

APPENDICES

Problem Formulation

1. What are diasporic experiences that portrayed in Mrs. Pan in *The Good Deed* short story?

No	Quote from the text	Page	Type of Analysis	Type of data	Comment	Reference
1.	“...he had thought that once he got her out of his ancestral village in the province of Szechuen and safely away from the local bullies, who took over when the distant government fell, his anxieties would be ended.... Mrs. Pan. She did not even appreciate the fact, which he repeated again and again, that had she remained in the village, she would now have been dead, because she was the widow of the large landowner who had	1	Diaspora	Narrative	The issue in this study deals with a phenomenon of diaspora whose character is an old Chinese lady name Mrs. Pan. She is an ideal type of the individual who suffer the consequences of shifting into an unknown land. She migrates and lives outside her homeland to run off from her ancestral village in Szucuen, China, then settled in American	William Safran states the term diaspora that "seems increasingly to be used as metaphorical designations, expatriates, political refugees, alien residents, immigrants, ethnic and racial minorities tout court" (83). The dispersion occurs as a result of conflict and war (Brah 443).

	<p>been his father and therefore deserved death in the eyes of the rowdies in power” (1).</p>				<p>household. Mrs. Pan as the main character experiences diaspora because of the conflict happened in her homeland. The conflict happens because the fall of the Szechuen government who taken over by the local bullies. It makes her regarded as the immigrants or a political refugee that has to run off and living outside their homeland in order to seek a better place and get better life in a new country.</p>	
2.	<p>To this end he had risked his own life and paid out large sums of sound American money, and</p>	1	Diaspora	Narrative	<p>The enemies took over the village and her home makes Mr. Pan, her son</p>	<p>William Safran states the term diaspora that "seems increasingly to be used as metaphorical designations,</p>

	<p>he felt that day when he saw her on the wharf, a tiny, dazed little old woman, in a lavender silk coat and black skirt, that now they would live happily together, he and his wife, their four small children and his beloved mother, in the huge safety of the American city.</p>				<p>chose to bring her flee to America rather than suffer in the chaos country. Mrs. Pan that regarded as an immigrant leaves her country for her own safety. Here, the quotation proved that Mrs. Pan did diaspora because of desire of safety as stated in Mindaugas's journal that safety affects individual to do a movement.</p>	<p>expatriates, political refugees, alien residents, immigrants, ethnic and racial minorities tout court" (83). Safety is one of main factors that affect individual (Mindaugas, 346)</p>
3.	<p>She knew that the village had fallen into the hands of their enemies and that strangers lived in the house, but she hoped even so that the land was tilled.</p>	3	Diaspora	Narrative	<p>The condition of her homeland was not conducive. The enemies who took over the village and her home, made her lived in exile. During the</p>	<p>The dispersion occurs as a result of conflict and war (Brah 443).</p>

					<p>conflict, the conditions of his village have all had been taken over by the enemies; it can be seen from the quotation, it was indicates the movement which Mrs. Pan was doing to avoid the conflict, then left their country to live in other country.</p>	
4.	<p>From this they fell to talking of their own country, which he had never seen, and she told him about the village and how her son's father had left it many years ago to do business here in this foreign country and how he had sent for their son and then how she had been compelled to</p>	5	Diaspora	Narrative	<p>In the phenomenon of diaspora, the diasporas settled in other country for many reason. The conflict was not only one of the reasons. As Mrs. Pan told about her husband, who first lived in the country for business and send her</p>	<p>Immigrants are motivated to leave their countries for a variety of reasons, including a desire for economic prosperity, political issues, family re-unification, escaping conflict or natural disaster, or simply the wish to change one's surroundings (Simona 67-68).</p>

	flee because the country was in fragments and torn between many leaders.				son afterward, a desire for economic prosperity and then make her moves to America living with her son such a re-unification.	
5.	The disobedience of the children was another grief to old Mrs. Pan. She did not understand how it was that four children could all be disobedient, for this meant that they had never been taught to obey their parents and revere their elders, which are the first lessons a child should learn. "How is it," she once asked her son, "that the children do not know how to obey?' Mr. Pan had laughed, though uncomfortably.	2	Acculturation	Dialogue	Mrs. Pan undergoes one of diasporic experiences. It is the processes of acculturation. Here in the quotation, Mrs. Pan is trying to cope with her grandchildren who lived In America was grieving after seeing her grandchildren's behavior. According to Mrs. pan, which was in line with Chinese belief, children should have been	"In most cases, the immigration experience is accompanied by acculturation. In the most general terms, acculturation can be defined as the process of cultural change and adaptation that occurs when individuals from different cultures come into contact" (Briones et al, 2)

	<p>"Here in America the children are not taught as we were in China," he explained.</p> <p>"But my grandchildren are Chinese nevertheless," old Mrs. Pan said in some astonishment.</p> <p>"They are always with Americans," Mr. Pan explained.</p> <p>"It is very difficult to teach them...."</p>			<p>taught to obey the elders and the parents. This is one of Mrs. Pan's experiences after doing diaspora. Mrs. Pan felt disappointed that her grandchildren were not giving a lesson by their parents to obey the elders like a Chinese did. According to Mrs. Pan, obey the elders is an important thing to be taught to children. Mrs. Pan, as the Chinese first generation felt unable to lose their culture as a Chinese.</p>	
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6.	<p>She was afraid of the children. They went to an American school and they spoke English very well and Chinese very badly, and since she could speak no English, it distressed her to hear her own language maltreated by their careless tongues. For a time she tried to coax them to a few lessons, or she told them stories, to which they were too busy to listen. Instead they preferred to look at the moving pictures in the box that stood on a table in the living room.</p>	2	Acculturation	Narrative	<p>Mrs. Pan has four grandchildren in America, she needs to adjust with them. As the process of acculturation, she needs to adjust with her grandchildren and the way of living in America since her grandchildren had been living with American. She faced different culture when she tries to coax her grandchildren a few Chinese lesson but her grandchildren were busy with themselves.</p>	<p>“In most cases, the immigration experience is accompanied by acculturation. In the most general terms, acculturation can be defined as the process of cultural change and adaptation that occurs when individuals from different cultures come into contact” (Briones et al 2)</p>
7.	<p>She felt lonely and there was no one who understood the things she felt and she was quite</p>	2	Acculturation	Narrative	<p>The Diasporas must deal with the changes that happen after the</p>	<p>“At the individual level, there is the need to consider the psychological changes that individuals in all groups</p>

	<p>useless. That was the most difficult thing: She was of no use here....So she gave up and sat uselessly all day, not by the window, because the machines and the many people frightened her. She sat where she could not see out; she looked at a few books, and day by day she grew thinner and thinner until Mr. Pan was concerned beyond endurance</p>				<p>movement. When an individual has different culture background must go through an adaptation with the host culture, they make an adjustment in different way with others. At the individual psychological changes, here, Mrs. Pan tries to cope with the changes in a new situation. She or other individuals have a probability to adjust or avoid a new culture in the host country and maintain their own culture.</p>	<p>undergo and their eventual adaptation to their new situations. Identifying these changes requires sampling a population and studying individuals who are variably involved in the process of acculturation” (David and Berry, 473)</p>
8.	<p>She was afraid of the children. They went to an American</p>	2	Acculturative stress	Narrative	<p>Just like facing a new language, the interaction</p>	<p>whereas the term “acculturation” draws our attention to the fact that two</p>

	<p>school and they spoke English very well and Chinese very badly, and since she could speak no English, it distressed her to hear her own language maltreated by their careless tongues.</p>				<p>between Mrs. Pan own cultures with the host culture produces a feeling , distress as a negative side effects that present when Mrs. Pan disappointed because her grandchildren spoke fluently in English rather than their own language, Chinese. Which according to Chinese, the children could not loss their identity as a Chinese and one of them can be seen in the language they were used.</p>	<p>cultures are interacting, and producing the stress phenomena (Berry, 708)</p> <p>Acculturative stress represents negative “side effects” of acculturation, including pressures to retain aspects of the heritage culture as well as pressures to acquire aspects of the receiving culture (Schwart et al. 248).</p>
9.	<p>Old Mrs. Pan listened to this without reply, but her eyes, looking very large in her small</p>	1	Acculturative stress	Monologue	<p>When an individual could not achieve the success in adaptation during the</p>	<p>The diasporas especially those who cannot adapt well in the midst of a new culture, causes an imbalance in</p>

	withered face, were haunted with homesickness. "There are many things worse than death, especially at my age," she replied at last, when again her son reminded her of her good fortune in being where she was.				acculturation process, acculturative stress may arise which identified as a form of stress that the individual must deal with it. The difficulties for other culture acceptance lead the diasporas getting homesickness. Like the way Mrs. Pan experienced when she even did not appreciate the fact she had to move to America that was haunted with homesickness seen in her eyes.	individuals. It caused depression, helplessness, anxiety, homesickness, confusion, irritability, isolation, intolerance, defensiveness, etc. (Gallois et al, 208).
10.	They prepared the food that she had once enjoyed, but she was now beyond the age of pleasure	2	Acculturative Stress	Monologue	An acculturative stress occurs when people cannot overcome the problem	The diasporas especially those who cannot adapt well in the midst of a new culture, causes an imbalance in

	<p>in food, and she had no appetite. She touched one dish and another with the ends of her ivory chopsticks, which she had brought with her from her home, and she thanked them prettily. "It is all good," she said, "but the water is not the same as our village water; it tastes of metal and not of earth, and so the flavor is not the same. Please allow the children to eat it."</p>				<p>when going through the acculturation process. A psychological change caused homesickness, as in the quotation, one of the problems faced by Mrs. Pan was exaggerate concerned with the food and the water of the local custom.</p>	<p>individuals. It cause depression, helplessness, anxiety, homesickness, confusion, irritability, isolation, intolerance, defensiveness, etc. (Gallois et al, 208).</p>
11.	<p>Most of the time she sat silent and still, her head sunk on her breast, dreaming of the village, the big house there where she and her husband had lived together with his parents and</p>	3	Acculturative stress	Narrative	<p>For the diasporas who cannot adapt well with the host culture may undergo the acculturative stress include homesickness. Homesickness can be seen</p>	<p>The diasporas especially those who cannot adapt well in the midst of a new culture, causes an imbalance in individuals. It cause depression, helplessness, anxiety, homesickness, confusion, irritability, isolation,</p>

	where their children were born.				in the quotation when Mrs. Pan can't handle the process for adaptation, when difficulties lead her dreaming about the village, her house, her husband and it was a feeling of homesick like the way Mrs. Pan experienced.	intolerance, defensiveness, etc. (Gallois et al, 208).
12.	She felt lonely and there was no one who understood the things she felt and she was quite useless. That was the most difficult thing: She was of no use here....So she gave up and sat uselessly all day, not by the window, because the machines and the many people frightened	2-3	Separation	Narrative	Acculturation process becomes complicated when the diasporas unable to face the changes and having preference to avoid interaction with the host culture. As a result, the diaspora who cannot adjust to the new host culture will	when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others (Berry, 290)

	<p>her. She sat where she could not see out; she looked at a few books, and day by day she grew thinner and thinner until Mr. Pan was concerned beyond endurance.</p>				<p>prefer to avoid it, and will maintain their original culture. This is one form of the acculturation strategy that is separation. In the quotes, Mrs. Pan was described that she prefers to separate from the host household by staying in her room for all day and choosing to avoid interaction with people.</p>	
13.	<p>She was afraid of the children. They went to an American school and they spoke English very well and Chinese very badly, and since she could speak no English, it distressed her to hear her own language</p>	2	Separation	Narrative	<p>Mrs. Pan chooses to avoid interactions with her grandchildren and was glad if they are not in her surrounding instead of conversing with them, indicating that her act is</p>	<p>when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others (Berry, 290)</p>

	<p>maltreated by their careless tongues. For she gave them up finally and merely watched them contemplatively when they were in the same room with her and was glad when they were gone.</p>				<p>one of the acculturations strategies separations that her own chosen strategy and encountered.</p>	
14.	<p>Marry unless they are compelled to do so to provide grandchildren for the family. It is necessary to make laws and create customs so that a man who will not marry is denounced as an unfilial son and one who does not fulfill his duty to his ancestors." "Here the ancestors are forgotten and parents are not important," Lili said unwillingly.</p> <p>"What a country is this," Mrs. Pan exclaimed. "How can such a</p>	5	Separation	Dialogue	<p>Separation involves in the process of diasporic experiences, which is stated in the quotation, Mrs. Pan showed that she was confused with the country that she was living. The people of the country did not concern with such a marriage regulation. Even though according to her ancestors it is very important to have</p>	<p>"The Chinese, who left their country of origin and settled in other lands, have held strongly on to their traditions for fear of losing their identity. As a result, they continue to practice or observe traditions that have been long discarded in their motherland" (Leigh, 8).</p>

	country endure?"				a regulation in marriage matter for a Chinese. Thus, she was questioning a regulation for people marriage as a sign that she was confused.	
15.	<p>Old Mrs. Pan would not agree to this. She shook her head with decision. "It is the duty of the parents to arrange the marriage of the children. When death approached, they should have attended to this for you. Now who is left to perform the task? Have you brothers?"</p> <p>"No," Lili said, "I am an only child. But please don't worry yourself, Madame Pan. I am earning my own living and there</p>	5	Separation	Dialogue	<p>Thus for the diasporas who still cannot adjust in a new culture refused to accept and choose to retain their ethnicity, they will experience one of the strategies of acculturation between separation. As a Chinese woman who was born and lived in China for entire life before, Mrs. Pan was familiar of her own Chinese culture. Therefore</p>	<p>when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others (Berry, 290)</p> <p>"The Chinese, who left their country of origin and settled in other lands, have held strongly on to their traditions for fear of losing their identity. As a result, they continue to practice or observe traditions that have been long discarded in their motherland" (Leigh, 8).</p>

	<p>are many young women like me in this country."</p> <p>Old Mrs. Pan was dignified about this. "I cannot be responsible for what other persons do,, but I must be responsible for my own kind,"</p>			<p>it is not easy to let the culture go to American culture when she moves to the country. rather than accepting a new culture about America, Mrs. Pan prefers to get a separation.</p> <p>One of the moments is when Ms. having conversation with Ms. Lily, she adheres to reject the American culture about marriage. she stands with her thought that in her own kind, as a Chinese, marriage is an important matter and it should be arrange by parents, this is how she retains the</p>	
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					heritage of her own culture, that is quoted in she must be responsible for her own kind [Chinese].	
16.	Old Mrs. Pan was dignified about this. "I cannot be responsible for what other persons do, but I must be responsible for my own kind," she declared. "Allow me to know the names of the suitable persons who can arrange your marriage. I will stand in the place of your mother. We are all in a foreign country now and we must keep together and the old must help the young in these important matters."	5	separation	Monologue	Mrs. Pan was introduced to a woman named Lili Yang, she was a Chinese who lived in America for a long time. After they had a conversation, in the quote of the short story, Mrs. Pan talked with Ms. Lili, that she wanted to defend about what she believed was related to marriage in Chinese culture, where marriage is "important matter" which is a duty of	The Chinese, who left their country of origin and settled in other lands, have held strongly on to their traditions for fear of losing their identity. As a result, they continue to practice or observe traditions that have been long discarded in their motherland" (Leigh, 8). when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others (berry, 290)

					the parents to arrange the children marriage. Further, if parents die, someone must be a guardian to do this important matter, which is in America, did not know this matter.	
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Problem Formulation

2. How does the impact of diaspora experienced by Mrs. Pan portrayed in *The Good Deed* short story?

No	Quote from the text	Page	Type of Analysis	Type of data	Comment	Reference
1.	She touched one dish and another with the ends of her ivory chopsticks, which she had	2	Memories; Recollection	Dialogue	A situation during the process of movement, acculturation, and memory	According to Patrick H. Hutton, “memory consists of two moments, repetition and recollection. Repetition

brought with her from her home, and she thanked them prettily. "It is all good," she said, "but the water is not the same as our village water; it tastes of metal and not of earth, and so the flavor is not the same.

of the past, about the homeland still shadowing the diasporas' life. After Mrs. Pan had moved to America, she might still have the memory about her homeland. When Mr. pan and his wife trying to make their mother happy again, they prepared the food she can enjoyed but it brings the memories which were seen by the water and the flavor of the foods. It made her nostalgic when she was in China. This showed the part of recollection which involved present representation of the past.

involves the "presence of the past" while recollection involves "present representations of the past"
(Qtd. In Klein, 2000)

2.	<p>Most of the time she sat silent and still, her head sunk on her breast, dreaming of the village, the big house there where she and her husband had lived together with his parents and where their children were born. All that she remembered was the way it had been when she was a young woman and before the evil had come to pass.</p>	3	<p>Memories: Recollection</p>	<p>Narrative</p>	<p>Thus, the way Mrs. Pan raised memory in the present had depicted her homeland's condition in the past.</p> <p>Another recollection moment comes when Mrs. pan remembering that she still lived in the village before the evil come. That was where she lived in a large house with her husband, parents and children. This illustrates what Barliba said, that another recollection moment comes when Mrs. pan remembering that her life in the homeland was</p>	<p>Kierkegaard in Bärliba has also proposed another framework of repetition and recollection:</p> <p>“Remembrance points to a past moment, anyone who can reach an earlier reality through recollection travels back into the past....</p> <p>Repetition, in turn, as a movement opposed to remembering, is directed towards a future time. However, the act of repetition requires the existence of a ‘repeatable,’ re-actualizing reality; otherwise, repetition would have the meaning of a simple feeling of hope or</p>
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3.	<p>She heard now her daughter in law's voice. "Mother, this is a friend. She is Miss Lili Yang. She has come to see you." Old Mrs. Pan remembered her manners. She tried to rise but Lili took her hands and begged her to keep seated.</p> <p>"You must not rise to one so much younger," she exclaimed.</p>	3-4	Memories; Recollection	Monologue	<p>terrible after the evil come. Recollection showed in this part was remembrance to the past in earlier reality back travels back into the past. That was where she remembered was the way it had been when she lived China.</p> <p>The moment of recollection that happened to Mrs. Pan, in this quotation, Mrs. Pan who saw miss Lili, a girl with manner, make her returned to her past and remember the manner when miss Lili depicted the Chinese culture to the elder.</p>	<p>a planning act." (26).</p> <p>Kierkegaard in <i>Bärriba</i> has also proposed another framework of repetition and recollection:</p> <p>“Remembrance points to a past moment, anyone who can reach an earlier reality through recollection travels back into the past.... Repetition, in turn, as a movement opposed to remembering, is directed towards a future time. However, the</p>
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	<p>Old Mrs. Pan lifted her head. "You speak such good Chinese!"</p>					<p>act of repetition requires the existence of a 'repeatable,' re-actualizing reality; otherwise, repetition would have the meaning of a simple feeling of hope or a planning act." (26).</p>
4.	<p>"We lived in a house with seventy rooms. I was in the midst of the village. We had gardens in the courtyards. My own garden contained also a pool wherein are aged goldfish, very fat. I fed them millet and they knew me". "How amusing." Lili saw with pleasure that the old lady's cheeks were faintly pink and that her large beautiful eyes were</p>	4	Memories; Recollection	Dialogue	<p>In this quotation, memory comes when Mrs. Pan told her time lived in China to Ms. Lili and she recall her mind about her village, her homeland and what she had doing all day in the past time. Memories from her homeland can be supports the process of recollection when the memories of the</p>	<p>According to Patrick H. Hutton, "memory consists of two moments, repetition and recollection. Repetition involves the "presence of the past" while recollection involves "present representations of the past" (Qtd. In Klein, 2000)</p>

5.	<p>beginning to shine and glow.</p> <p>I have come here to listen to you tell me." "Excuse me," young Mrs. Pan said, "I must prepare the dinner for the family." She slipped away so that the two could be alone and old Mrs. Pan looked after her sadly. "She never wishes to hear; she is always busy." "You must remember in this country we have no servants," Lili reminded her gently. "Yes," old Mrs. Pan said, "and why not?" I have told my son it is not fitting to have my Daughtinlaw cooking and washing in the kitchen. We</p>	4	<p>Memories; Recollection</p>	Dialogue	<p>past moment dealing with her homeland comes to present.</p> <p>Memory is present conscious awareness of an event that Mrs. Pan memories about. Here in the quote also telling the details of Mrs. Pan's homeland, the past situation before her ancestral village was in conflict. A form of knowledge through which Mrs. Pan actualizes is the memory when she tells about the details or situation of her home. Refers to the reliving a past experience at the time she</p>	<p>Bärliba states, "Recollection is a form of knowledge through which the person actualizes or brings into existence a permanent truth. Repetition is, however, an act in motion, by which truth becomes known, together with and through the repetition experience" (27).</p>
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	<p>should have at least three servants: one for me, one for the children and one to clean and cook. At home we had many more but here we have only a few rooms. (4)</p>			<p>recollects the moments.</p>	
6.	<p>"And how many years did you live there, Ancient One?"</p> <p>"I went there as a bride. I was seventeen." She looked at Lili, questioning, "How old are you?"</p> <p>Lili smiled, somewhat ashamed, "I am twenty seven."</p> <p>Mrs. Pan was shocked. "Twenty seven? But my son's wife called you Miss." "I am not married."</p> <p>Lili confessed. Mrs. Pan was</p>	4	<p>Memories; Recollection</p>	<p>Dialogue</p>	<p>The moment when Mrs. Pan and Miss Lili have more time to talking each other, Mrs. Pan was getting recollection moment once again. When Miss Lili asking Mrs. Pan for many years did she live in China, it is reminded her when she was married in seventeen and find out that miss Lili</p> <p>According to Patrick H. Hutton, "memory consists of two moments, repetition and recollection. Repetition involves the "presence of the past" while recollection involves "present representations of the past" (Qtd. In Klein, 2000)</p>

instantly concerned. "How is this?" she asked. "Are your parents dead?" "They are dead," Lili said.

7. Mrs. Pan was even more shocked. "How can this be?" she asked. "Of course, men will not marry unless they are compelled to do so to provide grandchildren for the family. It is necessary to make laws and

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Memories;
Recollection

Dialogue

was not married yet. In the past, the elder were getting married at a young age and what happened to Miss Lili that she not married yet in twenty seven years, showed that the part of recollection happened to Mrs. Pan which involves the present representation of the past to what happened with Miss Lili.

In this quotation, Mrs. Pan was shocked with marriage practices in America. According to her believes, a man who will not marry is denounced as an unofficial son, and marriage practice

As Kaoru Miyazawa journal states "immigrant community members collectively recreate past spaces based on their official collective memories of homeland. Immigrants celebrate holidays, conduct religious rituals, speak in their native language, and

	<p>create customs so that a man who will not marry is denounced as an unofficial son and one who does not fulfill his duty to his ancestors." "Here the ancestors are forgotten and parents are not important," Lili said unwillingly. "What a country is this," Mrs. Pan exclaimed. "How can such a country endure?"</p>				<p>in China is a duty to their ancestors. It showed the part of recollection when she explained about it, which involve the present representation of the past.</p>	<p>maintain traditional marriage practices brought from their homeland" (59)</p> <p>According to Patrick H. Hutton, "memory consists of two moments, repetition and recollection. Repetition involves the "presence of the past" while recollection involves "present representations of the past" (Qtd. In Klein, 2000)</p>
8.	<p>"I wanted to get her out of the way," she said in a low and important voice. "Now, while she is gone, what do you say? Shall we arrange a match? We do not need a go between. I stand as her mother, let us say, and you are his father. We must</p>	8	<p>Memories; Repetition</p>	<p>Monologue; Narrative</p>	<p>Mrs. Pan matched miss Lili with Mr. Lim's son. it becomes an important event for her because the moment repetition which is about the present of the past was happened to Mrs. Pan when she arrange marriage for</p>	<p>According to Patrick H. Hutton, "memory consists of two moments, repetition and recollection. Repetition involves the "presence of the past" while recollection involves "present representations of the past" (Qtd. In Klein, 2000)</p>

have their horoscopes read, of course, but just between us, it looks as though it is suitable, does it not?" Mr. Lim wagged his head. "If you recommend her, Honorable Old Lady, why not?" Why not, indeed? After all, things were not so different here, after all.

"What day is convenient for you?" she asked.

"Shall we say Sunday?" old Mr. Lim suggested.

"Why not?" she replied. "All days are good, when one performs a good deed, and what is better than to arrange a marriage?" "Nothing is better," old Mr. Lim agreed. "Of all

her son and now she arrange and stand as her mother for miss Lili. Thus, when she has been doing or arranges the marriage for her son before, and now comes into presence that she must arrange or stand as Miss Lili's mother is the moment of repetition.

good deeds under heaven, it is
the best." They fell silent, both
pleased with themselves, while
they waited