship sank with all the weight of the soldiers

E.1.12 Eastern MA 13

Duke Ling liked to see women in men's clothes and let all the women in the palace dress as men. Soon it became popular in the country. Duke Ling was very angry, and thought it an offense against decency. He ordered a ban on women wearing men's clothes, but despite the ban, the fad went on unabated. One day, Duke Ling was with one of his officials and he took the opportunity to seek his opinion: "I've issued a stern warning and adopted a rigid step, why is it that the practice has not stopped?"

The official replied, "Has Your Highness ever noticed that, in some meat markets, they hung up the head of a cow in the shopfront, but sold horse-meat on the sly. The fact that Your Highness allows the palace women to wear men's clothes but wishes the nation not to follow is like selling horse-meat as beefsteak. How can the ban be carried out? If one wants those below not to mimic, one must first not set an example himself." Duke Ling saw the point and followed his advice. Within a month the fashion died out.

Why was Duke Ling upset that women outside the palace were wearing men's clothes?

- (a) They were starting to riot
- (b) They were no longer attractive
- (c) They were going against decency
- (d) They were stealing clothes from men

What did the duke try to do about women outside the palace from wearing men's clothes?

- (a) Told clothing manufacturers to stop making men's clothing
- (b) Allowed men to wear women's clothes outside of the palace
- (c) Barred sellers from selling men's clothing to women
- (d) Ordered a ban on women outside the palace from wearing men's clothes

What is like selling horse-meat as beefsteak, according to the official?

- (a) Making ban against women wearing men's clothes too harsh
- (b) Letting women in the palace wear men's clothes, but banning women outside the palace
- (c) The duke wearing men's clothes at the same time as the women wearing men's clothes
- (d) Allowing men to steal women's clothes, but not women to steal men's clothes

E.1.13 Eastern MA 19

Duke Jing was ill. He sought medical counsel to see what could be done. Before the arrival of Dr. Huan, the physician, Duke Jing had dreamt of his disease in the form of two children. One of them was saying, "The coming physician is very competent; I'm afraid he will hurt us. Let's run away." The other responded, "No. We'll stay somewhere above the diaphragm and below the heart. I bet he can do nothing to us."

At last Dr. Huan came. After making a diagnosis, he concluded: "There's no cure for the disease. It lies above the diaphragm and below the heart, where no burning, acupuncture, nor drugs can be applied. Nothing can be done about it." At these words, Duke Jing commended Dr. Huan as a truly respectable doctor and sent him home richly rewarded.

Why was Dr. Huan called?

- (a) Duke Jing's children were sick
- (b) Duke Jing couldn't sleep
- (c) Duke Jing was pregnant
- (d) Duke Jing was ill

Why was Duke Jing pleased?

- (a) Dr. Huan made the correct diagnosis
- (b) Dr. Huan had a cure for the illness
- (c) Duke Jing miraculously recovered
- (d) Dr. Huan gave Duke Jing money

E.1.14 Eastern MA 27

Both the state of Song and the state of Chu had made up their minds to fight on the bank of the river. The soldiers of Song had already lined up, while the soldiers of Chu were still crossing the river. The minister of war told the duke of Song, "The Chu soldiers are more numerous than the Song soldiers. The Song army should attack when the Chu army is half way across the river and not yet lined up. In this manner, the Chu army's defeat is assured."

But the duke of Song said, "I heard a man of moral integrity said don't attack an army that has yet to line up and fight. Now the army of Chu is still half way across the river and, if we push forward, it will be contrary to the path of justice. We should let the Chu army cross over and line up before we beat the drum and attack."

The minister of war said, "When the people of Song cannot even protect their own lives, how can we talk of justice?" Nevertheless, the duke of Song insisted on his own opinion. He waited until all the Chu soldiers had crossed the river and lined up before beating the drum to attack. As a result, the Song army suffered a crushing defeat, and the duke himself was killed. That was the disastrous consequence of his admiration for justice.

Where were the soldiers of Song and the soldiers of Chu going to fight?

- (a) on the mountain
- (b) by the river
- (c) in the forest
- (d) under ground

What did Song's minister of war suggest to the duke?

- (a) help the Chu soldiers gather supplies
- (b) surrender to the Chu army
- (c) call a truce with the state of Chu
- (d) attack the Chu soldiers while they cross the river

Why did the duke of Song ignore the minister of war's advice?

- (a) There is no justice in attacking soldiers who aren't lined up
- (b) Everyone should have an equal amount of time to prepare
- (c) The soldiers of Song weren't ready yet
- (d) The duke wanted to surrender instead

E.1.15 Eastern MA 28

A man went to the state of Zhao to learn to play the se, a kind of stringed instrument. He was not conscientious in his learning, and instead only took note of the tuned positions which his teacher had set. He had the tuning pegs glued, thinking that by so doing he would be able to play as his teacher had done. Thus, he brought his se back home. However, three years had passed and he was still unable to play even a tune. The man was baffled. Later, someone came from the state of Zhao, and the man asked him why he was unable to play even a tune. It was then discovered how foolish the man's course of action was.

Why did the man go to the state of Zhao?

- (a) To learn how to sing
- (b) To learn how to sharpen knives
- (c) To learn how to play a stringed instrument
- (d) To learn the language of Zhao

What is a se?

- (a) A kind of weapon
- (b) A form of dance
- (c) A farming tool
- (d) A stringed instrument

What did the man do, thinking it would be good enough to play the se well?

- (a) Memorized the songs
- (b) Glued the tuning pegs
- (c) Wore clothes from Zhao
- (d) Put stickers on the se

Three years after returning from Zhao, the man:

- (a) was unable to play anything on the se
- (b) was a professional se musician
- (c) killed his se teacher in Zhao
- (d) taught others how to play the se

E.1.16 Eastern MA 29

Bian Que, the miracle-working doctor, paid a visit to Duke Huan. He said, “Your Highness is ill, and although it has only just become apparent, if medical treatment is not administered in time, the illness may become serious.” Duke Huan said, “I don’t have any illness.” After Bian Que left, Duke Huan said, “Doctors like to treat patients with no illness. They do it to show off their medical skill.”

Ten days later, Bian Que again visited the duke and said, “Your Highness’s illness has spread. If it does not receive treatment now, it may get more serious.” But Duke Huan did not heed his warning, and there was nothing Bian Que could do but leave. In another ten days, Bian Que came again. He said, “Your Highness’s illness has spread even more. It will become worse if not treated promptly.” But the duke again ignored his advice.

Another ten days passed, and when Bian Que saw Duke Huan, he turned and left. Duke Huan sent someone to ask Bian Que why he left without saying a word, and Bian Que replied, “If illness spreads all the way to the bone marrow, then it is in the hands of Death. Now that the duke’s illness has spread to the bone marrow, I can do nothing.”

Five days later, Duke Huan felt his body suffering from pains all over, and he sent people to locate the whereabouts of Bian Que, but Bian Que had fled the country. Not long thereafter, Duke Huan died.

Why did Duke Huan ignore the doctor’s diagnosis?

- (a) He thought the doctor charged him too much money
- (b) He believed doctors only like to show off their medical skills
- (c) He didn’t think the doctor was a real doctor
- (d) He thought he had a different illness

How many times did the doctor tell the duke to get treatment?

- (a) 0 times
- (b) 1 time
- (c) 3 times
- (d) 6 times

What happened because the duke ignored the doctor’s advice?

- (a) The duke died
- (b) The duke became a doctor
- (c) The doctor became the next duke
- (d) The doctor died

E.1.17 Eastern MA 32

A man named Bian He came by a piece of uncut jade. He respectfully presented it to King Li. King Li summoned a jadesmith to appraise it, and the jadesmith said, “This is only a piece of rock.” King Li thought Bian He a cheat, and cut off his left foot.

When King Li died, Bian He again presented the uncut jade to the successor, King Wu. Like King Li before him, King Wu asked a jadesmith to appraise it. The jadesmith rendered a similar judgement, “It’s a piece of rock.” And King Wu believed Bian He a fraud, and cut off his right foot.

When King Wu died, King Wen succeeded him to the throne. Bian He held the uncut jade to the foot of a mountain and cried for three days and three nights. King Wen heard about it and sent someone to inquire, saying, “There are lots of people whose feet have been cut off. Why should you cry so sorrowfully?”

Bian He replied, “I’m not sad about my feet. I’m sad because a piece of precious jade was mistaken for a rock and an honest man looked upon as an impostor. This is the real cause of my sadness!”

King Wen asked the jadesmith to carve and polish the uncut jade carefully, which eventually yielded a piece of rare jade. King Wen called it “He jade”.

What did Bian He present to all of the kings?

- (a) Shiny ruby
- (b) Five bolts of silk
- (c) Uncut jade
- (d) Fine horses

What did the jadesmiths of King Li and King Wu say?

- (a) It was just a piece of rock
- (b) It was an explosive
- (c) It was an expensive and rare stone
- (d) It belonged in a mountain

Why was Bian He sad?

- (a) His jade was mistaken for a rock, and he was mistaken for an imposter
- (b) His jade was stolen, and the kings would not help him
- (c) His feet had been cut off, and he could no longer walk
- (d) His hands had been cut off, and he could no longer find new pieces of jade

What was inside the piece of uncut jade?

- (a) A small animal
- (b) Keys to the mountain
- (c) Bian He’s feet
- (d) A piece of very rare jade

E.1.18 Eastern MA 33

A man could not stand the hot summer weather, and so he hid himself under a big tree to enjoy the cool shade. As the scorching sun climbed over the sky, the shadow of the tree moved, and the man had to change his position accordingly. At sunset, he returned to his original place under the tree.

When the moon rose from the east, he again followed the movement of the tree's shadow, for he was afraid the dew might wet his clothes. However, as the shadow moved further from the tree, the wetter his clothes became.

The man was smart in dodging the summer heat, as he took advantage of the cool shade of the tree during the day. Trying to keep away from the dew by lingering under the shade of the tree at night, however, was a very silly thing to do.

What did the man do to keep cool in the daytime?

- (a) He took off his shirt
- (b) He sat under the shade of a tree
- (c) He drank lots of water
- (d) He jumped in the river

What was the man afraid of once night arrived?

- (a) Getting attacked by robbers
- (b) The lack of light outside
- (c) Being eaten by animals
- (d) Getting his clothes wet

What did the man do to avoid the dew at nighttime?

- (a) He took off his shirt
- (b) He sat under the shade of a tree
- (c) He drank lots of water
- (d) He jumped in the river

E.1.19 Eastern MA 34

The emperor of Jin had never seen a donkey in his life. One day, one of the three highest-ranking officials in the imperial court asked him, "Will Your Majesty please imagine what a donkey looks like, and what animal does it resemble?" The emperor smiled with his mouth covered, "It is of course very much like a pig."

What animal did the official ask the emperor to describe?

- (a) dog
- (b) pig
- (c) donkey
- (d) goat

With which animal did the emperor draw a resemblance?

- (a) dog
- (b) pig
- (c) donkey
- (d) goat

E.1.20 Eastern MA 38

A man named Zhuang was in Han on official business. He was adept in archery, and a superb rider on horseback. People there all said the sound produced by his bow and arrow was like thunder and his horse galloped as fast as lightning.

That day, Zhuang and the king of Han were hunting in the prairie. Suddenly they heard the attendant cry out while pointing his horsewhip at the sky. They looked up and saw two large eagles overhead rolling up and down together. Looking more closely, they discovered the birds were fighting for a large piece of meat. The king of Han immediately handed two arrows to Zhuang. Zhuang took an arrow and put the arrow on the bowstring. “Whiz!” an arrow flew past, and the two eagles were pierced through as one and fell down. Everyone was dumbfounded, but they soon burst into thunderous applause.

What is Zhuang good at?

- (a) writing
- (b) archery
- (c) swimming
- (d) breaking up fights

Which animals did Zhuang see fighting?

- (a) donkeys
- (b) dogs
- (c) tigers
- (d) eagles

What did Zhuang do as soon as he saw the animals fighting?

- (a) Waited until they got tired, then killed them both
- (b) Immediately shot them both with a single arrow
- (c) Accidentally shot an arrow into the crowd
- (d) Used two arrows to kill them both

E.1.21 Eastern TA 11

Duke Zhuang was out hunting, and a tiny insect raised its legs to stop the wheel of his carriage. He asked the carriage driver, “What kind of insect is this?”

The carriage driver said, “That is what we commonly call the praying mantis. It only knows to go forward but never to retreat, taking the enemy lightly and acting rashly, not knowing its own limits.”

Duke Zhuang sighed with feeling and said, “If the praying mantis were a man, it must be the most courageous and skilful person in battle!” He ordered the carriage driver to turn the carriage around and dodge the praying mantis.

What insect tried to stop the wheel of Duke Zhuang's carriage?

- (a) ant
- (b) ladybug
- (c) praying mantis
- (d) spider

Why was the duke impressed with the insect?

- (a) It was brave
- (b) It was colourful
- (c) It had many legs
- (d) It was able to stop the carriage

E.1.22 Eastern TA 13

Duke Huan loved purple clothes and residents of the entire city followed his example. As a result, the price of purple clothes increased dramatically. A piece of purple clothing cost five times its equivalent in a plain colour. Duke Huan was worried and asked one of his officials, saying, "I like to wear purple clothes, but they are very expensive now. Yet, even so, it is difficult to stop the people from wearing purple. What do you think I should do?" The official replied, "If you are bent on changing the prevailing habit, why not put away your purple clothes for a while. You can also tell the people around you, 'I hate the odour from the purple dye.' And whenever people with purple dress come to pay you a visit, you can tell them, 'Please step back a little. I hate the odour of the purple dye.'" Duke Huan said, "I'll try your idea." Sure enough, not even one of the court officials wore purple that day. The next day, there were none wearing purple in the entire city. By the third day, the whole nation could not see a person with purple dress.

What colour clothing did Duke Huan love?

- (a) purple
- (b) orange
- (c) blue
- (d) yellow

Why was the duke worried?

- (a) The people of the city were trying to steal his purple clothes
- (b) People were spending lots of money on purple clothing
- (c) Purple clothes were too cheap, so the city was not making any money
- (d) The clothing manufacturers refused to make any more purple clothing

Who was still wearing purple by the end of the story?

- (a) Just the people in the city
- (b) Just the court officials
- (c) Just the duke
- (d) No one was wearing purple

E.1.23 Eastern TA 19

Bian Que, the miracle-working doctor, paid a visit to Duke Huan. He said, “Your Highness is ill, and although it has only just become apparent, if medical treatment is not administered in time, the illness may become serious.” Duke Huan said, “I don’t have any illness.” After Bian Que left, Duke Huan said, “Doctors like to treat patients with no illness. They do it to show off their medical skill.”

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- (b) The duke became a doctor
- (c) The doctor became the next duke
- (d) The doctor died

E.1.24 Eastern TA 27

The duke of Jin wanted to conquer a small country called Chouyou. However, Chouyou was situated in a mountainous area, where the roads were difficult and dangerous to travel. The duke struck on a scheme: he ordered a big bell cast, and presented it to the monarch of Chouyou as gift. The monarch of Chouyou was overwhelmed by the unexpected honour, and prepared to have a road constructed so that the big bell could be carried back to Chouyou by a wagon. One of the monarch's officials protested, saying, "It mustn't be done! It stands to reason that a small country should present gifts to a big country, asking for protection; but now instead, a big country is sending a present to a small country. That's very abnormal. When the road to transport the bell is constructed, and the bell comes in through it, the troops of Jin will certainly follow behind. That's why the bell must by no means be accepted."

However, the monarch of Chouyou turned a deaf ear to his official's advice, and the road was constructed as planned in anticipation of the arrival of the big bell. The official saw that the monarch did not follow his advice. The official had the axle of his carriage shortened to enable it to pass through the small mountain path, and escaped to a neighbouring state. Seven months later, the chariots of the duke of Jin passed through the newly constructed road without any hindrance, and the state of Chouyou was wiped out.

What did the duke of Jin present to the monarch of Chouyou as a gift?

- (a) bolts of silk
- (b) concubines
- (c) a big bell
- (d) strong horses

Why did the duke of Jin present this gift to the monarch of Chouyou?

- (a) So the monarch of Chouyou would like him
- (b) So they could build bigger roads to Chouyou
- (c) So the monarch of Chouyou could come visit Jin more often
- (d) It was the monarch of Chouyou's birthday

What did the official warn the monarch of Chouyou of?

- (a) The duke might try to send the monarch of Chouyou more gifts
- (b) The new road would increase tourism to Chouyou too much
- (c) The bell would be too loud for the small country of Chouyou
- (d) A big country should not be giving a gift to a little country

What happened after the monarch of Chouyou built the bigger road into Chouyou?

- (a) The people of Jin and the people of Chouyou were able to visit more often
- (b) The duke of Jin and the monarch of Chouyou became good friends
- (c) The duke of Jin invaded and wiped out Chouyou
- (d) The mountain collapsed and the new road was destroyed

E.1.25 Eastern TA 28

The king of Yan loved dainty, delicate little things, and a man from the state of Wei catered to his wishes by saying, “I can carve a monkey on the tip of a thorn.” The king was very pleased and provided him with a generous official salary. The king said to him, “Let me see the monkey you carved on the tip of the thorn.”

The man from Wei said, “If Your Majesty wishes to see it, you must refrain from going to the imperial harem for half a year, stay away from drinking, and not eat any meat. In addition to that, you must wait until the drizzle just stops, at the exact moment when the sun emerges, and in the split second when the sky is in a twilight condition, you will be able to see it.” The man knew the king was incapable of fulfilling the conditions he raised, and the end result was that the king provided for the man from Wei all for nothing, for he could never see the carving of the monkey.

A blacksmith learned about the matter, and he told the king, “I make carving knives. I know for a fact that no matter how dainty and delicate an object may be, it must be carved with a carving knife and the object carved must necessarily be larger than the knife. If the tip of the thorn is smaller than the blade of the knife, how can one carve a monkey on it? That’s why your Majesty only needs to look at the knife of the man from Wei to know whether he can carve a monkey on the tip of the thorn or not.”

The king said, “It’s a good idea!” He summoned the man from Wei at once, and said, “What kind of tool do you use to carve the monkey on the tip of the thorn?” The man from Wei replied, “A carving knife.” The king then said, “I’d like to see your carving knife.” The man from Wei replied, “I’ll get it from my house.” And seizing the opportunity to save himself, he fled.

What did the king of Yan love?

- (a) sharp thorns
- (b) dainty, little things
- (c) pet monkeys
- (d) carving knives

How did the man from Wei trick the king?

- (a) Gave the king a list of impossibilities
- (b) Blinded the king
- (c) Made the king think that he had lost the carving
- (d) Hid the carving

What did the blacksmith tell the king?

- (a) Don’t trust men from Wei
- (b) It was time to get his knives sharpened
- (c) How to accomplish the list of impossible tasks
- (d) Any carved object has to be bigger than the carving knife

What did the man from Wei do once the king asked to see his knife?

- (a) Fled the country
- (b) Showed the king his knife
- (c) Stabbed the king
- (d) Shattered the carving

E.1.26 Eastern TA 29

A man named Pang Cong had to make a journey to the state of Handan. Before leaving, he said to the prince, “Suppose a man comes to report that he has seen a tiger in the open market, will Your Highness believe it?” The prince answered, “No.” Pang Cong said, “Suppose a second man comes to say so, will Your Highness believe it?” The prince replied, “I’ll begin to wonder.” Pang Cong said, “Suppose a third man comes with the same report, will Your Highness take it as true?” The prince responded, “I believe I will.”

Pang Cong said, “Well, it is now as clear as daylight that no tiger dare go to the open market, but since three men have said the same thing, the presence of a tiger there becomes established. Now, the state of Handan is much further from our capital than the market is from the court, and there will be more than three people who talk behind my back. When I’m gone I hope that Your Highness will not fail to judge what you will hear from them, and judge carefully.” The prince replied, “I know how to judge.” Then Pang Cong asked to be excused and bid farewell to the prince. As soon as he had left, slanderous words against him came at once to the prince’s ears.

When Pang Cong returned, just as expected, he was not given an audience by the prince because the prince no longer trusted him.

How many times would the prince have to hear that there was a tiger in the market to believe it?

- (a) 1 time
- (b) 2 times
- (c) 3 times
- (d) The prince would never believe it

What did Pang Cong warn the prince of?

- (a) People would slander Pang Cong once he was gone
- (b) A tiger would come to the open market
- (c) People would attack the prince after Pang Cong left
- (d) A tiger would attack the prince after Pang Cong left

Why did the prince no longer trust Pang Cong after he returned from Handan?

- (a) The prince didn’t like people from Handan
- (b) Pang Cong did not bring the prince a gift
- (c) Pang Cong had lied to the prince; there was no tiger in the market
- (d) Enough people said bad things about Pang Cong while he was away

E.1.27 Eastern TA 32

Once upon a time, there was a swan flying across the sky. As it flew extremely high, it could not be seen very clearly. The people of the state of Yue thought it was a wild duck, while the people of the state of Chu said it was a swallow. However, although the people did not live in the same place, and their views were quite different, the bird which flew across the sky remained a swan; it did not change one bit despite their different views.

What animal did the people of Yue think flew in the sky?

- (a) swan
- (b) duck
- (c) swallow
- (d) goose

What animal did the people of Chu think flew in the sky?

- (a) swan
- (b) duck
- (c) swallow
- (d) goose

What animal actually flew in the sky the entire time?

- (a) swan
- (b) duck
- (c) swallow
- (d) goose

E.1.28 Eastern TA 33

An owl came across a dove. The dove asked the owl, “Where are you going?” The owl replied, “I intend to go to the east.” The dove was baffled, and asked again, “Why are you moving when everything is all right?” The owl replied, “The people here are disgusted with my hooting, and that’s why I’m moving east.” The dove replied, “If you can modify your hoots, then it will be okay. But if your hoots do not change, people will still hate them, even though you might move to the east.”

Who did the owl meet?

- (a) A tiger
- (b) A dove
- (c) A fox
- (d) A snake

Why was the owl going to the east?

- (a) People didn't like the owl's hooting
- (b) People were trying to kill the owl
- (c) There was no food left for the owl
- (d) The owl was going on vacation

What did the dove tell the owl?

- (a) People still won't like the owl's hooting in the east if the hoots sound the same
- (b) People are less friendly in the east and the owl may be in danger
- (c) The east was very far away and the owl might get lost
- (d) The food wasn't as good in the east and the owl would go hungry

E.1.29 Eastern TA 34

An official named Huishi was slandered in front of the king: "Huishi likes to use figure of speech in his conversation. If he is banned from using it, he will not be able to state anything clearly." The next day, the king met Huishi and said to him, "Please speak plainly and straightforward from now on. Don't ever use figure of speech again."

Huishi replied, "Suppose someone does not know what a 'slingshot' is, and he asks you, 'What is a slingshot?' And you tell him, a 'slingshot' is like a 'slingshot'. Can he understand?" The king shook his head, "No."

Huishi continued, "However, what if you tell him that a 'slingshot' is like a bow, its string is made of bamboo, and it is a kind of shooting apparatus. Will he understand it?" The king nodded, "Yes."

"That is why. To use figure of speech is to make use of the things a person knows so that things unfamiliar to him will be more easily understood. If you ask me not to use figure of speech anymore, how can it be done then?" The king thought for a moment and said, "You are right."

Why did the king ask Huishi to stop using figure of speech?

- (a) The king was jealous of Huishi's skill with the language
- (b) Someone told the king that Huishi didn't speak clearly otherwise
- (c) The king wanted new entertainment
- (d) Someone told the king that Huishi was plotting against him

What example word does Huishi use when explaining the importance of figure of speech?

- (a) bamboo
- (b) apparatus
- (c) bow
- (d) slingshot

What does Huishi say to the king to explain why figure of speech is important?

- (a) It makes the speaker look smarter
- (b) It makes conversation more colourful
- (c) It explains unfamiliar things in terms of familiar things
- (d) It explains things in code so other people won't understand

E.1.30 Eastern TA 38

The state of Han and the state of Wei fought one another for over a year without any sign of reconciliation. The king of Qin was thinking of playing the intermediary; but first he asked the opinions of those around him. One official said to the king, "At present, the states of Han and Wei are fighting each other; they do so for over a year now. It is conceivable that the stronger state will suffer a considerable loss of strength and resources, and the weaker one is near exhausted. Wait until they are both severely crippled and go forward to attack, you will then reap the benefit of defeating two states all at once."

The king of Qin commented, "Well said!" Sure enough, Wei, the stronger state, was seriously weakened, and Han, the smaller state, was near extinction. The king seized the opportunity to launch an attack, and decidedly defeated them both.

What was the king of Qin thinking about doing at first?

- (a) Attacking Han
- (b) Attacking Wei
- (c) Mediating between Han and Wei
- (d) Ignoring Han and Wei

What did the official tell the king to do?

- (a) Wait until both states are weak, then take them both
- (b) Mediate between the states
- (c) Ignore both states
- (d) Attack Han

How many states did the king of Qin conquer in the end?

- (a) 0 states
- (b) 1 state
- (c) 2 states
- (d) 2 states, but lost many Qin soldiers

E.1.31 Eastern FILLER 1

A man named Bo Le taught two of his students the expertise to know a horse that inclined to kick. The two students went together to a stable to look at the horses. One of them pointed out a kicking horse. The other man stroked the horse from the rear upwards, did so again and again, but the horse did not kick. The person who said the horse would kick thought he had made a mistake, but the other man said, "You are not wrong. This is really a kicking horse. The fact is, the muscles and bones of its shoulders have been hurt, and the knees of its front legs are a little swollen. One must know that when a horse kicks a man, its hind legs are raised, and the center of gravity moves to the front part of its body. Because of the wound in the front legs, it will be difficult to support its body, and that's why it cannot raise its hind legs to kick. You are adept at knowing a horse that kicks, but not good enough at discovering its swollen knees."

How many students are talked about in this story?

- (a) 0
- (b) 1
- (c) 2
- (d) 4

What trait did Bo Le teach his students to be able to distinguish on horses?

- (a) if they were pregnant
- (b) if they kicked often
- (c) if they were obedient
- (d) if they bit people

Why didn't the horse kick when provoked?

- (a) the horse was sleeping
- (b) the horse was busy eating
- (c) the horse didn't feel anything
- (d) the horse had sore legs

E.1.32 Eastern FILLER 2

Lord Ye had a special liking for dragons. At his house, there were images of dragons everywhere: the walls were painted with dragons, the doors and windows were engraved with dragons, the beams and pillars of the house were encircled with carved dragons, and even hooks and chisels were in the shape of a dragon. Some bared fangs and brandished claws, some in full feather, and they all made Lord Ye happy.

The true dragon in heaven was very pleased too when it learned that Lord Ye loved dragons, and so it came down from above the clouds to pay him a friendly visit. This dragon was long and only its head could thrust in through the window, while its tail still dragged outside the central room. Lord Ye had not seen a true dragon before, and now that he saw a live one before his eyes, he only noticed the glittering scales around its body, a bloody mouth, the bright red tip of its tongue sticking out, and two eyes looking at him like two red lanterns. Lord Ye was so frightened that his countenance changed, as if the soul had left the body. He put aside all that he had been doing and fled in great haste. Clearly, what Lord Ye loved was the images of dragons but not the real ones.

What animal does Lord Ye like?

- (a) snake
- (b) falcon
- (c) dragon
- (d) tiger

Who paid Lord Ye a visit?

- (a) the dragon from heaven
- (b) the king of the country
- (c) Lord Ye's brother
- (d) the night watchman

What was Lord Ye's reaction when he saw his visitor?

- (a) happiness
- (b) sadness
- (c) anger
- (d) fear

E.1.33 Eastern FILLER 3

One day, when Duke Huan was reading, a carpenter called Lun Bian was making a wheel down the hall. After a while, Lun Bian took a break and went to have a little chat with the duke. He saw the duke reading and asked, "What is Your Highness reading?" "I'm reading a book by a sage," replied the duke. "Is the sage alive?" Lun Bian asked. "He is dead," Duke Huan replied. Lun Bian was disappointed and said, "In that case, the book you read is of no use."

The duke was displeased. He said, "I was reading here, and here's no place for a carpenter like you to poke your nose into! If you can give me your reason for doing so, I may pardon you; if not, then I'll have you executed!"

Lun Bian was calm. He said, "Let me take the making of wheels as example. It is somewhat difficult to spell out the hows and whys, but in my mind I've grasped the principle. The principle I've come to understand cannot be passed to my son, who likewise cannot learn it from me. It cannot be expressed in words, but instead, learned through experience. That's why I said what you read is just some useless rubbish which the ancients have left."

What is Lun Bian's occupation?

- (a) duke
- (b) chef
- (c) carpenter
- (d) king

What was Duke Huan reading?

- (a) the Bible
- (b) a book by a sage
- (c) a newspaper
- (d) Chicken Soup for the Royal Soul

Why was Duke Huan unhappy?

- (a) Lun Bian dropped a tool on his foot
- (b) he finished his book
- (c) the sage was dead
- (d) Lun Bian said his book was useless

Why didn't Lun Bian teach his son how to make wheels?

- (a) His son didn't want to learn how to make wheels
- (b) Lun Bian was lazy
- (c) The duke wouldn't let Lun Bian teach
- (d) Wheel-making can only be learned from experience

E.1.34 Eastern FILLER 4

Zhuang was a man most adept in computing. Once, when he was calculating, a wild goose honked and flew over his head, which caused him to pull the bowstring in preparation for shooting the wild goose. At that moment, someone asked him, "How much is three times five?" This computing wizard was at a loss to know the product. It was not because three multiplied by five was difficult to calculate, it was because the wild goose had distracted his attention and made him temporarily muddle-headed.

What is Zhuang's amazing ability?

- (a) computing
- (b) playing music
- (c) hunting
- (d) cooking

What distracted Zhuang?

- (a) his bowstring broke
- (b) the difficulty of the question asked of him
- (c) a wild goose honked
- (d) someone walked by

E.1.35 Eastern FILLER 5

A man named Qiao saw an old horse on the road. He asked the man who led along the horse, “What kind of horse is this?” The man with the horse replied, “It was originally a horse your family kept, but it has grown old and weak and useless, so I bring it out for sale.” Qiao said, “Coveted its strength when it was young, but discarded it when it grew old. This is what a benevolent and virtuous man will not do.” Thereupon he redeemed the horse from the man with five bolts of silk.

Why was the horse for sale?

- (a) it kicked too much
- (b) it was the wrong colour
- (c) it was old and weak
- (d) the family didn’t want it anymore

What did Qiao do after hearing the man’s answer?

- (a) bought the horse back
- (b) paid the man to take the horse away
- (c) loaded silks on the horse
- (d) scolded the man for setting such a high price

E.2 Western Stories

The sources for the Western stories were Handford (1954), Townsend (1867).

E.2.1 Western BASE 2

A shepherd who found some wolf cubs reared them with great care, hoping that when they grew up they would not only guard his own sheep but would seize others and bring them to him. But as soon as they had grown big and found a safe opportunity, they began by worrying their master’s flock. “It serves me right,” he said with a groan when he saw what they had done. “Even if these animals had been full-grown I should have had to find some way of destroying them. So what sense was there in sparing them when they were babies?”

E.2.2 Western BASE 5

A farm labourer who found an eagle caught in a snare was so struck by its beauty that he let it go free. The eagle showed him that it was not ungrateful for this release. Seeing the farm labourer sitting one day under a crumbling wall, it flew up and snatched in its talons the headband that the farm labourer was wearing. The man jumped up and pursued it; the eagle then dropped the band, and he picked it up. On returning he found how wonderfully the bird had repaid his kindness. The wall had collapsed just where he had been sitting.

E.2.3 Western BASE 7

Two mules were travelling heavily loaded, one with baskets full of money, the other with sacks crammed with barley. The one which carried the valuable load went along with his neck erect and his head in the air, shaking the bell on his collar to make it tinkle loudly, while his companion followed with a quiet, sedate step. Suddenly some bandits jumped out of an ambush. In the murderous fight that followed, the first mule received a sword-thrust and the cash was looted; but the thieves did not think the barley worth troubling about. The mule which had been robbed began to bewail his hard fate. "For my part," said the other, "I am glad they thought me beneath their notice. For I have lost nothing and I have a whole skin."

E.2.4 Western BASE 8

A goat and an ass were kept by the same master. The goat was jealous of the ass because the ass was always fed well. "Your life is one unending toil," the goat said to the ass, "what with turning the millstone and carrying loads. I advise you to pretend to have a fit and tumble into a hole, so that you can have a rest." The ass took the goat's advice, and was seriously injured by the fall. So their master sent for the veterinary surgeon and requested his help. The veterinary surgeon prescribed broth made from a goat's lung, which he said would effect a cure. So they butchered the goat to save the ass.

E.2.5 Western BASE 15

There was a shepherd who was fond of playing practical jokes. He would drive his flock some distance from the village and then shout to the villagers for help, saying that wolves had attacked his sheep. Two or three times the inhabitants came rushing out in alarm and then went back with the shepherd laughing at them. Eventually, however, some wolves really came. They got between the shepherd and his flock and he called the neighbours to aid him. But they thought he was up to his usual trick and did not bother to come help him. So he lost his sheep.

E.2.6 Western BASE 18

An eagle flew down from a high rock and seized a lamb. The sight made a jackdaw envious, and in his eagerness to imitate the eagle, he swooped down onto the back of a ram. But his claws got entangled in the ram's fleece, and the shepherd, seeing what had occurred, ran up and took the jackdaw. The shepherd clipped the wings that used to bear the bird so swiftly, and at nightfall carried him home for his children. When they asked what kind of bird it was, "I know he's a jackdaw," he said, "but he tries to pass for an eagle."

E.2.7 Western BASE 21

A dog was crossing over a river with a piece of meat in her mouth. Seeing her own reflection in the water she thought it was another dog with a bigger piece of meat. So she dropped her own piece and made a spring to snatch the piece that the other dog had. The result was that she had neither. She could not get the other piece because it did not exist, and her own was swept down by the current.

E.2.8 Western BASE 23

A man trained one of his two dogs to hunt and kept the other as a house dog. The hunting dog complained bitterly because, whenever he caught any game in the chase, the other dog was given a share of it. “It is not fair,” he said, “that I should go out and have such a hard time of it, while you do nothing and live well on the fruits of my labour.” “Well, don’t blame me,” said the other dog. “It is the master’s fault; for he did not teach me to work myself, but only to eat what others have worked for.”

E.2.9 Western BASE 24

A rich Athenian was on a voyage with other passengers, when a violent storm blew up and capsized the ship. All the rest tried to swim ashore, but the Athenian kept calling on Athena and promising her lavish offerings if he escaped. One of his shipwrecked companions, as he swam past, shouted to him: “Don’t leave it all to Athena; use your arms as well.”

E.2.10 Western BASE 27

A lion being unable from old age to provide himself with food by force, resolved to do so by trickery. He lay down in his den and pretended to be sick, taking care that his sickness should be publicly known. The beasts expressed their sorrow, and came one by one to his den to visit him, when the lion devoured them. After many of the beasts had thus disappeared, the fox discovered the trick, and presenting himself to the lion, stood on the outside of the cave, at a respectful distance, and asked of him how he did; to whom the lion replied, “I am feeling mediocre, but why do you stand so far away? Please enter within to talk with me.” The fox replied, “No, thank you, I notice that there are many prints of feet entering your cave, but I see no trace of any returning.”

E.2.11 Western MA 2

A shepherd took a new-born wolf cub which he had found and brought him up with his dogs until he was full grown. Whenever a sheep was stolen by another wolf, the wolf joined with the dogs in pursuit. And if the dogs had to return without catching the marauder, the wolf went on until he overtook the other wolf, and then, like the wolf he was, shared the plunder with the thieving wolf. Sometimes, too, when there had been no robbery, he secretly killed a sheep himself and shared it with the dogs, until in the end the shepherd guessed what was going on and hanged the wolf on a tree.

What baby animal did the shepherd find and raise?

- (a) fox
- (b) wolf
- (c) horse
- (d) sheep

What did the shepherd do when he discovered what the wolf was doing?

- (a) rewarded the wolf with extra food
- (b) punished the dogs
- (c) killed the wolf
- (d) sold his sheep

E.2.12 Western MA 5

A crow caught in a snare prayed to the god Apollo to release him, making a vow to offer some incense at his shrine. Being rescued from his danger, he forgot his promise. Shortly afterwards, on being again caught in a second snare, he made the same promise to offer incense to the god Mercury, when Mercury appeared, and said to him, “Oh you most ungrateful fellow! How can I believe you, who has disowned and wronged your former patron, Apollo?”

What did the crow pray to the god Apollo for?

- (a) Food to sustain the crow during the winter
- (b) Release him from being caught in a snare
- (c) Longer feathers to fly further
- (d) A safe place to rest and find food

What forgotten promise did the crow make to Apollo?

- (a) Never to caw again
- (b) Staying out of farmers’ fields
- (c) Bringing food to Apollo’s shrine
- (d) Offering of incense at Apollo’s shrine

When the crow needed help again, what did the crow promise to the god Mercury?

- (a) Never to caw again
- (b) Staying out of farmers’ fields
- (c) Bringing food to Mercury’s shrine
- (d) Offering of incense at Mercury’s shrine

What did Mercury say to the crow?

- (a) “How can you ask me for help when you didn’t fulfill your promise to Apollo for his help?”
- (b) “How did you get yourself into this situation again? Be more careful.”
- (c) “Ask Apollo for help, he helped you last time.”
- (d) “I’ll help you this time, but be sure to thank Apollo for his help last time.”

E.2.13 Western MA 7

A horse and an ass were on a journey with their master. "Take a share of my load," said the ass to the horse, "if you want to save my life." But the horse would not, and the ass, worn out with fatigue, fell down and died. The master then put the whole load on the horse's back, and the ass's hide into the bargain. The horse began to groan. "Alas," he cried, "what misery have I let myself in for! I would not take a light load, and now look at me I have to carry everything, hide and all."

What did the ass ask of the horse?

- (a) Help carry a portion of his load
- (b) Help lead him on the journey
- (c) Help find some water
- (d) Help carry all of his load

What happened when the horse refused to help the ass?

- (a) The farmer became upset at the horse
- (b) The ass dropped everything he was carrying
- (c) The ass became upset at the horse
- (d) The ass died of fatigue

How much of the load did the horse end up carrying in the end?

- (a) Just his original load
- (b) His original load plus the entire load of the ass
- (c) The load of the ass
- (d) Nothing

E.2.14 Western MA 8

A man owned a dog and an ass. He made a habit of playing with the dog, and whenever he dined out he used to bring back something to give to the dog when it came and fawned on him. The ass was jealous; and one day it ran up to its master and frisked around him with the result that the man received a kick from the ass which made him so angry that he told his servants to drive the ass off with blows and tie it to its manger.

Who did the man favour?

- (a) The dog
- (b) The ass
- (c) Both the dog and the ass
- (d) Neither the dog nor the ass

Why did the ass try to play with the man?

- (a) It was hungry
- (b) It was happy
- (c) It was tired
- (d) It was jealous

How did the man react when the ass tried to play with him?

- (a) Indifferent and ignored the ass
- (b) Happy and played with the ass
- (c) Angry and drove the ass back to its manger
- (d) Sad and played with the dog instead

E.2.15 Western MA 15

A wolf began to follow a flock of sheep, but did them no harm. At first the shepherd feared it as an enemy and kept his eye on it carefully. But when it continued to accompany them without making the slightest attempt at robbery, he thought it was more like a protector than an enemy, and having occasion to go to the city he left the flock with the wolf in attendance. The wolf saw its chance, and falling on the sheep tore most of them to pieces. When the shepherd returned and saw his flock destroyed, he said: "I have got what I deserved for entrusting sheep to a wolf."

What was the shepherd afraid of at first?

- (a) The sheep attacking the wolf
- (b) The wolf attacking him
- (c) The wolf stealing his sheep
- (d) The sheep dying of fright

How did the wolf gain the shepherd's trust?

- (a) It only killed one sheep
- (b) It didn't hurt the sheep at all
- (c) It brought the shepherd food
- (d) It stole sheep from other flocks

What happened when the shepherd left the wolf alone with the sheep?

- (a) The sheep were fine
- (b) The wolf left and the sheep were attacked by other wolves
- (c) The wolf killed one sheep before feeling guilty
- (d) The wolf killed most of the sheep

E.2.16 Western MA 18

A jackdaw looked down on its fellows because it happened to be bigger than any of them. So it joined the crows and asked to be allowed to live with them. But as its appearance and voice were unfamiliar the crows knocked it about and ran it off, whereupon it returned to the jackdaws. Indignant, however, at the way it had insulted them, the jackdaws would not have it back. Thus it found itself banished from the society of both.

Why did the jackdaw leave the other jackdaws?

- (a) It was bigger
- (b) It was smarter
- (c) It was darker
- (d) It was smaller

Why did the crows reject the jackdaw?

- (a) It wasn't smart enough
- (b) It looked and sounded different
- (c) It didn't get along well with the other crows
- (d) It insulted the other crows

Why didn't the other jackdaws take the jackdaw back in?

- (a) The jackdaw didn't have any feathers
- (b) The jackdaw smelled like crows
- (c) They didn't recognize the jackdaw
- (d) They were insulted

E.2.17 Western MA 21

A crow having stolen a bit of flesh, perched in a tree, and held it in her beak. A fox seeing her, longed to possess himself of the flesh, and by a wily scheme, succeeded. "How handsome is the crow," the fox exclaimed, "in the beauty of her shape and in the fairness of her complexion! Oh, if her voice were only equal to her beauty, she would deservedly be considered the Queen of Birds!" This he said deceitfully; but the crow, anxious to disprove the fox's words about her voice, set up a loud caw, and dropped the flesh. The fox quickly picked it up and ate it.

What did the fox do to try to get the piece of flesh from the crow?

- (a) Climbed the tree
- (b) Barked at the crow
- (c) Flattered the crow
- (d) Sang to the crow

Why did the crow start to sing?

- (a) The fox said the crow's voice was not as good as its looks
- (b) The fox wanted to sing a duet with the crow
- (c) The crow heard the fox singing its favourite song
- (d) The crow wanted the fox to start dancing

What happened when the crow started to sing?

- (a) The fox covered its ears
- (b) The crow choked on the flesh
- (c) The fox started to dance
- (d) The crow dropped the meat

E.2.18 Western MA 23

A man owned a dog and an ass. He made a habit of playing with the dog, and whenever he dined out he used to bring back something to give to the dog when it came and fawned on him. The ass was jealous; and one day it ran up to its master and frisked around him with the result that the man received a kick from the ass which made him so angry that he told his servants to drive the ass off with blows and tie it to its manger.

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- (d) Sad and played with the dog instead

E.2.19 Western MA 24

A ship set sail with some passengers aboard, and on reaching the open sea it was overtaken by an unusually violent storm and was on the point of sinking. One after another the passengers began to tear their clothes and call upon their country's gods with groaning and lamentation, promising to make thank-offerings if they escaped. Eventually the storm abated and calm returned once more. Then they started to make merry, dancing and jumping for joy at their deliverance from peril. The captain remained composed through it all. "Let us not forget, my friends," he said, "in the midst of our rejoicing, that we may run into bad weather again."

Why were the people on the ship praying to their gods?

- (a) A storm was causing the ship to sink
- (b) The people on the ship were all drunk
- (c) The people were celebrating a religious holiday
- (d) Pirates were about to invade the ship

Why did the people start celebrating and dancing?

- (a) The people were drunk
- (b) They reached land
- (c) The pirates' ship sank
- (d) The storm died down

What did the captain of the ship warn the passengers?

- (a) Storms could come again
- (b) Pirates always return
- (c) Too much celebrating could sink the ship
- (d) They were running out of fresh water

E.2.20 Western MA 27

An old lion lay sick in a cave, and all the animals came to visit their king except the fox. The wolf seized this chance to speak ill of the fox in the lion's hearing, saying that the fox had no respect for their lord and master, and that was why he had not even visited him. The fox himself arrived in time to hear the last part of what the wolf was saying. The lion roared threateningly at him, but the fox begged the lion to let him explain. "Which," he asked, "of the animals here assembled has rendered you as great a service as I have? I have travelled everywhere seeking from doctors a cure for your sickness, and I have found one." The lion demanded to know then and there what the cure was. "You must flay a wolf alive," replied the fox, "and put the hide on yourself while it is still warm." In a moment the wolf lay dead.

Who was saying bad things about the fox to the lion?

- (a) The wolf
- (b) The fox
- (c) The rabbit
- (d) The crow

What excuse did the fox give to the lion?

- (a) The fox was choosing a gift for the lion
- (b) The fox didn't think the lion wanted to see him
- (c) The fox was trying to get food for the lion
- (d) The fox was finding a cure for the lion

What was the cure that the fox told the lion?

- (a) Drink the blood of a wolf
- (b) Eat soup with special plants
- (c) Wrap himself in a wolf's skin
- (d) Bite off a rabbit's foot

E.2.21 Western TA 2

A hen found some serpent's eggs, which she hatched by carefully sitting on them and keeping them warm. A swallow which had watched her said: "You fool, why do you rear creatures that, once they grow up, will make you the first victim of their evil-doing?"

What kind of eggs did the hen find and care for?

- (a) serpent
- (b) swallow
- (c) hen
- (d) fish

What warning did the swallow give the hen?

- (a) the eggs were cracking
- (b) the eggs needed more warmth
- (c) the new-born serpents would kill the hen
- (d) the new-born serpents would need their serpent mother

E.2.22 Western TA 5

A thirsty ant which had crawled into a small stream was carried away by the current. A dove, seeing it in danger of drowning, broke off a twig and threw it into the water. The ant got onto it and was saved. Later, a hunter came with sticks placed in position to catch the dove. When the ant saw the hunter it stung his foot, and the pain made the hunter drop the sticks, which frightened the dove away.

Why did the ant crawl into the stream?

- (a) It was thirsty
- (b) It dropped something
- (c) It was hot
- (d) It was being chased

Who saved the ant from the stream?

- (a) The ant saved itself
- (b) A hunter
- (c) A dove
- (d) Another ant

What was the hunter after?

- (a) A place to sleep
- (b) Fresh water
- (c) The ant
- (d) The dove

Who saved the dove?

- (a) The dove saved itself
- (b) The ant
- (c) The hunter
- (d) Another dove

E.2.23 Western TA 7

A field-mouse invited a house-mouse who lived in a townhouse to dine with him in the country. The house-mouse accepted, but when he found that the food consisted only of barley, he said: "My friend, you live like an ant. Come home with me and you shall share my abundance of good food." So the two of them went off at once to the townhouse; and when the house-mouse showed him all of the good food, the astonished field-mouse congratulated him and cursed his own lot. They were about to begin their meal when the door suddenly opened, and the mice were so scared by the sound that they scuttled into cracks in the wall. When the mice returned and were just going to begin eating again, they saw someone else come into the room, and once more they jumped to take cover in their holes. At this, the field-mouse decided that he did not care if he had to go hungry. "Good-bye, my friend," he said with a groan. "You may eat your fill and enjoy yourself. But your good food costs you dear in danger and fear. I would rather gnaw my poor meals of barley without being afraid or having to watch anyone out of the corner of my eye."

Why did the mice go to eat at the townhouse?

- (a) The townhouse was closer than the country
- (b) There was more good food at the townhouse than the field-mouse had to offer
- (c) The field-mouse didn't have any food to offer to the other mouse
- (d) The house-mouse didn't like barley

What did the mice do when someone entered the room in the townhouse?

- (a) Played dead
- (b) Stayed on the table with the food
- (c) Bit the person's fingers
- (d) Hid in the holes of the walls

What did the mice do the next time someone entered the room?

- (a) Played dead
- (b) Stayed on the table with the food
- (c) Bit the person's fingers
- (d) Hid in the holes of the walls

Why did the field-mouse decide to leave?

- (a) It wanted to eat without fear of danger
- (b) It got into a fight with the house-mouse
- (c) The house-mouse was caught by the people in the townhouse
- (d) It didn't like the food in the townhouse

E.2.24 Western TA 8

An old lion lay sick in a cave, and all the animals came to visit their king except the fox. The wolf seized this chance to speak ill of the fox in the lion's hearing, saying that the fox had no respect for their lord and master, and that was why he had not even visited him. The fox himself arrived in time to hear the last part of what the wolf was saying. The lion roared threateningly at him, but the fox begged the lion to let him explain. "Which," he asked, "of the animals here assembled has rendered you as great a service as I have? I have travelled everywhere seeking from doctors a cure for your sickness, and I have found one." The lion demanded to know then and there what the cure was. "You must flay a wolf alive," replied the fox, "and put the hide on yourself while it is still warm." In a moment the wolf lay dead.

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- (d) The crow

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- (c) The fox was trying to get food for the lion
- (d) The fox was finding a cure for the lion

What was the cure that the fox told the lion?

- (a) Drink the blood of a wolf
- (b) Eat soup with special plants
- (c) Wrap himself in a wolf's skin
- (d) Bite off a rabbit's foot

E.2.25 Western TA 15

A crow caught in a snare prayed to the god Apollo to release him, making a vow to offer some incense at his shrine. Being rescued from his danger, he forgot his promise. Shortly afterwards, on being again caught in a second snare, he made the same promise to offer incense to the god Mercury, when Mercury appeared, and said to him, “Oh you most ungrateful fellow! How can I believe you, who has disowned and wronged your former patron, Apollo?”

What did the crow pray to the god Apollo for?

- (a) Food to sustain the crow during the winter
- (b) Release him from being caught in a snare
- (c) Longer feathers to fly further
- (d) A safe place to rest and find food

What forgotten promise did the crow make to Apollo?

- (a) Never to caw again
- (b) Staying out of farmers’ fields
- (c) Bringing food to Apollo’s shrine
- (d) Offering of incense at Apollo’s shrine

When the crow needed help again, what did the crow promise to the god Mercury?

- (a) Never to caw again
- (b) Staying out of farmers’ fields
- (c) Bringing food to Mercury’s shrine
- (d) Offering of incense at Mercury’s shrine

What did Mercury say to the crow?

- (a) “How can you ask me for help when you didn’t fulfill your promise to Apollo for his help?”
- (b) “How did you get yourself into this situation again? Be more careful.”
- (c) “Ask Apollo for help, he helped you last time.”
- (d) “I’ll help you this time, but be sure to thank Apollo for his help last time.”

E.2.26 Western TA 18

At an assembly of the beasts, a monkey stood up and danced. The whole company thought highly of its performance and applauded with such enthusiasm that a camel was jealous and desired to earn similar praise. So up it got and tried to dance like the monkey. But it made such a ridiculous exhibition of itself that the angry spectators beat it out of their sight.

Who danced for the animals and received applause?

- (a) Lion
- (b) Monkey
- (c) Camel
- (d) Ass

Why did the camel imitate the dancing?

- (a) The monkey and the camel were good friends
- (b) The monkey insulted the camel
- (c) The camel was jealous and wanted praise
- (d) The camel didn't like the monkey

What happened when the camel tried to imitate the dancing?

- (a) The animals politely applauded
- (b) The animals applauded loudly and wanted to see more dancing
- (c) The monkey got jealous and tried to compete
- (d) The camel looked ridiculous and was beaten away

E.2.27 Western TA 21

A lion was just going to devour a hare which he had found asleep, when he saw a deer go by. So he left the hare to pursue the deer, and the hare, awakened by the noise, ran away. After a long chase the lion found he could not catch the deer, and when he went back to get the hare he found that it too had taken to flight. "It serves me right," he said, "for letting go the food I had in my grasp, in the hope of getting something better."

Why did the lion leave the hare?

- (a) It felt bad for the hare
- (b) It saw a deer go by
- (c) It wasn't hungry anymore
- (d) It had to cross the river

Why didn't the lion end up with the deer?

- (a) It realized it was friends with the deer
- (b) It wasn't hungry anymore
- (c) It couldn't catch the deer
- (d) It tripped and hurt its foot

What happened when the lion came back for the hare?

- (a) The lion ate the hare
- (b) The hare persuaded the lion not to eat it
- (c) Another lion had eaten the hare
- (d) The hare had run away

E.2.28 Western TA 23

While roaming by the seashore, a lion saw a dolphin lift its head up out of the waves. The lion asked the dolphin to form an alliance; saying that of all the animals they ought to be the best friends, since the lion was the king of beasts on the earth, and the dolphin was the sovereign ruler of all the inhabitants of the ocean. The dolphin gladly consented to this request. Not long afterwards the lion had a combat with a wild bull, and called on the dolphin to help him. The dolphin, though quite willing to give him assistance, was unable to do so, as he could not by any means reach the land. The lion called the dolphin a traitor. The dolphin replied, “No, my friend, blame not me, but Nature. While giving me the sovereignty of the sea, she has quite denied me the power of living upon the land.”

Why did the lion want to form an alliance with the dolphin?

- (a) It felt bad for the dolphin
- (b) They were the rulers of their respective domains
- (c) It couldn't handle the bull alone
- (d) It wanted to hunt animals in the ocean

Why didn't the dolphin help the lion fight the bull?

- (a) It couldn't reach land
- (b) It didn't want to be in an alliance with the lion
- (c) It felt sorry for the bull
- (d) It wasn't hungry

Who did the dolphin tell the lion to blame?

- (a) Nature, for not giving the dolphin the power to be on land
- (b) The lion, for going into alliance with the dolphin
- (c) The bull, for being too strong
- (d) The dolphin, for being a traitor

E.2.29 Western TA 24

A wagon-driver was driving a wagon along a country lane when the wheels sank down deep into a rut. The driver, stupified and aghast, stood looking at the wagon, and did nothing but utter loud cries to Hercules to come and help him. Hercules appeared, and thus addressed the driver: “Put your shoulders to the wheels, my man. Prod on your horses, and never more pray to me for help until you have done your best to help yourself, or you will henceforth pray in vain.”

What did the wagon driver do when the wheel got stuck in a rut?

- (a) Ran away from the wagon
- (b) Tried to fix his wagon
- (c) Called for Hercules to help
- (d) Called for another wagon to come

What did Hercules tell the wagon driver?

- (a) Make an effort to fix his wagon before calling for help
- (b) Take better care of the wagon
- (c) Get thicker wagon wheels so they don't get stuck as easily
- (d) Sacrifice your horses first, then ask for help

E.2.30 Western TA 27

The lion, the fox, and the ass entered into an agreement to assist each other in the chase. Having secured a large catch, the lion asked the ass to divide the portions to each of the three partners in the treaty. The ass carefully divided the spoil into three equal shares, and modestly requested the two others to make the first choice. The lion, bursting out into a great rage, devoured the ass. Then the lion requested the fox to divide the catch. The fox accumulated all that they had killed into one large heap, and left to himself the smallest possible morsel. The lion said, "Who has taught you, my very excellent fellow, the art of division? You are perfect to a fraction." The fox replied, "I learnt it from the ass, by witnessing his fate."

How did the ass divide up the catch between the lion, fox, and ass?

- (a) 1 large portion for the ass, and 2 small portions for the lion and fox
- (b) 2 equal sized portions for the ass and the fox, and nothing for the lion
- (c) 3 equal sized portions for the ass, lion, and fox
- (d) All of the catch for the ass

What did the lion do after the ass divided up the catch?

- (a) Ate the ass
- (b) Ate the fox
- (c) Asked the ass to divide the catch again
- (d) Congratulated the ass for a good division

How did the fox divide up the catch between the lion and the fox?

- (a) 1 large portion for the lion, and 1 tiny portion for the fox
- (b) 2 equal sized portions for the lion and the fox
- (c) 1 large portion for the fox, and 1 tiny portion for the lion
- (d) All of the catch for the fox

What did the lion do after the fox divided up the catch?

- (a) Ate the catch
- (b) Ate the fox
- (c) Asked the fox to divide the catch again
- (d) Congratulated the fox for a good division

E.2.31 Western FILLER 1

An athlete was always being called a weakling by his friends. So he went abroad for a time; and on his return he boasted of the many feats he had performed in various countries, and especially of a jump which he had made at Rhodes, a jump that no Olympic victor could equal. "I can prove it by the testimony of eye-witnesses," he said, "if any of the people who were present ever come here." At this, one of the bystanders said: "If what you say is true, my man, you don't need witnesses. The place where you stand will do as well as Rhodes. Let us see the jump."

What did the athlete's friends always call him?

- (a) Weak
- (b) Funny
- (c) Strong
- (d) Boring

What did the athlete claim to have done better than an Olympic victor?

- (a) Thrown a disc
- (b) Lifted weights
- (c) Sprinted
- (d) Jumped

How did the athlete say he could prove his great feat?

- (a) A gold medal he had won
- (b) Photographs back at his house
- (c) The testimony of the eye-witnesses
- (d) A newspaper article about the feat

What did one of the bystanders point out that the athlete could do?

- (a) Get the photographs from his house
- (b) Just perform the feat right there
- (c) Invite the eye-witnesses over
- (d) A newspaper article about the feat

E.2.32 Western FILLER 2

A farmer placed nets on his newly-sown plough lands, and caught a quantity of cranes, which came to pick up his seed. With them he trapped a stork also. The stork having his leg fractured by the net, implored the farmer to spare his life. "Pray, save me, Master," he said, "and let me go free this once. I am no crane, I am a stork, a bird of excellent character. Look too, at my feathers, they are not the least like to those of a crane." The farmer laughed aloud and said, "It may be all as you say; I only know this, I have taken you with these robbers, the cranes, and you must die in their company."

What birds did the farmer catch the stork with on his land?

- (a) Cranes
- (b) Storks
- (c) Pigeons
- (d) Eagles

What did the stork say to the farmer to try to get the farmer to spare him?

- (a) He was only there by accident
- (b) He was too sick
- (c) He was too old
- (d) He was not a crane

What did the farmer do after hearing what the stork had to say?

- (a) Took pity on the stork and let him go
- (b) Sold the stork for money
- (c) Let the stork and the cranes free
- (d) Killed the stork and the cranes

E.2.33 Western FILLER 3

A rich man came to live next door to a tanner's yard. Unable to endure the foul smell, he kept urging the tanner to remove elsewhere; but the tanner always put him off, saying that he would move a little later on. This happened so often that in course of time the man got used to the smell and stopped worrying his neighbour.

Why did the rich man want the tanner to move?

- (a) The tanner couldn't afford rent
- (b) The tanner's yard smelled awful
- (c) The rich man was afraid of the tanner
- (d) The rich man didn't like the tanner

What happened after the tanner kept putting off moving out?

- (a) The rich man got used to the smell
- (b) The rich man moved away
- (c) The rich man bought the tanner's property
- (d) The rich man shot the tanner

E.2.34 Western FILLER 4

A farmer was confined to his farm by bad weather. Unable to go out and get food, he began by eating his sheep; and as the storms still continued, it was the goats turn next. Finally, since the rain did not stop, he was driven to slaughtering his oxen. At this, the dogs, who had been watching what he did, said to each other: "We had better make ourselves scarce. If the master doesn't spare even the oxen which share his labour, how can we expect him to keep his hands off us?"

Why couldn't the farmer leave his farm?

- (a) Wild animals
- (b) War in the lands
- (c) Bad weather
- (d) Wagon was broken

What did the farmer do when he couldn't get food?

- (a) Died of starvation
- (b) Ate the animals on the farm
- (c) Ate food from his storeroom
- (d) Sent his dogs out for food

E.2.35 Western FILLER 5

A wild boar was standing against a tree and whetting his tusks. A fox asked why he sharpened them when no huntsman was pursuing him and no danger threatened. "I have a reason for doing so," he replied. "If danger overtakes me, I shall not have time then to sharpen them, but they will be all ready for use."

What was the wild boar doing when the fox came by?

- (a) Bathing in the river
- (b) Hunting for food
- (c) Sharpening his tusks
- (d) Sleeping under a tree

What was the wild boar preparing for?

- (a) Danger
- (b) The fox
- (c) Rain
- (d) Winter

Appendix F

Pilot 2 Stories and Reading Comprehension Questions

F.1 Eastern Stories

The sources for the Eastern stories were Chiu (2006), Liyi (1991).

F.1.1 Eastern BASE 28

The king liked to watch musical performances where the yu, a kind of wind instrument, was an inseparable part of the ensemble. That year, the king created and organized an orchestra of three hundred yu players.

A scholar named Nanguo, not being successful in his attempt to become an official, heard the news of this ensemble and came to enroll as a yu musician. The king was very pleased and kept him in the ensemble, when actually, Nanguo did not play the yu at all. He only pretended to play whenever everyone else played. Despite this, he was one of the three hundred musicians, enjoying the same official meal and salary as anybody else.

After the king died, his son inherited the throne. The son also loved the yu, but with a difference. He liked to listen to instrumental solos, and insisted on each musician playing independently by turns. Realizing that the situation was against him, Nanguo hastily rolled up his belongings and quietly left the place.

F.1.2 Eastern BASE 39

A man used very ordinary materials for fishing; he used thread as fishing line, bent a needle to become a fish hook, had a fishing rod made from a bamboo pole, and split a grain of rice as bait. He was able to fish in lakes where the water was deep and swift and catch fish as big as a carriage, yet his fishing line did not snap, the hook did not become straight, and the rod did not bend. The king heard the news and summoned the man to his presence to learn the truth.

The man told the king, “When my father was around, I once heard him say that a famous archer used a frail bow and a thin string to shoot an arrow. The archer was able to shoot down birds from the sky because of his single-mindedness and the even handling of his strength. So, I applied this theory to my fishing. It took me five years to master the technique. When I brought my fishing gear to the river bank, my mind had no distracting thoughts apart from complete concentration on the fish. Because nothing in the outside world could disturb my mind, the fish took the bait on my fishhook as dust or bubbles in the water, and without suspicion they swallowed it.”

F.1.3 Eastern BASE 40

One day the king was speaking to his advisor. The king lamented, “It’s really very difficult to put the legal system in place!” “What’s so difficult?” replied the advisor. The advisor continued, “First of all, the legal system demands that you enforce the proper rewards and penalties, avoid favouritism, and appoint people based on their merits. But you, you often privately granted the requests of your relatives or favourite officials, despite the existing laws. You have acted with partiality, defeating the end of justice, while asking others to uphold the laws. It’s no wonder you find the legal system not an easy matter.” The king blushed and nodded his head, saying “I’m grateful for your instructions. From now on, I understand how the legal system should be put into practice.”

Some time later, the advisor’s cousin arrived at the palace seeking some official appointment. The advisor went to the king asking for the favour of an official title. The king lowered his head and kept quiet. After a while, he said, “That seems not what you have taught me before, isn’t it? Should I violate your teachings and destroy the system of law, or should I follow your teachings and refuse this favour?” The advisor felt very shameful and offered an apology to the king.

F.1.4 Eastern BASE 41

Two brothers were hurrying on with their journey in the forest, when suddenly they heard the howling of angry tigers. Hastily, they hid themselves behind a big rock, and from there they saw two fierce tigers fighting for a carcass. The younger brother drew his sword, ready to go forward to kill the tigers, but the older brother caught him by the hand and stopped him. “Don’t be too hasty,” said the older brother. “Tigers are greedy animals. To compete for the carcass, they will fight fiercely for it. As they fight on, the small one will die and the big one will be wounded. By that time, will it not be killing two birds with one stone?” Just as expected, the younger brother had an easy job. Moreover, he earned the good reputation of being the killer of two tigers.

F.1.5 Eastern BASE 42

A man named Zeng Shen lived in the state of Han. While he was living there, another man named Zeng Shen killed a man. Someone came to tell Zeng Shen’s mother, saying, “Zeng Shen killed a man!” Zeng Shen’s mother said, “My son could not kill anyone.” Then she continued to weave her cotton cloth. After a while, another person came to announce, saying, “Zeng Shen has killed a man!” Again, Zeng Shen’s mother calmly carried on her weaving as before.

Sometime later, there was yet another man came and said, “Zeng Shen has killed a man!” This time, Zeng Shen’s mother was overcome with fear. She quickly threw away the weaving shuttle, climbed over the wall, and fled.

F.1.6 Eastern BASE 43

One very hot summer day, a man found some money on the street. He looked around and saw a woodcutter wearing a fur coat cutting firewood. He shouted at the woodcutter, “Come, pick up the money on the road!” The woodcutter threw his axe on the ground and stared at the man. The woodcutter responded, “Who do you think you are, looking at me in that condescending way? From your appearance you seem noble and dignified, yet you speak so rudely. Don’t you see that I’m wearing a fur coat while cutting firewood on a hot summer day? Do you think this kind of woodcutter picks up money left on the road by other people?”

The man realized then that the woodcutter must be a man of virtue, and he apologized to the woodcutter, asking what his name was. The woodcutter did not appreciate his sudden kindness and replied, “You are one of those who judge people by their appearances. Why should I tell you my name?” Having said that, the woodcutter walked away without another word.

F.1.7 Eastern BASE 44

Once upon a time, there were two men who happened to talk about the looks of the king. One said the king was very handsome, and the other believed the king was actually very ugly. Each stuck to his own view, and argued for a long time without being able to resolve their differences. Finally, they all said, “If you look through my eyes, you will be able to decide whether he is handsome or ugly.” In fact, the king’s looks remained constant. However, the impression each man had was entirely different. It was not because they argued willfully for the sake of arguing; it was indeed a matter of different opinions.

F.1.8 Eastern BASE 45

Once there was a man whose horse ran away. Sympathetic people came to console him, but he simply said, “Who says that this may not be a blessing?” Several months later, the horse returned not alone but with a fine steed. People came to congratulate the man, but he observed, “Who says this won’t be a misfortune?” One day the man’s son was riding the new steed when he fell from the horse and broke his hip bone. Sympathizers came to console the man, but he replied, “Who says this won’t be a blessing?”

A year went by, and the country went to war. Nine out of every ten soldiers died, but because the man’s son was crippled, he had not gone to fight, so both he and his father survived.

F.1.9 Eastern BASE 46

Once there was a young boy who loved seagulls. Every day he would go out on a small boat to the sea and look for seagulls as playmates. This went on for a long time, and the seagulls became familiar with the boy. Tens, and even hundreds, of seagulls would gather

and hover around the boat. Sometimes they even flew onto his arms, and remained there like friends.

One day when the boy returned home, his father said to him, "I've heard that you are very good with the seagulls. How about bringing one back tomorrow?" The young boy promised to do that. The next day he paddled the boat out to the sea just like any other day, but he was no longer his usual self. He looked nervous as he waited for the seagulls. That day, all the seagulls only circled above the boat, and not even one of them ventured to come down to the boy.

F.1.10 Eastern BASE 47

A man was made the administrator of justice, and guests swarmed to his house. But when he was dismissed from the office, it was so quiet at the door of his mansion that a trap for sparrows could be set there without fear of being disturbed. Later, on his resuming office, his guests all wanted to call on him again. He posted a sign at the gate: "If one wants to know who is true-hearted, the best moment is when he becomes dead; and to find out who is sincere, when he becomes poor; and to test friendship, when he is humiliated."

F.1.11 Eastern MA 28

A man went abroad to learn how to play the se, a kind of stringed musical instrument. He was not very studious in his learning, and instead only took note of the tuned positions which his teacher had set. He had the tuning pegs glued, thinking that he would be able to play as well as his teacher. Thus, he returned back home with his se. However, three years passed and the man was still unable to even play a tune. The man was baffled. Later, someone asked the man why he was unable to play a tune. It was then discovered how foolish the man's course of action was.

Why did the man go abroad?

- (a) To learn how to sing
- (b) To learn how to sharpen knives
- (c) To learn how to play a stringed instrument
- (d) To learn a new language

What is a se?

- (a) A kind of weapon
- (b) A form of dance
- (c) A farming tool
- (d) A stringed instrument

What did the man do, thinking it would be good enough to play the se well?

- (a) Memorized the songs
- (b) Glued the tuning pegs
- (c) Wore clothes from that country
- (d) Put stickers on the se

F.1.12 Eastern MA 39

There was once a man who enjoyed fishing very much. He used priceless spice cinnamon as bait, and a fishhook made from gold. The fishhook, again, was inlaid with silver thread and green jade, and the fishline was decorated with rare emerald. The manner he held his fishing pole and the posture and position he took were all correct. However, he only ever caught small fish.

What did the man use as fishing bait?

- (a) insects
- (b) a grain of rice
- (c) expensive spicy cinnamon
- (d) dead fish

What was the man's posture and position like?

- (a) Posture was bad, position was bad
- (b) Posture was bad, position was good
- (c) Posture was good, position was bad
- (d) Posture was good, position was good

What kind of fish did the man catch?

- (a) large fish
- (b) small fish
- (c) red fish
- (d) blue fish

F.1.13 Eastern MA 40

The duke asked his advisor, "The county has a vacancy for the position of magistrate. Who do you think can take up this position?" The advisor replied, "Zhao can fill the vacancy." The duke said, "Isn't Zhao your enemy?" The advisor replied, "Your Highness asked me who could fill the position, not who my enemy was!" The duke commended his advisor, and Zhao was appointed the magistrate of the county. In time, Zhao proved himself to be competent and loved by the people there.

Some time later, the duke again asked his advisor, "The capital is in need of a military officer. Who do you think can fill this post?" The advisor replied, "Sheng should be up to the job." The duke said, "Isn't Sheng your son?" The advisor replied, "Your Highness asked me who was up to the job of military officer, not who my son was." The duke said, "Good!" and designated Sheng as the military officer. Sheng proved to be a good choice and was praised all around.

Who did the advisor suggest take the position of magistrate?

- (a) A criminal
- (b) His enemy
- (c) Himself
- (d) No one

What did the advisor say in response to the king's question?

- (a) "You asked me who would be good for the position"
- (b) "It's a dangerous position; I hope whoever fills it is injured"
- (c) "The position doesn't pay well"
- (d) "Mind your own business"

Who did the advisor suggest take the position of military officer?

- (a) A woman
- (b) His son
- (c) Himself
- (d) No one

F.1.14 Eastern MA 41

A clam came out to bask in the sun when a bird pecked at its flesh. The clam closed its shell and gripped the bird's beak. "If it does not rain today and it does not rain tomorrow, you will be a dead clam," sneered the bird. The clam retorted, "If you cannot free yourself today and you cannot free yourself tomorrow, you will be a dead bird." Neither one would give way, and eventually a fisherman caught both the clam and the bird.

Who tried to eat the clam at first?

- (a) A bird
- (b) A fish
- (c) Another clam
- (d) The fisherman

Why did neither the clam nor his attacker let go of each other?

- (a) They were tied together
- (b) They were scared of the fisherman
- (c) They both thought the other would die first
- (d) They were cold and huddled together for warmth

Who won in the end?

- (a) The clam
- (b) The bird
- (c) The fisherman
- (d) Nobody won

F.1.15 Eastern MA 42

Once there was a man who named his elder son, Dao, which meant “robber,” and named his second son, Ou, which meant “beat up.” One day the elder son was going out and his father tried to catch up to him. He shouted after him, “Dao! Dao!” A government official happened to hear it, and thought it was meant to alert people to catch the robber. He therefore tied up the elder son.

The father felt anxious and called his younger son to explain the situation to the official. He cried out, “Ou! Ou!” The government official concluded he was calling people to beat up Dao, and accordingly beat him within an inch of his life.

What does the name “Dao” mean?

- (a) king
- (b) dog
- (c) robber
- (d) government

Why did the official catch Dao?

- (a) He thought Dao was a robber
- (b) He didn’t like the way Dao looked
- (c) He didn’t like Dao’s name
- (d) Dao stepped on his feet

Why did the official beat Dao?

- (a) Dao insulted the official
- (b) The man’s other son’s name meant “beat up”
- (c) The man stepped on the official’s feet
- (d) The official had nothing better to do

F.1.16 Eastern MA 43

Once there was a great famine. A rich man decided to set up a roadside food stand for the hungry to come and eat. A starving man came along, walking as if he did not know where he was going. The rich man shouted at him, “Hey you! Come and eat!” The starving man lifted his eyes and stared. “I am reduced to this state just because I refuse to take anything from loud-mouthed people giving away food,” the man replied. The rich man immediately begged his pardon, but the man still refused to eat and eventually starved to death.

Who set up the roadside food stand?

- (a) A poor man
- (b) A rich man
- (c) The government
- (d) The starving man’s family

Why was the starving man upset at the man offering him food?

- (a) The offerer was rude
- (b) The food stand was too tall
- (c) The food was cold
- (d) He didn't like the food being offered

What happened to the starving man?

- (a) He eventually ate
- (b) He eventually starved to death
- (c) He attacked the man at the food stand
- (d) He was put in prison

F.1.17 Eastern MA 44

A man named Zou was very tall and extremely good-looking. One morning he looked at himself in the mirror and asked his wife, "Who is handsomer? Xu, who lives north of the city, or I?" His wife answered, "How could Xu compare with you?" Now, Xu was very famous for his good looks, so Zou was not convinced. He asked his concubine, "Who is handsomer, Xu or I?" His concubine answered, "How could Xu compare with you?" The next day, a man came to visit Zou. After chatting for a while, Zou asked his guest, "Who do you think is handsomer, Xu or I?" His visitor replied, "Xu is not as handsome as you."

The next day, Xu himself came to visit Zou. After looking at Xu carefully, Zou came to the conclusion that he was not as good looking as Xu. That night, Zou thought, "My wife said I am better looking because she has a partiality for me. My concubine said I am better looking because she is afraid of me. And my guest said I am better looking because he had to ask me for a favour."

Everyone told Zou that:

- (a) Zou was better looking
- (b) Xu was better looking
- (c) Both were good looking
- (d) Neither were good looking

Zou decided that:

- (a) He was better looking than Xu
- (b) Xu was better looking than himself
- (c) Both were good looking
- (d) Neither were good looking

Why did everyone tell Zou that he was better looking than Xu?

- (a) They wanted to make Zou happy
- (b) They are all compulsive liars
- (c) They all hate Zou
- (d) They were paid by Zou

F.1.18 Eastern MA 45

A man had two horses. One was white with a red mane, had a dragon-like skeleton, and a chest similar to phoenix's. As it galloped, it looked it was dancing. The man loved it so much that he rode it every day, and the horse was never unsaddled. Because it never had a minute of rest, it eventually died of exhaustion.

The other horse was born clumsy, with a neck like a camel and knees like a fox. It often bit and kicked people. The man disliked this horse, so he abandoned it and let it return to the wilderness. Yet the horse lived in freedom for that reason, and became built and strong.

How many horses did the man have?

- (a) 0
- (b) 1
- (c) 2
- (d) 3

Which horse did the man love?

- (a) The ugly horse
- (b) The beautiful horse
- (c) Both horses
- (d) Neither horse

Which horse ended up dying?

- (a) The ugly horse
- (b) The beautiful horse
- (c) Both horses
- (d) Neither horse

F.1.19 Eastern MA 46

A child was driving the chickens home. If he did it too hastily, the chickens would be frightened and run everywhere; if he was too slack, the chickens would not move. If the child came close, the chickens would become frightened; if the boy stood at a distance, the chickens would be carefree. In driving the chickens, one must wait until they are quiet and at ease. One must not be rigid or inflexible, for when the chickens are calm, they will follow the same route and return home.

Who was driving the chickens home?

- (a) A grown man
- (b) A woman
- (c) A child
- (d) A dog

Why were the chickens hard to drive?

- (a) They were agitated
- (b) They were hungry
- (c) They were tired
- (d) They were calm

When are the chickens easiest to drive?

- (a) When they are agitated
- (b) When they are hungry
- (c) When they are tired
- (d) When they are calm

F.1.20 Eastern MA 47

A man had taken a woman as his wife. However, she saw that her husband was devoted entirely to learning and did not care about making money, so she divorced him and left. But when the man was later made a prince, the woman pleaded for a reunion. The man took a basin of water and splashed it over the ground, and asked the woman to retrieve the water. All she could gather was mud.

What did the husband want to do instead of make money?

- (a) Sew
- (b) Learn
- (c) Hunt
- (d) Drink

What did the wife do in response?

- (a) Divorced him
- (b) Killed him
- (c) Glared at him
- (d) Got a job

What did the man do in the end?

- (a) Asked the woman to come back and be his wife
- (b) Had the woman killed
- (c) Gave the woman a lot of money
- (d) Asked the woman to pick up spilt water

F.1.21 Eastern TA 28

The king loved dainty, delicate little things, and a man catered to his wishes by saying, “I can carve a monkey on the tip of a thorn.” The king was very pleased and provided him with a generous official salary. The king said to him, “Let me see the monkey you carved on the tip of the thorn.”

The man said, “If Your Majesty wishes to see it, you must refrain from going to the imperial harem for half a year, stay away from drinking, and not eat any meat. In addition to that, you must wait until the rain just stops, at the exact moment when the sun emerges, and in the split second when the sky is in a twilight condition, you will be able to see it.” The man knew the king was incapable of fulfilling the conditions he raised, and the end result was that the king provided for the man all for nothing, for he could never see the carving of the monkey.

A blacksmith learned about the situation, and he told the king, “I make carving knives. I know for a fact that no matter how dainty and delicate an object may be, it must be carved with a carving knife and the object carved must necessarily be larger than the knife. If the tip of the thorn is smaller than the blade of the knife, how can one carve a monkey on it? That’s why your Majesty only needs to look at the man’s knife to know whether he can carve a monkey on the tip of the thorn or not.”

The king said, “It’s a good idea!” He summoned the man at once, and said, “What kind of tool do you use to carve the monkey on the tip of the thorn?” The man replied, “A carving knife.” The king then said, “I’d like to see your carving knife.” The man replied, “I’ll get it from my house.” And seizing the opportunity to save himself, he fled.

How did the man trick the king?

- (a) Gave the king a list of impossibilities
- (b) Blinded the king
- (c) Made the king think that he had lost the carving
- (d) Kept running away from the king

What did the blacksmith tell the king?

- (a) Don’t trust men from that part of the country
- (b) It was time to get his knives sharpened
- (c) How to accomplish the list of impossible tasks
- (d) Any carved object has to be bigger than the carving knife

What did the man do once the king asked to see his knife?

- (a) Fled the country
- (b) Showed the king his knife
- (c) Stabbed the king
- (d) Shattered the carving

F.1.22 Eastern TA 39

Once there was a very skilled carpenter who used a piece of wood to make a bell. When he completed the bell, people who saw it all thought it was probably made by the spirits. The monarch asked the carpenter, “What skills do you have such that you can shape such an exquisite bell?” The carpenter replied, “I’m only a carpenter. What skills can I have? I’ve learned something from my work though. Before I started to make the bell, I tried my hardest to keep my mind calm for three days, without thinking of money. I kept my calm for a further five days, without thinking about honour or being clever or stupid. I kept my calm for another seven days to enter the realm of selflessness. Then I got to work, and the bell was formed.”

What material did the carpenter make the bell from?

- (a) Wood
- (b) Metal
- (c) Rock
- (d) Cotton

What did people think about the bell?

- (a) It made a horrible sound
- (b) It was too heavy
- (c) It was exquisite
- (d) It was ugly

How long did the carpenter wait before making the bell?

- (a) 1 hour
- (b) 1 day
- (c) 2 days
- (d) 15 days

F.1.23 Eastern TA 40

The duke liked to see women in men’s clothes and let all the women in the palace dress as men. Soon it became popular in the country. The duke was very angry, and thought it an offense against decency. He ordered a ban on women wearing men’s clothes, but despite the ban, the fad went on unabated. One day, the duke was with one of his officials and he took the opportunity to seek his opinion: “I’ve issued a stern warning and adopted a rigid step, why is it that the practice has not stopped?”

The official replied, “Has Your Highness ever noticed that, in some meat markets, they hung up the head of a cow in the shopfront, but sold horse-meat on the sly. The fact that Your Highness allows the palace women to wear men’s clothes but wishes the nation not to follow is like selling horse-meat as beefsteak. How can the ban be carried out? If one wants those below not to mimic, one must first not set an example himself.” The duke saw the official’s point and followed his advice. Within a month the fashion died out.

Why was the duke upset that women outside the palace were wearing men's clothes?

- (a) They were starting to riot
- (b) They were no longer attractive
- (c) They were going against decency
- (d) They were stealing clothes from men

What did the duke try to do about women outside the palace from wearing men's clothes?

- (a) Told clothing manufacturers to stop making men's clothing
- (b) Allowed men to wear women's clothes outside of the palace
- (c) Barred sellers from selling men's clothing to women
- (d) Ordered a ban on women outside the palace from wearing men's clothes

What is like selling horse-meat as beefsteak, according to the official?

- (a) Making ban against women wearing men's clothes too harsh
- (b) Letting women in the palace wear men's clothes, but banning women outside the palace
- (c) The duke wearing men's clothes at the same time as the women wearing men's clothes
- (d) Allowing men to steal women's clothes, but not women to steal men's clothes

F.1.24 Eastern TA 41

The state of Han and the state of Wei fought one another for over a year without any sign of reconciliation. The king of Qin was thinking of playing the intermediary, but first he asked the opinions of his advisors. One official said to the king, "The states of Han and Wei have been fighting for over a year now. It is conceivable that the stronger state will suffer a considerable loss of strength and resources, and the weaker one is near exhausted. Wait until they are both severely crippled and go forward to attack, you will then reap the benefit of defeating two states all at once."

The king of Qin commented, "Well said!" Sure enough, Wei, the stronger state, was seriously weakened, and Han, the smaller state, was near extinction. The king seized the opportunity to launch an attack, and decidedly defeated them both.

What did the king of Qin want to do at first?

- (a) Attack Han
- (b) Attack Wei
- (c) Peacefully mediate between Han and Wei
- (d) Simply ignore Han and Wei

What did the official tell the king to do?

- (a) Attack Han
- (b) Attack Wei
- (c) Ignore both Han and Wei
- (d) Capture both Han and Wei after they are weak

Who did the king defeat in the end?

- (a) Han
- (b) Wei
- (c) Both Han and Wei
- (d) No one

F.1.25 Eastern TA 42

One of the prince's advisors, a man named Pang Cong, had to make a journey. Before leaving, he said to the prince, "Suppose a man comes to report that he has seen a tiger in the open market, will Your Highness believe it?" The prince answered, "No." Pang Cong said, "Suppose a second man comes to say so, will Your Highness believe it?" The prince replied, "I'll begin to wonder." Pang Cong said, "Suppose a third man comes with the same report, will Your Highness take it as true?" The prince responded, "I believe I will."

Pang Cong said, "Well, it is now as clear as daylight that no tiger dare go to the open market, but since three men have said the same thing, the presence of a tiger there becomes established. Now, where I am going is much further from our capital than the market is from the court, and there will be more than three people who talk behind my back. When I'm gone I hope that Your Highness will not fail to judge what you will hear from them, and judge carefully." The prince replied, "I know how to judge." However, as soon as Pang Cong left, people started slandering him in front of the prince. When Pang Cong returned, just as expected, he was not given an audience by the prince because the prince no longer trusted him.

How many times would the prince have to hear that there was a tiger in the market to believe it?

- (a) 1
- (b) 2
- (c) 3
- (d) The prince would never believe it

What did Pang Cong warn the prince of?

- (a) People would say bad things about Pang Cong once he was gone
- (b) A tiger would come to the market
- (c) People were going to attack the prince
- (d) A tiger was going to attack the prince

Why did the prince no longer trust Pang Cong once he returned?

- (a) The prince didn't like Pang Cong's clothing
- (b) Pang Cong did not bring the prince a gift
- (c) Pang Cong lied to the prince; there was no tiger in the market
- (d) Enough people had said bad things about Pang Cong while he was gone

F.1.26 Eastern TA 43

A man came by a piece of uncut jade. He respectfully presented it to King Li. King Li summoned a jadesmith to appraise it, and the jadesmith said, "This is only a piece of rock." King Li thought the man to be a cheat, and cut off his left foot. When King Li died, the man again presented the uncut jade to the successor, King Wu. King Wu asked a jadesmith to appraise it, and the jadesmith said, "It's a piece of rock." King Wu believed the man to be a fraud, and cut off his right foot.

When King Wu died, King Wen succeeded him to the throne. The man held the uncut jade to the foot of a mountain and cried for three days and three nights. King Wen heard about it and sent someone to inquire, saying, "There are lots of people whose feet have been cut off. Why should you cry so sorrowfully?" The man replied, "I'm not sad about my feet. I'm sad because a piece of precious jade was mistaken for a rock and an honest man looked upon as an impostor. This is the real cause of my sadness!" King Wen asked the jadesmith to carve and polish the uncut jade carefully, and it eventually yielded a piece of extremely rare jade.

What did the jadesmiths say first about the jade?

- (a) It was valuable
- (b) It was a piece of rock
- (c) It was very heavy
- (d) It was alien

What did the kings think about the man at first?

- (a) He was a cheat
- (b) He was honest
- (c) He was dirty
- (d) He was foreign

What did the jadesmith find inside the rock at the end?

- (a) Rare jade
- (b) Rock
- (c) Tears
- (d) The man's feet

F.1.27 Eastern TA 44

Once upon a time, there was a swan flying across the sky. As it flew extremely high, it could not be seen very clearly. The people of one country thought it was a wild duck, while the people of another country said it was a swallow. However, although the people lived in different places and their views were quite different, the bird which flew across the sky was still a swan; it did not change one bit despite their different views.

Why did the people from one country see a different bird than the people from the other country?

- (a) They lived in different places
- (b) There was more blindness in their population
- (c) The sun was in their eyes
- (d) They saw a different bird

How many birds were there in the end?

- (a) 0
- (b) 1
- (c) 2
- (d) 3

F.1.28 Eastern TA 45

A man whose daughter was about to get married told her, “After your marriage, you must make it a point to save money on your own. It is not uncommon for a wife to be cast off and sent home. To reach old age together is only a matter of luck.” When the daughter eventually moved into her husband’s home, she saved for herself a lot of money over the years. Because of that, her mother-in-law thought she was too selfish, and convinced her son to have his wife cast off and sent home. When the daughter returned back to her parents, she had more than double the amount of her dowry.

What was the father’s advice?

- (a) Be obedient
- (b) Save money
- (c) Be nice to your mother-in-law
- (d) Clean the house often

What did the mother-in-law think of the girl?

- (a) She wasn’t good enough for her son
- (b) She was a terrible cook
- (c) She was selfish
- (d) She spent too much money

What happened after the girl was cast away back to her family?

- (a) They ended up with more money than the started out with
- (b) They ended up poorer than ever
- (c) The father was very unhappy that the girl was back home
- (d) The family stopped talking to the girl’s former in-laws

F.1.29 Eastern TA 46

A man loved warm, light fur and rare, delicious food. He decided that he wanted to get himself an expensive fur robe, so he went to ask a fox for its skin. He also needed a sacrificial animal to taste its excellent meat afterwards, so he went to ask a sheep for its flesh. In both cases, before he could finish his words, the fox fled together with its mates deep into the mountains, and the sheep beckoned to all the other sheep and went to hide in the forest. As a result, the man was not able to get a single fur robe for ten years nor a single sacrificial animal for five years.

What animal did the man want a skin from?

- (a) Lion
- (b) Sheep
- (c) Fox
- (d) Monkey

What animal did the man want meat from?

- (a) Lion
- (b) Sheep
- (c) Fox
- (d) Monkey

What happened when the man asked the animals for skin and meat?

- (a) The animals ran away
- (b) The animals obliged
- (c) The animals killed him
- (d) The animals killed each other

F.1.30 Eastern TA 47

A fugitive was passing through a certain country, when one of his attendants said, “The magistrate of this place is an old friend of yours. Why don’t we stay here and rest a bit while waiting for the other two carriages that are coming behind us?” The man replied, “At one time when I was fond of music, the magistrate gave me a beautiful stringed instrument. Then there was another time when I was fond of jade ornaments, and he gave me jade rings. He was ready to help me in my wrongdoings. Since he made it obvious he was out to win my favour, I am afraid that now he will use me to win someone else’s favour.” And with that, the man left. It turned out that the magistrate did indeed stop the two carriages that came after and offered them as a gift to his new master.

Why was the man being chased?

- (a) He was a fugitive
- (b) He was running away from his wife
- (c) He stole a carriage
- (d) He stole jade rings

Why didn't the man want to stay with his old friend?

- (a) He didn't live there anymore
- (b) His house was too small
- (c) He would turn him in to the authorities
- (d) The man didn't bring a gift

What happened to the carriages that came after the man?

- (a) They fell off the cliff
- (b) The old friend turned them in
- (c) The wheels broke
- (d) They caught up with the man

F.1.31 Eastern FILLER 1

Once there was a man who sold spears and shields. To advertise the firmness of his shields, he cried, "Look, nothing can penetrate my shields!" A moment later, to advertise the sharpness of his spears, he cried, "Look, there is nothing these spears will not penetrate!" Someone then asked him, "How about using your own spear to try on your own shield?" The seller had no response.

What was the man selling?

- (a) dogs and cats
- (b) spears and shields
- (c) food and water
- (d) clothing and jewelry

What did the seller say at the end?

- (a) "Mind your own business."
- (b) "Neither will break."
- (c) "Both will break."
- (d) The seller didn't say anything

F.1.32 Eastern FILLER 2

A man had a special liking for dragons. At his house, there were images of dragons everywhere: the walls were painted with dragons, the doors and windows were engraved with dragons, the beams and pillars of the house were encircled with carved dragons, and even hooks and chisels were in the shape of a dragon. Some bared fangs and brandished claws, some in full feather, and they all made the man happy.

The true dragon in heaven was very pleased too when it learned that this man loved dragons, and so it came down from above the clouds to pay him a friendly visit. This dragon was long and only its head could thrust in through the window, while its tail still dragged outside the central room. The man had not seen a true dragon before, and now that he saw a live one before his eyes, he only noticed the glittering scales around its body, a bloody mouth, the bright red tip of its tongue sticking out, and two eyes looking at him like two red lanterns. He was so frightened that his countenance changed, as if the soul had left the body. He put aside all that he had been doing and fled in great haste. Clearly, what the man loved was the images of dragons but not the real ones.

What animal does the man like?

- (a) snake
- (b) falcon
- (c) dragon
- (d) tiger

Who paid the man a visit?

- (a) the dragon from heaven
- (b) the king of the country
- (c) his brother
- (d) the night watchman

What was the man's reaction when he saw his visitor?

- (a) happiness
- (b) sadness
- (c) anger
- (d) fear

F.1.33 Eastern FILLER 3

One day while the duke was reading, a carpenter was making a wheel down the hall. After a while, the carpenter took a break and went to have a little chat with the duke. He saw the duke reading and asked, "What is Your Highness reading?" "I'm reading a book by a sage," replied the duke. "Is the sage alive?" the carpenter asked. "He is dead," the duke replied. The carpenter was disappointed and said, "In that case, the book you read is of no use." The duke was displeased. He said, "I was reading here, and here's no place for a carpenter like you to poke your nose into! If you can give me your reason for doing so, I may pardon you; if not, then I'll have you executed!"

The carpenter was calm. He said, "Let me take the making of wheels as example. It is somewhat difficult to spell out the hows and whys, but in my mind I've grasped the principle. The principle I've come to understand cannot be passed to my son, who likewise cannot learn it from me. It cannot be expressed in words, but instead, learned through experience. That's why I said what you read is just some useless rubbish which the ancients have left."

What was the duke reading?

- (a) the Bible
- (b) a book by a sage
- (c) a newspaper
- (d) Chicken Soup for the Royal Soul

Why was the duke unhappy?

- (a) The carpenter dropped a tool on his foot
- (b) He finished his book
- (c) The sage was dead
- (d) The carpenter said his book was useless

Why didn't the carpenter teach his son how to make wheels?

- (a) His son didn't want to learn how to make wheels
- (b) The carpenter was too lazy
- (c) The duke wouldn't let the carpenter teach him
- (d) Wheel-making can only be learned from experience

F.1.34 Eastern FILLER 4

There was a man who was very good at computing. Once, when he was calculating, a wild goose honked and flew over his head, which caused him to pull the bowstring in preparation for shooting the wild goose. At that moment, someone asked him, "How much is three times five?" This computing wizard was at a loss to know the product. It was not because three multiplied by five was difficult to calculate, it was because the wild goose had distracted his attention and made him temporarily muddle-headed.

What is the man's amazing ability?

- (a) computing
- (b) playing music
- (c) hunting
- (d) cooking

What distracted the man?

- (a) his bowstring broke
- (b) the difficulty of the question asked of him
- (c) a wild goose honked
- (d) someone walked by

Why didn't the man know the answer to the question?

- (a) He hit his head
- (b) He was distracted
- (c) The question was too difficult
- (d) He was a fraud

F.1.35 Eastern FILLER 5

A duke was out hunting, and a tiny insect raised its legs to stop the wheel of his carriage. He asked the carriage driver, “What kind of insect is this?” The carriage driver said, “That is what we commonly call the praying mantis. It only knows to go forward but never to retreat, taking the enemy lightly and acting rashly, not knowing its own limits.”

The duke sighed with feeling and said, “If the praying mantis were a man, it must be the most courageous and skilful person in battle!” He ordered the carriage driver to turn the carriage around and dodge the praying mantis.

What insect tried to stop the wheel of Duke Zhuang’s carriage?

- (a) ant
- (b) ladybug
- (c) praying mantis
- (d) spider

Why was the duke impressed with the insect?

- (a) It was brave
- (b) It was colourful
- (c) It had many legs
- (d) It was able to stop the carriage

What did the duke order at the end?

- (a) Run over the insect
- (b) Dodge the insect
- (c) Capture the insect
- (d) Kill the insect

F.2 Western Stories

The sources for the Western stories were Handford (1954), Bryant (1907), Moral Stories for Kids.

F.2.1 Western BASE 37

A traveler had hired an ass to carry him to a distant part of the country. The owner of the ass went with the traveler, leading the ass and pointing out the way. The day was intensely hot, and with the sun shining so strongly, the traveler stopped to rest and sought cool shelter from the heat in the shadow of the ass.

The owner of the ass, also wishing to rest in the shade cast by the ass, began to quarrel with the traveler. “You hired the ass,” said the owner, “but you did not hire his shadow. It is my shadow.” The traveler replied, “I have hired the ass, so I have hired his shadow as well.” The quarrel turned from words to blows, and while the men were fighting, the ass took off and ran away.

F.2.2 Western BASE 40

A lazy grasshopper laughed at a little ant as she was always busy gathering food. “Why are you working so hard?” he asked. “Come into the sunshine and listen to my merry notes.” But the ant went on her work. She said, “I am saving up food for the winter. Sunny days won’t last for ever.” The grasshopper laughed, “Winter is so far away,” and continued to sing.

When the winter came, the ant settled down in her snug house. She had plenty of food to last the whole winter. The grasshopper had nothing to eat so, he went to the ant and begged her for a little corn. “No”, replied the ant, “you laughed at me when I worked. You sang through the summer, so you had better dance the winter away.”

F.2.3 Western BASE 42

A boy saw a fox sleeping on the hillside. The boy picked up a stone and said, “I will kill this fox, and then I’ll sell the fur and get some money. With that money, I shall buy some wheat and sow it in my father’s field. Then when people pass by the field, they will see the wheat and marvel at what fine wheat I have! And I will shout to them to keep out of my wheat field!” But the boy shouted so loud that the fox woke up, sprang to his feet, and ran away into the woods. So the boy did not get even a hair from the tail of the fox.

F.2.4 Western BASE 43

A hawk built her nest in the rocks overhanging the sea coast, so men could not pursue her. But one day when she had gone to find food, a high wave from the sea washed over the nest and drowned her nestlings. “Woe is me!” cried the bird when she returned and saw what had happened. “I was on my guard against the traps that might be set for me by men on dry land, but the sea, which I thought was safe, has proved to be more treacherous instead.”

F.2.5 Western BASE 44

A shepherd found a new-born wolf cub and brought him up with his dogs until he was full grown. Whenever a sheep was stolen by another wolf, the wolf joined with the dogs in pursuit. If the dogs returned without catching the plunderer, the wolf went on until he overtook him, and then, like the wolf he was, shared the catch. Sometimes, even when there had been no robbery, the wolf secretly killed a sheep himself. In the end, the shepherd guessed what was going on and hanged the wolf on a tree.

F.2.6 Western BASE 45

A timid little mouse unexpectedly came upon a sleeping lion in the forest. In her fright and haste to get away, she ran across the lion’s nose. Roused from his nap, the lion laid his huge paw angrily on the tiny creature to kill her. “Spare me!” begged the poor mouse. “Please let me go, and some day I will surely repay you.” The Lion was so amused to think that a tiny little mouse could ever help him, that he lifted up his paw and let the mouse go.

Some days later, the lion was caught in the trap of a hunter’s net. The mouse happened to pass by and found the lion struggling in the net. Running to one of the great ropes that

bound him, she gnawed it until it broke, and soon the lion was free. “You laughed when I said I would help you someday,” said the mouse. “Now you see that even a mouse can help a lion.”

F.2.7 Western BASE 46

A horse and an ass were on a journey with their master. “Take a share of my load,” said the ass to the horse, “if you want to save my life.” But the horse would not, and the ass, worn out with fatigue, fell down and died. The master then put the entire load on the horse’s back, as well as the hide of the ass. The horse began to groan. “Alas,” he cried, “what misery I have gotten myself into! I would not take a light load, and now I have to carry everything, hide and all.”

F.2.8 Western BASE 47

A gaunt wolf was almost dead with hunger when he happened to meet a fat, well-fed house dog who was passing by. “Ah, cousin wolf,” said the dog. “Why do you not work steadily as I do, and get your food regularly given to you?” “I would have no objection,” said the wolf, “if I could only get a place.” The dog replied, “I will easily arrange that for you. Come with me to my master and you shall share my work.”

So the wolf and the dog went towards the town together. On the way there, the wolf noticed that the hair on a certain part of the dog’s neck was very much worn away, so he asked him how that had come about. “Oh, it is nothing,” said the dog. “That is the place where the collar is put on at night to keep me chained up.” The wolf cried, “I wouldn’t take all the food in the world at that price,” and ran back into the woods.

F.2.9 Western BASE 48

A farmer owned a lapdog and an ass. The lapdog was a great favorite with the farmer. Whenever the farmer was around, the lapdog would lick the farmer’s hand and dance about. The farmer would then reach into his pocket and give him a little tidbit to eat while petting him.

The ass was jealous of the attention lavished on the lapdog, so one day he broke loose from his halter and began trying to imitate the lapdog’s actions. The ass tried to lick the farmer’s hand and dance around like the lapdog, but in the process the ass kicked the farmer. The farmer became very angry and had the servants drive the ass off with sticks and clubs and tie it back to the manger.

F.2.10 Western BASE 49

A dog was crossing over a river with a piece of meat in her mouth. Seeing her own reflection in the water she thought it was another dog with a bigger piece of meat. So she made a snap at the reflection in the water, but as she opened her mouth, the piece of meat fell out, dropped into the water and was swept away by the current.

F.2.11 Western MA 37

One day, a man and his son were going to market with an ass. On the way, they met a couple. The husband yelled, "Why walk when you have an ass to ride? Seat the boy on the ass." So, the father helped his son up onto the ass. Soon they met another couple. The woman cried, "How shameful of you! Let your father ride, won't he be tired?" So, the boy got down and the father rode the ass. Again they marched on.

"Poor boy", said the next person they met. "Why should the lazy father ride while his son is walking?" So, the boy rode the ass along with his father. As they went on, they met some travellers. "How cruel of them! They are trying to kill the poor ass," cried one of the travellers. Hearing this, the father and the son got down. They decided to carry the ass on their shoulders. As they did so, the travellers broke into laughter, which frightened the ass. The ass broke free and galloped away.

Who did not get to ride on the ass?

- (a) The man
- (b) The son
- (c) The travelers
- (d) Everyone got to ride

Why were the travelers laughing?

- (a) The ass kicked someone
- (b) The man and the son were sweating
- (c) The man told a funny joke
- (d) The ass was being carried by a man and his son

Why did the ass run away?

- (a) It was frightened by laughter
- (b) The travelers started hitting it
- (c) A lion started chasing it
- (d) It missed its family

F.2.12 Western MA 40

The little red hen was in the farmyard when she found a grain of wheat. "Who will plant this wheat?" she said. "Not I," said the goose. "Not I," said the duck. "I will, then," said the little red hen, and she planted the grain of wheat.

When the wheat was ripe she said, "Who will take this wheat to the mill?" "Not I," said the goose. "Not I," said the duck. "I will, then," said the little red hen, and she took the wheat to the mill.

When she brought the flour home she said, "Who will make some bread with this flour?" "Not I," said the goose. "Not I," said the duck. "I will, then," said the little red hen.

When the bread was baked, she said, "Who will eat this bread?" "I will," said the goose. "I will," said the duck. "No, you won't," said the little red hen. "I shall eat it myself!" And the little red hen ate up all the bread, and the goose and the duck didn't get a crumb.

Who helped the little red hen plant the wheat?

- (a) The goose
- (b) The duck
- (c) Both the goose and the duck
- (d) Neither the goose nor the duck

Who helped the little red hen make the bread?

- (a) The goose
- (b) The duck
- (c) Both the goose and the duck
- (d) Neither the goose nor the duck

Who helped the little red hen eat the bread?

- (a) The goose
- (b) The duck
- (c) Both the goose and the duck
- (d) Neither the goose nor the duck

F.2.13 Western MA 42

A lion discovered a sleeping hare. He was just about to eat the hare when he saw a deer go by. The lion ran after the deer, but after a long chase, was unable to catch the deer and returned back to the sleeping hare. However, the hare had awoken when he heard the lion take off after the deer, and had run off into the woods. The lion had to go hungry for the rest of the day.

How was the lion able to catch the hare?

- (a) The hare was slow
- (b) The lion was fast
- (c) The deer had tricked the hare
- (d) The hare was sleeping

Why didn't the lion eat the hare?

- (a) He got distracted by the deer
- (b) He felt sorry for the hare
- (c) He woke up the hare to let the hare know he was going to be eaten
- (d) The hare ate the lion instead

What did the lion end up eating that day?

- (a) The hare
- (b) The deer
- (c) Both the hare and the deer
- (d) Neither the hare nor the deer

F.2.14 Western MA 43

An eagle and a lion became friends and decided to live near each other. The eagle laid her eggs at the top of a very tall tree, and the lion gave birth to her cubs underneath the tree. One day the lion went off to search for food. The eagle, feeling hungry, swooped into the bushes and made a meal of the lion cubs. The lion came back and was devastated, but could never punish the eagle because she could never reach the eagle.

One day, some men were sacrificing a goat in a field, and the eagle flew down to the altar to carry some burning meat to her nest. Just then, a strong wind fanned the burning meat into the dry stalk of the nest. The eagle's nestlings were burnt and fell to the ground. The lion ran over and ate every one of them right under the eagle's eyes.

Where did the eagle build her nest?

- (a) At the top of a tree
- (b) At the foot of a tree
- (c) In a cave
- (d) Above the ocean

Why couldn't the lion punish the eagle for eating her cubs?

- (a) The lion was too sad
- (b) The lion couldn't reach the eagle
- (c) The lion forgave the eagle
- (d) The lion didn't know it was the eagle who ate her cubs

What happened to the eagle's nestlings?

- (a) They flew away
- (b) They attacked the lion
- (c) The eagle accidentally crushed them
- (d) The lion ate them

F.2.15 Western MA 44

A man was very kind to his pet dog. He fed the dog the finest scraps and took great care of him. One day, the man turned his back and the dog stole food that the man had kept in storage for his own children. The man turned around just in time to catch the dog. The dog begged, "Please forgive me for this one-time offense. Instead, punish the wolves that steal from your sheep flock every day." The man replied, "I would rather spare forty wolves than a dog like you, who is faithless to trust and ungrateful for kindness." And with that, the man had the dog drowned.

How did the man treat his pet dog at first?

- (a) Starved the dog
- (b) Beat the dog
- (c) Took great care of the dog
- (d) Ignored the dog

What did the pet dog do to make the man angry?

- (a) Stole some sheep
- (b) Stole some food from the man's children
- (c) Killed one of the wolves stealing sheep
- (d) Killed one of the man's children

What did the man do to punish the dog?

- (a) Sent the dog to bed without food
- (b) Had the children beat the dog
- (c) Left the dog for the wolves
- (d) Had the dog drowned

F.2.16 Western MA 45

A thirsty ant which had crawled into a small stream was carried away by the current. A dove, seeing it in danger of drowning, broke off a twig and threw it into the water. The ant got onto it and was saved. Later, a hunter came with sticks placed in position to catch the dove. When the ant saw the hunter it stung his foot, and the pain made the hunter drop the sticks, which frightened the dove away.

Who saved the ant from the stream?

- (a) The ant saved itself
- (b) A hunter
- (c) A dove
- (d) Another ant

What was the hunter after?

- (a) A place to sleep
- (b) Fresh water
- (c) The ant
- (d) The dove

Who saved the dove?

- (a) The dove saved itself
- (b) The ant
- (c) The hunter
- (d) Another dove

F.2.17 Western MA 46

A merchant, driving his ass homeward with a heavy load of salt, came to a river. They had crossed this river many times before without accident, but this time the ass slipped and fell in the middle of the river. When the ass finally got back on his feet, much of the salt from the load had melted away. Delighted to find how much lighter his burden had become, the ass finished the journey very happily.

The next day, the merchant went for another load of salt. On the way home, the ass, purposely let himself fall into the water, and again got rid of most of his salt burden. The angry merchant turned and drove the ass back to the shore, where he loaded the ass with two great baskets of sponges. Again, the ass tumbled over in the middle of the river. But when he scrambled to his feet, he unhappily found that he had to drag himself homeward under a load ten times heavier than ever before.

What happened when the ass fell in the water with the salt load?

- (a) The salt absorbed water and the load got heavier
- (b) The salt melted away and the load got lighter
- (c) The salt stuck to the ass and made him very uncomfortable
- (d) The salt made the ass float in the water

What happened next time the ass tried to cross the water with the salt load?

- (a) He knocked his master into the water
- (b) He crossed perfectly
- (c) He ate the salt
- (d) He purposely fell into the water

What happened when the ass fell in the water with the sponge load?

- (a) The sponges absorbed water and the load got heavier
- (b) The sponges melted away and the load got lighter
- (c) The sponges scrubbed the ass clean
- (d) The sponges made the ass drown in the water

F.2.18 Western MA 47

A town-mouse paid a visit to his friend who lived in the countryside. The country-mouse was happy to see his friend, so he prepared a fine feast for him. The town-mouse looked at the simple meal of bread and corn and turned up his nose in disgust. "Here in the country, you live the life of ants, while in the city, I am surrounded by every luxury. If you come with me to the city, I will show you how to live."

So, the two mice set off to go to the city. When they reached the mansion in which the town-mouse lived, they found the remains of a fine feast on the table in the dining room. But as soon as they settled down to enjoy a fine meal of cheese and fruit, a big cat leapt in through the window. Seeing the cat, both mice ran into a small hole to save themselves, and the cat ate up all the cheese and fruit.

When the cat had gone away, the mice came out of their hole. "I am going back to the countryside," cried the country-mouse. "I like my plain food in safety, rather than this grand feast in such danger."

Why did the mice go to the city?

- (a) The city was closer than the countryside
- (b) There was more good food at the mansion than the country-mouse had to offer
- (c) The country-mouse didn't have any food
- (d) The town-mouse was allergic to bread

What did the mice do when the cat entered the room?

- (a) Played dead
- (b) Stayed on the table with the food
- (c) Bit the cat
- (d) Hid in a hole

Why did the country-mouse decide to leave?

- (a) It wanted to eat without fear of danger
- (b) It got into a fight with the town-mouse
- (c) The town-mouse was caught by the cat
- (d) It didn't like the food in the mansion

F.2.19 Western MA 48

A goat and an ass were kept by the same master. The goat was jealous of the ass because the ass was always fed well, so the goat tried to gain favor with the master. The goat told the ass, "The master works you too hard. You should pretend to stumble into a hole, so that you can have a rest from your work." The ass took the goat's advice, and was seriously injured by the fall. The master sent for the veterinary surgeon, who prescribed broth made from a goat's lung to cure the ass. So, the master killed the goat to heal the ass.

Who was jealous of the ass?

- (a) The ass
- (b) The goat
- (c) The dog
- (d) The master

What happened when the ass followed the goat's advice?

- (a) The ass died
- (b) The ass was injured
- (c) The master died
- (d) The goat became the master's favourite

What happened to the jealous goat?

- (a) It became the favourite
- (b) It ran away from home
- (c) It was killed to save the ass
- (d) It killed the ass

F.2.20 Western MA 49

A crow had stolen a piece of meat and sat in a tree, holding the meat in her beak. A fox saw her and wanted the meat for himself, and by a wily scheme, succeeded. “How beautiful is the crow,” the fox exclaimed, “in the beauty of her shape and in the fairness of her complexion! Oh, if her voice were only equal to her beauty, she would deservedly be considered the Queen of Birds!” This he said deceitfully; but the crow, anxious to win the fox’s approval, set up a loud caw. But the moment she opened her beak, the meat fell out and dropped to the ground. The fox quickly picked it up and ate it.

What did the fox do to try to get the meat from the crow?

- (a) Climbed the tree
- (b) Barked at the crow
- (c) Flattered the crow
- (d) Sang to the crow

Why did the crow start to sing?

- (a) The fox said the crow’s voice was not as good as its looks
- (b) The fox wanted to sing a duet with the crow
- (c) The crow heard the fox singing its favourite song
- (d) The crow wanted the fox to start dancing

What happened when the crow started to sing?

- (a) The fox covered its ears
- (b) The crow choked on the meat
- (c) The fox started to dance
- (d) The crow dropped the meat

F.2.21 Western TA 37

A lion and a bear were hunting in the woods one day when they both caught the same fawn. They at once began to quarrel about it. “It is mine,” said the lion. “I killed it with my strong jaws.” “No, it is mine,” said the bear. “I killed it with my strong paws.”

The lion and the bear continued to fight over the fawn. A fox who happened to be going past saw the dead fawn lying between them. He ran up quickly, seized the fawn in his mouth, and carried it away for his own dinner.

What did the lion and bear catch?

- (a) A lion
- (b) A bear
- (c) A fawn
- (d) A fox

Who wanted the catch?

- (a) The lion
- (b) The bear
- (c) Both the lion and the bear
- (d) Neither the lion nor the bear

Who ended up with the catch?

- (a) The lion
- (b) The bear
- (c) Both the lion and the bear
- (d) Neither the lion nor the bear

F.2.22 Western TA 40

A fox watched a wild boar sharpening his tusks on a tree trunk. “Why do you do that?” laughed the fox. “The huntsmen are not out today.”

“Let that be so,” answered the boar, “but whenever my life is in danger, I shall need my tusks, and there will be no time to sharpen them.”

What was the boar doing?

- (a) Bathing in the river
- (b) Hunting for food
- (c) Sharpening his tusks
- (d) Sleeping under a tree

Why was the fox making fun of the boar?

- (a) The boar couldn't swim
- (b) The huntsmen weren't out
- (c) The boar was crying
- (d) The fox was mean

What was the boar preparing for?

- (a) Danger
- (b) The fox
- (c) Rain
- (d) Winter

F.2.23 Western TA 42

A milk maid had been to the meadow to milk her cows. Now she was returning home with a pail of milk on her head. She thought to herself, "I will make cream and butter out of this milk. Then selling them, I will buy eggs, and when those eggs hatch, I shall have a good chicken farm." She further thought, "I shall sell some of my chickens and buy a fine dress. Then when all the boys see me at the fair, they will admire me. But I'll turn them away just tossing my head at them."

Lost in her daydreams, she forgot about the pail of milk on her head. She tossed her head with a jerk and the pail of milk came tumbling down. The pail broke and all the milk was spilt on the ground.

What did the milk maid have in her possession?

- (a) Pail of milk
- (b) Chickens
- (c) A dress
- (d) Nothing

What was the milk maid planning on ending up with?

- (a) Pail of milk
- (b) Chickens
- (c) A dress
- (d) Nothing

What did the milk maid end up with in the end?

- (a) Pail of milk
- (b) Chickens
- (c) A dress
- (d) Nothing

F.2.24 Western TA 43

One day a deer went down to the stream to get a drink. As he looked at himself in the water, he looked at his antlers and was very proud of them, for they were large and had many branches. But when he saw his legs, he was ashamed because they were so skinny and small.

Just then, a lion saw him and came leaping out from the tall grass. The deer ran as fast as he could, and his feet were so light and swift that he quickly left the lion far behind. But as he passed through the woods, his beautiful antlers became caught in some vines that grew among the trees. Before he could get loose, the lion devoured him.

What did the deer value?

- (a) His antlers
- (b) His eyes
- (c) His legs
- (d) His tail

What was the deer ashamed of?

- (a) His antlers
- (b) His eyes
- (c) His legs
- (d) His tail

What ended up getting the deer killed?

- (a) His antlers
- (b) His eyes
- (c) His legs
- (d) His tail

F.2.25 Western TA 44

A cat fell in love with a handsome young man and begged Aphrodite, the Goddess of Love, to change her into a woman. The goddess, pitying the cat's sad state, transformed her into a beautiful girl. When the young man saw her, he fell in love and took her home to be his wife.

While they were resting in their bedroom, Aphrodite, who was curious to know if the cat's instincts had changed along with her shape, let a mouse loose in front of her. The girl at once forgot where she was, leapt up from the bed, and ran after the mouse to eat it. The indignant goddess then restored the girl to her original cat form.

What did Aphrodite turn the cat into?

- (a) A handsome young man
- (b) A beautiful woman
- (c) A goddess
- (d) A mouse

How did Aphrodite test the woman's instincts?

- (a) Tapped a hammer on her knees
- (b) Tried out her cooking
- (c) Let a mouse loose in front of her
- (d) Gave her a written exam

How did the woman respond to the test?

- (a) She fell to the ground and died
- (b) She left her new husband
- (c) She burned the house down
- (d) She ran after the mouse

F.2.26 Western TA 45

A train full of toys was stuck at the train station with no engine to take him over the hill to his destination. The train was very sad and started asking engines at the station for help. First, he asked the strong engine for help. The strong engine replied, "I am far too important to take you over the hill!" The train then asked the passenger engine for help. The passenger engine replied, "I am far too proud to take you over the hill!" The train then asked the old engine for help. The old engine replied, "I am far too weak to take you over the hill!" The train was very sad, for the children on the other side of the hill were not going to get their toys. Finally he saw a very small engine, and asked for help. The very small engine replied, "I am not sure that I will be able to take you over the hill, but I will try!" The other engines laughed when they saw the very small engine preparing to pull the heavy train up the hill. "We are so much bigger than you are," they jeered, "how are you going to be able to pull that train up the hill?" But sure enough, because the very small engine tried, he was able to pull the heavy train full of toys up the hill, and the children on the other side of the hill were joyous.

Why couldn't the train deliver the toys?

- (a) The bigger engines wouldn't help him
- (b) He fell asleep
- (c) He was lost
- (d) The toys were stolen

Why were the other engines laughing at the small engine?

- (a) It was a funny colour
- (b) It was broken
- (c) It was too small
- (d) It was asleep

Who ended up taking the train over the hill?

- (a) The strong engine
- (b) The passenger engine
- (c) The old engine
- (d) The small engine

F.2.27 Western TA 46

Once there was a little half-chick who was born with just one leg, one wing, and one eye. He decided to go off to see the king, as his current life was too quiet for his taste, and away he went.

The half-chick came across a little brook that was caught in the weeds. The water gurgled, "Help me." He replied, "I am off to see the king!" and hopped away. A bit farther on, he came across a fire which was smothered in damp sticks. The fire begged, "Help me." He replied, "I am off to see the king!" and hopped away. Even farther along, he came across the wind, which was caught in some bushes. The wind whispered, "Help me." The half-chick replied, "I am off to see the king!" and hopped away.

The half-chick finally arrived at the king's palace, but while passing the kitchen windows, he was spotted by the royal cook and tossed into a pot of water on the fire. The water was drowning the half-chick, and he cried out, "Don't drown me!" The water replied, "You did not help me," and came up even higher. The fire was making the water very hot, and the half-chick cried out, "Do not burn so hot!" The fire responded, "You did not help me," and burned even hotter. The cook noticed that the chick was now too burnt for dinner and threw him out the window. The wind caught him and blew him all over the sky. "Let me down!" The wind responded, "You did not help me," and blew him straight to the top of the church steeple. To this day, the little half-chick is stuck to the top of the steeple, turning around slowly when the wind blows.

Where was the half-chick on his way to?

- (a) To get a better education
- (b) To see the king
- (c) To get food for his mother
- (d) To see the wizard

Who did the half-chick help along the way?

- (a) The water
- (b) The fire
- (c) The wind
- (d) No one

Who helped the half-chick when he needed help?

- (a) The water
- (b) The fire
- (c) The wind
- (d) No one

F.2.28 Western TA 47

A peacock, puffed up with vanity, met a crane one day. To impress the crane, the peacock spread his gorgeous tail in the sun. "Look," said the peacock, "I am dressed in all the colors of the rainbow, while your feathers are gray as dust!"

"True," replied the crane, "your feathers are brighter than mine. But, I can fly high up into the sky, and all you can do is strut about on the ground with the other birds in the barnyard." And with that, the crane spread his broad wings and flew in freedom far up into the blue sky.

What was the peacock saying to the crane?

- (a) How beautiful the crane's feathers are
- (b) How beautiful the peacock's feathers are
- (c) How beautiful both of their feathers are
- (d) How ugly both of them are

What could the crane do that the peacock couldn't do?

- (a) Eat
- (b) Walk
- (c) Fly
- (d) Run

What was the price the peacock had to pay for being beautiful?

- (a) Food
- (b) Family
- (c) Freedom
- (d) Feathers

F.2.29 Western TA 48

At a great celebration in honor of the lion king, the monkey was asked to dance. All of the animals were highly pleased with the grace and lightness of the monkey's dancing, and they applauded loudly.

The praise that was showered on the monkey made the camel envious. The camel was sure that he could dance just as well as the monkey, so he pushed his way into the crowd that was gathered around the monkey and began to dance. But the big hulking camel made himself very ridiculous as he kicked out his legs and twisted his neck. At last, when one of his huge feet came within an inch of the lion king's nose, the other animals were so angry that they set upon the camel in a rage and drove him out into the desert.

Who did the camel want to imitate?

- (a) The lion
- (b) The monkey
- (c) The camel
- (d) The deer

What happened when the camel tried to dance?

- (a) It looked ridiculous
- (b) It looked graceful
- (c) The monkey joined the camel
- (d) All the animals applauded

What happened in the end?

- (a) The camel was rewarded
- (b) The camel was kicked out
- (c) The monkey was rewarded
- (d) The monkey was kicked out

F.2.30 Western TA 49

There was once a man who possessed the most wonderful goose. Every day when he visited the nest, the goose had laid a beautiful, glittering, golden egg. The man took the eggs to market and soon began to get rich. But it was not long before he grew impatient with the Goose because she gave him only a single golden egg a day. He was not getting rich fast enough.

One day, after he had finished counting his money, the idea came to him that he could get all the golden eggs at once by killing the goose and cutting it open. But when the deed was done, not a single golden egg did he find, and his precious goose was dead.

What animal did the man own?

- (a) Dog
- (b) Horse
- (c) Ass
- (d) Goose

What kind of eggs did the goose lay?

- (a) Diamond
- (b) Steel
- (c) Golden
- (d) Normal

Why did the man kill the goose?

- (a) He thought he could get all the eggs at once
- (b) He didn't want the goose anymore
- (c) He accidentally stabbed the goose
- (d) He was bitten by the goose

F.2.31 Western FILLER 1

An athlete was always being called a weakling by his friends. So he went abroad for a time; and on his return he boasted of the many feats he had performed in various countries, and especially of a jump which he had made at Rhodes, a jump that no Olympic victor could equal. "I can prove it by the testimony of eye-witnesses," he said, "if any of the people who were present ever come here." At this, one of the bystanders said: "If what you say is true, my man, you don't need witnesses. The place where you stand will do as well as Rhodes. Let us see the jump."

What did the athlete claim to have done better than an Olympic victor?

- (a) Thrown a disc
- (b) Lifted weights
- (c) Sprinted
- (d) Jumped

How did the athlete say he could prove his great feat?

- (a) A gold medal he had won
- (b) Photographs back at his house
- (c) The testimony of the eye-witnesses
- (d) A newspaper article about the feat

What did one of the bystanders point out that the athlete could do?

- (a) Get the photographs from his house
- (b) Just perform the feat right there
- (c) Invite the eye-witnesses over
- (d) A newspaper article about the feat

F.2.32 Western FILLER 2

A large cat had come to live in the big house. Every time the mice went into the kitchen for a bite of food, the cat would send them scampering. The mice decided to have a council meeting to decide what to do about the cat. Finally a boastful mouse stepped forward and explained how a small bell attached to the cat's collar would warn the mice of the cat's approach. The oldest mouse said, "You are a very clever fellow to think of a plan like that! But tell us, who is going to put the bell on the cat?"

Who did the mice live in fear of?

- (a) Other mice
- (b) People
- (c) Getting lost
- (d) The cat

What did one mouse suggest putting on the cat's collar?

- (a) A bell
- (b) A mouse
- (c) Some food
- (d) A bomb

What was the problem with that plan?

- (a) The mice didn't have a bell
- (b) The cat didn't wear a collar
- (c) No one wanted to put the bell on the cat
- (d) There was no problem with the plan

F.2.33 Western FILLER 3

A rich man came to live next door to a tanner's yard. Unable to endure the foul smell, he kept urging the tanner to remove elsewhere; but the tanner always put him off, saying that he would move a little later on. This happened so often that in course of time the man got used to the smell and stopped worrying his neighbour.

Why did the rich man want the tanner to move?

- (a) The tanner couldn't afford rent
- (b) The tanner's yard smelled awful
- (c) The rich man was afraid of the tanner
- (d) The rich man didn't like the tanner

What was the tanner's response to the rich man?

- (a) "Mind your own business"
- (b) "Get a mask"
- (c) "I'll move just a little later on"
- (d) "Stop complaining"

What happened after the tanner kept putting off moving out?

- (a) The rich man got used to the smell
- (b) The rich man moved away
- (c) The rich man bought the tanner's property
- (d) The rich man shot the tanner

F.2.34 Western FILLER 4

A strong oak tree stood on the bank of a river. One day a fierce wind tore it up by the roots and cast it into the stream. As it was floating away it called out to the reeds, and asked them how it happened that they had not been blown down also.

"It is very strange," said the oak tree, "that I who am so strong, should be beaten and overcome, while you who are so weak should escape." The reeds replied, "It is because you battled with the wind that you were rooted up. We do not battle with the wind; we bend before him and so remain unbroken."

Who was strong?

- (a) The oak tree
- (b) The reeds
- (c) Both the oak tree and the reeds
- (d) Neither the oak tree nor the reeds

Who was weak?

- (a) The oak tree
- (b) The reeds
- (c) Both the oak tree and the reeds
- (d) Neither the oak tree nor the reeds

Who ended up being blown down by the wind?

- (a) The oak tree
- (b) The reeds
- (c) Both the oak tree and the reeds
- (d) Neither the oak tree nor the reeds

F.2.35 Western FILLER 5

A fox had his tail caught in a trap. He eventually was able to free himself, but his beautiful tail had been cut off and left in the trap. He moaned, “The other foxes are going to laugh at me now!” He thought hard and came up with a plan. He called up a meeting of the foxes and said, “Brothers! Have you ever wondered why we carry around these long tails? Let’s cut them off and be free from their nuisance!” But the other foxes noticed his cut-off tail and laughed. “You used to say that tails looked fine when your own tail was all right. Now that you have lost yours, you want us to lose ours too.”

What did the fox lose?

- (a) His nose
- (b) His front paw
- (c) His back leg
- (d) His tail

What did he tell the other foxes to do?

- (a) Attack the hunters
- (b) Cut off their tails too
- (c) Bring him food
- (d) Give him a bandaid

What did the other foxes do?

- (a) Saw through the tailless fox’s ruse and laughed at him
- (b) Cut off their own tails to be like the tailless fox
- (c) Sacrificed the fox’s tail
- (d) Killed the tailless fox

