CHINESE CHRESTOMATHY

IN THE

CANTON DIALECT.

By E. C. BRIDGMAN.

MACAO.
S. WELLS WILLIAMS.
M DCCC XLI.
PREFACE.

WITH much solicitude this Chrestomathy is now presented to the friends and patrons of Chinese literature in general, and in particular to the members of the "Society for the Diffusion of Useful Knowledge in China," under whose auspices it was commenced.

Reference to the table of contents, with a glance at the body of the work, will afford an idea of what is comprised in the volume.

The books and native assistants employed in preparing the work—and always availed of as much as possible—need not be here specified; it would, however, be unjust to pass without grateful acknowledgment—the aid afforded by Mr. J. R. Morrison in reading and revising large portions of the manuscript—by Mr. Robert Thom in preparing the fifth and sixth sections on commercial affairs—and by Mr. S. Wells Williams in preparing the chapters on Natural History, with some other minor portions, and the whole of the Index. By the kind assistance of these gentlemen the value of the work has been very much enhanced.

For the errors which the critical reader cannot fail to observe, some explanation is due. A few words have different meanings, which must be indicated by different orthography, or tones, or both; all these are to be carefully distinguished from those words that have no such diversity of usage. Many of the errors in the orthography of Chinese words, and in their tones and aspirates, are attributable to the withdrawal of native assistants engaged to aid in compiling the work. This withdrawal was occasioned by the shutting up of foreigners in Canton, and the disturbed state of political affairs which ensued. The inconveniences, hindrances, and losses arising from this source have been many. The want of a well-established standard (there being no translation of any dictionary printed in this dialect) has been an additional cause of embarrassment.

The information respecting China and its productions, the people and their customs, the government and its laws, &c., &c., contained in the volume, will render it of value to the general scholar, while it will form a convenient manual in particular for the student of the language.

If the Chrestomathy, by serving these purposes, shall aid in bringing about a better state of relations between foreigners and the Chinese, and in facilitating a more friendly intercourse, desirable and useful alike to all, the object of its publication will be fully gained.

E. C. B.

Macao, June 10th, 1841.
# CONTENTS

## INTRODUCTION.

I. — Object of the Chrestomathy, .................................................. i.
II. — Character of this Dialect, .................................................. i.
III. — Orthography adopted, .................................................. ii.
IV. — Diacritical Marks, .................................................. iii.
V. — Explanation of the Tones, .................................................. iv.
VI. — The General Language, .................................................. x.
VII. — Chinese Grammar, .................................................. xv.
VIII. — Chinese Literature, .................................................. xvi.
IX. — Student’s Library, .................................................. xvii.
X. — Mode of Study, .................................................. xxxiv.

## CHAPTER I.

### STUDY OF CHINESE.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Study</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ex. in Conversation</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Ex. in Conversation</td>
<td>7</td>
</tr>
<tr>
<td>3.</td>
<td>Ex. in Reading</td>
<td>9</td>
</tr>
<tr>
<td>4.</td>
<td>Ex. in Conversation</td>
<td>16</td>
</tr>
<tr>
<td>5.</td>
<td>Ex. in Writing</td>
<td>19</td>
</tr>
<tr>
<td>6.</td>
<td>Ex. in Writing</td>
<td>25</td>
</tr>
</tbody>
</table>

## CHAPTER II.

### THE HUMAN BODY.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Study</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shape and motions of the Head</td>
<td>42</td>
</tr>
<tr>
<td>2.</td>
<td>Parts and motions of Eye</td>
<td>47</td>
</tr>
<tr>
<td>3.</td>
<td>Form and functions of the Nose</td>
<td>50</td>
</tr>
<tr>
<td>4.</td>
<td>Form and functions of the Mouth</td>
<td>53</td>
</tr>
<tr>
<td>5.</td>
<td>Parts and functions of the Ear</td>
<td>56</td>
</tr>
<tr>
<td>6.</td>
<td>Form and expression of the Face</td>
<td>60</td>
</tr>
<tr>
<td>7.</td>
<td>The Four Limbs</td>
<td>63</td>
</tr>
<tr>
<td>8.</td>
<td>The Collective Parts of the Body</td>
<td>70</td>
</tr>
</tbody>
</table>

## CHAPTER III.

### THE KINDRED RELATIONS.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Study</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Of Parents</td>
<td>76</td>
</tr>
<tr>
<td>2.</td>
<td>Of Ancestors</td>
<td>81</td>
</tr>
<tr>
<td>3.</td>
<td>Of Sons and Grandsons</td>
<td>86</td>
</tr>
<tr>
<td>4.</td>
<td>Of Husband and Wife</td>
<td>92</td>
</tr>
<tr>
<td>5.</td>
<td>Of Brothers</td>
<td>97</td>
</tr>
<tr>
<td>6.</td>
<td>Of Near and Distant Relations</td>
<td>103</td>
</tr>
</tbody>
</table>
## CONTENTS

### CHAPTER IV.
#### CLASSES OF MEN.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Of Sages</td>
<td>109</td>
</tr>
<tr>
<td>2.</td>
<td>Of Worthies</td>
<td>111</td>
</tr>
<tr>
<td>3.</td>
<td>Of Excellent Men</td>
<td>113</td>
</tr>
<tr>
<td>4.</td>
<td>Of Just Men</td>
<td>114</td>
</tr>
<tr>
<td>5.</td>
<td>Of Philanthropists</td>
<td>116</td>
</tr>
<tr>
<td>6.</td>
<td>Of Good Men</td>
<td>118</td>
</tr>
<tr>
<td>7.</td>
<td>Of Heroes</td>
<td>119</td>
</tr>
<tr>
<td>8.</td>
<td>Of Bards</td>
<td>121</td>
</tr>
<tr>
<td>9.</td>
<td>Of the Middling Classes</td>
<td>123</td>
</tr>
<tr>
<td>10.</td>
<td>Of the Lower Classes</td>
<td>125</td>
</tr>
</tbody>
</table>

### CHAPTER V.
#### DOMESTIC AFFAIRS.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Of Renting Houses</td>
<td>127</td>
</tr>
<tr>
<td>2.</td>
<td>Of Apartments of Houses</td>
<td>130</td>
</tr>
<tr>
<td>3.</td>
<td>Of Furniture of Houses</td>
<td>134</td>
</tr>
<tr>
<td>4.</td>
<td>Articles of Dress</td>
<td>146</td>
</tr>
<tr>
<td>5.</td>
<td>Of the Toilet</td>
<td>150</td>
</tr>
<tr>
<td>6.</td>
<td>Of the Bedroom</td>
<td>156</td>
</tr>
<tr>
<td>7.</td>
<td>Articles of Food</td>
<td>160</td>
</tr>
<tr>
<td>8.</td>
<td>Of the Steward</td>
<td>168</td>
</tr>
<tr>
<td>9.</td>
<td>Of the Breakfast Table</td>
<td>173</td>
</tr>
<tr>
<td>10.</td>
<td>Of the Dinner Table</td>
<td>175</td>
</tr>
<tr>
<td>11.</td>
<td>Of the Tea Table</td>
<td>179</td>
</tr>
<tr>
<td>12.</td>
<td>Rules of Visiting</td>
<td>182</td>
</tr>
</tbody>
</table>

### CHAPTER VI.
#### COMMERCIAL AFFAIRS.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Of Renting Shops</td>
<td>190</td>
</tr>
<tr>
<td>2.</td>
<td>Of Commercial Articles and Terms</td>
<td>193</td>
</tr>
<tr>
<td>3.</td>
<td>Regulations respecting Pilots</td>
<td>219</td>
</tr>
<tr>
<td>4.</td>
<td>Different kinds of Teas</td>
<td>224</td>
</tr>
<tr>
<td>5.</td>
<td>Dialogue on buying Woolens</td>
<td>233</td>
</tr>
<tr>
<td>6.</td>
<td>Dialogue on buying Piece Goods</td>
<td>245</td>
</tr>
<tr>
<td>7.</td>
<td>National Coins</td>
<td>257</td>
</tr>
<tr>
<td>8.</td>
<td>Varieties of Silk</td>
<td>263</td>
</tr>
<tr>
<td>9.</td>
<td>Edict for the Delivery of Opium</td>
<td>268</td>
</tr>
</tbody>
</table>

### CHAPTER VII.
#### MECHANICAL AFFAIRS.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Names of Artificers</td>
<td>277</td>
</tr>
<tr>
<td>2.</td>
<td>Mechanical Operations</td>
<td>285</td>
</tr>
<tr>
<td>3.</td>
<td>Mechanical Implements</td>
<td>293</td>
</tr>
<tr>
<td>4.</td>
<td>Names of Colors</td>
<td>302</td>
</tr>
</tbody>
</table>
CONTENTS.

CHAPTER VIII.
ARCHITECTURE.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Various Kinds of Edifices</td>
<td>307</td>
</tr>
<tr>
<td>2</td>
<td>The Parts of Buildings</td>
<td>313</td>
</tr>
<tr>
<td>3</td>
<td>Of Ships and their Appendages</td>
<td>320</td>
</tr>
<tr>
<td>4</td>
<td>Of Carriages and Sedans</td>
<td>329</td>
</tr>
</tbody>
</table>

CHAPTER IX.
AGRICULTURE.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Implements of Agriculture</td>
<td>333</td>
</tr>
<tr>
<td>2</td>
<td>Agricultural Operations</td>
<td>340</td>
</tr>
<tr>
<td>3</td>
<td>On the Importance of Agriculture</td>
<td>347</td>
</tr>
</tbody>
</table>

CHAPTER X.
The Liberal Arts.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Of Ceremonial Rites</td>
<td>353</td>
</tr>
<tr>
<td>2</td>
<td>Musical Instruments</td>
<td>356</td>
</tr>
<tr>
<td>3</td>
<td>Rules of Archery</td>
<td>366</td>
</tr>
<tr>
<td>4</td>
<td>Charioteering Illustrated</td>
<td>368</td>
</tr>
<tr>
<td>5</td>
<td>On Writing</td>
<td>370</td>
</tr>
<tr>
<td>6</td>
<td>On Arithmetic</td>
<td>372</td>
</tr>
</tbody>
</table>

CHAPTER XI.
MATHEMATICS.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Numerical Characters</td>
<td>375</td>
</tr>
<tr>
<td>2</td>
<td>Rules of Arithmetic</td>
<td>378</td>
</tr>
<tr>
<td>3</td>
<td>Measures of Length</td>
<td>380</td>
</tr>
<tr>
<td>4</td>
<td>Measures of Capacity</td>
<td>383</td>
</tr>
<tr>
<td>5</td>
<td>Weights</td>
<td>384</td>
</tr>
<tr>
<td>6</td>
<td>Land Measures</td>
<td>386</td>
</tr>
<tr>
<td>7</td>
<td>Measures of Time</td>
<td>388</td>
</tr>
<tr>
<td>8</td>
<td>Geometry and Trigonometry</td>
<td>393</td>
</tr>
<tr>
<td>9</td>
<td>Of Astronomy</td>
<td>396</td>
</tr>
</tbody>
</table>

CHAPTER XII.
GEOGRAPHY.

<table>
<thead>
<tr>
<th>Sect.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Shape of the Earth</td>
<td>399</td>
</tr>
<tr>
<td>2</td>
<td>Meteorology</td>
<td>403</td>
</tr>
<tr>
<td>3</td>
<td>Nations of Asia</td>
<td>406</td>
</tr>
<tr>
<td>4</td>
<td>Nations of Europe</td>
<td>409</td>
</tr>
<tr>
<td>5</td>
<td>Nations of Africa</td>
<td>412</td>
</tr>
<tr>
<td>6</td>
<td>Nations of America</td>
<td>413</td>
</tr>
<tr>
<td>7</td>
<td>Islands of the Sea</td>
<td>416</td>
</tr>
<tr>
<td>8</td>
<td>Imperial Dominions</td>
<td>421</td>
</tr>
<tr>
<td>9</td>
<td>Province of Kwangtung</td>
<td>426</td>
</tr>
</tbody>
</table>
INTRODUCTION.

I. OBJECT OF THE CHRESTOMATHY.

The Chrestomathy is designed to furnish a series of easy lessons comprising, as its title indicates, *simple instruction*, or that which is plain and useful. Its object is threefold: to aid foreigners in learning the Chinese, to assist native youth in acquiring the English tongue, and to show how far this language can be expressed and acquired through the medium of the Roman letters. Throughout the work, the English, the Chinese characters, and their sounds, occupy three parallel columns on each page. The Chinese, in the middle column, is written in the local dialect, only excepting the extracts from the classics and other standard works, law phrases, with forms of edicts, &c. The English, in the column on the left, is a translation of the Chinese; and the sounds, or the Romanized Chinese, fill the column on the right. A few notes and explanations, designed to illustrate the text, are supplied at the bottom of each page.

Used from time immemorial,—often by clans having but little intercourse with each other, perhaps in some instances by tribes once distinct from the Chinese,—this language has gradually branched into dialects, some more and some less removed from the original tongue. These dialects differ from each other, like the cognate languages of Europe; and the principal ones, like the Italian and its kindred branches, require separate elementary treatises to facilitate their acquisition. Of such works the Chinese have a few; these few, however, are of little value, and none of them have yet been translated. For acquiring a knowledge of the *Chinese Language*, appropriately so styled—or that form of it generally used by the literati and by the officers of government, and hence sometimes, perhaps erroneously, called the mandarin or court dialect—the works of Prémaré, Marshman, Morrison, and Rémusat, are well known and highly approved. For studying one of the principal dialects of Fukien, Mr. Medhurst's Dictionary is a valuable help. But, excepting a small Vocabulary published by Dr. Morrison in 1829, no work of any note has yet been provided for the student in this dialect—a dialect spoken by all the inhabitants of this metropolis, and by great numbers in adjacent cities and villages. Such neglect of this dialect, after more than two centuries of intercourse with the people of Canton, ought not to be continued; and it is hoped that the Chrestomathy, appearing under circumstances, and in a time like the present, will be received with approbation, and be found useful to those for whom it is designed.

II. CHARACTER OF THIS DIALECT.

Diversities in the modes of speech, and deviations from the most approved usages, exist in every tongue; and it is often difficult to determine which of several usages should be regarded as the standard. That now most prevalent in Peking, among the people about the court, differs considerably from that once dominant, and still extensively used, known as the Nanking dialect, or the language of the southern court. In their present position, foreigners are unable to ascertain even the number of dialects spoken within the empire. They cannot be few. How...
ever, with reference to such as are known, some particulars may be here noticed. In the first
place, the differences, between the colloquial style and that generally used in books, seem to
be greater in the Chinese than they are in most other languages. These differences are not
everywhere the same. For example, in that dialect given in Mr. Medhurst’s Dictionary, the
differences between the colloquial and the written idioms are far greater than they are in the
dialect of Canton. In the second place, standard works, which form the great body of national
literature, are read and understood with nearly equal ease by people in every part of the empire:
however much their local dialects may differ from the style of those works. In the third place,
the system of intonation, except in a few instances, appears to be one and the same in all the
dialects. But it is not true, (as some have supposed,) that Chinese books can be understood by
people of the neighboring states—Lewchew, Japan, &c., unless, like all other foreigners and like
the Chinese themselves, they have by dint of study acquired a knowledge of the language. And
in the fourth place, the characters preserve an unvarying form in all parts of the empire: a
partial exception to this, however, is occasioned by the use of well-known characters, slightly
changed to express new local phrases; in all such cases, regard is had only to the sound of the
characters; while the addition, usually that of hau (a mouth) to the left side, indicates that
the character is changed. For instance, the three characters 祝 (used to express the
sound of the word hampalang (all), have no meaning in themselves when used in this collocation;
their united sound being alone attended to and recognized. So with names of persons, countries,
&c. When the word is well known, the hau is usually omitted, as 美士 mi sz’ for Mr.; 先士 sin sz’ for cents, &c.

The characteristics of the Canton dialect are limited to the pronunciation, choice, and col-
location of words. In these three particulars, the deviations from the standard language are
less than in many of the other dialects; still they are too numerous to be here specified. A
reference to Morrison’s Dictionary will show the principal differences in pronunciation. And a
careful comparison, throughout the following pages, of the extracts from standard works with the
sections written in the local dialect will in a measure illustrate its peculiarities in the choice and
collocation of words. The books written in this dialect are but few, and they are sometimes
accompanied with glossaries, containing explanations of the dialectical words and phrases.

III. ORTHOGRAPHY ADOPTED.

The system of orthography proposed by sir William Jones, afterwards recommended by Mr.
Pickering, and now adopted, with some variations, throughout almost all India, in the islands of the
Pacific, and among the native tribes of North America, seems better fitted than any other to ex-
press the sounds of the Chinese language. And with few exceptions and alterations, it has been
followed in this work. The system is too well-known to need here any explanations, and too
generally approved to need any defense. The changes made in it are such as the peculiarities
of the Chinese language necessarily require. In defining the letters, no attempt has been made
to distinguish the double vowels from the true diphthongs, nor to separate the consonants into
different classes.

VOWELS AND DIPHTHONGS.

1. a pronounced as in quota, America, agreeable, and like short u in tum, pun.
2. å pronounced as in calm, balm, father.
3. ê pronounced as a in may, lay, and as ei in neigh.
INTRODUCTION.

4. \{ i \text{ pronounced short as in } pin, sin, sing. \\
\{ i \text{ pronounced long as in machine, marine, police.}
5. \acute{o} \text{ pronounced as in lord, as au in awful, and as a in all, tall.}
6. \grave{o} \text{ pronounced as in no, so; or as ow in snow, flow, glow.}
7. \{ u \text{ pronounced as in bull, pull; or as oo in foot, book.}
\{ \acute{u} \text{ pronounced as in rule; or oo in school, fool.}
8. \ddot{u} \text{ pronounced as in l'\text{une}; the French sound.}
9. \{ ai \text{ pronounced as in aisle; as ie in tie; or as i in life, but closer.}
\{ \ddot{ai} \text{ pronounced nearly like the word aye.}
10. \{ au \text{ pronounced as ow in plough, our; or as ow in cow, brow, but closer.}
\{ \ddot{au} \text{ pronounced like the preceding, with the a long.}
11. \acute{e}u \text{ pronounced with both letters distinct, resembling the colloquial contraction say' em.}
12. \ddot{e}u \text{ pronounced as ew in pew, but more open or lengthened.}
13. \acute{o}i \text{ pronounced as in oil; or oy in joy, alloy.}
14. \ddot{ui} \text{ pronounced nearly as in fluid, ruined, but more open.}
15. \ddot{u}i \text{ pronounced like the preceding, with u long.}

CONSONANTS.

16. \text{ch} \text{ pronounced as in chair, cheap.}
17. \text{f} \text{ pronounced as in fine, fair, face.}
18. \text{h} \text{ pronounced as in he, home, house.}
19. \text{k} \text{ pronounced as in kite, key, king.}
20. \text{kw} \text{ pronounced as qu in quite, quash.}
21. \text{l} \text{ pronounced as in lane, lay, low, long.}
22. \text{m} \text{ pronounced as in may, man, much.}
23. \text{n} \text{ pronounced as in say, new, no.}
24. \text{ng} \text{ pronounced as in singing; as an initial sound it may be represented by sounding the word hanging, omitting the first two letters.}
25. \text{p} \text{ pronounced as in pay, pomp, pound.}
26. \text{s} \text{ pronounced as in son, sea, say.}
27. \text{sh} \text{ pronounced as in shall, she, show.}
28. \text{sz'} \text{ pronounced with a strong emission of breath, as if followed by i half suppressed.}
29. \text{t} \text{ pronounced as in time, tune, tent.}
30. \text{ts} \text{ pronounced as in wits, bits.}
31. \text{tsz'} \text{ pronounced like sz', with only the addition of a t.}
32. \text{w} \text{ pronounced as in wind, woe, will.}
33. \text{y} \text{ pronounced as in young, your, youth.}

IV. DIACRITICAL MARKS.

The spiritus lenis (') is used to denote the omission of an imperfect vowel, as in the case of sz' and tsz', above. The spiritus asper (') indicates a rough breathing, or the omission of the h. Semicircular marks, (') like the sign for a degree cut in two, and placed at one of the four corners of a word as is done by the Chinese, indicate and distinguish the four upper tones; similar marks, with a line underneath, (') placed in the same manner, indicate the lower series of tones.
V. EXPLANATION OF THE TONES.

The authority for the intonations, as marked in the Chrestomathy, is a small Chinese Tonic Dictionary (see page 4), in which more than seven thousand of the most common characters are arranged into classes and orders, according to their tones. Systematic and close attention to these is especially important when commencing the study of the language. Analysis of them has the same relation to speaking, that tuning an instrument has to music. The musician's first business is to tune his instruments; until he does this, there is no music. So, without proper intonation, there is no speaking Chinese correctly. Definitions and rules can serve only as auxiliaries; and perhaps the examples added in English, on account of the diversities of pronunciation among foreigners, may lead some into error. Whenever practicable, therefore, recourse should be had to the voice of the best native speakers, as the ultimate standard of appeal. The student of music could never learn to sing correctly by the use of notes alone; but on this account he surely would not discard their use. Frequent practice with a master, with careful attention to the rudiments of the science, would be his best course. So the only way to learn to pronounce Chinese correctly, is constant practice with natives, carefully discriminating and noting the tones.

The eight tones marked in the Chrestomathy are formed into two series, four in each. Unit- ing these two we have a fourfold division, resembling what rhetoricians call the absolute modifications of the voice, or cardinal sounds, capable of subdivision. These are thus described by Chinese grammarians in a stanza taken from the Hōnght Ts' Tw, or Imperial Dictionary of Kanghe.

平声平道莫低昂 Ping shing, ă̄ng tó̄i mok, tai ūngōng;
上声高呼猛烈强 Shéung shing, chò ū mang lit, kéung;
去声分明哀远道 H'ū shing, chian ming ci ūn tō;
入声短促急收藏 Yap shing, ūi tūi, kap, shau ch'ōng.

These four tones are usually illustrated, in Chinese lexicons, by a diagram representing a man's hand, in the following manner.

1. Ping shing, or Even tone.
2. Sheung shing, or Rising tone.
3. Hū shing, or Receding tone.
4. Yap shing, or Entering tone.

1. Ping shing, or the monotone, is an even sound, and is fairly represented by a horizontal line. It is characterized by an entire absence of all inflection of voice. It may be quick or
slow, harsh or soft, on a high or low key; but it always continues in regard to elevation, precisely where it commenced. The following lines afford instances resembling it in English verse.

High on a throne of royal state, which far
Outshone the wealth of Ormuz or of Inde,
Or where the gorgeous East, with richest hand,
Shōw'rs on her kings barbaric, pearls and gold,
Satan exalted sat.

2. Shéung shing, ascending tone, or rising inflection, turns the voice upwards, ending higher than it began. In English, it is heard invariably in the direct question. In the following lines, which afford instances of this tone, the acute accent (') indicates the shéung shing.

My mother! when I learnt that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrows sobs,
Wretch even then, life's journey just begun?

3. H'ēu shing, the receding tone, is a distinct prolongation of the voice, diminishing, while it is prolonged; in English, it is used in the indirect question, and also in the language of scorn, surprise, authority, and alarm. In the two following examples, it is indicated by the grave (') accent.

Hence! hōme, you idle creatures, get you hōme,
You blocks, you stōnes, you worse than senseless things!

4. Yap shing, the entering tone, is an abrupt, short sound. In English, it occurs in words like hit, hop, &c.

A repetition of the description of these four tones, by varying the phraseology and presenting them in a different point of view, will perhaps throw on them additional light.

The p'ing shing is precisely the musical monotone, well represented by two parallel lines, indicating that it admits, neither of inflection in the tone, nor of variation in the volume, of voice, the evenness of the tone, alluded to in the term p'ing, precluding both. The shéung shing is that rising inflection, which is heard in our own language in every question that indicates some degree of surprise, and in the common expressions ah! indeed! The h'ēu shing, a monotone like the p'ing shing, has this distinctive difference, that it is a diminuendo, or an inverted swell, and therefore may be pictured to the eye by the common musical mark of that expression. The Chinese call it the 'departing tone,' because it dies away upon the ear like the tones of receding music. The yap shing may be regarded as an abrupt monotone, in this dialect always preceding p, t, or k, hence deriving its characteristic ending. If one will pronounce the English word lock, only omitting the final consonants, he will give the true yap shing.

Each of these four tones, being subdivided, form the two series, noticed above, one of which may be considered primary, and the other secondary, the two being parallel to each other. The four tones, forming the first series, may be regarded as the fundamental modifications of the voice; and the four forming the second series, considered as counterpart or parallel to the first series, may be described in precisely the same terms as the first four tones, since they are distinguished from them only by being uttered on a lower key. Following out this arrangement, a well-defined system is formed, presenting in a narrow space all the tones, and all the vowel and diphthongal sounds, which occur in this dialect, in a tabular form, as exhibited on the two following pages.
**FIRST SERIES. Comprising the Upper Tones.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Ping shing</th>
<th>Shéung shing</th>
<th>Hu shing</th>
<th>Yap shing</th>
<th>Meaning of the words, the heads of the orders and classes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>先</td>
<td>蘇</td>
<td>線</td>
<td>居</td>
<td>‘sīn’ ‘sīn’ ‘sī’</td>
</tr>
<tr>
<td>2</td>
<td>威</td>
<td>偉</td>
<td>紀</td>
<td>記</td>
<td>‘wài’ ‘wài’ ‘wài’</td>
</tr>
<tr>
<td>3</td>
<td>剛</td>
<td>強</td>
<td>主</td>
<td>著</td>
<td>‘káng’ ‘káng’ ‘kó’</td>
</tr>
<tr>
<td>4</td>
<td>諸</td>
<td>修</td>
<td>主</td>
<td>秀</td>
<td>‘chū’ ‘chū’ ‘chū’</td>
</tr>
<tr>
<td>5</td>
<td>皇</td>
<td>級</td>
<td>真</td>
<td>真</td>
<td>‘sau’ ‘sau’ ‘sau’</td>
</tr>
<tr>
<td>6</td>
<td>安</td>
<td>天</td>
<td>影</td>
<td>影</td>
<td>‘tung’ ‘tung’ ‘tung’ ‘tuk’</td>
</tr>
<tr>
<td>7</td>
<td>類</td>
<td>流</td>
<td>類</td>
<td>類</td>
<td>‘yíng’ ‘yíng’ ‘yíng’ ‘yí’</td>
</tr>
<tr>
<td>8</td>
<td>免</td>
<td>程</td>
<td>賞</td>
<td>程</td>
<td>‘pan’ ‘pan’ ‘pan’ ‘pat’</td>
</tr>
<tr>
<td>9</td>
<td>畫</td>
<td>目</td>
<td>載</td>
<td>載</td>
<td>‘chéng ‘chéng ‘chéng ‘chē’</td>
</tr>
<tr>
<td>10</td>
<td>剛</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kōng’ ‘kōng’ ‘kōng’ ‘kó’</td>
</tr>
<tr>
<td>11</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘chíu’ ‘chíu’ ‘chíu’ ‘chíu’</td>
</tr>
<tr>
<td>12</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kú’ ‘kú’ ‘kú’</td>
</tr>
<tr>
<td>13</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘iīn’ ‘iīn’ ‘iīn’ ‘iū’</td>
</tr>
<tr>
<td>14</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kái’ ‘kái’ ‘kái’</td>
</tr>
<tr>
<td>15</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘tang’ ‘tang’ ‘tang’ ‘tak’</td>
</tr>
<tr>
<td>16</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘sz’ ‘sz’ ‘sz’</td>
</tr>
<tr>
<td>17</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kam’ ‘kam’ ‘kam’ ‘kap’</td>
</tr>
<tr>
<td>18</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kāu’ ‘kāu’ ‘kāu’</td>
</tr>
<tr>
<td>19</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘tsai’ ‘tsai’ ‘tsai’</td>
</tr>
<tr>
<td>20</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kím’ ‘kím’ ‘kím’ ‘kíp’</td>
</tr>
<tr>
<td>21</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘tsun’ ‘tsun’ ‘tsun’ ‘tsut’</td>
</tr>
<tr>
<td>22</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘sui’ ‘sui’ ‘sui’</td>
</tr>
<tr>
<td>23</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘fo’ ‘fo’ ‘fo’</td>
</tr>
<tr>
<td>24</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kám’ ‘kám’ ‘kám’ ‘káp’</td>
</tr>
<tr>
<td>25</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘fán’ ‘fán’ ‘fán’ ‘fát’</td>
</tr>
<tr>
<td>26</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘ká’ ‘ká’ ‘ká’</td>
</tr>
<tr>
<td>27</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kún’ ‘kún’ ‘kún’ ‘kút’</td>
</tr>
<tr>
<td>28</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘fúi’ ‘fúi’ ‘fúi’</td>
</tr>
<tr>
<td>29</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘ché’ ‘ché’ ‘ché’</td>
</tr>
<tr>
<td>30</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘kőm’ ‘kőm’ ‘kőm’ ‘k’óp</td>
</tr>
<tr>
<td>31</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>朝</td>
<td>‘ktron’ ‘ktron’ ‘ktron’ ‘k’óp</td>
</tr>
</tbody>
</table>

**n. b. In these two orders, no words occur in this series.**
<table>
<thead>
<tr>
<th>No</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>Meaning of the words, the heads of the orders and classes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dín</td>
<td>dín</td>
<td>dín</td>
<td>lí</td>
<td>To unite, gem, chain, to separate.</td>
</tr>
<tr>
<td>2</td>
<td>yăng</td>
<td>yăng</td>
<td>yăng</td>
<td>yik</td>
<td>To deceive, rice, cuff of the sleeve.</td>
</tr>
<tr>
<td>3</td>
<td>i</td>
<td>i</td>
<td>i</td>
<td></td>
<td>Right, deliberate, the second.</td>
</tr>
<tr>
<td>4</td>
<td>chii</td>
<td>chii</td>
<td>chii</td>
<td></td>
<td>To exclude, to stand, to dwell.</td>
</tr>
<tr>
<td>5</td>
<td>lau</td>
<td>lau</td>
<td>lau</td>
<td></td>
<td>To detain, willow, base or mean.</td>
</tr>
<tr>
<td>6</td>
<td>yung</td>
<td>yung</td>
<td>yung</td>
<td>yuk</td>
<td>Manner, brave, use, to wish.</td>
</tr>
<tr>
<td>7</td>
<td>ling</td>
<td>ling</td>
<td>ling</td>
<td>lik</td>
<td>Spiritual, the neck, to order, strength.</td>
</tr>
<tr>
<td>8</td>
<td>man</td>
<td>man</td>
<td>man</td>
<td>mat</td>
<td>Letters, celerity, to ask, do not.</td>
</tr>
<tr>
<td>9</td>
<td>yéung</td>
<td>yéung</td>
<td>yéung</td>
<td>yéuk</td>
<td>Light, to look up, pattern, physic.</td>
</tr>
<tr>
<td>10</td>
<td>wóng</td>
<td>wóng</td>
<td>wóng</td>
<td>wók</td>
<td>King, to go, abundance, a pan.</td>
</tr>
<tr>
<td>11</td>
<td>lú</td>
<td>lú</td>
<td>lú</td>
<td></td>
<td>A window, finished, to estimate.</td>
</tr>
<tr>
<td>12</td>
<td>mú</td>
<td>mú</td>
<td>mú</td>
<td></td>
<td>Without, mother, business.</td>
</tr>
<tr>
<td>13</td>
<td>tsin</td>
<td>tsin</td>
<td>tsin</td>
<td>ut</td>
<td>Origin, flexible, desire, moon.</td>
</tr>
<tr>
<td>14</td>
<td>hái</td>
<td>hái</td>
<td>hái</td>
<td></td>
<td>Shoes, crab, lazy.</td>
</tr>
<tr>
<td>15</td>
<td>mang</td>
<td>mang</td>
<td>mang</td>
<td>mak</td>
<td>To swear, fierce, first, ink.</td>
</tr>
<tr>
<td>16</td>
<td>tsz</td>
<td>tsz</td>
<td>tsz</td>
<td></td>
<td>Sentence, like, self.</td>
</tr>
<tr>
<td>17</td>
<td>yam</td>
<td>yam</td>
<td>yam</td>
<td>yap</td>
<td>To chant, lappet, to sustain, to enter.</td>
</tr>
<tr>
<td>18</td>
<td>màu</td>
<td>màu</td>
<td>màu</td>
<td></td>
<td>Rushes, luxuriant, countenance.</td>
</tr>
<tr>
<td>19</td>
<td>t'oi</td>
<td>t'oi</td>
<td>t'oi</td>
<td></td>
<td>Terrace, dangerous, instead of.</td>
</tr>
<tr>
<td>20</td>
<td>f'm</td>
<td>f'm</td>
<td>f'm</td>
<td>f'p</td>
<td>Severe, to dye, to examine, occupation.</td>
</tr>
<tr>
<td>21</td>
<td>lún</td>
<td>lún</td>
<td>lún</td>
<td>lut</td>
<td>Relation, egg, discourse, law.</td>
</tr>
<tr>
<td>22</td>
<td>lui</td>
<td>lui</td>
<td>lui</td>
<td></td>
<td>Thunder, to involve, species.</td>
</tr>
<tr>
<td>23</td>
<td>ngó</td>
<td>ngó</td>
<td>ngó</td>
<td></td>
<td>Goose, I or we, to sleep.</td>
</tr>
<tr>
<td>24</td>
<td>lám</td>
<td>lám</td>
<td>lám</td>
<td>láp</td>
<td>Blue, to look, rope, wax.</td>
</tr>
<tr>
<td>25</td>
<td>dán</td>
<td>dán</td>
<td>dán</td>
<td>lát</td>
<td>Fading, lazy, broken, pungent.</td>
</tr>
<tr>
<td>26</td>
<td>ngá</td>
<td>ngá</td>
<td>ngá</td>
<td></td>
<td>Teeth, elegant, to receive.</td>
</tr>
<tr>
<td>27</td>
<td>mún</td>
<td>mún</td>
<td>mún</td>
<td>mút</td>
<td>Door, full, grief, the end.</td>
</tr>
<tr>
<td>28</td>
<td>múi</td>
<td>múi</td>
<td>múi</td>
<td></td>
<td>Plum, each, obscure.</td>
</tr>
<tr>
<td>29</td>
<td>shé</td>
<td>shé</td>
<td>shé</td>
<td></td>
<td>Snake, local deities, to shoot.</td>
</tr>
<tr>
<td>30</td>
<td>hón</td>
<td>hón</td>
<td>hón</td>
<td>hôp</td>
<td>Cold, drought, pencil, hempen cloth.</td>
</tr>
<tr>
<td>31</td>
<td>chóm</td>
<td>chóm</td>
<td>chóm</td>
<td>hóp</td>
<td>To endure, jaws, indignation, to unite.</td>
</tr>
<tr>
<td>32</td>
<td>p'áng</td>
<td>p'áng</td>
<td>p'áng</td>
<td>ngák</td>
<td>Abundant, a mace, stiff, forehead.</td>
</tr>
<tr>
<td>33</td>
<td>s'ng</td>
<td>s'ng</td>
<td>s'ng</td>
<td></td>
<td>My or our, five, to perceive.</td>
</tr>
</tbody>
</table>
INTRODUCTION.

Each of these thirty-three orders is characterized by its termination. All words ending with ınt and ınt, for example, belong to the first order; all ending with öng and ök belong to the tenth; those with im and isp, to the twentieth; and those in ön and öt, to the thirtieth. So of all others; the order to which any word belongs is ascertained by its termination—that always being, or else including, a vowel or diphthongal sound. Further, each of these orders is distributed into eight—or, when the yap shing is wanting, into six—classes, according to the tones, as explained above. Thus the arrangement of all the characters in this dialect and their pronunciation depend on these two particulars: first, on the vowel or diphthongal sound; and secondly, on the tone. By the vowel or diphthongal sound and the consonants following them, the order is ascertained, and by the tone the class. In the second series, the initial sounds of the words do not always correspond to those in the first series; this results from the fact, that there are not in every order, a double series of words having the same initials. For example, in the first order, sin, 'sin, sин, sit, form the first series, and lin, 'lin, lin', lit, the second series; lin and lit being substituted for sin and sit.

Order I. Sin, sit. There are few or no deviations under this order, the vowel being the long and easy sound of the Italian i, like ee in meet, feet, &c.

Order II. Wai. Here there is no deviation from the sound of ai, as defined above, though the sound of ai in some words in this order is occasionally heard lengthened to ai as in the 14th order. It will be seen that in the fourth and eighth classes of this order the yap shing is wanting, as they are also in all the other orders where the words do not end with a consonant.

Order III. Ki. This is the same vowel as in the 1st order, and there seem to be only a few exceptions to, or slight deviations, from it in some words where the long i sound approximates nearly to the e of the 29th order, pronounced like ay in may, pay, say, &c.

Order IV. Chii. Here the sound of the vowel remains throughout the same; there are a few instances, however, in which it closely resembles wi, in the 23d order; the two are liable to be confounded, and should be carefully distinguished.

Orders V and VI. Sau. Tung, tuk. In these, the sounds of the terminations au in the 5th, and ung in the 6th are preserved without change. Yet there is the same tendency to lengthen the sound of au to that of ãu in order 15th perceptible in some words under the first of these orders that has just been noticed under the 2d order.

Order VII. Ying, yik. Not unfrequently this vowel approximates to, and sometimes actually becomes a short e; thus king and ping are changed to heng and peng; kik and shik to kek and shek; and so of some others under this order. However, even in those cases where e has become the common sound, the words will be readily understood if they are pronounced with i, according to the standard. A much more frequent change of words under this termination is that of the i into a; as for sing, ming, ting, to say sang, mang, tang, but still the change is of such a nature that an educated native easily distinguishes all these words from those of the 15th order.

Order VIII. Pan, pat. In a few words, especially those ending in the yap shing, the a in abundant comes very near to the long ö of the 25th order; in which cases they are liable to be confounded with words of that order.

Order IX. Chëung, chëuk. The variations in the pronunciation of ūng and ūk are few; in some instances the u approximates to the sound of a, in quota.

Orders X and XI. Kông, kôk. Chiú. There are no essential deviations under either of these orders.
INTRODUCTION.

Order xii. Kū. Probably in more than one half of the words forming this order, the ū is exchanged for ū; and many seem to range somewhere between the two, giving the sound of o in so, no, &c., so that it is difficult to determine which of the letters ū or ū should be used. In some cases, the sound of the vowel will be heard approximating to the ū by one ear, while by other persons the same word will be sounded as if it terminated in ū; most of the words, however, are uniformly pronounced by all persons ending either in ū or ū.

Order xiii. Ūn, āt. In all words under this order, the French sound of the vowel is uniformly retained, being always followed by n or t.

Order xiv. Kái. In all these, there is uniformly the long sound of āi; but there is at times a little difficulty in distinguishing them from words of the 2d order where those run into this.

Order xv. Tang, tak. Here, as in pan and pat, and in other orders having short vowels, there is a tendency to change the short into the long vowel; some words placed here in the Tonic Dictionary are usually heard sounded long.

Order xvi. Sz'. There seems to be no word in the English language which has the sound given to those under this order; it will be nearly attained if pronounced according to the directions above, on page iii.

Order xvii. Kam, kap. Here likewise the vowel sometimes shows a disposition, though rather less than in some of the other orders having short vowels, to claim affinity with the á in calm, and thus to run into the 24th order.

Order xviii. Kāu. Here the full broad sound of ă is invariably retained, distinguishing the words under this from those in the 5th order.

Orders xix and xx. Tsoi, Kïm, kîp. The ă of order 19, in a very few cases approaches the ái of the 14th. The terminations īm and īp are throughout uniform.

Order xxi. Tsun, tsut. The sound of ū, as defined on page iii, is preserved in all the words in this order. By disregarding the vowel, the Chinese sometimes confound these words with those of the 8th order, under pan and pat, and it will require close attention to discriminate between the two.

Order xii. Sūi. In some words, the ăi is a little more open and prolonged than in others; care should be taken not to confound these words with those of the 4th or 28th orders.

Order xxii. Fō. The long ă of this order is in a very few cases shortened, so that it resembles that in no, so.

Orders xxiv, xxv, and xxvi. Kám, káp. Fān, fāl. Kā. The variations under these three orders are few or none, each one being easily distinguished from all others, and uniform within itself.

Order xxvii. Kūn, kūt. The full broad sound of the ū, as oo in school, followed by n and t, characterizes this order, and easily distinguishes it from all the others.

Order xxviii. Fūi. There is a distinct relationship between the sound of ăi in this, and the ūi in the 22d order, but the words under this order are uniform; care is, however, requisite to distinguish the two.

Order xxix. Chē. The words under this head are uniform, and easily distinguished from all the others, except it may be a few in the 3d order, when the i approaches to the sound of ē as here given.

Order xxx. Kón, kōt. The vowel here, as in the 23d order, is usually full and broad, nor will any word comprised in it be easily confounded with those of any other order.

Order xxxi. K'ōm, k'ōp. Not only are m and p here used instead of n and t, in the preceding order, but the vowel ū is slightly changed, by abruptly closing the mouth when
the sound is but half uttered;—the former is like the sound brown, laun, this more like comb, roam, the change in the sound of ó being occasioned by the different terminating consonant.

Order xxxii. Páng, ngáng, ngák. The words under this order are few, though several which are placed in the 15th order are sounded as if belonging to this. The vowel ó is uniformly sounded long.

Order xxxiii. Ng. By dropping the vowel in ing, and retaining the full sound of the ng, the scholar will give the true nasal here required.

It may be observed concerning these variations, that they are for the most part caused by an endeavor to multiply and extend the number of different sounds in conversation. There being no sound to Chinese characters, derivable from their component strokes, as the sounds of English words are derivable from the letters of which they are composed, the true sound of any character can only be learned by rote; and this too is the great source of the dialectical variations in pronunciation. These variations need give the student no trouble, as they will be easily learned by the ear. Besides these variations in the final vowel sound, there are a few occurring in the initial consonant, which are heard at Macao and other places near the coast. For instance, the initial sh is usually heard as s; as for shui (water) to say sui; sáng sing for shang shing, provincial city; &c.; the sounds tsz' and sz' are sounded like a hard hissing tchi and chi differing from the common chi by its forced enunciation as if attempting to say tsz': in both these deviations, an approach to the Fukien dialect is observed. A few words, which, at Canton, are spoken without any initial vowel, are in Macao heard beginning with ng; as ngi (two) for i; ngin or ngiu (words) for in; ngit (hot) for it; in (worthy) is pronounced hin. These variations, together with that of sounding almost all the words comprised under the 7th order ending in ing and ik, as if they were written ang and ak, constitute the principal discrepancies in the dialect as is it spoken in the two cities, and the intermediate neighboring places. These are, however, not very important, and the word or phrase will be understood sounded either way.

VI. THE GENERAL LANGUAGE.

That form of the Chinese most prevalent among the literati and at court, constituting the general language of the country, ought not to be overlooked by those who commence with any one of the dialects. Without going into lengthened details, a few observations here respecting it will help to exhibit more clearly the character and value of this dialect.

The language should be viewed as a whole. The dialectical diversities are chiefly in speaking, not in writing. There are local phrases, for some of which written characters exist, while for others there are none. These diversities, however numerous they may be, do not very materially affect the language of the country, properly so called. The great body of Chinese writings, like that of England, or of France, or of Germany, constitutes one uniform language, and is everywhere equally well understood. By the Chinese themselves their writings are always thus regarded. Their literature is one; and they have but one language. This every child, on learning to read, studies; for therein, with scarcely an exception, all books and all papers written for publication appear. The scholar therefore who learns to read only in a provincial dialect, may be as thoroughly versed in the literature of his country, and may become as familiar with its idioms, as the one who employs only that pronunciation prevalent among the literati, officers of government, and traveled gentlemen. Ability to use this pronunciation, in the conversational style current in all the high circles of the empire, is regarded by the Chi.
nese as so essential, that an education is hardly considered finished if this part be wanting. In like manner, the foreign student, who commences with any one of the dialects, should early direct his attention to the general language, and be careful not to neglect too long that pronunciation and conversational style which only can enable him to hold free converse with gentlemen and travelers wherever he may go. For this pronunciation, recourse must be had to native masters. For the language itself, as it appears in books, portions of the Chrestomathy afford very good examples, quoted from standard authors. All parts of the volume, however, even those sections which follow most closely the Canton local dialect, will probably be intelligible to every educated Chinese who reads them in any part of the country.

Fragments, like the inscription on the bath of Täng, first emperor of the Sháng dynasty, whose reign commenced 1766, B.C., prove that this language was early reduced to writing. Portions of the Book of Odes and Book of Records are confessedly of a very ancient date, and show too that many words in early use were homophonous. The number of syllables given in Morrison's Dictionary is 411; these by the use of tones and aspirates are increased to more than fifteen hundred. The number specified in the Tonic Dictionary is 1582; under each of these are arranged several homophonic words, varying from three or four to twenty, thirty, and more. Thus under tsing, following the Tonic Dictionary, occur these six, viz., 晋睛睛睛睛晶 each written differently, with a signification different from the others; yet the six are all pronounced precisely alike. This characteristic of the language may be exemplified by the words rite, right, write, and wright, in English; when spoken they are alike in sound, as these six Chinese words when spoken, or when their sounds are denoted by Roman letters, are all alike; yet when written as the Chinese write them, they are as unlike as rite, right, write, wright. But while these homophonous words are few in English, in Chinese they are exceedingly numerous, and constitute one of the greatest difficulties in learning the language.

A complete history of the Chinese literature is a great desideratum. It would settle some difficult questions, and throw light on this 'hard speech.' Valuable sketches have been given by several writers. The introductory papers to the dictionaries of Morrison and Medhurst, and an article in the Chinese Repository, vol. III. pp. 14—37, are probably among the best.

An alphabetical list of the syllables, similar to that in Morrison's Dictionary, is introduced here, the sounds of the characters being represented by the same system of orthography that has been employed in the body of the Chrestomathy. The list is intended to exhibit all the syllables in the general language, excepting only the varieties occasioned by the tones and aspirates; and it will enable the student, without referring to any other work, to form an opinion of the general language, and to mark the principal differences in pronunciation between it and this dialect. To aid him in marking these differences between the two, the sound of the characters is given in both, and in separate columns. Besides the vowels and diphthongs used in the Chrestomathy, the following additional ones are required in the general language; viz., e as in where, or like ai in chair; and ei, which is pronounced open nearly like ey in the words bey and dey.

Note.—In this list of syllables, commencing on the next page, the sounds as used in the court dialect are given in the first column after the Chinese characters, and the sounds of the local dialect in the second. In a few instances, two words occur in the first column having the same sound, as 'án and 'án, chá and chá, che and che; in each of these cases, the vowel in the second of the two words, if it be a final one as in chá and che, must be pronounced somewhat short and abrupt. So in all cases of the yap shing, where in the provincial dialect the vowel is followed by p, t, or k, it is pronounced short and abrupt; such are chi, chá, che, fá, hiá, &c. It will be seen also, that analogy does not hold in all cases; thus kián becomes hêung in one case, while kiâng becomes kóng in another; so che becomes chip in one, and chit in another instance.
### INTRODUCTION.

<table>
<thead>
<tr>
<th>亞</th>
<th>春</th>
<th>协</th>
<th>惹</th>
<th>惹</th>
<th>然</th>
</tr>
</thead>
<tbody>
<tr>
<td>當</td>
<td>中</td>
<td>陷</td>
<td>热</td>
<td>热</td>
<td>日</td>
</tr>
<tr>
<td>領</td>
<td>撃</td>
<td>忤</td>
<td>然</td>
<td>八</td>
<td>人</td>
</tr>
<tr>
<td>艾</td>
<td>撃</td>
<td>行</td>
<td>仍</td>
<td>若</td>
<td>仍</td>
</tr>
<tr>
<td>安</td>
<td>學</td>
<td>望</td>
<td>汝</td>
<td>汝</td>
<td>餘</td>
</tr>
<tr>
<td>岻</td>
<td>玄</td>
<td>熱</td>
<td>餍</td>
<td>餍</td>
<td>餽</td>
</tr>
<tr>
<td>恩</td>
<td>風</td>
<td>四</td>
<td>餌</td>
<td>乾</td>
<td>餌</td>
</tr>
<tr>
<td>印</td>
<td>赫</td>
<td>透</td>
<td>软</td>
<td>改</td>
<td>筆</td>
</tr>
<tr>
<td>澳</td>
<td>害</td>
<td>软</td>
<td>鬼</td>
<td>拘</td>
<td>更</td>
</tr>
<tr>
<td>區</td>
<td>早</td>
<td>软</td>
<td>介</td>
<td>及</td>
<td>同</td>
</tr>
<tr>
<td>查</td>
<td>恨</td>
<td>今</td>
<td>加</td>
<td>介</td>
<td>介</td>
</tr>
<tr>
<td>閩</td>
<td>亨</td>
<td>紅</td>
<td>朱</td>
<td>朱</td>
<td>朱</td>
</tr>
<tr>
<td>差</td>
<td>浚</td>
<td>化</td>
<td>黄</td>
<td>黄</td>
<td>黄</td>
</tr>
<tr>
<td>斬</td>
<td>喚</td>
<td>滑</td>
<td>活</td>
<td>活</td>
<td>活</td>
</tr>
<tr>
<td>章</td>
<td>明</td>
<td>涌</td>
<td>忽</td>
<td>忽</td>
<td>忽</td>
</tr>
<tr>
<td>召</td>
<td>黄</td>
<td>喚</td>
<td>伺</td>
<td>伺</td>
<td>伺</td>
</tr>
<tr>
<td>仙</td>
<td>朱</td>
<td>衣</td>
<td>饒</td>
<td>饒</td>
<td>饒</td>
</tr>
<tr>
<td>者</td>
<td>陽</td>
<td>衣</td>
<td>饒</td>
<td>饒</td>
<td>饒</td>
</tr>
<tr>
<td>折</td>
<td>陽</td>
<td>肉</td>
<td>程</td>
<td>程</td>
<td>程</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>á</th>
<th>á</th>
<th>á</th>
<th>á</th>
<th>á</th>
<th>á</th>
</tr>
</thead>
<tbody>
<tr>
<td>ngák</td>
<td>chun</td>
<td>chun</td>
<td>hie</td>
<td>hie</td>
<td>jé</td>
</tr>
<tr>
<td>ngí</td>
<td>chung</td>
<td>chung</td>
<td>hien</td>
<td>hien</td>
<td>jen</td>
</tr>
<tr>
<td>on</td>
<td>chúa</td>
<td>chái</td>
<td>hín</td>
<td>hín</td>
<td>ji</td>
</tr>
<tr>
<td>ngon</td>
<td>chuang</td>
<td>chong</td>
<td>hing</td>
<td>hing</td>
<td>jin</td>
</tr>
<tr>
<td>yan</td>
<td>chái</td>
<td>chái</td>
<td>hió</td>
<td>hió</td>
<td>jing</td>
</tr>
<tr>
<td>yong</td>
<td>fan</td>
<td>fan</td>
<td>hiu</td>
<td>hiu</td>
<td>jin</td>
</tr>
<tr>
<td>ó</td>
<td>fan</td>
<td>fan</td>
<td>hu</td>
<td>hu</td>
<td>jin</td>
</tr>
<tr>
<td>au</td>
<td>fáng</td>
<td>fäng</td>
<td>hung</td>
<td>hung</td>
<td>jing</td>
</tr>
<tr>
<td>au</td>
<td>fā</td>
<td>fā</td>
<td>hú</td>
<td>hú</td>
<td>jó</td>
</tr>
<tr>
<td>chá</td>
<td>fū</td>
<td>fū</td>
<td>hú</td>
<td>hú</td>
<td>jù</td>
</tr>
<tr>
<td>chái</td>
<td>fù</td>
<td>fù</td>
<td>hú</td>
<td>hú</td>
<td>jù</td>
</tr>
<tr>
<td>chán</td>
<td>fun</td>
<td>fun</td>
<td>hung</td>
<td>hung</td>
<td>ju</td>
</tr>
<tr>
<td>chám</td>
<td>fan</td>
<td>fan</td>
<td>hung</td>
<td>hung</td>
<td>juhn</td>
</tr>
<tr>
<td>chuang</td>
<td>fú</td>
<td>fú</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chún</td>
<td>fun</td>
<td>fun</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chau</td>
<td>hà</td>
<td>hà</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chau</td>
<td>hán</td>
<td>hán</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>ché</td>
<td>han</td>
<td>han</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>ché</td>
<td>hans</td>
<td>hans</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chén</td>
<td>hang</td>
<td>hang</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chén</td>
<td>hiá</td>
<td>hiá</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chá</td>
<td>hau</td>
<td>hau</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chá</td>
<td>hán</td>
<td>hán</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chí</td>
<td>hán</td>
<td>hán</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chí</td>
<td>han</td>
<td>han</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chín</td>
<td>hau</td>
<td>hau</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chín</td>
<td>han</td>
<td>han</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>ching</td>
<td>han</td>
<td>han</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>ching</td>
<td>hau</td>
<td>hau</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chó</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>ché</td>
<td>hi</td>
<td>hat</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>ché</td>
<td>hiá</td>
<td>hiá</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chén</td>
<td>hía</td>
<td>hía</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chén</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chu</td>
<td>hiá</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chu</td>
<td>hi</td>
<td>hat</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chu</td>
<td>hiá</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chu</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chue</td>
<td>hi</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chue</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chuen</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chuen</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chí</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chí</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chúi</td>
<td>hi</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chúi</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chuí</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
<tr>
<td>chuí</td>
<td>hí</td>
<td>hí</td>
<td>hung</td>
<td>hung</td>
<td>jyun</td>
</tr>
</tbody>
</table>
### INTRODUCTION

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
<th>4th</th>
</tr>
</thead>
<tbody>
<tr>
<td>坚持</td>
<td>改革</td>
<td>开放</td>
<td>发展</td>
</tr>
<tr>
<td>改革</td>
<td>创新</td>
<td>发展</td>
<td>进步</td>
</tr>
<tr>
<td>发展</td>
<td>融合</td>
<td>进步</td>
<td>箭头</td>
</tr>
<tr>
<td>进步</td>
<td>箭头</td>
<td>箭头</td>
<td>箭头</td>
</tr>
</tbody>
</table>
### VII. CHINESE GRAMMAR.

Regarding the grammar of this language no very small amount of matériel has been collected by Prémaré, in his Notitia Linguæ Sinicæ. The Éléments de la Grammaire Chinoise by Rémusat is however a much more methodical and useful work. By analyzing the language, and by marking attentively the modes of expression, the student will soon perceive—as well expressed in the résumé of Rémusat—that generally:

In every Chinese sentence, in which nothing is understood, the elements of which it is composed are arranged in the following order: the subject, the verb, the complement direct, and the complement indirect.

Modifying expressions precede those to which they belong: thus, the adjective is placed before the substantive, subject or complement; the substantive governed before the noun that governs it; the adverb before the verb; the proposition incidental, circumstantial, or hypothetical, before the principal proposition, to which it attaches itself by a conjunctive adjective, or by a conjunction expressed or understood.

The relative position of words and phrases thus determined, supplies the place of every other mark intended to denote their mutual dependence, their character whether adjective or adverbal, positive, conditional, or circumstantial.

If the subject is understood, it is because it is a personal pronoun, or that it has been expressed above, and that the same substantive that is omitted is found in the preceding sentence, and in the same quality of subject, and not in any other.

If the verb is wanting, it is because it is the substantive verb, or some other easily supplied, or one which has already found a place in the preceding sentences, with a subject or complement not the same.

If several substantives follow each other, either they are in construction with each other, or they form an enumeration, or they are synonyms which explain and determine each other.
If several verbs succeed each other, which are not synonymous, and are not employed as auxiliaries, the first ones should be taken as adverbs, or as verbal nouns, the subjects of these which follow, or these latter as verbal nouns the complements of those which precede.

Here ends the summary of Rémusat. The student will find that Chinese sentences are generally short, and simple in their construction, the parts of each proposition being arranged in their natural order. And if he turns to the Chinese  文法 man fü-t, or 'laws of language,' he will find all words arranged into two great divisions. Those in the first are called 寶字 shot tsz', essential words, which are subdivided into 死字 sz' tsz', dead or inactive words, i.e. nouns; and into 活字 út tsz', living or active words, i.e. verbs. Those in the second are called 虚字 hú tsz', or particles, which comprise 起語歸 hi yu tsz', initials; 接語歸 tsip yu tsz', conjunctions; 惡語歸 tân yu tsz', exclamations; 助語歸 hit yu tsz', finals; 聽語歸 chün yu tsz', words denoting transition, &c. He will further perceive that these 'laws of language,' which constitute the grammar of the Chinese, have reference mainly to the construction of phrases and sentences. Practice in analyzing sentences—so as to be able in each case easily to distinguish the subject, the attribute, and the verb—or the subject and predicate—will show him that the character and uses of words are determined, not from their forms, but from the position they occupy. Chinese words have no variations in form, such as are made by the conjugation and declension of Latin or Greek verbs and nouns; but by position, their character and uses are greatly varied.

Those Chinese who best understand the use of their own language, give great weight to the hú tsz',—these 'wings of Mercury,'—considering their right employment as the most important and the most difficult part of grammar.

VIII. CHINESE LITERATURE.

The writings of the Chinese are exceedingly numerous, and great is the variety of style. From the days of Confucius down to our own times, during a period of more than twenty-three hundred years, there has been one uninterrupted series of authors. The Five Classics and Four Books taken collectively are somewhat less copious than the Old and New Testaments, with which however they are not to be compared, either in diversity and beauty of composition, or in purity and elevation of sentiment. Still the precepts given, the duties inculcated, and the prohibitions made, are remarkable, and have elicited an inquiry whether we should not look on these writings, as given by God, for the moral government of this people? Poetry and prose here have not assumed precisely the same forms as they did among the Greeks and Romans; but before passing judgment on the relative value of eastern and western authors, the student should examine and weigh well the merits of each. He may easily estimate the value of Grecian and Roman literature, for the whole ground on which the estimate is to be made, has been repeatedly surveyed, and every great problem worked out ready for use: but with regard to eastern literature, the case is different. Before one can be able to pass an accurate judgment on the whole body of Chinese lore, he must have enjoyed a much longer and a far more intimate acquaintance with this people and their writings, than any foreigner now living can boast of. The naturalist need not examine every individual in either of the kingdoms of nature, in order to determine the character and qualities of all its species. Nor is it necessary to read all Chinese books before you venture to form an opinion respecting the literature of this nation. It is requisite, however, to know what works exist, and also to know something of the circumstances under which they were written, before sentence be pronounced on their respective merits.
INTRODUCTION.

China is full of books, and schools, and colleges. New authors are continually springing up, though comparatively few of them gain much celebrity. The press is active, and the traffic in books is a lucrative and most honorable branch of trade. Individuals have their libraries, and government its collections. Of these there are catalogues, some of which contain simply the titles of books with the names of their authors; but others, in addition to the titles and names, give brief notices of their contents, intimating in few words what each work contains. Of the imperial library at Peking, there are catalogues in both these forms. A selection of authors from one of them, while it may serve as a guide for the student in collecting a library, will at the same time afford valuable data for forming an opinion regarding the merits, variety, and extent of Chinese literature.

IX. STUDENT'S LIBRARY.

That catalogue of books in the imperial library—noticed in the third Annual Report of the Society for the Diffusion of Useful Knowledge in China—is probably one of the best ever published. It is called Yam ting, Sz' Fú tsün Shii Tsung Muk, 欽定四庫全書總目 General Catalogue of all the Books in the Four Libraries, [published] by Imperial Authority. This catalogue is itself a very valuable work, comprised in one hundred and twelve duodecimo volumes of 140 or 150 pages each. As indicated by its title, the works enumerated in the catalogue are arranged into four great departments, which are subdivided into sections. From the many works comprised in each section, the names of only a few can here be enumerated. Such is the character of the titles of Chinese books that it is hardly practicable in all cases to translate them, and therefore in the following list the titles have sometimes been literally translated, in other instances, an equivalent has been substituted.

First Division.

KING PÔ, 經部 CLASSICAL WRITINGS.

§1. Book of Changes.


2. Commentary on Chau's Book of Changes, in ten chapters. By Wáng Pei of Wei (i. e. of the dynasty Wei).

3. The original meaning of Chau's Book of Changes, in twelve chapters. By the philosopher Chü of Sung.

§1. The Yi King is the oldest and most admired literary work extant among the Chinese. The number of treatises on it of various kinds, such as memoirs, commentaries, &c., enumerated in the imperial catalogue, is about 1450. The Yi King treats of general philosophy as supposed to have been taught by Fuhí. By some European writers it has been called a "book of riddles."—The word küên, here rendered chapter, is usually an arbitrary division, and varies in length from 20 to 100 and more pages, and may be translated chapter, book, part, or section, according to its relative length, and the character of the work in hand.

XVII.


7. Geographical Researches in the nine ancient provinces, in three chapters. By Sun Chihingtsi of the reigning dynasty.


12. Researches respecting the birds, beasts, plants, and trees mentioned in Mau's Book of Odes, in twenty chapters. By Wu Yii of Ming.


§2. To the foreign student the Shii King is much more interesting than the Yi King. Its moral sentiments are the purest and best in the language.

§3. These writings, in point of excellence, are second only to the Shii King. They are short, sententious, and often very hard to understand.

§4. The writings on ceremonial observances are exceedingly voluminous, and though much studied by the Chinese, are but little valued by foreign students. They exercise great influence in forming the manners of the people.
INTRODUCTION.


§5. SPRING AND AUTUMN ANNALS.

17. The correct meaning of Tsao's Memoir on the Spring and Autumn Annals, in sixty chapters.


§6. FILIAL DUTY.

20. The Correct Meaning of the classic Filial Duty, in three chapters, with Comments by Yuentsung the illustrious emperor of T'ang.


§7. GENERAL OBSERVATIONS ON THE FIVE CLASSICS.


§5. These annals were compiled by Confucius. Brief notices of them, and of other sacred writings of the Chinese, are to be found in chapter I., section 3, of the Chrestomathy: see pages 13, 14, and 15.

§6. The Hi Kung is comprised in a very few pages; it is however highly valued, and much read. Its object is indicated by its title.

§7. Under this head, the Five Classics are treated of as a whole, the several works being considered collectively, in the same manner as the Four Books are usually regarded as one work.

§8. The Four Books.


25. Researches respecting the persons and things mentioned in the Four Books, in forty chapters, with a supplement in eight chapters. By Se Yingki.


31. Treatise on Dancing, in twelve chapters. By Cháng Mi of Ming.

§10. Normal Education.

32. A Commentary on the Book of Elegances, in eleven chapters, commented upon by Kwo Po of Tsin.

§9. In chapter X., sec. 2, the subject of music is treated of at considerable length, and the mó, or dancing of the Chinese, is also there spoken of; see page 356.

§10. The "Rh Ye" is a work which now commonly appears in three volumes, quarto, embellished with engravings, and is apparently an abridgment of that by Kwo Po. It is highly valued by the Chinese: 'it is a kind of dictionary.'
Second Division.

§ 1. National Histories.

40. Historical Records, in one hundred and thirty chapters. By Sz’má Tsien of the Han dynasty.

41. The Obscurities of the Historical Records investigated, in thirty chapters. By Sz’má Ching of T’ang.

The works arranged under the head of Siú Hôk Lui are rudimental, having reference to explanations of things, and the words or names by which they are denoted. The Shuo Wan and Lu Shü are very often quoted in the Dictionary of Kanghí; the object of the first is to explain the orthography of words by an exhibition of their component parts: the object of the second is to show whence words are derived, and refers them all to six general principles of derivation. Kanghí’s Dictionary is in general use throughout the empire, and is a very valuable work.

§ 1. The historical writings of the Chinese are very prolix, often extending through many minute and uninteresting details. Sometimes however they are concise, animated, and graphic, in an admirable degree.
INTRODUCTION.


43. History of the Three Kingdoms, in sixty-five chapters. By Chin Shau of Tsin.

§ 2. ANNALS.

44. General Mirror to aid in Government; two hundred and ninety-four chapters. By Sz'má Kwóng of Sung.

45. An extended Supplement to the General Mirror for aiding Government, in five hundred and twenty chapters. By Li Shau of Sung.

§ 3. COMPLETE RECORDS.

46. Narrative of the Subjugation of the Two Golden streams [in the reign of Kiên-lung], in one hundred and fifty-two chapters; by imperial authority.

47. Narratives respecting Formosa, in seventy chapters; published by imperial authority.

48. History Unraveled, in one hundred and sixty chapters. By Má Siú of the reigning dynasty.

§ 4. SEPARATE RECORDS.


50. A Universal History, in two hundred chapters. By Ching Tsíâu of Sung.


Sám Kwok Chí, luk shap 'ng kîn. Tsun Chan Shau chán.

Pin nin Lui.

Tsz' Chí Tung Kám, i pák kau shap sz' kîin. Sung Sz'má Kwóng chán.

Tsuk Tsz' Chí Tung Kám chéung Pin, 'ng pák i shap kîn. Sung Li Shau chán.

Ki sz' pún mút Lui.

Yam ting Ping ting Lêung Kam chín tông Lêuk, yat pák 'ng shap i kîn.

Yam ting Toi wán Ki Lêuk tsat shap kîn.


Pit sz' Lui.

Kú Sz', luk shap kîn. Sung Sú Chí chán.

Tung Chí', i pák kîn. Sung Ching Tsíâu chán.

42. 43. There are distinct histories of every dynasty, usually compiled from the records of the government, and which have, of course, the best claim to authenticity. The History of the Three Kingdoms is very much admired by the Chinese, chiefly for its style; for in its narrative it is admitted that the writer has not restricted himself to simple facts.

§ 2. These annals are for the most part the production of private individuals, drawn from the general histories. Sz'má Kwóng's annals form a highly finished and one of the best digested histories that Chinese scholars have produced.

§ 3. Under this head are narratives of distinct events, traced from their beginning to their end. The History Unraveled is a work of great labor and highly valued.
§5. Mixed Histories.

52. National Sayings, in two hundred and eleven chapters. By Wei Châu of Wu.


54. Historical accounts of Corea, in one volume. By Y Hien of Ming.


56. Imperial proclamations and orders of Tâng, in one hundred and thirty chapters.

57. Memorials to the Throne from high ministers of state, in one hundred and fifty chapters.

58. Memorials of celebrated ministers of state during successive dynasties, in three hundred and fifty chapters.


59. Memoirs of Confucius, in five chapters. The original work by Hu Shunchi of the Sung dynasty.

60. Memoirs of Distinguished Ladies in ancient times, in seven chapters; with a Supplement to the same in one chapter. By Liû Hiáng of the Hán dynasty.

§6. These official papers comprise a large variety of subjects, and are perhaps among the most authentic portions of the historical writings of the Chinese.

§7. There are extant separate memoirs, or biographical narratives, of almost all distinguished persons of every age; they afford one of the best sources for studying the national character of the Chinese. The lives of queens, empresses, and other females, have been ably written.
61. Narrative of a Western Embassy, in one volume. By Liú Yu of the Yuen dynasty.

§8. Historical Excerpta.
62. The Seventeen Histories in complete and distinct parts, comprised in two hundred and seventy-three chapters. By Liú Tsúkien of the Sung dynasty.
63. Conversations on Ancient and Modern affairs, in twelve chapters. By Wáng Yingkiú of Ming.
64. Historical Woof, in three hundred and thirty chapters. By Chín Yúnsí of the reigning dynasty.

66. Account of the Uncultivated parts of Kiángnán, in ten chapters. By Lung Kwan of Sung.
67. An Historical Narrative of Corea, in six chapters.

§10. Of Times and Seasons.
68. An Extensive Record of the seasons of the Year, in four chapters. By Chín Yuentsíng of Sung.
69. Miscellaneous Explanations of the four seasons, in four chapters. By Li Tái of Ming.

70. Description of the whole Universe when at peace, in one hundred and ninety-three chapters. By Ngô Sz’ of the Sung dynasty.

§8. There is extant another work, or a continuation of the seventeen historians, which is called the twenty-one histories. It is often referred to and much valued.
§9. These refer to states and tribes which are in part or entirely dependent on the Chinese and extend of course only to those who are on, or within, their borders. The mountain tribes on the northwest of Kwángtung come under this head.
INTRODUCTION.

71. A Complete Statistical account of the Empire under the reigning dynasty, in five hundred chapters.

72. A full Statistical Account of the province of Canton, in sixty-four chapters. By Hó Julun and others of the reigning dynasty.

73. Memorials and other papers on the Management of Canals, in twelve chapters. By Táu Kingyi of the reigning dynasty.


76. The six Canons of Táng, in thirty chapters. By Yuentsung the illustrious emperor of the Táng dynasty.

77. Drafts of documents of the Board of Rites, in one hundred and ten chapters.


80. A complete Governmental Directory, in two hundred chapters. By Tó Yiu of Táng.

§11. Number 71 is the best statistical work extant on the Chinese empire; and No. 72 is one of the best for the province of Canton. There are similar works for all the provinces, departments, and districts of the empire, the whole forming a body of works on statistics unequalled for its extent and minuteness in any country. No. 75 is a popular work: the Lófau hills are in this province, about a hundred miles northwest from the city of Canton.
XXVI.

INTRODUCTION.

§ 13. The works arranged under this head exhibit and explain all the forms and duties of the government in all its numerous branches. For an account of No. 88, and extracts from it, see page 564 and sequel; for No. 85, see page 533, &c.

§ 14. These are apparently similar to the catalogue of the imperial library, from which this selection is made.
§ 1. PHILOSOPHICAL WORKS.

91. Domestic Sayings of Confucius, in ten chapters, with comments by Wang Su of Wei.

92. Learning of Emperors, in eight chapters. By Pan Tsuyü of Sung.

93. A Miscellaneous Commentary on the Primary Lessons, by the philosopher Chü of Sung.

94. Conversations of the philosopher Chü, in one hundred and forty chapters.

95. Notes on Reading, in sixty-one chapters. By Chin Tisi of the Sung dynasty.

96. Treatise on the Mind, in one volume. By Chin Tisi of Sung.

97. Rules for Reading, by the philosopher Chü, in four chapters. Compiled by Chang Hung and Tsi Hi of Sung.

98. A full and complete Treatise on the Passions, in seventeen chapters.


§ 1. The yü kē is the school of the literati, comprising all the wise and the learned men of the nation, who follow the principles of Confucius, their great master. Their writings are numerous; and in point of excellence are second only to the ancient classics. The writings of some of the followers of the sage are such as would probably be preferred to those of Confucius by all and any but Chinese.
101. Education of females, in six chapters. By Lán Tingyuen (or Luchow) of the reigning dynasty.

§ 2. Military Authors.

102. Writings on Defences of Cities, in four chapters.

103. Military Records, in four chapters. By Hó Liáng-chín of Ming.


105. Soldier’s Mirror, in eleven chapters. By Tang Tinglo of the reigning dynasty.

§ 3. Writers on Law.

106. The original works of the philosopher Kwán, in twenty-four chapters. By Kwán Chung.


110. Plates and Odes on Tillage and Weaving. By Lú Chau of the Sung dynasty.

§ 5. Medical Writers.

111. The Plain Questions of Hwángti, in twenty-four chapters, commented on by Wáng Ping of Táng.

Nü Hók, luk kün. Kwok chiú Lám Ting yün pin.

Ping Kó Lui.


Pák Tséung Chūn, yat pák kün. Sung Chéung Yú chán.

Ping King, shap yat kün. Kwok chiú Tang Ting ló chán.

Fát Ká Lui.


Ching Ying lui íu, yat kün. Yün Páng Tin sik chán.

Nung Ká Lui.

Nung Song í shik tsút íu, i kün. Yün Lú Ming shún chán.

Nung Ching tsün shu, luk shap kün. Ming Chú Kwóng kái chán.

King Chik Tó Shí. Sung Lau Chau chán.

Í Ká Lui.

Wóng tai sú Man, i shap sz’ kün. Tong Wóng Ping chiú.

§ 2. The military school, or ping ká, is respectable only for its numbers. The writings of its professors are worthless.

§ 3. The number of writers on law is not large; their works are occupied with the history of the laws and with the principles involved in them.

§ 4. For the views of the Chinese on agriculture, see chap. IX, passim.
INTRODUCTION.

112. Treatise on Difficult Cases, in two chapters. By Tsin Yuejin of Chau.

113. Rules to aid in General Practice, in four hundred and twenty-six chapters. By Chau Ting and Wang Su of Ming.

114. Treatise on the Buffalo, in three chapters. By Tsau Fu of Tang.

115. Veterinary Miscellany, in four chapters; with a supplementary work in one chapter. By Yu Jin and Yu Ki of Ming.

§6. Astronomical and Mathematical Writers.


117. A new work on Mathematics, in one hundred chapters. By Su Kwangki and the European Lunghwamin and others under the Ming dynasty.

§7. Magical Calculations.


119. On the Site for a House, two chapters: according to the original memoir called the House of Hwangti.

120. A Minute Inquiry into the Laws of Divination, in four chapters. By Hu Hui of the reigning dynasty.

§5. The works on medicine are numerous and copious, but they have not been much read by foreigners. For a brief account of the practice and science of medicine among the Chinese, see chapter XVI., page 497.

§6. In this section are found several works which have been prepared by the aid of foreigners, chiefly the Jesuits connected with the Astronomical Board. The native works are not of much value.

§7. The works on magical calculations appear not to have been investigated by any foreigner, and it is not probable they ever will be. Some works under this head are published by imperial authority.
122. Siuênho's Works on Writing, in twenty chapters.
125. Works on Archery, in four chapters. By K'ü Yu of the Ming dynasty.

§ 9. Collections.
126. The Student's Apparatus, in five chapters. By Sū Yikien of Sung.
129. The most Important Things to be known in diet, in eight chapters. By Kū Ming of Yuen.
130. An Account of Insects, in ten chapters. By Shin Hungching of Ming.

§ 10. Miscellaneous Authors.

§ 8. Chapter X, on the Liberal Arts, contains a summary view of the Chinese ideas on the fine arts. See page 353.

§ 9. The collections are divided into two parts, collections of manufactured things, and of natural productions: in the first are comprised coins, ink, &c.; in the second are included several branches of natural history. One of the best works on Natural History, however, is arranged under § 9, with the Medical Writers. It is the Pùn Tsô by Li Shîchan; an account of it is inserted on pages 436, and 508.
132. General Observations on Manners and Customs, in ten chapters; with a supplement in one chapter. By Ying Sháu of Hán.

133. Stories about the Eastern deserts of Tsí, in twenty chapters. By Chau Míe of Sung.

134. Ancient and modern Accounts of the Seas, in one hundred and forty-two chapters. By Lu Tsie of the Ming dynasty.

135. Verity and reasonableness of Christianity, in two chapters. By Matthew Ricci under the Ming dynasty.

§11. ENCYCLOPÆDIAS.

136. Cursory Researches at the Mountain Hall, in two hundred and twenty-eight chapters, with twelve supplementary chapters. By Päng Taiyi of the Ming dynasty.

137. The Remembrancer and Tonic Treasury, in four hundred and forty-four chapters. By imperial authority.


§12. LIGHT LITERATURE.

140. Court and Country completely Described, in six chapters, according to the original of Cháng Tsu of the Táng dynasty.

135. There are some other works by Ricci in the imperial library.

138. Yunglo was the third emperor of the Ming dynasty, whose reign commenced A. D. 1403, and was a great patron of learning.

139. The sām tsoi are heaven, earth, and man, and the phrase is intended to denote all things in the whole universe, including whatsoever appertains to heavenly, earthly, and human affairs.
141. Amusing Tale dreamed at the North River, in 20 chapters. By Sun Kwang-hien of Sung.
142. Comments on the (monsters of the) Mountains and Seas, in eighteen chapters. By Wu Jinchin of the reigning dynasty.
143. Records of Researches concerning the Gods, in twenty chapters; according to the original of Han P'au of Tsin.

144. Concerning the origin of Budhism, in twenty chapters. Written by the Budhist Chishing of the Tang dynasty.
145. Memoirs of the high Budhistic priests of Sung, in 30 chapters. By the Budhist Ts'anning of Sung.
146. Complete Records of the Budhist Fathers, in fifty-four chapters, by the Budhist Chimō of the Sung dynasty.

§14. Writings of the Rationalists.
147. An Exposition of the Canonical Work on True Virtue, in two chapters. By Su Chi of Sung.
150. Expositions of the philosopher Chwáng, in three chapters. By Wú Shisháng of the present dynasty.

§13. Budhism, though sometimes patronized by the emperors of China and supported by large and numerous monasteries, is nevertheless but little esteemed by men of letters.
§14. The writings of this sect rank no higher, and are perhaps less valued, than those of the Budhists. The work on Virtue has been translated into Latin by one of the French sinologues. The “three religions” of the Chinese are much blended one with the other.
INTRODUCTION.

Fourth Division.
TSAP PÔ, 集部 MISCELLANIES.

§1. Poetry of Tsù.
151. The Poetry of Tsù in paragraphs and sentences; seventeen chapters. By Wáng Yì of Hán.
152. Poetical Beauties illustrated with plates, in two volumes. Published by imperial authority.

§2. Individual Collections.
154. Li Táipa's Collection (of odes), in thirty chapters. By Li Táipa of Táng.
156. Tungpô's Complete Collection, in one hundred and fifteen chapters, by Sú Shí of Sung.

§3. General Collections.
157. The complete Poems of Táng, in nine hundred chapters; by imperial authority.
158. Poetry by ladies, in fourteen chapters. Compiled by Tien P'hang of the Ming dynasty.

§4. On the Art of Poetry.
159. Treatise on Poetical Composition, in one volume. By Chin Yitsang of Yuen.

Tsó Ts' Lui.
Tsó Ts' Chêung kii, shap tsat kün. Hón Wong Yat chán.
Yam ting Pû úi Li Sò tsuin tò, i kün.
Li Sò Kái, yat kün. Kwók chîu Kú Shing tìn chán.

Pít Tsap Lui.
Li Tái pak Tsap, sam shap kün. Tong Li Tái pak chán.
Chin Kå Tsap, pát shap kün. Sung Sz' má Kwông chán.
Tung pò Tsuin Tsap, yat pak shap 'ng kün. Sung Sú Shik chán.

Tsung Tsap Lui.
Yü ting Tsün Tông Shí, kau pák kün.
Shí nü Sz', shap sz' kün. Ming Tin Ngai hang pin.

Shî man Ping Lui.
Man Shüit, yat kün. Yûn Chan Yik tsang chán.

This fourth division comprises a large variety of works which might be appropriately classed under the head of polite literature or belles-lettres. Nearly one third of the catalogue is occupied with the names of these works.

§2. Epistles, essays, inscriptions, with a large variety of poetical pieces form this collection. The first author is highly esteemed among the Chinese.
XXXIV.

INTRODUCTION.


161. History of the Poetry of the Sung dynasty, in one hundred chapters. By Li Ngò of this dynasty.

§5. Odes and Songs.


163. Odes on the White Clouds of the Mountains, in eight chapters. By Chang Yen of Sung.

164. Fragmentary Odes of successive ages, in one hundred and twenty chapters; published by imperial authority.

165. Records of the odes of T'ang, in sixteen chapters. By Tung Fungyuen of the Ming dynasty.

From the preceeding list an idea may be formed of the general scope and characters of Chinese literature. The subject will be better exhibited by recapitulation, in a tabular form.

1. Classical Writings.
   §1. Book of Changes.
   §5. Spring and Autumn Annals.
   §8. The Four Books.
   §10. Normal Education.

II. Historical Writings.
   §1. National Histories.
   §2. Annals.
   §3. Complete Records.

§5. Mixed Histories.
   §6. Official papers.
   §8. Historical Excerpta.
   §10. Of Times and Seasons.
   §15. Criticisms on History.

III. Professional Writings.
   §1. Philosophical Works.
   §2. Military Authors.
   §3. Writers on Law.
   §5. Medical Writers.

§6. Astronomical and Mathematical Writers.
   §7. Magical Calculations.
   §9. Collections.
   §10. Miscellaneous Authors.
   §11. Encyclopedias.
   §12. Light Literature.
   §14. Writings of the Rationalists.

IV. Miscellanies.
   §1. Poetry of Tsü.
   §2. Individual Collections.
   §3. General Collections.
   §4. On the Art of Poetry.
   §5. Odes and Songs.

X. METHOD OF STUDY.

The questions, how shall I begin, and how shall I proceed with the study of the Chinese language, have been so often asked by those who were commencing with it, that some suggestions
relative thereto will not be out of place here. At first view the difficulties seem to be very many and great. The student finds the characters entirely different in form from those of alphabetic languages; changes, such as are occasioned by conjugation and declensions, are wanting; while homophonous words, synonymous terms, and peculiar phrases, are superabundant. All these things, however, need not discourage him; for, with all its difficulties, native children easily acquire ability to speak, and read, and write it. The foreigner should learn the Chinese language as these children do; he should talk, talk, talk; read, read, read; write, write, write; and while thus talking, and reading, and writing, he should bring to his assistance whatever aid can be derived from books and teachers.

Special care should always be taken not to overstrain the mind. By attempting to compass too much at once, the memory is weakened, the intellectual faculties are fatigued, debility and disgust ensue, and study, becoming irksome, is either abandoned or dragged on without success. No one should read many books, until the general principles of the language, with a few select lessons, comprising say eight or ten hundred characters, have been made perfectly familiar. Some students justly complain of having gone over too much ground, rambling from book to book: no course can be worse than this. It will not often be necessary to dwell long at once on a single word, or phrase, or sentence; but the exact and full force of each word should be sought for and acquired. In order to proceed with pleasure and success all the efforts should be natural and easy. With the mind undisturbed and free, the learner should daily and hourly speak and read; repeat again and again the same; hear others read and speak; write and rewrite what he hears and reads; peruse and reperuse it: and he should assiduously persevere in these exercises until the language becomes as familiar as his own. (See Jahn on the study of oriental languages.)

In using the Chrestomathy as a text-book — after first perusing the Introduction so as to become familiar both with the system of orthography and with that of the tones — the exercises in conversation, Sections first and second, may be commenced with. While these are being acquired, the two series of tones, given on pages VI and VII, should be so fixed in the memory, that any word in the dialect, when heard by the student, may be referred to its proper order. The two series of tones and Sections first and second being rendered familiar, the learner may pass on to the third Section and commit it to memory à la Chinoise, as recommended by Prémare. He need not stop at line eighty-eight, but go on and acquire the whole of the Trimetrical Classic, at the same time repeating the preceding lessons and studying Section fourth.—The Thousand Character Classic and the Odes for Children, noticed on page 8th, may be read in the same manner as the Trimetrical Classic, after this latter is completed.

Thus far the attention of the student will have been confined to talking and reading, under the tuition of the best native masters he can procure. It will now be time to take up the pencil, to the doing of which and to the system of writing, Sections fifth and sixth will afford an easy introduction. Henceforth talking and reading and writing will be carried on simultaneously, yet so varied as to afford that change which is rest.

At this stage, having thoroughly acquired the first chapter of the Chrestomathy "with the three (little) volumes in large characters," the student will have gained a stock of fifteen or eighteen hundred characters. These he should repeatedly examine and analyze, mark their component parts, and see to which of the 214 classes of characters, as given in Kanghi's dictionary, each one belongs. For this purpose, he should keep by his side a copy of that work, with a copy of Morrison's also,—in which latter the radicals, or heads of the 214 classes, are fully explained. With this system of classification, he should thoroughly acquaint himself, which he can easily do with the aid of a teacher and Kanghi's dictionary, if Morrison's be not at hand.
INTRODUCTION.

On no account should the student be anxious to hurry on from these preliminary exercises. The ground already gone over, he should review and rereview so as to know all the characters, and be able to recognize them at once wherever they may occur. It should be a rule, in the early part of his course, not to leave behind many characters or phrases of which he has not gained perfect mastery. Continual repetition, without any very laborious efforts, will fix the language fast in the memory.

*Gutta cavat lapidem, non vi, sed sope cadendo.*

Children and unlettered men learn languages rapidly by such frequent repetition: with these persons it is the only way they can learn; and with the scholar, though it be not the only, it is the surest and the most easy method for successful study.

*Legendum potius multum quam multa.*

The reading of Chinese books,—such as tracts, essays, &c.,—composed by foreigners, is a very questionable course. When the style is purely Chinese, all the phrases having been selected or formed by native masters, as in the case of Esop's Fables, it cannot be objected to. Throughout the Chrestomathy, care has been taken not to introduce any phrases or sentences except those either composed by Chinese or selected from their books. The only exceptions to this remark are to be found in those terms, which are (or were supposed to be) new to the Chinese. It is a true remark, that “the only way to impress upon the mind of a pupil the genius of a foreign tongue, is to impress upon it the phraseology of native speakers or writers. The habit of conception in conformity with the models thus furnished will follow of itself. The practice of expressing English conceptions in the words of a foreign language, for the purpose of learning it, is not only useless but positively injurious.” The practice of committing to memory select phrases and sentences should be continued, in order to furnish good supplies of these models. To his list of selections, it will be well for the student occasionally to add paragraphs and short pieces taken from the best native authors.

When a few chapters of the Chrestomathy have been made familiar, with the Sacred Edict and the three little works above named, the History of the Three Kingdoms and the Four Books may be taken up. These two works, thoroughly mastered, and the Chrestomathy studied to the end, the student will be able to lay his own course, selecting from among the thousands of Chinese authors such works as may best suit his own taste and purposes.
CHAPTER I.

STUDY OF CHINESE.

節第一章
Tsáp, T'óng wá; p'in yat.

Section First.

§ EXERCISES IN CONVERSATION.

先生
好話
我想說唐話
你要學唐話

Notes and Explanations.

Tsáp is composed of two wings, placed over white, which are supposed to indicate repetition, like the motion of a bird's wings when flying; hence it comes to mean exercise, practice. T'óng, the name of one of the most celebrated dynasties, is an appellative of the Chinese: wá, formed of words placed on the left of tongue, signifies speech, language, or to speak; T'óng wá, then, is the language of the Chinese. P'in is one of the terms used to denote a chapter; yat means one or first; p'in yat is chapter first. In is the common term for word, to utter words; tsáp in, denotes practice in words, or exercises in conversation. Tai yat is an ordinal; tai, formed of two parts, bamboo placed above steps, signifies number; yat is one; the two mean number one, or first. Chéung, formed of sound written above ten, indicates something perfect, a complete piece, as of music, or a section of a book.

1. Sin shang! is a phrase compounded of sin, before, and shang, born; hence it means a senior, a superior, a teacher. Ho wá, literally, well spoken, is a complimental phrase, equivalent to saying, I am unworthy of the excellent title you give me: ho, formed of son placed on the right of daughter, signifies good, excellent.

2. Ngó is the personal pronoun I, commonly used in conversation: ni is its correlative, used in like manner for the second person singular. Séung, having a tree for its
3. Yes; is it well to do so or not? It is well.

4. How shall I begin?
   First learn to speak in conversation.

5. Do you suppose I am able to learn?
   Most certainly you are able.

6. I fear I am not.
   You need not fear, for you have good vocal organs.

Hái; 'hò sâm 'hò ạ?
Hò ạ!
Hi 'shau 'tim yèung' hók, ạ?
'Sin hók, kóng shüt, wá lók.
'Ní 'kú 'ngó hók, tak, s'm hók, tak, ạ?
Kwó 't'au dé.
'Ngó p'à 's'm hók, tak, kwá'.
'M p'à, 'nì 'hò, k'tím 'hau.

upper hand left part, and for the right an eye—an eye looking among trees, or something connected, attached to,—with heart close beneath, means the heart attached to, thinking of, reflecting on, or to contemplate: ạ, directly below sêung, means to seek, to desire; it is formed by writing nû, a daughter, a female, beneath a canopy or covering. Hók, to learn, is compounded of four parts; viz. to imitate, placed on a mortar, the two forming the top of the character, standing on a cover, the middle horizontal line, suspended over a child, which makes the lower part and completes the word. Pó and mé are particles, the first a dubitative, the second an interrogative:—You desire learn Chinese language, eh?

3. Hái is a direct affirmative: ạ is an interrogative particle: 'm is a negative one, formed of five, with two mouths, one on the left and one beneath; it is not found in native lexicons: Yes; good not good? that is, I do desire to learn the Chinese; do you think it well for me to undertake the task? Hò ạ, is the direct, unqualified, affirmative answer.

4. His'hau is a compound phrase: hi is formed of already placed close on the right of to walk, thus indicating, already on foot, raised up, beginning; shau represents the human head, and the hair upon it; hence its meaning, head foremost, beginning; his'hau, therefore, is equivalent to raising up, or making a beginning. 'Tim yèung is a simple phrase: tim, being formed of the radical black or black spots and divination, literally means to point, to dot, to mark with dots; in this dialect it has the interrogative meaning of how, what; yèung is mode, fashion, manner; tim yèung is what manner, or simply how: begin how learn? that is, how shall I commence the study of the Chinese? Sin, as above, means before, first, or in the first place: kông, shüt, and wá, each having in or words on the left, usually, when standing alone, mean to speak; here, shütwá may be regarded as a compound phrase, signifying conversation. Lók is a particle used in answering a question.

5. Kú is to conjecture, to form an opinion: Is it your opinion that I can succeed in learning the language according to my wishes?—tak having the sense of obtaining that for which one seeks;—or, do you deem it impracticable? Or, as the Chinese phrase it, You think I learn can, not learn can, eh? Pass over the head, is the literal reply; kwó-t'au is a compound phrase, denoting that you have more than the needful ability; kwó is to pass over; t'au is, in many instances, synonymous with shau, from the form of which it differs only in having the two strokes at the top removed to the bottom, with a leguminous plant placed on its left side. Lé is an affirmative particle.

6. P'â is formed of heart and white: the Chinese suppose that the heart, like the face, turns pale under the excitement of fear: it should be observed, that in p'â, both the form and position of the heart are different from what they are in sêung (above in No. 2); in the latter, it is at the bottom in four strokes, in the other it has but three strokes, and is placed on the left side of the character. Kwá is a dubitative particle: hau is the
7. It is really very difficult.
Not so.

8. The tones are difficult.
You must carefully listen.

9. It is difficult to distinguish these tones.
There are merely eight of them.

10. How are the eight tones uttered?
Four of them high, and four low.

11. What do you mean by high and low?
By and by you will understand.

12. Where shall I commence?
Commence with the four high tones.

common word for mouth: k'tim, formed of sweet placed on the right of metal, usually means forceps; but joined with hau it denotes the faculties of speech, the vocal organs.

7. Shat shau is a phrase: shat, formed of pearls strung together beneath a covering, means affluent, full, solid, real; shau here resembles shat in its meaning, though it usually signifies to guard, to maintain; I maintain that it is really difficult. Nán, difficult, has eleven strokes on the left, and eight on the right; the latter are supposed to resemble short tailed birds. A' is an intensive particle.

8. Shing and yam are synonyms, denoting sounds generally, but here refer to the tones of voice: yam, though commonly regarded as a simple character, is composed of to erect and sun; shing has an ear placed beneath eleven strokes: yung signifies to use, to employ. Shéung is the heart, or mind. T'ing has ten, four, and one, above heart on the right of an ear above a king, and means to hear, to listen, to discriminate sounds. O' is an admonitive particle.

9. Fan, having eight above a knife, signifies to divide. Kótik is a definitive, and é is an affirmative, particle. Pat kwó, literally, not exceeding, is equivalent to merely. Tó commonly signifies an imperial residence; here it implies all, the whole. Ché is a restrictive particle. Literally, the sentence runs thus: not exceeding all are eight tones only.

10. Kó is a numerical particle. Shéung is high, há, low; four of the tones are uttered on a high key, and four on a low one.

11. Mat is an interrogative particle: ýé, formed of mile placed on the left of the pronoun I or me, usually means wild, wilderness; but in the phrase mat ýé, it signifies thing: what things are the tones? Mán mán is leisurely, or by and by. Tsau, then, is formed by placing more on the right of metropolis. Húa has sun on the left of twelve strokes, meaning high, i.e. the sun high up; hence it signifies to enlighten, and joined with tak, to get light, to understand.

12. Héung, having a mouth within a cave, means toward, at, or upon: pin ch'iü is where, what place or part. Mai means to bury, but in this dialect it is used for approaching; when followed by hand, it signifies joining, taking in hand, or making a beginning.
13. How are they uttered?

The four high tones are elevated and also shrill, acute, and clear.

14. And the four low tones, how are they uttered?

With a depressed voice, grum, grave, and thick.

15. How can a knowledge of these be acquired?

By examination of the Tonic Dictionary.

16. What is the Tonic Dictionary?

It is the name of a book.

17. But I fear I am unable to read Chinese books.

Then I will teach you to read.

18. This is unnecessary, for I wish first to learn to speak.

13, 14. Kò and ch'am, elevated and depressed, héung and á, shrill and grum, king and chung, acute and grave, ts'ing and chuk, clear and dull, are opposites: the sounds of these eight tones, in some degree, indicate their respective meanings, and to a practiced Chinese ear, the same is true also with respect to their forms. I, ch'é, and you, are connective particles, meaning and, also, further: the last one in the present case is not required in the English, yet it cannot be omitted in the Chinese.

15. Chi means to attain, to arrive at the highest degree; here the sense is, How can I arrive at, or acquire, a good knowledge of the tones? T'ai, having an eye on the left, signifies to look, to examine. Fan Wan, literally divided tones, is a small book, bound sometimes in one or two, but often in four thin volumes: it consists of two small works, both of which commence on the first page and run through the whole book: one is a collection of letters, &c., occupying the upper half of each page, and the other is the work here named, in which all the words commonly used in this dialect are arranged according to their tones.

16. Shü is formed of pencil and to speak; hence its meaning, to write or what is written, a book. Ming, formed of evening and mouth, signifies name, or to name.

17. Tek, formed by placing words on the left of to sell, means to read or to study. Kau, a law, rule, precept, or system of ethics, here means to teach: it is composed of to imitate, child, and letters; or, according to another derivation, of to imitate, child, and to beat—this being considered by the Chinese as an essential part of education—knowledge must be beaten into the young and simple.

18. Shai means to use, to employ, to be of use, needful, necessary. Oi, with a heart in the centre, is to love, to think on with affection; here it is equivalent to tú: see No. 2. Kóm wá, so eh, i. e. Do you say so! Kóm is a local word used for kóm.
EXERCISES IN CONVERSATION.

If so, then you must imitate the sounds of my voice.

19. I fear I cannot do this.

Try, try.

20. I cannot utter the sounds correctly. If so, then try again, repeating the experiment.

21. How long before I shall be able to speak correctly?

Do not trouble yourself on that point.

22. But I wish quickly to be able to speak. Then study assiduously, often repeating what you learn.

23. [Besides often repeating] is there any other way to facilitate the study?

Yes; it can be done by first clearly distinguishing the labials, linguals, gutturals, dentals, and nasals.

咔話你跟住我個口講嘅怕唔學得你嘅味嘅嘅嘅嘅試一試嘐唔講得正嘐唔正番轉頭再講幾耐至學得會呢唔使問幾耐我想快的會勤力學多幾回嘜有七捷徑有有呢有先分清唇舌喉牙鼻等音囉

Kóm wá, 'ni 'kan chi ŋó kó kau 'kông lá'.
Pá, 'M hók ták 'ni 'kom chá'.
Shí yat, shí 'é'.
'M 'kóng ták chi'ng ké'.
'M chi'ng', 'tán 'chún t'au tsoi' kông.
'Kí noí 'chi hók ták 'ší mí?'
'M 'shai man 'ki noí'.
'Ngó 'séung fái' tık 'tí'.
'Kán lik hók, tó 'ki 'tí jío.
'Yau mat tsit king' yau 'mó 'ní'.
'Yau; 'sin 'fan 'tsing 'shan, shit, chau, ŋá, pí, 'tang yam jío.

to dare, or to presume. *Kanchí, to follow, to imitate, derives its meaning from foot, which forms the left part of *kan: *chiu means to dwell, and is here used instead of *tsui, to follow. *Kó joined to *ngó indicates the possessive case. *Lá is a particle.

19. *Chá is a particle implying doubt. Shi yat shí, try one try, make one effort; if you fear you cannot learn, yet you can make the attempt, can begin, can try: shí is formed of words placed on the left of a rule or pattern.

20. *Ching is right, straight, or a correct manner; I cannot speak correct as you do; if you cannot, then back turn head again speak, meaning, you must repeat the trial: fún chun t'au is a phrase nearly equivalent to tsoi, again.

21. *Kínoí, a compound phrase, is formed of *kí a distributive particle, and *noí, duration, length of time; in what length of time, *chi can I arrive at or acquire, hók tak by learning; *uí the ability — of speaking the dialect correctly?

22. *Fúitik is quickly: *fúi is compounded of heart and flowing. *Lik is nerve, strength, and forms a part of *kaú, which itself means diligent: *tó much, many, often, *kí several, *uí repetitions; that is, many several repetitions.

23. *Tsít king is a phrase, meaning a short way; Is there any short way? The sentence is elliptical—besides the oft repetitions which you have recommended, is there any other short way to acquire the language? *Yau mó are opposites, have not have; in form mó differs from yau only in having the two strokes removed from the middle of the character. *Shan the lips, *shit the tongue, *hau the thorax, *ngá the teeth, and *pí the nose,
24. How can you distinguish so many? 
By careful attention, this can be easily done.
25. It is also necessary to hear them spoken.

Come then, listen while I repeat them.

26. Please proceed.

They are as follows:
i. Pan, Piʻang, Fán, are labials.
ii. Tung, Tang, Tsóí, are linguals.
iii. Kom, Kár, Kám, are gutturals.
iv. Sin, Sau, Sz’, are dentals.
v. Ng, Ngáng, Ngák, are nasals.

27. Such then being the proper way to learn, what course shall I now pursue?
Whatever you find most convenient.

followed by tang yam classes of sounds, denote the labials, linguals, &c., or the classes of sounds formed by the lips, tongue, &c.; these five characters are thought to resemble the vocal organs which they severally specify.

24. Kom tó so many! or being so many, how can they be distinguished? Sai sam, literally small heart, is equivalent to yung sam; be careful, then you can distinguish them.
25. Tó here has the sense of also—it is also necessary, t’ing kwó to have heard them pronounced, chí in order to arrive at, tsó tak the doing successfully—of the business in question. Kom wá so speak, if such is your view of the case and such your wishes, then come on, listen while I repeat the five classes of sounds; or literally ní t’ing you hear, ngó kóng I speak.
26. T’ying kóng, I beg you will repeat to me examples of the five classes which you have specified: ū, literally, so or thus, is equivalent to the phrase, they are the following, viz., the labials, &c. N. B. These five are merely the leading or fundamental sounds of this description, which are modified and blended in almost every possible variety.
27. Kom wá, used as a phrase, varies in its meaning according to the subject. The meaning of the whole sentence is, I regard what you have recommended as the tsíil kión, or best method of acquiring the language, and I wish now to know what course
28. I wish to learn the dialect of Canton.

If so, then it is requisite to take up one topic after another and proceed in order.

29. Very well; I thank you very much; please wait a few days, when I shall be obliged if you will come again and teach me.

Good bye.

30. Good bye.

The teacher signifies his consent by saying ts'ing á', good bye.

Section Second.

EXERCISES IN CONVERSATION.

習言第二章
Ts'ai1 sin; tai1 i1 cheung.

1. Please sit down, (says the learner; and to whom the teacher replies.)

Very well!

Notes and Explanations.

1. Ts'ing, in polite intercourse is used, when taking leave, when meeting, and in the midst of discourse; it is composed of words and pure, and means to ask, to beg, to announce to, which are varied according to the subject and the occasion.
2. I now think of learning to read, with what book shall I begin?

With the three volumes in the large character.

3. Where are those volumes to be obtained?

At the bookseller's shop.

4. I beg you will buy a copy of them for me.

I will do so.

5. Are you able to rehearse those volumes?

Perhaps I can.

6. Are you able to write them?

Some parts of them I can write.

7. Please write a few lines.

Very well.

2. *Hai*, differing from *hai* (sec. i: 3.), only in having a mouth added on the left, means with, and is used only in conversation. The three volumes in large characters are the Trimetrical Classic, the Hundred Family Names, and the Thousand Character Classic. The first derives its name from the arrangement of the work, having three characters in a line; these lines, however, are doubled, and the volume contains one hundred and seventy-eight double lines. The Hundred Family Names, arranged in a similar manner, with four characters in each single line, contains between four and five hundred names of families, worked into rhyme; being an unreadable book, its place in the school-room is supplied by another little volume, styled *Yau H6k Sh6* (sec. ii), or Odes for Children. The Thousand Character Classic is so named, because it is composed of a thousand characters, no one of which is repeated in the volume. This work is said to have been composed in a single night, and so great was the mental exertion of its author, that all the hair of his head turned gray.

4. *Ts'6ng ng6* is with me, or for me,—I beg you to purchase for me, *yat t6* one set or a copy of the three volumes. *Ts6 tak*, do can, or can do,—what you request can be done; I will buy the books for you.

5. *Nim*, composed of *now* and *heart*, means to ponder, to read; in this dialect it means to recite a lesson without a book; *w6ckh6* is a compound phrase, implying doubt; perhaps, or it may be, that I can rehearse those volumes.

6. Write can [come] out, not write can *eh*? is the literal reading of this question: to which the answer is, write can a little,—a little is a local signification of the word *tik* differing from its use in books, where it is employed to denote the genitive or possessive case.
Section Third.

EXERCISES IN READING.

習讀第三章
Tsap, tuk; tai Sam cheung.

1. Men at their birth: are in nature pure;
2. In this all are alike: but they differ in practice.
3. If left uneducated: nature deteriorates.
4. In the path of education: foremost is application.
5. Anciently, Mang's mother: selected a residence;
6. And as her son did not learn: she cut out her web.

Notes and Explanations.

1. These lines are taken from the Trimestrical Classic, or Sam Tsz' King. Yan is the generic term for man; ch'io, beginning or man's beginning, is formed of knife placed on the right of clothes; in composition, the character of clothes or to clothe should be carefully distinguished from ski to manifest; ski has but one dot on the right side, while the other has two, as in ch'io. Sing, composed of heart and to be born, signifies nature; p'un is root or origin; man's original nature, shin is good. N. B. The colon is used in the two columns of English merely to make them correspond to the division in the column of Chinese.
2. Seung has the sense of mutually, universally; men are universally, kan alike or kindred in their nature, but un unlike, differing from one another, in their practice; kan and in are opposites. This is a saying of Confucius.
3. Kau is a suppositive particle; if, or supposing that children are not educated — pat being a negative particle,—under such circumstances, their nature, nai ts'in is removed from what it was originally.
4. To means the way or course of education; kau chi to education's way, kwai is made high in value, of prime importance, i by, chin close attention — of both teacher and pupil.
5. Mang, or Mangtsz', is the original of what has been latinized into Mencius. The character of this distinguished philosopher was formed by his mother before he was born. So careful was she in all that she did and said, that at his birth he was superior to other mortals. Thrice she removed her residence solely for his benefit. First, she lived in the vicinity of tombs; there her boy learned to weep and wail. Next, she lived near a slaughter-house; there he learned to imitate the butcher. From thence she removed, and chak selected, lun a neighborhood, in which chu to reside: this was close by a school, where the boy had constant opportunity to witness good deportment. 'Here,' said the mother, 'is the place for my son to reside.' One day, the boy becoming tired of his book while at school, and returning home, his mother seized a knife, and cut from her loom a piece of cloth when it was yet unfinished. Alarmed at her conduct he fell on his knees before her, begging to know what she meant. 'This web,' said she, 'is like my boy's learning: an accumulation of threads form inches; of inches feet are formed, and of feet yards; but if the web be cut asunder, it will never be completed. So it is with your studies.' By this illustration the lad was roused to diligence; and his subsequent life showed how much could be effected by a mother's attention.
6. Ki the loom, and ch'u a shuttle are, by metonymy, used to denote the cloth woven in the loom.
7. Tau of Ynshán: had good regulations;
8. And educated his five sons: who all became renowned.
9. To nurture without educating: is the father's fault;
10. To teach without rigor: shows the master's indolence.
11. That a child should not learn: is an improper thing;
12. For if he do not learn: then what can he do when old?
13. A gem unwrought: is a useless thing;
14. So a man unlearned: is a senseless being;
15. Those who are children: at that tender age,
16. With teacher and friends: ought to learn politeness.
17. Héung, when nine years old: warmed his father's bed;
18. Duty to parents: ought carefully to be observed.
19. Yungkin, when four years old: gave up his pears;

7. Tau, the most celebrated master of his age, was a native of Yn (Yen), one of the ancient states of China; he gained his high reputation by the rigid discipline he maintained in his school: his five sons all became distinguished statesmen, and generation after generation, they preserved their father's good regulations, and maintained the honor and reputation of the family. "Such is the advantage of sustaining a rigid course of paternal instruction."
8. K'ü all, the names of all the five sons, or the reports of what they were and of what they did, yéung were spread abroad.
9. Yéung, formed of sheep placed above eating, signifies to nourish, to bring up: this neglect of providing for the instruction of children, fú chí kwó is the fault of the father—for which he is to be blamed.
10. I'm is that grave magisterial deportment which the Chinese deem indispensable for a school-master, and which is neglected, if neglected at all, only because he is lazy.
11. Children not learn, not thing proper—children ought to learn: shó, a place, a thing, here refers to children's neglecting to learn, which conduct is, fó improper.
12. Yau, composed of small and strength, is the opposite of dò, or persons advanced to old age; hó eat, used as an interrogative, is equivalent to the direct negative,—they are useless, or those who grow up uneducated can do nothing.
13, 14. In these two lines, which are quoted from the Book of Rites, education is compared to the work of the lapidary: yuk refers to the gem in its unwrought state, and hí to the ornaments into which it is formed by the artist; pat shing means unfinished articles, which are useless; pat chí, not to know, is equivalent to being destitute of, t correct principles of conduct—it is being without any sense of propriety, or becoming like a brute.
15, 16. Wai yan tsz', being men's sons, or while you are children, fóng then, shíù young in years, shí time, or while you are yet young, ts'an be near to, or follow and imitate a teacher, associate with and copy after good friends, in order, tsáp to practice, and become a proficient in, lai t good manners.
17, 18. Húau is the duty which children owe, î to, ts'an their parents: shó this thing, or duty, tóng ought, chap to be carefully held or observed. The precept is adduced here in order to add force to the example of the illustrious Héung, who when only nine years old used to drive the musketeers from, and cool, his father's bed in summer, and warm it in winter.
20. Duty to seniors: ought early to be understood.
21. First practice filial and fraternal duties: next see and hear.
22. Understand classification: investigate first principles.
23. Units advance to tens: tens ascend to hundreds.
24. Hundreds to thousands: and thousands to myriads.
25. The three powers: are heaven, earth, and man.
26. The three lights: are the sun, moon, and stars.
27. There are three ties: that of prince and minister, justice;
28. Of father and son, affection: of husband and wife, kindness.
29. Spring and summer: autumn and winter,
30. These four seasons: revolve unceasingly.
31. North and south: east and west,
32. These four points: converge to the centre.

19, 20. Yung was the youngest of several sons; being presented one day with a box of pears, they all strove for the largest and best except Yung, who selected the smallest; a bystander observing this, asked why he did so; “I am the youngest, and ought to take the least,” was his sage reply. Tai means a younger brother, and also to act the part of such an one, a duty which he owes, i chéung to superiors or seniors, and which, i sin chí, ought early to be understood and observed: nang, in the phrases nang wan and nang yeung, means literally able, or to be able, and implies the actual doing of what is expressed in the word which follows it; as he did warm the bed, he did give up the pears; or simply, he warmed the bed, he gave up the pears.
21, 22. Shau first of all, kau tai, we must do all our duty to our parents, and discharge all our obligations as younger brothers; ts'z' next, kin man see and hear, i.e. acquire general knowledge. Chi mau shō, literally know certain numbers, and shik mau man understand certain principles;—in acquiring general knowledge, classify it, and investigate the principles.
23. The classification commences with this line and is continued on to the 53d. Yat i shap, is literally one and ten; the simple numbers commence with one and rise to ten; thence, by a common multiple ten, they may be increased indefinitely.
25. According to the cosmogony of the Chinese, man is placed on an equality with heaven and earth; and together they form a kind of triad, and hence are called the three powers.
27, 28. Kong is a strong band, or regulator: of these there are three, justice, affection, and kindness, which are the ties of the social and civil compact. “The upright prince in his palace is the regulator of his ministers; the upright father at home is the regulator of his children; and the upright husband is the regulator of his wife: these three being upright, then the prince will be immaculate, the minister good, the father compassionate, the son dutiful, the husband kind, the wife submissive, the empire quiet, and nations at peace.”
29. This phraseology is peculiar: ut, to speak, is used here to fill up the measure, and may be translated thus: ut ch'un há, what we call (or to wit,) spring and summer. It answers nearly to the latin word videlicet, as often used in English composition.
31, 32. Sz' fong are the four cardinal points of the compass; and, considering the earth as one vast plain, are supposed to converge to a common centre.
33. Water and fire: wood, metal, and earth.
34. These five elements are the original of material forms.
35. Benevolence and justice: propriety, wisdom, and truth.
36. These five virtues are not to be confounded.
37. Rice, millet, and pulse: wheat, panicum, and rye.
38. Are the six kinds of grain: on which men subsist.
40. Are six kinds of animals: which men rear.
41. Joy and anger: sorrow and fear.
42. Love, hatred, and desire: are the seven passions.
43. Gourd, earth, and skin: wood, stone and metal.
44. Silk and bamboo: form eight musical instruments.
45. Gt.-grand sire’s sire, gt.-grand sire: sire, and self.
46. One’s own son: with one’s grandson,
47. Great-grandson: and great-grandson’s son,

曰水火木金土 日仁義 此五行 木本乎數
曰仁義 禮智信 此五行 禮不容數
曰仁義 人不食食 此六畜
曰仁義 日食不食 此六畜
曰仁義 愛惡欲 此六畜
曰仁義 非上中下 此六畜
曰仁義 父而身 子而孫
曰仁義 至元者

33, 34. These five elements are supposed, by a constant succession of changes, mutually to destroy and reproduce each other; and in this way they constitute the pín or basis, ī in or of which, shō numbers or things numbered consist; ì. e. they are the original elements of all things.
35, 36. Yan, genuine philanthropy, pure benevolence; ī, justice, moral rectitude, good intention, guilelessness; īai, decorum, politeness, exact propriety; īchí, discretion, knowledge, understanding, wisdom; sun, unsuspicuous confidence, truth, a man of his word; these five are, shéung the great cardinal virtues, which, pat yung will not endure or allow of, īun disorder or derangement.
37, 38. Tò is the general name for rice, of which there are many varieties; léung is the spiked Barbadoes millet; shük is the common name for pulse; shük is the paniced millet; tsik also may perhaps be a species of millet; yan shō shük, men things-which eat; ī. e. the vegetables which they eat.
39, 40. Mā includes horses, asses, and several kinds of mules; ngau designates the whole bovine race; kái is used here as a general term for all kinds of poultry; hiin is also a general term for the many varieties of dogs; ch‘uk is limited to domesticated animals; tszī means to feed, to give food to; yan shō tszī, men things-which feed, ī. e. the animals which men rear.
41, 42. These seven passions are regarded as natural feelings, common to all men; when rightly governed they render their possessor good; but if left uncontrolled, they lead to evil: for the sake of euphony, nāi is dropped in some editions, and another word is added to the end of the line to rhyme with ku in the preceding line.
43, 44. Nāi pāt yam are eight sounds; the several objects specified here are the materials used in making the eight kinds of musical instruments for giving the eight sounds.
45—48. A modern author says: “my own generation forms one class, my father’s one, my grandfather’s one, my great-grandfather’s one, my great-great-grandfather’s one; thus above me are four classes: my son’s is one, my grandson’s one, my great-grandson’s one, my great-
48. Are nine degrees of kindred: constituting the human relations.
49. Affection of father and son: agreement of husband and wife.
50. The elder brother’s love: the younger one’s respect.
51. Precedence observed: in the intercourse of friends.
52. Honor from the prince: fidelity from his ministers.
53. These are the ten duties: on all alike binding.
54. Every teacher of youth: should clearly elucidate.
55. Adduce proofs and illustrations: plainly marking the periods.
56. He who is a scholar: must have a beginning.
57. The Primary Lessons finished: he comes to the Four Books.
58. Confucius’ Conversations: are in twenty chapters.

great-grandson’s one; thus there are four classes below me: these, including myself, are the nine classes or degrees of kindred. The following is a literal translation: great-great-grandfather, great-grandfather, grandfather, father, self, self and son, son and grandson, from son to grandson to great-grandson and great-grandson’s son, are nine classes, men’s relations. Tsak means the successive generations of those who are united by blood.

49—53. The yan chi lun are here indicated, being those which subsist between father and son, husband and wife, elder and younger brothers, friends and associates, prince and ministers: these ten parties have their respective obligations: fu tsz yan father and son’s affection; yan kindness, when predicated of the father, is tender regard; but when referred to the son, it signifies filial duty, and such is the twofold meaning of the word here; tsung in like manner here means both the kindness of the husband, and the gentleness of the wife: king tsak yau elder brother then love, i.e. they must love their younger brothers, and these must respect elder brothers: chung yau tsii, senior and junior’s order, or the order of precedence must be observed, yau u p’ang in the intercourse of friends: kwan tsak king, prince then honor, the prince must give due honor or consideration to his ministers, while they must be faithful to him: these are, shap i the ten obligations, yan sho tsung men things which agree—which all men, in their respective stations, ought carefully to discharge. The import of the whole is, that every son must dutifully serve his parents, every minister must be faithful to his prince; and so of the others.

54. With this line commences the second division of knowledge, that of the scientific investigation, specified in the 22d line above.

55. Tsak is in form the same as tak to read, but differing from it in tone, it receives a new signification; words of this kind frequently occur.

56. Wai to act, to be, hok che a scholar; i.e. the scholar, or every scholar, pit yau must have, ch’o a beginning—a suitable beginning of his studies.
57. The Primary Lessons were compiled about seven hundred years ago by Chi futsz’, and form six distinct parts, treating on education and the common duties of life; these lessons, chung being finished, the student next, chi enters on the study of the Sz’ Shi, Four Books. These are; 1. the Superior Lessons; 2. the True Medium; 3. Conversations of Confucius; 4. Writings of Mencius. The Four Books were brought together into their present shape by Ching futsz’, who flourished about eight hundred years ago.

58, 59. The Lun Yü are the Conversations of Confucius, divided into twenty chapters, in which, kwan tai tsz’ the collective body of his disciples, k’i recorded his words, actions, &c. This work has been, not inaptly, compared to Boswell’s Life of Johnson.
59. His disciples have [therein]: recorded his good sayings.

60. The works of Mencius: are in seven chapters;
61. He discourses on reason and virtue: benevolence and justice.
62. The author of the True Medium: was Ts'zsz'.
63. 'True' is unperverted: 'medium' is unchangeableness.
64. The author of the Superior Lessons: was Tsang;
65. From personal and domestic: he goes to national, rule.
66. When Filial Duty: and the Four Books are understood,
67. Then the six classics: may be commenced.
68. The Odes, Records, Changes: Ritual, Spring and Autumn,
69. Called the six classics: ought to be well studied.
70. The systems of changes: by Fukhi and Shunnung, with
71. That of the Chau dynasty: were three complete works.

60, 61. Mang tsz', the name of the man, is here used to designate his works, just as we say Johnson or Milton when we refer to the works of those writers. Tsz' and fisz' are terms of respect, nearly equivalent to philosopher: kōng and shūt are synonyms, and the latter serves as a connective, at the same time it fills the measure of the verse.
62, 63. Tsōk means to make, or the maker, pat is the Chinese pencil; the pencil of Tsz'-sz' was the maker of the Chung Yung, i.e. this work was written by his hand; he was a grandson of Confucius, and the work consists chiefly of the ethical sayings of the sage, and originally formed a part of the Book of Rites.
64. Tái Hōk, magna scientia, is explained to mean that learning which is suitable for persons who are advanced in years. This work was also originally a chapter of the Book of Rites; but is now one of the Four Books, and forms a counterpart to the Shū Hōk or Primary Lessons.
65. Tsz' means from; sau is self-government; tsai is the government of a family; ch'i means to rule well a state, province, or kingdom; and ping is to keep in order an empire: these are the leading topics of the essay, which was reduced to writing by Tsang, one of the disciples of Confucius.
66, 77. Hāu King is, as the name signifies, a treatise on filial duty, consisting of conversations between Confucius and Tsang; it is divided into eighteen short sections, and is commonly published with the Primary Lessons: tung and shuk are synonyms, each meaning thoroughly studied, well understood; ư as, such as, or works such as, luk king the six classics, ch'hî begin, kô can, tuk to read; i.e. the treatise on Filial Duty and the Four Books being well understood, the student may commence the study of the higher classics.
68, 69. Spring and Autumn is a single work; but the Ritual originally formed two separate treatises, and these several works, collectively, hō were styled, luk king the six classics, tōng desiring, kōng explanation, and kāu investigation.
70, 71. Yau there was, Lin Shān 'connected hills,' a so named treatise on the changes, written by Fukhi; yau there was, Kēai Ch'ông another work of the same kind written by the emperor Shannung; yau there was, Chau Yik the Changes of Chau, written by king Wan (or Wan wáng); sān yik three systems of changes, ts'êung complete and entire. These are unitedly called the Yik King, or the Book of Changes.
72. The royal and ministerial canons: the instructions and injunctions,
73. The vows and commands: are included in the Records.
74. My lord Chau: was the author of the Chau Ritual.
75. He instituted six Boards: for the general government.
76. The elder and younger Tai: commented on the Ritual;
77. Transmitted the sage’s words: & completed the ritual and music.
78. The National Airs: the two Eulogies, and the Songs,
79. Styled the Four Odes: are worthy to be rehearsed.
80. The odes having ceased: Spring and Autumn was made;
81. Which by praise and blame: separate the good and bad.

72, 73. Shū, the Book of Records, contains six different kinds of state papers, referring to times before Confucius: 1. tsin were the imperial ordinances, which were regarded as unalterable; 2. mō included drafts or plans, drawn up by ministers as laws of action for their sovereigns; 3. fan denotes those instructions which the chief ministers prepared for their sovereigns, opening and delineating the path in which he should walk; 4. kō were imperial proclamations, given for the instruction and admonition of the whole empire; 5. shai were vows taken by the emperors; for example, when an army was going out to battle, the monarch, worshiping towards heaven, vowed in the presence of his leaders, that he would reward the faithful and punish the unfaithful among his troops; 6. mīng were the emperor’s mandates, given to his great ministers.

74. Kung is an honorary title nearly equivalent to lord; ngō Chau, our Chau dynasty, i.e. my lord of the Chau (Chow) dynasty, tsōk made, Chau Lai the Chau Ritual; he was the son of king Wan, mentioned above, and younger brother of the martial king (Wū wáng), the first monarch of the Chau dynasty, which arose B.C. 1122. The family name of this line of monarchs, which are very renowned in Chinese history, was Kī, and in some editions it is written ngō Kī kun.

75. Chū is to institute, lord Kī instituted six Boards, the prototypes, probably, of the modern ones; tsūn to maintain, chi governmental, tai operations, i.e. to preserve and govern the body politic.

76, 77. These two brothers, chū wrote commentaries on the Lai, and their work was styled Lai Kī, the Book of Rites; it was divided into forty-nine pīn or chapters, two of which, the True Medium and the Superior Lessons, have been taken to form parts of the Four Books: the other chapters constitute the Book of Rites, one of the Five Classics: shut is to narrate, or add by way of comment; they narrated the sayings of the sage, and in this way, lai ngōk pī both the ritual and musical services were rendered complete.

78, 79. Ho Sz’ Shī named Four Odes, it viz., Kwok Fung National Airs, which were annually collected and presented to the emperor, and by him submitted to his ministers, to enable them to know the character of those whom they had to govern; Ngō Eulogies, forming two parts,—Shū the Lesser, and Tāi the Greater,—these were employed on state occasions, at imperial audiences and banquets; Tsung were Songs of praises, used at the imperial sacrifices; tōng worthy, fung wing to be rehearsed and sung.

80, 81. The odes, kī mōng having been discontinued, Confucius, in order to supply their place, commenced his Annals, which cover a period of 242 years; they were compiled from the records of his native state, the modern Shāntung: yū in them are found recorded, pīn commendations and censures, pīt distinguishing, shin the good, ōk from the bad. From this

S3. The family of Tso: and by Kukléung.

S4. The classics understood: read the philosophical writers;
S5. Select important parts: and commit them to memory.
S6. Of these there are five: by Sun and Yéung, and by Lô and Chóong.
S8. The classics and philosophers understood: read next general history.

characteristic, the work received its name; the commendations are life-giving like spring; the censures are life-withering like autumn; hence Spring and Autumn Annals.

S2, S3. These three, in their respective commentaries, endeavored to complete and render more lucid the annals, which had been commenced by their master.

S4—S7. Tsz' is here used to denote the philosophical writers; of these, tsiit select, ki iú the most eminent, or parts from the writings of the most eminent, and, ki k'i sz' commit them to memory: 'ng tsz' are five of shap tsz', or ten authors, often referred to by the Chinese, and whose writings form a body of literature, second only to their classics.

S8. Chû sz', literally all histories, i. e. general history, which however refers only to their own country. From this line, the Sâm Tsz' King proceeds with a brief summary of the history of the Chinese empire, and closes with examples and exhortations, intended to encourage the young student.

Section Fourth.

EXERCISES IN CONVERSATION.

習言第四章
Tsâp, iân; taï sz' cheung.

1. Stop, stop! I wish to understand the meaning of what you have written.

It is easily understood, I will explain it to you.

Notes and Explanations.

1. Môk is the common pronunciation of mô; with this latter tone and sound it is frequently used in conversation. I wish now to understand, tîm kâi how explain, or what is the meaning of what you have written, chî then arrive at, tsô do, tak obtain; i. e. I shall then have obtained what I wish, when you have explained to me those lines, which you have copied from the Sâm Tsz' King. N. B. The learner is supposed to interrupt his teacher, when he
EXERCISES IN CONVERSATION.

2. What is the meaning of this character? (pointing to the first in the 3d section.) It is called yan, and denotes man.

3. (Pointing to the second he asks again.) And this? This is chi, a particle.

4. I know it is a particle, but what is its meaning?

It means man's beginning, the time when he is born.

5. And this, (pointing to the third,) what is its meaning? This is ch'ó, and it signifies beginning.

6. What is the meaning of the three when joined together? They mean man at his birth, when first separated from his mother's womb.

7. What is the meaning of the next three? They mean, that the nature of all men, when first born is good.

has written eighty-eight lines, by calling for an explanation of what has been written; the conversation commences with the line "yan chi ch'ó, sing pún shín," and may be extended at the pleasure of the learner.

2. Ni ko means this; chi, the finger, here signifies to point with the finger, nikó yan tsz' this man character points to all men; i.e., it denotes the species, or man generally.

3. Ni ko tsz' this character chi, hai is, hù tsz' an empty character, or a particle. By this vague term the Chinese intend to express connective or euphonic particles, in distinction from the shat tsz', or solid words, such as nouns, verbs, &c.

4. In the phrase chi tim kái ni? the particle chi has the sense of but or yet: chat merely, hai is, yan man, łu at, ch'ó beginning, shang born, kò that, chan moment, shì time, kén so, lok indeed; that is, the particle merely denotes the point of time, at which man is born. The phrase yan chi ch'ó may be rendered in various ways, thus; man's beginning, man at his birth, man at the time of his birth; &c.

5. Here the same idea is repeated, literally thus; man at beginning born separated mother's womb time, so explain indeed. The sentiment is explicitly expressed, that the child when first born possesses a good nature.

7. Há t'au below head, sám kò the three, also how? All men beginning born 's nature
8. Is there really such a doctrine? Where did it originate?

It was the general sentiment expressed by the ancient sages and wise men.

9. Were there any who doubted its correctness?

In the second book of Mencius, the philosopher Kungtö called it in question.

10. How was this?

Having first quoted several cases, bearing on the question, he said (to Mencius), "Now, you say, nature is good, are then all these false?

11. What was the answer of Mencius?

He waved the question, by introducing the subject of the passions.

12. Well, you have explained enough for the present; to-morrow I will thank you to come again.

original come is good, so indeed! i. e. the meaning of the three next characters is, that the nature of all men is good at the time when they are first born.

8. Truly have that doctrine! In what place come eh? Tö li means what is reasonable, or right, a just sentiment, a true doctrine, or simply a doctrine, or sentiment: hai pin chü'ü lai may be correctly rendered, either, From what place did it originate? or, With whom did it originate? lik pass, kú ancient, shing sages, by worthies, to all, hai were, kóm so, kông speaking, ké lá even so! that is, this was the sentiment, which the sages and worthies generally held through the successive ages of antiquity.

9. Yau yau have men, sz' i doubting, yau mò ni have not have eh? i. e. were there any who doubted the correctness of the sentiment? Below Mang inside head, referring to the second book of Mencius, Kungtö tsz' the philosopher Kungtö (who is there introduced), sz' i doubted, i. e. called in question the correctness of the sentiment.

10. Kui refers to Kungtö, who having first, yau adduced, ki shüt several sayings, lai kông come speak, ki tsz' with reference to these sayings, (which were in opposition to what Mencius had advanced,) we said or asked, Now you say the nature of man is good, in are, tsak then, pi the sayings which I have adduced, kái all, fi false or erroneous? yù is an interrogative particle: kóm thus, or in this manner, Kungtö expressed his doubts of the correctness of the sentiment in question. See Mang tsz', kún lú, tai lú chêung.

11. Töp is to answer, to give an answer: níng is to bring, or to take up as a topic of conversation; ts'ing denotes man's natural disposition, or the passions, (sec. iii: 42.) Mencius
Very good.

13. Good morning.

Good bye.

taking the subject of the passions, *lai* brought it, *ch'ui* to push, *tok* to measure, i. e. he made it take the place of the other, and in this way he waved the point at issue; *wá k'ui chi* speak him know, i. e. in his conversation with Kungtò.

12. *Tsô tak lá*, these words mean, you have explained as far as I desire you to do at this time; *ting yat* but to-morrow, please come again and renew your explanations. The teacher answers *hô* good, or *t* will do so, the reply being usually attended with a deferential bow, and then he takes his leave.

**Section Fifth.**

**EXERCISES IN WRITING.**

**習寫第五章**

*Tsap*; *sé*; *tai* *tsing* *cheung*.

1. How, Sir, do the Chinese commence learning to write?

The teacher is requested at first to guide the child's hand, holding the pencil, to write copies in red ink.

2. Are there any rules for writing?

Yes; there are rules for holding the pencil, for making the separate strokes, and for combining them into characters.

**Notes and Explanations.**

1. *Sin shang* is often used in the sense of Sir and Mr., and in many instances, as in the present, may be well translated by Sir: *pá shau* is to grasp the hand; the teacher, standing up, grasps the child's hand and guides both it and the pencil: *chá pat* is to hold the pencil; *sé* is to write, *hung chi tsz* red characters, *sin* in the first place; i. e. at first, when the child begins learning to write, he is furnished with copies written in red ink, and a pencil which he takes in his hand; then at the child's request, the teacher, grasping his hand, guides the pencil slowly and carefully over each of the characters in the copy.

2. *Fong fát* is a common phrase for rules, such as rules, or instructions, for studying, writing, painting, and other similar arts; the two words are synonymous, and are often used separately in the same sense which they have here.
3. How is the pencil to be held?
As Wong Yaukwan held it.

4. How can I know how he held it?

By inspecting his copy-book.

5. I have done so, and yet I do not at all understand how it is to be held.

Then I will teach you: let the thumb be placed with the back towards the body, facing outwards; let the fore and middle fingers, with the back turned outwards, be brought near it, facing the body; thus holding fast the pencil: let the fourth and little fingers, placed close together, be brought part way in [beyond the pencil] pointing towards you, so holding the pencil, with the fist half open and hollow within, and with the fingers close together: this is the best way to hold the pencil.

3. Wong Yaukwan is the author of a system of writing, answering in many respects to those which are common in the west; the work contains twelve plates illustrating the several ways of holding the pencil, together with full explanations, to which are appended examples of all the different strokes used in writing Chinese, and characters showing the mode of their use. The one on the opposite page is intended to represent a Chinese master sitting at his table, engaged in writing.

4. Pat chan to pencil order plates, i. e. plates illustrating the order, or manner, of holding the pencil.

5. Tai I have looked, to and yet, do not understand it, sai ké altogether, or entirely, i. e. I have examined the plates, and yet do not at all understand the subject.

6. Tau chü the thumb is also called tai chü the great finger: i chü the forefinger is also called shik chü the eating finger, from the part it often takes with the Chinese in supplying the mouth with food: shai is to use or let,—let mö ming chü the nameless or the fourth, and mi chü the last or little finger, tip mi placed one on the other, shan be brought, yat pun one half, yap entering, lü t'au within [side of the pencil], chü chü pointing towards, tsz' k'i yourself, hō tsz' just as, pun half, hoi opened, ké being (being opened), k'ren the fist, yat yéung in one and the same manner; chung moreover, tu it is required, k'iin that the fist, hung be hollow, chü mat with the fingers close together; wai hō to be good, i. e. this is the good, or the best way to hold the pencil.
6. Though [I am able] to hold the pencil, yet I do not know which part of the character should be written first.

Distinguishing between the upper and the lower, the right and left parts, proceed from the upper to the lower, writing the left side first and then the right; if you doubt this, you may examine the eight rules in the character Wing.

7. Eternal.

i. A dot, slanting.

ii. A horizontal line, curbed.

iii. A perpendicular line, erect.

iv. A hook, quick leaping.

v. A spike, pointed upwards.

vi. A sweep, rapidly brushing outwards.

vii. A stroke, bill shaped, quickly sweeping.

viii. A dash, slowly moving outwards.

6. Hold fast the pencil, every character not know to write, [which] side of first eh? Although you have told me how to hold the pencil, yet I know not which part of even a single character should be written first,—which part is to be written first? Ni gives this interrogative form to the sentence, which otherwise would be declarative: the learner says that he does not know where to begin to write a single character; i.e., shéung hái tsó yau fan, yau shéung chái hái, tsó hau yau; i sin sun, ní t'ai Wing tsz' pát fát tó.

7. This character is regarded as containing all the simple strokes required in writing Chinese; and both their names and the modes of writing them are briefly expressed in the respective parts, as here numbered.
### Exercises in Writing.

<table>
<thead>
<tr>
<th>Character</th>
<th>Simplified Chinese</th>
<th>Traditional Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>假</td>
<td>Chak, pat. 'i. 'shing, héung'</td>
<td>Chak, pat. ‘i. 'shing, héung’</td>
<td>A dot. (i.)</td>
</tr>
<tr>
<td>轉</td>
<td>Yéuk, pat. ‘i. ‘shing, chiu'</td>
<td>Yéuk, pat. ‘i. ‘shing, chiu’</td>
<td>A horizontal line: (ii.)</td>
</tr>
</tbody>
</table>

8. This *chak*, slant, is commonly called *tim*, a dot. It has, either simple or compound, eighteen different forms, which, from some real or imaginary resemblance to certain objects, are called by their names; thus, pearl drop; plum seed; almond seed; goat's horns; cock's crest. These names, very fanciful, are given to assist the memory. They are found in most of the Chinese copy-books, and ought to be carefully examined by every one who desires to write the character correctly with ease and elegance.

9. This *lak*, bit or curb, is commonly called *wong*, a horizontal line; the pencil, being placed down carefully on the left, is carried rapidly off to the right, where, *chú fung* it is brought to a dead halt, *tso* thence recoiling, *tsé* towards the left. The ends of the line are compared to a man's shoulders, and ought, for the sake of beauty, to be erect and square, and not bent down or drooping.

10. *Nó*, a strong line, is usually called *shù* or *chik*, both meaning a perpendicular line: among the twelve forms assumed by this line, there are two or three which exhibit a crooked or deflected shape, one is called a crooked rule, and another a golden city.

11. *Yéuk*, a quick leap, is commonly called *k'au*, a hook. In most of the forms, the hook is turned to the left; in a few instances it takes the opposite direction; the shaft also takes a variety of forms: new moon, flying goose, swimming goose, dragon's tail, &c., are some of the names of these forms.
12. A spike. (v.)

This resembles a part of a broken line, with the point thrown upwards. It has 6 forms. Avoid the shape of a nail's head.

13. A sweep. (vi.)

The best form of this is made by turning the pencil's point off to the left, with a heavy stroke. It has 8 forms. Avoid the shape of a rat's tail.


This is made by a sudden jerk of the pencil, and should be short and slender. It has 12 forms. Avoid the shape of a broom.

15. A dash. (viii.)

Here the pencil delicately rises, and then spreads off with a full stroke. It has 6 forms. Avoid the shape of a broom.

16. Are there also rules for forming the characters? Come and examine the copy-plates of professor Shiu Ying.

---

12. Ch'ák, a spike, is also called tâá, pointing upwards, to prick or stir up; in one form it resembles the hook.

13. Léuk, a sweep, means to plunder; it is also called păh which has nearly the same sense; the allusion is derived from the sweeping course of those who plunder.

14. Téuk, a stroke, means also to strike with the bill, as a bird does in feeding; it is likewise called fat, which means to strike, to brush, to wave.

15. Chák is to pull in pieces, and is commonly called nát; golden knife, crying duck, frightened snake, roaming fish, playing fish, and double eyes, are the names of its forms.

16. The work of Shiu Ying contains a series of copies, ninety-two in number, each of which is accompanied by a short rule, for guidance of the learner. The work is in octavo; printed on thick stiff paper like pasteboard; the characters are white upon a black ground. The paper is all in one piece, folded between two boards, like a fan.
Section Sixth.

EXERCISES IN WRITING.

習寫第六章


In characters of this form, the upper part should cover all the lines below it.

2. Extreme. Sacred. A cover.

In characters of this form, the lower part should support all the lines above it.


In these prominence is given to the left part, it being elevated, while the right is depressed.


In these prominence is given to the right, it being extended, while the left is contracted.

Notes and Explanations.

1. These are the copies of Shiu Ying. The large characters are selected only with reference to their form, and stand entirely independent of each other; their literal meaning is given, that it may be fixed in the memory during the exercise of writing. *T'ìn fau ché,* the celestial canopy, denotes the upper part of the character; and in this dialect is called *dem sp'ung dau:* the literal translation of the rule is,—celestial covering the, every line all covered in it below: wák, like lak (sec. v: 9.), means a horizontal line, or to draw such a line.

2. *T'í tsöi ché,* terrestrial support, denotes the lower line; *yau* there being, wák lines, kái all, tók [should be] supported, *ù on,* kái it, shéung above: *yau wák* here is nearly equivalent to *fán wák:* the latter means every line, the former signifies whatever lines there are;—each phrase thus denoting all the lines.

3, 4. The student will not fail to notice a correspondence—sometimes antithetical, some-
5. Glad. I or me. Rest.

In these, the transverse line through the middle should be well extended.


In these, the perpendicular line should be drawn perfectly straight through the middle.


In characters of this form, the body of the hook should not be either too crooked or too short.


In characters of this form, the shape of the hook should not be too straight or too long.


In these, the horizontal line should be short, and the sweep long.

5, 6. The long horizontal line in the one, and the long perpendicular line in the other, of these are to be noted: the former should be well extended both ways; it has been by the Chinese compared to the two ends of a pole, on which a burden is suspended to be carried on the shoulders of two men.

7, 8. In both of these the long crooked line should be noted; from the shape into which it is bent, it is called kau a hook; ná means to seize or catch; nuk is a sabre, or the nose made bloody by the sabre; kau ná fát the hook catching form, k'í shān its body, pat not, î should be, h'uk crooked, tūn short, i. e. it ought not to be too crooked or too short, but should be open nearly like the two sides of a square: in the kau nuk fát, the hook should be more short and contracted, “because it has not so much to contain,” as may be seen by inspection.

N. B. The hook in these examples, and the celestial canopy (sec. vi: 1.), are both among the six forms specified sec. v: 9.
In these, the horizontal line should be long, and the sweep short.

Here the horizontal line should be short, the perpendicular long, the sweep and dash well extended.

Here the horizontal line should be long, the perpendicular short, the sweep and dash contracted.

In these, the transverse line should be long, and the perpendicular short.

In these the transverse should be short, and the perpendicular long.

15. Great. Second. Also or with.
When there are horizontal lines at the top and bottom, the former must be short, the latter long.

When there are perpendicular lines on the right and left, that on the left must be limited, and the right prolonged.

10, 11. In these and similar examples, the learner will easily ascertain the parts which are the object of the rules, and need not, therefore, be detained with any notes or explanations.

When there is a sweep on the left, and a perpendicular line on the right, the former should be contracted, and the latter extended downwards.


When there are perpendicular lines on the left, and sweeps on the right, the former should be collected and contracted, and the latter open and extended.

19. Also. Truly. None.

When there are dots on the two lower corners, one reclining on the right and the other on the left with its point elevated, their tops ought to converge towards the middle of the character, so as to give it a diversified appearance.


When there are several horizontal lines, they ought to be diversified like scales and feathers, to prevent stiffness of appearance.


19. *Fuk ché* means double, or a double garment: the allusion is to a short coat or frock, worn by the Chinese, which, being open on the two sides, has four corners at the bottom: figures or flowers are embroidered on the corners, and there are stripes up and down on the back, or as in some cases the garment is merely figured along the bottom; this description of characters is thought to resemble the back of such a dress; *in*, to sleep, or be inclined in a sleeping posture, denotes the position of the dot on the right, and *yéung* to look upwards, denotes the dot on the opposite corner; the two dots, *fú*, ought, *k'ai* to correspond to each other, facing in towards, *pôt* the back, which is formed by the two middle lines or dots, as the case may happen to be, *k'ai* to seek change, i. e. to give diversity.

20. In this the reference is to, *ts'ám ts'z* the uneven and variegated appearance of, *lun* fish scales, and *ü* bird's feathers: the several horizontal lines should be drawn in this manner, *fú* to metamorphose the board, i.e. to remove the appearance of stiffness.
When both sides are alike, the right and the left should be equal.


When three are united [side by side], the middle one should be made perfectly regular.


When the character is in two parts, the upper and lower being equally divided, the [lines in the] middle may be a little increased or diminished, as the case requires.


In these examples, three parts being united one above the other, the upper and the lower, though extended or contracted, must be evenly arranged.


When the left side is small, make its top even with the other.


When the right side is small, make its bottom even with the other.


When the left side is small, make its top even with the other.


When the right side is small, make its bottom even with the other.

24. Kán here denotes amid; amid the extensions or contractions of the top and bottom, ying still, there must be a due proportion and compactness maintained; the meaning of the word here and in 22 differs somewhat, though in the main they are alike.
When a part occurs four times on the outside of a character, the positions must be such as to give the whole a square form.


When a part is repeated four times within a character, the repetitions ought to be arranged close together in uniform order.

29. Seven. Also. What?

In characters of this form, the horizontal line should not be level, for then it would destroy all beauty of shape.


In characters of this form, the horizontal line should not be inclined, for then it would be inelegant.


When the dash is freely extended, it is very necessary to contract the head and shorten the sweep.


In giving free extension to the hooked line, care should be taken to prevent its being too slender or too much bent.

27, 28. Tip is to repeat, or reiterate; and tip ché are the repetitions: t'ai kák, the body marks, denote the limits of the character; which, pít must be, ching arranged, fóng in a square. Again, the several repetitions of the part on the inside ought to be, wán uniform, and mat close together.

32. In these examples the hook is called fù ngán the flying goose; it is one of the fourteen forms of the hook mentioned in sec. v: 11. When extended as in 34, the name of floating or swimming goose is applied to it.
33. Desist. Must. 
The will.
When the hooked line is horizontal, there is no danger of its being too much bent.

34. Chief. Throw. 
Diligence.
In these where the hook is extended, it should compass the part on its side.

35. Heaven. Father. 
Letters.
In such characters as have the sweep and dash placed across each other, and attached to a part above, they must be exactly in the middle.

36. Horse. Rest. 
Being or doing.
In characters of this form—resembling horse’s teeth, the point of the hook should shoot up towards the middle of the four dots.

37. To adjust. Conversation. 
Millet.
When the dash is repeated, it should vary, being now contracted, and now extended.

Wilderness.
Characters, having a level top, should have their upper parts even.

After.

33. In these examples the hook is called a ‘horizontal spear,’ from its resemblance to a spear, thrown down in a horizontal position.
Characters of this form should be even at the foot.

<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>When the hook is repeated, sometimes it should retain the full form, at others it should be suppressed.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>When there is a hook above and one below, the latter should be more prominent than the other.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>42. Cap of manhood. A crown. To dwell.</th>
</tr>
</thead>
<tbody>
<tr>
<td>When one hook hangs downwards, and the other turns upwards, the former should be contracted, and the latter extended.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The bended hook in these examples ought to be turned back and contracted.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>44. Equal. Everywhere. All.</th>
</tr>
</thead>
<tbody>
<tr>
<td>If the upper part of a character requires much space, give it an open appearance.</td>
</tr>
</tbody>
</table>

43. The *wat* kau, or bended hook, is the small one in the left part of the character, and is one of the six forms of the spike, or stroke pointing upwards, described in sec. v: 12; the technical name given to it is *shuk* kau, the hewn hook, and it also occurs in the lower part of i clothes, *chêng* long, &c.

44, 45. *Chim* means to usurp: *ti po* denotes a pace or measure of ground, much room: *t'ing*, differing both in its meaning and tone from the same form of the character in sec. i: 8, is here synonymous with *yam*, which means to allow or permit: this, however, is a metaphorical sense of the word, it denotes a magisterial hearing of a representation and the subsequent sanctioning of it. *Fiun* and *fit* are nearly synonymous; the former refers to an open displayed mode of writing, the latter implies breadth simply.

If the lower part of a character requires much space, let it be broad.


If the right side requires much space, it may be extended without fear.


If the left side requires much space there is no fear of its being too great.


If both the right and left sides require much space, the middle should yield to them.

49. Much. Pencil. To excite.

If the middle requires much space, let it be enlarged.

50. A thrush. Fear. To fumigate.

If the upper and lower parts require much space, then the middle must be small.


46, 47. Pat fong no fear, ü in, tuk it alone, fung being expanded or extended: mò im no dread, ü in, p'in a one-sided, tài greatness or largeness; in these cases, the two sides are not required to balance each other.
The long hooked line in characters of this form ought to be bent and strong.

52. See. Original. Hair.

If the hooked line is in a horizontal position, it should be well rounded and extended.

53. Hall. To rule. Bottom.

In giving freedom to the sweep, avoid making it like a rat’s tail.


When there are successive sweeps, they must not be made parallel like a set of teeth.

55. To practice. Necessity. Figure.

When there are three sweeps in succession, the head of the lower one must point to the middle of the one immediately above it.


Where three dots are placed on the side, the point of the lower one must be directed upwards near the end of the top one, with which it corresponds.

57. Is. To run. To loiter.

Here the character puk, ‘divination,’ must be straight, not deflected, extending from the middle of the upper part, in a rectangular position.

53. In this place,  ú is used as a verb, and means nearly the same as kí (sec. v: 13); in the Sám Tsz’ King (sec. iii: 49), it has the same sound but is there used as a noun.

Here the character "地球", 'earth,' must be straight, not deflected, the perpendicular line corresponding with the left one in the part beneath.


When many parts are brought together, they must receive, yield to, and blend with, each other in such a manner, as prevent confusion.

60. Succession. To bind. A girdle.

If the parts are very close together, they must be well arranged, without being at all blended.


Here the perpendicular line should be tapering like a needle, otherwise the beauty is lost.


Here the lower point of the perpendicular line should be blunt, otherwise it will want firmness.


In characters of a regular form, the lines must be large.


When the character is slender, its form must not be too short.


When the body of the character is short, the strokes of the pencil must be full.

67. To unite. To assemble. Decree.

In a covering over the lower part of the character, as in these examples, the sweep and dash should be equal.


In characters embracing a part beneath, the right and left sides should correspond to each other.


Although the lines ought to be full in these, yet they must not be too heavy.

70. To complete. Inch. Divination.

Although the lines ought to be slender in these, yet they must not be made too much so.

64. The meaning of the rule given for characters of this form seems to be that, though the body leans a little out of the perpendicular, it must not lose the centre of gravity. It is literally T’sī sam pît chîng, the heart of the character must be kept right—which may be understood either verbally or tropically.

When the lines are few and open, give them breadth.


When the lines are numerous and close together, they should be evenly arranged.


When a character is formed by several repetitions of another, they should be orderly arranged.


When the lines are accumulated, they must be distinctly written.

75. The mouth. A field. From.

The lower horizontal line here should be a little prolonged, so as to support the end of the perpendicular one [on the right].


In these the end of the hook ought to be a little bent down, as if intended to hook up something from beneath.

77. Distant. To repay. To reach to.

73, 74. Tui tip means to pile stones or other things on top of each other in a regular manner, and tsik lui implies that the things are heaped one upon another in the best manner they will admit of; siū disperse, nap receive, chi them, meaning, that the strokes must give and accommodate to each other in an orderly manner: again, ts'ing distinctly, ts'ik clearly,
When the horizontal line is long, and the sweep short, the
dash on the right must not be used, (but a dot should be
placed in its stead.)

71. Make. Look up. To walk.

Here the left perpendicular line may be short, and the
right long.


Here the left may be long, and the right short.


Here the hook in the covering, when made to resemble a
bird looking at its breast, is elegant.


When horizontal lines are arranged close together, it is
necessary that they resemble the carved work of the artist,
in order to produce a beautiful character.

83. A seal. To knock head. Compassionate.

Chi "út chung tsz", "ú chung shéung" léuk, tai" há" "shíu".

Mók. 'I. 'Chí.

Wák, chéung píu, tùn "ché, yau" pat, "yung" náu.

Tsók. 'Yéung. 'Hang.

'Tsó shù" pat, "tùn, yau" shù pat, "chéung.


'Tsó shù" pat, "cháung, yau" shù pat, "tùn.


'Pò k'oi" chì kau "un, "nú" ché shí" chung "náí miù.


Páí "tsiü" chì wák, pú, "kuang "chái lau" mat, "ná" ckái.


chi" them, implying that the strokes should be regularly and distinctly written, preserving to
each a due proportion in forming the whole.

82. Páí "tsiün" gives the idea of regularly arranged articles, as if for presentation to a super-
ior, or as if arranging the materials of a book for publication, chi" wák" such strokes must be
Characters in which *tsit*, "a seal," occurs, must conform to these examples.


Characters in which *yap*, "a city," occurs, must conform to these.


Characters in which *fau*, "a mound," occurs, must conform to these.


Characters in which *pùt*, "a mound," occurs, must conform to these.

87. Sacrifice. A surname. To examine.

Characters in which this nameless part occurs, must conform to these.

88. Many voices. Whole. To collect.

Characters in which *sám yan*, "three men," occurs, must conform to these.


Characters in which *chēi*, "a pig," occurs, must conform to these.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>87</td>
<td>Sacrifice. A surname. To examine.</td>
</tr>
<tr>
<td>88</td>
<td>Many voices. Whole. To collect.</td>
</tr>
<tr>
<td>89</td>
<td>A family. Elephant. Heroic.</td>
</tr>
</tbody>
</table>

*Ts'ung *tsit* 'ch' tsh*' tsh*z'.


*Ts'ung *yap* 'ch' tsh*' tsh*z'.

*Chü. Ú. *Hoi.*

*Ts'ung *fau* 'ch' tsh*' tsh*z'.


*Ts'ung *pùt* 'ch' tsh*' tsh*z'.

*Tsai*. *Tsoi*. *Chát*.  

*Ts'ung *sám yan* 'ch' tsh*' tsh*z'.

*Kʻi. Chung*. *Tsui*.  

*Ts'ung *ch'ī* 'ch' tsh*' tsh*z'.

*Ká. Tséung*. *Hò.*

The two characters *yap* and *fau* are radicals, and in composition are, with a few exceptions, always contracted as in these examples; the only difference is in their position with respect to the other part of the character, the former being placed on the right, and the latter on the left side.
90. To look down.
Benevolence. Cease.

When the character yan, 'man,' is placed on the side, it must be in this manner.


When the character man is doubled on the side, it must be in this manner.


The character üt, an inverted hook, must be placed as in these examples.

92. In learning to write these lessons, a little patience on the part of the student and considerable care will be requisite at starting, but the habit of holding the pencil in the erect position will soon become easy to the hand, and well proportioned characters will be the result. The Chinese mode, of laying a piece of thin paper over the copy, and writing the character repeatedly, is a good one in order to learn to write well, while it also acquaints the learner with the form and structure of the character. After some freedom with the pencil is thus acquired, a painted board, called fan pái, is procured, on which the characters are written again and again in an open, bold manner with a pencil dipped in blackened water, which just leaves a trace; by this means a free hand is acquired, and the form of characters indelibly impressed upon the memory. The Chinese are great admirers of calligraphy, and take unwearied pains to write their numerous characters in a uniform, proportionate, and elegant manner. Of the two points to be regarded, correctness and elegance, the former only is absolutely required of candidates at the literary examinations; but it adds greatly to the consideration in which they are held, if to this quality they add neatness and freedom. A stiffly written character, however correct may be the proportion of its parts, is little less displeasing to the eye of a Chinese than one written carelessly and out of proportion. In these copies, repeated writing is attended with the more advantage, inasmuch as the student has both the sound and signification of the characters before him with which he can associate their shape; and although there are some advantages in acquiring the meaning of characters when combined in sentences, yet it is of prime importance to have a single leading meaning in the mind for each character.
EXERCISES IN WRITING.

EXPLANATION OF THE PLATES.

The copies of Shiu Ying are repeated in the first of these two sheets, printed in the common manner and size of type of Chinese books, and being presented on one sheet will afford the scholar a good exercise in writing. It will be observed, that in the plate there are four characters given under each rule, instead of three as in the preceding copies; this is according to the original book, but the space in the column did not admit the whole. An attentive examination of the sheet and comparison with the characters already given, and also a comparison of the characters with each other, will enable the learner to ascertain some of the modifications; the same parts are susceptible of when placed differently.

The second plate contains specimens of the six different styles of writing employed by the Chinese. The same characters are given in each column, and read perpendicularly, thus:

'Shu  'yen lai, 'tai;  ut. sun, ut. lai, ut. 'kai, ut. hang, ut. 'tsö, ut. Sung'.

Of writing, there are six forms, viz., the sun or seal character, the lai or style of official persons, the k'ai or pattern style, the hang or running hand, the tsö or abbreviated running hand, and the Sung or style of the Sung dynasty. A short account of these various styles is here added.

1. The Shu shu. This, from its present most common use, has been called by Europeans the seal character. Next to the original hieroglyphics, it is the most ancient style of writing, and includes many varieties, either fanciful inventions or modifications of various ages; its chief distinctions are however two, the greater and the inferior sun. The former belongs more exclusively to seals and stampe, and is often seen on the goods and wares of the Chinese, resembling an interminable labyrinth of rectangular lines; the latter is frequently used for ornamental inscriptions and prefaces to books, as well as for seals; a specimen of it is given in the first column of the plate on the right hand.

2. The Lai shu, style of official attendants. This was introduced during the T'ao dynasty, near the commencement of the Christian era. It was formed for the use of writers in the public offices, and has derived its name from this circumstance. It is now chiefly used for inscriptions and prefaces of works. See a specimen in the second column.

3. The K'AI shu, pattern style. This has been formed by the gradual improvements of good writing, and from it all the modern forms have originated. A Chinese can have no claim to literary merit among his countrymen who cannot write neatly as well as correctly in this style. The third column is an example of this kind, as are also the writing copies on the preceding pages.

4. The Hang shu. This may be literally translated the running hand, and to a certain extent it is sun; but it does not admit of entire freedom. The pencil may be carried from stroke to stroke, without being raised from the paper; but no forms of abbreviation unauthorized by the dictionaries may be introduced, nor may any of the component parts of a character be thrown out. It is the common business hand of a neat writer, and is also frequently used in prefaces of books. Individuals often adopt unsanctioned abbreviations to a greater or less extent, according as custom has authorized or education instigated them, which in a name serve to characterize their handwriting.

5. The Tsö ts'ao, or 'plait character,' as the name given to a freer description of running hand than the preceding. It is full of abbreviations, which render it very difficult even to a well-educated native. Not only are abbreviated forms adopted, but even from them many lines are thrown out, and the pencil may be carried from one character to another almost ad libitum. This style is partially employed in the ordinary writing of the man of business, but to understand it fully, requires a particular study. Its chief use therefore is in inscriptions, and sometimes also in prefaces, particularly those of aged writers.

6. The Sung ts'ao, style of the Sung dynasty, was introduced as a more elegant form of printing than any of the others, under the dynasty whose name it bears. Printing in China, by means of carved wooden plates, was invented in the early part of the tenth century. The Sung family obtained the supremacy about forty years after; and this style was gradually formed during the period that it retained the throne. Since that time, it is not known that any material alteration has taken place in its form; an example of it is given in the sixth column.
## Chapter II.

### The Human Body.

<table>
<thead>
<tr>
<th>身體篇二</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shan t'ai; q'in f.</td>
</tr>
</tbody>
</table>

### Section First.

#### Shape and Motions of the Head.

<table>
<thead>
<tr>
<th>筆類第一章</th>
</tr>
</thead>
<tbody>
<tr>
<td>T'au lui; tai yat cheung.</td>
</tr>
</tbody>
</table>

| 1. Man's head. |
| 人頭 |

| 2. The skull, or head. |
| 頭壳 |

| 3. A great head. |
| 大頭 |

| 4. A small head. |
| 細頭 |

| 5. A long head. |
| 長頭 |

| 6. A round head. |
| 圓頭 |

| 7. A flat head. |
| 扁頭 |

### Notes and Explanations.

Shant'ai denotes the human body, not that of animals. The original form of shan is said to resemble the human body; but, when standing by itself, it may signify the body of an animal or of any object; body is also the leading signification of t'ai, which is formed of bones and a vessel filled: the two united form an appropriate term, denoting the human body, and that only. The Chinese language abounds with terms of this description. T'au lui denotes a collection of phrases relating to the head; in another place, it might stand as the title of a chapter on heads.

1, 2. For uses of t'au see chap. I. sec. i. 5, 20, &c. Yan t'au means, either a human head, or human heads, there being nothing in the phrase to define the number, which may be one or a thousand. Hök literally means a covering; joined with t'au it denotes the skull, and in common phraseology simply the head: the common form of the character, which is here used, is an abridged one.

3—7. These terms denote the shape of the head; there are many other expressions, borrowed from objects of nature or art, for the same ideas; but they are often vulgar, and need not be enumerated.
### SHAPE AND MOTIONS OF THE HEAD.

<table>
<thead>
<tr>
<th>No.</th>
<th>MOTION</th>
<th>SHAPE</th>
<th>NOTE</th>
</tr>
</thead>
<tbody>
<tr>
<td>8.</td>
<td>The forehead.</td>
<td>Ngák, t’au.</td>
<td><em>Ngák</em> is the space which extends from the hair on the top of the head to the eyebrows; it is followed by t’au partly for the sake of euphony, and partly in order to render the expression more definite. The temples are called ngák, kök, horns or corners of the forehead.</td>
</tr>
<tr>
<td>9, 10</td>
<td>Droop the head.</td>
<td>Shui t’au.</td>
<td><em>Shui</em> is a colloquial term.</td>
</tr>
<tr>
<td>11.</td>
<td>Hang down the head.</td>
<td>Tai t’au.</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>Lift up the head.</td>
<td>Kū t’au.</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>Elevate the head.</td>
<td>Tám t’au.</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>Raise the head.</td>
<td>T’oi t’au.</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>Nod the head; or give assent.</td>
<td>Tim t’au.</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Shake the head; or give a refusal.</td>
<td>Ngap, t’au.</td>
<td></td>
</tr>
<tr>
<td>17.</td>
<td>Shake the head; or refuse assent.</td>
<td>Ning, t’au.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>Move the head.</td>
<td>Iú t’au.</td>
<td></td>
</tr>
<tr>
<td>19.</td>
<td>Incline the head.</td>
<td>Yuk, t’au.</td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>Turn round the head.</td>
<td>Chak, t’au.</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>Turn back the head.</td>
<td>’Uí t’au.</td>
<td></td>
</tr>
<tr>
<td>22.</td>
<td>Bow down the head to the ground.</td>
<td>’Chuin t’au.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>’Kó t’au.</td>
<td></td>
</tr>
</tbody>
</table>

8. *Ngák* is the space which extends from the hair on the top of the head to the eyebrows; it is followed by *t’au* partly for the sake of euphony, and partly in order to render the expression more definite. The temples are called *ngák, kök*, horns or corners of the forehead.

9, 10. The movements of the head described here and in the following sentences, down to the twenty-third, are made by one's self—they are one's own actions. It may be I, you, he, or they; as, he lifts up his head; lift up your head, &c. The person, whether first, second, or third; and the number, mode, &c. may be easily ascertained from the circumstances of the case, and the context of the sentence. *Shui* and *tai* are synonyms; and whether used separately, or joined as in *shui tai t’au*, they denote that drooping or bending down of the head, which is witnessed in sorrow, dejection, submission, meditation, &c.

11—13. These have a signification nearly the opposite of the preceding, and the three are so nearly alike that they are used interchangeably.

14, 15. These both denote the nod of the head, that natural and easy expression of assent or permission, which is everywhere so readily understood that none can mistake it. *Ngap* is a colloquial term.

16, 17. *Ning* never occurs except in conversational style; it denotes a shorter and quicker motion than is expressed by *iú*, which is the slow movement of the head from side to side.

18. *Yuk* simply denotes motion, without any reference to its direction, or object; *yu k t’au* may be in the imperative mode, meaning, move your head; or, if referring to a third person, it may signify he moves his head.

19. *Chak t’au* is to incline the head in order to listen, or the turning of it upon one shoulder in a listless attitude.

20, 21. These are used literally for turning round the head, and figuratively for returning, or sending anything back.

22, 23. *Kó t’au* and *k’au t’au* signify one and the same act—a ceremony which originated in early times, and is perpetuated in the homage which children do to their parents, and the
people to their sovereign and their deities. The *modus operandi* has varied under different dynasties: the present formula is three kneelings and nine knockings of the head—*sám kwai k'au k'au!*

24. In this and the following sentences, down to the thirty-fourth, the action is *upon* the head, and may be performed by one's self, or by a second or third person. The perpendicular mark which is used here instead of *t'au* denotes a repetition of the character immediately above it, and is the same mark that is employed for that purpose in Chinese books and dictionaries.

26. *T'ai t'au* is the shaving of the head now practiced throughout China, a custom which was introduced by the reigning family, and required of every male subject as a token of submission to the Manchou conquerers.

27, 28. In some parts of the empire the people occasionally dress their heads with a turban, which is denoted by *pêu t'au*; *lak t'au* refers to the dressing of the head with bandages, or binding it fast with cords or thongs.

32, 33. *T'iu* is the term used in the Penal Code to denote decapitation; *chám*, etymologically, means the *chariot cut*, and is the common word for the same idea. The head is severed from the body by a sword, and usually at a single stroke.

35—38. By these phrases action *in* the head is denoted; *t'ung* is severe pain; *ts'ek*, compounded of *sicknes* and arrow or dart, is used to express that thrilling pain sometimes felt in the temples, and other parts of the head.

39. The remaining part of this section consists of miscellaneous phrases; and in some of them there is a repetition of the ideas expressed in preceding sentences in fewer characters:

<table>
<thead>
<tr>
<th>Action</th>
<th>Chinese</th>
<th>Pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>23. Knock the head upon the ground.</td>
<td>吩頭</td>
<td>K'au t't'au.</td>
</tr>
<tr>
<td>24. Wash the head.</td>
<td>洗</td>
<td>'Sai t't'au.</td>
</tr>
<tr>
<td>25. Comb the head.</td>
<td>梳</td>
<td>Shó t't'au.</td>
</tr>
<tr>
<td>26. Shave the head.</td>
<td>剃</td>
<td>T'ai t't'au.</td>
</tr>
<tr>
<td>27. Bind the head with a turban.</td>
<td>包</td>
<td>Páu t't'au.</td>
</tr>
<tr>
<td>28. Bind the head with a bandage.</td>
<td>勒</td>
<td>Lak t't'au.</td>
</tr>
<tr>
<td>29. Lean the head on the hand.</td>
<td>托</td>
<td>T'ók t't'au.</td>
</tr>
<tr>
<td>30. Rest the head on a pillow.</td>
<td>枕</td>
<td>'Cham t't'au.</td>
</tr>
<tr>
<td>31. Oil the head.</td>
<td>油</td>
<td>Yau t't'au.</td>
</tr>
<tr>
<td>32. To decapitate.</td>
<td>斬</td>
<td>'Chám t't'au.</td>
</tr>
<tr>
<td>33. Cut off the head.</td>
<td>斬</td>
<td>Tiun t't'au.</td>
</tr>
<tr>
<td>34. Beat the head.</td>
<td>打</td>
<td>'Tá t't'au.</td>
</tr>
<tr>
<td>35. A headach.</td>
<td>頭痛</td>
<td>'T'au t'ung'.</td>
</tr>
<tr>
<td>36. Pain in the head.</td>
<td>頭痛</td>
<td>'T'au ts'ek'.</td>
</tr>
<tr>
<td>37. Giddiness; or vertigo.</td>
<td>頭痛</td>
<td>'T'au wwan.</td>
</tr>
<tr>
<td>38. Heaviness of the head.</td>
<td>頭痛</td>
<td>'T'au chung'.</td>
</tr>
<tr>
<td>39. Cut off men's heads.</td>
<td>殺人頭</td>
<td>Shät 'yan t't'au.</td>
</tr>
</tbody>
</table>
40. The head has pain.

41. The head is heavy.

42. Did not nod the head; or give assent.

43. Did not lift up the head.

44. Certainly will shake the head; or give a refusal.

45. Certainly will cut off the head.

46. Wash the head clean.

47. Comb the head smooth.

48. Shave the head smooth.

49. Gray hairs come imperceptibly.

50. Excessive headache.

51. Being dejected, drooping the head.

52. So sick as not to be able to raise the head.

53. Unwilling to bend down the head; or will not assent.

54. Private conversation.

55. A lady.

56. Went away and never returned.

57. Meeting without bowing to each other.

58. Refusing to bow on seeing each other.

thus shāt yan t'au is used for shāt t'au and t'au yau t'ung, for t'au t'ung—different phrases for the same idea.

49. Pat kōk is unconsciously, imperceptibly; gray hairs come upon one before he is aware of it; old age gains upon a man imperceptibly.

50. Kīk is the extreme point, the highest degree, implying that the throbbing pain in the head, tō kīk has reached an excessive degree.

51. Sōng kī is to lose the breath, the courage, or to become dejected; in which case the head droops; here the agent is to be supplied, he, she, or they according to the case in hand.

52. This elliptical mode of expression is very common in Chinese: peng sick, i.e. sick to such a degree as to be unable to raise the head; it is like the phrase in English, 'sick abed.'

54. Literally, this means, 'joining heads, receiving ears;' putting heads together, and whispering in each other's ears, so that the by-standers may not hear what is said.

55. Here and elsewhere it will be seen, that common phraseology may go far to illustrate manners, customs, and character: from the common practice of ladies using rouge and oil on the face and head, the terms fan min yau t'au have come to denote the person using them.

57, 58. Both these phrases express one and the same idea, namely, the refusal of old acquaintances to recognize and bow to each other when accidentally brought together.

59, 60. Here too, in both phrases the same idea is expressed; the first phrase is often
59. Most assuredly it is wrong to assent.
60. On no account is it right to assent.
61. The head is man’s glory.
62. I would rather be decapitated than do it.

63. Go and never return.
64. I will go and never return here again.

65. I beg to ask how this character t’au is used?

It is used in a great variety of ways,
66. (Thus for example,) What price, Sir, do you want for this?
67. This shop has certainly good wares and honest prices.
68. That sort is of a good mark and of the best quality.

69. In doing an affair, he begins but never finishes.
70. All affairs are intrusted to me to manage.

employed by superiors in giving instructions to inferiors, charging them not to give any information on this or that topic about which they may chance to be interrogated: the other expression is rather the language of request:—a thousand times I pray you, or I intreat you on all accounts, not to give him the least information.

61. The phrase in shau means the chief, that which guides and governs, or which has the preeminence; hence the crown or the glory.

62. Ts’ing in is one’s own wish or choice; if my head should be cut off in case I would not do a specified action, yik in ts’o even then I would not do it, I would prefer decapitation.

63. 64. The first of these two phrases refers to the expulsion of a servant or any other inmate of an establishment; the second relates to the voluntary abandonment of a house in disgust or anger; ts’it tsik, to obliterate footsteps, here means never, and implies the final departure, so that the prints of the feet—the footsteps—will never be retraced.

66—70. In these examples, the general meaning of t’au is that of chief, first. Kung is a term of respect added to sz’tau, ‘head of affairs,’ and is equivalent to Mr.; it is the respectful address in common use for a shopman, or indeed the director of almost any work or business. ‘Doing affairs has head but no tail,’ is an expression for those shiftless, thriftless persons who never accomplish what they undertake.
### Section Second.

**PARTS AND MOTIONS OF THE EYE.**

<table>
<thead>
<tr>
<th>Chinese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>大眼</td>
<td>Large eyes</td>
</tr>
<tr>
<td>細眼</td>
<td>Small eyes</td>
</tr>
<tr>
<td>突眼</td>
<td>Prominent eyes</td>
</tr>
<tr>
<td>深眼</td>
<td>Sunken eyes</td>
</tr>
<tr>
<td>責眼；lippitude.</td>
<td>Bleary-eyed; lippitude.</td>
</tr>
<tr>
<td>眼睛</td>
<td>Good eyes; or healthy eyes</td>
</tr>
<tr>
<td>哭眼；epiphora.</td>
<td>Weeping eyes; epiphora.</td>
</tr>
<tr>
<td>湿眼</td>
<td>Moist eyes</td>
</tr>
<tr>
<td>明眼；or keen-eyed.</td>
<td>Bright eyes; or keen-eyed.</td>
</tr>
<tr>
<td>盲眼；amaurosis.</td>
<td>Blindness; amaurosis</td>
</tr>
<tr>
<td>眼睛，或 closed eyes.</td>
<td>Blindness; or closed eyes</td>
</tr>
<tr>
<td>双眼；</td>
<td>Both eyes</td>
</tr>
<tr>
<td>单眼；</td>
<td>One eye</td>
</tr>
<tr>
<td>大睛</td>
<td>Large eyes</td>
</tr>
<tr>
<td>小睛</td>
<td>Small eyes</td>
</tr>
<tr>
<td>突睛</td>
<td>Prominent eyes</td>
</tr>
<tr>
<td>深睛</td>
<td>Sunken eyes</td>
</tr>
<tr>
<td>睑睛；lippitude.</td>
<td>Bleary-eyed; lippitude.</td>
</tr>
<tr>
<td>好睛</td>
<td>Good eyes; or healthy eyes</td>
</tr>
<tr>
<td>哭睛；epiphora.</td>
<td>Weeping eyes; epiphora.</td>
</tr>
<tr>
<td>湿睛</td>
<td>Moist eyes</td>
</tr>
<tr>
<td>明睛；or keen-eyed.</td>
<td>Bright eyes; or keen-eyed.</td>
</tr>
<tr>
<td>盲睛；amaurosis.</td>
<td>Blindness; amaurosis</td>
</tr>
<tr>
<td>眼睛，或 closed eyes.</td>
<td>Blindness; or closed eyes</td>
</tr>
<tr>
<td>双睛；</td>
<td>Both eyes</td>
</tr>
<tr>
<td>单睛</td>
<td>One eye</td>
</tr>
<tr>
<td>大 ngán</td>
<td>Large eyes</td>
</tr>
<tr>
<td>小 ngán</td>
<td>Small eyes</td>
</tr>
<tr>
<td>突 ngán</td>
<td>Prominent eyes</td>
</tr>
<tr>
<td>深 ngán</td>
<td>Sunken eyes</td>
</tr>
<tr>
<td>睑 ngán</td>
<td>Bleary-eyed; lippitude.</td>
</tr>
<tr>
<td>好 ngán</td>
<td>Good eyes; or healthy eyes</td>
</tr>
<tr>
<td>哭 ngán</td>
<td>Weeping eyes; epiphora.</td>
</tr>
<tr>
<td>湿 ngán</td>
<td>Moist eyes</td>
</tr>
<tr>
<td>明 ngán；or keen-eyed.</td>
<td>Bright eyes; or keen-eyed.</td>
</tr>
<tr>
<td>盲 ngán；amaurosis.</td>
<td>Blindness; amaurosis</td>
</tr>
<tr>
<td>眼睛，或 closed eyes.</td>
<td>Blindness; or closed eyes</td>
</tr>
<tr>
<td>双 ngán</td>
<td>Both eyes</td>
</tr>
<tr>
<td>单 ngán</td>
<td>One eye</td>
</tr>
</tbody>
</table>

### Notes and Explanations.

**Muk** is the radical word for the organ of vision, which it somewhat resembles; and it forms a part of nearly all the terms which refer to optics. *Ngán*, which has *muk* placed on the left of *kan*, is the character most in use to denote the eyes.

1, 2. The fondness of the Chinese for opposite terms, which appear in almost all they write and say, often assists in defining their most common words. Here we have three sets of them: To say, 'the sunken eye is the eye which is not prominent, and the prominent eye is that which is not sunken,' is their common mode of defining terms.

7, 8. *Lui* and *shap* are often used interchangeably; the former denotes the greatest profusion of humors.

9. This is the really good eye, characterised as the brilliant, the piercing, the intelligent eye.—an eye which is not dull or stupid.

10, 11. In common discourse the only distinction made between these two terms is this,—the first is used when speaking of a person, the second when speaking to a person who is blind: This distinction results, perhaps, from the etymology of the two characters: măng is the dead eye, the evacuated eye, or that in which the parts are ruined: *mat* signifies what is small, close, or hidden; and literally therefore, *mat ngán* is the eye which is closed up.
<table>
<thead>
<tr>
<th>English</th>
<th>Mandarin</th>
</tr>
</thead>
<tbody>
<tr>
<td>15. Vacant eyes; haggard looks.</td>
<td>虚眼</td>
</tr>
<tr>
<td>16. Acute ophthalmia.</td>
<td>热眼</td>
</tr>
<tr>
<td>17. Inflamed eyes.</td>
<td>炎眼</td>
</tr>
<tr>
<td>18. Red eyes.</td>
<td>炎眼</td>
</tr>
<tr>
<td>19. Cross-eyed or squinting; strabismus.</td>
<td>斜眼</td>
</tr>
<tr>
<td>20. Open the eyes.</td>
<td>開眼</td>
</tr>
<tr>
<td>21. Shut the eyes.</td>
<td>閉眼</td>
</tr>
<tr>
<td>22. Close the eyes.</td>
<td>合眼</td>
</tr>
<tr>
<td>23. Internal angle of the eye.</td>
<td>眼的內角</td>
</tr>
<tr>
<td>24. External angle of the eye.</td>
<td>眼的外角</td>
</tr>
<tr>
<td>25. The corners of the eye.</td>
<td>眼的角</td>
</tr>
<tr>
<td>26. The eyelids; palpebrae.</td>
<td>眼皮</td>
</tr>
<tr>
<td>27. The eyebrows; supercilia.</td>
<td>眉毛</td>
</tr>
<tr>
<td>28. The eyeball.</td>
<td>眼球</td>
</tr>
<tr>
<td>29. The crystalline lens of the eye.</td>
<td>眼睛</td>
</tr>
<tr>
<td>30. The pupil of the eye.</td>
<td>瞳孔</td>
</tr>
<tr>
<td>31. The pupil of the eye.</td>
<td>瞳孔</td>
</tr>
<tr>
<td>32. The white of the eye.</td>
<td>眼白</td>
</tr>
<tr>
<td>33. The iris of the eye.</td>
<td>眼睛</td>
</tr>
<tr>
<td>34. The eyelashes; cilia.</td>
<td>眼睫毛</td>
</tr>
</tbody>
</table>

15. The 虚眼 is that of the debauche or idiot—the haggard or vacant stare of one whose mental powers are distracted, or in ruins, or both.
17, 18. These two terms are synonymous, and denote redness or inflammation of the eye, whether occasioned by anger, by disease, or by excessive drinking.
19. The 虚眼 may be used for any distortion of the eyes, or for looking askance, as well as for the strabismus.
28. This and all other terms in this section are translated in the common and popular sense, in which they are used by the Chinese. Hence perfect accuracy is not, in all cases, to be expected.
29. This is literally the ‘pearl of the eye;’ and, though sometimes referred to the orb of the eye, seems admirably fitted to designate the crystalline lens. This use of it is supported by a reference to the eye of the fish.
30, 31. Both these, like the word pupil, seem to refer not less to the miniature image of any object which is formed on the eye, than to the perforation through which the rays of light pass into it: their literal meaning is, the child of the eye.
32, 33. Pák and hak, white and black, refer to the external appearance of the eye, to that which appears white, and to that which appears discolored.
35. Do not cut my eyes.
36. Invisible; or what the eye has never seen.
37. Lawless; or regardless of the laws.
38. Fixed attention; or the eyes riveted.
39. In the twinkling of an eye.
40. Vanished in the twinkling of an eye.
41. Open both eyes.
42. You must not open your eyes.
43. This eye is ruined.
44. Unacquainted with the world.
45. The eyes are blurred, and cannot see distinctly.
46. Though my eyes are tired, I am indisposed to sleep.
47. The eye closed, and all sensation lost.
48. What is the disease in that man’s eye?

勿割親眼
勿所不見
勿無法紀
勿不轉睛
一瞬之間
轉眼成空
擘開雙眼
喫好掙開眼
呢一隻眼不識人
眼花看不真
眼倦目未知
眼個耳
個野症

Mat, kót 'ts'an 'ngán.
Muk, 'shó pat' kín.
Muk, s'mó fát, 'kí.
Muk, pat 'chün etsing.
Yat 'shun chí kán.
‘Chün 'ngán shing hung.
Mák, choi shéung 'ngán.
'M hò chang choi 'ngán.
Ni chek, 'ngán wáí liú.
‘Yau 'ngán pat shik yán.
‘Ngán 'sá hón' pat 'chan.

Kün 'ngán shéung mū' tsz' amín.
Ming muk, s'mó 'shó che kók.
Kó' kó', yan kó' chek, 'ngán hai mat, 'yé ching'.

35. *Ts'an here means at, or into; the phrase is used to admonish the careless barber not to injure his employer’s eyes; for, after the tonsure, these organs are usually subjected to a probing with a pointed instrument almost as sharp as the razor itself.
36. Eye thing which not see—what the eye has never seen, is said with reference to things or beings invisible to mortal eyes.
37. Eye without law rules—void of respect to the laws, denotes a lawless person, who acts regardless of all the laws of the land, and who deserves to be treated as an outlaw.
38. Chün etsing, the turning or rolling of the eyes, preceded by muk pat, gives the idea of fixed attention.
39, 40. Both these phrases denote the shortest period of time: the first is, literally, one turn of the eyes’ duration; the second is elliptical, and is used when speaking of the destruction of property by fire or flood, and of all those pleasures which, chün ngán in the twinkling of an eye, shing become hung vacat or empty, i. e. cease to exist.
41, 42. Mák and chang express that exertion which is necessary to open the eyes, when one is afraid or unwilling to have them inspected, or when the lids have become attached to each other, or confused by disease; they are also often used with hoi merely for the sake of euphony, without adding anything to the force of the latter.
43. Wáí expresses the act of destruction; and liú, joined to it, denotes that the act is already complete, and the object—the eye in this case—past recovery.
44. Having eyes, not understanding men—denotes one who is unable to appreciate character, and is said in scorn of an opponent.
46. Weary eyes, still not yet desiring sleep—refers not to that restlessness which disqualifies for sleep, but to a desire or necessity of engaging in some business requiring immediate attention.
47. Ming muk refers to that extreme point of sickness or stupefaction, when the subject is entirely senseless, so that he can neither see, hear, nor feel.
It is the cataract.

49. The following is an elegant saying: Words may act a deceitful part, but the eye cannot play the rogue.

50. The eye is the best index of a man’s character.

48. Ching is disorder or disease: the name for the cataract—green water poured [into the] pupil—is descriptive of the disease, as it is viewed by those who are ignorant of the eye’s structure: tung shan is here used for the pupil instead of tung yau; but the phrase luk shui kün tung yau is more frequently heard from the lips of the common people, than the former phrase, luk shui kün tung shan.

49. Shing means to complete, to finish; shing yü is a finished, or elegant saying: wan, to say, is equivalent to the English phrase, “as follows;” and, when the structure of a sentence requires, as in shing yu wan, it may be translated thus, there is an elegant saying, namely: words perhaps may serve deceitful action, eye pupil then has what not permits deception, i.e., a man may deceive another by words, but he cannot do this by his eye, for that cannot be made to play the hypocrite; tsak yau, then has, refers to the time when the eye is brought into question,—do you speak of the eye, then I must say of it, that it will never deceive.

50. Possessed by man things, none good as the eye, freely construed means, that, Of all the parts of the human body, no one is so sure an index of character as the eye.

Section Third.

FORM AND FUNCTIONS OF THE NOSE.

鼻科

1. The nose.
2. A false nose.
3. A flat nose.
4. A high nose.

Notes and Explanations.

Pi is one of the radical characters of the language, and is the common term for the organ of smelling; k'o added to it in the first phrase, pi k'o, is merely euphonic.

2. The false nose is an artificial one, sometimes made to supply the place of the natural organ, when by any misfortune it has been removed: séung means to inlay; and séung pi, is, literally, an inlaid nose.

3—5. Pin pi is the common flat nose, characteristic of the people of the southern provinces of this empire; k'o pi is the high Roman nose; and kau pi is a prominent and hooked nose.
<table>
<thead>
<tr>
<th>Sect. 3</th>
<th>Form and Functions of the Nose</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>5. A hooked nose.</td>
<td>勾鼻</td>
<td>勾鼻</td>
</tr>
<tr>
<td>6. A great nose.</td>
<td>大鼻</td>
<td>大鼻</td>
</tr>
<tr>
<td>7. A small nose.</td>
<td>小鼻</td>
<td>小鼻</td>
</tr>
<tr>
<td>8. To bore the nose.</td>
<td>撬鼻</td>
<td>撬鼻</td>
</tr>
<tr>
<td>9. To pinch the nose.</td>
<td>捏鼻</td>
<td>捏鼻</td>
</tr>
<tr>
<td>10. Cover the nose.</td>
<td>塞鼻</td>
<td>塞鼻</td>
</tr>
<tr>
<td>11. To snort, or blow through the nose.</td>
<td>嗅鼻</td>
<td>嗅鼻</td>
</tr>
<tr>
<td>12. To sneeze.</td>
<td>嗅鼻</td>
<td>嗅鼻</td>
</tr>
<tr>
<td>13. The nose free and open.</td>
<td>鼻通</td>
<td>鼻通</td>
</tr>
<tr>
<td>14. Stoppage of the nose.</td>
<td>鼻塞</td>
<td>鼻塞</td>
</tr>
<tr>
<td>15. Obstruction of the nose.</td>
<td>鼻塞</td>
<td>鼻塞</td>
</tr>
<tr>
<td>16. Pain of the nose.</td>
<td>鼻痛</td>
<td>鼻痛</td>
</tr>
<tr>
<td>17. Polypus of the nose.</td>
<td>鼻瘤</td>
<td>鼻瘤</td>
</tr>
<tr>
<td>18. Bridge of the nose.</td>
<td>鼻梁</td>
<td>鼻梁</td>
</tr>
<tr>
<td>19. Sides of the nose.</td>
<td>鼻子</td>
<td>鼻子</td>
</tr>
<tr>
<td>20. Cartilage of the nose.</td>
<td>鼻側</td>
<td>鼻側</td>
</tr>
<tr>
<td>21. End of the nose.</td>
<td>鼻尖</td>
<td>鼻尖</td>
</tr>
<tr>
<td>22. The nostrils.</td>
<td>鼻孔</td>
<td>鼻孔</td>
</tr>
<tr>
<td>23. The nose regaled with flowers.</td>
<td>鼻花</td>
<td>鼻花</td>
</tr>
<tr>
<td>24. White nose; or a crafty fellow.</td>
<td>白鼻哥</td>
<td>白鼻哥</td>
</tr>
<tr>
<td>25. Red nose.</td>
<td>紅鼻哥</td>
<td>紅鼻哥</td>
</tr>
<tr>
<td>26. The nose affected by [the use of] wine.</td>
<td>酒攻鼻</td>
<td>酒攻鼻</td>
</tr>
</tbody>
</table>

11, 12. *Plan* expresses a forcible emission of breath from the mouth or nose, implying usually contempt or disgust. The colloquial phrase for sneezing is ‘tā h̀at, chi, the sound of the two last words being an attempt to imitate the noise made in the act of sneezing.

13—15. *Tung* denotes the organ in a perfectly healthy state; *sak* is an entire stoppage; *mang* a partial one.

22. A striking instance is here afforded of the vulgar misapplication of characters which occurs now and then in the provincial dialects. In this dialect, the nostril is called *pi lung*, but in books it is *pi kung*, the same characters as are here used, except the second has no hau or mouth on the side. Now in writing the colloquial phrase, they wish to approach as near as may be to the written character, and therefore take this same *kung*, adding a mouth on the side, but still calling it *lung*. Its proper sound, however, is hau, and it means to low, to belch, to vociferate.
27. A blotched nose.

28. Water flowing from the nose.

29. Nose bleeding; or hemorrhage of the nose.

30. An aquiline nose.

31. A snort of defiance.

32. Bringing the nose near in order to smell.

33. To inhale the effluvia.

34. To judge of odors by the smell.

35. To distinguish odors by the smell.

36. What makes your nose bleed?

It is caused by present excitement.

37. What is that growing in that man's nose?

It is a polypus.

38. What is a polypus?

It is a small fleshy excrescence growing in the nostril and stopping it up.

酒渣鼻
流鼻涕
流鼻血
驚哥鼻
闌鼻氣
以鼻就嘆
以鼻取氣
以鼻審氣
以鼻辨氣
你為七事流鼻血
因爲呢堆熱氣
個個人個鼻生
七野
生鼻蛇
鼻蛇係七野
係鼻吼生一条
肉塞住個鼻吼

'Tsau chá pi'.
'Lau pi² t'ai'.
'Lau pi² hūt.
'Ang kó pi².
'Tau' pi² hi².
'Í pi² tsau³ ch'au'.
'Í pi² 'ts'ü hi².
'Í pi² 'sham hi².
'Í pi² 'pin' hi².
'Ní wai³ mat sz³ lau pi¹ hūt.
'Yan wai¹ mí p'ai ít³ hi².
Kó' kó' yán kó' pi² 'shang mat³ 'yé.
'Shaag pi² 'shé.
Pí² 'shé hai³ mat³ 'yé? 
'Hai² pi² dung 'shang yat.
'ts'ú yuk², sak, chú¹ kó' pi³ dung.

27. Tsau chá pi', wine dregs' nose, is that which is infected with pimples caused by excessive use of wine, or by an unhealthy state of the blood.

30. The shape denoted by ang kó pi or parrot nose is the same as that by kau pi; this form of the nose is seldom seen among the natives of the southern provinces, though more frequently observed among the Tartars and northern Chinese.

32. With nose approach smell, specifies the act of bringing the nose near to an object of smell: tsau means to approach near, and ch'au is the odor of anything, whether fragrant or the contrary.

33, 34. With nose to take effluvia: the precise meaning of hi must be determined by the context, or circumstances of the case in which it occurs; it may be the simple atmospheric air, or the same surcharged with any gas or odor: sham means to judge, test, or determine the qualities of; pin has here a sense analagous to sham, referring to the act of discriminating: í pi is with the nose, or by means of the nose—it being used as the organ or instrument by which we judge of whatever comes in contact with the olfactory nerves.

36. Wai is here distinguished both in its tone and in its signification from the same form of the character in No. 49 of the last section: there it means to act, here it signifies for; wai mat sz³ for what reason? to which the answer is, yan wai for this reason, or because of. ní p'ai present, ít hi inflamed breath, i. e. excitement, resulting from intemperate eating, drinking, or exercise.
Section Fourth.

FORM AND FUNCTIONS OF THE MOUTH.

口類第四章

'Hau lui; tai sz" cheung.

1. A great mouth.
2. A small mouth.
3. A distorted mouth.
4. Close the mouth.
5. Open the mouth.
7. Stop the mouth; or gag.
8. To procure a livelihood.
10. Dryness of the mouth.
11. The mouth eats.
12. The mouth drinks.
13. To hold fluid in the mouth.
14. To chew food; or to masticate.
15. To gnaw with the teeth.

Notes and Explanations.

Hau, 'the mouth,' say the Chinese, 'denotes that with which people eat and speak: its form is represented by the character.' It stands in Hônghi's imperial dictionary as the thirtieth radical, and forms a part of most of those words which refer to eating and speaking.

3, 4. Wái is compounded of not and regular; hence its meaning, irregular, distorted: kám means to bind with cords, to envelop, to close up; here it denotes one's voluntary act of closing the mouth, and in that way keeping silence, or, as we often say, holding the tongue.

7. The phrase sak hau is used in both a literal and figurative sense: a band of robbers, when they have seized on a person and are afraid that his cries will alarm the neighborhood, take care to stop his mouth; and if it happen that their nefarious acts have come to the ears of a local officer, or to any one else who may be willing to bring them to justice, again they take care to stop his mouth, which is usually done by bribing him or 'buying his mouth.'

8. The phrase ú hau, is, literally, to paste the mouth, or to stop it with boiled rice, and is in common use to denote the idea of procuring personal support, or that which is merely sufficient to supply daily wants—it is the 'living from hand to mouth.'
16. The lips.
17. Polite.
18. Veracious.
19. Loquacious.
20. Obscene.
22. Stammering.
23. Open the mouth.
24. Close the mouth.
25. Embarrassed.
26. Indisposed to speak.
27. True to his word.
28. Regardless of the truth.
29. Very slow of speech.
30. Fluency of speech.
31. Eloquent.
32. Strife of words.
33. Written testimony is necessary.

25. Nán hoi hau, difficult to open the mouth, denotes that embarrassment which one feels in presenting a second demand on the kindness of a friend; he feels embarrassed, and finds it difficult to broach the subject, or to hoi hau.
26—28. Literally these phrases read thus: no mouth to speak, meaning that one is indisposed to speak; having mouth and teeth, denoting one who is true to his word; and without mouth and teeth, or one who is regardless of the truth.
29. Kóm in a high degree, hau the mouth, nut slow to speak: nut does not imply any lack of knowledge, but simply backwardness in giving utterance to thoughts: in the Conversations of Confucius it is said of the good man, yu kó, nut cù in, cù man cù hang", 'he is slow to speak, and prompt to act.'
30, 31. Good mouth corners, and having mouth power, both express nearly the same idea, and are applied to those who are able to speak well.
32. Hau hi, the breath of the mouth, here denotes mere words: chang is to contend: hence the meaning of the phrase, war of words, or logomachy, a mode of settling quarrels much practiced by the Chinese, to which is often added a lusty tug at the cue, and many demonstrations of a hostile disposition, but bloody noses or broken heads are seldom a consequence of these wordy battles.
33. Mouth words no proof, is a phrase used to express the necessity of having written testimony, because the circumstances of a given case are such, that, hau wá words of the mouth, mò p'ang afford no proof, i.e. no sufficient evidence of the truth or fact in question.
34. Charming eloquence.

35. It is useless to say more.

36. Talebearing is a fruitful source of mischief.

37. A sweet mouth and a slippery tongue.

38. Words come from the mouth in perfect sentences.

39. He must be true to his word.

40. Unable to procure a livelihood.

41. I cannot endure such venomous words.

42. Bitter words are good medicine.

43. Disease enters by the mouth.

44. Mischief proceeds from the mouth.

45. Yes in the mouth, and no in the heart.

46. The mouth specious and the heart perverse.

47. From the mouth come peace and war. Peace is mild, but war is destructive: from the words of the mouth, then, are these two diverse effects. How greatly ought such springs of evil and of good to be feared!

口角春風舌不滑
口中是非多
出言成文
須用觀
不雅堪
病從口入
非心好
亦於之可

Hau kók, ch'un shung.
Pat, yung' fai, shun shit.
'Hau shit, shit di to.
'Hau ti, shi, wat.
Ch'ut, hau shing man.

Sü yung 'hau 'ch'i.

34. Ch'ūn fung, the vernal breezes, are used figuratively for what is mild, gentle, pleasing: hence the phrase denotes an utterance that is charming, like the zephyrs of spring.

35. Fai shun shit, an expenditure of the lips and tongue, refers to a case where words are unavailing, or pat yung without use.

36. Mouth and tongue [much, then there will be] right and wrong much, is a counterpart to one of the proverbs of an ancient king, 'Where there is no talebearer, strife ceaseth.'

38. This refers to that natural conversation, which, in accuracy and elegance, is comparable to the finished style of written composition.

43. 44. Disease enters through the mouth, because of intemperance in eating and drinking; mischief proceeds from the mouth, because of unguarded words.

47. These words, wai hau ch'ut h'o king yung, are from the closing part of an address of the ancient chieftain Shun to his successor U, found in the Shih King, or Book of Records, and must have been uttered more than 4000 years ago. They remind us of the inspired penman's words, 'out of the same mouth proceedeth blessing and cursing.' Literally translated, they run thus, the mouth promotes good, and excites weapons of war. The twenty-four words which follow are exegetical, and of a later date.
Section Fifth.

PARTS AND FUNCTIONS OF THE EAR.

1. The ear.
2. Cavity of the ear.
3. Deafness of the ears.
4. Acute ears.
5. Ringing in the ears.
6. Stoppage of the ear.
7. Dull ears.
8. To feign deafness.
10. No ear to hear.
11. No ear to receive what is said.
12. Incline the ear to hear.
13. Give ear to hear.

Notes and Explanations.

The organ of hearing is thought to be represented by the character 亪, the common term to denote the ear; the present form differs from its original, which presents an outline of the external ear; 亪, in the phrase 亪亪, is merely a euphonic particle, used in speaking of certain classes of objects which are pendulous or globular.

3, 4. The words 亪 and 亪亪 are opposite in their signification: the first denotes the sense of hearing when it is lost or has become extremely dull; the latter is used when the organ is quick to perceive and discriminate.

5. Ringing in the ears is that sensation of sound which one sometimes perceives, and for which he can assign no cause, though for the moment it seems as distinct and real as the ringing of a bell. The same idea is expressed in No. 32, below.

9. No ear nature—denotes one who is regardless of whatever is said to him, as though the natural functions of his ears had ceased to perform the duties of their office.

10, 11. The meaning of 京京 and 京京 in these two phrases is nearly the same: the latter often means to put into, to store up, which shade of thought is here retained.

12, 13. Chak 京京 is the turning of the ear in any direction which will facilitate hearing; 京京 denotes the act of bringing it near for this purpose. 京京, in these two examples, it will be perceived, has a different intonation from the preceding number; it has the same use as in chap. I., sect. 6: 京京.
15. The ears pierced with flags.
16. To bore the lobes of the ears.
17. An acute ear.
18. Both ears very long.
19. He has many eyes and ears [in his employ].
20. When I have washed my ears, I will listen to you.
21. Having heard you thro’ I will now wash my ears.
22. His words are still sounding in my ears.
23. Stop both ears.
24. Can cleanse the ear by candle-light.
25. The ear ought not to hear lewd sounds.
26. Those who have long ears, will enjoy long life.
27. Very charming sounds.
28. Close both ears.

<table>
<thead>
<tr>
<th>PARTS</th>
<th>FUNCTIONS OF THE EAR.</th>
<th>CH. CHR.</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.</td>
<td>The ears pierced with flags.</td>
<td>CH'AP  &quot;kí.</td>
</tr>
<tr>
<td>16.</td>
<td>To bore the lobes of the ears.</td>
<td>Chui  &quot;chü.</td>
</tr>
<tr>
<td>17.</td>
<td>An acute ear.</td>
<td>Hò  &quot;kwai.</td>
</tr>
<tr>
<td>18.</td>
<td>Both ears very long.</td>
<td>Léung  &quot;shui chín.</td>
</tr>
<tr>
<td>19.</td>
<td>He has many eyes and ears [in his employ].</td>
<td>K'ui  &quot;muk, tó.</td>
</tr>
<tr>
<td>20.</td>
<td>When I have washed my ears, I will listen to you.</td>
<td>Sai  &quot;ting 'yam.</td>
</tr>
<tr>
<td>21.</td>
<td>Having heard you thro’ I will now wash my ears.</td>
<td>T'ing kwó’  'sai  &quot;i.</td>
</tr>
<tr>
<td>22.</td>
<td>His words are still sounding in my ears.</td>
<td>Jin  &quot;yau tsoi  &quot;i.</td>
</tr>
<tr>
<td>23.</td>
<td>Stop both ears.</td>
<td>Sak,  &quot;mai  &quot;léung &quot;i.</td>
</tr>
<tr>
<td>24.</td>
<td>Can cleanse the ear by candle-light.</td>
<td>Tang  &quot;tsin  &quot;ts'ü  &quot;i.</td>
</tr>
<tr>
<td>25.</td>
<td>The ear ought not to hear lewd sounds.</td>
<td>‘I  pat, t'ing’  ‘yam  ‘shing.</td>
</tr>
<tr>
<td>26.</td>
<td>Those who have long ears, will enjoy long life.</td>
<td>‘I  sch'éung, ming  ‘pí.</td>
</tr>
<tr>
<td>27.</td>
<td>Very charming sounds.</td>
<td>sch'éung.</td>
</tr>
<tr>
<td>28.</td>
<td>Close both ears.</td>
<td>Hò  &quot;jiú  &quot;kê  ‘shing.</td>
</tr>
<tr>
<td></td>
<td>An ear without hearing is the listless ear, and denotes one who, having ears, yet hears not, either in a natural or moral sense.</td>
<td>‘Am  &quot;mai  &quot;léung  &quot;chek, ‘i.</td>
</tr>
</tbody>
</table>

14. An ear without hearing is the listless ear, and denotes one who, having ears, yet hears not, either in a natural or moral sense.

15. This is part of a punishment often inflicted on persons in Canton, for petty thefts and other similar misdemeanors: two little ³kí or flags are prepared, having shafts about a foot long, which are, cháp i thrust into or pierced through the ears, one on each side of the head; in this condition, with his hands chained behind him, the evildoer is led through the streets, one soldier going on before him beating a gong, and another following him with a rattan, which is smartly applied to the poor man’s naked back.

18. Both ears depending to the shoulders denotes one who has very long ears; among the common people, however, this physiognomy is sometimes regarded as a presage of sitting down on the dragon’s seat, or the throne.

19. This expression, and another one similar, ‘He has many hands and feet,’ are applied to officers of government who keep in pay a number of spies secretly to ascertain the actions of the people, or to other persons, who watch their enemies closely.

20. Washed ears listen [to] sounds—is a respectful expression, implying that the person may have been hearing what was vile or rude, and when the impression of the sounds is washed away, he will be attentive. The other phrase has a reference to an ancient statesman in the time of the emperor Yó, named Huiyau, who, whenever he heard anything vile or mendacious, would wash his ears after it, as if to remove the impression of the words.

22. This was spoken by an ancient sage, and refers to the instructions of his father; the whole sentence is, ‘Yáu tsoi  "i, ² kó  ‘chí  ‘yéuk, ²kó? his words are still sounding in my ears, and how can I discard them?’

24. Another line usually accompanies this, and both may be seen hanging up at the barber’s door; literally they read thus: ‘lamp before receive ears, moon beneath shave heads’—intending to set forth the man’s skill, which is so great that he can perform all the manipulations of tonsure and toilet as well by night as by day.
29. Cut the ear to make a remembrancer.
30. When her ears are bored she will become a lady.
31. Cut off your ears and make you a branded debtor.
32. Draw an ear upon the wall to hear your idle tales.
33. An ear may be behind the adjoining wall, take care!
34. Passes in at one ear and out at the other.
35. If he does not obey, then pull his ears.
36. A credulous ear receives everything that is said.
37. Sound ringing in both ears.
38. A sudden clap of thunder, giving no time to close the ears.
39. When the mind is absent, the ear does not hear.
40. Take him by the ear and lead him back.
41. You do not at all give ear to what I say.
42. My ears are a little dull of hearing.

THE HUMAN BODY.

29. Cut ears make memory mark—is said to one who is troubled with a treacherous memory, therefore he is admonished, 'Cut your ears to make a mark which will assist your memory.'
30. This is said of the little girl, while yet she is called 'child,' and has nothing in her dress to indicate that she is a girl; but when her ears are decked with jewels, the question of her ladyship will no longer be doubtful.
31. Chôi tan is used to denote one who is deeply involved in debt, but the origin of the term is doubtful: chái is a debtor, and tan is a signal chimney, built of brick or stone on eminences, in which fires are lighted as a signal of alarm: tan has other significations; and the phrase chái tan is written sometimes in forms different from that above.
32. This is the language of angry reproach: if you must give utterance to such language as you now use, draw an ear upon the wall to listen to your idle vociferations, for my ears, which are accustomed to the truth, are not to be attacked in this rude manner.
33. Kâk tsêung the adjoining wall, fông fear, yau have, i an ear; you must be careful what you say, for behind the adjoining wall there may be some one who will hear you speak.
34. Yün is applied to what is weak, flexible, yielding, both physically and morally: here it is applied to those who readily believe whatever is said, regardless of the matter told them, or of the source from whence it comes.
35. Tût’i, a pair of ears, is the same as lêung chek i, two piece [of] ears, i. e. both ears; the phrase is idiomatic, and preceded by ngô simply means my ears: tl-kóm-tô, a jot-so-
43. The words you speak are not worthy of being heard.

44. He closed his ears as if he heard nothing.

45. In shaving your head this morning, you omitted to clean out your ears.

46. Mencius said, the desire of the mouth towards flavors, of the eye towards colors, of the ear towards sounds, of the nose towards scents, and of the four members towards ease, is natural; yet, these desires being imparted by heaven, the superior man does not speak of them merely as natural inclinations.

47. 'Ni kóng tik,' you speak that, or, that which you speak; ké is of, or belongs to, shūt wá words, or that class of words, 'm which is unáč, yap i to enter the ear.

48. The words 'm t'ing kín, not hear see, mean not to perceive by the sense of hearing, or to be deaf; t'ong tsók to make as if, i. e. to feign: he closed his ears and acted as if he did not hear; he pretended to be deaf.

49. This is uttered in reproof for not hearing; were your ears open, or were you attentive as you ought to be, there would be no difficulty in hearing what is said to you.

50. This beautiful sentence is selected from the closing chapter of the conversations of Mencius. The sentence which succeeds it is antithetical to it, as follows; "the exercise of love between parents and children, of equity between princes and ministers, of propriety between hosts and guests, of wisdom among the virtuous, and of accordance on the sage's part with celestial principles, is ordained of heaven; yet such exercises being subjects of natural effort, the superior man does not speak of them wholly as heavenly gifts." The purpose of the sage, in these remarks was to restrain men from the unreserved obedience of what is called natural inclinations, and to urge on them the importance of exerting themselves to seek after gifts, considered as heavenly, and therefore supposed to be unattainable by ordinary men. The superior man, he here tells us, does not regard our inclinations purely as sing, natural and beyond the the power of restraint, but as being also ming, heavenly endowments, which are to be rightly employed for good.
Section Sixth.

**Form and Expression of the Face.**

| Min1 lui¹; tai² luk; cheung. |

| 1. The human face. | 人面 | ¥an mín¹. |
| 2. A smiling face. | 笑面 | tō⁴ mín¹. |
| 3. A square face. | 方面 | fāng mín¹. |
| 4. A round face. | 圓面 | yuán mín¹. |
| 5. A broad face. | 濃面 | nóng mín¹. |
| 6. A lean face. | 瘦面 | shòu míng. |
| 7. The visage; or the human countenance. | 色面 | fēng mín¹. |
| 8. The complexion. | 赤面 | ù míng. |
| 10. A pallid countenance. | 赤面 | máng míng. |
| 11. A dark countenance. | 赤面 | máng míng. |
| 12. To meet together. | 会面 | huì míng. |
| 13. A personal interview. | 面背 | mèi bìng. |
| 14. To turn the back upon a person. | 面面 | miàn miàn. |
| 15. Being face to face. | 面面 | miàn miàn. |
| 16. Being in the presence of a person. | 面面 | miàn miàn. |
| 17. Being of little reputation. | 面面 | miàn miàn. |

**Notes and Explanations.**

Min was originally intended as a picture of the human face: it now denotes the face, the countenance, the front, the surface; also to front, to face, to see; and it often enters into the composition of those characters which, in any way, relate to the face. As an index of what man is, the face has come to signify character, reputation, &c.

12. This denotes coming into the presence of a person, and may be spoken of few or many: tōi means to come together, to associate; an association, a society, a band.

14—16. Pùi mín, literally back face, signifies the act of one person turning his back upon another in scorn or disgust; the phrase may also mean the back: tǔi mín is face to face, one being over against another: tōng mín is simply being in the presence of, without regard to the position of the parties.
18. Having a good reputation.
19. Having lost reputation.
20. Having preserved reputation.
21. Reputation; or a good name.
22. Mutually turning their backs on each other.
23. A smiling face.
25. A benignant countenance.
27. I did not see him.
28. I did not obtain an interview.
29. To choose in the presence of others.
30. A good reputation.
31. Without reputation.
32. To destroy one's reputation.
33. Personal esteem.
34. Seeking reputation.
35. Ashamed to be seen.
36. It is difficult to get a sight of him.

17—21. Thin face, having face, lost face, retained face, substantial face, all have reference to reputation, or a good name: pok min is a modest term used when speaking of one's own character; tai is often used in connection with min, thus, kui yau tai min; he has a substance and face, is respectable, or has a good reputation.

24. Tai written in this form, with an aspirate, denotes what is very great, or what exists in an eminent degree.

26. A good face color is applied to those whose countenances indicate health and good spirits, and not to personal beauty; a slight tinge of red on the cheeks, clear eyes, &c., are the well known indications.

27, 28. These refer to cases in which one goes to the house of another; pat ai min, cannot meet the face, because the person sought does not choose to appear; pat kin min, did not see his face, because the person sought was absent from home.

29. This is said of selecting goods, or anything else, where the choice is made in the presence of interested parties.

33. The reputation is here supposed to be destroyed by improper conduct; the phrase, therefore, is true to the letter, tiu casting away the reputation.

36. This is said when one, in pursuit of another, repeatedly fails to find him in the place where he is ordinarily to be seen.
37. It is a long time since we met.
38. A single conversation.
39. A single interview.
40. Praising to the face, and slandering to the back.
41. Excessive insolence.
42. An open mistake.
43. I have spoken with him.
44. Gazing at each other in amazement.
45. By a personal interview friendship is restored.
46. There is joy upon his countenance.
47. Its virtues will presently appear.
48. He turned away his face, without noticing me.
49. Leave me a little reputation.
50. If so, all reputation is lost.
51. Repeatedly failed in seeing him.
52. It is difficult to break from personal esteem.
53. Ashamed to go and see him.
54. It is absolutely necessary to report in person.
55. Diligence will secure a reputation.

41. Pass face give insult, is susceptible of two meanings: insulting beyond endurance; or insulting one who passes before you as a mere stranger.
42. Ts'ing kwó is an error of any kind, which has been committed in the presence of others; and this fact, on detection of the error, is given in extenuation.
43. See face speak pass—I have seen and spoken with him—is a mode of saying that one has enjoyed an interview for consultation, &c.
45. Seeing the face creates kind feeling, a phrase derived from the usual experience of mankind, that when differences have arisen between absent parties, either by slanderous imputations or personal enmity existing between them, kind feeling and friendship are restored by a personal interview.
47. Now presence immediately see virtue—is said by the druggist, and others, in commendation of their commodities.
52. Ts'ing min denotes that feeling which springs from personal acquaintance, or it is that personal regard which constrains one to befriend another under all circumstances. The character min, partially contracted as in this example, often occurs in manuscripts and cheap publications.
54. Must necessarily in person report to my superior, then it will be well: the case is such that it cannot be stated in writing, nor intrusted to a second person.
56. There is no color in his face.
57. His countenance is not as good as it was last year.
58. The debtor must frequently pay respects to the creditor.
59. Under the mask he may appear in public.
60. The man who has a bold face will get rich.
61. Men's minds differ like their faces.

60. The whole face spring bright must produce wealth, i.e. a bold prompt person of this description is supposed to be fitted for the acquisition of wealth. The phrase ch'un kwong refers to the vivacity and freshness which is observed in nature, and especially birds, on the approach of spring.

Section Seventh.

THE FOUR LIMBS.

四肢類第七章

1. The palm of the hand.
2. The finger nails.
3. The elbow.
4. The arm.

Notes and Explanations.

Ch'i, formed of flesh placed on the left of branches, denotes branches of flesh, the extremities of the human body: sz' ch'i, the four extremities, are the hands and feet. Both parts of ch'i are found among the radicals; and, in composition, generally give to the words into which they enter something of their original signification.

1, 2. Shau is the common word for the hand; it is one of the radicals, and enters into the composition of a very large class of words, where, in a great many instances, it indicates some act performed by the hand, or to which it is related.
5. The wrist.
6. A paralytic hand.
7. The fist.
8. A finger.
9. The thumb.
10. The forefinger.
11. The middle finger.
12. Little finger.
14. Striae on the skin at the ends of the fingers.
15. Ring finger.
16. Both hands.
17. One hand.
18. A thievish hand.
19. Right and left hands.
20. Stretch out the hand.
21. Draw back the hand.
22. Walking hand in hand.
23. Handcuffed.
24. Burning the hand.

6. Pai, formed of skin on the right of feet, means lameness in the feet; it is also used in reference to other parts of the body: pai shau is the hand deprived of the power of muscular motion.

7. K'ün, considered etymologically, signifies the hand rolled up, i.e. the fist: ts'au is an idiomatic addition, serving to make the phrase more definite and euphonic.

18. Sâm chék shau, three hands, denotes an expert thief, who employs one hand more than is done by honest people.

21. This is used not only for drawing the hand back from any object or pursuit, but it also designates the hand that is drawn back and is remaining idle.

22. Ts'o lâi shau, take and lead by the hand, is said of two persons walking hand in hand, as children often do when playfully passing along in the street.

23. Sô means a lock or to lock; chü denotes that the action is being effected, and that the hands are already bound fast; the whole phrase, therefore, denotes being handcuffed.

24. Ts'an, like chü in the preceding phrase, denotes that the action has already taken effect,—that the hand is in contact with the fire: ts'an shau is also used for one's own hand, and sometimes it implies the whole arm, as shau alone frequently does.
25. Good workmanship.

26. To beat the palm of the hand.

27. To mark with the finger.

28. A beginner; or one just entering upon a science.

29. Not yet commenced.

30. Crooked fingers.

31. Under the instep of the foot.

32. The little toe.

33. The heel.

34. Wound the feet.

35. Pain in the knees.

36. To shake hands with mutual joy.

37. To raise high with the hand.

38. The extremities as cold as ice.

39. Restore to the original possessor.

40. Walking hand in hand.

41. To use much gesticulation.

42. Bear it in both hands.

25. This is said of any kind of work which is well executed by the hand: shai, power, skill, beauty, here denotes the effect which is produced by the power of the hand.

27. To strike the finger's lines refers to a custom among the Chinese of daubing the tip of the forefinger in ink, and making an impression of it upon the paper in connexion with the signature of the writer, for the sake of greater security; this practice is observed only in important documents, especially those relating to the purchase and sale of human beings. If the striae on the finger tips are in divergent lines, they are called ts'äm, a corn fan; if they are convergent, and somewhat oval, around the little protuberance at the end of the finger, they are called lo, a spiral univalve. When a careless servant drops a vessel, the indignant mistress cries out, 'shau ch'ê mò lo? have your fingers no shells? meaning that where the striae are in ovals, a safer hold is supposed to be had of the article, because there are some of them which turn up towards the tip of the finger.

31. Kéuk is the common word for feet used in conversation; in books and in elevated style, ts'uk is often used in its stead: p'an is a flat board, t'ông is a hall; the two words denote that part of the foot which is immediately under the instep: kéuk ch'êung, or kéuk p'an, are names for the bottom of the foot.

32. For the toes, as among us, there are no individual names, except for the great toe which is called kéuk, ch'ê ch'êung, and for the little one, named as above.

34. Pai is used here in a modified sense, denoting a severe bruising, but not sufficient to destroy the feet or render them useless.
43. He is a very active person.
44. With depending hands he must stand and wait.
45. Procure the assistance of another person.
46. He folds his hands and waits for death.
47. Being hand-bound he has no way to act.
48. He is indifferent to those who are in distress.
49. Two partners in trade.
50. To make a display of one’s skill.
51. Succeeding according to one’s wishes.
52. He avails himself of an experienced hand.
53. Counting by one’s fingers.
54. Very beautiful fingers.
55. Fingers like the vernal shoots of bamboo.
56. The beginning of an enterprise is difficult.

快 手 快 足 蓓 侍 立 假 於 人 妖 侍 斃 束 无 策 袖 旁 觀 對 人 夥 計 演 除 手 勢 得 心 應 手 以 資 熟 1 屈 指 計 算 十 指 織 織 指 如 春 笋 唔 好 入 手
Fāi ‘shau fāi’ kéuk.
Shui ‘shau shī’ lap.
Kā ‘shau ti’ yan.
Lim ‘shau toi’ pai.
Ch’uk. ‘shau mò ch’áik.
Tsau ‘shau p’öng kún.
Tū ‘shau fō kī.
In ‘hā ‘shau shai’.
Tak, ‘sam ying’ ‘shau.
It’tsz’ shuk, ‘shau.
Wai, ‘chí kai’ siin’.
Shap, ‘chí ts’im ts’im.
‘Chí’ ‘u ch’ün’ ‘sun.’
‘M’ ‘hō yap, ‘shau.

43. Quick hands and quick feet, denotes one who is very active in the execution of whatever he undertakes.
44. This is said of the servant, child, or pupil, in attendance on his superior; his hands must hang down straight, and in an erect attitude, he must stand near his superior, so that he may readily hear and attend to his commands.
45. To borrow a hand from another, is to procure the assistance of others in the performance of business.
46. This is said of one who, being in danger, ought to exert himself; but instead of so doing, he merely folds his hands and waits for the calamity to overtake him.
47. His hands are bound and he is without ways and means for action; he is in circumstances where he can do nothing, however well disposed.
48. When one is in distress, or in any imminent danger, the person who happens to be present at the moment, tsau shau sleeves his hands, or folds them up in his broad sleeves, and looks on the sufferer without making any effort to succor him.
49. Fōkī is a partner in business, a companion or comrade in the common pursuits of life, excepting only those of a literary character; kī, in other phrases, is pronounced kai.
50. The capitalist, for instance, in establishing a commercial house, will endeavor, tītsz’ to avail himself of the services, or will intrust the management of the new house to, shuk shau a ripe hand, one who has had experience in such business.
51. Bending down the fingers to count is common among the Chinese; as the person counts one, he bends down the thumb, and thus proceeds till he reaches five, when all the fingers are bent down; he then, proceeding on from six to ten, reverses the order, throwing open one finger after another: if the number is above ten, the same process is repeated.
52. Shap chī, ten fingers, is an idiomatic expression for the fingers; ts’im ts’im, small small, denote what is fine and delicate, and are here descriptive of tapering and beautiful fingers; ch’ünsun expresses the same idea.
53. Yap shau, entering the hand, is the beginning of an undertaking; ‘m hō denotes that it is not easy, i. e. that it is beset with difficulties.
57. As easy as turning over the hand.
58. More than can be numbered by the fingers.
59. He acts in great confusion.
60. He stands on tiptoe in expectation.
61. He is very swift on foot.
62. Limbs and body are very languid.
63. The hands and feet are mutually dependent.
64. Dear to each other as the hands and feet.
65. His feet are fettered, and he is unable to advance.
66. He embraced her feet and wept.
67. The inferior must not tread on his superior’s shadow.
68. As intimate as the hands and feet.
69. I reside in the little cottage.
70. He resides in the valleys of the mountain.
71. He comes to the river to wash his feet.
72. Langor spread over all the limbs.
73. To feel with the hand.
74. To cover the face with the hand.
75. He impedes my progress.

| 旖如反掌 | 'Chi pat. ching vat'.
| 指不勝屈 | 'Shau &mong kéuk, lün'.
| 手忙腳亂 | Ngat. ’kô kéuk, mong'.
| 兀高腳望 | 'Léung kéuk. ’ui díi'.
| 兩腳如飛 | 'Chi ’tai ’toi kün'.
| 肢炎相依 | ‘Shau tsuk. sëung dí.
| 足至親 | ‘Shau tsuk. chi’ as’an.
| 被足不前 | Kwó tsuk. pat. ts’in.
| 抱足而哭 | ’Pó tsuk. ši huk.
| 足不履影 | Tsuk. pat. ’li yíng.
| 情同手足 | ’Ts’ing s’ung ’shau tsuk'.
| 小廬寄 | ’Siú ’dó ki’ tsuk.
| 深山托 | ’Sham shán t’ók, tsuk'.
| 臨流濯 | ’Lam ,lau chók, tsuk.
| 四肢困憐 | Sz” ’chi kw’an’ hái?.
| 以手撩之 | ’I ‘shau t’am’ ’chi.
| 以手拖面 | ’I ‘shau ’im mín‘.
| 拖帶脚 | ’Tsó ’shau tái’ kéuk.

58. Fingers not sufficient to bend down, denotes a number so large that it cannot be counted by the fingers, in the manner stated above.
59. This is said of one who comes to his business in such a state of perturbation, that all the motions of his hands and feet are made in confusion and disorder.
60. Both of these phrases are intended to exhibit the relation of brothers: they are as dependent on, and as dear to, each other, as the hands and feet.
61. Kwó means to wrap up, to bandage; kwó tsuk denotes impediment of any kind which prevents one from advancing rapidly: ’ch’en kéuk is the phrase used to express the act of dressing the little feet of the females.
62. This is said of the little child, or of any one else, who in great distress throws himself down and clings about the feet of another, weeping and begging for pardon or assistance.
63. It is deemed disrespectful for an inferior person of any grade, to tread on the shadow of a superior.
64. The affection expressed here is nearly the same as that in No. 64, but the reference is not to brothers, but to friends.
65. The first of these is said of one’s self; into the little cottage I place my feet: the second is said of a scholar or statesman who seeks retirement in the deep places among hills: into the recesses of the mountains he throws his feet.
76. Embracing with both arms.
77. Transmitted from one to another.
78. An unskillful workman.
79. Surely he cannot reside here.
80. Detained by the moonlight.
81. Their feet are bound with scarlet bands.
82. Lend a helping hand.
83. Brothers are like hands and feet.
84. The palm of one hand laid on the back of the other.
85. Sitting down with the hands holding the knees.
86. His hands and feet have no place to rest.
87. He strikes as soon as he speaks.
88. You may look at it, but must not touch it.
89. Do not refuse to me the thing I desire.
90. He has not yet commenced.

75. He draws back my hands and my feet, is said by one who is hindered by a person from making rapid advances.
76. Shau is here used for the arms: chü, as in No. 23, denotes action being performed: the phrase is used to express the conduct of the affectionate child, in spreading out both hands and throwing them around the neck of its beloved parent.
77. This may be used in various cases, where the idea is that of handing or transmitting anything from a superior to an inferior, or from a predecessor to his successor.
78. Shau tün is nearly synonymous with shau shai in No. 25; mō ti without a bit—of skill, an artificer who exhibits not the slightest degree of skill.
79. It is very hard to stop the feet, denotes the great difficulty one experiences in maintaining even a temporary residence in any given place: it is a place in which he cannot reside.
80. The bright moon detains the feet, is said of one who, being abroad in the moonlight with agreeable companions, is unwilling to return home.
81. Chük shing is equivalent to hymenial bands: like the phrase, "matches are made in heaven," the words refer to the destiny which is supposed to bind certain parties so indissolubly to each other, that in due time, come what may, they will be husband and wife. This form of tsuk is an abbreviated one which frequently occurs.
82. This is descriptive of the idle manner of Budha, who is represented in images sitting on the ground, with his hands before him, having the palm of the one on the back of the other.
83. He has so much to do and is in such confusion, that he seems not to know what to do with himself, i.e. he has no place to rest his hands and feet.
84. A word and a blow, and the blow comes first, is said by a servant of his passionate master, who strikes even while he is telling him his faults.
85. Shau shai here denotes things or objects which one desires, and which he needs; he therefore begs they may not be refused to him.
91. The golden lilies are seen beneath the screen.
92. He holds my wrist, and prevents my action.
93. He cannot move hand or foot.
94. In the palm of the hand to form strings of cash.
95. Passed from one hand to another.
96. Both the palm and the back of the hand are alike.
97. He lives from hand to mouth.
98. Make motions with your hands to let me know.
99. No one can tell when we shall meet again.
100. Never act without some motive.
101. Both hands and feet are asleep.
102. Always busily employed at work.
103. He has lost an intimate friend.
104. With the palm of his hand he is able to destroy men.
105. For transacting business an experienced hand is the best.
106. When the heart is afraid, the hands and the feet tremble.

91. Screen beneath appear the golden lilies: doors in China are usually defended by screens suspended from the lintel, and hanging down nearly to the threshold; from behind these screens the female inmates often seek to get a glimpse at those who are passing in the streets, but in doing this they are liable to expose their "little feet," which are called golden lilies.
92. This is the complaint of a man that he has no capital to commence business with; what profit will there be in opening a shop, if I must string nothing but cash all day long?
93. This phrase is used in exchanging articles in barter or for money: when I deliver to you the goods in one hand, I must receive their equivalent at the same time in the other.
94. To say, that the palm and the back of the hand are both fleshy, is to prevent the exhibition of partiality in dispensing favors; both persons are alike worthy.
95. By the left hand it comes, by the right hand it goes: everything is expended and no surplus remains from day to day.
96. No one can determine at what time we shall again grasp each other's hands: this is said by friends when they are taking leave of each other.
100. The hands and feet should never move without some good design, for whenever in motion, they are liable to do harm.
104. A faithless man, who never abides by his word, pi shau p'an, using the palm of his hand for a sword, i.e. without any weapon, is able to kill men.

CHI. CHR. 18
Section Eighth.

THE COLLECTIVE PARTS OF THE BODY.

百體類第八章

Pák, t'ai lui; tai pái, chéung.

1. A very long neck.
2. A broad back.
3. Bones as naked as billets of wood.
4. Mucus and tears mingle and flow down together.
5. Bowels in disorder.
6. Bind up the hair and take the book.
7. The hair is as white as silver.
8. To beat the breast and stamp the feet.
9. The hairs of the head have become white.
10. The sinews and joints are not yet come to maturity.
11. Engraved on my bones, and inscribed on my heart.

Notes and Explanations.

Pák t'ai, the hundred [parts of the] body, are used to denote all the parts, external and internal, considered collectively. In Hongí's Imperial Dictionary, t'ai is called a mansion, having twelve departments, which are explained to be the bones, the flesh, the hairs, the blood, &c., all arranged in order. The decimal numbers, ten, hundred, thousand, and myriad, are in frequent use among the Chinese to denote a certain set of things, or an indefinite number collectively considered, or, as in some cases, to express the completeness of a thing or action.

3, 4. These two phrases are descriptive of persons who have become emaciated, and are suffering from intemperance.

5. This phrase often occurs in the provincial Court Circular, where it appears as the reason given by an officer for asking leave of absence from his post of duty: to and fük are nearly synonymous terms for the belly.

6. This is said of the boy who has arrived at the age when he must, ch'u.uk fük have his hair tied up in two little tufts on the top of his head, and, shau shii take in hand his books, i.e. it is time for him to commence going to school.

8. Under the pressure of extreme grief it is common among the Chinese, especially females, to beat their breasts and stamp their feet.

10. Ka.n tsü are here used to denote the whole framework of the child's body, at an age when the bones and muscles, &c., of the limbs have not become firm enough to enable it to walk; it is still a tender infant.

11. The man who has received a favor from another, feeling unable to requite it, says he will engrave it on his bones, and inscribe it on his heart.
13. He is very honest and faithful.
14. Violent anger will injure the liver.
15. Bold and heaven-daring.
16. The lungs are affected with disease.
17. The brains are run out.
18. The contents of the chest and of the abdomen.
20. Do you not fear he will pull out the roots of your tongue?
21. The Adam’s apple is remarkably prominent.
22. The tears trickle down upon his breast.
23. The heart beats continually.
24. Holding fast under the arm.
25. Do not fear breaking your ribs.
26. The shoulders are higher than the ears.
27. The tears flow down in streams.
28. The hair of the head is all in confusion.

<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>鐵石心腸</td>
<td>Iron stone heart and肠</td>
</tr>
<tr>
<td>鐵膽銅肝</td>
<td>Iron胆铜肝</td>
</tr>
<tr>
<td>怒氣傷肝</td>
<td>Anger气伤肝</td>
</tr>
<tr>
<td>腦病</td>
<td>Brain disease</td>
</tr>
<tr>
<td>五腑六腑</td>
<td>Five and six organs</td>
</tr>
<tr>
<td>頭髮間</td>
<td>Head hair</td>
</tr>
<tr>
<td>含口不欲跳</td>
<td>含口不欲跳</td>
</tr>
<tr>
<td>咖啡底杖</td>
<td>Coffee bottom stick</td>
</tr>
<tr>
<td>問怕折骨</td>
<td>Ask fear折骨</td>
</tr>
<tr>
<td>脖頭高過耳</td>
<td>Neck head higher than ear</td>
</tr>
<tr>
<td>眼水淋淋</td>
<td>Eyes water</td>
</tr>
<tr>
<td>頭髮拉拉</td>
<td>Head hair pulled</td>
</tr>
</tbody>
</table>

Tīt, shek, sam ch‘éung.
Tīt, t‘ám t‘ung ākón.
Nō hī shéung ākón.
‘Tám tāi p‘áu t‘ín.
Fāi kā shau peng‘i.
‘Nō atséung ping‘i ch‘ut‘i.
‘Ng ‘fü luk ch‘óng‘i.
‘T‘au fät k‘án d‘á pák‘i.
‘M p‘á k‘au lī k‘an.
Hau l‘ám kō kwō t‘au.
Chū lui tik chung t‘óng.
Sam hau pat hit ti‘ū.
Kō lák, ‘tai kip chūi.
‘M p‘á chit q‘eng kwat.
Pōk, t‘au kō kwō ‘i.
‘Ngăn ‘shui lam lam di.
‘T‘au fāt lap lap lūn‘.

12, 13. These have nearly the same sense, each being applied to persons of high integrity and great firmness: they denote a character like that of the Indian chief, described in the following couplet:

"Like monumental bronze, firm and unmov’d his look,
A heart that pity touch’d, but never shook."

15. Gall so large as to encircle the heavens, is a common phrase used to designate a person of great boldness.
16. ‘Nī fū and luk chōng are very often used to denote the whole of the internal parts of the body, all that is contained both in the chest and abdomen.
29. There is allusion here to the supposed king of hades, and the question is put to one who speaks without any regard to the truth: talking so, are you not afraid of sinking to hades, and having your tongue hooked out by its king? Lī kan are the roots of the tongue; lit is the colloquial term in use to denote the tongue, and this character is used to express the sound.
22. Hung is the usual term for the breast; tōng added to it renders the phrase more definite.
23. Sam hau the heart, pat does not, hit cease, ti‘ū to leap; it beats incessantly—said of a person under the excitement of fear.
24. Kā ēk tai is the hollow place under the shoulder, the armpit; kip chū holding fast under the arm; the term by which the armpit is here designated is a vulgar one, and is written with other characters as well as these.
25. This is said by way of reproof and admonition to one who seems reluctant to work, as if he were afraid of breaking his ribs.
29. The malady has penetrated even into the marrow of his bones.
30. His back is very stiff.
31. His heels are bruised by excessive walking.
32. By three blows of the bamboo to break the skin.
33. Peel off your skin and make a drum of it to beat upon.
34. The skin is extremely rough.
35. Do not insult a gray-headed man.
36. To shave the head in order to remove vexatious cares.
37. His breast is devoid of all solid learning.
38. There is no fixed purpose in his breast.
39. Not lost a single hair.
40. Both cheek bones are very high.
41. Aged men's bones are weak.
42. In young persons the bones are strong.
43. Singleness and sincerity of heart.
44. One who is very bold can kill robbers.
45. The heart is in the middle of the body.
46. Green is related to wood, and affects the liver.

Wài1 tò yap, kwat; 'sui.
Pú6, tsek; shat; hai1 ngâng6.
Háng lán1 kéuk, châng spî.
Sâm 'pán 'tá dâo spî.
Mô6, spî anún 'kú 'tá.

Pi6 fû, tsô tò kik6.
Mô6, hî pák6, fâ6, yan.
Sêuk; fâ6, chû; spân 'nô.
Húng, chung, mò shat; hôk6.
Húng, chung, mò ung spî.
M shat, yat spî mò.

Lêung, chûn kwat, tâ1, kô.
Nîn, lò, kan kwat, shui.
Nîn shû6, 'hô kwat, lik.
Yat fû it, sam, chêung.
Tâ11, tám shât, tâk, tsák6.
Sam, tsô6, shan, chî, chung.
Tsîng shuk1, muk1, yap1, kô6.

29. This is said of one who has become exceedingly debased, the evil having entered into the very marrow of his bones.
32. Pán a board, refers to the long and heavy bamboo, which is used in beating criminals. It is not unusual for the person appointed to inflict this punishment, to receive money in order to secure a light use of the bamboo; otherwise it is expected that, sâm pán by three blows of it, the skin of the criminal will be beaten off.
33. I will peel off your skin and stretch it on a drum head, to beat upon—as if it were a cow's hide: this is said in anger, and to intimidate.
36. By shaving off the hair of the head, as persons often do in China, when they wish to enter the monasteries, they imagine that they will be enabled, chû to remove, fân nô their vexatious cares.
38. Kîn is frequently used in the sense of purpose, and ting kîn is a fixed purpose: mò there is none, hung chung in the breast: the man has no decision of character.
43. Yat fû denotes several parts combined so as to form one whole; it, fervid, ardent, in a secondary sense signifies sincerity; sam chêung the mind: the mind single and sincere.
46—50. The 'ng shîk, the 'ng hang, and the 'ng fû are here combined in a manner which may assist the memory; but it is not easy to understand how the five colors are related to the five elements [Chap. I. Sec. iii: 34.], or in what manner they affect the five viscera.
47. Red is related to fire, and affects the heart.
48. Yellow is related to earth, and affects the spleen.
49. White is related to metal, and affects the lungs.
50. Black is related to water, and affects the kidneys.
51. His personal appearance is extremely fine.
52. He is fond of quietude, and averse to moving about.
53. A most beautiful countenance.
54. It is difficult to find a person so dignified.
55. In his demeanor he is more graceful than other men.
56. In excellence and elegance perfectly complete.
57. Neither a very fat nor a very lean man.
58. His face begins to be furrowed with age.
59. A homely face will insure a good fortune.
60. The pockmarks are marks of beauty.
61. The whole face is covered with black spots.
62. No traces of him are left behind.
63. To subdue men by strength is the rule of force.
64. Its shadow even I have not yet seen.
65. He walks as haughtily as if he would tread men under his feet.

52. Tsing and tung, rest and motion, are opposites: hó, good, by a change of intonation becomes a verb, and means to esteem good, to be fond of, or to love.
53. Liùpattak is nearly equivalent to shatshau, Chap. I. Sec. 1: 7; ts'ing clear, sau blooming; superlatively clear and beautiful.
54. Ying, form, shape; yung, manner, carriage; the two united denote conduct, demeanor; his form and manner rise above and overpass other men.
55. Truly consummately excellent and consummately good, may be said of either men or things, which are of superior excellence.
56. Fuk yán is to subdue men, or to keep them in a subdued state: the Chinese have two modes of doing this; one is the rule of reason, about which they vaunt themselves so highly, the other is that described above.
57. Ying may refer to person or persons as well as to things: I have not only not seen the thing or person, but even so much as the shadow thereof, nor yet has been seen—by me.
66. Every enterprise depends on human energy.
67. When a man ceases to breathe, then he dies.
68. A man gapes because he is sleepy.
69. His tears flow up over his forehead.
70. One sneezes because he has taken cold.
71. Do not laugh at those who are poor.
72. The calls of the rich are quickly answered.
73. Long whiskers render a person hateful.
74. Able to recognize persons by their tones of voice.
75. Nothing is more feared than empty purses.
76. You must brace up your chin when you talk.
77. The heart is the residence of divine intelligence.
78. Why regret a hair's expense.
79. A single hair even was not left.
80. Do not bequeath [to him] a single hair.
81. The mouth has honey, the belly has a sword.
82. A shameful affair is called a sweaty countenance.
83. I do not fear pulling out a single hair.
84. To be so pressed as to burn the eyebrows.

69. This is said of the truant boy, who, on being reproved, gives feigned tokens of sorrow; he sheds "dry tears."
73. Ling yan fm, cause men to dislike—those who have them; i. e. those who have long whiskers, cause themselves to be disliked; this expression is very applicable to this people, in whom the whiskers become, if allowed to grow, merely a patch of coarse, straggling hairs, worthy of being disliked.
74. This is said appropriately of blind persons, who are remarkable for recognizing people from the tones of their voice.
75. Fu is the waist or loins, and t'au is added merely for euphony: around their loins the Chinese wear a girdle, having a small pouch or wallet suspended from it in front, which serves them for purses: the sentence is literally, most feared loins head no money.
76. This admonition is addressed to the willful or malicious liar; he must have recourse to this precautionary measure, else he will be in danger of losing his chin.
80. To a lazy spendthrift, nothing ought to be bequeathed, for it will be worse than useless.
84. This phrase is used by a man who is in great need of money, and is obliged to apply for a loan; he wants the assistance as much as he requires a pair of eyebrows.
85. As if they had seen his inmost thoughts.
86. The eyebrows will not retain a [grain of] sand.
87. All things occur according to a fixed allotment.
88. The secretions ceasing, the measure of life terminates.
89. The animal spirits are the gift of heaven; the bones and joints are from the earth.

90. A beautiful person has her cheeks red as the almond flower, mouth like the peach’s bloom, waist slender as the willow leaf, eyes bright as autumnal ripples, and footsteps like the flowers of the water lily.

91. I beg to ask why the human body is called a microcosm.

In reply it may be stated: the circuit of the heavens has three hundred and sixty divisions (or degrees); the human frame has also three hundred and sixty divisions: in the heavens are stars and constellations, with the sun and moon; in man also are the heart, liver, spleen, and lungs: hence he is called little heaven and earth, &c. &c.

85. Here there had been, it is supposed, an opportunity for the person in question to show without restraint his whole character; hence those around him knew him as well as if they had seen his inmost parts.

90. These are a few of the metaphors used by the Chinese to describe beauty; the figure of autumnal ripples alludes to the dancing reflection of the sun upon a ruffled lake; the impression of the small foot of a Chinese lady in the path is supposed to resemble the flowers of the water lily.

91. This is one of several reasons, which the Chinese give for comparing man to the universe. Wan, wan, saying, saying, at the close, is equivalent to &c., &c.
CHAPTER III.

THE KINDRED RELATIONS.

Section First.

OF PARENTS.

Notes and Explanations.

1. Pray sit down; (says the host, to whom his friend responds.)
   Pray sit down.
2. What is your honorable surname? (asks the guest.)
   My humble surname is Lau; (replies the host.)
3. Is your honored father well?
   My father is very well, I thank you.
4. Is your honored father at home?

Ts'AN i, used as a phrase, comprehends all the relations which are constituted by blood, marriage, adoption, &c. Ts'AN near or akin; i. e. what is suitable for man, order, friendship; the two terms include all who are near and dear—the kindred relations.

1. This conversation may be supposed to occur between the master of a house and a visitor. The latter happens to call at the residence of the former, in company with a friend. After the ceremonies of introduction are finished, the master of the house requests his new friend to sit down, which he does, at the same time requesting his host to sit down also. Both being seated,
2. The visitor, leading the conversation, asks, honorable surname eh? The host replies, Mean surname is Lau. Sing refers to the name of the family: my surname, or the name of my family, is Lau. With the Chinese it is deemed polite for strangers, on meeting, to inquire for each other's names and surnames: inquiry for the latter is always made first.
3. Does the honorable great man enjoy happiness? The family's father, tsik has borrowed, fuk happiness; i.e. he derives health and happiness from your favor, for which I have to thank you.
He has gone abroad and has not yet returned.
5. What is the age of your honored and aged father?
   He has vainly passed eighty years.
6. So old, and yet gone abroad!
   He is compelled to do so in order to gain a livelihood.
7. Oh, you speak in too humble terms, for your honored father is very affluent indeed!
   He affluent! were he like you, sir, then truly he would be well off.
8. You speak in too humble terms, for your aged father is very strong and robust.
   Of late he has been rather feeble and infirm.
9. When you see your mother, I will thank you to present to her my compliments.
   She is unworthy to receive [such honor].
10. I must now beg to take my leave and return home.
   Good bye.

4. Excellency’s honorable in the house, not in! Ling’ is here applied to the person addressed, and tsün is used for his father: is your father at home?
5. The honorable aged this year [has what] rich age? Family’s father, h’s in vanity, has passed eighty years.
6. So old, yet gone abroad! Tsün has here the sense of venerated; shing is honest, and hence aged: so venerable and so aged! considering the two terms as combined, they convey the single idea of aged. Wai hau for the mouth, pan chi’ running hither and thither.
7. The guest tells his host that he is too modest; by abasing yourself and your father, you reflect too much honor on me; for your honored father, you yau, yau ū is rich rich, having an overplus. Pin tak, literally, where get it? tsün kā is applied by the host as a term of respect to his friend and visitor.
8. Kau means to investigate, to carry to the utmost extreme; hence, the sense in which it is here used, very—very strong and robust: chang (often pronounced chōng,) denotes the heels; the phrase, tō tái chang, only can drag the heels, is descriptive of the infirm person who is scarcely able to lift his feet from the floor; and as he walks, therefore, can merely drag one foot along after the other.
9. Excellent longevity hall place, for me speak sound wish repose: ladies in China are seldom present at the interviews of friends; any reference to them must be made through their husbands, brothers, fathers, or sons: the son, answering for his mother, says, ’m kōm tōng, cannot presume to receive—such unmerited honor.
10. I announce departure return go away; in this connection, kō has the sense of to beg, in the language of courtesy.

CHI. CHR. 20
11. My father commands.
12. My father does not believe.
13. The orders of my mother.
14. Orders received from my respected mother.
15. Is you papa well?
16. Your father is willing.
17. My father’s eyes are dim.
18. No one knows a son so well as his father.
19. Indulgent mothers spoil most of their children.
20. Papa, do not listen to his deceitful words.
21. Your deceased father’s good name still remains.
22. The grave of a father [whose surname was] Wong.
23. Filial respect and obedience are due to papa.
24. The years of papa complete a full cycle.
25. His father is very affectionate.
26. When will papa alter his place of residence?
27. Your honored father’s handwriting.
28. Your father gives his consent.

11, 12. Ká in family’s majesty; in denotes what is stern and majestic; the phrase denotes my father, and is equivalent to fú ts' an; the former is deemed the most elegant, but the latter is the most common.
13, 14. Ká ts' z' family’s loving-one, i.e. the mother of the family, my mother; the word ts' z’ means that affection and carefulness which a mother is supposed always to feel towards her offspring, and in this sense it is also applied to the care which animals take of their young. The other sentence, received respected loving-one’s orders, is a more formal phrase, where in indicates the respect which is due to one’s mother.
17. Lò yan ká may be applied to one’s own father, or to the father of a second or third person; the former use is the most frequent.
19. Indulgent mothers, to in a great majority of instances,—say eight in ten, more or less,—spoil their children.
21. The former prince’s awe-bearing name still remains: sin kwan is used to denote the deceased father of one to whom you are speaking; the phrase may also be used in reference to the deceased father of a third person, and it is employed by a son when writing or speaking of his deceased parent.
28. Lò t’ai kwan, and lò t’ai ye (No. 16,) are applied to the father of the person addressed; they may also be applied to a third person’s father.
29. My father's illness is not yet overcome.
30. My father has been gone a long time.
31. Your father has already promised.
32. My father has not been out for a long time.
33. Your mother wishes it to be in this manner.
34. How long since your mother's decease?
35. My mother's strength is gradually decreasing.
36. My mother's sorrows are great beyond measure.
37. I beg my honored mother will excuse me.
38. It was done by your deceased father before he died.
39. It was never seen by your deceased mother.
40. Congratulating your mother on the anniversary of her birthday.
41. Her ladyship is enjoying very excellent health.
42. (a) Among the Sacred Commands is this, 'Be zealously filial and fraternal, and so give due weight to man's relations.'
(b) Our sacred predecessor, the august emperor Pi-ous, during a reign of sixty-one years, imitated his ancestors and honored his parents, with unbounded dutifulness. He published, under imperial authority, a work enti-

家嚴病體未愈

Ká 'ám ping 'tai mǐ ū.

Ká 'kwăn hū 'hú hō noi.

'Ni hō 'tâu ch'ing 'shìng kē.

'Ló fū 'mō ch'ut 'hō noi.

Ling 'shau 't'ông oí 'kóm yeung.'

'Ló t'ai hón kwó 'ki noi?'

'Mò at's'an nǐn lik tsim' shui.

Ká 'mō 'yau 'sz' kwó 'tū.

'Mò at's'an táí 'yan chún yau.'

Ling 'hau 'sz' shí tsó' kwó.

Ling 'pí mǐ at'sang kín' kwó.

'Ló hón 'yan ch'ú chük shau.'

'Ló t'ai t'ai ‘hō ch'óng kín.'

Shing 'Yü 'wan, 'Tun háu' t'ai, 't chung 'yan dun.

'Ngô shing' 'tsó, 'yan 'wóng t'ai, dam 'yü lük, shap yat, nín, fát 'tsó 'tsün at'sau, háu 'sz' pat kwai. 'Yam

30. Ká 'kwăn, like ká 'fú, is for the most part used to designate one's own father; the family's prince, i. e. my father.
31. Ló t'ai old head, and ló t'sz' old child (No. 25), are both used to denote father; whether it be my father, your father, or his father, may usually be determined by the connection in which the terms occur.
34. Ló t'āi hón differs from ling shau t'ông only in this, that the former is used in reference to the person both while living and when dead.
32. Shin 'Yü is the title of a book, usually published in two small volumes, octavo. It contains sixteen injunctions or commands, written by Hōngō, each containing seven characters, arranged as in the one here given.
33. (a) Tān z'yō Chung to perform, hāu t'ai the filial and fraternal duties, i in that way or thereby, chung give weight to, yan lun men's relative duties. (Chap. I. Sec. iii: 48.)
35. (b) Yung shih, the son and successor of Hōngō, in order to give more weight to his father's commands, wrote short explanatory treatises on each of them, enforcing the duties inculcated; the number of characters in each is given at the end of it; the first contains six hundred and ninety-two, of which about one third are here introduced.
titled, 'An Exposition of the Treatise on Filial Duty,' wherein the text of this classical work is fully explained, and its doctrinal principles are distinctly unfolded. His simple design was to govern the empire by the influence of filial piety. Hence, of the sixteen commands of his sacred majesty, the first relates to the filial and fraternal duties, as the source of all those principles which he would inculcate.

(c) We, having received the high imperial trust, and reflecting on the admonitions of times past, will fully explain the meaning of his instructions, by unfolding in the first place the doctrines of filial and fraternal duties. These we promulgate, soldiers and people, for your improvement.

(d) Now filial duty is a fixed law of heaven, a universal principle of earth, and a duty obligatory on all people.

(e) Do those, who are undutiful, never consider the heartfelt love of their parents

Ngó is used like our, in such phrases as our ancestors, or rulers. Shing tsò yan wòng t'ai is an honorary title, which was given to Hônghí after his demise by his imperial son; it is called the miù t'ò, the temple designation, because it is recorded in the temple of ancestors. Lam is to superintend, to look down upon, or to come down to in order to govern; yu connected with it, has a similar meaning: the two joined are equivalent to holding the reigns of supreme government, directing the helm of state.

Yam denotes that the business, whatever it may be with which it is connected, is done by imperial authority: ting has here more than its primary sense to fix; it means to make, to publish. For Hâu King, see Chap. I, Sec. iii: 66, in i, unfolding the meaning, is used as a part of the title of the book, denoting commentary or exposition; yat shù one volume: king man is the text, as distinguished from comments.

Mô fi in no other way than, hâu by the influence of filial duty, chî to govern, t'in hâ the empire, chî t' this intention, i.e. his intention was nothing more nor less than that of governing the whole empire through the influence of filial duty.

(c) Cham is the imperial We, the word which denotes the emperor, and is applied to no other person; it occurs only in documents where the emperor speaks of himself, and corresponds to the use of the plural number by western potentates. Yung shî using these [instructions of Hônghí], ń to, t' ping man yan tang you soldiers and people, sun shî chî we promulgate them for your improvement.
towards them as children? At that time when they were yet in their mother's arms, unable to feed themselves if hungry, or to put on clothes if cold, it was their parents, who judged for them by their tones of voice and the expressions of their countenances;—who were rejoiced by their smiles, and grieved by their cries;—and who, when their children began to walk, followed them every step; and when sick, took neither sleep nor food: thus nourishing and educating them. When arrived at manhood, then also to provide them wives and to secure them a livelihood, they carefully considered a hundred expedients, exhausting for them all their thoughts and strength. The goodness of parents is, indeed, unbounded as the high heavens!

Notes and Explanations.

Kǒ, tsang, and tsê, denote the three generations in a direct line, immediately above one's own father, as will appear in the sequel, and as already stated in Chap. I, Sec. iii: 45.

1. This conversation may be supposed to occur between two strangers. One, on entering
2. Leung .... And how, Sir, is your great-great-grandfather?

He is deceased.

3. Where is your great-grandfather?

He has returned home with my grandfather.

4. Are they both well?

Very well, I thank you.

5. What honorable pursuits now engage their attention at home?

They are living in quiet retirement.

6. Ah truly, it is delightful to dwell in calm retirement! How old are they?

My great-grandfather is eighty-eight, and my grandfather is nearly seventy.

The residence of the other, inquires, Lofty surname eh? The other replies, Poor surname [is] Wong; and then inquires for the surname in these terms, kā shēung nǐ? This phrase is derived from the equestrian period in the north of China, when every gentleman had his carriage: kā shēung denotes riding in a chariot, and is here used for the person that rides, or is worthy to do so; it is elliptical, for the whole phrase would be, and you, Sir, on the carriage, [what is your surname]?

2. He answers, [my surname is] Léung; and then proceeds to inquire for the ancestors of the family. Tsünką is here united, and conveys the simple idea of Sir; ling is you, and kò tsō denotes high ancestor, i.e. Sir, your high ancestor? The object of the question is to ascertain if his great-great-grandfather is yet alive; and hence the answer, the lofty ancestor, kò has passed [from], shān the body—he is dead.

3. Tsang tsō nǐ? Your great-grandfather? This question comes in the same elliptical form, but without the least obscurity. In like manner kò, in the phrases kò tsang tsō, kò sing, and kò tsō,—and tsō, whether used separately or in the phrases kò tsang tsō, kò tsō, and tsang tsō,—have in each instance a precise and definite meaning, which will be ascertained by a careful examination of the several phrases in which the two terms occur: kēung is used to denote a village, a town, and also the country, in contradistinction to a residence in a city or metropolis; sun is to return; they have returned to their home in the country.

4. They two gentlemen well eh? Wai, formed of man and erect, denotes a person of consideration; and both in its derivation and common usage corresponds well with the word gentleman. Tōk lái depending on you, i.e. by favor derived from you, they are well.

5. Your great-grandfather and grandfather to the country returning, have what rich business eh? Kung is used here as a substitute for tsang, great-grandfather: hän in leisure, kii they dwell.

6. Hō lè! it is very good to do so, kēung enjoying, ts'ing fuk pure happiness: kam nǐ this year, kī tāi lā how great in years—are they? Two eights is eighty and eight. In China, where marriages take place when the parties are young, the difference of twenty between the ages of father and son, is not unusual.
7. Indeed! It is by no means strange, then, that they should seek retirement.

You speak in too flattering terms! For it is only a slight degree of bodily indisposition that induces them to go into retirement.

8. Truly a sufficient reason; for the condition of aged people is like that of a lamp before the wind. Therefore, when decrepitude overtakes them, they ought to go to their homes in the country. Are they well at present?

I have of late heard that they are not very well.

9. If you are sending home any letter, I beg you will add a line for me, and present to them my compliments and best wishes for their happiness.

'Truly they are unworthy of your honors.

10. Having a little trifling business requiring attention I will on another day therefore do myself the pleasure of writing to you.

I am unworthy, I am unworthy of such attention.

7. Ai yá! 'm kwai tak; 'kui kwai 'yan lôk.

'Hô wá! yik hai cyan shan 'tai 'yau tí; 'm 'shông, k'û 'ts'z' 'fân hi' ké.'

Haî lôk; 'ê 'yan 'ká sz' 'üfung 'ts'în chûk. 'Yau mat a yûk, tsau 1 ú' chéung 'stín 'wai shî? Kan 1 yat, 'hô â?'

Kan 1 yat, 'ting kîn' tô 'im hai shat; 'shau 'hô á'.

'Yau mat 'shû sun' 1ûi chéung, toi 'ngô 'sé 'tô kîn', tsoi' ling 1 t'âi 'tsô 'kung 'ts'în, chi ê ming 'ts'ing 'hà côn.

'Hî kôm! 'Hî kôm!

'Ngô 'yan 'yau 'sé tân' sz', 'koi yat, tsoi' loi 'cting kâu'.

Pat, kôm! pat, kôm!

8. The similitude of a lamp before the wind expresses the great danger there is from any slight mishaps which will hazard the life of an aged person, as a gentle puff of wind will extinguish a lamp. You mat 1 yûk having some feebleness and trembling: the phrase is local.

9. Having any letter returning home, for me write additional sentence, in your great-grandfather and grandfather's presence, repeat [my] name, beg [for them] repose. To this message, in behalf of his great-grandfather and grandfather, the other replies how dare! how dare! How dare they receive the honors you give them, i.e. they are unworthy of the attention with which you honor them.

10. Ting kâu, to listen to instructions, is here used as a complimentary phrase. Pat kôm, pat kôm, which is equivalent to hî kôm hî kôm, and pat kôm tông, is uttered in behalf of the speaker, in reply to the compliment just received.
11. The strangers, so regarded on first meeting, by their conversation become friends: the guest, having intimated that he must leave, on retiring from the house is followed by the host, to whom he says, *ts'ing úi, ts'ing úi!* I beg you to return, I beg you to return! meaning, do not put yourself to so much trouble. The host, who does not wish to be exceeded in politeness, says I will, *hang há ché, hang há ché!* walk a little, walk a little!

12. *Ts'ing á!*

13. *Kó 'tsò húi' shai ti 'kau.*


15. *T'ai 'kung slau tō jioká.*


17. *A‘ ‘kung tsoi’ shang fan fùt.*


19. *Ling ‘tsò ‘ki shí ‘sin ‘yau!*

20. *Ká ‘tsò ts‘in ut, hí‘ shai’.*


22. *Sin ‘tsò ‘háu ú‘ ting ké’.*


11. Please return! please return!

12. Good bye!

13. Great-great-grandfather departed this life long ago.

14. Great-grandfather is about seventy [years old].

15. From ancestors it has come down to the present time.


17. My grandfather while living commanded it.

18. My grandfather's picture is as natural as life.

19. When did your grandfather commence his fairy ramblings?

20. My father two months ago rejected this life.

21. He was interred by the side of my deceased grandmother.

22. This was previously determined by my deceased grandfather.

23. (a) Among the Sacred Commands is this, 'Cherish warm attachment to kindred, and so display union and concord.'
(b) In the Book of Records it is said, "He thereby promoted attachment among all his kindred, who being at concord..." Thus the emperor Yiù commenced the promulgation of his instructions by promoting concord among his kindred.

(c) In the Book of Rites it is said, "If remote ancestors are honored, then immediate progenitors will be respected." If immediate progenitors are respected, then kindred will be united.

(d) He who understands the duties of man will certainly attach great weight to concord among kindred.

(e) The degrees of kindred in a family are like the streamlets of a fountain, or the branches of a tree: although the streams differ in being more or less remote, and the branches in being more or less close, yet there is but one trunk and one fountain-head.

(f) Therefore a man's conduct towards his kindred should be like [what is witnessed in] the body: the four limbs and the collective members of which require a free passage for the blood through every part, while all are mutually affected by the pain and irritation of each.

(g) In the Ritual of Chau this same idea is maintained, where, for the instruction of the people, six virtues are enumerated: after filial duty, and fraternal affection, the

Shū üt, 1' cs'an 'kau tsuk, 'kau tsuk, ki' muk, Shī' tai' Yiù 'shau 'i muk, tsuk, shī' kāu 'yá.

Lai üt, ctsùn 'tsō kū' king 'tsung. King 'tsung kū' oshau tsuk.

Ming' yan tō' pī, ti' muk, tsuk, i'ai chung' tū' yá.

Fū' kā' chī 'yau 'tsung tsuk, 'yau 'shui' chī 'yau 'chau pāi', muk, chī 'yau danh chī; sei 'ün kan' i' sháir, shō' mat' tū' ying, jū' kā' 'pūn tin tsak, yāt.

Kū' 'yan chī toi' 'kī' 'tsung tsuk, 'yá, pī, 'ši eshun chī, 'yau sz' 'chī pak' 't'ai, mō' 'sz' hūi, mak; sëung' t'ung, chō' yēung sëung' kwān.

Chau' 'Lai' pūn 'tsz' 'i, 'kū' 'man chū' 'swai luk, hang' 'üt' háu', 'üt' 'yau, a

(b) The quotation from the Book of Records is broken, the writer extracting only enough to cover the point in question. The Book of Records, the Book of Rites, and the Ritual of Chau are names of portions of the Chinese classical works.

(c) The imperial author seems to have erred in a part of his illustrations, conforming rather to the popular notions than to the reality; he conceives a fountain sending forth its streams, which as they flow on branch off into a multitude of other rivulets, quite forgetting that the reverse was the truth; had he described an artificial fountain, throwing its jets in all directions, the figure would have been more appropriate, but this seems not to have been the
next is concord. This is, indeed, a constant duty, invariably enjoined in every age.

idea in his mind; however, a popular idea will often afford a good comparison, even if it does not tally with rigid philosophy. The allusion to the root, trunk, branches and leaves of a tree to illustrate the progressive increase of a family is more suitable.

Section Third.

OF SONS AND GRANDSONS.

1. The emperor's son.
2. The heir apparent.
3. The eldest son.
4. The eldest son by the wife.
5. A prodigal son.
6. A son; or heir.
7. The second son.
8. My own son.
10. An adopted son of a different surname.

Notes and Explanations.

1, 2. Yün is the first, the principal—the principal sons in the empire; it is sometimes used like t'ai tsz, for the heir apparent, though usually applied to all the sons of the emperor.

6. This phrase is used for both son and heir, but it is most frequently limited to the former; and in this use, that of son, the second term is very often dropped.

8. Ts'au here denotes one's own: tsai is in constant use not only for son, a human being, but it is also applied to the young of animals and birds, and often added to the specific name of little things in general, and in many of its uses corresponds to the diminutive termination alus in Latin; in this instance it is equivalent to tsz', a son, or ts'z' tsz' in the preceding example.

9, 10. Shing kai tsai, to receive in the line of succession a son, when one has no son of his own: this is usually done with few, and sometimes with no, formalities; as a general rule the adopted son is taken from the nearest branch, and in case no son is found among those who
11. A posthumous son.


13. Devising means for the support of sons and grandsons.

14. The son of a sister adopted as one's own.

15. Daily increasing family, [or population.]

16. One taken and brought up as a foster-child.

17. The sons and daughters of others.

18. Sons and grandsons inheriting honors.

19. Supported by labors of sons and grandsons.

20. A numerous and prosperous posterity.

21. A numerous and thriving posterity.

22. Descendants few and impoverished.

23. An infant child fondled at the breast.

24. [Children] playing about the parent's knees.

25. Without sons and grandsons.

26. A grandson born of the wife of the eldest son.

27. A dutiful son and a worthy grandson.

28. Being dependent on sons and grandsons.

29. May you have a hundred sons and a thousand grandsons.

30. Wāi fuk, 'tsz'.

Pái, 'tsai.

Wai, 'tsz' sūn kai.

Kú, 'tsz' kwai sūng.

Shang 'chì' yat, sán.

'Ló leí 't'éng kē'.

Yán 'tsai yan 'nü.

'Tsz' sūn tsáp, yam'.

'Tsz' sūn toi, lò.

'Tsz' sūn fúo tát.

'Tsz' sūn ch'éung shing'.

'Tsz' sūn shui, má.

Hoi, 'tsai 'chì' sūng.

'I chí sat, há.

'Mò, 'tsai 'mò, sūn.

'Chéung 'tsz' tik, sūn.

Háu, 'tsz' shín, sūn.

'T lái, 'tsz' sūn.

Pák, 'tsz' ts'ín, sūn.

bear the same family name, then one is taken of a different surname, and is styled ming ling tsz', a name derived from an insect, a sort of ichneumon fly, which is by the Chinese supposed to be barren, there being no sexes. This insect (so the Chinese say,) seizes on a young grub of some other species, and buries it up in a little clayey cell; then after flying around it with a loud buzzing noise for a few days, the covering of the little cell breaks open and a perfect insect of its own species comes out.

15. Begetting teeth daily more numerous, i.e. a daily or constantly increasing number of eaters.

17. This is said in apology for harsh treatment; they are not my own children, and consequently I need not treat them kindly.

18. Tsáp yam is to inherit honors; there are in China certain honors conferred with the express condition that they shall pass down to sons and grandsons, &c.

19. Sons and grandsons for [their parents and grandparents] laboring; this is said with reference to those who are supported by their children and grandchildren, and who of course have nothing to do for themselves.

30—34. These phrases are applied to those who, having attained to manhood, give themselves up to feel, judge, and act, like children; the phrase p'i kî skin spirits, the external app-
30. A childish disposition.
31. A childish judgment.
32. Childish pursuits.
33. Childish conduct.
34. Childlike sports.
35. They are not my own children.
36. Sons and grandsons innumerable.
37. Involved by the conduct of one's sons and grandsons.
38. Children becoming great, rescue their parents from poverty.
39. A foster-child can never become dear as one's own.
40. An adopted child certainly will not prove true.
41. Little children are very fond of play.
42. My son has grown up to manhood.
43. The boy is at school studying his books.
44. Clever children and grandchildren will be loved.
45. A son's son mourns a year for his father's parents.
46. A daughter's children mourn nine months for their mother's parents.
47. A great grandson is a distant relation.
48. A great-great-grandson is of course still more distant.

appearance of the person and the internal feelings of the mind, expresses the disposition, carriage, and bearing of an individual.

39. T'ip yuk, join flesh, conveys the idea of relation by blood: a foster-child, not being related by blood, can never be as tenderly loved as one who is of the same blood.
41. Small children extremely like wrens: the gambols and playfulness of children are not inaptly compared to the ceaseless motions and domestic habits of this universal favorite.
42. Siú i, my little son, is used in polite circles when speaking of one's own son, and means simply my son.
43. Hók is here used to denote the place where scholars assemble—the school-room; kung shu, to attack books, is a common phrase for expressing the idea of studying.
47—49. Tsang sun is an added grandson; chung sun a redoubled grandson: tsang means to add to, as in adding one story to another in building; chung means to lay one blow on after another, or to arrange one layer or stratum upon another.
49. A second grandson and a great-grandson are the same.

50. Nephew's sons are somewhat remote relations.

51. Children and grandchildren succeed to their parents' estates.

52. A line of descendants as long as the vines of the melon.

53. Children and grandchildren laboring for the emperor.

54. Unsuccessful and unhappy posterity.

55. To have ugly children is equal to being childless.

56. Those born of the wife are the principal children.

57. Those born of concubines are the common children.

58. Your son confesses his own guilt.

59. The child ought to comply with the parent's wishes.

60. An adopted son treated as one's own child.

61. My daughter is not yet betrothed.

62. My daughter has tasted the nuptial presents.

63. My daughter has no nuptial presents of value.

64. My daughter has not yet exchanged her final nuptial presents.

65. My daughter has not commenced her nuptial lamentations.

66. My niece carefully observes the domestic rites.

67. Laboring as a slave for one's posterity.

68. Good examples transmitted to posterity.

50. Nephew grandson separated a skin, sundered a joint; there is one skin between the parties, they are separated by a joint, which alludes to the successive joints of the bamboo, as if one was passed, or there were two folds of skin: the two phrases are similar, though they are usually joined in this connection.

52. Kao4 tid4 is the vine of the melon: min4 cheng2, cotton extended, or spun out: the phrase denotes a long line of descendants.

55. Cha2u is ugly in person and manner, every way bad, base, vile; a child that is a curse and not a blessing to its parents.
60. When will the marriage of your son be consummated?

70. Your son has changed his heart and purpose.

71. Your son does not yet give his consent.

72. According to what your son declared.

73. The dutiful and obedient child will be blessed with dutiful and obedient children.

74. Those who have been puerile and obstinate will be recompensed in having children with like tempers.

75. Children and grandchildren will doubtless enjoy the happiness of having sons and grandsons.

76. The hawk breeds the hawk, and the dove bears the dove.

77. Dwellers on the mountains will have provisions enough, and have only to fear that their children will be clownish.

78. If you would have children enjoy good health, let them always experience a little hunger and cold.

79. (a) The meaning of his imperial majesty may be thus explained:

(b) All men who are born into the world, have nine ranks of relations; how are these denominated?

(c) My own generation is one grade: my father’s is one; my grandfather’s is one; that of my grandfather’s father is one; and that of my grandfather’s grandfather is one; and that of my grandfather’s grandfather’s grandfather is one; and that of my grandfather’s grandfather’s grandfather’s grandfather is one.

76. Like father, like son, “a chip of the old block,” denoting that children naturally partake of the characteristics of their parents.

79. (a) *Mán sui yé*, ten thousand year’s gentleman, is an epithet applied to the reigning emperor: it is here applied to Yungching, by an officer of the government who wrote copious commentaries on the explanatory treatises of that emperor (see Chap. III. Sec. 1: 42, b). This extract is from the second commentary, written on the first part of that which was given in the last section.
one; thus above me are four grades: my son's generation is one grade; my grandson's is one; that of my grandson's son is one; and that of my grandson's grandson is one; thus below me are four grades of relations: including myself in the estimate, there are in all nine grades. These are brethren, and though each grade belongs to a different house or family, yet they are all my relations. And these are called the nine grades of relations.

(d) All men also have their remote ancestors and their immediate progenitors. How are these denominated? Those who are the farthest above me are remote ancestors; but those who are nearer are called immediate progenitors.

(c) Now who is there of you who is not the descendant of remote ancestors and immediate progenitors? And who is there who has not the nine ranks of relations?

(c) Púi denotes class, order, or grade; the context here shows its exact meaning; there are two slightly different forms of this character occurring in the first and third lines. This passage, with slight variations in the phraseology, was given, Chap. I. Sec. iii: 45, in a note.
Section Fourth.

OF HUSBAND AND WIFE.

夫婦類第四章

1. Originally coupled husband and wife.
2. Husband and wife affianced by their parents.
3. Mildness and gentleness between husband and wife.
4. Husband and wife mild and gentle.
5. The husband mild and the wife gentle.
6. Kindness and love between husband and wife.
7. Husband and wife both living to a good old age.
8. Husband and wife living in peace and harmony.
9. Husband and wife assist and protect each other.
10. Husband and wife turning their eyes from each other in dislike.
11. The husband sings, and the wife follows in unison.
12. The husband is the regulator of the wife.

Notes and Explanations.

Fu denotes one that may be depended on, or who is able to sustain important trusts or bear heavy burdens: fu, composed of woman and broom, referring to the domestic duties of a wife, means also to submit to, one whose duty it is to submit; both the explanations denote a married woman.

1, 2. These two phrases express nearly the same idea, designating a couple, neither of whom has ever before been married or betrothed: p’ui is a consort, to consort, or those who are consorted: kit fát, to tie the hair in a knot, denotes the intimate relation which subsists between the husband and wife, in that case where the parties were affianced by their parents: ts’ai is the wife, properly so called.

3–5. In each of these three sentences the same terms occur, and in each conveying essentially the same idea.

10. This is done in times of calamity, when misfortune overtakes them, or when perplexities and disappointments arise; the expression is also used for the jars and disagreements which sometimes cause man and wife to look askance at each other.

11. This phrase is intended to indicate perfect harmony between the husband and wife in all their pursuits and feelings.

12. Kóng is explained and illustrated in Chap. I, Sec. iii: 28; the husband is the controller of the wife.
13. Cherishing his wife, and supporting his children.
15. My husband has gone out of the house.
16. My husband is not at home.
17. The old man has not yet returned.
18. I do not see that the goodman has returned.
19. My wife has no children.
20. How many children has your concubine?
21. My wife's conduct is in the highest degree correct.
22. The old woman has been dead a long time.
23. Husband and wife are like garments.
24. The husband and wife are like a ferry-boat.
25. The husband is brave, and the wife gentle.
26. If the husband is virtuous, the wife will also be virtuous.
27. The widow must not put on gay attire.
28. The eldest son's wife ought to govern the family.
29. The widow ought to be chaste in her conduct.
30. The master has gone abroad to sell his goods.
31. The husband and wife happy as fish in the water.
32. Husband and wife both equally advanced in age.

15—18. Chéung fu, námian, and lókung, are all in common use when speaking of one's own husband; lêungyân, the goodman, or my husband, occurs in writing, but is seldom used in conversation.
19—21. Ching ts'ai is used in opposition to ts'íp shí, the wife and the concubine; the latter term denotes one who is inferior to the wife: no person can lawfully have but one ts'ai, though the number of concubines is unlimited: ching shat is the same as ching ts'ai.
22. If one dies the other can marry again, just as one can procure a new garment when an old one is worn out.
24. When the boat reaches the shore the passengers quit it, and on reaching another river seek for another boat: so when one of a couple dies, the other wanders alone till another consort is found.
25. The fish in its element is supposed to be perfectly peaceful and happy, and in that condition becomes a fit emblem of what those ought to be who are joined in wedlock.
26. Husband and wife white hairs equal eyebrows; this is often written in congratulatory letters, expressive of the wish that both parties may live to the same good old age.

CHI. CHR. 24
33. Husband and wife unwilling to part from each other.
34. Husband and wife remaining constant to old age.
35. Husband and wife being on a perfect equality.
36. Husband and wife living in peace even to old age.
37. The husband and wife honor each other as guests.
38. The husband and wife must not sit on the same mat.
39. Decorum binds husband and wife to their own spheres.
40. Husband and wife eat of the fruit cultivated by their own hands.
41. Politeness between husband and wife must not be neglected.
42. Husband and wife living in peace, indicates a good principled family.
43. Husband and wife must not live in contention.
44. Husband and wife like wayside acquaintances.
45. On the third morning the bride visits her home.
46. The bride does obeisance in the hall in this way.
47. My wife died several years ago.
48. Have you yet contracted for a second marriage?
49. Of what place is your betrothed wife?
50. My wife has no energy for managing her affairs.
51. A spouse whose partner is dead, is said to have spilled the tea.

39. Husband and wife by separation act according to the rules of propriety, i.e. by duly maintaining the line of separation between each other, and each performing the allotted duties, they act as they are bound to do by the rules of propriety.
40. Water the garden, eat strength, i.e. living by the sweat of the brow; this is said of those who, in retirement, prefer labor to leisure.
44. Mak lô is a narrow pathway in the fields, traveled only by persons on foot, who pass by each other without stopping to bow or for any other civilities: when the feelings of husband and wife are alienated, they treat each other in the same cold and indifferent manner.
45, 46. New wife third morning returns to the door—of her own father and mother, to take final leave of them: new bride worships the hall this manner, i.e. in the hall, at a specified time, and in a prescribed manner, she does obeisance to her new relatives.
47. The mean one of the inner apartments has passed away from the body several years since, i.e. she died a long time ago.
52. My second betrothed is yet but a green girl!
53. The equal wife is not a concubine.
54. My wife has a slight knowledge of letters.
55. A wife succeeding the first is the same as the first.
56. Sir, has your honorable lady joy?
57. So worthy a lady surely ought to be loved.
58. Married again she will prove a hard stepmother.
59. Has your worthy lady yet tasted of the ginger and wine?

60. The marriage of husband and wife in this life, results from causes that existed in a preceding one.
61. When the husband has great riches the wife will be honored.

62. The wife is not to be regarded as criminal; if she do wrong the husband must answer for the same.
63. (a) Memoirs of several ladies of antiquity.
(b) Part first; Book first.

51. After a couple are affianced, if one dies before the nuptials are celebrated, the survivor is said to have spilled the tea, because the nuptial presents, of which tea is a part, have been exchanged in vain.
52. T'in fong, to fill the house, denotes the person who is to occupy the place in the family vacated by the decease of the first wife.
53. A concubine is sometimes unwilling to be known under her proper designation, and requires her attendants to call her ping ts'ai, and to say to visitors that 
54. Chut is illiterate; king is one whose head is adorned with flowers, etc.; the two words are used by the literary gentleman as a humble designation of his wife.
55. F'n is the string of a musical instrument, tsuk is to splice; the wife who succeeds the first after her decense, is every way her equal.
56. F'u yau is a term of respect applied to wives of official people, and by courtesy to those of private gentlemen: yau hi having joy refers to the joy of being a father—the joy of joys with the Chinese, especially in case of the first son and heir: u f'u yau is a complimental appellation of a concubine.
57. F'an ts'au p'o is a woman who has married a second time, and such an one it is supposed, shai will use, ch'ing t'o the weight of the steelyards—to throw at her children-in-law.
58. The idea is the same as in No. 56; keung and tsau, ginger and wine, are said to be used plentifully immediately before parturition, under the impression that they will give strength to both mother and child.
59. It is the bounden duty of the husband, as the regulator of his wife, to see that she always keeps in her place and does her duty; hence his liability to be punished in her stead.
(c) In the education of females, the first object of attention is their virtue; the second is their language; the third is their deportment; and the fourth, their appropriate work.

(d) Confucius said, Let the woman be in subjection to the man.

(e) Therefore, she has no part in the direction of affairs; but there are three whom she must obey;—while under her paternal roof she must obey her father; after marriage she must obey her husband; and when he is dead she must obey her [eldest] son; in no case may she presume to follow her own will.

(f) There are seven causes for putting away a wife; namely, disobedience to her parents, baneity, wantonness, jealousy, incurable disease, loquacity, and thievishness.

(g) There are five things which prevent a woman from being taken as a wife; if she belong to a vicious family, a rebellious family, to one whose members have suffered capitaly, to one afflicted with incurable disease, or if she be the eldest child and has no brother,—in these several circumstances, she is not to be taken.

63. (a) This is the title of a small work in two volumes: tin kú refers to the persons—those of classical and ancient times: chuén biographical memoirs.

(b) Kún is equivalent to book or chapter, used very commonly in Chinese works, to mark the large divisions into which they are arranged: the first volume is divided into three parts, the first is termed sheung, the second chung, and the third ká.

(c) Yat út, &c. are terms used in specifying particulars, as, in the first place, in the second place, &c; or to denote order, as, the first, the second: this, and paragraphs (d) (e) (f), are selected from the first page of the first volume.

(g) This and the following paragraph are from the Síu Hók, or Primary Lessons; see Kún i, or Part second, in the last section of chapter 3d, which treats of the line of separation between husband and wife.
There are three cases in which she is not to be divorced; if the family whence she was taken does not exist for her to return to, if she has been in mourning three years, or if her husband once poor has become rich;—in these several circumstances, she must not be put away.

If she has been in mourning three years for her husband’s parents, the period fixed by law. By comparing the various reasons here given for divorcing, refusing, or retaining a woman as a wife, it is very apparent that Chinese moralists never thought of elevating females above the ignorant and degraded state in which they found them.

Section Fifth.

OF BROTHERS.

Notes and Explanations.

Hing, formed of mouth and man, denotes the elder brother, who has a right to speak and to direct: tai is a successor, a younger brother: this compound term is used with much latitude, being applied to kinsmen of almost every degree of relationship, and to persons who are engaged in the same profession and pursuit.

1. Pák, formed of flesh and an envelop, (perhaps that which surrounds the fetus,) denotes children born of the same parents, or uterine brothers.

2, 3. Tóng, temple or hall, is used for those who dwell in the same hall; tik, formed of woman and equal, denotes those who have one and the same grandfather, and are cousins by blood: shó tóng hing tai, extended hall brothers, are the sons of the tik tóng.

4. Younger and older uncles, older and younger brothers, are the same as No. 2; they are paternal cousins.

5. Túng fóng, same room brothers, are those who spring from one and the same branch, or progenitor.

6. Tsuk chung is used in a more comprehensive sense than the preceding, and includes those who have the same family name: they are fellow-clansmen.
7. He is my brother by adoption.
8. Brothers who have different surnames.
9. Brothers who are closely bound to each other.
10. Brothers who have passed through trials together.
11. Brothers in trials and afflictions.
12. Brothers who are living on terms of intimacy.
13. Brothers who are pledged for each other's support.
14. Brothers without sincere affection for each other.
15. Love one another as brothers.
16. Friends through successive generations.
17. Elder and younger brothers by adoption.
18. Good and affectionate brothers.
19. The same to each other as brothers.
20. The eldest brother acts in the father's stead.
21. The elder brother walks foremost.
22. The younger brother follows after him.
23. The lesser portion belongs to the youngest brothers.
24. The larger portion belongs to the eldest brother.

| 邊際兄弟 | Kwó' kai' ching tai'. |
| 異姓 | Í sing' ching tai'. |
| 結義 | Kit, f ching tai'. |
| 過江 | Kwó' kóng ching tai'. |
| 患難 | Wán1 nán1 ching tai'. |
| 换帖 | Úń1 típ. ching tai'. |
| 拜會 | Pái' úí ching tai'. |
| 世兄 | 'Tsau yuk, ching tai'. |
| 兄 | 'Yau yú ching tai'. |
| 兄弟 | Shái' ching shài' tai'. |
| 兄弟 | Lán ching lán tai'. |
| 兄弟 | Í ching í tai'. |
| 兄弟 | Ü ching ù tai'. |
| 兄弟 | 'Chéung ching tông' fú'. |
| 誠信 | Á' kó csin chäng. |
| 同志 | Sai' ló 'kan 'mi. |
| 同志 | Sai' ló 'shíu tik'. |
| 同志 | Tái' ló 'tó tik'. |

7. My adopted brother is used by the legitimate son when speaking of one who has been adopted by his parents.
8. This is applied, not only to those who are brothers by blood, born of the same mother by different fathers, but to members of a society, and also to intimate friends.
9. Kit, bound in righteousness, is applied to friends who are pledged to defend each other: this pledge is often given before an altar.
10. 11. Kwó' kóng, across the rivers, i.e. in all circumstances, and in all places, and in all seasons, however calamitous, remaining true to each other: wán nán, trials and afflictions, convey the same idea.
12. Exchanged card brothers, i.e. friends who have exchanged cards, and who by their frequent intercourse are living on terms of intimacy.
13. Worshiped associate brothers, i.e. friends who have associated, and worshiped before an altar in token of their attachment to one another.
14. These are so called by the legitimate sons of the father who has adopted them; the son calls those older than himself lán kíng, and the younger lán tai: here lán, the name of a fragrant and beautiful flower, the Aglaia odorata, has been substituted for kái, because the latter, in this connection, has become infamous.
15. This is done only after the decease of the father: in like manner, after the decease of the mother, the eldest daughter succeeds to her place in the management of domestic affairs.
25. Brothers separated from each other.
26. Senior brothers take precedence of the junior.
27. Elder brothers should be kind, and the younger ones respectful.
28. Brothers disagreeing among themselves.
29. Calling each other brothers.
30. Brothers living in perfect harmony.
31. Brothers living together without contention.
32. Patrimony divided among brothers.
33. Brothers obtaining honors at the same examination.
34. Brothers ought to live in harmony and concord.
35. Brothers help and support each other.
36. The brothers are several in number.
37. Brothers having different countenances.
38. The hearts of brothers are all different.
39. Brothers, the members of one family.
40. The older brother cannot take care of the younger.
41. They are like truly affectionate brothers.
42. Cousins within the fifth generation.
43. Brothers with the same father but different mothers.
44. Cousins belonging to the same generation.
45. An only son, without any brothers.
46. No elder brother above, no younger brother below me.
47. Think on the affection which subsists among brothers.

'Shau tsuk, fan kl.
Hing sùn tai' hau'.
Hing 'yau tai' kung.
Hing tai' s'm ciwó.
Hing tai' şéung ciching.
Hing tai' ci śí.
Hing tai' s'mó kóì.
Hing tai' şt'ung ció.
Hing tai' sú' ciwó mukì.
Hing tai' s'éung sú' ci chí.'
Hing tai' 'yau 'kì 'yan.
Hing tai' pat' şt'ung máu'.
Hing tai' şam kóì héung.
Hing tai' yat' ciá ts'an.
Hing pat' kung kóì tai'.
'Ü 'kwó 'hó' ci Bing tai'.
'Ng fuk, noi' ci Bing tai'.
'T'ung sú' kóì, 'mò' ci Bing tai'.
'T'ung pán pú' ké' ci Bingo tai'.
Kú tuk', 'tsai 'mò' ci Bingo tai'.
Shéung' 'mò' ci Bingo, bá' 'mò' tai'.
Nim' tsoi' ci Bingo ci tcháts'ing.

24. This is not so determined by the laws of the empire; the phrase merely intimates that it is natural and right to give precedence to the oldest, not only in matters of ceremony, but in the common intercourse of life.
25. The hands and feet are used by metonymy to denote brothers, who are often compared to them. See Chap. II, Sec. vii. 83.
42. Fuk here has a secondary meaning derived from the custom of wearing badges of mourning for each other, which is done by those within five generations.
44. This includes those who stand in one and the same generation, having descended from one and the same ancestor.
48. His brothers contend for the patrimony.
49. Brothers with the same heart and united strength.
50. All men have brothers, but I alone have none.

51. All who dwell within the four seas are brothers.

52. The elder brother not acting the part of an elder brother, and the younger not acting the part of a younger.
53. To dwell with a friend is easy, to dwell with a brother is difficult.

54. If the elder brother loves the younger, the latter will honor the former.

55. While you have plenty of good living, there will be no lack of friends; but when calamities come, where will there be one to help you?

56. (a) In early times there lived in the department of Pingyéung, in Shánsai, a wise personage, called the monarch Yíú. This monarch most ardently loved his kindred.

(b) In an ancient book it is well said, If people truly honor and respect their ancestors, then there will be no calamity.

50, 51. The first of these phrases was uttered by one of the disciples of Confucius; the second was given by the sage in reply, intending to cheer his desponding mind; this expression, 'within the four seas,' is a descriptive term for the empire, which in ancient times was supposed to be thus surrounded.

(a) This extract forms a continuation of that which is given at the end of the third section of this chapter: Shánsai, one of the most ancient provinces, is situated westward from the capital Pakking; Pingyéung fú is a few miles east of the Yellow river, near the centre of the province. The place is noticeable as being the residence of the progenitors of the nation from very ancient times.

(b) Tsò remote ancestors, and tsung immediate progenitors, sometimes denote the collective body of ancestors, or the great progenitor, of a family; the context and the sequel of this extract require such a rendering of the two terms.
one who does not ardently love his kindred.

(c) Why am I ardently to love my kindred? Because these kindred, although some of them are more nearly and others are more remotely related to me, are all found, on examination, to be the descendants from my own great progenitor. Allowing you that we are several tens in number, or even several hundreds, we are yet all one.

(d) We are just like water which is divided into streams. Look at a fountain; as it flows onward, it divides into several streams, or into several tens of streams. On examination, however, these are found to come from one single fountain, and not from two different sources.

(e) In like manner we resemble a tree, with its leaves and branches. Look at a tree; as it grows and rises upwards, it has a thousand branches and ten thousand leaves. Yet on examination all these are found to have sprung forth from one single trunk.

(f) So likewise it is with these kindred; they are all (offspring of) my one great

---

(d) Kū a division is here used as the distinctive epithet of a fountain; yat kū ts‘un is simply, a fountain.
progenitor. This one progenitor is the body; I, with these kindred, are its two hands and two feet, the ten fingers on the hands, and the ten toes on the feet, with the ears, eyes, lips, and nose.

(g) Reflect on this a little. Suppose, for illustration, that an ulcer breaks out on some one part of my body; or suppose I wrench my hand, or sprain my leg; would it not be hard to say that the whole body will be unaffected?

(h) So it is among your kindred; if you openly involve them in difficulties, cozen them, and cause them to suffer, would it not be hard to say that you will be free from suffering?

(i) Therefore men ought most ardently to love their kindred. (For it is with them,) just as it is with one's body; if one part is pained, then every part is pained; and if one part is irritated, then the whole is irritated. Such is harmony and concord among kindred.
Section Sixth.

OF NEAR AND DISTANT RELATIONS.

內外親類第六章

Noi ngoi ts'an lui; tai luk cheung.

<table>
<thead>
<tr>
<th>No.</th>
<th>Term in English</th>
<th>Term in Chinese</th>
<th>Notes</th>
</tr>
</thead>
</table>
| 1.  | Great-great-grandfather. | 高祖父 | 前3位之祖父。
| 2.  | Great-great-grandmother. | 高祖母 | 前3位之祖母。
| 3.  | Great-grandfather. | 曾祖父 | 曾祖之祖父。
| 4.  | Great-grandmother. | 曾祖母 | 曾祖之祖母。
| 5.  | Great-grandfather. | 太公 | 祖之祖父。
| 6.  | Great-grandmother. | 太婆 | 祖之祖母。
| 7.  | Grandfather. | 祖父 | 父之父。
| 8.  | Grandfather. | 祖父 | 父之父。
| 9.  | Grandmother. | 祖母 | 父之母。
| 10. | Grandmother. | 祖母 | 父之母。
| 11. | Father. | 伯父 | 父之兄。
| 12. | Mother. | 母親 | 母之親。
| 13. | Father's concubine. | 伯姐 | 父之兄之妹。
| 14. | Father's concubine. | 阿姐 | 父之父之妹。
| 15. | Sons. | 兒子 | 女之子。
| 16. | Daughter-in-law. | 媳婦 | 媳之婦。
| 17. | Daughters. | 女兒 | 女之女。
| 18. | My daughter. | 女女 | 女之女。
| 19. | Son-in-law. | 媳婿 | 媳之婿。

Notes and Explanations.

Noi ngoi ts'an, inner and outer relations, might embrace the kindred relations of every degree, both near and remote; all the kith and kin of an individual. This section includes most of the terms in common use, omitting, however, a part of those synonyms which have been already given.

13, 14. These two terms are used by children when speaking to or of their father's concubine: the latter is the most frequently used when speaking to her.
<table>
<thead>
<tr>
<th>No.</th>
<th>Kinship Description</th>
<th>Pinyin</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>Grandson’s wife.</td>
<td>Sun sik</td>
</tr>
<tr>
<td>21.</td>
<td>Granddaughter.</td>
<td>Sunnü</td>
</tr>
<tr>
<td>22.</td>
<td>Granddaughter’s husband.</td>
<td>Sun sai</td>
</tr>
<tr>
<td>23.</td>
<td>Great-grandson.</td>
<td>Tsang sun</td>
</tr>
<tr>
<td>24.</td>
<td>Great-grandson’s wife.</td>
<td>Tsang sun sik, fù</td>
</tr>
<tr>
<td>25.</td>
<td>Great-great-grandson.</td>
<td>Ŭn sun</td>
</tr>
<tr>
<td>26.</td>
<td>Great-great-grandson’s wife.</td>
<td>Ŭn sun sik, fù</td>
</tr>
<tr>
<td>27.</td>
<td>Elder brother.</td>
<td>Tai kó</td>
</tr>
<tr>
<td>28.</td>
<td>Elder brother.</td>
<td>Tai ló</td>
</tr>
<tr>
<td>29.</td>
<td>Elder brother’s wife.</td>
<td>Tai so</td>
</tr>
<tr>
<td>30.</td>
<td>Elder brother’s wife.</td>
<td>Sái ló</td>
</tr>
<tr>
<td>31.</td>
<td>Younger brother.</td>
<td>Tsz fù</td>
</tr>
<tr>
<td>32.</td>
<td>Younger brother’s wife.</td>
<td>Sái sham</td>
</tr>
<tr>
<td>33.</td>
<td>Younger brother’s wife.</td>
<td>Tsz’</td>
</tr>
<tr>
<td>34.</td>
<td>Elder sister.</td>
<td>Múi fú</td>
</tr>
<tr>
<td>35.</td>
<td>Elder sister’s husband.</td>
<td>Múi chêung</td>
</tr>
<tr>
<td>36.</td>
<td>Elder sister’s husband.</td>
<td>Múi sai</td>
</tr>
<tr>
<td>37.</td>
<td>Elder sister’s husband.</td>
<td>Pak fú</td>
</tr>
<tr>
<td>38.</td>
<td>Elder sister’s husband.</td>
<td>Pak ‘mò</td>
</tr>
<tr>
<td>39.</td>
<td>Younger sister.</td>
<td>Shuk fú</td>
</tr>
<tr>
<td>40.</td>
<td>Younger sister’s husband.</td>
<td>Á sham</td>
</tr>
<tr>
<td>41.</td>
<td>Younger sister’s husband.</td>
<td></td>
</tr>
<tr>
<td>42.</td>
<td>Younger sister’s husband.</td>
<td></td>
</tr>
<tr>
<td>43.</td>
<td>Father’s elder brother.</td>
<td></td>
</tr>
<tr>
<td>44.</td>
<td>Father’s elder brother’s wife.</td>
<td></td>
</tr>
<tr>
<td>45.</td>
<td>Father’s younger brother.</td>
<td></td>
</tr>
<tr>
<td>46.</td>
<td>Father’s younger brother’s wife.</td>
<td></td>
</tr>
</tbody>
</table>

34. This is sometimes read tsé, but the form of the character remains unchanged: and tsz² is deemed the correct pronunciation.
47. Father's elder sister.
48. Father's younger sister.
49. Father's sister's husband.
50. Nephew; or brother's son.
51. Nephew's wife.
52. Niece; or brother's daughter.
53. Niece's husband.
54. Nephew's son.
55. Nephew's son's wife.
56. Nephew's daughter.
57. Nephew's daughter's husband.
58. Father's paternal elder uncle.
59. Father's paternal elder uncle's wife.
60. Father's paternal younger uncle.
61. Father's paternal younger uncle's wife.
63. Maternal grandfather.
64. Maternal grandmother.
65. Maternal grandmother.
67. Maternal uncles.
68. Maternal uncles.
69. Maternal uncle's wife.
70. Maternal uncle's wife.
71. Mother's elder sister.
72. Mother's younger sister.
73. Mother's sister's husband.
74. Maternal grandmother's sister.
75. Maternal grandmother's sister's husband.
76. Paternal grandfather's sister's husband.
77. Paternal grandfather's sister's husband.
78. Paternal grandfather's sister.
79. Wife's father.
80. Wife's father.
81. Wife's mother.
82. Wife's mother.
83. Wife's elder brother.
84. Wife's elder brother.
85. Wife's younger brother.
86. Wife's younger brother.
87. Wife's brother's wife.
88. Wife's elder sister.
89. Wife's elder sister's husband.
90. Wife's younger sister.
91. Wife's younger sister's husband.
92. Wife's nephew.
93. Wife's nephew's wife.
94. Wife's niece.
95. Wife's niece's husband.
96. Elder male cousins of different surname.
97. Wives of these elder cousins.
98. Younger male cousins of different surname.
99. Wives of these younger cousins.
100. Elder female cousins of different surname.
101. Husbands of these cousins.

96—98. This includes, (1.) kū piú hing, my father's sisters' sons older than myself; (2.) i piú hing, my mother's sisters' sons older than myself; and (3.) k'au piú hing, my mother's brother's sons older than myself; piú tai includes the sons of the same families who are younger than myself.
<table>
<thead>
<tr>
<th>No.</th>
<th>Chinese Character</th>
<th>English Translation</th>
</tr>
</thead>
</table>
| 102. | 年轻女 | Younger female cousins of different surname.
| 103. | 夫 | Husbands of these cousins.
| 104. | 父亲的长男 | Father's elder male cousins of different surname.
| 105. | 孕 | The wives of these cousins.
| 106. | 父亲的次男 | Father's younger male cousins of different surname.
| 107. | 孕 | Their wives.
| 108. | 孕 | Their wives.
| 109. | 父亲的长女 | Father's elder female cousins of different surname.
| 110. | 孕 | Their husbands.
| 111. | 孕 | Grandfather's elder male cousins of different surname.
| 112. | 孕 | Their wives.
| 113. | 孕 | Grandfather's younger male cousins of different surname.
| 114. | 孕 | Their wives.
| 115. | 孕 | Grandfather's female cousins of different surname.
| 116. | 孕 | Their respective husbands.
| 117. | 孕 | Cousin's son.
| 118. | 孕 | Cousin's son's wife.
| 119. | 孕 | Cousin's daughter.
| 120. | 孕 | Cousin's daughter's husband.
| 121. | 孕 | Cousin's grandson.
| 122. | 孕 | Cousin's grandson's wife.
| 123. | 孕 | Cousin's granddaughter.
| 124. | 孕 | Cousin's granddaughter's husband.
| 125. | 孕 | Sister's son.
| 126. | 孕 | Sister's son's wife.
| 127. | 孕 | Sister's daughter.

118—125. The descendants here mentioned are all on the mother's side, who, when she marries, merges her own surname in that of her husband.
129. Sister's daughter's husband.
130. Sister's grandson.
131. Sister's grandson's wife.
132. Father's maternal uncle.
133. Father's maternal uncle's wife.
134. Father's maternal grandfather.
135. Father's maternal grandmother.
136. Son's wife's father.
137. Son's wife's mother.
138. Son's wife's mother.
139. Son's wife's grandfather.
140. Son's wife's grandfather.
141. Son's wife's grandmother.
142. Husband's elder brother.
143. Husband's elder brother.
144. Husband's elder brother's wife.
145. Husband's younger brother.
146. Husband's younger brother.
147. Husband's younger brother's wife.
148. Husband's sister.
149. Husband's sister's husband.

Ngoi̍h shang sai̍h.
Ngoi̍h shang tsun.
Ngoi̍h shang tsun fú.
K'au kung.
K'am p'ō.
Ngoi̍h t'ai̍h kung.
Ngoi̍h t'ai̍h p'ō.
Ts'ān ká.
Ts'ān ká mō.
Ts'ān ká nái.
T'ai̍h ts'ān ká.
Lō tyan yung.
T'ai̍h tyan t'ō.
T'ai̍h pāko.
Pāko yē.
T'ai̍h pāko mō.
Sai̍h shuk.
Shuk yē.
Sai̍h sham.
Kū néung.
Kū yē.

THE KINDRED RELATIONS.

[Chap. III.]
# Chapter IV.

## Classes of Men.

### Section First.

#### Of Sages.

<table>
<thead>
<tr>
<th>Mandarin</th>
<th>Pinyin</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>聖人類 第一章</td>
<td>shèng rén lèi dì yī zhāng</td>
<td>sages</td>
</tr>
</tbody>
</table>

### Notes and Explanations.

The classification here adopted is of the most general kind—several minor ones being disregarded: for example, all persons holding office in the national government are divided into nine *pan*, classes or ranks, which are subdivided into principal and secondary; another division ranges the whole community into four classes, namely, scholars, husbandmen, mechanics, and merchants.

1. The meaning of *shing* will be better understood by a careful inspection of the phrases in which it occurs, than from any formal definition; as an apppellative it is used to denote a class of persons of the very highest order.

2—4. These are not consecutive extracts, but independent phrases; and require, therefore, to be considered separately.
10. The early sages were Yiú, Shun, U, and T’onɡ.
11. The later sages were Man, Mò, and the prince of Chau.
12. An age without sages and worthies is unstable.
13. The sages never yet were faultless.
14. The sages established rules for man’s instruction.
15. Sages even are but men.
16. The government of sages is an unofficial rule.
17. To the virtue of the sages nothing can be added.
18. How vast are the doctrines of the sages! unchangeable through the lapse of ages.
19. The sages are the messengers of heaven and earth.
20. The great and renovating:—this is called sage.
21. The love of the sages towards mankind is seen in their virtuous conduct.
22. The sages at their birth are possessed of knowledge.
23. He, who looking upward comprehends the celestial phenomena, and downward perceives the terrestrial operations, is a sage.
24. The moral maxims of the early and the later sages are the same.
25. Confucius said, The people of the west have sages.

25. This phrase is found in Hónghi’s dictionary, under the word Fat (Budha), where the correctness of applying it to Budha is denied. The quotation presents a topic of interesting
26. The doctrines of the sages are deep and abstruse, beyond the reach of common men.
27. Without the institutes of sages, how can future generations be stable?
28. Those who in ancient times were called wise men, are now esteemed fools!
29. Sacrificial Ritual for the Temple of Sages; with plates.
30. Confucius! Confucius! How great is Confucius!

Before Confucius, there never was a Confucius!
Since Confucius, there never has been a Confucius!
Confucius! Confucius! How great is Confucius!

Section Second.
OF WORTHIES.

Notes and Explanations.

1. Worthy, having many talents.
2. Worthy, synonymous with good.
3. In retirement he left no worthy man.

4. The worthies retire from the world.

5. A kingdom without able men is unstable.

6. Having the capacities of a worthy man.

7. Great worthies are second only to the sages.

8. When you see a worthy man, try to equal him.

9. Without able men, how can the world be governed?

10. In the school of Confucius, were seventy-two worthies.

11. The worthy man never does aught that is mean or contracted.

12. From being an able, one may become a wise, man.

13. The perfect man does honor to those of superior worth, and is indulgent to all.

14. The inmost thoughts of the worthy abide constantly in the paths of sages.

15. The words and actions of worthies may be made the patterns for succeeding ages.

16. When men have attained the rank of worthies they can be admitted to the sacrifices in the temple of sages.

17. Do men of worth enjoy such pleasures as these?

18. They enjoy it only after they become men of worth.

notes the possession of many talents or great genius; and in respect to moral quality its meaning is equivalent to the word good, or virtuous. Hence the truly worthy man is both good and great.

3. This is said of an ancient sovereign who brought into his service every man of genius and virtue, unwilling that any such should remain in obscurity.

7. Mencius is called á shing, a sage of the second order; but the phrase here contains the general proposition, that eminent worthies are second only to the sages.

16. This privilege is granted only by the emperor to those, who, during their lifetime, were distinguished for their virtues and talents. In 1837, it was granted to Wan Yüku, late of Shuntak, who was once the tutor of his present majesty.

17, 18. This question was put to Mencius, when in the pleasure ground of his king, to whom he replied as above.
Section Third.

OF EXCELLENT MEN.

1. Worthy of praise and joy is the perfect man!  
2. The excellent man labors on fundamentals.  
3. The excellent man is not a mere tool.  
4. The excellent man rises in knowledge.  
5. The excellent man is humble and lowly.  
6. The perfect man keeps in the path of rectitude.  
8. An eminently sincere and faithful man.  
9. An eminently kind and virtuous man.  
10. The excellent man examines himself.  
11. The excellent man is never contentious.  
12. The excellent man is deeply versed in justice.  
13. The perfect man is always in the right.  
14. Be thou a scholar of eminent virtue!  
15. The eminent man’s influence is like the wind.  
16. The excellent man is ardently attached to his kindred.

Notes and Explanations.

Kwantsz’ is one eminently distinguished for what is amiable and laudable; he is the excellent, the eminent, or the perfect man. The term is applicable both to sages and to worthies.  
2. Pün here denotes the cardinal duties of life; and it is to these that the excellent man directs his undivided attention.  
4. This is antithetical to what the base man does, who, hā tāt descends in knowledge—sinks down in ignorance and vice.  
11. He searches into his own conduct in order to learn his errors, and turn from them. An admirable practice!  
14. This was said by Confucius to one of his disciples, admonishing and encouraging him to rise to the rank of an eminent scholar, and not sink down to that of a poor and worthless one.  
15. The person here spoken of is elevated to office; in which station his mild sway will
move the people to good, as easily as the wind waves and bends down the grass in the meadows, or moves the leaves on the trees.

25. Kwan"tsz' is the name or designation of one possessing perfect virtue. This is the definition given by Honghi to the term when it is used to denote the moral character of men. It is in frequent use for the head of a nation, family, &c.

Section Fourth.

OF JUST MEN.

Notes and Explanations.

The class of persons here noticed is characterized by a high degree of rectitude, honor, and generosity; and may be styled the just, the honorable, the charitable. Justice is their most prominent feature.

1. He is unmindful of his own person in scenes of danger; and in the defense of the rights of a friend is regardless of any consequences that may befall himself.

5. This is of similar import, but exhibits more generosity: pat p'ing, the one who is uneven, i.e. for the wronged party, tā pō he pays back what is due from him to his adversary.
7. The word of the just man is sure.
8. The just man does not fear in the prospect of death.
9. It is difficult to change a just man’s determination.
10. The just man utterly disregards poverty and riches.
11. In his intercourse with friends, he forgets himself.
12. His words are precious as gold and gems.
13. His word is worth a thousand pieces of gold.
14. The just man will die for his country.
15. He will sooner die than disgrace his trust.
16. The honorable man is not offended by things of no importance.

17. In whatsoever the just man does, he neither seeks for fame nor gain.
18. It is difficult to find a just man among those who are rich.
19. The just man will sooner die than swerve from his integrity.
20. To spoil those who are rich for the relief of the poor, is worthy of a just man.
21. The just man’s heart cannot be swayed by riches or honors.
22. In the prosecution of duty, the just man is not influenced by personal considerations.

13. Just man thousand gold one not, i. e. the slightest promise of the just man is a sufficient guaranty; even where thousands of gold are at stake, his word is better than any bonds or deeds—for these may be destroyed, that cannot.
15. Ming is a trust or commission of any kind with which one is charged, and which the just man will not disgrace, even though his life should be sacrificed. It must be confessed that the Chinese moralists have described many of the characteristics of virtue and integrity in their writings, however widely the people may have strayed from them in their practice; they have not been left without reprovers.
20. It is the miserly and heartless who are here denoted by the rich; such persons in times of famine and distress refuse to help the poor out of their calamities.
Section Fifth.

OF PHILANTHROPISTS.

仁人類第五章

1. Philanthropy is humanity.
2. The philanthropist loves mankind.
3. He finds his delight in benevolence.
4. He does not grieve to excess.
5. The benevolent man has no equal.
6. The benevolent man is fearless.
7. Philanthropy is love to man.
8. Possessing the air of a philanthropist.
9. The benevolent man bears others on his heart.
10. He is known by his munificence.
11. He is guarded in his words.
12. The philanthropist only can love mankind.
13. Philanthropic thoughts are cherished in his heart.
14. When I truly desire to be benevolent, then I am benevolent.

Notes and Explanations.

Yan yan is one who possesses love towards mankind; a philanthropist; a benevolent, or a kindhearted, man.
1. Yan ché may, according to the context, mean either the philanthropist, or philanthropy: in the abstract it has been defined by Chinese philosophers, sam chi tak virtue of the heart, and oi chi li the principle of love.
5. No one can surpass him: tik has the sense of wrangler; a senior wrangler would be mò tik, without an equal.
6. His consciousness of rectitude not only relieves him from fear, but makes him bold and courageous.
10. By the use of his property and possessions, he makes himself conspicuous, whilst one of an opposite character degrades himself for the sake of gain.
11. 'Put a knife to thy throat if thou be a man given to appetite,' is a good proverb; this is of similar import, and was intended to check the loquacity of one of the sage's disciples: yan is composed of words and a sharp pointed weapon, and denotes speech that is well-guarded.
15. But the benevolent man banishes him.
16. To subdue self, and return to rectitude is philanthropy.
17. Love all men, and endear yourself to the benevolent.
18. The philanthropist never does aught that is cruel.
19. The philanthropist, in loving his fellow-men, commences at home and reaches those who are remote.
20. The philanthropist always has mercy and kindness in his thoughts.
21. The misanthropist cannot long endure extreme poverty.
22. Every truly benevolent man will measure others by himself.
23. Those who do not love mankind cannot be regarded as philanthropists.
24. What man is void of benevolence? But there are those who do not practice it.
25. The philanthropic mind never suspects a man will do what is unkind.

15. Chi refers to a traitorous man, with whom it was dangerous to come in contact; it was therefore necessary to keep such an one at a distance.
21. His disposition being bad, he will have recourse to theft and robbery, breaking through every restraint, rather than suffer in his own person the evils of poverty.
24. ‘Man who without benevolence? Yet man not practice benevolence truly,’ is the literal rendering of this sentence; the substantive verb is embodied in the final particle 了. The last sentence might also be rendered, But [there is to be found] the man who does not practice it.
Section Sixth.

OF GOOD MEN.

善人類第六章  
Shin¹ yun lui²; tai² luk¹ cheung.

1. A lover of virtue.
2. Delights in doing good, and loves to communicate.
3. The excellent man loves virtue.
4. Advancing in virtue, and forsaking evil.
5. Goodness only is precious.
6. A man of pure goodness.
7. The good men became rich.
8. Equally associated with good men.
9. The good man does virtuous deeds.
10. The good man’s heart is perfectly upright.
11. The good man will understand reason.
12. Loving virtue, he is unmindful of power.
13. Seeing a good man, fear lest you be not his equal.
14. When U heard good words he bowed.
15. The good man’s heart abides in virtue.
16. The good man desires others to become good.

Notes and Explanations.

Goon, according to some Chinese authors, is a natural endowment of man; his nature, they say, is free from evil. Others maintain, that the sages only are immaculate—purely good, that the common people become so by education, while the lower classes will remain base in spite of education. Shin denotes what is good, virtuous, or goodness, virtue, moral worth.

1, 2. These give the prominent traits of the good man; he is a lover of virtue; he delights in doing good; and loves to communicate good to others.

7. This is said of one of the ancient dynasties; its gratuities to those who were good, who had done good service to the state, were great, and in this way they were enriched.

12. The good man who takes delight in virtue, finds no occasion for the exercise of brute force: he is powerful in goodness.

13. See good, seeming not to reach; i.e. whenever you see a good man, look on yourself as not having attained to his rank in virtue.
17. Those who have good hearts do good deeds.
18. If there be good men, then keep near them.
19. The doing of good can remove evil.
20. The doing of good will induce great happiness.
21. The good man is worthy to be a guide.
22. He led on all the people to do good.
23. Select (for imitation) those who are good, and follow them.
24. It is only the good man who can protect himself from miseries.
25. Those who are able to do virtuously may be styled good men.
26. The virtuous man does not do deeds of wickedness.
27. The good man’s heart is pure, and free from evil.

Section Seventeenth.

OF HEROES.

Notes and Explanations.

Yinghong denotes an illustrious person, one who is distinguished for valor and intrepidity, and corresponds to the word hero or heroine.
4. Acquaint yourself with heroes.

5. The spirit of a hero.

6. A hero buried in obscurity.

7. The heroes assemble together.

8. The hero does not ask if there be evil omens.

9. Two heroes cannot dwell in the same place.

10. Never inquire whence the hero’s origin.

11. Of a hero, its actions it is difficult to judge.

12. Long have I heard of the hero's name.

13. Where now are heroes of the past age!

14. All around seek for the heroes of the land.

15. The hero views death like going home.

16. A hero without opportunity to display his prowess.

17. The hero seeks death, and is not solicitous about his life.

18. The hero’s name penetrates the ear like the voice of thunder.

19. In the mountain forests the heroes lie concealed.

20. Do not make the heroes of the world ridicule you.

21. When the purse is drained of gold the hero becomes dispirited.

22. The spirit of a hero cannot be swayed by music, by beauty, or by gain.

---

4. Tie acquaintance with heroes, i.e. seek their acquaintance, and become intimately attached to them.

10. If he acts well the part of a hero it is enough, and it is of little consequence whether he came from a rich or a poor family.
Section Eighth.

OF BARDS.

The bard is a retired scholar.
2. The intoxicated bard sings boisterously.
3. He will put off his vests of fur to exchange them for wine.
4. He seeks the wine-shop to sooth his passions.
5. The bard finds his delight in poetry and wine.
6. He uses a gem-goblet to purchase the spring wines.
7. The bard will pawn his clothes to pay his bills for wine.
8. The bard always satisfies his poetical cravings with wine.
9. The bard is a debtor for wine wherever he may reside.
10. In purchasing wine the bard does not heed an empty purse.
11. The bard prides himself on his poetical and drinking powers.

Notes and Explanations.

Sö yan is a popular term for those who devote themselves to the writing of poetry, deriving its origin from a composition written by Wat Yun, a talented minister of state under the Chau dynasty; the poem was called Li Sö, or the Dissipation of Sorrows. Wat Yun committed suicide by drowning, and in memory of him the annual festival of the dragon boats is celebrated.

2. Tsau is a generic term used by the Chinese for all kinds of wines and spirits, as well those which are fermented as distilled: their liquors are generally manufactured by distillation more or less strong.
4. Sz' denotes a shop, and is often used as an appropriate term for those houses where wines and other liquors are sold and drank: they are the gin-palaces and the bar-rooms of the Chinese.
6. Spring is here used by metonymy for wine, which in ancient times was stored up in cell-
12. Great fondness for wine, and wild enthusiasm in poetry, are characteristics of the bard.

13. The bard regards his sojourn in the world as a long journey.

14. The poet esteems riches and honors light as the dust of the earth.

15. The genius of the poet never goes beyond the bounds of what is pure and elevated.

16. Those who are charmed with poetry and wine are called bards.

17. The bard in purchasing wine does not grudge the money on the head of his staff.

18. ‘Catch the moon in the midst of the sea,’ was the incoherent language of an intoxicated bard.

19. The poet, though he encounters dangers, never grieves thereat.

20. The poet accomplishes what other men have not the power to effect.

21. In his songs the bard celebrates his wine, and he takes his wine to give spirit to his songs.

22. Who is it, except the bard, that daily returns home full of wine from the booths on the banks of the river?

23. Wine-houses were erected in pleasant retreats, on elevated ground near the banks of rivers. From these it was usual for bards to return home thoroughly intoxicated.
Section Ninth.

OF THE MIDDLING CLASSES.

Chung 'pan lui; tai 'kau cheung.

1. Men of the highest order are good without instruction; men of the middling class are so after instruction; whilst those of the lowest are bad in spite of instruction.

2. Those of the highest order are sages, worthies, the excellent, the philanthropic, the good, the just, the upright, the dutiful, the constant, heroes, poets, lovers of knowledge, men of genius, and of wisdom.

3. Husbandmen, mechanics, physicians, diviners, astrologers, soldiers, woodcutters, fishermen, hunters, musicians, and watchmen, are of the middling class.

4. Players, servants, jugglers, vagabonds, robbers, thieves, pettifoggers, gamblers, swindlers, and cheats, are of the lowest class.

5. Those who till and reap the fields are called husbandmen.

6. Those who traffic in goods, going and coming from place to place, are called merchants.

Notes and Explanations.

These divisions afford a tolerably correct estimate, in a moral and intellectual light, of the principal classes of society among the Chinese.

2. Several of these words have been already explained: chung denotes upright and faithful, and is usually applied to good ministers of state; hau is applied to those who fulfill all their duties as sons; lit is applied to those who are constant and faithful and steadfast in what is good; yu are the literati, once the pure lovers of learning.

6, 7. Sheung is often used indiscriminately for merchants and traders of all kinds, whether conducting business on a large or small scale.
7. Those who reside in shops and factories, with their goods, are called *tradesmen*.

8. Those who by the cure of diseases succor mankind, are called *physicians*.

9. Those who drop the screen and sell divinations, are called *diviners*, or masters of divination.

10. Those who examine the stars and calculate destinies are called *astrologers*, or the calculators of fates.

11. Those who defend and protect forts, garrisons, and guardhouses are called *soldiers*.

12. Those who go to the hills and gather faggots are named *woodcutters*.

13. Those whose occupation is in fishing are called *fishermen*.

14. Those who play on the eight kinds of musical instruments are called *musicians*.

15. Those who report the hour [of the night] in the streets are called *watchmen*.

16. Those who abandon their families and shave clean their heads are called *Buddhists*.

17. Those who gather their hair into a tuft and pin it in a knob are called *rationalists*.

9. These divines usually take up their quarters by the wayside, where they hang up a screen, made of cloth or bamboo, on which is written their advertisements, giving notice of what they can do, &c.

10. Besides divination and astrology, there are among the Chinese many other branches of the occult sciences practiced, as geomancy, chiromancy, fortune-telling, &c., by persons who exercise great influence over their credulous countrymen.
Section Tenth.

OF THE LOWER CLASSES.

1. Those who do not engage in any occupation are called drones.

2. Those who decapitate thieves and robbers are called executioners.

3. Those who take care of prisons and prisoners are named jailers.

4. Those who personate the ancients, and exhibit themselves as actors are called players.

5. Those whose persons have been sold to others are called slaves.

6. Those who perambulate the streets, begging their bread, are called beggars.

7. Those who are expert and dexterous in playing tricks are called jugglers.

8. Abandoned fellows who wander about regardless of life are called vagabonds.

9. Those who plunder in large bands are called robbers.

10. Those who procure a livelihood by stealing and secreting goods are called thieves.

Notes and Explanations.

The terms given in the fourth paragraph of the preceding section, with a few others of the like character, are explained in the following phrases.

10. This class of persons, when they commit their depredations on the rivers and coasts, or high seas, are called hoi ts'ak, sea thieves, i. e. pirates.
11. Those who excite and support unfounded litigations are called *pettifoggers*.

12. Those who make themselves adepts in all kinds of gambling are called *gamblers*.

13. Those who deceive their intimate friends are called *swindlers*.

14. Those who practice deception the world calls *cheats*.

15. Those who never do well, whether moving or at rest, are called *wicked men*.

16. Women who act as talebearers are called *tattlers*.

11—13. *Tsung kwan* a contentious stick, *tō kwan* a gambling stick, and *kwong kwan* a bare stick, are phrases in which the word *kwan* a pole or stick expresses an unfeeling, selfish person, from whom no relenting or favor can be expected. The latter term sometimes denotes those who make it their inhuman delight and gain to stir up collisions and broils among their fellow-men for their own purposes.

16. Literally this sentence runs thus: *women act talking visitors by name are called teeth dames,* i. e. tattlers. The character here called *shui* is also usually known as *shūt*, with nearly the same meaning.
CHAPTER V.
DOMESTIC AFFAIRS.

Section First.
OF RENTING HOUSES.

Notes and Explanations.

Yat yung, literally, 'daily use,' are terms used to designate whatsoever appertains to domestic concerns, such as furniture, food, clothing, &c. The chapter seems to require some remarks respecting the tenure of houses, and the names of their various apartments, to afford which this and the second section are intended; some of the topics here incidentally touched upon will be more fully treated in subsequent chapters.

1. Wide eastern provincial city's houses, de facto, belong to what man? i.e., To whom do the houses of the city of Kwongtung really belong? Kōk ip every possession, kōk chū every master, i.e. each and every possession of houses has its appropriate owner.

2. Wōng tó is the royal domain, a classical expression, in which wōng a king, is applied to the emperor. Hung k'ai is, literally, 'red deed,' so called because the document is stamp-
3. When people have purchased these houses, what rate of interest do they gain?

The highest is twelve per cent., the lowest nine and a half per cent., annually.

4. Is there any tax levied or not? There is.

Is this tax paid every year, or every month?

It is paid once every year.

6. What is the amount of the tax?

It is levied according to the extent and quality of the ground, and is called the ground rent.

7. Suppose a person wishes to hire a house, where must he go to find one?

The landlord having posted up a card giving notice that he has a house to rent, the lessee either goes in person and makes inquiries and agrees on the terms, or employs another person to go and do this for him.

8. After an agreement has been made for the amount of rent, how is it attested?

The lessee must have some one to be surety for him, and the lessor must open a rent book.

ed with red ink: the k'ai is a formal paper, and puts the holder in perpetual possession of the land, provided he pays the taxes, and conform to the laws of the empire respecting the occupation of land.

3. This amount of interest, paid for the money invested in houses, is diminished by expenditure for repairs, taxes, &c.; yat fan or one cndareen is one hundredth part of a tael, which is paid for each month, making twelve per cent. annually: eight li or cash is four fifths of that sum, or nine and a half per cent.

7. The tsö tip is precisely like the advertisements for letting houses among ourselves, and is usually pasted upon the door or wall of the house to be leased, and directs the inquirer where to find the landlord.
9. What is written in the rent book?

The writing is in the form of a lease, with the difference of its being entered in a book, thus:

The family of Wingch‘iin, of the clan Ch‘an, hereby certifies that it has a house, situated in the Eighteenth ward, extending four rooms in breadth, and three entries in depth, each room measuring twenty-one ridges of tiles; the partitions, doors, kitchen, and well, all complete; which house is now rented to the family of Kängch‘an of the clan Yü for a private family residence. Nothing illegal may be transacted therein. It is distinctly understood, that the rent shall be thirty taels per month, besides two dollars annually for shoe money;—the rent to be paid every month; if arrears accumulate, the security shall be responsible for the same. When the time for removing from the house arrives, the whole of the rent must be paid, and the house delivered over to the landlord, it shall not be lawful to underlet it to any other person. Witness this agreement.

The rent is to commence from the date of this agreement, being the fifteenth day of the eighth month, in the eighteenth year of Tʻokwóng.

Tsʻo pō ʻlai ʻtāu ʻtím yéung ʻsé ʻnī?

Hō ʻtsʻzʻ ʻpʻai ʻkóm yéung ʻi, pat kwó ʻsé ʻsíng lōk, pō ʻtāu.

Lap, ʻsíng kuʻ ʻyan ʻChʻan Wing′ chʻiin tʻōng, ʻtāu, yat, ʻshó, tsoʻ lōk, Shap, pát, pō, ʻpʻing ʻpʻái sz′, kán, sham ʻsám tʻsun, ʻmüi ʻkán i ʻshap, yat, ʻcháng; ʻpán chéung, ʻmûn shú, ʻchʻu, ʻtsing, yat, tsʻit, ŏk′i, tsʻun; ʻkam ʻtsʻo ʻʻKing shan tʻōng ʻYú chʻiʻ kiu chák ʻkín. Pá tāk, ʻtsʻ chʻit, wai kam ʻchʻi sz′. ʻFo ʻmúi ut, ʻtsʻo, ŏng sám ʻshap, ʻléung, ʻmúi ʻmûn, ʻbái ʻkam ʻngan ʻi ʻtún, ʻó, ʻut, ʻtsʻing ʻtsʻo, ʻtsʻ yau ʻtú ʻhím, wai tām ʻpō shí ʻman. Lam ʻteʻin ʻchi yat, ʻtsʻo ʻngan ʻtsʻing kí, ʻtsʻéng ʻkái, ŏi, ŏi, ʻchʻí, pat tāk, ʻchʻin ʻtsʻo pít, yan, ʻtsʻz′ ʻkí′.

9. This writing is abridged, the usual forms being much more extended and minute, specifying the length and breadth of the several apartments, &c. Ch‘an is the sing or surname of the clan or tribe; Wingchʻiin tʻōng is the name of a specific branch of the clan. The ‘shoe money’ is a fee to the collector of the rent, and is so called, because it is suppos-
10. If we take the houses in the city of Canton, what may be the monthly rent for those of the largest class, for those of the second, and for those of the smallest kind?

For the largest, the rent does not exceed forty or fifty taels per month;—these are for the most part occupied by official people; for houses of the second size, six or seven dollars are paid; while for the smallest, the rent is not more than one or two mace. There are, however, some houses still larger; but most of these, being very large, are either rented to several persons, or are occupied by the landlords themselves.

ed to be expended on an extra pair of shoes, required in running after the rent. Charges, which bear a similar aspect of extortion, often occur in the transactions of the Chinese.

10. Large numbers of officers are often waiting in the capital for appointments in the province, and while thus waiting they have to provide houses for themselves.

Section Second.

OF APARTMENTS OF HOUSES.

Notes and Explanations.

This section includes, together with the names of the common apartments of houses, those of such other parts as are frequently spoken of in domestic affairs. The names, in this and a few of the succeeding sections, are italicized, and arranged alphabetically.
2. If there had been no balustrade, I should have fallen down.

3. The thieves, even without lifting up the bar across the doors, burst them open.

4. The wind is very boisterous, and you must put the bars in the windows.

5. The water in the bathing-room is ready.
6. Is there any fire in the bedroom fireplace?

7. Open the Venetian blinds in the front veranda, and fasten them open.

8. Shut the Venetian blinds.

9. The ceiling needs to be swept.

10. Let us repair to the guest chamber to converse.

11. The chimney is clogged, the smoke does not ascend.

12. Put that pair of shoes away in the closet.

13. Spacious cow-houses are the best.

14. The dining-room is too small to accommodate so large a number of people.

15. The door was closed, but not locked.

16. From the side door he turned and went away.

17. The great door is always shut in the daytime.

Yéuk, hai³ 'mò ḋián ḋkŏn, 'ngọ tsu⁴ ū lók; h'u³.

Kó⁴ ts'ak, 'mò 'tau 'hi 'mùn shán, 'kóm tsu⁴ 'hòi 'mùn.

Fán s̀ung s'ài t'ú lók, ch'èung ūt.

'S'ai shan s̀ōng 'shui pìn¹ là'.

Fán s̀ōng 'fo dò 'yau 'fo 'mò 'á?'

Hoi ching¹ mìn¹ t'in t'ôi kê¹ ngau pák, t'p, ch'èung, kau ch'ù.

'Shân mài pán lîm ch'èung 'mùn, l'ú sô' há t'in sfá 'pán.

'Ts'ing t'ô hâk, at'ing tsui wá¹.

Ch'in 't'ung sak, s'm 'shéung án. Kó' t'ú shá chài s̀ōng ts'ai.

Ngau t'sô' fû tî, ch'í hó.

Tái² t'sàn láu sai* s'm tsó' tak, kóm' t'o yan.

Fóng 'mùn ch'íi 'im, mî² kwán.

Tsoi² wâng 'mûn 'chún kwô h'u³.

Tái² 'mûn yat, l'uí shéung kwán.

1. This is an appropriate term for the retired apartments of females, whether married or unmarried, old or young.

3. Tau is a local word, not found in lexicons; its import is like that of hi, to lift, or raise.

6. Lô is a place to contain fire, and, with or without fô preceding it, may be translated either, a furnace, a stove, a fireplace, or grate.

7. T'in t'ôi is applied both to verandas and to terraces; ngau pák t'p, 'cow's hundred leaves' is an allusion to the internal folds of the omasum or manypus, the third stomach of the cow; the cavity of this stomach is much contracted by numerous and broad duplicatures of the internal coat, which lie lengthwise, vary in breadth in a regular alternate order, and amount to about one hundred; thus showing the appropriateness of this singular allusion for describing the Venetian blinds: ch'èung is a window, and is usually followed by mûn, the two words retaining the same meaning.
18. Open the middle door to receive the guests.
19. The low door is a short door.
20. Stop at the inner door and call.
21. Bamboos were planted about the round door.
22. That apartment has a small dressing-room belonging to it.
23. He took leave of the guest in the entry.
24. Make a fire in that fireplace.
25. Call the coolie to wipe the floor.
26. The bars of the grate ought not to be made very close to each other.
27. The great hall is full of noble friends.
28. He passed over to the side hall.
29. He went to the middle of the second hall.
30. Brush together and take away the ashes from the hearth.
31. The hen-house is in the garden.
32. The jambs are on each side of the fireplace.

'Tá hoí chung mun tsip hák.
'Ai mun tsik 'tún mun yá.
Chák mun 'chi pò yéung shing.
Ut 'mún ngoi kái chung chuk.
Kó kán fong 'lui t'au 'yau kán t'ai shan fong 'tsai.
Sung hák chut 'mún kún t'ing.
'Hi chéuk kó 'fô lô ham'.
Kió 'kún tím mút dâu 'pán.
'Fô lô kó tít t'hiu t'hiu t'm hò mat.'
Táí t'ìng kó 'p'ang 'mún tsô.
'Chün kwó 'swáng t'ìng kó' pín.
Yap tó í t'ìng t'òng chung.
Fat, 'fô lô tai kó tik, dâu hú'.
Kái ján hai cún lui lai.
'Fô lô 'lêung 'p'ong 'chü 'tan.'

18. In the principal houses, just within the great door, there is a triple doorway; of which the central one is only opened for such guests as arrive in sedans or on horseback. Those who come on foot enter the side doors, right and left.
19. The low door is close on the outer side of the great front door, and to about one half the height of it, allowing the breeze to pass over it, when the great door is open.
20. This is the door which leads into the inner apartments, which are occupied by the female members of the house.
21. This is literally the moon gate, being made perfectly round like the full moon; it usually leads into the garden or some open area.
22. This entry is a small space between the great door and the middle door, and is called mun kün t'ìng, 'court of the guardians of the door', because of certain images which are usually placed in niches on each side of the door, as its protectors.
24. Ham is properly a shrine, usually made in Chinese houses in the walls, and in its form bears some resemblance to our fireplaces or grates.
27. This is the principal room of the house, in which levees are held, and large parties are assembled: the hák t'ìng is inferior to it, being generally a wàng t'ìng or side apartment; the t'ai t'ìng is in the middle of the house, and in the rear of it, the t t'ìng or second hall is situated.
30. Fô lô tai denotes beneath the fire-place, and not the hearth itself, of which there is none in the native houses of Canton.
33. Order the fire in the kitchen to be extinguished.
34. Lift up the latch [of the sliding bolt], and then you can open the door.
35. The pencils and ink in the library are scattered about.
36. The lintel is a bar across the top of the door.
37. Lock that door.
38. The mantle-piece of that fireplace is made of stone.
39. She did not go three steps from the nursery.
40. Is there an oven belonging to the kitchen?

41. The pantry is very spacious.
42. That little child looked through the seams of the partition, to see if its father was within or not.
43. Walking to and fro in the piazza.
44. The privy ought to be kept clean.
45. Putting the hand on the rail, he ascended the stairs.
46. The roof of this house is damaged, call the mason to repair the leak.
47. Call the coolie here to brush down the spider's webs in this room.

34. The mún kwai is a catch sometimes attached to the shán (No. 3) or large sliding bolt which passes across the doors withinside, for the purpose of fastening the bar more securely.
39. Kwai is composed of door and sceptre; kwai mún is nearly the same as noiskat, and is applied to the apartments of females who are young and unmarried: the term is also applied to the bareas of the rich.
45. This rail, or hand-support, denotes those balusters which are placed on the side of stairs, and not those of verandas and terraces.
47. Kán tím, overseer of a shop, is applied to those who labor in warehouses, factories, &c., in carrying burdens, and in doing severe labor; coolie, here used as a translation of it, is an Indian word, and is now in common use among foreigners in Canton.

CHI. CHR. 34
48. The basement rooms are usually damp.

49. Fasten up the glass sash.

50. Fix that shell sky-light.

51. Has this house a stable for horses?

52. He ascended the stairs step by step.

53. The stair-case is quite too dark.

54. This house is two stories high.

55. Together ascend the terrace to enjoy the moonlight.

56. He sat on the threshold of the door.

57. Stanzas written on the plastering of the wall.

58. That well is not very deep.

59. Open the glass windows.

60. Do not open the windows.

49. These are the windows which are made to slide up and down like a sash, the word 重 denoting that motion.

56. This is a raised threshold, common at the principal entrances of large houses, temples, &c., being from three to six or eight inches high.

---

Section Third.

OF THE FURNITURE OF HOUSES.

器用類 第三章

Hi yung’ lui; tai sám -chёung.

1. Call the coolie to roll up the bamboo awning.

2. Open the cloth awning to shade from the sun’s glare.

Notes and Explanations.

The articles of household furniture, enumerated in this section, are, like those in the preceding, arranged alphabetically and their names are italicized, and when repeated with different
3. The barometer is an index of the wind and rain.
4. The water leaks from that barrelet.
5. Scour that copper wash hand-basin bright.
6. The baskets are all made of bamboo.
7. A servant girl carrying a covered basket on her arm.
8. Take the market basket on your arm and go and buy some provisions.
9. Take and carry away this basket of money.
10. Shoulder the peddling baskets and go to the market.
11. Open the partition basket and bring it here.
12. Burn the paper in the refuse-paper basket.
13. All kinds of rattan baskets on sale.
14. Buy that open-worked rattan basket.
15. Use a tray basket to hang it up.
16. Put some water into the bathing-tub.
17. Replace the catches in this carrying beam.
18. Ring the hand bell and call him here.

adjectives or modifying words, those are also distinguished in the same way. It includes those articles which are moveable and commonly found in houses, without endeavoring to specify all the varieties that fancy and fashion have invented.

5. P'ün, a vessel, is usually joined with some other word, which modifies its meaning; thus, min p'ün, face basin or a basin used in washing the face and hands; sai shan p'ün, a bath or bathing-tub.

8. Sung includes meat, fish, vegetables, preserved articles, and whatever else may be eaten with rice, as an accompaniment to give it relish. Wán expresses the action of carrying a basket on the elbow by putting the arm through the handle.

10. The tám ló are usually in pairs; two baskets are suspended, one from each end of a light beam balanced on the shoulder of the man, who goes to the market, or who carries small articles about the streets for sale.

11. This basket, usually made of bamboo, is constructed of several parts, like little drawers, placed in a series one upon another: into each of these partitions different kinds of food, and other articles are placed.

15. This is a light open worked basket, having a broad bottom and narrow sides and two loops to suspend it resembling a wooden tray; hence its name.

17. This is the beam on which the peddling baskets are carried, as well as almost every other kind of burden; it is ordinarily about six feet long, two inches broad, and an inch thick, having short catches near each end to prevent the baskets, or whatever is suspended thereon, from slipping off; these frets or catches are also called mà as well as màu.

18. This word fú, to shake, is in use for ngó, which is commonly used in speaking, but for which there is no written character.
19. Work the bellows to make the fire burn.
22. Arrange those wine bottles in good order.
23. Wipe this bowl dry.
24. As large as a dessert bowl.
25. Ten soup bowls make one set.
26. Large and small lacquered boxes for sale.
27. A lacquered partition box is not strong.
28. Arrange the things in the rattan box.
29. A work-box with ivory fixtures.
30. Sediment is easily removed with a bamboo broom.
31. A coir broom for removing oily deposits.
32. A straw broom for sweeping the floor.
33. The clothes' brush is made of hog's bristles.
34. Let the bucket down into the well.
35. Hang up the bird-cage in the gateway.
36. Bring the oil can and fix the lamp.
37. Scour that candlestick bright.
38. A silver candlestick is easily burnished.

Chai is sometimes pronounced tsai; and mút is almost invariably read mút: either may be used, though chai and mút are the best.

This is made of wood in a manner similar to that in No. 11, but is less strong and more elegant; it is often used, as its name imports, (man kü literary collectanea,) for carrying the apparatus for writing and studying.

Chap hò means literally to hold fast, or hold good; the phrase is here used to express the act of placing the contents of the box in due order; chap is used in the same sense in the phrase chap tsz², to set types, or a printer's composing.

Kung fú séung is the lady's work-box, and the ngá hi are the various articles for winding silk, &c., &c., with which it is supplied. The box in which carpenters keep their nails, chisels, and other tools, is also called by this name.

Called yé i sô coco-nut clothes broom, because it is made of the outer covering of the coco nut; this substance is employed by the Chinese in manufacturing not only brooms, but ropes, cordage, cables, rain-cloaks, and other articles.

Tiú tzung, 'suspended bucket,' is that which is used for drawing water from wells; tiú denotes to suspend, suspended, hanging.
39. Put out the light on the candlestick.
40. Rub the glass candleshade clean.
41. Every description of leaden tea canisters.
42. Spread down the carpet in the parlor.
43. Bargained for a new caster.
44. A set of new tin censors.
45. Twelve easy chairs.

46. Arrange a dozen of chairs.
47. Open the camp-chair at the gate.
48. A set of lacquered armchairs.
49. Bring an elbow-chair and place it near me.
50. Foreign chandeliers are very brilliant.
51. An iron treasure chest is safer than a wooden one.
52. All the tea in the tea chest is consumed.
53. Bamboo chopsticks are not good looking.
54. A churn is used to make butter.
55. Wood is easily split with a heavy cleaver.
56. Wind up the clock.
57. It is hard to repair a broken coffee-mill.
58. Without a corkscrew it is difficult to draw a cork.

37—39. These three candlesticks differ from each other; the first has a broad base like a dish on which the snuffers are placed; the second is tall and slender; and the third one is but little more than a wooden block into which the stick running through the candle is thrust.
45—49. The first of these, the hók sâ' i (a term that may also be rendered "the professor's chair") is a large, easy chair, made for show as well as convenience. The tang kwâ' i lamp suspended chair is the common backed chair, so called from its resemblance to a wall lamp stand which is hung against the wainscot. The camp chair is a light and strong chair, with a leathern seat made so that it can be easily folded up and carried from place to place; it is used by military officers in field reviews, and is common in boats, &c. The hun shau i rounded arm chair has the supports at the side somewhat curved, so that both sides form an elliptical figure, and is the proper elbow-chair. The last name, kâu i, is a generic term for all chairs, as well as a specific one for those which have supports at the side; the two last terms as well as the first are often used interchangeably for arm-chairs.
53. Pâi ts'ê', literally, nimble ones, take the place of knife and fork with the Chinese, and are made of various materials; those of bamboo are the most common.
57. Kâi ji is intended to denote the foreign name of coffee, the Chinese themselves having
59. A couch with a bottom of woven rattans.
60. A hundred large and small tin covers.
61. A cup is used for drinking and drawing water.
62. Make a new butter cup.
63. Custard cups are not very large.
64. A milk cup with one spout.
65. Shut the doors of the cupboard.
66. Roll up this silk curtain.
67. A chair cushion, one side rattan and the other cloth.
68. A flat cutting-board is the best for use.
69. A glass decanter is transparent.
70. Turn the key in the writing desk.
71. Take and bring this tray of dessert plates.
72. Bring a cocoa-nut dipper to boil some water.
73. Let the crumbs remain for the beggar's dish.
74. The dish for fish-sauce is not very high.
75. Bring a dish-cloth and wipe this plate clean.
76. Bring a dust board to take up this refuse.
77. A dust basket is needed when sweeping the ground.
78. Use the rattan handled feather duster.
79. Wipe that silver egg-cup.
80. Call the silversmith to make a new egg-cup stand.
81. Fenders made close are the best.
82. Bring the finger-bowls quickly.

no name for this article. So kat ši púi for custard cups, sâm pin púi for champagne glasses, and other phrases.

70. Nan expresses the wringing motion of the hand in locking a bolt, turning a screw, &c.; mài added to it in this connection implies that the lock must be secured; wá is to order.

72. The dipper made of the cocoa-nut shell, yé hók, is called by the same name; with a handle of bamboo fitted to them they are used for dipping water, oil, &c.

81. This refers to fenders which are made of wires, those being regarded the most safe which have the wires in the net-work close together.
83. As high as a footstool.
84. Pass it along with a silver fork.
85. An antique flower-pot is priceless.
86. An iron frying-pan is made use of in frying cakes.
87. It is hard to light a fire in a wet furnace.
88. Things in a gallipot do not lose their flavor.
89. Champagne glasses are very high.
90. Hand me here a claret glass.
91. A grate placed in the wall is extremely warm.
92. A grate is required for rasping ginger.
93. Move away a little that gravy dish.
94. An even fire is needed when using a gridiron.
95. Use a hearth-brush to clean the fireplace.
96. A heater must be used in cold weather.
97. The tub's hoops have burst and the water leaks.
98. Flour is stored in kegs.
99. It is easy to boil water in a copper kettle.
100. Two keys will make a noise.
101. An iron kettle is made use of in boiling food.
102. Split some kindlings to make the fire burn.
103. Change that carving knife.
104. Do not scour the case knives so thin.

Kéuk, táp, tang kóm kò ké.  
'Shai ngau chai chai kwó shái.'  
'Kú ló cfa sp'ing mò ká.'

Yung tít, fó dé hóng ping.  
Shap fung ló nán chék fó.  
Hón chung chái lau kú hí.
Sám pin tsau púi tsai ké.  
Tai chik chung tsau púi dai.
Yap ts'eung fó ló kik, jín.  
Tsü kéung chap fú kéung t'sáts.
K hoí há kó chap chung.
Shiu títs p'á fó íu shui.

Yung fú sò ch'ing ting fó tó.  
T'in shón pit, yung fó tó wo.
'T'ung fú p'au liu lau shui.  
Pî p'á t'ung tsai chóng míń.
'T'ung pò pò shui fí kwan.
'Leung t'sí shí tsau yau shing.
'Shái t'ai tí, wók shap yé.
Pò ch'ái cfa hó lau tó.  
Ún kwó chéung táí ts'tán tó.
Ngau yu kó tó mók mò pók.

83. This is said in derision of persons without learning or merit, but who amply supply their deficiencies with pretensions, upstarts inflated with pride and who are easily seen through by their neighbors. "As high as my ankle," is another phrase to the same purpose.
87. This piece of furniture is usually called a fogong by foreigners in Canton; it is made of burnt clay, and is in universal use among the natives.
96. The utensil here called a heater is a copper tube in which coals are placed, and which opens beneath into a pan or hearth of the same metal; it is inserted in the middle of a large tin vessel contains the victuals, and is kept constantly supplied with coals. The utensil is most frequently found in taverns and public eating-houses.
100. This is an expression used by the Chinese, when they speak of the difference between company and solitude; one wife, say they, and the house is quiet, but two make a continual jingling; so in intercourse with friends, or play among children.
105. With a vegetable knife it is cut very even.
106. Pass me the fish-knife.
107. A pen-knife with two blades.
108. A board is fitted to scour dessert knives.
110. His belly is like an unglazed jar.
111. I will give you a jar for a gall-bladder.
112. Go and bring two jugs of spring water.
113. When lighting a high lamp use a ladder.
114. Copper ladies are easily scoured.
115. Bring a soup ladle to serve out the soup.
116. Wooden ladies are made of cross-grained wood.
117. A helmet-shaped lamp hanging in the great hall.
118. Light the globular lamp.
119. Relight the water-lamp.
120. This lamp-stand fell down and is out of order.
121. Use a lamp-chimney and you need not fear the wind.
122. Lampwicks are made of cotton thread.
123. If the rush lampwick be small the oil hardly ascends.

109. This phrase is employed to denote a deficiency, as in case of income and expenditure, where the latter exceeds the former.
111. The gall-bladder is supposed, by the Chinese, to be the seat of courage: the phrase is used to excite an adversary.
117. Kw’ai t’au is a wire covering for the head of a conical shape, a kind of helmet, which this lamp, often called a hall lamp, somewhat resembles; when hung up in lanes, or at the entrance of houses, it is called ló tang, a way lamp.
118. Literally, ‘the gold-fish bowl lamp,’ so called because the globular bowl in which the lau li or water lamp is suspended is often used by the Chinese as an ornamental vessel, in which gold-fish are kept alive.
119. The lau li or water lamp is a small glass cup, partly filled with water, and the oil is poured upon its surface; the wick, made of rush pith, is suspended in the vessel by means of wires, and burns till the oil is consumed. The Chinese have no specific names for the many fashions of lamps in use among foreigners, but give descriptive names which frequently differ among themselves: an Argand lamp-globe is called ụng ụng wat, from its resemblance to the crystalline lens of a fish’s eye; a table stand lamp is named sán tang, umbrella lamp; and a desk lamp with a tin shade is termed ché tang, a parasol lamp.
124. Light the lantern to go into the street.
125. I cannot open this lock.
126. In warm weather, change the rattan chair mats.
127. Rattan dish mats are used at dinner.
128. Spread the rush matting in the hall.
129. Cover the floor with matting from Lint’án.
130. Rice measures are made of bamboo tubes.
131. Working the mill till one’s hands are tired.
132. Mops are used to wash floors.
133. Bring a mortar and pestle to pound sugar candy.
134. Wash out that mustard pot.
135. This napkin is very dirty.
136. Use a padlock to secure it.
137. Shoulder a pair of pads and come here.
138. The pan is a utensil for boiling meat.
139. Glaze another pane of glass [in this window].
140. The top of the pepper box is pierced with holes.
141. A heavy pestle is ill fitted for use.
142. Open the piano.
143. The picture-frame must be made like the pattern.
144. Wipe down that pier-glass.

124. Ch’tu kái is an idiomatic phrase for to go out, or to go abroad,—without reference necessarily to the streets.
131. The mill here referred to is the small one made of two stones, and worked by hand, commonly seen in houses; it is mostly employed in grinding rice or pulse, though the hand mill is probably not as much used by the Chinese as by the Hindoos.
132. Here is another instance of an attempt to give the sound of the foreign article; this is indicated by placing mouth by the side of mik, without which it means to seek, to search after.
142. The reference here is to the foreign instrument, the piano-forte, called by the Chinese pít yam k’am, or eight sounding harp: this, however, may not be the most appropriate term, the phrase pít yam eight sounds, is often used as a general appellation for musical instruments.
144. This term is applied not only to those which hang between windows, or against piers but to large mirrors generally, which will ch’ü shan, reflect the whole person, such as are set above a fireplace, or mounted on a frame.

CH. CHR. 36
145. Bring a pipe and follow on after me.
146. Commenced life with only a fire pipe.
147. Replace a bowl in that pipe-stem.
148. It is easy to pour water from a large full pitcher.
149. Change the plate and bring a clean one.
150. Lacquered plates cannot be long used.
151. Push away that large silver plate.
152. Take off the cover from this platter.
153. The poker is placed by the fireside.
154. Put the bills in the portfolio.
155. Call the coolie to pull the punkah.
156. A rolling pin is used to roll out pastry.
157. The shoes were brushed upon the rug.
158. Put what remains of the food in a safe.
159. The new fashioned salt-cellar are very elegant.
160. In serving up tea, use a saucer.
161. The saucer boat is dented, and needs mending.
162. The rat fell into the scales [to weigh himself].
163. The pan of the scales is hung too high.
164. Grind the scissors sharp to cut out clothes.

146. This phrase is employed to denote the condition of one who has risen from extreme penury,—a cook's assistant, capable only of blowing the fire with a bamboo pipe,—to affluence and high respectability: the fo tung is a hollow stick of bamboo, and is used like a blowpipe.

155. The word punkah is, in Canton, usually defined to mean the large boards with fringes which are suspended above tables, and swung to and fro during a meal.

157. The word chín is used for hearth rugs, door mats, carpets, and so forth, made of wool, hair, coir, or other materials. The Chinese in this region use matting to preserve or adorn the floors of their dwellings.

160, 161. That is, do not present a cup of tea without placing it upon a saucer. The kind of saucer used by the Chinese is a sort of saucer boat,—a small dish made of metal, somewhat in the shape of a boat, in which the tea-cup is placed, and thus handed to guests. The character nap is intended to represent an indented surface; characters that are carved below the surface are called nap tsz'.

162. This phrase is applied to self-conceited persons who stand high in their own estimation: the tìn p'ing are the common scales.
165. It is well to keep scissors in a scissor-case.
166. Behind the screen he listened to their words.
167. Open the folding screen to set off an apartment.
168. A new steaming screen gives a taste of bamboo.
169. He has gone in a sedan to repay visits.
170. A black lacquered server is substantial.
171. A bamboo settle is very cool in warm weather.
172. Shears should shut close together.
173. The betel-nut shears will not cut it open.
174. Nail a shelf in the corner of the wall.
175. Use the shovel to take away the ashes.
176. The rice shovel can be used on either side.
177. An iron skimmer takes the scum from the broth.
178. Use a sieve to winnow the chaff from the rice.
179. A sieve is required to sift rice flour.
180. On the oil slings it is easily upset.
181. A pair of the twine slings is lost.
182. Snuffers prevent the candle from becoming dim.
183. A sofa of horse hair is pleasant to recline upon.
185. Take the spoon away and wash it clean.
186. I have not seen the sugar spoon.
187. Put the salt spoon back in its place.

168. This utensil is used in cooking food by means of steam; the food, usually rice, is put into a wooden vessel, and a fine screen or net of bamboo placed upon the top; it is now inverted over a pan of boiling water, and stands upon the steaming sticks (No. 192), by which means it is exposed to the aqueous vapor.
176. The wòk ch'ān is not much unlike an apothecary's spatula; it is thicker and heavier, and like it, may be used with either side up.  

180, 181. The yau lòk is made of rattans or bamboos, in the form of a four cornered frame or basket, within and upon which the articles to be carried are placed. The sin lòk is made of twine; it is a network, with broad meshes, in the form of a sachel; small boxes and other light articles are carried in it.
188. Change this gravy spoon.
189. Make another rice spoon.
190. Egg-green spoons are in common use.
191. It is easy to go up and down upon a step-ladder.
192. Steaming-sticks are used in pairs.
193. The steelyards are not at all too large.
194. The thing is as square as a stool.
195. Earthen stools are cool to sit upon.
196. Bamboo stools are cooler than wooden ones.
197. Eight stone bottomed stools.
198. Take away the sugar bowl.
199. The whole family sitting at one table.
200. Change the top of the stone table.
201. A bamboo table is light and easily moved.
202. Lay the table-cloth straight on the table.
203. Brush those teas-poys.
204. Engaged to have a tea-strainer made ready.
205. Use a tea-kettle to boil medicine.
206. The tin tea-kettle goes with the dowry.
207. Use a tea-spoon to stir it up.
208. All kinds of tin teapots.
209. The covered tea-cup is inferior to the tea pot.

These spoons, somewhat larger than table spoons, are made of earthenware of a dull pale green color, and the bowls are not much unlike in shape to the transverse segment of an egg-shell.

The sticks are laid one across the other in the boiler, so as to form a rack or grate, on which the wooden tub or other vessel containing the provisions is placed in order to be cooked.

These steelyards are those used by the government, or like them: the public offices are called sz'; and mà denotes the weights, with which the steelyards are poised: hence sz' mà, official weights. The implement is also called a dotchin, and is in general use to weigh heavy articles as well as those where a delicate balance is required.

The ngâ kû, earthen drums are the garden seats commonly exported from China. They are named from the resemblance in form of the generality of them to drums.
The tea-cup with a single handle.

With a tea-tray, the table will not be wet.

One tin tea-canister.

If you cannot see, then use a telescope.

How does the thermometer stand?

Lost a toast-rack.

A coal has jumped out, take it up quickly in the tongs.

Fasten some bait on the rat trap.

Carry the presents in an eating tray.

A lacquered tray well gilded is wanted.

Put it into the tray-basket, and place it in the sun.

Take care of that clothes' trunk.

A leathern trunk is light and easily carried.

A low tub for washing clothes.

A high tub for washing jackets.

Bring me a tumbler of cold water.

Find a tunnel to put in the wine.

A chinaware soup tureen with two handles.

Artificial flowers put into a flower vase.

A well rope with buckets on each end.

Be careful of that wine glass.

A low wine jar with an even top.

A whetstone should be very smooth.

If unable to see an object at a distance with the naked eye, then use the thousand li glass: ts'ìn li king is applied to the common telescope.

In this phrase, the word kím is used as a verb; fáî quickly, kím tong it, h'ü back, is the literal rendering; shé ch'ut is an allusion to the starting of an arrow from the bow.

The shik sêung resembles a case of shallow drawers placed upon each other, to the number of four, five, or more; these are filled with food, and fitted into a frame, in which they are carried.

The wó lâm is a circular bamboo utensil, made shallow like a tray, with a low rim around the edge, in which grain and other articles are sometimes exposed for sale; there is another still flatter and smaller, but similar in shape, in common use.
Section Fourth.

ARTICLES OF DRESS.

Shau shik are ornaments for the head; ifuk are garments; the two together include every description of dresses, plain and ornamental, for men and women. The actual difference between the articles which appropriately come under this and the next section is so little that some may be searched for in one, that are placed in the other. It has been the design in arranging them to place those articles which more strictly appertain to the usual dress in this section, while those employed in ornamenting or cleansing the person will be found in the following.

2—4. There were many sumptuary laws established by the ancient dynasties to regulate the forms of headresses, by which in this, as in other countries, rank was designated; the pin was made in different forms, some of which resembled the trencher cap of European universities, and others a tiara or mitre; the kin was worn by inferior officers: they may be indifferently rendered caps or bonnets.

5. Mø khu, bonnet-ring, or ring of the bonnet, is a small band of cloth, so fitted on the inside of those bonnets which are made of hard and stiff material and in a conical form, that it serves to make them set easy and firm upon the head.

7. Mø lung, bonnet-cylinder, or cylinder of the bonnet, is a bit of wood, or other hard substance, in the apex of the bonnet, having a spiral groove, into which the button or knob is screwed.
ARTICLES OF DRESS.

13. Breeches come down to the knees.
14. I do not find the buckle of the hatband.
15. Fasten the button in the button-hole.
16. Where have you put that small cap?
17. The child's cap is furnished with a tassel.
18. When the snow falls we must put on cloaks.
19. In wet weather we must wear clogs.
20. What is the cost of a great coat?
21. That coat is quite too short.
22. In cold weather a long coat is comfortable.
23. A black woollen collar is in good style.
24. The costumes of nations are unlike.
25. This cravat is unfit for use.
26. Ancient crowns had pendants before and behind.
27. Sew up again the seam of that cuff.
28. Flannel drawers are very warm.
29. Bring a pair of cotton drawers.
30. The dresses of the upper and lower classes of the people, likewise, are different.
31. Dresses need not be very costly; that they are clean and comely is the important point.

13. The ngau t'au fū, cow's head trowsers, is worn by laborers in summer, constituting their entire dress; it is equivalent to the sarong or waistcloth of the Malays, into which it frequently passes.
19. This description of clogs are made in the same fashion as the common shoes, with a thick wooden sole, and are usually worn in rainy seasons; they are also called shui hāi water shoes, and muk hāi wooden shoes.
21, 22. Tāishām is used in Canton to denote the upper garment, the coat worn by foreigners, and also a loose outer one worn by the Chinese, a kind of frock; the ch'ēung shām is long, descends nearly to the ankles, and resembles a gown.
26. The form of these crowns was that of a richly ornamented cap fitting close to the head, with jewels hanging from the margins of a flat board on the top before and behind, which made a tinkling as the person walked; the number of these pendants designated the rank of the wearer; the emperor is said to have had two hundred and eighty-eight of them. They are not now worn.
32. Arrange the dress of that doll.
33. An earpick is useful to take wax from the ear.
34. This is a very good fan.
35. Buy for inspection several fans, of ivory, feather, paper, and leaf, one of each kind.
36. Hang the fan case on the girdle, and arrange it in its proper place.
37. Put a fob into the pantaloons.
38. Grasscloth frocks are very good.
39. Purchase a pair of gaiters.
40. I purchased a pair of new gaiters.
41. A leathern girdle is worn around the waist.
42. My pair of gloves is ragged.
43. I like grasscloth handkerchiefs.
44. This hat is made of wool.
45. Put on a rain-hat to shelter from the rain.
46. Felt hats are very good.
47. The summer hat is made of bamboo splints.
48. Straw hats are worn in summer.
49. Orders to change and put on the winter hat.
50. The red hat is worn on ceremonial occasions.
51. The seam of the jacket is broken open.

35. The variety and elegance displayed by the Chinese in their fans is well known; it is an indispensable article of dress with all classes, and they are made of almost every material that can be easily employed.
36. The Chinese carry their watches suspended from the girdle in a case, which just exposes the face; their's is literally a plú toi, watch pocket.
37. The Chinese have no covering for the hands like gloves; the lap is a broad brimmed hat laid upon the head to defend it from the rain, and is by usage applied to gloves.
38. This phrase occurs in the Canton Court Circular, in spring and autumn, in which it is stated that, on a given day, orders were issued by the chief provincial officer for changing caps, from the summer to the winter, or vice versa according to the season.
39. The cap is in the shape of a cone, and is called the húng mö because of a red fringe, usually made of dyed hair or fine silk which, from the apex, depends on every side.
52. A cloth *riding jacket* is a convenient dress.
53. With *kneepads* it is not painful to kneel.
54. A nicely turned *lappet* looks well.
55. Make a pair of *leggins* lined with cotton.
56. Bring me a *neckcloth*.

57. Where are my *panta- loons*?
58. The ancient *pattens* had only one strap.
59. The many plaited *pet- ticoat* is a ceremonial dress.
60. Bid him make a *pocket* in the vest.
61. Put on a *rain cloak*, and go to put out the fire.
62. The garment opened before and behind, with the cuffs of the sleeves like a horse's hoof, is called a *robe*.
63. The courier's *sandals* have leathern soles.
64. *Sandals* are bound on with cords.
65. Throw on an embroidered *shawl*.
66. He has put on his *shirt*.
67. Has the skirt been washed or not?
68. Brush that pair of *shoes* clean.
69. Do not go out with *shoes* down at the heel.
70. Ladies' small tricolored *shoes* are handsome.
71. The *sleeves* of the robe of a priest trail on the ground.

51. This is an outside garment made large and short, furnished with short sleeves; it is seen in great variety of patterns, is worn by all classes of people, and on almost all occasions.
52. The apron of No. 1 is also called *kw' an*, and this garment partakes of the form of an apron, being tied around the waist, and open behind. It is worn when going abroad and on occasions of ceremony, over the common loose trowsers, and underneath the gown, and reaches nearly to the ground, just so as to allow the tiny feet to be seen. The plaits are on the sides, leaving a flat section before and behind, on which flowers are embroidered; the garment is sometimes made very rich and elegant.
53. This is an excuse used by a man to avoid helping his neighbor; the *só t i* is made of rush or bamboo leaves stitched together, and would quickly catch fire on approaching a burning dwelling; wherefore he had better keep at a distance.
54. This is the dress of honor with the Chinese, and its shape differs but little from the *ch'üng shám*; the sleeves being very long, the cuffs are folded inward to allow the free use of the hands, and the fold is supposed to be blunt like a horse's hoof.
Section Fifth.

OF THE TOILET.

Notes and Explanations.

Ch'ongp'an is a phrase, meaning to dress, and includes all the various operations connected with dressing, such as bathing, cutting or shaving the hair and beard, &c. A few articles of furniture and clothing, enumerated in the two preceding sections, are here repeated, usually in connection with some act belonging to the toilet.

1. The amulets are usually small bags, filled with aromatic substances, sometimes merely
3. Tell the barber to come to-morrow morning at early dawn, to cut my hair and shave my beard.

4. The water in the bath is too cold, pour in a little warm water and stir it up.

5. I am going to the seashore to bathe, bring me my bathing-dress.

6. Bring a string of court beads, and hang them carefully on my neck.

7. Put on again quickly the string of aromatic beads.

8. He wets himself in eating, you must put a bib on him.

9. Just try on this bonnet and see if it will suit you.

10. Look at this pair of boots of mine, and see if they are well made.

11. Have you a boot-jack?

12. Where are my bracelets?

for the purpose of guarding one's person from any offensive fumes, but oftener to ward off imaginary evils; the character t'6 is not here used in its common acceptation of a camel, but as a provincial term for suspending.

3. The barber is called t'ai t'au lo, because his chief business here is to shave the head. The Chinese generally shave their heads four, five, or six times a month; some of them much oftener.

5. Hoi pin, side of the sea, is constantly used also for smaller portions of water, such as rivers; 'I am going to bathe in the river, or by the river-side,' may be used by one going to the river, or to the sea.

6. The court beads are so called because they form a part of the court dress. The string is a yard and a half or two yards long, containing 108 beads, about the size of acorns; they are made of hard wood, and are separated, on the string, into four or more divisions, by smaller balls made of pearl, ivory, or metal.

7. These are much smaller than the court beads, and are on strings about a foot long; they are not, like the court beads, hung over the neck, but are attached to a button of the outer dress, on the right side, two or three inches below the chin. They are usually made of an aromatic composition; and, in regard to size, are of two kinds; a string of the larger contains only eighteen, usually worn by men, as the fragrant bag, mentioned above, is by females.

12, 13. The ch'ün and ak are the same, the former is not as colloquial as the second; which, to distinguish it from the anklets, (No. 2.) is sometimes called shau ak; both are worn

Kiu' t'ai, t'au lo, ch'ing tso
Ch'ing lung, lung lai, lung ngo, t'sin fa t'ai, s'o.

'Sai shan, shui tung, ts'Am tik, s'i, shui wo' hah t'im.

Ng'o, seung h'i, hoi pin, sai shan, ning sai shan, sham lai.

Cnim chi'un, chi'iu, chi'iu, siu sam kwá lok, ng'o king.

Fii' t'o dan chi'in, ch'ing chiu.
Shik, ye l'au shap, shan kung k'ii chéuk, dan hau shui kin.

Ni' shi, h'á ko' kín, mò, t'ai chung f', 'm, chung f'.

Ni' t'ai, ng'o aní túi, ch'áu, hó, kung tsök, 'm, hó t'o.

Yau t'i, ch'ei' pán, 'm, d'á?

Ng'o, tik, chi'un, ts'ai, pin chi'iu?
13. Bring my bracelets and put them on for me.
14. Brush the dust from my coat with the clothes' broom.
15. The shaving brush, dipped in soap, is used to lather the beard.
16. Give me a tooth-brush to clean my teeth.
17. Brush your head with a hair-brush.
18. Your coat does not set well, unbutton and set it right, and then button it again.

19. Do you use a cane when you go in the streets?
20. Put the cards in the card box.
21. The jewels are in the casket.
22. Help me to fasten this clasp again.
23. Hang the dresses on the clothes' horse.
24. Is the collar of the coat in its place?
25. Comb the head smooth with a comb.
26. The teeth of the comb are so close they hardly enter the hair.
27. Put the tortoise-shell comb in my hair.
28. Do not put on a corset to-day.
29. Is the cosmetic well applied?
30. Tie my cravat properly for me.

Chinese females, old and young, rich and poor, and the bracelets are worn not unfrequently by men also; they are made of silver, tin, and various kinds of precious stones, usually plain, but sometimes gilt and slightly ornamented.

15. T'ım is used to denote the act of dipping a pencil in paints or ink, and for filling the brush with soap for lathering the beard; but the word does not occur with this sense in lexicons, and there are different modes of writing it.

25, 26. The shó is a coarse toothed comb, and the pí has the teeth very close, and usually on both sides; it is made of wood.

29. This cosmetic is manufactured in great quantities from limestone, which is reduced to powder by stones fitted and worked like those employed in grinding grain, the use of it being almost universal among one half of the Chinese people. The process is quite like that of pulverizing gypsum for agricultural purposes.

31. The cue requires plaiting every morning. All the hair which is not shaven close to the head, is allowed to grow to its full length, and when in good condition often reaches to the
31. Early in the morning wash the face and pull the cue.  
32. Empty and cleanse the cuspidor.  
33. Lock that case of drawers.  
34. See whether this dress fits me well or not?  
35. Will you allow me to set your dress to rights for you?  
36. Give me a dressing gown.  
37. Have you put my dressing table in order yet?  
38. Open my dressing case.  
39. Take these earrings from my ears.  
40. Is there water in that ewer?  
41. Char some sprigs of willow, and let me give a good black color to your eyebrows.  
42. I forgot to put the fan in its case.  
43. My dress must be according to the fashion.  
44. Put that fingerring on my little finger:  
45. Bring a cluster of flowers to put on my head.  
46. Bring the girdle and put it on.  
47. Cut the hair on the left side of my head a little shorter.  
48. Put in order your flowing locks of hair.  

Ts'ing-shan 'sai min' 'tâ-pin.  
'Tô kôon tsung ki' 'tâm kân'.  
'Só mái â fuk, kwâi' 'tung.  
'Nî 't'ai 'ngô kân' â fuk, chêu, ts'ai 'ching mî?'  
'Tang 'ngô, t'ung 'nî 'ch'é ching' 'hâ kô' kân' â fuk, â?  
Pî 't'au fân shâm kwô' 'ngô.  
'Nî 'pâi 'ho' 'ngô kô' 'chêung shô 't'au 't'oi 'm' ts'ang â?'  
Ch'âng choi 'ngô kô' king' chông.  
'T'ung 'ngô 'chüü túi' i swân.  
Kô 'shui tang 't'au 'shui 'mô?  
'Shôu tika 'tahu chê tiân' 'ngô wák, 'hô kô' túi' 'ngân mi.  
Mông kî 'ngáp' 'tân shîn' ch'âp.  
'Ngô 'î fuk, iû' 'shi hîng'.  
T'ô 'chik kâ' 'chî lôk' 'ngô kô' 'chik' 'mî' 'chî ch'ü' 'slâi.  
Nîng 'tô 'sá' túi' lôk, hîng.  
Nîng 'âu' túi' 'slâi ch'ûk, iû.  
T'ung 'ngô 'tsin 'tûn 'hà 'atsó 'spin' kô' tîk 'ch'êung 't'au fân.  
'Tîû 'hô' kô' tîk 'yâm ê.  

calves of the legs; those who have a sparse head of hair frequently eke out their cues with false hair.  
41. Chinese ladies are remarkably fond of adorning their heads with flowers; these are usually worn in sprigs, instead of wreaths; and there is a silver or golden pin often worn in the hair, with a tube in one end of it for the insertion of flowers.  
48. Yan designates the locks of hair of young girls, which are often allowed to hang down round the forehead and on both sides of the face, not in ringlets, but in the manner of a fringe.
49. The golden hair-pin fell down beside the pillow.
50. Shake clean the handkerchief.
51. The handkerchief is tucked under the girdle.
52. That lady’s headdress is handsome.
53. A pouch and knife hung [one] on each side.
54. Bring a small knife to pare your nails.
55. Put the looking-glass on the dressing table.

56. The looking-glass stand should be well fastened.
57. Use a hand mirror to give a double reflection.
58. Where is my necklace?
59. Thread a needle and sew this garment.
60. When the sun is hot you should carry a parasol.
61. Have you any perfumery for me?
62. Bring a pin and fasten the cuff.
63. Go and buy a pin-box.
64. What has become of that pin-box?
65. Where has the pin-cushion gone to?
66. Where is my pomatum?

67. The razor is dull and needs honing.
68. Give me a razor-strop to sharpen the edge of this razor.
69. Have you yet found those ribbons?

51, 53. The ch’an kan and ch’an toi are usually attached to the girdle, one hanging on each side; ch’an has the sense of personal, near to; it means also those garments which are under the outer dress. A watch encased in a pocket, a fan-case, a pair of chopsticks, or, as in the present example, a knife, are worn in the same manner: the knife resembles the short dagger of Europeans, but is never, like it, worn for purposes of defense.

59, 62—65. The Chinese have no pins; the cham is a needle, but in these examples, it is indifferently applied to the various cases in which both pins or needles are kept; the kú ch’ui cham, or drumstick needle, is strictly a pin.

66. Heung yau may be applied to any kind of oleaginous or greasy perfume, as well as to pomatum.
70. Have you any oil of roses?
71. Rub a little rouge on the lips.
72. Bring me a pair of scissors.
73. A tongue scraper made of pure silver.
74. Open my shaving case.
75. Moisten the shavings for smoothing my hair.
76. Give me a cotton skirt.
77. Tie up my shoe strings.
78. Give me some perfumed soap.
79. Moisten the sponge with cold water, and bring it to wipe my forehead.

80. Talismans, worn on the collar, expel evil influences.
81. Put on the thimble to baste this garment.
82. Untie a silken thread and hem this coat.
83. A set of toothpicks, etc., hung on the collar.
84. Open a new box of tooth-powder.
85. Take away this towel.
86. The legs of my trousers are too large.
87. With tweezers pulling the hairs even on the forehead.
88. Open the umbrella and give it me.
89. Pray unrobe and sit down.
90. Put on again that vandyke.
91. Put the veil in the bureau.

You have 梅桂油 have of 油有口唇的 脣脣 of 漱 拭我 打 欽 銀利刮 拭 開 削 我 被 頭 梳 棉 布 汗衫我 頸 頭 錶 我 栀 凍 水 溼 水 泡 栀 帽 头 頭 衣 絲 行 頭 錶 頭 一 新 牙 灰 盒 去 外 頸 間 章 脣 毛 持 我 章 間 被 瘋 位 吹 置 頭 頭 褲 露 障 面 紗 落 檢
Ni 'yau 'múi kwai' 'yau 'mò? Hau 'shun 'chí' 'tik' 'án 'chí
Ním 'pá k'au' 'tsín 'laí 'ngó.
Tá 'chí' 'k'k' 'kó' 'ngán' 'li' 'kwát.
K'ích chò kó' t'ai' 'cs' 'seung.
Lük, spáu 'pá' 'mgó' 'lín' 't'en 't'au.
Pí 'mín' pô 'hón' 'shám 'ngó.
Póng 'hí' 'ngó' 'áfi' 'shái' 't'ai'.
Ním 'tik' 'chión' 'kán' 'laí 'ngó.
Pí 'tung' 'shui' 'shap' 'shui 'pó 'mín' 'laí 'ngó' 'mú' 'ngák, 't'au.
K'am 't'au 'sô' 'k'k' 'tsé' 'mat,.
Tái' 'cham' 't'ing' 'hóng' 'í' 'fuk,
'Kái 'tsz' 'sz' 'sín' 'áfi' 'shám.
K'am 't'au 'yab' 'fú' 'ngá 'tsí'm.
Hoi kô' 'csán' 'ngá' 'dí' 'hóp.
Ním 'mí' 'áfi' 'mín' 'kén' 'h'í'.
Ngoi' 'fú' 'kéuk' 'hái' 't'ai' 'fú'.
Níp 'chí' 'tsí'm 'tsí'ai 'ngák 'mò,
Hoi kô' 'pá' 'ché' 'pí' 'ngó.
'Ts'íng 'dún' 'í' 'mái' 'wái' 'tsó'.
Pí 't'au kó' 'swan' 'kín' 'á.
Chái 'chión' 'mín' 'shá' 'lók' 'kwái.'

73. The tongue scraper is a very thin sheet or strip of silver, say one third of an inch in breadth, and eight or ten inches long.
75. These shavings are used by Chinese females to give smoothness and glossiness to their hair. They are cut from resinous wood, and by being dipped in a little warm water the gum is drawn out and diluted, and thus by applying them to the hair the object is effected.
80. The Chinese have many of these fú, differing in their form and use. Those worn on the collar, those here specified, often consist of metal, but are also made of wood, or cloth.
81, 82. To join two pieces of cloth together is called lin; (No. 50.) to do so in an open light manner or to baste is termed hóng; and to sew a seam down a second time on the inside is called t'íu: to embroider is sau.
92. Open the *wardrobe* and lay out my woolen dress.

93. Pour a little *water* on my hands.

94. I wish to shave, go quickly and bring me some *hot water*.

95. Place the soap on the *wash-stand*.

96. Have you yet found the *workbag*?

---

95. The stand called by this name is a kind of tripod on which the basin is placed; when large and square it is called a *t'ai* or table.

---

**Section Sixth.**

**OF THE BEDROOM.**

**Fan** 棋, *lui*, 桌; *t'ai* luk, 桌, *cheung.*

1. Where is my bedroom?

   It is in the third story.

2. How many windows are there in the room?

   There are two.

3. Can the morning sun shine into the room?

   **Notes and Explanations.**

   The beds of the Chinese are constructed and furnished somewhat different from those of Europeans. Instead of the bedstead with high posts, they have one with a frame and panels, which are often carved. Boards also are used in the place of sacking. With the common people, a few plain boards placed on two wooden forms, serve for a bedstead, light bamboos being erected for a tester on which to suspend the curtains, which are indispensable in Canton as a security against musketoes.

1. *Fan* is a local word in common use, and having no character to represent it, one of the same sound is borrowed, and *muk*, an eye, is added to it for the purpose of indicating in some degree its new meaning.
It cannot; because one window is on the south, and one on the north side.

4. Is the room, clean, cool, and pleasant?

It is a fine airy room, and also admits the wind on two sides.

5. Is the room supplied with furniture?

The bed, bedding, and curtains, are all complete.

6. Is there a mattress on the bed?

There is one, filled with rattan shavings.

7. Can you find a feather bed for me?

The Chinese have none.

8. Have you had the room opened and aired?

Yes; to-day the windows have been kept open all day long.

9. Have you made my bed this morning?

I have not yet made it, for the sheets have just now come back from being washed, and are a little damp.

5. Ye ts'ai pi, things fully prepared, is a phrase expressing that all is in order; ye means articles, things, &c. Ch'ong is the bedstead; p'ô is the coverlet; p'ô denotes sheets and blankets; and ch'ung the muskete curtains. The phrase is intended to include whatever is necessary to render the bed complete.

9. Here p'ô is used as a verb, and means to spread out, to make or put in order; and ch'ong denotes the bed: thus they often say, in the language of command, p'ô ch'ong, make the bed. Ti, the earth, here loses its common signification, and has the sense of a little—damp in a slight degree.
10. Have you put them in the sun, where they will dry?

No, but I have hung them up before the kitchen fire to dry.

11. Has the tailor brought back the coverlet?

No, not yet, but he promised to bring it this evening.

12. Change that pair of sheets, take away the dirty ones, and put on a clean pair.

I have already changed them.

13. Bring a bolster.

I have just now brought one.

14. Have you also changed the pillow-cases?

Yes.

15. Are there any blankets in the house?

There are some new ones.

16. Call the tailor to mend the musketoe curtains.

17. When you make the bed, do not let any musketoes get inside of the curtains.

12. The phrase ʻking expresses the past tense, and is in common use for saying that a command has been obeyed, or a duty performed.
18. Put these dirty clothes in the basket.

19. One cannot turn in the bed, it is so narrow.

20. Have you a sleeping-gown that you can give me?

21. The bed is supported by a pair of forms.

22. In a cradle children easily go to sleep.

23. The curtains adorned with poetry and pictures.

24. The curtains hung up on the tenter hooks.

25. Hang the musketoe whip upon the curtain hook.

26. Tell the coolie to put the chamber-pot under the bed, and place the chamber lamp by the side of the fireplace.

27. There are too many clothes on the bed, take off a blanket.

28. Will this do?

It will do.

29. Call me to-morrow morning at five o'clock.

30. There was so much noise in the street last night that I could not sleep at all.

23. The Chinese hang stripes of cloth or silk around the top of the tester, answering to a fringe, on which flowers are painted or poetry is written.

25. This is a whip made from the hair of a horse's tail, and is used as a switch to kill musketoes.
Section Seventh.

ARTICLES OF FOOD.

食 物 类 第七章
Shihk, mat, lui; tai' ts'ai, chéung.

1. If you wish to have good anchovy sauce it is necessary to keep [the fish] six or seven months, when it will be fit for use.

2. We want some dried apples.
   3. Beans taken with ham improve its flavor.

4. Fry some plantains covered with batter.
5. The flesh of slaughtered cattle is called beef.
6. I want some boiled beef for dinner.
7. Tell the cook to roast some beef.
8. Taste a little of this rolled beef.
10. Change this for beefsteak.
11. In roasting birds string them on a spit.
12. Biscuit will keep a long time.
13. Go and buy two loaves of bread, and also three loaves of bran bread.

Yuk, ts'dii 'kái tak, mii', pit, sii luk, ts'ai, kó' út, kóm, noi', din hau, ts'dii tak).

Chú, 'ki' kin, 'kón' sp'ing kwó, 'Fó 'túi tak' tau' kók, káng' ká yat, mii'.

Notes and Explanations.

Under the head of shik mat the Chinese arrange all kinds of edibles. Those enumerated in this section, constitute no inconsiderable portion of the common articles of food, excepting fish and vegetables, most of which are here omitted, as they belong more appropriately to another chapter. The different modes of cooking provisions, the ingredients of dishes, condiments used at table, names of sauces, and other preparations which the skill of the cook produces, will for the most part be found in this section.

10. This mode of cooking derives its name from the utensil on which it is broiled, the tit p'á iron rake or gridiron; and meat or vegetables, when sliced and cooked by broiling, bear the same name.

13. Min t'au is, literally, wheaten-flour head; min is used to designate the flour which is made from wheat; brown or unbolted bread is literally, wheat bran wheaten-flour head.
14. Good beer is very lively.

15. In winter, then drink [hot] broth.

16. It is necessary to use butter.

17. Cabbage is palatable whether it be eaten raw, or boiled, or pickled [as sour crust].

18. Bring a wheaten cake here.

19. All kinds of cakes are prepared [here].

20. Wine cake requires poached egg upon it.

21. A capon should be hung up [a few days] to make it tender, and also more delicate when roasted.

22. Carrots require boiling a full hour before they become fit to be eaten.

23. Celery when prepared in pickle is very tender.

24. It is easy to get intoxicated with champagne.

25. I am fond of good cheese.

26. I wish to have a chicken cookedcased in paper.

27. Cook a boned chicken.

28. Prepare some chocolate for supper.

29. To make chowder, take fish, pork, onions, dried biscuit, pepper, flour, and

Hô pe’tsau hi’ sing’ t’ăng.

Tung yat, tsak, yam t’ông.

Pit, siu yung, ngau nái yau.

Yé ts’oi, ning lâi shang shik, shuk, shik, ts’ô t’üm, tô ‘hô.

Ló yat, kó’ min’ ping lâi.

Kôk, shik, ping shik, k’ü, ts’ü t’üm.

‘Tsau ‘ping tú’ lôk, tân, p’ô.

Sink kâi tú’ ‘sung chung’ tú’ shiu tak, nûm’.

Hung lô pák, iú sháp, tak, yat, t’üm ‘chung ching’ shik tak.

T’ông dô t’üm kwô’ sham t’suí.

Sâm t’ün tsau it yam t’suí.

Oi shéung, hò, ngau nái ping.

I’ô pân mí ‘chí toi’ kái.

Lung yat, chik, t’an’ kwat.

Mán, ch’á, shai ché, kú lut.

Tsô iú kâng siu yung, su, chîi yuk, ts’un t’au, kôn ping, t’ô tsiá, min’ fân,

16. Ngau nái yau, cow’s milk oil, is used by the Chinese to denote both cream and butter, neither of which are much used by themselves; for butter they frequently say simply ngau yau, and sometimes attempt to imitate cream by kîlim.

18. The Chinese have a great variety of cakes, made of different substances and in many shapes, most of which are included under the term ping or peng, and distinguished from each other by appropriate terms; stalls for the sale of them are to be seen at every corner in the streets of their towns.

20. Wine cake generally denotes, among the Chinese, a cake in the form and size of a small square tile an inch thick, used by distillers to produce fermentation; here it is used to designate what is sometimes called ‘tipsey cake,’ or ‘brandy pudding.’

25. Ngau nái ping, milk cake, is used to denote cheese, of which the Chinese have none, and in speaking of it they commonly try to imitate the sound of the word by saying chîshi.

27. Lung means to play with, to toss in the hands, and here alludes to the preparation of a fowl by, t’an kwat, retracting or pulling out the bones from the flesh; the word t’an expresses the motion of pulling the arm within the sleeve, which the loose dress of the Chinese so easily permits.
salt, and boil them all together, and the chowder is made.

30. The taste of cider is a little sour.
31. The fringe of your hat is made of cives.
32. Claret is a very fine beverage.
33. Coffee must be thoroughly roasted to be good.
34. Pure hot congee always ready.
35. Cream collects on milk set in pans.
36. Poor people make their relish of beau-curd.
37. Curry stuff may be used for seasoning.
38. Boil four cups of custards.
39. Do you know how to prepare fowl cutlets?

40. Deer's sinews thoroughly boiled are nourishing.
41. Ducks are dried in the northerly winds of winter.
42. This roast duck has no stuffing in it.

43. Both boiled and fried eggs are good.
44. Beautiful as a [boiled] egg when the shell is taken off.
45. Cow's feet when thoroughly boiled are good food.

胡椒麪粉盐等
烹而為羹
平菜酒味道酸
韭菜酒甚是好
紅酒酸焦致好
炒白粥常凝油
贫窮胛材料辨菜
你識辨四時烈
唔金
鹿筋天鴨呢
北風乾鴨都有
醃蛋炒茄都好
鴨春剁殼叫靚
牛腳罈餓好食

31. Kau ts'oi, &c., is used by the people of Canton to reproach one whose wife is suspected of being unfaithful to him.

34. Pák chuk is the pure congee, which has nothing else cooked with it; ming fó indicates that the fire, by which it is cooked, is never allowed to be extinguished, which is equivalent to saying that the congee is always kept on hand hot, ready for use.

36. Tau fú, literally 'pulse jam', is made of peas or beans, which after being soaked a few hours are ground to powder in a hand-mill, and then pressed like a cheese curd, which the preparation very much resembles. There is another condiment made from pulse called fú yu, curd milk, which is more expensive than this, made by introducing the saturated dregs of rice spirit into the tau fú, and putting the whole aside for a month, after which it is eaten.

41. Láp is a term for the twelfth month. In olden times people slaughtered no animals for three days after new year; instead of fresh meat, they ate that which was pickled or dried. The bodies of ducks are often prepared in the latter way, by being split open and stretched out so as to be quite thin; hence the origin of its application to dried ducks.

44. This is a complimentary phrase applied to youth of both sexes when their personal beauty or fair complexion attract the admiring praises of friends.
46. In roasting that fillet of pork, do not overdo it.
47. From the fish and prawns in the water I select fresh ones at pleasure.
48. Foreign salt fish has an unusually good flavor.
49. The best flour is used for making pastry.
50. In roasting fowls do not crack their skins.
51. The skin of this friasseed fowl is fried very tough.
52. Roast a rabbit fowl.
53. In procuring various kinds of fruits, select those which are the most thoroughly ripe.
54. Every body dislikes the smell of garlic.
55. Bid him prepare a giblet pie.
56. Can you roast a goose with stuffing in it?
57. The roasted flesh of the wild goose is very tough.
58. Go and buy some grape wine.
59. That which drips from roast meat is called gravy.
60. Boil some rice gruel to feed the baby.
61. Hams thoroughly boiled are very good.
62. Keep the beef till tomorrow and make a hash of it.

烧猪肚而莫煿
水润鲜鱼　
来路　
卤　
味　
使螺　
做点心
烧鸡莫烧裂皮
呢的佛卤　
烧皮
烧一隻老鼠鸡　
烧得　
熟　
蜜　
气　
逢人　
屁股龟　
哩　
烧肉　
肉　
葡萄　
酒　
水　
汁　
仔　
好做日
食　
牛

>This is said by fishermen, and tropically by others also, who, as they themselves procure what they use, can select whatever suits their palate.

49. Tim sam is used to denote not only pastry, but confectionary, and almost every variety of made dishes; it is commonly applied to dessert dishes, and to those which are taken between the principal meals, as luncheon, tiffin, &c.
55. Kwai, here used for pie, is the name of the tortoise. The Chinese make no pies for themselves; and the term kwai may have been selected to denote a pie on account of its back being round and flat like a pie.
62. Hat shik, like the words chákúlut, chishí, katlit, pé for beer, katshi for custards, chéli for jelly, and several others, which being altogether unknown in Chinese cookery, the characters are used merely to denote the sound of a foreign word, their sense being entirely disregarded; of course the meaning of such words cannot be very extensively known.
63. There is not enough for a haunch of mutton.
64. Flatulence is most to be feared in eating honey.
65. Give me a little whampe jam.
66. Pig's foot jelly is eaten in winter.
67. Jellies will not acquire consistence in warm weather.
68. If lard is used there will be no oily taste.
69. Laichis dried by fire are not so good as those which are dried in the sun.

70. Open that bottle of Madeira for use.
71. His beard is as long as the silk of maize.
72. Indian meal spoils if kept a long time.
73. He is like a large winter melon.
74. I wish some milk poured into my tea.
75. Molasses is spread upon eatables.
76. Do not make the mulligatawny so hot.

77. Mustard is eaten with beef.
78. Without getting any mutton to eat, you may become frowzy therewith.

79. The mutton steak is not yet ready.
80. To roast a leg of mutton much care is needed.
81. Boil a joint of nelumbium root by itself.
82. Bring some of the best nutmegs.
83. Sweet oil is eaten fresh.

71. This is a simile employed when speaking in complimentary terms of the flowing beard of an old man.
73. This comparison is used to describe a thick headed fellow who has no tact for anything, one who needs to be directed in all he undertakes, or who, like a round melon, will go no further than he is kicked; it is also applied to very corpulent persons.
78. This phrase expresses, what often happens in China, the implication of people in such a manner that they become sufferers (or get tainted or frowzy,) without obtaining any good object, or any reward.
84. The flavor of *Sesamum* oil is exceedingly fragrant.
85. Foreign onions are tender and sweet.
86. Bake the oyster pie so that [the pastry] will become light and tender.
87. To fry the liver of beef a good deal of skill is necessary.
88. *Rice pancakes* should be fried till they are brown.
89. I wish to buy some parsley.
90. The body of a partridge is warm when dead.
91. Pastry should be made tender and fine.
92. Green peas put into the water for a while will presently sprout.
93. Black pepper is not so pungent as Cayenne.
94. A baked pig retains the entire flavor.
95. Bring a bottle of *pickles*.
96. Take care how you roast the pigeons.
97. Pigeon's eggs stewed with birdsnests.
98. Make the pigeon pie tender and crisp.
99. I wish to have a pilau.
100. I wish for some *pork chops* to eat.
101. Taste a little of this fried pork.
102. *Salt pork* must be first soaked in water when it will be ready for boiling.
103. Pour out a full glass of *Port* for me.
104. Baked *potatoes* should be a little brown.
105. The *potatoe* has fallen into the ash-hole of the furnace to be roasted!

106. The slices of *sweet potatoes* should be thin.

107. The tavern is furnished with wines and provisions.

108. Boil a *bread pudding*.

109. I cannot make stewed *rabbit*.

110. In making the rice pudding put some *raisins* into it.

111. *Old man’s rice* is glutinous when thoroughly done.

112. The price of *rice* at present is high.

113. When one has eaten fully of *rice*, he forgets hunger.

114. You ought to remember that not a grain of *rice* or a drop of congee comes without toil.

115. Eat a bowl of *sago* for *tiffin*.

116. Add a peculiar of *salt* and it will still be tasteless.

117. *Sausages* are dried in the northerly winds.

118. In *roasting snipes* they should not be opened.

119. Make *beef stew* this evening.

120. To-day make *mutton soup*.

121. Boiled *turtle soup* is strengthening.

122. *Souse* should be stewed till it is tender.

123. Cut for me a little of the *spare rib*.

the northern parts of the empire. The process of cooking appears to deprive them both in a great measure of their detergent qualities.

105. This comparison is employed by one who is involved in difficulties, and in danger of making shipwreck of all his interests, and that too in a good degree by reason of his own folly and mismanagement.

107. *Kô lóu* is the tavern, *inn*, or hotel, of the Chinese; for the two latter terms, however, *hit tim*, resting or stopping place, is the most common and appropriate phrase. The *kô lóu*, or lofty room, is strictly a victualling-house, furnished with *tsau* wines, and *ts’oi mün shri* vegetable and wheaten provisions; i.e. (the two terms taken together,) with all kinds of provisions.

112, 113. *Mai* is the grain of rice as it comes into the market; and *fán* is the term for the same article after it has been cooked, which is usually done by boiling. With the Chinese rice is "the staff of life."
121. He will by and by take away all your soy from you.

125. Stockfish and green vegetables are the common family dishes.

126. Really as sweet as sugar candy.

127. Beef suet is used in making puddings.

128. Bring the sweetmeats here.

129. Boil the taro till it is mealy.

130. Cut me a piece of the carambola tart.

131. Tell him to prepare some tea.

132. You must not make the toast so hard.

133. The beef’s tongue is too salt, tell him to boil it till it is more fresh.

134. Order a turkey to be roasted.

135. It is not necessary to have any veal.

136. While boiling dried venison, occasionally try it.

137. Put some termicelli into the boiling soup.

138. Provide plenty of victuals when you voyage.

139. They both have been drinking vinegar.

140. Pour out a tumbler of spring water for me.

141. The tea in this pot is very strong, pour in some boiling water to make it weaker.

142. Come let us go together and take some wine.

143. Yams when boiled soft are very mealy.

144. To make bread it is necessary to put yeast into it.

124. This is a piece of advice to a poor man not to be too fond of associating with rich men, lest they take away his all; he must furnish his share of an entertainment, and thus go far beyond his means, which will soon dry up his [soy or] limited resources. The allusion is to a poor and rich man eating at the same table, and the latter dips his morsel of meat into the poor man’s soy, who cannot repay the compliment by dipping his dish into the other’s.
Section Eighth.

OF THE STEWARD.

1. Steward, what is your name?

My name is Aloi.

2. What wages do stewards commonly receive [monthly]?

There is no fixed rate; sometimes they receive ten or twenty dollars, or it may be less than these sums.

3. Do stewards receive any perquisites in addition to their wages?

I think they do.

4. What is the amount of these annually?

It is not fixed, but varies according as the business is great or small.

5. Are stewards required to make any presents?

They are, and these are not a few.

Notes and Explanations.

The duties of this person do but partially appear from his designation, máipán, the literal meaning of which is purveyor, or, following the Portuguese nomenclature which is commonly used in Canton, comprador. In commercial establishments, he adds to the duties of mere purveyor, those of treasurer, and keeper of small stores, and also of steward in the domestic department,—procuring and standing responsible for all the native servants of the house, keeping them in order, &c.

2. In large establishments the wages of stewards constitute only a very small fraction of their income, arising not only from a heavy percentage on provisions purchased, but also from the mercantile transactions, and money payments, of the house. In fact, they are often regarded less as hired servants, than as agents, or brokers between the foreigner and the native. They usually have their own servants and employés, the latter of whom are well designated máipán chau, the comprador's claws.

5. These presents are made to the local magistrate, from whom they obtain their license to
6. How many persons have you employed in the house?

Nine persons.

7. How are they employed?

Three are personal servants, three are coolies, one is a cowkeeper, one a porter, and one is a cook.

8. What wages do they receive?

The personal servants receive each five dollars; the coolies and porter, each four dollars; the cook, seven; and the cowkeeper, three; making a total sum of forty dollars, monthly wages.

9. When do they receive their wages?

On the first day of each month they receive the wages for the preceding month.

10. Have they any perquisites?

行動內一總有數多者
九個
做乜野嘅呀
三個事仔三個
管店一個看牛
一個看門一個
做廚
受幾多工
錢
事仔五個
管銀人四個
做廚
三個
月共支工
四百十元
各人幾時支人
工
每月一號支上
月嘅銀
佢哋有賞有呢

Nǐ zhòng nǎo yì tó 'tsung yāu 'kí tó yan ā? 'Kau kó'.
Tsóm mát 'yé ké' ā?
Siám kó' sz" 'tsai, có там кó' 'kún tí', yāt, kó' hón' angau, yāt, kó' hón' mún, yāt, kó' tsó' ch'úu.
'K'ú tī shuá 'kí tó k'ung tsín ēn ī?
Sz" 'tsai 'múi 'yan 'íng kó' 'ngan, tsín; 'kún tí' hón' 'mún 'múi 'yan sz" kó', tsó' ch'ú ts'ai kó', hón' angau csám kó'; 'múi út, k'ung' chí k'ung 'angan sz' shap tīn.
Kók 'yan 'kí shí chí 'yan k'ung ēn ī?
'Múi út, yāt, hón' chí shéung' út, ké 'ngan.
'K'ú tī shuá 'shéung 'mò ēn ī?
They have, but not of any considerable amount.

11. Do you keep an account of the daily expenses of the house?

Yes, I keep a daily account with my own hand.

12. Bring yesterday’s account for examination.

I have already brought it, and here it is.

13. What are the items of it?

Do you, sir, wish me to read it to you?

14. Yes, and read it very slowly and distinctly.

[It is as follows:]

<table>
<thead>
<tr>
<th>Item</th>
<th>Catty.</th>
<th>T. m. c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice, 2½ at 4</td>
<td>0 1 0</td>
<td>1 2 0</td>
</tr>
<tr>
<td>Beef, 4 &quot; 9 &quot;</td>
<td>0 3 6</td>
<td></td>
</tr>
<tr>
<td>Sugar, 10 &quot; 8 &quot;</td>
<td>0 8 0</td>
<td></td>
</tr>
<tr>
<td>Flour, 5 &quot; 5 &quot;</td>
<td>0 4 0</td>
<td></td>
</tr>
<tr>
<td>Eggs, 12 &quot; 5 cash</td>
<td>0 6</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>1 7 2</td>
<td></td>
</tr>
</tbody>
</table>

13. Tungká, the east of the house, being in large establishments the peculiar residence of the master, has, by metonymy, come to mean 'master.'

14. This is given merely as a specimen of the manner and matter of the daily account which the steward brings forward, for provisions; it commences on the right hand side, and reads downward in the usual mode of Chinese writing.
15. I think you have made a mistake in the reckoning, bring the abacus and let me see you reckon it again.

It is unnecessary, for I have already repeated the reckoning two or three times.

16. What is the amount of this sum in dollars and cents?

Reckoning each dollar at seven mace and two canda-rays, the whole amounts to two dollars and twenty-nine cents.

17. For breakfast to-morrow morning, get some fish, eggs, and rice, with coffee, tea, and toast.

18. Do you wish for anything else?

No, only take care to have the articles which I named to you made ready; those are enough; and see that the breakfast is prepared at eight o'clock.

19. For how many, Sir, shall I make tea to-morrow morning?

Besides the three members of the family, which you count, I have invited three other gentlemen.

19. Ling ngoi is the usual phrase for besides, over and above; wai, composed of man and
DOMESTIC AFFAIRS.

20. The master of a family [in China, among those who are affluent, usually] has four personal servants; two grown men, who wait upon him at meals, take care of his clothes, and attend to all such matters; and two younger persons, to follow him when he goes abroad, to carry his pipe, to fan him, and to present his cards.

He has also four domestics; the older carry water, and go to the bazaars; the younger sweep the floors, light the lamps, and wipe the chairs and tables.

21. The mistress of a family has four waiting maids; the older ones, to take care of her clothes, and to attend on her when eating; the younger ones, to follow her when she goes out, to hand her tea and tobacco, to fan her, &c. These waiting maids are [not unfrequently] slaves, whom she has purchased for herself.

Besides these, she hires several housemaids; [as] one to dress her hair, one to cook her food, one to wash her clothes, and one to follow her when she goes abroad.

20. It will be noted that here and in the next paragraph, the terms used for personal servants are different from those in No. 7 above. Those here employed are the ones in common use with the Chinese.
Section Nineth.

OF THE BREAKFAST TABLE.

早膳類第九章
'Tsō shin' lui; t'ai 'kau cheung.

1. Ásám, is breakfast ready?
   It is all ready, Sir.

2. Don't you see that this table is not set in a proper manner? Put it to rights quickly.

3. Go and invite the gentlemen to come to breakfast.
   Yes, Sir.

4. Take off the dish covers from the curry and rice.

5. Give this plate to the gentleman nearest to me on my right hand.

6. Bring the eggs and the butter cup.

7. That gentleman's napkin seems dirty, change it for another.

Notes and Explanations.

The character shin is composed of flesh placed on the left of good or excellent, and has the sense of meal, or a good meal. The Chinese usually have their breakfast served up about ten o'clock; but among laborers in the field, and artisans whose work is severe, as carpenters, masons, &c., it is brought on the table at an earlier hour, as these classes have an intervening meal about noontide. They often call it tsō ch'á, and tsō ts'án, both of which terms convey nearly the same meaning as the phrase here given.
8. Carry away these dishes, and bring the fish.

9. Bring the castor here.

10. Have you prepared any toast?

I have not yet.

11. Put a little more tea into the teapot, and pour in some hot water also.

12. Ask that gentleman if his tea is agreeable or not.

13. Which gentleman?

The one opposite to me.

He says it is agreeable.

14. Ask this lady if she wishes for an egg or not.

15. Bring a cup of tea, and some sugar, for her.

16. Put a little more milk into my tea.

17. Remove the tablecloth, and bring the fingerbowls.

18. After the gentlemen have retired from the table, bid the coolie to rub it down.

DOMESTIC AFFAIRS.
Section Ten.

OF THE DINNER TABLE.

Notes and Explanations.

General custom among the Chinese authorizes three meals a day, but the hours at which they are taken varies among different classes. The tâits'an is, as its name signifies, the principal meal with them, and is served up, usually, not earlier than four, nor later than seven o'clock P. M. Among the poorer classes it consists of boiled rice, with the addition of a few vegetables, and occasionally a small dish of fish or pork; rice is seldom eaten alone. The middling classes usually have a good supply of all these; while with the rich, the list is increased till it includes a large assortment of the best articles found in the markets. At the banquets of the most wealthy, the number of dishes is often extravagant, and some of them are very costly. Some of the phrases comprised in this, as well as in the preceding and following, sections, may at first appear to be more stiff and formal than those commonly used; but when they have become a little familiar by practice, it will be easy to abbreviate and improve them, and also add to their number.
8. If you please.

9. I beg you will carve that capon.

10. Bring that dish of sauce.
    11. Bring a salt cellar.

12. Do you prefer beef which is roasted rare, or that which is thoroughly done?

13. Take away those knives and forks.

14. I will thank you to send me some of the boiled fowl.

15. Are you, Sir, a good carver?

16. I will thank you to cut up that duck, and help my friend Man to a slice of it.

17. Take a little of the ginger to sharpen your appetite.

18. Help me to a little pepper to sprinkle [on my food.]

19. Do you think that pastry fried in fat is good?

20. It is palatable enough, but quite indigestible.

21. I beg you will take more food, for we shall have nothing to eat with our tea this evening.

17. 'Eat a little ginger to open the stomach,' is a recommendation similar to our own to take a whet; a number of vulgar expressions, among which are sai wai, wash the stomach, and sang wai scour the stomach, are also used by the common people to denote the same thing.
22. Very well, I will see to that; indeed, I usually take only two meals a day.

23. Formerly, I was accustomed to eat an evening meal, and then was unable to sleep, and was restless and disturbed all night long.

24. Why is it, Sir, that you utterly forbear to take any wine?

25. It is because I have lately been unwell, and have adopted a close regimen.

26. You really eat but a very little; allow me to send you some of this stewed beef?

27. I thank, you I am reserving my appetite for a wing of that turkey.

28. May I ask you to help me to a slice of that ham?

29. With much pleasure; do you prefer the fat, or that which is lean?

30. A part of both, if you please.

31. Shall I add a little of this gravy?

32. I fear it is not well boiled.

33. Allow me to send you some of that partridge.

24. 'What such ability of your honor,' is a literal rendering of the first four words in this sentence; leung is an ability or capacity to drink much, to do which is considered as praiseworthy, and it is complimentary to tell a guest that he can drink largely.
34. Which do you prefer a leg, or a wing?

35. It is quite immaterial.

36. How do you like it?

37. It is really very fine, and has also an excellent flavor.

38. What is there in that dish?

39. There are some snipes.

40. Send me one.

41. I will thank you to send me one of the smallest.

42. Allow me to send you a little of this flour pudding.

43. None of it, I thank you, I have already taken quite sufficient.

44. I beg you will take one of these very light custards.

45. Will you join me in taking a glass of claret?

46. I thank you, I have taken enough already, and dare not drink any more to-day.

'Ni chung p 'pi c á, pí chung 1 yik, ni?'

'Tò hai yat yéung ché.'

'Hò shik, s'm 'hö c á?'

'Chan ching 'hò, chín c hí yau t' hö mi tò c'tím.'

'Chóng kó típ hai mat yé á?'

'Hai 'shá chéui slai.'

'Tai c hik kwó '/ngó á.'

'Ts'ing 'ní t'ai c hik, ch'í sai' kë slai 'ngó.

'Tang 'ngó t'ai c'sau tik, mín 'yan pô c'tín kwó 'ní c'ò?

'Hò lók, tò tsé lók, 'ngó kau' ssìn lók.'

'Ts'ing 'yam c'uí ch'í ch'í tf kàt shí c'ò.'

'Ts'ing 'ní mín c'uí 'yam eni c'uí hung tsau?'

'Hò lók, tò tsé lók, 'kam yat pat, 'köm 'ling.'

45. Mín púi yam is to drink face to face in the usual manner. There are two other modes of taking wine or strong drink, common among the Chinese. The first is the kwó púi yam, in which case two friends, having filled each his glass and holding it in his right hand, one extends his glass to the mouth of the other, who in return extends his to the mouth of the first, and thus they drink from each other's glasses. The second is called ch'ái mài, which resembles the micære digits of the Romans; two persons, having furnished themselves with a quantity of spirits, and each a small cup or glass filled, simultaneously raise the right hand closed; they then, both at the same moment, bring down the same hand before them, each person opening one or more of his fingers, and uttering the word ten or one of the nine digits: if one calls out seven, and the sum of the number of fingers which he and the other both opened is seven, then the latter must drink a glass of wine; in case neither hits the exact number, or both hit it, then neither is required to drink, and the trial is repeated.
47. Oh no, you may venture to take a little.
48. I have taken enough already; I will thank you for a tumbler of water.
49. Take away these things, and bring on the dessert.
50. This is most excellent fruit.
51. Please eat freely of the fruit before you, at your pleasure.
52. Which kind do you prefer?
53. They are all alike very good.
54. Bring the finger bowls; and after we have used them, remove all the things from the table.

Sect. 11.
OF THE TEA TABLE.

53. The phrase *ham pāng lāng*, or as it is always abbreviated *hampalāng*, is in constant use to express a collected quantity or a number of things when taken together; in Macao, the word *tō tō*, from the Portuguese *todo*, is frequently employed.

Section Eleventh.

OF THE TEA TABLE.

1. *Áhal*, make ready the tea this evening at eight o'clock.
2. Is the tea ready?

Notes and Explanations.

Though the Chinese sometimes take three meals in a day; yet tea, which they drink at all hours, is never served up for them with the formalities of the European tea table.
3. Place the tea-tray on the table at my right hand.

4. Bring the tea-canister.

5. Take the lid off the tea-canister.

6. Pour a little tea into this cup.

7. Take off the lid from the tea-pot, and put the tea into it.

8. Bring some boiling water, and fill the tea-pot half full.

9. That is enough.

10. What kind of tea do you prefer?

11. I fear, Sir, your tea is too strong.

12. Alung, see if that gentleman wishes some hot water in his tea.

13. May I add a little water to your tea?

14. My tea is too weak, change it for another cup.

15. Bring another tea saucer.

16. This tea has really an excellent flavor.

The use of kwan to express boiling water is a provincialism; it is derived, by a catachresis not at all uncommon, from the strict definition, which is to roll or to surge, as waves do, from comparing the appearance of the surfaces of water when boiling, and when agitated by the wind.
17. Is your tea agreeable?  
18. Alung, bring me the milk-cup.

19. Take some of this warmed bread along with your tea.

20. This preserved ginger is very good; will you try some of it?

21. I beg you will take a little honey with your bread.

22. I think you will rather prefer some cake, will you not?

23. These preserved peaches are from abroad, help yourself to some of them, and see if they are good.

24. Will you take another cup of tea?  
25. Yes, if you please.

26. Allow me to send you another cup.

27. I thank you, two cups are quite sufficient.

28. When you have drank tea, does it ever produce unpleasant sensations of dizziness?

29. Never, because tea is not injurious, but on the contrary, a very wholesome beverage.

30. Do the Chinese use milk and sugar with their tea?

27. The character tat is supposed to resemble characters cut in relief, as áu, its opposite, with the upper part sunk in, is like those cut in intaglio; tat here means a sufficiency.
31. No; they all much prefer to drink pure tea.

32. When do they drink tea?

33. Several times a day sometimes more, and sometimes less, frequently.

34. Do they ever experience any injury from it?

35. I have seen them drink it freely at all times, but have never yet heard of its producing any injurious effects.

---

Section Twelfth.

RULES OF VISITING.

访问仪容类第十二章
(Kāu tūī tsi' yung lui; tai ša̍h, tī ch'ēung.)

1. Supposing that a person is going to visit a friend, what are the forms of etiquette to be observed?

2. On such an occasion, he procures a card, and on the lower half of it writes, "Your friend Chéung King-shan bows his head in salute." Or, he simply writes his name on the upper half of the card at the [right] side.

Visiting is conducted by the Chinese with great formality, blended with much urbanity. The subject naturally forms a branch of domestic affairs, since it is intimately connected with household regulations. This section affords a specimen of what is required from those who move in the middle classes of society.

1. The phrase i chu' includes all the ceremonies requisite in paying and receiving visits, which are varied, however, in many minor particulars, according to age and rank.

2. These cards are made of bright red paper cut about ten inches long, four and a half wide, and are either single or folded—the latter four, six, or eight times.

Notes and Explanations.

有都係飲清茶

他们大多時飲清茶

Kū ti' 'ki shí ch'ēng' 'yam sch'á tó schè.

Yat yat, 'yam 'ki sūi, 'yau shí tó, 'yau shí shíū.

'Yam liū 'yau wá ī 'mò ní?

'Ngo kín' 'ki tí tò hní shí shí tsi' pún 'yam, 'm ts'ung t'i'ng kín' wá, 'yau 'yam wá ī kwó' ké.

Notes and Explanations.

有都係飲清茶

他們大多時飲清茶

Kū ti' 'ki shí ch'ēng' 'yam sch'á tó schè.

Yat yat, 'yam 'ki sūi, 'yau shí tó, 'yau shí shíū.

'Yam liū 'yau wá ī 'mò ní?

'Ngo kín' 'ki tí tò hní shí shí tsi' pún 'yam, 'm ts'ung t'i'ng kín' wá, 'yau 'yam wá ī kwó' ké.

Notes and Explanations.

有都係飲清茶

他們大多時飲清茶

Kū ti' 'ki shí ch'ēng' 'yam sch'á tó schè.

Yat yat, 'yam 'ki sūi, 'yau shí tó, 'yau shí shíū.

'Yam liū 'yau wá ī 'mò ní?

'Ngo kín' 'ki tí tò hní shí shí tsi' pún 'yam, 'm ts'ung t'i'ng kín' wá, 'yau 'yam wá ī kwó' ké.

Notes and Explanations.
or in place of writing it, he may have the same stamped.

3. He then puts on his robes and cap, takes his seat in a sedan, or mounts his horse, or perhaps goes on foot, and proceeds to pay his visit.

4. If he has a servant in attendance, the servant precedes him, and knocking at the gate, says aloud, “The gentleman Chéung-King-shan has come to pay a visit,” at the same time presenting his master’s card.

5. The servant of the host then receives the card, and goes into the house, and presents it to his master, who, if he does not wish to receive company, says, “Stay the gentleman’s approach.” His servant immediately goes out, and standing beside the visitor’s sedan, [returning the card, and] bending the knee, says, “Stay the gentleman’s approach.”

6. The visitor, accordingly, turns and goes back.

7. But if the master says, “Invite him to come in,” the servant goes out and commands the middle door to be opened. The gentleman then comes forth to receive the visitor, bows, and invites him to enter. They ascend the hall together, and take their seats, as host and guest.

3. Among the common people the sedan is borne by two men. Inferior magistrates are allowed four bearers, and the highest provincial officers may employ eight. Foreigners are not permitted the use of sedans in Canton,—nor even in Macao, with Chinese bearers. In quiet times, however, this regulation is not observed in Macao.

5. Ta yat tsîn is used to denote the bending, half way to the ground, of one knee.

7. The left side is the place of honor with the Chinese; in taking seats, therefore, the host will insist on the visitor’s taking his place on the left, while he occupies the right.
8. The guest [perhaps] says, "It is a long time since we met, and I have now come Sir, to pay my respects."

9. The host replies, "I am unworthy the honor you have taken the trouble to do me. I hope, Sir, you are well."

10. "Very well, I thank you," rejoins the guest.

11. At this time the servants present betel and tea, and after these are ended, pipes with tobacco for smoking are brought in.

12. The guest again says, "I beg you will mention my name to her ladyship (your mother), and present my compliments and best wishes."

13. The host replies, "I thank you, you are very kind, but [my mother] is unworthy of such attention."

14. "Does your honored mother," (adds the host,) "enjoy good health?"

15. The guest replies, "I am much obliged for your kind inquiries; recently she has been very unwell."

16. The host says, "This is a matter of course with a person of advanced age; pray, what is the age of your parent?"

17. "Her age this year is seventy-one."

18. The host further adds, "It was said by the ancients, 'few reach threescore years and ten;' I presume your aged mother has a very good constitution."

19. "Very good indeed, I thank you," says the guest; [and then inquires] "how

11. Betel, tea, and tobacco, are always presented to the visitor, but he is at liberty to decline them if he pleases, without any breach of good breeding, but this, however, is not often the case. The pipe is used by ladies as well as gentlemen; it is made of a slender bamboo, about two feet long, and has a bowl that holds only a very small pinch of tobacco.
RULES OF VISITING.

19, 20. A constant endeavor is made in Chinese etiquette to speak slightly of whatever pertains to one's self, and to exalt or praise all that belongs to the party spoken to; the expressions made use of by both parties in this strife of politeness are frequently very singular for the allusions contained in them. In this instance, the host says his "fate is poor [or niggardly] only obtained one small worm," referring to his only son, in reply to the guest's inquiry, "how many worthy young gentlemen?" he had.
30. The boy then takes his stand at a respectful distance, with his face turned towards the guest;

31. Who (addressing his father) says, "The boy really possesses superior intelligence and will perpetuate the literary reputation of the family."

32. The host replies, "The reputation of our family is not great, high expectations are not to be entertained of him; if he can only gain a livelihood, it will be enough.

33. "You are quite too modest," says the guest; "I beg you will let him return to his studies in the school-room."

34. The boy bows to the guest, saying, "Pray excuse me," and immediately retires.

35. Then the conversation being ended, the guest rises and announces his departure, and says, "Another day I will come again to receive your counsel."

36. The guest says, "Ah! you do me too much honor, I rather ought to wait on you to-morrow."

37. "You are very kind," says the guest; "Good bye."

38. "Good bye," responds the host.

39. The servant now goes out, preceding his master, and orders the sedan to be made ready, which is tilted up behind, and down before, to that the shafts are brought low; the visitor steps in between the shafts, and moves backward and sits down in the sedan, and the bearers raise it up on their shoulders.

34. Shiu p'u-i means to support or wait upon only for a little time; the lad would intimate that he ought to wait on his father's friend and guest longer, but his studies requiring his return, he begs to be excused in the terms above. Wealthy families in China frequently engage a domestic tutor, who is furnished with a small room in the house fitted up as a
40. The guest, now seated in the sedan, bends forward, gently bowing his head, says, "Pray, Sir, go back, go back."

41. The host, standing [at the door], his hands joined together, says, "Good bye."

42. The sedan moves off, and the gentleman retires into his house. Such is an outline of the general rules for visiting.

43. But supposing that guests are to be invited to one's own house for a social visit, or on any similar occasion, then the cards of invitation are prepared on a previous day;—on the right side of the upper half write thus, On the fifteenth day a light entertainment will await; in the middle at the top write, the light [of your presence]; and at the bottom on the left of the card write, Ts'6 Chiman's compliments. Thus prepared the host sends it by the hands of a servant to the persons to be invited.

44. On the appointed day, in his full dress, he awaits the visitor's arrival, when the host goes forth to receive and entertain him, and after the usual salutations and compliments, they take their seats.

45. The host says, "It is a frugal meal to which you are invited, prepared without attempt at display."

46. The guest replies, "The supply is abundant."


'Chū lap, 'kung 'shau, yik, út, 'ts'ing á! 'ts'ing á!'

Kíú hūi hau, 'chū 'yan 'nài yap, Pán käu tsip, a yung, tái léuk, 'fong 'tsz'.

Yau wák, jú hák, tó' ká tsúi hing' tang sz', tsak, úi yat, sé yat, t'ip; 'sé ci shéung tait, yau' sp'ong, tsên, Shap, 'ng yat, pök, chék, hauj; 'chung 'ting 'sé yat. kwong tsz'; t'ip, hái t'it; 'tsó-pin 'sé, 'Tsó Ché 'man pái; šû 'tsz', dan fū 'šū 'tsz' sung hi'ti.

Shí yat, i kún toi' hák, hák, chi' fū' tsik, chū 'yan 'ying yap, kiün, 'lai, dan 'pan 'chü 'tì tsó.

'Chū ut'i, pin fán chū chū, šō mo king' š.

Hák, ut'i, tsu, 'ling 'chí 'chí.

school room, where he instructs the children of his patron, and it may be one or two more, the school varying from six to eight pupils.

43. These cards of invitation are sometimes written on a smaller paper than those described in No. 2, and are sent under an envelop. The hour of dining may also be written in small characters at the top on the left side of the card. The whole would then read thus: "On the 15th instant a light entertainment will await the light of your presence. [This invitation is sent with] Ts'6 Chiman's compliments. We dine at six o'clock." Instead of pök chék, they sometimes write Kit ming, "I will prepare tea," &c.
47. The servants now present tea, and offer pipes and tobacco to the visitor.

48. The host says, "There is no visitor present except yourself, we are all old acquaintances, I beg you will lay aside your cap and your robes."

49. The guest replies, "As there is no distinguished guest present, I will do as you suggest."

50. The master of the house commands his servants to lay the table.

51. This done, a servant, covering his mouth with his hand, bending by his master's side whispers in his ear, "The table is all ready, be pleased to invite the guest to sit down."

52. The gentleman of the house rises and says, "Please to take your seats at table."

53. "I thank you," says the guest.

54. "You will smile at our fare," says the host.

55. The host and guest, after attempting to yield precedence to each other, take their seats.

56. The host says, "It is several years since we feasted together, we must now enjoy ourselves to the utmost before you leave.

57. The guest says, "I am able to drink very little, yet shall do my best to meet your pleasure, and am exceedingly sorry that you have been at so great expense in providing an entertainment."

58. Says the other, "I am quite ashamed that I have

48. The ceremonial dress of the Chinese, being somewhat irksome, the upper parts and cap are laid aside when eating, or when politeness does not require them to be retained.
only the commonest viands for you; I beg you will drink freely."

59. "I will try to do my best," says the visitor.
60. "I hope," says the host, "that you are favored of late with a keen appetite."

61. "Not so good as formerly, [I am sorry to say,] for if I eat a few bits of fat, or oily food, it overcharges my stomach; I have drank too much wine to-night, and I beg you will allow the rice to be served up."

62. The host immediately orders the rice to be served up; and then says, "A little more wine, after which we will take the rice, and close the dinner."

63. When the visitor says he will take leave, the master of the house accompanies him to the outer gate, where they bow and separate.

64. These are the principal rules to be observed in visiting; the others it will always be easy to regulate according to times and circumstances.

61. The number of courses in a formal Chinese dinner is sometimes very great; ten, twenty, thirty, and upwards are not unusual, but the guest is not expected to do more than taste the numerous dishes set before him. The food is, for the most part, prepared in stews, cut up previously to cooking in small bits, in order to accommodate it to the chopsticks, and served up in small saucers, which are placed near each guest. During the dinner, hot spirit is drank in cups not much larger than thimbles, but they are frequently replenished; flowers and fruits are placed upon the table as dessert, and not unfrequently made dishes, elaborately prepared and fancifully arranged, are brought up, which are intended merely to gratify the sight of the already half surfeited guest. Plain boiled rice is the last dish, and always concludes the entertainment.
Chapter VI.

Commercial Affairs.

貿易篇六
Mau² yik³; q'in³ luk³.

Section First.

Of Renting Shops.

批擔鋪店第一章
\(P'ai\ yam² t'6\ t'1m²; t'ai² yat² chung².

1. How are those persons, who have shops to let, denominated?

Some men call them shop-owners, others call them landlords.

2. And what do the landlords style those who have hired their shops?

They call them tenants.

3. In leasing and hiring, what securities are taken?

A lease and a bond.

4. What are these two instruments?

Notes and Explanations.

Maau² yik³ originally meant to barter, or trade by exchanging commodities, but it now includes all operations of buying and selling. The terms and manner of drafting the conditions of agreement in renting shops, factories, and warehouses, differ somewhat from those used in renting dwelling-houses. These differences will appear on comparing this section with the first in chapter V. T'im and p'6 are synonyms; and the phraseology employed here in speaking of them is equally applicable to factories and warehouses.
The lease, clearly specifying the conditions on which the shop is rented, is a written document, delivered into the hands of the tenant, who keeps it in witness thereof. The bond, which is made out by the tenant after he has examined the lease, is a writing given in reply thereto, signifying his wish to receive the shop.

5. What are the forms to be observed in writing the lease?

You can here see a specimen.

The family of Wáinpún, of the clan Hó, make and issue this lease, hereby declaring, that they are the owners of a shop, situated in the Thirteen Factory street, beyond the Great Peaceful gate, facing the south. It is two entries in depth, and nineteen rows of tiles in breadth; the roof of the building, the rooms, terraces, windows, doors, and counting-room are all complete. It is now leased to Yau Kwong, to be opened as a money changer’s shop, with the sign Ying Síin. It is distinctly understood that the rent shall be one hundred and twenty taels each year; whole dollars, weighed according to the standard balances of the government; two dollars shall also be paid each year for shoe money; the rent for the intercalary months is to be reckoned the same as that for other months; also a deposit of two hundred taels is to be made. The shop is free from all incumbrances; hereafter, if any small repairs or painting are required, they must all

6. Shops in China are always known abroad by the kó or sign, which is suspended in gilt letters in conspicuous places in and out of the shop.
be done at the charge of the tenant himself; but if the walls happen to be broken down, the bricks, tile, timber, and stone, for repairs, are to be furnished by the landlord; for all the rest, hire of labor, &c., the tenant is to pay, and the landlord shall in no way be accountable. It is agreed, and hereby specified, that the term of lease shall be ten years, which term being completed, the lease shall be renewable. The rent is to be paid quarterly, and punctually as it becomes due. If the tenant engages in any other business [than that specified,] the shop shall then revert to its owner. If the rent is not paid when due, it shall be allowable to make up the deficiency from the deposit; and it shall not be lawful, on plea that the term of the lease has not expired, to keep possession of the shop while the rent is unpaid. From and after the giving of this lease, the business of the shop shall be lawfully conducted; no contraband goods shall be stored therein; nor shall gamblers assemble, or thieves and robbers be concealed, there; nor may any similar illegalities be committed; if they be, the landlord shall be at liberty to take back the house and lease it to another, and the tenant shall not by any means retard or prevent his so doing, or underlet it to any other person.

These are the terms, on which both the landlord and tenant are agreed, and from which hereafter it shall not be lawful to retract. In witness whereof, I now, desir-
6. In what manner is the bond written? Here also you have a formula of it.

Yau Kwong, the tenant (or shopman) who makes this bond, has now received a shop, let to him by Ho, of the family Wai-pun, which is to be opened under the sign Ying Shing, and to be employed as a money-changer's shop. It is distinctly understood that the rent shall be one hundred and twenty taels each year, whole dollars, according to the balances of government; two dollars also shall be paid each year for shoe money; the rent for the intercalary month is to be reckoned the same as that for the other months; and a deposit of two hundred taels is to be made in advance. The shop is free from all incumbrances. And furthermore, the building having been newly repaired, if any small additional repairs or painting are required, they must all be made at the charge of the tenant himself; but if after a lapse of time, the walls become dilapidated, the bricks, tile, timber, and stone, for

6. The sign-board of a money-changer's shop usually reads, ts'in ngan pien an, meaning, cash and silver changed at pleasure; to attract the notice of customers more certainly, there are, besides the gay sign-board, three or four wooden cylinders, marked with lines to represent so many strings of cash, suspended over the door.
repairs, are to be furnished at the landlord's expense; for the rest, the hire of labor, &c., the tenant shall be responsible, and shall not be allowed to make any deduction from the rent. The term of lease is ten years, during which it is to run, the lease may be renewed. If the tenant engages in any other business [than that specified], the shop shall then revert to its owner. If no rent remains unpaid after the lease has expired, then the whole deposit money shall be returned; but if the rent is not paid when due, then it shall be lawful to make up the deficiency from the money in deposit; from this there shall be no dissent. The rent shall be punctually paid quarterly, when it becomes due, without failure. From and after the giving of this deed, the business of the shop shall be lawfully conducted; no contraband goods shall be stored therein; nor shall bands of thieves and gamblers, and such like, assemble, or be concealed, there.

These are the terms of the lease which have been clearly expressed in person, to which landlord and tenant both agree, and from which hereafter it shall not be lawful to retract. In witness whereof, I now desiring to afford evidence, prepare this deed, and give it to the family Wà-pin, to be kept as a testimony of the agreement.

Written this 15th day of the 7th month in the 18th year of Tòk-wong, by Yau Kwong, who makes and gives this deed, in testimony of his having received the lease.
7. What is the usual rate of rent for the year or month?

The rent varies according to the amount of capital invested, regard being also had to the locality and to the current pay for such property.

8. When the money is to be received monthly, in what manner is it paid?

Every owner of property, who lets a shop, besides the bond received from the tenant, must also be furnished with a small book from him, which he is to keep as a book of rents; and when the time of payment comes, then, on the testimony of this book, it may be received.

9. What is the deposit money?

The deposit money is a given sum, folded up and deposited in a chest, and is not to be used, unless the rent is not paid when it becomes due, in which case it is to be deducted therefrom.

10. What is the payment called the shoe money?

The person who receives the rent has to travel much; and therefore the tenant, in addition to the rent, must add shoe money, which he pays over to the collector of the rent for the purchase of shoes, as a reward for his trouble in going back-wards and forwards; and hence it is called shoe money.

11. What is the inviting of purchase?

The phrase ts'ü sik means to collect or gather interest; pün is the money originally expended in building the shop.
The purchase is simply the purchasing of fixtures, and not of the shop itself. When the tenant has purchased the fixtures, then there is no necessity for his making a deposit of money; because the proceeds of the fixtures, if sold at any time, will liquidate any sum that may be due for rent. Inviting is the inviting of persons to take the fixtures.

12. And why is earnest money required?
Without earnest money no confidence can be had that the agreement will be kept; besides, at the time of payment it is to be deducted from the rent.

13. What is meant by becoming surety?
Becoming denotes the receiving and sustaining of a thing; surety signifies the security given that arrears of rent shall not be incurred.

14. Why is it, that, in addition to the rent, a lease fee is also required from the tenant?
The lease fee is a deduction made from the rent of the shop; when a shop is to be hired it is necessary to have a midsman to propose the contract; the landlord likewise requires some one to take care of his shop. Consequently a lease fee, equaling one month’s rent, is taken and divided between those two men.

15. Do the landlord and tenant then receive no part of the lease fee?
If a man goes himself and makes all the inquiries about

---

12. This practice of depositing earnest money, in which the Chinese resemble the Turks, is carried into all important transactions of life; even betrothment is not settled without it.
the renting of a shop, without the assistance of a second person; and if the landlord likewise has no need of any one to take care of his shop; then the lease fee is to be equally divided between the landlord and the tenant.

16. Again; as the intercalary month is an additional one, why is it that sometimes only half a month's rent is paid, while at others, a full month's rent is paid?

If the lease be for a long time, it may be that only half a month's rent is paid; a full month's rent is the highest; but that nothing be paid is very unusual.

17. Why is it that some persons pay the rent every month, and others pay it quarterly?

A monthly payment is made, because, the sum being then small, it is more easily raised; and does not allow the tenant to become deeply involved; but when the landlord has full confidence in the ability of the tenant, and he regards the monthly payment as troublesome, he will in that case prefer quarterly payments.

16. It is not uncommon when hiring dwelling-houses to lease them by the year, and to pay the same price annually, whether there is an intercalary month or not; but in shops the case is a little different. There is frequently a kitchen attached to shops where apprentices and workmen cook their food, who usually also sleep within the precincts of the building.

17. The rent, whether paid monthly, quarterly, or as is sometimes the case, once in four months, is always paid at the commencement of the term over which the time extends. The phrase fan fān or fan wan means a confused multiplicity of things or affairs, ensnaring upon a large business, which tend unnecessarily to distract the mind.
Section Second.

COMMERCIAL ARTICLES AND TERMS.

1. Abatement is a reduction made by a person who wishes to obtain a speedy payment of money; it is also a reduction of duties, made at the custom-house, on account of the goods being damaged.

2. Accountants are those who within the counter have charge of keeping accounts in the account-books.

3. Advance on a contract is the earnest money.

4. Advertisement is a public notice of the sale of goods, renting of shops, houses, and such like.

5. Letter of advice for the payment of a bill; if a man has money which he wishes to have received in another place at a distance, the party who is to pay the money gives him a draft for which the money is to be received on its presentation at that place; the same party also writes a letter of advice, and sends it to the person who is to pay the money.

Notes and Explanations.

This section is intended to include those words and phrases which are appropriated to commerce as technical terms, together with the names of the various commodities, which occur in the foreign trade at Canton. As far as practicable, brief definitions are given of the terms, with a view to exhibit their meaning and use. In some instances, commodities are described in a similar manner; but when they are well known, they are, for the most part, spoken of in some way, designed to convey information respecting their uses, manufacture, origin, &c.

2. This sentence includes three terms in common use among the shopmen in Canton—accounts, accountants, and account-books; chéung muk are the accounts of goods of any kind; and chéung muk shō pò is the account-book.

5. The drawer of a bill or order should always take care that a letter, containing all the
6. In the city of Canton those people who work and traffic in agates have established an assembly-hall.

7. Agents are those who act for, or in the place of, others, [by whom they are commissioned.]

8. Almonds, both from the north and south, are used as medicine.

9. Aloes-wood newly arrived, for sale.

10. Alum,* when put into water, precipitates the smallest impurities contained in it.

11. Amber; the price of this is very high in Canton.

12. False amber; this is included among the fifty-three articles of import which are interdicted, except only to the hong merchants, who are allowed to buy and sell it.

13. Anchor; this is an iron instrument, which, when the ship is to be anchored in a harbor, is cast down to stop the course of the ship and make her fast.

14. Anchorage is a place of deep water, free from rocks, fitted for the mooring of vessels.

6. Most of the different classes of people in Canton, who are engaged in the same trade or manufacture, have their respective úi kún, in which they assemble for consultation about all such matters as relate to their interests as members of that same trade or branch of manufactures. In these assembly-halls they usually keep the records of their proceedings, &c.

9. In the phrase fát hák, which is equivalent to the English term “for sale,” hák denotes customers, or those to whom goods are offered for sale. The phrase often occurs as the last two characters on sign boards.

10. (*) In July, 1828, a series of regulations were framed and sanctioned by the Chinese government, according to which, twenty-four articles for exportation, and fifty-three for importation, were restricted to the hong merchants. In all articles, excepting these seventy-seven, which are not made contraband by the general laws of the empire, other native merchants were allowed to trade. In order to distinguish those commodities which are monopolized, they are marked in this section, the exports with an asterisk (*), and the imports with a dagger (†), while those free to all are left unmarked.

13. With the Chinese, anchors are for the most part made of a heavy wood, and have their flukes pointed with iron so that they will easily take hold of the ground.
15. Anissseed stars;* these have an aromatic flavor, and the body of each has eight prongs; hence the name.
16. Antelopes' horns are used as refrigerant medicine.
17. Arrack is the name of a foreign spirituous liquor.

18. Arrow-root; this is a fucula made from the inspissated juice of the water lily.
19. Arsenic is also called praiséng; those who swallow it will certainly die.
20. Asafetida is brought from Persia.
21. Assets are the entire property of all sorts, belonging to a firm, available for the payment of its debts.
22. Auction sale; this is done by exhibiting goods to public inspection, and then afterwards selling them to those who offer the highest price.
23. Auction of goods by sending in notes; these are paper cards, on which each person silently writes a price; and after being opened and examined, he who has offered the highest price obtains the article.
24. Auctioneer is the person who invites people to come together for the purchase of goods by auction.
25. A bale of goods: bales are of two kinds, whole bales and half bales.

18. The Chinese make preparations, all of which go with foreigners under the general name of arrow-root, from the water chestnut, water caltrops, and caladium, as well as the water lily; all of them are much inferior to that made from the Maranta and Curcum, or from the Tacca of the Pacific islands. The Chinese have no general name corresponding to arrow-root, but specify each sort.
23. This mode of selling various articles is often resorted to by the Chinese; it is usual on such occasions to name some price below which no bidder is allowed to go.
25. This mode of designating whole and half bales obtains among the native merchants of Canton; and the same mode prevails also for designating chests of tea; thus, tài sêung, chung sêung, and sêu sêung, are used for whole, half, and quarter, chests.
26. **Ballast;** lest the ship should be too heavy above and light below, stones or iron are put into her hold as ballast to keep her upright.

27. **Bamboos** are used to make the handles of umbrellas, the stems of tobacco pipes &c.

28. **Banks,** mints, and the houses of money-changers, are all called money shops; the former are those which take money, and place it out on interest.

29. **Bankruptcy** is this; in the prosecution of commerce, if one is unable to succeed, his capital is wasted, so that his establishment becomes insolvent.

30. **Beads;** these are of several different kinds, as pearl, gem, glass, wood, and such like.

31. **Beeswax;** the color of this is a bright yellow; it is a product of the honey bee.

32. **Betel nut** is masticated with lime and siri leaf.

33. **Bezoar** is produced when the cow is diseased.

34. **Biche de mer,** black and thin, is the best.

35. **Bill of exchange** is an order, written in explicit terms by the person obligated to pay money, which is to be received on its presentation at a given place.

36. **Birdsnests** which are free from feathers are the best, and are called kün in.

32. This nut, which is an article of commerce in all the Archipelago, is the produce of the areca palm, and is called betel nut from its being always eaten in combination with the leaf of the betel pepper; it is usually brought to China with the husk remaining on. The lime used to increase the pungency of the preparation, and it is said, prevent the nut injuring the stomach, is made of small bivalve shells burnt and reduced to an impalpable powder; it is of a red color, and is mixed with water before using.
37. *Feathery birds' nests* are placed among the fifty-three restricted articles, as separate and distinct from the true birds' nests.

38. *Blacking* is applied to leathern shoes with a brush, for the purpose of giving them a fine polish.

39. *Blacklead* is like coal, but of a much greater specific gravity.

40. *Bombasin* is made of silk, and is brought from beyond sea.

41. *Book-keeping* is the art of keeping and regulating mercantile accounts in a book.

42. *Bottomry* is this; the transfer of a ship to other parties by its owner, because he has incurred debts and is without means to liquidate them.

43. *Bounty*; if a person brings into the country commodities which are of great value to it, or exports others for its advantage, not only are the duties thereon remitted, but money is paid as a bounty.

44. *Brass* is used for the manufacture of rings, hooks, and many kinds of things.

45. *Brass leaf* is hammered from small pieces of molten brass.

36, 37. Those nests that are obtained before the swallows have hatched their young are the best, being free from feathers, shells and other impurities. The inferior sort, obtained after hatching, constitutes much the largest portion of the nests brought to market, and the separation of all the impurities to render them saleable and eatable affords employment for many persons.

38. The term *mak shui*, ink water, is in common use for writing ink; and blacking is usually designated by *hái mak shui*; but in commerce it is as above.

43. An approximation to this is found in China, in the remitting of certain duties on such ships as enter the port of Canton laden only with rice.

45. The manufacture of this article is very extensive; it is used to make *kam fá* or golden flowers, which are ornaments for temples, ancestral tablets, &c., and in many ways are connected with the religious ceremonies of the Chinese.
203

46. The best brimstone is brought in foreign ships.

47. Bristles are made into brushes.

48. Broadcloth, otherwise called woolens, comes [to China] from foreign countries.

49. Buoys are made of blocks of wood, which are anchored fast, and placed on the surface of the water, to point where it is deep, and thus to enable one to sail a ship with safety.

50. Chain cables are made of iron, wrought into links, which are fastened together and attached to the anchor, so that by its being cast into the midst of the sea, the vessel becomes immovable.

51. Rope cables are made of coir, and may be used instead of chain cables.

52. Camlets † are articles of foreign manufacture.

53. Camlets; † those called  uçün are from Holland, while the  uçsh̄ come from England.

54. Camphor † † is produced from the camphor tree; it is also called ‘ice petals,’ ‘dragon’s brains,’ and ‘Borneo perfume.’

55. Canes are sometimes made of bamboo, and sometimes of rattan.

56. Native cassia † has a pungent, aromatic taste; the fresh is esteemed the best.

57. Cassia buds † are purchased in the provincial city Canton, where also they are sold for exportation.

50, 51. Chain cables are very seldom used in Chinese vessels; the cables are sometimes made of hemp, though large junks usually use those made of rattan or coir.
58. *China root* has a carnation skin, white flesh, and in form resembles ginger.

59. *Chunam* is made by putting the oil of the Jatropha with lime, and beating them thoroughly together.

60. *Cigars* are made [by the Chinese] of the tobacco leaf rolled up in paper so as to be smoked; but in making the foreign cigars it is rolled in the leaf itself.

61. *Cinnamon*; the best is from the frontiers of Cochinchina.

62. *Clocks* report the hours and minutes.

63. All kinds of *cloth piece goods* can be bought and sold for exportation only by the hong merchants.

64. *Clove* *are of two distinct kinds, male and female.

65. *Cochineal* *comes from foreign countries, and is used in dyeing.

66. *Cocoanuts* are produced in the island of Hainan.

67. Foreign *coins* are made of copper, silver, and gold.

68. *Commerce* is a trade extending to all places, far and near.

59. Chunam is an Indian word for lime, but in China it is applied to a mixture of lime and oil, used for caulking boats and junks; the mixture of lime, sand, and oil, which is so commonly used in this country for floors and walks instead of a pavement is called *fui shé*, or sanded lime.

61. Those cloves that are gathered before the corol of the flower is opened are called male cloves, and those after are termed female cloves.

65. *Ngá lin* is a dark crimson color, nearly the same as that produced from cochineal, and is applied to this article because of the color; *mái*, rice, here has the sense of a kernel or grain alluding to the shape. This, and a few other articles, being both imported and export-ed, have both marks attached to them.
69. The compass is used for determining direction, and distinguishing the four cardinal points.

70. Contraband; all nations have prohibitory regulations; whatever is carried in opposition to these is termed contraband.

71. Convoys are vessels designed for protective service, to prevent piracies, and plundering of goods, on the high seas.

72. Foreign copper is of a light red color.

73. Cordage is made of hemp twisted together; when small it is called a cord; when large it is called a rope.

74. Cornelians (or agates) are of different colors, red, white, yellow, &c.

75. Cotton from beyond sea, is in great abundance.

76. Crape is made of silk by weaving, and has a crisped appearance.

77. Credit; goods are said to be on credit, when they are received before the money is paid.

78. A creditor may appeal to government for the recovery of a debt, when the debtor has refused payment for three months after the term of agreement has expired.

79. Custom-houses are established in order to prevent the evils of smuggling and the loss of duties.

80. Cutch is used to dye cloth of an umber color.

78. This regulation is contained in the penal code; but before three months have expired, recourse is often had to violent and oppressive measures for the recovery of debts. When a debtor absconds, it is usual for all his creditors to paste upon his door the bills and accounts which they hold against him. Sometimes the creditor, in lieu of money or goods, takes from the debtor his wives, sons, concubines, and daughters; but this procedure is not allowed by the laws of the empire, and is therefore not carried to a great extent.
81. Cutlery consists of iron utensils, which have a sharp edge.

82. Damaged goods; all kinds of merchandise which have been drenched in water are called damaged goods.

83. Damar is used for covering packages of goods to prevent them from being damaged by water.

84. Damask is of two kinds, linen and silk.

85. Day-book is the blotter in which accounts are daily recorded; and because, like flowing water, it runs on from the beginning to the end of each day, it is therefore called a day-book.

86. Debtors, who owe money to private individuals, and refuse to pay for three months, contrary to the terms of agreement, and the debts being above five taels, shall be punished with ten blows.

87. Demurrage is money paid for the detention [of a ship] beyond a specified time.

88. Foreign dimity is so named because the cloth is woven with the figures in a diagonal form.

89. Discount is the deduction made from a sum of money; in commercial transactions, when it is agreed that the deduction shall be eight or nine [parts from ten].

Lei hê', tsik, tî bêh' chi li 'ché lýá.

'Shui tsik, fô'; sâm fô' pî 'shui tsam' shap, tsak' ıt; 'shui tsik, fô'.

'Tai ʃâm ʃau, ʃaú fô' hau' yung' 'tsz' tò 'shéung, pat ʃoong 'shui' chîm.

Pô' tûn' kái 'yaú tái' shâ.

Lau 'shui pô', tsik, 'mûi yat', tang kî 'chi' ts'ô pô', i 'ki' 'mûi yat', tsz' shéung'.

Hi'm ʃû, kî' fú' him' 'sz' châ', ʃâu yùuk', pat ʃâ'n 'ché', 'ng' 'leung' 'i' 'shéung', ʃâi 'sâm' ıt, 'ché' yat' shap.

Ü' hâm' ʃaun, tsik, kwô' hâm' ling' kâ 'chi' ʃaun ʃâ'

'ʃân ts'é ʃan pô' ʃau 'king', ts'é ʃik', 'chi' kô'.

K'au t'au ʃaun, tsik, 'ché' ʃâu ʃaun ʃâ'; 'mái' máî' sin' 'in' shéng pàt, k'au', wâk', 'kau k'au', kî ıt
the difference is called the discount.

90. *Dividend*; in the prosecution of commerce, whether there be profit or loss, the division is made according to the capital invested.

91. *Docks* are places in which ships are made fast for the purposes of repairing, for loading and unloading their cargoes.

92. *Drawback*; the repayment of duties on goods which, not being sold, are re-shipped is so called.

93. *Earnest money*; whoever purchases any goods must lay down some money to insure confidence, and to show that the engagement will not be broken.

94. *Ebony* is very hard and heavy.

95. *Engrossing* is effected by buying up the whole amount of any commodity, and then raising the price to sell it at a high rate.

96. *Exports* are those goods which are carried abroad out of the ports of a country. 

97. *Factor* is one who conducts the mercantile business of his friends at a distance.

98. *Fairs* are markets, which are opened once in

90. The phrase *kwan t'un* includes a division of losses as well as profits; whatever is deficient on making up the balance sheet must be supplied by the partners.

92. The Chinese allow no drawback, but levy duties, not only on all exports to foreign countries, but even on goods which are shipped from one port to another in the empire itself; the whole system of drawbacks, bonding, and bounties, has no existence in this country.

95. Rich merchants not unfrequently endeavor to engross the trade in a particular article, by which they hope to realize profit; rice is a commodity very frequently bought up. The Chinese entertain the same prejudices against those who engross the trade in staple articles as the English did in former days, and the government always endeavors to cast odium upon the transaction.
several days; when at the appointed seasons people resort to them for the purpose of traffic.

99. *Fireworks* are curiously formed into boxes; and when they are set on fire, they are accompanied by crackers.

100. *Fishmaws* are among the dainties from the sea.

101. *Flints* emit sparks on being struck by iron.

102. *Forestalling* is when one purchases the whole of an article, and then fixes his own price for it.

103. *Freight* is the money which is paid for the transportation of goods by ship.

104. *Funds* are the original sums of money laid out in the purchase of goods.

105. *Furs* are the hairy skins of animals; fur dresses are these sewed into garments.

106. *Galangal* is produced in the province of Canton. 

107. *Galbanum* is a fragrant, resinous substance; its color is white, tinged with yellow.

108. *Gall-nuts* have a light shell and break short; they are hollow, and are used, both when green and when dried, for giving black color.

109. *Gambier* is a gelatinous substance used to size fishing-nets, and to dye cloth which is to be made into garments.

99. With the Chinese these ‘smoking fires’ are worked into a great variety of toys, which have their appropriate names; but when spoken of in the gross, they are usually designated as above.

109. The gambier found in this market is not a product of China itself, being imported
110. Gamboge * is used in painting as a pigment.

111. Gentian has a bitter taste, and a yellow color.

112. Foreign ginseng; that which comes from beyond sea is so designated; it is precisely the same as the native ginseng, differing from it in no way whatever.

113. Glass stuff] is used to make glass ware, such as tumblers, decanters, and dishes.

114. Glue which is clear and translucent is the best.

115. Gums are the juices of trees, obtained by cutting their bark.

116. Gunpowder is made of saltpetre, sulphur, and pine charcoal.

117. Harbor (or port) is a place surrounded by land, where houses are crowded together, and merchants assembled in great numbers.

118. Hardware; implements and utensils made of iron are so called.

119. Hawkers are those who go through the street, crying out that they have goods for sale.

120. Hemp is both coarse and fine; the former is made into cordage, while the latter is woven into various kinds of grass-cloth.

from Singapore and other ports of the Archipelago; it is used by the poor as a cheap dye for coarse fabrics, producing a color resembling iron rust tinged with red.

117. The idea attached to the phrase kông hau is that of a convenient anchorage for ships, where they can lie and receive cargo from the mart on shore, which is supposed to be a small unwallsed village or at least not a walled city, and inhabited principally by merchants attracted thither for trade.
121. Hong is a mercantile establishment; when a large building it is called a hong, when small a shop.

122. Imports are foreign goods.

123. Bill of indemnity; this is an agreement which one makes, promising, in case he loses another's property, and is unable to return it, to replace its equivalent.

124. Indian rubber is tough and not easily broken, and letters written with a lead pencil can be rubbed out with it.

125. Native indigo is a blue coloring stuff.

126. Insurance companies exist for securing ships, houses, and human life.

127. Interest is a certain rate of profit on capital, paid monthly by the borrower for the use of money.

128. Invoice is a bill containing the description and prices of goods purchased in trade.

129. Foreign iron is as hard and firm as steel; it is made into plates and rods, and other forms.

130. Isinglass; this is made of the sounds of fishes which are boiled till they become glue.

131. Ivory is the tusks of the elephant.

132. Ivory cuttings are valued according to their

133. Cam lac is used as a dye, and also for filling up the small crevices in cabinet-work.

134. Under a despotic government like that of China, there is no sufficient security from governmental exactions, and consequently no mutual confidence among mercantile classes,
131. Gold and silver lace is woven of gold and silver thread.

135. Lackered ware comprises such articles of furniture as are lackered, and sometimes gilded.

136. Lapis lazuli; the color of this mineral is a light blue, and hence its name.

137. Lead† is obtained from the hills, and when alloyed with tin, is used in the manufacture of tea-canisters.

138. Leger (or General Book) is that into which the accounts of receipts and expenditures, being summed up and brought together, are transferred and preserved.

139. License is a paper so called, which being examined allows one to proceed (or act).

140. A lighthouse is a building for ships to see; it is built on the seashore, and resembles a pagoda; a fire is placed within which shines afar, and ships on seeing it know they are near land.

141. Linen is the cloth which is woven from hemp.

142. The loadstone attracts iron; a vulgar name is ship shik.

143. Madder has a bitter taste and a carnation color.

144. Manifests are given by custom-house officers, signifying that goods, having been examined, may pass.

145. A market is a place where all sorts of goods are collected together for sale.

both of which are indispensably requisite to establish associations like our insurance companies, and they are of course unknown.
146. *Mats* are made of straw or rattans.

147. *Molasses* is made from white sugar; into the sediment which is left from boiling, the *kat* and other fruits are preserved, whence the name.

148. *Molasses glue* is made by melting sugar, and stirring it till it is cold and forms a glue.

149. *Monopoly* is a traffic carried on by single party, which is allowed to trade in articles, while others are not allowed so to do.

150. *Mortgage* houses to other people.

151. *Mother o’ Pearl* *is used to make fancy articles.

152. *Musk* is from a species of deer; it is the fragrant navel of the animal.

153. *Myrrh* is brought from southern countries; it has a flesh color, and is classed with amber.

154. *Nankeen* is a carna- tion colored cloth; it is woven of cotton of that color, and hence its name.

155. *Nutmegs*, *is also called* gum fruit, have a white color; those from abroad are the best.

156. *Nux vomica* is poisonous, and if eaten by dogs it will certainly cause their death.

157. *Olibanum* resembles milk; the foreign and transparent is the best.

158. This substance is made from the *wông tông* or yellow sugar, which is the purest sugar the Chinese have, by inspissating it till very thick, and then stirring it in the air; it is used in joining lacquered ware and other fine work, and is said to resist dampness better than common glue.

159. The English term *nankeen* is derived from the city of Nanking in the province of Kōngsa, where this cloth is extensively manufactured. It is made of unbleached cotton, *tsz* *fa* being an elliptical expression for the flower of the cotton plant, which is the origin of the Chinese name.
158. Olives, called the green fruit, are large in the middle, and sharp-pointed at both ends.

159. Opium is also called 6fyung; the flower resembles that of the Hibiscus, whence its name.

160. Paper is made by reducing bamboo to a pulp in a mortar.

161. A parcel; whatever things are bound together, form a parcel.

162. Partner is the joint owner of capital, which is employed in commerce.

163. Pass is a place at which goods, &c., must all undergo examination, after which they may pass.

164. Passenger is one who goes as a friend in a ship.

165. Passport is a license bearing the official seals of government.

166. A pattern, that is a model or an examplar.

167. A pawnbroker is one who lends money on a pledge or deposit of goods.

168. Pearls are precious beads.

169. Pencils are used for writing, and are made of bamboo stems and wolf's hair.

170. Pens (or goosequill pencils) are made of the barrels of goosequills, which being cut down to a point, and tipped with ink are used in writing. 

163. A kwán is a pass on shore, a guard-house on the borders of two provinces, where persons and goods are examined; custom-houses are called kwán hau, the mouth or opening to the kwán; t seen is a ford, or the narrow entrance of a river, at which persons or vessels arrive on their way to a kwán: the phrase here used occurs in the Penal Code to express both internal and external passes.
171. Pepper  has an exceedingly acrid taste.
172. Porcelain is made of earthy substances, and burnt in the fire.

173. Porters are persons who carry cargo.

174. Postage is the money which is paid to the carrier of letters.

175. Posting of accounts; this is taking the accounts of the day-book, and, having arranged them in chronological order, transferring them to a ledger.

176. Price current is a paper, which, having the current prices of goods put down in order, is circulated for general information.

177. Prussian blue  is of a delicate blue color, and is manufactured from cowhides.

178. Patchuck  has a white color, an aromatic taste, and is used as a medicine.

179. Quicksilver  is vulgarly said to be the concrete effluence of the hills.

180. Raisins are of two kinds, red and white.

181. Rattans  are brought from abroad, and are used for binding up packages of goods.

There is no public post in China except for the use of government, but there are numbers of well-known and trustworthy persons who are employed as letter carriers between towns and villages, and who in a manner supply the absence of a regular post. There are places sometimes appointed where letters can be left for the postman, and he is not unfrequently seen, with a letter bag on his back marked with the place of his destination, passing through the street and calling for letters. The charge for postage is light; between Canton and Macao it will average for single letters about thirty cash.

177. Prussian blue is called the foreign blue dye in distinction from indigo, and because it was formerly imported into China from England. The manufacture of it at Canton was introduced by a Chinese, who frequented the shops in London where it was made and learned the process thoroughly, and on his return established a manufactory, whose products have now entirely superseded the importation.
183. Receipt is a paper which a person, who has received money or goods from any one, gives him in return to be kept in evidence thereof.

184. Register of a ship's crew; on leaving the port, this is drawn up and presented to the custom-house officers for examination, to be inspected and verified.

185. Rhubarb * has a yellow color, and removes disease.

186. Rice; when the paddy is deprived of the husk it is called rice.

187. Ropes; these are made either of hemp or grass, by being twisted together.

188. Rose maloes, * if rubbed upon the person, will remove distempers.

189. Rosin * is the gum of the pine.

190. Sago * is also called shākku grain.

191. Salt is made by evaporating salt water to dryness.

192. Saltpetre is obtained from wells after a long time, which when lixiviated produce it.

193. Sample is a pattern after which a thing must be made.

Shau tān, shau tō'; shing, wāk, fo'; māi, 'sé yat; chi kāu lo; yian má; ūi, 'i swai q'ang.

Shün ting ch'ak; ch'ut, hau shiūn luk; 'ts'z' ch'i'ing im, 'i s'ang ch'ai hat.

Pō' fō' tān; yap, hau shiūn luk; 'ts'z' ch'i'ing ūti, 'i pin chi fō' tō' shīū.

Tāi wōng shik; wōng kái tuk.

'Mai, tséung kük, 'i chi' k'i' p'i, ūti 'mai.

'Shing sōk, wák, má, wák, 'ts'ò' kāu 'mai; ūti 'shing sōk.'

'Sū hōp, yau 'chá' chi 'hó 'i k'ū' ūng.

'Tsung chēng, tsik, tsung chi' kó.

'Sai 'mai, tsik shá kük, 'mai.

'Im, 'i shám shui shái' k'ón tsōk chi.

'Sī, tséung yat, 'kau tsik, 'yau tsīn, 'i hau' ch'ut.

Yēung 'tsz', tsik, kw'ai, mō ting' shik, 'yá.
194. Sandal wood is exceedingly fragrant when burnt.

195. Sapan wood is of a red color, and is used as a dyestuff.

196. Seamen are the sailors who work the ship.

197. Seaweed is boiled into a glue for use.

198. A man affording security is one who is able to stand surety for another, and for whose good conduct he engages to hold himself responsible.

199. Settlement of accounts; to take an account of that which is owed, and pay it, is so called.

200. Shark's fins are the fins on both sides of the fish by which it propels itself in the water; when washed clean and cooked thoroughly, they are eatable.

201. Signboards are wooden boards placed on warehouses and shops to invite men to buy and sell goods.

202. Silks are a general name for satins, crapes, &c.

203. Every kind of skins are restricted to the hong merchants.

204. Smalts have a very deep blue color, and are used to paint flowers upon porcelain.

205. Snuff is fine as dust, and inhaled into the nose.

201. Great variety is displayed in the signboards of Chinese shops, and some of them are elegant; they are usually hung or placed upright at the side of the street, having the name of the shop at the top, and the list of wares for sale beneath; and by alternation of colors in the characters, or diversity in the style of writing, the shopman endeavors to attract customers.

202. The importation of skins and furs into Canton has fallen off in the last few years, owing rather to the gradual decrease of the supply from abroad, than to any diminished demand. Rabbit, seal, sea and land otter, fox, and beaver skins constitute the greater part of the imports. Lamb skins from Tartary are also much used by the Chinese for dresses.
Soap comes from foreign countries, and is used in baths for cleansing the body.

Soap is made by exposing black [soy] beans in the heat of the sun, and then boiling them in water, and adding aromatics of various sorts, after which the liquid is strained off.

Spermaceti is obtained by boiling the blubber of the whale.

Spices are aromatics which are used to improve the taste of food.

Splits: by well mixing yeast cakes in boiled rice, and after the mass has risen, distilling it in an inverted position, the spirit will flow off.

Steel; this is hardened iron.

Sugar* is boiled from the sweet cane. Candy is crystallized white like ice.

Sulphur; pulverized brimstone is so called.

Tariff is a list of goods with the duties required thereon at the custom-house.

Tea* boiled in water affords a beverage.

Gold and silver thread is made by winding gold and silver around silk into a thread.

Thread is spun out of silk and hemp.

Dolichos soja is the bean usually employed for the principal ingredient of soy, but the variety, and the quantity of the spices which are added accounts in a good degree for the

---

206. "Soap comes from foreign countries, and is used in baths for cleansing the body."

207. "Soap is made by exposing black [soy] beans in the heat of the sun, and then boiling them in water, and adding aromatics of various sorts, after which the liquid is strained off."

208. "Spermaceti is obtained by boiling the blubber of the whale."

209. "Spices are aromatics which are used to improve the taste of food."

210. "Splits: by well mixing yeast cakes in boiled rice, and after the mass has risen, distilling it in an inverted position, the spirit will flow off."

211. "Steel; this is hardened iron."

212. "Sugar* is boiled from the sweet cane. Candy is crystallized white like ice."

213. "Sulphur; pulverized brimstone is so called."

214. "Tariff is a list of goods with the duties required thereon at the custom-house."

215. "Tea* boiled in water affords a beverage."

216. "Gold and silver thread is made by winding gold and silver around silk into a thread."

217. "Thread is spun out of silk and hemp."

218. "Dolichos soja is the bean usually employed for the principal ingredient of soy, but the variety, and the quantity of the spices which are added accounts in a good degree for the"
220. Tin plates come from abroad, and are made of tin and iron.

221. Tonnage of a ship is its measurement, taken so as to know how much cargo it will contain.

222. Tortoiseshell is from the turtle, whose shell is procured to make articles.

223. Treaty is an agreement between two nations, respecting their mutual intercourse.

224. Trial balance; in length of time accounts must become complicated, therefore, in order to prevent mistakes and confusions, they ought to be summed up and balanced at short intervals.

225. Tripang, [meaning] gems of the sea, is served up as an article of food at feasts.

226. Tutenague* is used to make utensils.

227. Verdigris; when copper remains unused for a long time, verdigris collects upon it.

228. Vermilion; * quicksilver is heated until it flakes, and then by triturating, it becomes vermillion.

229. Blue vitriol is made by combining sulphur and copper.

230. Walking sticks are made of the culms of bamboo.

231. Watches are brought from foreign countries.

232. Whanghees are the roots of bamboo beneath the earth.

great diversity of quality found in this article; annisseed stars are added as one of the aromatics, but soy, among the Chinese, is made by different manufacturers to suit various tastes.

220. This name is given to tin plates from the use made of them in stopping up holes, and binding seams together, the colloquial term for that being má hau, quasi, riding the hole.
233. Wharf is a high bank beside of which boats and ships anchor.

234. Wool is bought and sold for the manufacture of cloths and blankets.

235. Woollen † are divided into broad and narrow kinds.

236. Zinc, lead and black-lead are three sorts of metals, and their names are to be distinguished.

236. Zinc, spelter, and tutenague are all called pāk īn, the Chinese supposing from the color that they are merely varieties of lead.

Section Third.

REGULATIONS RESPECTING PILOTS.

引水章程第三章
Yan ’shui ’ch'üng ’ching; tai ’sām ’ch'üng.

1. All merchants who come from other countries to Canton, to engage in commerce, ought, as soon as the ship makes the land, to engage the services of some one who is thoroughly acquainted with the entrance of the river, then they may venture to make their way into the embouchure. It is necessary to obtain an outside pilot,

Notes and Explanations.

These regulations are few and simple. The pilots—usually fourteen in number, but now (Feb. 1839) sixteen—obtain their licenses from the kwanman-fù, the sub-prefect of Ts'inshán or Casa Branca, with the sanction of the governor at Canton, on the payment of eight hundred or a thousand dollars. Most of them live in Macao or its vicinity, but have associates at Canton and Whampoa.

1. In the early periods of the foreign trade to China, it was customary for merchants to come and to return in their ships with their merchandize, as supercargoes; the phraseology is here framed to suit that usage, although the practice of having supercargoes is nearly discontinued, the trade being for the most part conducted by resident merchants.
because the depth of the water among the islands is not uniform. The men, who are now employed as outside pilots, are persons engaged in the fishing-smacks.

2. The amount of compensation, which they are to receive, ought to be distinctly specified when they are engaged; it may vary from ten or twenty to fifty or more dollars, and should be regulated according to the state of the weather, as it may be fair or foul; but in all cases it should be distinctly agreed on, [by the captain and pilot] in order to prevent subsequent disputes.

3. The ship, having passed in through the islands, is anchored, perhaps off Cabreita Point, or beyond the Shallows (off Macao Roads,) or off Lintin. The captain, having brought his ship to an anchor, procures a native boat, or perhaps employing his own gig, and goes to Macao, in order to obtain a passport. He there calls a pilot, who reports [for him to the Chinese authorities], the number of men composing the ship's crew, the number of cannon, muskets, and swords, the quantity of water and fuel on board, and sometimes an estimate of the voyage as far as Canton.

2. The demands made by the outside pilots, for their services are often very extravagant; but if no anxiety is manifested by the commander of the vessel to secure their assistance, and the weather is fair, they will usually soon moderate their demands; and on an average, probably do not receive more than fifteen or twenty dollars, perhaps not even so much.

3. Near the Chinese customs house station and landing-place on the Praya Grande, is a ganshu kün, or pilot's office, at which application should be made for the pilot by the master or officer of the vessel, or by some one else in his stead. The application should be made immediately after landing, as sometimes a day or more is requisite for obtaining the passport, which, together with almost every other kind of passport or paper issued from an officer under the government, is called by foreigners a chop. The following is a translation of a pilot's report, such as are usually made out on the arrival of ships.

K'il täi 'shuí ch'ih yan, tsik, tkam ch'i ju ting shih 'tya.

Ch'i ju täi 'shuí ch'ih an kung p'it sū 'kong ming yung kan tō 'shūi; wák yi, jia shên pīng tōng, tsh'āng shên pīng tōng, kâ. "Ji ju lion" 0°<sam wak^shiui cLing tsz anchored, yanshui merchandise, said the report, the which, or the immediate kets, composing him calls goes employing ship captain, all may state regulated receive, compensation, which are not because government, in number 220, 2., to prevent anxiety do not receive more than fifteen or twenty dollars, perhaps not even so much. To his honor, the sub-prefect of Ts'inshān (or Casa Branca) &c. &c.

A report from the pilot Po Shanggan. The reporter respectfully states that, on the 22d instant, an English merchantman [Victoria, captain] Camden, laden with cotton and other merchandise, arrived off the province of Kwongtung; and that on examination, it appears the said vessel has no foreign ladies on board. Now, therefore, I, the said pilot, before conduct—
ticity of powder and shot, also stating whether the vessel is loaded with rice or other merchandise. The pilot having made his report, and obtained a passport, is then permitted to take the ship within the Bogue.

4. He now goes on board and directs the ship through the Bogue; for which service, as also for conducting her out of the river, he receives sixty dollars each way, which payment is made in accordance with long established usage.

5. When the ship reaches the Bogue, she must anchor, while the pilot goes on shore to the fort, where he presents the passport for examination; and, after it has been clearly ascertained that the ship and cargo correspond to those named in the passport, the pilot returns again on board ship, and she is allowed to pass the Bogue.

6. When some distance within the Bogue, there are shallows, and it is necessary to procure several bar-boats, perhaps some ten or more in number, for each of which a dollar is to be paid. As

The sub-prefect, in conjunction with other local officers, immediately forwards a report, including the statements of the pilot, to the chief provincial officers at Canton, and at the same time issues a passport for the ship to proceed up the river.

4. About one half of the sixty dollars for pilotage, which is in all cases paid in advance, before the pilot goes on board, is divided among different officers at Macao, and at the forts and custom-house stations along the river, between Macao and Canton. The pilots holding a license, usually have a few persons who are well acquainted with the navigation of the river, in their employ, to assist them, or to serve in their stead.

5. It is not necessary for the ship to be anchored while the pilot goes on shore; by slackening sail, he may precede the vessel, present the passport, and be in readiness to join her by the time she arrives opposite the fort. No one comes on board ship from the forts to examine the cargo, or to make any inquiries respecting her, but if any trouble should arise after her entry

chi. chr. 56
the ship approaches the shallows at the Second Bar, these boats must go forward and erect some signals to serve as guides, so that the pilot on board ship may easily know where the water is shallow, and thus be able to pass the Second Bar.

7. After the ship has passed the shallows of the Second Bar, and arrived at the First Bar, at which place are the Fish-head (or Brunswick) Rocks, it is again necessary for the bar-boats to go ahead and raise signals, by which means she will easily pass by these rocks.

8. Immediately after passing these rocks, you reach Whampoa, where the ship is safely anchored. The pilot then leaves the ship and goes to all the custom-house stations and reports that such a ship, of such a nation, has entered the port for trading.

9. When the ship has reached the anchorage, and been moored a day or two, guard boats, belonging to the government, will be stationed to keep watch on both sides of the ship, having in them tide-waiters from the custom-house and deputies from the governor's office.

10. After the ship has obtained a security merchant and linguist, she may discharge her cargo.

In consequence of illegal freight, the pilot who conducted her in will be endangered because he did not inform the officers at the Bogue.

9. These persons, or some others in their stead, are required by the regulations of the port to join the vessel with the pilot, when he comes off from the port at the Bogue. They are
11. When the cargo is unloaded, a return one received on board, and the ship in readiness for sailing, the security merchants must send a petition to the government requesting two passports; which on their being issued, the security merchant must receive and deliver to the master of the vessel, who receives them.

12. Afterwards, when the ship is ready for sea, the pilot ought to repair on board and conduct her out of port; having passed the Second Bar, and reached the fort at the Bogue, he again goes on shore and presents the passport for examination, after which she is allowed to proceed.

13. The ship having now passed the Bogue, and arrived off Lintin, or perhaps off Cabreta Point, the pilot leaves her, while she under full sail returns to her own country.

called hoppo boats by foreigners, and usually remain attached to the stern of the vessel during the whole time she lies at Whampoa.

11. One of these "two passports" allows the vessel to pass the Bogue, at which place it is left by the pilot; the other is to be retained by the captain; and, in case of his being driven by stress of weather to any other part of the Chinese coast, it will secure for his ship admittance into the port, and if need be serve as a warrant for the local authorities "to refit the ship" and "bestow food and raiment on the sufferers," from the public money. This is "an everlasting law," established by the emperor Kinlung, A.D. 1737. This passport is known by the name of the grand chop, and according to law, cannot be given to the captain until all the duties on the cargo, the measurement fee and other port charges, and every demand made by the government, are fairly settled. The system by which the trade is conducted affords every facility for unloading and loading a cargo, and when it is prosecuted without interruption, there are few ports where greater dispatch can be made than at Canton.

12. The same pilot who conducts the ship into the river is on the lookout to ascertain when she is ready for sea, and always carries her out of the river; this is well understood among the pilots, because when a ship obtains an entrance passport, the fees for her pilotage both in and out are paid to the officers by the pilot who conducts her in.
Section Fourth.

DIFFERENT KINDS OF TEAS.

茶葉類第四章

1. From whence is the tea leaf obtained?

Much comes from the Möi (Bohea) hills in Fukkin; and also from the province of O'ñhi, and Wöping [in Kwongtung]; but there are not more than two general names, the black tea, and the green tea.

2. From whence are the black teas brought?

The greater part comes from the Bohea hills.

3. How many different names are there?

Notes and Explanations.

The object of this section is to give a brief account of the principal varieties of teas, with some notices of their cultivation, the manner of curing the leaf, packing, and transporting it to Canton. The importance of this export demands for it a more extended notice than other articles found in this market.

1. The botanical name for tea is Thea, and it is intimately allied to the genus Camellia, both of which are called by the same general name of ch'á among the Chinese. The flowers of tea are inodorous, less showy than the Camellia, and the plant is seldom cultivated merely for ornament, while its congener is one of the favorite plants of gardeners at home and abroad. The Bohea hills, which name has been introduced into the English through the Fukkin pronunciation of Bú-i, are in lat. 27° 47' N., and long. 118° 17' E., bordering on the two provinces of Fukkin and Kongsai. They include two ranges, one of which is called the Mö hills, and the other the I' hills, and are situated in the department of Kinnang, and the district of Tsungon, being a part of the chain of mountains which runs through the central parts of the empire. The name given the hills is derived from two brothers, Mö and I', who were sons of an ancient prince, and when he died refused to succeed him, but retired to settle on these hills far from their patrimony, and built them a dwelling, which after their death was called the palace of Möi. There is a temple to their memory, in which incense is burnt. The circuit of the hills is 120 li, in all of which the tea is raised. A stream divides the hills, the I' being on the north side, and the Mö on the south; and the tea from the former is considered the best, probably because of the southerly exposure given to the plants. There are many villages among the hills where the cultivators and the proprietors of tea reside, but the tea itself is for the most part brought for sale to the village of Singtsün, where are shops and warehouses for exposing it, and where the purchasers come to examine and price the different qualities.
A great many; such as 'white hair,' or Pecco; 'very fragrant,' or Orange Pecco; 'old man's eyebrows,' or Pecco; 'carnation hair,' or Inferior Pecco; 'red plum [blossom], or Hungmuy; 'nelumbium kernel,' 'sparrow's tongue,' 'fr-leaf pattern,' 'dragon's pellet,' 'dragon's whiskers;' 'small plant,' or Souchong; 'folded plant,' or Powchong; 'working tea,' or Congo; 'autumn dew,' 'pearl flower,' or Chulan; 'careful firing,' or Campoi; and others, which are names of black tea.

4. Where are the green teas produced, and how many kinds are there?

The greater part comes from the province of O'nfai. Their names are 'rains before,' or Young Hyson; 'plum petals,' or Young Hyson; 'flourish spring,' or Hyson; 'flourish skin,' or Old Hyson; 'T'ink'ai tea,' or Twankay; 'Tsunglo tea,' or Sunglo; 'hemp pearl,' or Gunpowder; 'great pearl,' or Imperial; 'pearl flower,' or Imperial; 'skin tea,' or Hyson Skin; and others, all of which are green teas.

5. How is the tea plant cultivated in the Bohea hills?

There are many varieties of tea among the Chinese, for which there are no foreign names, several of them being comprised under one general term; as for instance, the first eleven kinds on this list, with the exception of Hungmuy, are all included under the two designations of Pecco and Souchong. Many of the terms have some allusion to the shape or color of the leaf, the mode of its preparation, or time of gathering. Pecco is made of the opening leaf buds, while yet there is a white pubescence upon the leaf; Powchong is so called because it is wrapped in small parcels; "autumn dew" alludes to the time when it is picked, in the latter part of the season, in the month of September; Chulan tea is brought to market rolled up in little pellets, and is called chulán tea because the flowers of that name are mixed up with the tea for a time to scent it; Congo is explained in No. 7, in this section. The names of tea here printed in italics are the designations by which they are known to foreigners, being in most cases corruptions of the Chinese names.

4. There are not as many varieties of green tea as of black, for it is used to a very limited extent by the Chinese. "Rain before" refers to that tea which is gathered before the kük nimsit, or "grain rain term," in the third month or April. Hyson and Old Hyson are gathered after spring is well begun, and the leaves have attained some size and thickness; the latter is the inferior portion of the former. Twankay and Sunglo are names of places where these
During the vernal months of the previous year, the seeds of the tea are mixed up with very wet sand in a careful and thorough manner, where they remain until the sprout appears. After the soaking rains of spring are over, and the soil is soft and plastic, then the seeds should be planted with the shoot pointing upward, after which the tea will grow without further care or watering; if it receive the rain from heaven, it will certainly soon become very exuberant. It is important to examine the soil, whether it be fertile or not; if it is rich, then, in a year or upwards, the leaves will be in a condition to gather; but if the soil is poor, two years or so must elapse before the leaves can be picked.

In the next place we will speak of the weather. If there is too much rain, then the leaves will become mildewed, and broken, of a yellow color, and not at all flourishing; if the season is very dry, the leaves will be few and small, having many yellow ones among them. But if the rains fall equably, and after the showers a bright sun appears, then the leaves will be abundant and flourishing as well as thick; the flavor will be fragrant, and the aroma also of long continuance; the leaf will be of a bright green color, thick in texture, and will roll up compactly and varieties grow. Individual trees sometimes have particular names, and the tea from them is very celebrated, either by reason of some association, or from its own good quality.

5. The mode of planting and growing the tea shrub may vary in different places, and the account here given is intended to apply principally to the cultivation of black tea in the Bohea hills. In planting, care is taken to insure at least a few shoots by putting several seeds into the hole, as the greater part always prove abortive from their oily nature. The seeds of
look large. Great care should be exercised in selecting the ground; that which is loamy and damp is the best.

6. Are there any particular rules for picking the leaf?

In picking tea, the most important rule to be observed is to do it in the proper time; when the leaf has a fresh, bright appearance and is fully matured, then it must be gathered. For if only one day too early, then the leaf will be very soft, and the decoction destitute of a good taste or color; and if one day too late, then the leaf will become old and hard, cannot be rolled compactly, and will be inferior in both taste and color.

If the weather is gloomy, and it threatens to blow or rain, then the leaves certainly cannot be gathered, but all must wait till the sky is clear and the weather fair, when the people can begin to work. As in planting, it is desirable to select a fruitful soil, so in picking the leaf, to choose good weather is important. When the time to gather has come, first estimate the quantity of leaves, and then engage a proportionate number of workmen.

Tea usually grow in a triangular capsule, having three partitions, each of which contains a round seed of the size of a rifle bullet; there are sometimes only two seeds in a capsule. In the Ankoii hills, the seeds are planted in the ground without any previous germination, and three years elapse before any leaves can be picked; but this time is no doubt much shortened when diligence in manuring, and richness of soil accelerate the growth of the plant. The soil in these hills is very sandy and barren, and the tea shrubs are planted where nothing else will grow, but this is not the case in the more extensive plantations at the Bohea hills, where the cultivation of the plant is the principal occupation of the inhabitants. The best tea is, however, always produced on the sides of mountains where there can be but little accumulation of vegetable mold, and where the soil is somewhat sandy.
either men or women; it is of the highest importance that the work be done quickly, because the chosen day and the proper time must be improved on the instant.

Each workman can on an average collect ten catties of leaves per day, for which he receives five or six cash each catty. He should also carry some dry provision about his person, so that he will not hinder the work by going to and returning [from his meals]. The workmen must be directed not to pick the old leaves, nor those which are very soft. These are the most important particulars regarding the picking of the leaves.

7. When the leaves are picked and brought home, how are they cured?

After they are gathered and housed, they are again assorted in a careful manner; all the yellow and broken leaves are picked out, and also those which are too old or too young. [The good leaves] are then spread very thin upon bamboo trays, and placed in the wind; for this purpose wooden frames are used, upon each of which ten or more trays can be aired. There they are left until the

6. Inferior tea is frequently gathered by clipping off the small twigs with shears, but the usual mode is to pick the leaves by hand, the finer sorts in a very careful manner, and put them into bamboo trays or shallow baskets. The constant practice of depriving the plant of its natural dress stunts it, and after a few years it is cut down to produce a new growth of branches. The shrubs are also, either through the carelessness of the cultivators, or from the leanness of the soil, after a few years, covered with lichens which dry up their juices, and shorten their lives. The leaves grow very thick upon the shrub, but the produce of single plants seldom exceeds two catties, and the quantity commonly gathered is from eight to twelve catties. There are there pickings in a season; the first, in which the delicate leaf buds are collected, is in T'sing-ming term, during the middle of the third month, or the first part of April; the second is at the end of the fourth, and beginning of the fifth month, and is technically called the t ch'ua or second spring; the third, by which time the leaves become thick and coarse, is at the end of the fifth, and beginning of the sixth month, and is called sâm ch'ua or third spring.
leaves begin to be rather soft; and then, while lying on the tray, they are gently rolled and rubbed, until red spots begin to appear, when they are ready. They are then tested by pouring hot water upon them, when the edge of the leaf becomes yellow. In doing this part, they must all be equally and frequently rubbed, for which reason the tea is called [Congou or] workman’s tea.

After the leaves are well rolled, they are put into an iron pan to roast, in doing which it is important to observe certain rules. When the pan has become redhot, a handful of leaves are scattered on it, and the workman waits till the leaves are popped alike, when they are hastily taken out at once, for if there is any delay they may be reduced to a cinder. After this, the color and flavor [of the decoction] are tested, which are all the rules to be observed at this stage. The next operation is to prepare a fire for drying the

7. The curing performed at the hills is not repeated, unless the tea becomes damaged during its passage to Canton. The operation of roasting the leaves is attended with some inconvenience to the workman by reason of a yellowish, acrid fluid which exudes from the leaves, and irritates the hands. Pecco and other fine kinds are not roasted on hot pans, but after having been dried in the wind are placed over the fire in bamboo drying baskets, after which they are carefully packed in leaden canisters for exportation. The leaves which are to be made into Hungmuye are placed under cover for two or three days, until they begin to corrupt, after which they are dried in the sun and cured thoroughly. All tea is packed in boxes or canisters as soon as it is cured, the common kinds in large chests, and the fine sorts in leaden canisters. On its arrival in Canton, it is if required, often repacked in boxes and canisters of different sizes, which are always lined with lead. It is probable that the principal varieties of black or green tea are owing chiefly to the age of the leaf, while subordinate kinds are made by different processes in manufacturing. After the tea has been roasted, it is examined to see if there are any leaves without the yellow edge and red spots, and that have not burst, and they are taken out. Before being placed in the drying baskets, the roasted tea is aired for an hour; and particular care is taken that there be no smoke while drying.

There is a slight difference in the shape of the leaf of green and black tea, but the principal cause of their diversity is owing to the different modes of curing them; in making green tea a gentle fire is used, and they are simply dried; but the leaves of black tea are roasted
COMMERCIAL AFFAIRS.

Chap. VI.

leaves, for which the most compact charcoal is used; when it has become thoroughly ignited, and there is no smoke, it is covered over with ashes, and the basket placed upon the fire to dry the leaves. About ten catties are dried at once, for there must not be too many, lest the fire should not dry them equally. While drying they are uneasiness stirred and turned over by the hand, in order that the tea may be all alike dried; when dried sufficiently, it is immediately packed in boxes.

8. How is the quality of the tea tested?

A quantity of spring water is boiled in an earthen pot and poured upon it; if the water is not boiling hot, the leaves will float, and the color and flavor will not be well developed. Having got boiling water, then put the leaves into a covered cup, and pour the water upon them, when the flavor and color will both appear. In the best qualities of tea, the taste is aromatic and oily, and a clear yet strong fluid is in the cup. The inferior sorts are known by

用火烟炭则十斤多用火色即用火水浮若必出放色者中

烧透火灰下度不火停其至箱样煎若必出放味者香

on a hot iron until they pop, after which they are again dried, and these processes make the leaves black. The Chinese say that green tea can be made into black by roasting and currying it until it becomes black; but black cannot be made into green, because it is already of a dark color and cannot be changed. Fresh and tender leaves are roasted by a gentle fire, old and thick ones by a fervid heat. Ten things are to be observed in inspecting green tea: the leaf must be green and glabrous; it must be rolled firmly; all the twigs must be separated from the leaves; the texture of the leaf must be thick; no dirt or sticks in it; it must be well roasted; taste of the decoction aromatic; and the liquid clear, without a muddy appearance, which is the most important particular; and it must have an oily taste; leaf of a uniform color. It is also said that in good tea no pellicle floats upon the top of the infusion.

8. It is well known that the Chinese drink the simple decoction of tea without any addition and pour off the infusion almost immediately after the boiling water has been poured on. They also frequently drink the tea from off the leaves; a cup is provided with a cover that fits rather closely, and boiling water is poured upon a few leaves at the bottom, when the cover is immediately placed upon it until ready to drink. There are also other plants used for tea by the poor Chinese; the leaves of one or two species of Camellia are sometimes employed for this purpose in districts where they are abundant, but these and all other plants are considered as poor substitutes for the true tea by the natives themselves.
an unpleasant smell, and a weak decoction. The leaves, which, when in the water, unroll without tearing, are the best. The other rules need not be detailed minutely; but those persons who are skillful in testing teas, judge according to the current price and demand in settling the value, for there is no fixed rule for examining.

9. Are teas also produced in the province of Canton?

They are, but the whole amount is not much; and those places where they are grown all give their names to the teas produced there. The places which produce the most black tea are Stony Kūlō, and the districts of Ts'ingūn, and Wōping. [The district of] Hōkshán, Hōnām, and Sǎmtochūk [in the district of Wōping], are the principal places which afford green tea. There is the Hungkam tea, so named because it grows partly in Nāmhung [in Kwōngtung], and partly in Kam chau [in Kōngsa]. The Shamkāi is produced in Kwōngsai, and the O'nkī (Ankōi), in Fukkīn province; but of the varieties in the other provinces, it is unnecessary to speak minutely.

10. What distance in miles is the length of the road [by which the tea comes]?

9. Both black and green tea are produced in this province, but the quantity is not so great as in Fukkīn and O'nfāi. The tea plant is found in every province of China, but it is not cultivated for exportation in all of them. The Tartars and other races living on the north and west of China procure their supplies from the western provinces, and it forms an article of trade between Wannām and Burmah. There is a form of tea used by the Tartars called brick tea, which is made by softening the leaves and small twigs with boiling water, and then pressing them into large flat cakes resembling tiles.
11. How are the duties collected at the various pass- 
es on the road hither.

A report is first written, stating definitely from whence 
the supercargo [of the tea] has come, what his name is, 
how many chests of tea he has brought to Canton to be 
sold there; and requesting the favor of being examined, 
that the cargo may pass. After the duty is paid at the pass, 
the whole is allowed to proceed.

12. When the tea reaches Canton, how is it sold to 
go abroad?

This commodity is all carried to the hong mer-
chants who manage it among 
them, for other shops are not permitted to receive and 
send it out of the port.

Such are the general par-
ticulars concerning the plant-
ing, picking, curing, and selling 
of teas.

10. Many streams have their sources in the Bohea hills, 
a part of which flow to the north-
west, emptying themselves into the lakes of Kongsai. 
The tea is carried down these 
streams into the lakes, and then passing around enter the river Kwan, a large stream that 
drains the southwestern parts of Kongsai, which is ascended as far as the water will permit. 
The tea is then taken out of the batteaux and carried by porters across the Moi ling, a chain of 
mountains which lie in the northern part of Kwangtung, and reshipped on the river Chi, 
by which it reaches Canton. The green tea is brought down to the lakes of Kongsai by water 
carriage, from whence its route is the same as the black.
Section Fifth.

DIALOGUE ON BUYING WOOLENS.

1. Are you well, Sir?

I am well;—and you, are you well?

2. Well! If you only say so, I'm well.

What business have you to-day?

3. I have come to call on you to-day to see if you will patronize me or not.

In what way patronize you? Let me know, if you please.

4. I have come to request, that you will be good enough to give me the different colors of your woollens; I wish, at the same time to inquire of you, if any new goods have arrived; for if so, then I will invite some

Notes and Explanations.

Very much of the business of buying and selling in Canton is effected through the agency of native brokers, called kingki yan. This section is designed to show, together with the names of woolen goods, the manner and phraseology in which conversation is sometimes carried on between these brokers and foreign merchants. Mái mài means buying and selling; pát t'āu is a general term for woollens; and mán tāp are question and answer, or dialogue.

1. The broker commences the dialogue by addressing his foreign friend with the complective tāi-pān, used as a term of respect by the Chinese, when addressing, or speaking of, foreigners. The term was formerly applied to the chief of the foreign factories, as it now is to the respective principals of the commercial houses in Canton.

3. Póng ch'ān conveys the idea of assisting a merchant, or person of any pursuit, by giving him business or employment, and hence its meaning, patronage or to patronize.

4. Táí nǐ are the common broadcloths, the various colors of which are spoken of collectively under the term fā-shik, 'flower-colors.' Sīá nǐ is the narrow description of woollens, used in opposition to the táí nǐ or broad kind.

CHI. CHR. 59
merchants to come and purchase, who will give a good price for your goods, so that I may secure a little profit for myself: thus it will be for our mutual advantage.

Very well! I have here two hundred pieces of woolens.

5. What kind of goods are they? They are Company's woolens.

6. Let me see them, will you? Lackaday! these are very poor goods indeed. Surely they cannot be Company's woolens; I fear they are goods of a second quality.

Not so, they are really very nice goods, only the mode of packing is not quite what it ought to be.

7. The body of the article is poor; it is thin; it has no limp upon it.

You quite mistake, Sir! Wishing to buy cheap, you undertake to say that my goods are bad; but if the same goods were only for sale in your own shop, then you would declare that they were most excellent.

\[\text{fō} \, \text{tō} \, \text{'mô}; \, \text{'tang} \, \text{'ngó} \, \text{kiú} \, \text{yu} \, \text{hán}; \, \text{dái} \, \text{'mái}; \, \text{chu}; \, \text{tô} \, \text{tik} \, \text{kái} \, \text{'pí} \, \text{'nî}; \, \text{'tang} \, \text{'ngó} \, \text{yau} \, \text{chan} \, \text{tik}; \, \text{yung} \, \text{t'ên}; \, \text{'kóm} \, \text{tô} \, \text{hô} \, \text{cá}?\]

'Hô \, dé! \, \text{'ngó} \, \text{yau} \, \text{tái}; \, \text{mí} \, \text{fý} \, \text{pâù}.

Hái! \, \text{Kung} \, \text{sz} \, \text{tái}; \, \text{mí}.

'Pi \, \text{'ngó} \, \text{t'ai} \, \text{'há} \, \text{cô}? \, \text{Ái} \, \text{'y'à!} \, \text{mí} \, \text{tik} \, \text{fô}; \, \text{'y'ai} \, \text{tak} \, \text{tsai}. \, \text{'M} \, \text{hai}; \, \text{Kung} \, \text{sz} \, \text{fô}; \, \text{p'â!} \, \text{hai}; \, \text{shün} \, \text{'chu} \, \text{fô}'.

'\text{'M hai}; \, \text{fô} \, \text{tô} \, \text{hai}; \, \text{hô} \, \text{fô}, \, \text{tsung} \, \text{hai}; \, \text{ch'ông} \, \text{st'au} \, \text{ch'ang} \, \text{tik} \, \text{ch'ê}.

Shan \, \text{fan}; \, \text{yau}; \, \text{'in} \, \text{hô}; \, \text{yau}; \, \text{pók};, \, \text{yau}; \, \text{t'mó} \, \text{mô}.

'Kí \, \text{kâ} \, \text{'né}. \, \text{Ní} \, \text{'séung} \, \text{'mái} \, \text{sp'ing} \, \text{fô}, \, \text{'shó} \, \text{t'sau} \, \text{wà}; \, \text{'ngó} \, \text{tik} \, \text{fô}; \, \text{'m} \, \text{hô} \, \text{chi}; \, \text{chái} \, \text{tô} \, \text{'nî} \, \text{p'ô} \, \text{st'au} \, \text{mái}, \, \text{kô} \, \text{chan}; \, \text{shû}, \, \text{'nî} \, \text{tsau} \, \text{wà}; \, \text{hô} \, \text{kè} \, \text{chi lè}'.

5. These broadcloths are styled \text{Company's} by the Chinese from the fact of their having been first, and for a long time, imported by the English E. I. Company.

6. \text{Shin chu fô}, shipmaster's cargo, denotes a second quality of broadcloths, such having been formerly imported by the masters of the Company's ships. \text{Yai tak tsai} designates very poor and worthless commodities.

7. \text{Kí kâ}, several falsities, is a way of telling another that he is mistaken. The phrase \text{kô chan shì} or \text{nî chan shì} is used to denote that instant or this instant, always intending a very short space of time.
8. No such thing; you and I are old acquaintances; surely you cannot suppose that I would impose on you.

I do not know what your intentions are; neither do I pretend to control you. In a word, if you know how to buy, I also know how to sell; I am an old resident in Canton, and if you think you can take me in, that's not quite so easy, I'd have you know.

9. Well, well, Sir, let us have no more of this idle talk. Tell me truly, now, how much money you want a yard for this article?

The true and real price is one dollar and thirty-five cents,—besides the duty.

10. It does not sell at so high a rate; the current price is by no means so high as this. Well, if you talk in this manner, pray tell me what you will give?

11. Just now the local price, at which the article is selling, is one dollar and a half; from this you must discount three per cent.; and you must also take away the duty, twenty-five cents per yard, with the consoo charge of one dollar per piece. Summing up the whole, the very utmost I can

8. Tam is a local term, used commonly in conversation, having the meaning conveyed by the terms, impose on, take in, deceive, &c. Foreigners who have resided in the country for a long time, are called lô Kwôngtung by the people, a phrase which is sometimes translated "an old Cantoner."
give you, is one dollar and sixteen cents, to be paid in ready money.

That's too bad! I can never lose so much.

12. All kinds of woolen goods, which are imported, are selling below their prime cost.

As for losing money on goods, if it is only a few per cent., it is of no great importance; but when you want me to lose twenty or thirty per cent., how can I ever do that?

13. Well, then, since we cannot fix on any price for this article, let us talk about some other. Have you any fine broadcloth on hand?

No, I brought some two years ago, but your people here would not pay what it cost me, and I suffered a loss on it, and therefore I have never brought any more since that time; and moreover, the amount consumed here is very small indeed.

14. Alas, what a pity! Why, only the day before yesterday, Mr. So-and-so sold upwards of a hundred pieces, at four dollars per yard, including duty,—so good is the price at which this article is now sold.

What kind of stuff was it?

13. Ngàm and ě, and also hái in No. 11, above, are local terms; they are not always used in precisely the same sense, nor is it possible to translate them in all cases by a single word.
15. It was not of the first quality superfine cloth, it was only of the second quality, in a flowered tillot, that opened at the side.

Do you know whether it was packed in bales, or whether it was put up in wooden boxes?

16. It was put up in wooden boxes, the inside of which were lined with tin, and ten pieces were packed in each box.

Just now what kinds of goods are in the highest demand in the market?

17. Just now the goods highest in demand are the habit cloths, with gold headings; also those put up in tillots, opening at the side. Those also with two dragons on the tillot heads are very good. But those with double wings [on the tillot heads], those loosely put up, white ground tillot heads, elephants and double I on the tillot heads, plain tillots, and those with eagle's heads, all are sold with difficulty.

Those narrow woolens, 32½ inches wide (worleys), how are they doing at present?

18. At present they command no price at all.

And coarse stuffs (such as baize), how are they?


Yau k'm hai ting shéung: a cheuk, hai chéung a cheuk, yau k'm muk, òng chéung òng muk.

‘Ni chi hai pún t'ai òng òng, pí hai muk; òng chéung òng muk ni?’

Hai muk, òng chéung òng ké, ‘li òng òng muk yau muk, tün k'un, mún òng chéung chéng shap, p'at.’

‘Já k'é pín òng shéung fo' chi? hò mái ni?’

‘Já k'é chi hò mái hai k'un chi òng òng, wáng chéng thú, t'éungq. K'é k'é dung tông òng òng tò hò. Tsung hai k'é tóng shéung yik, tâu có chéung, fán òng òng, tséung òng òng, shéung k'ung tsz', su' toi, kái òng òng, tó hai ok, mái tóng.’

K'é tóng, t'chik, t' siú ni, t'im yéung ni?

‘Já k'é t'mó mát k'é as'sin.

T'só ké ni?’

‘Mó, yam oí?’

Attention to the manner and connection in which they are used will usually show their true meaning.

17. What the Chinese, in this instance, call kái t'au, are fair pictures of an eagle's head, and are consequently so put in the translation. The same style of giving misnomers occurs in some other instances, such as where the picture of the lion's head is styled chá t'au, a hog's head. The character kung is used to denote that kind of cloth marked with a double I on the tillots because of the resemblance between the character and the letter, as the Chinese prefer, in most cases, to describe the mark than to transfer it.
At the present time what is the best assortment of colors for woolen goods?

20. The greater part should consist of purple, mazarine, scarlet, and black, for these are the best; the other mixed colors are sold at present with great difficulty. You ought to sort them, as they used to be done, formerly, in the times of the Company—this would be the best plan for you.

No doubt of it.

21. In reference to your goods, I should like to know how the custom-house officer measured them for duty?

Why is it, now, that you trouble me, by asking this question?

22. It is not asked to trouble you, but because on a former occasion I was greatly taken in; not knowing beforehand that he examined and entered them as being so very long [as he did], I had consequently to suffer severely for it: truly I was deceived in the matter.

On this occasion you have no cause to fear, for he examined them very favorably indeed, reckoning each piece at fifty cubits.

23. Well, have you on hand any long-ells or not?

22. Much difficulty has long existed in regard to the measuring of goods in this market, and the cases in which deception is practiced are numerous. The phrase sheung kw6 tong alludes to the pawnbroker's occupation, and is used by unfortunate individuals whose necessities oblige them to procure money in this mode, when they think they have been deceived.
I have.

24. What assortment of colors are they? I'll let you see them, so that you may write down the different colors.

25. Lackaday! What a motley assortment of colors you have here—too many of green, yellow, and gray—all of which are troublesome to sell.

If you will only examine the article, you will find that it is good and strong, though, the assortment of colors is somewhat inferior.

26. I see, however, that the goods are rather narrow.

If so, I will accordingly reduce the price, that I may sell them to you—indeed I will.

27. Now really and truly, how much money do you want for this article?

I will tell you the true price, the very lowest cash at which I can sell them is seven dollars and a half, you paying duty.

28. I cannot give you so high a price, the very utmost I can give is seven dollars and twenty-five cents.

You ought to add a little to your price, then it will do very well.

29. You ought to abate a little from your price, then it will do very well.

24. *Púi* means a class or sort, referring here to cloths of various shades well arranged in separate cases or divisions, and not where there are *tsáp shik*, motley colors.
COMMERCIAL AFFAIRS.  

Well, well, then, let us split the difference.

30. Ah! that will do very well. What will be the price, when thus computed?

When computed at this rate, it will amount to seven dollars and thirty-seven and a half cents; and you must pay me ready money.

31. No, never, I am reckoning it at two month's credit.

This will never do; I want to pay money to the 恒生 (Howqua's). Do you go now and pay the money over to him, and ask him to put it to my account; and that will answer.

32. Very good; and what other cargo have you on hand?

I have still a thousand pieces of long-ell's, but they are only single seal, and are not double seals; and they have neither double wings nor stars [on the shields]; but they are like the eagle's head, with two wings.

33. What a pity! This description of goods must sell still cheaper than before. If they were only the large and small dog-[like figure], or that of the insect, they would do very well. But these eagle heads, and flowered tils-

29. The phrase 卜 doi k'ü, means split open it, i. e. divide the difference in the prices, named by us, into two equal parts, so that each may take an equal share.

31. 期 denotes a term of time, a fixed period, and here the context shows the term refers to the time of payment, thus showing how long the term of credit was to be extended.

32. The Chinese having but one coin, apply the word ts'ìn as a general term for all coins bearing devices, and by a further extension, include stamped seals like those here described.
DIALOGUE ON BUYING WOOLENS.

34. The very utmost I can give is eight dollars, including the duty.

This will never do; so I have only to wait patiently for a while, and see if the price does not rise, then I can sell.

35. So indeed! You are then expecting the price will go up, which is not very probable; I conceive it will go down instead of rising. This kind of inferior goods, you ought to sell off immediately; this is the best thing you can do.

Very well; do you see if there is anybody who will consent to barter tea and other goods for them; if so, then it will be easy to come to an agreement.

36. You ought by all means to write a letter to your correspondents, advising them never again to send any more of this kind of goods having ticket ends; it is of the utmost importance to do so.

So indeed it is, and I thank you much for your kind assistance.

36. *Fòkì* is a familiar phrase applied by one to his companions, or comrades: *fò* signifies a man who messes with another, or has his food cooked at the same fire with him, compounded of man and fire; *kì* means to calculate, to plan, and here it indicates the character of the Chinese merchant in his plans and calculations for acquiring gain. The phrase has become at Canton among foreigners, in some sort a sobriquet for the Chinese people generally. John Bull is for the people of England, or Jonathan for those of the United States.
advice. I have here some camlets which I must commission you to sell.

37. Unfortunate indeed! of all things, camlets are the most difficult to sell; nowadays these goods are not in general consumption.

Why is this?

38. It is because the northern people for the most part do not wear them, since their own silk camlets are far better, being both more durable and more handsome.

Well then, see if you can barter them for some commodity or other.

39. For what kinds of produce would you like to exchange them?

Teas, Nankeen, raw silk, rhubarb, and sundry other commodities, are all exchangeable. You may give the holder of the produce a rather high price, that I may be able to sell the camlets more readily.

40. Very good; if you please let me see of what quality they are, and how they are packed.

I have got Doubles, Singles, and Second Singles; you may see the foreign letters D, S, and SS, which are distinctly written on the ticket-ends.

33. The phrase ngoi kong, beyond the river, is used by the people of Canton to designate those who come from the middle and eastern provinces to the city to trade, and by extension is also sometimes employed to denote persons from all parts of the empire, except this and the adjoining province of Fukkin.

40. Foreign letters, like D, S, SS, &c., may be often seen on goods in Chinese shops and warehouses. The names of manufacturers, affixed to their goods, sometimes become celebrated. Once, and for a long time, the English E. I. Company’s mark was regarded as a sure warrant for a good quality of merchandise.
41. This ticket-end has not the two white fish-eyes, though it has the blue threads; it is only an imitation of the Company's cargo.

Very true; but only observe the [low] price of the goods, and among them are some having the green fish-eyes.

42. Enough, enough! Have you on hand any Dutch camlets or not?

Of those Dutch camlets, I have sold all I had, but I have still some English imitations of Dutch, would you like them or not?

43. I do not want any of your English imitations of Dutch; nobody will wear them. What other goods have you?

I have got bombazets, Angola cloths, lastings, figured bombazets, merinoes, coarse bunting, and worsted thread;—will you purchase or not?

44. These articles of merchandise are, at present, not at all in vogue.

Though they may not be in vogue, yet they must be sold. Is it possible that nobody will ever want them? According to what you say, my best plan would be to shut up my doors, and wholly desist from business!

42. The meaning of ǔtūn չսաի, in the closing part of this paragraph, is explained in the beginning of the next, by Hungmô, a vulgar, but common name, for English.
45. No, I meant no such thing; and only intended to say that, the price being now so very low, I was afraid you would not like to part with your goods. You had better let a few days pass, when the price certainly must rise a little. Have you yet any new goods, which have come to your consignment?

My long-cloths are still at Whampoa, not having yet been brought up from the ship. Moreover, in the vessels recently arrived, it is very probable there are goods to my consignment; but not having yet received any invoices or samples, I cannot inform you with certainty respecting them.

46. Very well. So soon as your samples do arrive, will you be so good as to inform me?

Certainly I will.

47. Upon this understanding, I'll bid you good bye, wishing you success in your sales.

Go in peace! you will, of course, come again and patronize me.

48. You are very kind.

Good bye! Good bye!

45. Fopán, in the dialect prevalent in Canton between foreign and native merchants, is usually translated muster; thus there are musters of teas, musters of silks, &c. The names given to cloths of foreign manufacture by the Chinese are not always the same in different places; sometimes persons will learn the foreign names, and call the fabric by it, while others not having heard its original appellation, are obliged to invent a descriptive term for the article, which in places remote from each other, may be also unlike. The same remark applies to other articles of import besides woolens.
Section Sixth.

DIALOGUE ON BUYING PIECE GOODS.

1. You have opened a shop for the sale of all kinds of piece goods, have you not?
   Yes, yes. No mistake!

2. Have you foreign long-cloths?
   I have both white long-cloths, and gray long-cloths; but those domestics are all sold off.

3. If you have samples, will you let me see them?
   Here I have some small samples.

4. Small samples are of no use whatever, for one cannot form a correct opinion from them; pull out a whole piece, and let me look at it.

   Here is a piece which has a six gold thread end.

5. I want a seven gold thread end.
   I have it; I have also three red thread ends, and twelve red thread ends.

Notes and Explanations.

This dialogue is supposed to be held between two natives, one a shopman and the other his customer. The language is designed to correspond with that ordinarily used among the common people, in their daily intercourse for business. Different trades among the Chinese have a great number of slang expressions peculiar to themselves, and shopmen abound in them; there are also many phrases in common use alluding to buying and selling, strikingly characteristic of the trading propensities of this people.

2. It will be seen that nearly all the articles enumerated in this section are cotton; and the names, English and Chinese, are those by which they are commonly known in this market.
6. Very well; bring me also a piece of red and gold crossed end.

I have it also here.

7. Have you also any tape ends?

No, I have not.

8. I know the most salable kind are these tape-ends, but as for those stamped with St. George and the Dragon, nobody wants them.

Right, you’re quite right; just now I calculate that the qualities 72s and 66s are the two chiefly in consumption; here I have them both.

9. Lackaday! This cloth of yours is all starched as stiff as buckram; if your goods were really taken up soft, it would surely be an improvement in them. Those! goods, the long-ells, are they in single or double pieces?

I have some of eighty yards in length, and also of forty yards, which you may have at your pleasure.

10. Give me some of your goods. I wish to see if they are long enough, and broad enough.

They are full breadth, but they are not quite long

8. Goods stamped with St. George and the Dragon, are styled by the shopmen, yan má yan, or man horse stamp. The phrase mò ts’o is used to express whatever is right, or correctly said, having no confusion or mistake; ts’o originally meant the confused appearance of gold or metal as it occurs in the ore.

10. Kom shéung há, so above below, is a common phrase for expressing about, the medium, so and so, and other similar terms used in conversation.
enough, as they fall short about one yard, more or less.

11. How much will you deduct on that account? Why, when I see what the whole amount will be, then I can tell you how much.

12. Tell me now, what is the true and real price you want for these goods?

What quantity of goods do you want?
13. I want 100 pieces of the seven gold thread ends, 200 of the red gold crossed ends, 300 of the 60s and 72s half and half; and see now that you do not charge an exorbitant price.

I always set a just price; my merchandise is good, and my price fair. The seven gold thread ends sell at 5. 50; the red and gold crossed ends at 5. 60; and the 72s and 60s, half and half, sell at 5. 40. Lumping them all together and summing up the whole, I make the average price just 5. 56, at which price I will sell them to you.

14. Exorbitantly dear! you ought to reduce the price a little; I will give you 5. 45 for the whole lot, and that will be quite enough.

That will never do, for it does not equal the prime

13. Túi pún, half and half, that is, one half of the 60s, and the other half of the 72s.
14. Yat kū nâu or yat kū láu, quasi, one drag of the net, is an expression for averaging the price of a number of things, and taking the whole at a medium rate; yat kū kwát, one scrape of the drag, is another mode of expressing the same thing.
cost; I will take off the six odd cents, and then it will certainly do.

15. That will suit to a hair. Book the sale, and let there be no backing out of it afterwards.

Ah! when once a sale is entered in the book, there is indeed no way for recanting. Amat, bring that chintz, and let the gentleman see it.

16. What kind of chintz have you?
I have every description; I have five colored chintz, and rich speckled ground chintz, showy flower patterns, and also Turkey red chintz: I will open them all out for your inspection.

17. Lackaday! All these chintzes are taken up soft, they will never do; glazed chintzes are all the rage just now.

In buying these chintzes, pray what use do you intend to make of them?

18. I am buying them for the purpose of making bed-covers, door-screens, awnings, linings for sedans, chair cushions, and so forth.

If so, then will not this white ground article be just the thing for you?

19. It gets dirty very easy.

This dark mottled ground then, will suit you.

20. Dark mottled ground will not suit, it makes no sort of display at all.

17. Hing means to rise, and when used with regard to commercial articles is applied to those in general and extensive use, or to those which at the time are very fashionable.
This single plate is fine.

21. This is miserably inferior, it is coarse, and very thin, and the threads are far apart; the article is of no use whatever.

Miserable indeed! You rigidly exact perfection, I can never come up to your standard. You want your goods better than anybody ever before had them, then they will suit you.

22. I do not want any of these chintzes. Do you select for me a piece of deep rose colored ground, large flowered pattern, and let me have it for my own private use.

Here you have it.

23. This piece is so rumpled, it won't do; pick out another piece for me, one that is spick and span new.

Here is a piece for you, which has never before been out of the fold.

24. How much do you want for it?
Six dollars, ready money.

25. I think five and half is enough, is it not?

No, it is not.

26. Well, as you say so, then get me another piece.

This dialogue on buying piece goods.

21. Sz' fù kwat, or schoolmaster's bones, refers to the exactness with which the master or foreman of a shop examines the work of the apprentices, criticising every imperfection, and demanding better work; he is as strict and unfeeling as a bone deprived of its flesh. Slang phrases, like this, are of very frequent occurrence among the common people.

22. Kâ yung, or family use, is said of goods intended for domestic consumption, in contradistinction to those bought to be resold.

26. A'mat is not the name of a person, but like the term Mr. So-and-So is used here and elsewhere to indicate the place of one spoken to.

CHI. CHR. 63
Amat, bring another piece of the same kind as the former. Besides I have twilled cloth, fine linen, coarse linen; but I do not know whether you wish any of them or not.

27. I do not want any of them. Have you on hand any cambrics?

I have none.

28. Give me a look at some of your checks and stripes, if you have them.

Here we have them.

29. What a pity! The checks in these checkered goods are far too small; and your stripes are much too broad; they are all unsuitable.

Well, if none of these please you, I have another description of goods here—the warp is blue, and the web is red—which I will give you to look at; and if you still say these goods are bad, then it will be of no use for you to seek for any others.

30. Ah, what stuff! why, I'd not take it, if you'd give it to me. Come now, let me look at some of those handkerchiefs.

Here, here, here they are, Sir. (Said aside.) Oh! you are such a troublesome fellow to sell goods to, that it is no easy matter to deal with you. (Aloud.) Do you want rose red? Well look, see if these will suit you.

29. The k'í p'un is the chess-board of the Chinese, which is marked into squares like ours, except that there are eighty-one instead of sixty-four squares.
31. This color is so very light, that it looks like water red; certainly it cannot be rose red.

This scarlet then, what do you think if it?

32. Too deep by far; and the flower patterns are by no means handsome.

This Turkey red will certainly suit your fancy.

33. Tush! This is not really Turkey red. Smell it, why it has no smell whatever; at a single washing, the whole of the color will come out. Come now, don't you try to make game of me, [by showing me such stuff.]

Ah me! how unfortunate I am, I have really met with a cruel disappointment.

34. Never mind, never mind! Hand me those [hand-]kerchiefs, with the white ground and two blue patterns, this description; of goods you surely must have of a good quality.

All my articles are good enough; but the whole difficulty is with you, who will never be satisfied; it is hard to tell you [all I think].

35. Now as for these two blue patterns, put them by one side, and let me have yet another look at your three

Shik, 'shui kóm' 'ts'ín, sín' hai, 'shui shung,' s'm hai chńü shung.

Ní kó' cť shung, t'm ní?

Sham kwó' cť'au; cť yéung' yau' c'm tsüng chí.

Xéung shung ké', ní tsau' chung t' lók.

Ái 'yá! Fúí' hi' dau, chän ching' chōng' pán.

'Í M' cüéung ñkon! 'Pí kó' tikt pák, t'i t' lám cť; kó' tsüng t' ní t' shi' pí' yau' hó ké'.

Yat, tik, fó' cť' hai' hó ké'; tsüng hái' ní fů mū' im' tsuk'; sun' kóng' cē.

Ní tik, f' lám cť ké, chai choi yat, pún, tso' ta'késám
Well, upon my word, you are a troublesome fellow; looking at you after this fashion, you afford me no patronage, but have thus annoyed me full half a day!

36. Have a little patience. Don’t get angry!

Well, well, all sorts of colors are here mixed together. Come now, select for yourself.

37. Well done! All sorts of colors, then, amount to just so many old odds and ends of goods! Really and truly, my good Sir, don’t you try to play off so many of your tricks on me; but give me the really true and good whites, that I may see what kind of material they are.

Good articles! Yet I fear that you will not give me the price for them, I do indeed. Here also are these twilled bandana handkerchiefs, I have no fear that you won’t find them good, though in price they are rather dear.

38. Lackaday! Were they as cheap [as dirt], no man would like them. Come now, let us again talk about those handkerchiefs with the white ground and the two blue pat-

37. Ts'in tui are cakes made on the last day of the year for the festivities of the next day; they are thus carried, as it were, from one year to another, and supply the allusion of goods left on hand the last year forming part of the stock of this. Shik pau, eaten sufficient, means that the goods have been on hand a long time, and are, like these cakes, still carried over to another year.
terus; what price do you want for them?
I will calculate it, (he says to himself.) Each dozen stood me in $1.80 prime cost; then adding thereto charges and expenses, therefore, (addressing his customer,) for every handkerchief I ought to reckon one mace and two candareens of silver.

39. I will give you one mace and one candareen apiece, and I wish to purchase of you a thousand handkerchiefs.
Very well, very well; and I will reduce the price five cash; were you even to buy ten thousand, you should have them all at this same [moderate] price.

40. Very good; and this you will trust me with, for just now I have no ready money to pay you; do you consent to the bargain or not?
I do not consent; as for trusting you, there is no occasion to say a word about it.

41. That is very strange, I declare! So then you will not believe me, eh? Whenever you want anything from me, I shall grant it accordingly, and that will be all right.
It is not that I will not believe you, but only because my capital is small, and I must keep it constantly in circulation. Moreover, as the case is, I cannot collect my outstanding debts; I am daily urging people, and yet I cannot get their accounts

41. Ts'ui shi šù, ts'ui shi pî, according to the time want, according to the time give; ts'ui shi are here used as correlative terms, like when and then.
And were I now again to grant credit, I should not find a moment’s leisure, which would still more prejudice my business.

42. Well then, if I pay you ready money, what discount ought you to make in your price for the cash down?

Make what discount? Why, we arranged at first for paying down the cash.

43. But observe now;—when I wanted these goods from you, I did it foolishly, not knowing what I was about. Besides, having a poor border, the article is narrow, all of which I said nothing about; and still you are unwilling to make any discount for ready money.

Alas for you! My goods are all full thirty-three and a half inches wide, which is just enough, being two cubits and two and a half tenths. And now what more defects will you urge, in order to lower the price? You have already agreed to a bargain, and why now do you recant? However, to end the trouble, I will make, in your favor, a discount of three per cent., which will surely do. Ah, Sir! you are truly a very hard man to trade with; there is no occasion to fear that anybody will get away the profits of your money.

43. Má má fù is a doltish, silly person, one who does what others request him to do, without reflecting upon the consequences.
DIALOGUE ON BUYING PIECE GOODS.

44. You must still get a little more angry than before, for I wish you to make a further discount of four cents per thousand for scales weight.

Mind you, Sir, this is the way we calculate the prices with foreigners; we Chinese [among ourselves] have no regulation of this sort.

45. Enough, enough! Have you got any cotton yarn, or any cotton thread?

I have got cotton yarn, but my cotton thread is all sold off.

46. Is your cotton yarn water twist, or is it mule twist?

I have got both.

47. Of what assortment of numbers is it?

The assortment ranges from Nos. 18 to Nos. 40.

48. How many pounds are there packed in a single bale?

The bales are each 400 lbs., and the bundles are 10 lbs. exactly.

49. Let me look at the article: upon my word, this yarn is very loosely twisted, it is full of lumps, and can never answer for warp, it can only be used for weft, and for nothing else.

And this quality?

45. Pá lé or pá liú is a common phrase for finishing the discussion of a subject as, it is enough, there's an end of the matter, 'twill do, etc.

48. Póng is an attempt to express the English word pound, as inch is inches, and tāshon is dozen; these three are in very common use.
50. This quality, although it may be called hard twisted and clean, white and smooth [in the main]; yet after all, it has some seeds and dirt, and you ought to sell it somewhat cheaper.

Arranging one number with another, I will put it at thirty-one dollars per pecul.

51. Well, well, there is no occasion for so much talk about the matter, say thirty dollars and the bargain is settled at once.

Good, good! I will yield the difference, and say no more about it.

52. This bale is damaged by sea water, and that is torn; you must, on that account, therefore, make a reduction, and the price will answer.

Yes, yes, we will again consult about that, there will be no difficulty on that point.

53. You must procure me a bill from the hong merchants, and also an invoice of the goods.

To be sure I must.

54. Be seated!

Good luck attend you. (Then aside, he says to himself,) aye, you are a very screw, a perfect skinflint! I would indeed much rather be without your custom than with it.

54. *Chi má* is the hemp plant, the seeds of which are proverbially small, but even these his miserly heart wishes to file off, and save the chaff; *há ch'un* are crab’s eggs, and these he wishes to cut in two with a pair of shears. The sentence, not patronize is number one, patronize is number two, compares the loss with the obtaining of his custom, and losing it is better than keeping it.
Section Seventh.

NATIONAL COINS.

1. What precious metals are there in common use in your country?

There are gold, silver, and copper coins.

2. For about how much silver can a tael of gold be exchanged and how many copper pieces can be obtained for a tael of silver?

A tael of gold is exchanged for about seventeen taels of silver; and for a tael of silver fourteen or fifteen hundred pieces of copper are given.

3. How are these copper pieces prepared for use?

These copper pieces are those in constant use, and the new coin is thus cast. From the Board [of Revenue at Peking] models are obtained, and in each provincial city a mint is established, over which a director is appointed. When the mint is to be worked, the director weighs out the proper quantity of copper and delivers it to the workmen to be cast into money, and to be returned ac-

Notes and Explanations.

Coinage, in the strictest sense of the word, is hardly applicable to the Chinese mode of working the precious metals, as the sequel will show. The term pò denotes things which are highly esteemed, and hence it is here used for the precious metals.

3. A kuk is a confined place, an oven-like place; a powder manufactory, as well as a mint, is called by this name; because the operations are kept secret, and the workmen restrained in their egress and ingress.
according to the quantity given; but it often happens that these workmen throw sand into the mold with the metal, and are thus enabled to pour the copper. When they are about to cast, they take the metal and put it into a furnace to be fused, and afterwards pour it into a clay mold. This mold has a reverse (or back), and an opposite (or face); the face has a device for each dynasty and reign; on the reverse is the name of the reign, with the addition of the two words, current money, being in all four words; thus, Mānlkī’s current money, is an instance in point. Afterwards when the metal has become cold and hard, it is turned out of the mold.

The weight of each piece of the money is one mace (ts‘in), and hence it is called by the same name; the value fixed by government is the thousandth part of a tael’s weight of silver.

Moreover, the second, fifth, and eighth days of each month are the periods fixed for commencing the work; and the third, sixth, and ninth are the days for weighing the money, and delivering it to the commissioner of finance. The people who work the mint are required to be always in the establishment, not being at liberty to go in

3. The writing on the face of these copper pieces is in the Mantchou character, which is unintelligible to most of the Chinese. The name of the dynasty is placed on the left side, and that of the reigning monarch on the right of the square hole. The value of these cash, as they are called by foreigners, has fallen much within a few years, having formerly approximated nearly to the standard. The amount of pure copper contained in them varies almost as much as their value. Tutenague is the principal alloy contained in it.
and out at pleasure; but they are changed in rotation; and, except on the third, sixth, and ninth days, when after they have weighed and delivered the money over to the commissioner of finance, are they permitted to leave the mint, but are required to return on the same evening.

4. This being the way it is made, how is it passed?
The newly made coin always passes current with the old money.

5. Where is this copper procured?

It is found in all the provinces, but the greatest supplies are from Wannam; and in all cases the working of the mines is under the direction of the government.

6. In what manner does silver pass current?
The native sycee silver is used by officers and soldiers, and in the payment of taxes, &c.; but in the markets foreign coins are current, and are exchanged for copper money.

7. How is this native silver prepared?

It is manufactured at the shops of native bankers. Suppose, for example, that the officers of the several departments and districts are wishing to pay over [to the heads of the government] the revenue arising from the land-tax, and the various duties on merchandise, they go to the bankers' shops, and obtain the amount in pure silver, making up to the bankers any deficiency there

7. There are a great many of these ngantim in Canton; the largest are private banks; the inferior ones are managed by shroffs and money-changers. The term man is applied to silver to denote its fineness and purity; saisz' or floss silk, from whence comes sycee, is another term.
may be between it and the money they bring to their shops. The bankers having
paid over into the provincial treasury the money for the officers, bring back a receipt for
proof of the same. Besides, those who have to pay the duties on salt, take the
money to the bankers who pay its equivalent in pure silver, at a rate one or two
per cent. below that arising from the land tax.

These banks have furnaces, in which the workmen place the silver to fuse it, and
then pour it into clay molds, and in this way it is formed into ingots, some of
which are large and some are small. After the metal is cold and hard, it is thrown
out of the mold,—the ingot having upon it the date of a given year, of a given
district, and perhaps also the kind of tax for which it was cast to pay, with the names of
the workmen and the shop where it was cast. Then after it has been lodged in
the provincial treasury, if found to be debased, inquiries can be made respecting it
at the shop.

S. Where is the sycee silver found?

Silver mines exist in several parts of the empire, some of which may have been already
exhausted, and the working of others prohibited; but the most extensive mines, and those from which the
greatest part of the fine silver is obtained, are at Foshán, on the frontiers of Burma, belonging to
Tsêungchau in Wannam, and at Sungsing in Cochin-

9. The facts here stated, respecting the mines at Foshán and Sungsing, are obtained from
a recent memorial to the throne respecting the exportation of sycee, the state of the finances,
&c.
9. Are these mines open to any who please to work them?

They are not; but are intrusted to certain merchants who pay duty on them, and are worked by Chinese. At both of the places, some forty or fifty thousand men are constantly employed every year; the quantity obtained does not exceed two millions of taels, which is brought into China.

10. How is it with regard to gold?

The establishments which deal in gold purchase it at the current price, and sell it again in the same manner.

11. Is there a large amount of gold in your country?

There is but little, and therefore it is dear.

12. Where is it found?

Some is obtained from copper after it is melted, and some is obtained from sand by washing.

13. What are the ancient coins?

There are, you see, several kinds of these coin; such as the celestial deity's, that which rained down in Hämyeung, the golden five pearl, &c. &c. Besides these there are several kinds of foreign coin.

12. It may be doubted whether any gold is obtained from copper in China, as here stated; the statement is made on the authority of persons who have had no opportunity to test the matter by experiment. Some of the streams in the western parts of the empire afford gold dust, but the precise localities and the quantity produced are unknown.
14. What description of coins have foreign countries in circulation?

There are a good many kinds.
The ‘tribute eagle money’ is made in the country of Mexico.
The ‘single eagle money’ comes from the United States of America.
The ‘four money,’ or the ‘large petticoat fringes,’ or ‘the old head’ money comes from Spain.
The ‘beautiful tribute money’ is that which comes from France.

General names for dollars are ‘flower edged,’ and ‘devil’s head.’

15. Besides these, the Sâm tsoi tô also speaks of the coins of the U-yik-shân-li country, of the O’n-sik, the Hô, the Kông, and other countries.

14. The Chinese are very fastidious in their choice of foreign coins, rejecting some and choosing others merely with regard to the device. Spanish dollars with pillars, especially those issued in the reign of Charles IV. are the most current, often bearing a slight premium; while on the other hand, the coins of all the American states are passed with difficulty, even at a discount of two, three, and even six per cent. Other names, besides those given above, are in use, taken from the various devices on the different coins; pô koi, or ‘precious cover’ is a name given to the crown surmounting the pillars in Carolus dollars; ‘the two candlestick dollars’ is a term by which the Spanish coin is also known. Bolivian dollars are called lâm t'ung chiu, ‘grasping the copper pillar,’ from the central figures. ‘Precious goose,’ ‘precious duck,’ ‘flying hen,’ dollars are other appellations given to the coins of the American states.

15. The names of these ancient and foreign coins are taken from the Sâm T's'oi Tô, a Chinese encyclopedia, to which the antiquarian, if disposed, can refer for further information respecting this subject.
VARIETIES OF SILK.

Section Eighth.

VARIE~ES OF SILK.

Notes and Explanations.

The names of the principal kinds of silken fabrics, sought by foreigners in this market, are here enumerated. The varieties in color, figure, quality, &c., are very numerous, and constantly changing. Inquiries respecting prices, &c., may be formed at pleasure on the model of phrases given in preceding sections.

1. The words silk and satin, like the articles themselves, seem to be of Chinese origin. Endeavoring to imitate the word sz' or sze, the foreigner, whatever language he used, would naturally approximate to the same sound; hence the words serica, seres, &c., and the English word silk. In like manner sz'tün, or szetwan, would become, in the west, sindon, seda, seta, and satin. Silk was probably first brought to Rome in the time of Pompey and Julius Caesar; it became common in the fourth century; and in the sixth century, two Persian monks brought eggs of the silkworm from China to Constantinople.

3. Yünfi was consort of the ancient monarch, Wongtai, the yellow emperor, who lived according to Chinese chronicologists, about 4500 years ago.

4. The Nanking raw silk is called ú sz' or lake silk, from the name of the department of Üchau in Chitkông, where some of the finest silk is cultivated, but it is here applied in a wider sense including all the raw silk brought from northern provinces, most of which comes from Chitkong and Kôngsú. The ú sz' is divided in taysaam and tsatlee; the best quality of the latter is considered to be the finest and whitest silk produced in any part of the world.
COMMERCIAL AFFAIRS.

Canton senshaw; a distinction is made between the two, and they are thus named.

6. Superior fine wove plain lutestring.
7. Second quality mixed lutestring.
9. Yellow flowered lutestring.
10. Light ground lutestring with various colors.
11. Every description of flowered lutestring.
12. Superior plain satin of every color.
14. New and fashionable changeable satin.
15. Flowered satin of a brownish red color.
16. Plain crimson satin with eight threads.
17. Figured eight threaded satin with raised flowers on a white ground.
18. Deep blue twilled Levantine satin with five threads.
19. Second quality of cross barred twilled Levantine satin, with five threads.
20. The satin used by the Chinese officers is of the very best kind.
21. In camlets, the threads are straight not crossed.

13. Lau t'iu, willow lines; the stripes of the cloth are so designated because of their resemblance to the long depending branches of the willow tree, covered with lanceolate shaped leaves.
14. Shik is the common word for expressing the flash of lightning, or any quick glancing of light from off a brilliant surface; it is applied to those kinds of silk goods, which by a change of position, are somewhat iridescent, including both changeable and water colored silk; the last is also called shui pô man or water waved streaks, which is very near the English term.
20. Hôn fú is literally officers of Hôn, i. e. Chinese officers. The Chinese often call themselves sons of Hôn, esteeming it an honor to bear the name of that ancient dynasty; this explanation is doubted by some, who say the term refers to Hônyêung fú, one of the departments in the province of Upak.
Superior plain black camlets.

There are two kinds of camlets, one packed for foreign, and one for domestic use.

The Luk flowered pongee has a smooth body and raised flowers, which are of many colors, ten or more in variety; it was first woven by a man who was sur-named Luk, whence this sort of pongee has since been thus called.

The pongee from Hongchau fu is very thick and lustrous resembling satin.

Sz'ch'iin pongee comes from Sz'ch'iin [province].

Cassia flowered pongee has figures like the flowers of cassia woven into it.

Ornamented pongees are flowered, and used for the inner part of double garments [as lining].

The pongee known by the name puk in has no flowers, and is also much used for lining.

Stiff pongee, which is woven of loose threads, is used for summer dresses.

Soft pongee has a soft yet solid texture, and is worn in the second and eighth months.

Reeled pongee is woven of the best reeled threads, and is the most expensive kind.

VARIETIES OF SILK.

22. Superior plain black camlets.

23. There are two kinds of camlets, one packed for foreign, and one for domestic use.

24. The Luk flowered pongee has a smooth body and raised flowers, which are of many colors, ten or more in variety; it was first woven by a man who was sur-named Luk, whence this sort of pongee has since been thus called.

25. The pongee from Hongchau fu is very thick and lustrous resembling satin.

26. Sz'ch'iin pongee comes from Sz'ch'iin [province].

27. Cassia flowered pongee has figures like the flowers of cassia woven into it.

28. Ornamented pongees are flowered, and used for the inner part of double garments [as lining].

29. The pongee known by the name puk in has no flowers, and is also much used for lining.

30. Stiff pongee, which is woven of loose threads, is used for summer dresses.

31. Soft pongee has a soft yet solid texture, and is worn in the second and eighth months.

32. Reeled pongee is woven of the best reeled threads, and is the most expensive kind.

26.—34. As with other fabrics which are much sought after, so it is with silk among the Chinese, there are numberless varieties depending on the color, texture, or quality, the district in which it is grown, and the mode of weaving, each of which has its appropriate appellation known to those familiar with the trade. In a work of this kind, it would be comparatively of little use to designate the many names indicating all the shades of difference growing out of these causes, since they could hardly be described so as to be recognized, and experience is usually the only means to an acquaintance with them. This is particularly the case with the various sorts of pongee and senshaw, which are much worn by the Chinese.
33. Ningch'au pongee is thick and firm, and is much used for ceremonial winter dresses.
34. Ts'iu puk pongee is woven with raised flowers which resemble those of the pepper.
35. Rust colored senshaw is dyed in a jelly, made from gambier, several times, and dried in the sun until the dye appears on the surface in a lustrous rust color.

36. Black senshaw is also dyed in a jelly, and then exposed in the sun to make it complete.
37. Ch'iu senshaw is woven from Nanking silk, and is the best kind.
38. Pák wái senshaw is at first of a white color, and is afterwards dyed of various hues.
39. Cotton senshaw is woven of a mixture of cotton and silk, and is dyed of various colors; it is not very lustrous or beautiful.

40. The Sham senshaw was first woven by a man surnamed Sham; formerly, it was held in high repute.
41. Crape is so called because the threads are crinkled; there is plain and figured, of many tens of colors, all of which differ among themselves; the tints are very delicate and elegant, and the goods are highly prized.

42. There is fine law with five [threads in a] bar, and another with three [threads in a] bar.

33, 36. This description of silk is worn by the poorer classes of natives very extensively, for summer clothing. It is cheap — a whole suit costing between four and five dollars—and
43. Stiff law is woven of raw threads, and is often used for summer dresses.

44. Damask silk is light and thin; its surface is lustrous, and there are plain and figured kinds.

45. Hongchau damask silk has a smooth and brilliant surface; it is woven in the department of Hongchau.

46. Gauze is assorted into the transparent and dark kinds.

47. Glazed gauze is very lustrous.

48. Spring gauze is so called because it is adapted for wearing in that season.

49. Watered gauze has the figures like clouds.

50. Musketo curtain gauze is used to make bed curtains.

51. Coarse gauze is very thin and light, and is employed for festoons, and for pasting paper upon.

52. Every sort of silk ribbons.

53. Embroidered and figured crape handkerchiefs.

54. Floss is made of silk and is dyed of various colors for embroidery.

55. [Silk] yarn is spun from raw silk, for making the warp and woof when weaving silk goods.

56. Velvet is woven from both cotton and silk.

from the color does not show dirt, and is withal very enduring. The two forms of ch'au in these two sentences are precisely alike in meaning, and at all times interchangeable.

42, 43. The fine law is a beautiful fabric, about two feet broad, woven with stripes running across, and figures in the body of the cloth. The name law is derived from the Chinese ló, and is applied to the fine kinds, which are both plain and figured. The common or stiff law is a coarse fabric, and little of it is exported.
Section Ninth.

**EDICT FOR THE DELIVERY OF OPIUM.**

1. Lam, high imperial commissioner of the celestial court, a director of the Board of War, and governor of U'kwóng, issues his commands to the foreigners of every nation for their full information.

2. It is known that the foreign ships which come to Canton for general trade, have obtained very large profits. This is herein evinced; that, while formerly the vessels arriving each year were hardly reckoned by tens, the number of late years has amounted to a hundred and several tens; that whatever commodities they may have brought, none have failed to be disposed of; and that, whatever they may have sought to purchase, there have been none which they could not at once obtain. Let it be asked, whether, between heaven and earth, so advantageous a commercial mart can anywhere else be found? It is because our great emperors, in their universal benevolence, have granted you commercial pri-

**Notes and Explanations.**

This edict bearing directly on the commercial and other relations with this country, and being also a specimen of highly finished composition, will not be inappropriate here. Papers of this kind, respecting foreigners, usually come through the hong merchants’ hall, where the originals are retained, and copies are sent to the foreigners. On some important occasions they are transmitted through the offices of the local magistrates. In the present case it came directly from his excellency, bearing the seals of his high commission. The word 仇 is employed both as a noun and as a verb; it is a command, an order; or to command, to order; referring always to that which is issued by a superior authority to inferiors, and which by the latter must be regarded as a rule or law for their obedience. Ling has something of the same import: 仇命 a edict commanding the delivery of dpin, opium.
vileges, that you now enjoy these commercial advantages. If once our ports are closed against you, for what profit can your several nations any longer look? Moreover, our tea and rhubarb, without which you foreigners have no means of supporting life, are without stunt or grudge grunted you year by year for exportation beyond sea. Favors never have been greater.

3. Are you grateful for these favors? Then you ought to fear the laws, and in benefiting yourselves should not do injury to others. Why do you take the drug opium, which is not eaten in your own countries, and bring it into this land to defraud the people of their property, and to injure their lives? I find that with this thing you have deceived and

3. Pat shik chü āp'in in, not eaten of opium smoke, i.e. the smoke of opium which is not

1. Lam— as is usual in official papers of this kind, only his family name is given, and it is placed after his titles, the reverse of western usage. Literally, it reads thus; heavenly dynasty's imperially commissioned great minister, War-Board president (shëngshù), Lake-broad general government office-occupier (pö-tông), Lam. Foreigner is a mild translation of f; there are within the boundaries of the empire numerous tribes of uncivilized mountaineers, who are designated fyan; thus there are two classes of fyan; those within the empire are called ngoi f and all without the empire are ngoi f. The term is used here nearly in the sense in which the Greeks and Romans used the word barbarian. Chi shik, fully to know, i.e. for your full information.

2. Chü tah is a technical phrase: chü light shining forth, information respecting any subject, tak obtained, appears, or is manifest. Kwöng is an abbreviation of Kwöngung. Tung shëung an open market, one accessible to all without distinction. Shi f here by, i.e. the fact stated in the preceding clause is confirmed by this, what is hereinafter adduced. Tai wöng tai may be rendered great august ruler, or dread sovereign; tai wöng is an epithet indicative of the highest dignity, applied to great sovereigns, to deities, to heaven, &c. There cannot be, among men on earth, but one tai wöng tai at the same time; and to him, as vicegerent of heaven, all other rulers are subordinate. Tsik mò f wai ming, then nothing to use for life; if the ports of the empire are once closed, not only will there be an end to your profits; fong but, moreover, and what is still worse, you, ngoi f, foreign brbarrians, not being able to procure tea and rhubarb, will then have nothing to subsist upon.
deluded the people of China for tens of years past, and that the unjust hoards thus acquired cannot be numbered. With such conduct the hearts of men are roused to indignation, and heavenly reason cannot deal leniently.

4. Formerly, the prohibitions of the celestial court were comparatively lax; and it was possible clandestinely to penetrate the various ports. Now the great emperor, hearing of this, and roused to indignation, will utterly exterminate it ere he stop. Whoever of the people in this land traffic in opium, or establish houses for smoking the drug, shall instantly be visited with the extreme penalty of the laws; and it is also in contemplation to regard those who smoke as guilty of death. And you, having come to the territories of the celestial court, ought equally with the people of the land to obey its laws and statutes.

5. I, the commissioner, having my home in the maritime province of Fukkin, had early a profound acquaintance with all the arts inhaled. Nót tí, inner land, is used by the Chinese with emphasis, and is equivalent to the common phrase, our country; it has originated in the idea that this land is placed in the centre of the world, and that all other kingdoms and lands are placed on the extreme borders, the outer regions, of it. Wá man, the adorned people, i.e. the Chinese, the civilized, or the people adorned with learning and virtue.

4. Lai kam, laws prohibitive, the prohibitions of the government were, shéung fún somewhat lax, so that its, kók hau several ports, yau hó possibly might admit, tó lau a clandestine leaking—in of opium, or out of sycee. Chan nô, quaking wrath, fearful anger is what causes terror and agitation, like that excited by the falling of a thunderbolt, or the quaking of the earth. Ching fát, execute the laws, i.e. inflict capital punishment in conformity to the laws.

5. Man hoi, seas of Man; Man is an ancient classical name of Fukkin; the commissioner is from the department of Fukchun, the capital of the province. The terms of his commission run thus, literally; ping ting pacifier and settler, ngot wák of the outer regions, lài tsz' repeatedly, lap established in, kung chi meritoriousness, yam chái imperial commissioner,
and shifts of the outer barbarians. Hence I have been especially honored by the great emperor, with his grant of, plenipotentiary powers, or High imperial commissioner, and for repeated services sent to settle the affairs of the frontiers.

6. Should I search closely into the offenses of foreigners, in carrying on for so many years past their traffic, they would be found to be already beyond the bounds of indulgence. But considering that they are men from afar, and hitherto not aware that the prohibitions were so severe, I cannot bear, in carrying out the present plain enforcement of the laws, to cut them off, without first giving instructive admonition.

7. I find, that on board the warehousing vessels, which you have now lying at anchor in the Lintin and other offlings, there are stored up some tens of thousands of chests of opium, which it is your purpose and desire to sell clandestinely, without ever considering the present severity of the measures for seizing it at every port. How will men dare again to give it escort? And in every province the same severe measures are in operation for seizing it. Where else, then, will any be found who will presume to join in the traffic? At the present time opium is entirely stopped. All men know it to be a nauseous poison. Why then will you be at the trouble of laying

tái shàn high minister. The remaining six characters, kwăn fông ts‘in loi chá pán, belong to what precedes the words, ping ting, &c. It is to be construed thus, pán k‘ap . . . . kwăn fông ts‘in loi chá pán, conferred and gave privileges and powers . . . . to come forward to examine and act.

6. Yün yän, distant men, men from afar; these words often form a convenient and appropriate term for the word foreigner or foreigners.
it up on board your storeships, long detaining them on the high seas, not only expending to no purpose your labor and wealth, but even exposing it to unforeseen dangers from storms and fires.

9. Wherefore I proceed to issue my commands. When these reach the foreign merchants, let them immediately take the entire amount of opium in their storeships and deliver it up to government. Let it be ascertained clearly by the hong merchants how many chests are delivered up by each person, and what is the whole amount in catties and taels. Let these particulars be brought together in a clear tabular form, and presented to government for examination, that in strict conformity thereto it may be received and destroyed, to the utter extirpation of the evil. Not the smallest particle must be withheld or concealed.

10. At the same time let these foreigners give a bond, written jointly in the foreign and Chinese languages, declaring plainly, "That their ships, hereafter resorting hither, will never bring opium; that if they should bring it, as soon as discovered the whole shall be confiscated, and the men suffer the extreme penalty of the laws; and that such punishment will be submitted to willingly."

7. Tun shùn, store-house ships, ships remaining stationary and serving as depots. Shang-tu kī is a nauseous, deadly, or virulent poison.

9. Hōp wherefore—uniting into one view all the particulars which have been narrated and closing the case, forming my judgment and decisions according to those particulars—kī shik I proceed to issue my commands. Tim tm is an examination made of goods according to a list, on which the several items of goods are tm, or marked, as soon as they are tm, examined and verified. The phrase wai fā means utter destruction: wai is destruction by fire, and fā is a change wrought in the nature of any substance or being. Yung fā is another phrase for expressing the same idea.

10. Kōm Kī, a sweet knot, a voluntary bond: the phrase is used on all occasion in which the people bind themselves to observe specific regulations.
11. Man is used to denote what one hears, as current rumors, reports, &c. San, good faith, is truth, verity, or sincerity; one who forfeits his word, skat san, loses or breaks his good faith. Tsau is used appropriately for all addresses made to the sovereign, as pan is for all those which are made to the magistracy; it is used both as a noun and as a verb; it is a memorial, or to memorialize. Kâk ngoi shí yan, limits beyond extend favors; that is, vouchsafe extraordinary favors. Shéung hó is rewards, such as are conferred on heroes and others, who have acted in a manner to merit favor. T'séung to encourage, k'í fái kù chí sam, the repentance and fear 's mind; meaning, to develop a spirit of fear and contrition. Chíú shéung, according to the ordinary course, or in the usual manner. T'ai mín substantial face, respectable, honorable.

12. T'ông if you, chap adhere to, mai your folly or blindness, pat 'ng and will not awake, to a sense of duty, yau still, sz' thinking, nîp falsely, pan to address me. T'ok ming, to commit to the name, shuí shau of seamen, that is, to bring it in under the name of seamen, pretending that the resident merchants have nothing to do with it. T'ông sik, to bar and shut up, to bar any inquiry, t kiu and deliver, shap chí yat 1 one or two of ten. It is a favorite mode of expressing relations of quantities among the Chinese, to speak of so many tenth
awake; if you yet think, under cover of false representations to continue your illicit traffic; or to pretend that it is brought by seamen, unconnected with the foreign merchants; or deceitfully to declare that it shall be returned to your country, or cast into the sea; or to take occasion to go to other provinces seeking to sell it; or to stifle inquiry by giving up one or two tenths: in all these cases it will be evident that you retain a contumacious and disobedient spirit, upholding vice and unwilling to reform. Then, although the celestial court treats with tenderness and great mildness men from afar, still, as it cannot bear with their scorn and contempt, it will be right to subject you likewise, according to the new law, to the same severe course of punishment.

13. On this occasion, I, the commissioner, while at the capital received in person the sacred commands, that wherever law exists, it must be executed. Moreover, having brought these full powers and privileges, enabling me to do whatever seems right—powers with which those ordinarily given for inquiring and acting in regard to other matters cannot be compared: so long as the opium remains unextirpated, so long will I, the

思託與詭投問偈售十有不柔能即體此京在此宜查若絕

私或來涉國乘寢缴皆惡朝不應一自法帶便常比未日

售手無回中他塞二抗以懷顧新懲大聖且得非務可日一日

[tso]’ king [coming] from the capital, min ching have face to face received, shing u, the sacred [that is, the emperor’s] commands. Kwen fong is a compound term, here meaning powers to prohibit, stop up, and regulate everything pertaining to the traffic: Tsmam shung, searchingly constant, is a common term for the constant and ordinary routine of things, for whatever is common and usual. Chai swearing, u tso’ sz’ that in this affair. Shung chi chung [I will] join the beginning and the end, that is, thoroughly investigating it, leaving no part unexamined; the sentence is peculiarly emphatic and terse, and is a good instance of the nervousness of which the language is capable.

parts. So much is this the case, that to say yat i fan, one or two parts, expresses the same thing as to say shap chi yat i, one or two parts of ten. Even qualities are thus compared; a person is said to be so many tenths recovered from illness; and shap fan, ten parts, is the most common term used to denote perfection.

13. Tsz’ king [coming] from the capital, min ching have face to face received, shing u, the sacred [that is, the emperor’s] commands. Kwen fong is a compound term, here meaning powers to prohibit, stop up, and regulate everything pertaining to the traffic: Tsmam shung, searchingly constant, is a common term for the constant and ordinary routine of things, for whatever is common and usual. Chai swearing, u tso’ sz’ that in this affair. Shung chi chung [I will] join the beginning and the end, that is, thoroughly investigating it, leaving no part unexamined; the sentence is peculiarly emphatic and terse, and is a good instance of the nervousness of which the language is capable.
commissioner, not return. I swear that I will progress in this business from beginning to end: certainly I will not stop midway in its execution.

14. Furthermore, I observe the popular feeling is all so roused to public indignation, that, if you foreigners remain insensible to reformation and contrition, continuing to make gain your sole object, there will not only be arrayed against you the martial terrors and powerful energies of our military and naval forces; but the able-bodied of the people, being called on, will be more than sufficient for placing your lives within my power. And moreover, by a temporary embargo, or by a permanent closing of our ports, what difficulty will there be in effectually cutting off the intercourse? Our central empire, comprising a territory of many thousands of miles, and possessing in rich abundance all the products of the soil, derives no profit from your foreign commodities; you may, therefore, well fear that the means of livelihood of your several nations will cease. You, who have come so far for commerce, how is it that you do not perceive the difference between toil and repose, between the power of the many, and that of the few!

15. As to those crafty foreigners, resident in the

---

14. Ho chúi man kàn ting chóng, by proclamation call out the serviceable and able-bodied from among the people. This designates a kind of posse comitatus, formed by levies of such men as the magistrates of districts choose to select from among the able-bodied of the male population, between the ages of sixteen and sixty. All men between these ages are to hold themselves at the service of the state in military emergencies. What the commissioner would express seems to be, that the undisciplined levies would be so strongly actuated by popular feeling against the foreign opium dealers, that they would form a sufficient power unaided by the regular military, to enforce the severest treatment. The words fung ch'ông signify only the closing of the holds of ships, but this, in China, implies also the prohibition to leave the port, and forbids them too from entering. Our central empire, or more literally, our central
foreign factories, continually selling opium, I, the commissioner, was early furnished with a list of their names. And those good foreigners, also, who have not sold opium, must not fail to be distinguished. Those who will point out the bad foreigners, compel them to deliver up their opium, and are first to give the bond, are the good foreigners; and I the commissioner, will early and liberally reward them. Weal and woe, honor and disgrace, now remain with you yourselves alone to choose.

16. Now I am about to command the hong merchants, 'Ng Shiuwing [or Howqua] and others, to proceed to your factories to instruct you. A term of three days is allowed for your reply; at the same time, let the duly attested bond be given; while you wait for me, in conjunction with the governor and lieutenant-governor to appoint a time for the opium to be received. Indulge no idle expectation, seeking for delay, till repentance will be too late! A special edict.

Given this 19th year of Tókwóng, 2d month, 4th day. [March 18th, 1839.]

place of origin, is a common designation for China, considered as the centre of civilization, if not of the earth, and the birthplace of mankind. Shó máń li pán ù, several myriads of li registered and mapped, pák ch'áнь fung ying, and having a hundred (or all) products in exuberant fullness.
CHAPTER VII.
MECHANICAL AFFAIRS.

1. Architects are those who plan and build all kinds of lodging-places.
2. Armorers make military implements.
3. Artificial flowermen take pith-paper, and skilfully work it into the form of flowers.
4. Artisan is a general name for all skillful handicraftsmen; and whoever is thus skilful in one occupation, confining himself to that alone, is then called this or that artificer, or this or that workman.

Notes and Explanations.
In all those manipulations which are in any great measure dependent on the exact sciences, the Chinese for the most part are poor proficients. The construction of chronometers, thermometers, and such like instruments, they have seldom if ever attempted. In less exact works they succeed better. For example, the shui chê, "water carriage," as they name the fire-engine, introduced among them since the commencement of the nineteenth century, is now manufactured extensively by them, and in such a manner as to show that they are not deficient in imitative skill. Tsêung denotes simply an artisan or an artificer.

1. Tsêung is literally defined thus, "build make rising dwelling places kinds the agents;" i.e. kung tsêung, or architects, are those persons who construct all the kinds of buildings which are required for the various purposes of life.
3. Sz fú is a complimentary term, often applied to workmen, indicating that they possess skill and learning. Tutors and masters are sometimes so denominated.
4. Tsok means to do, to make; preceded by kung work, and followed by chê, it denotes
5. An awning maker, by using matting, bamboo, and posts, constructs rooms and houses.
6. A baker is one who makes and bakes bread, and so forth.
7. Barbers are those persons who improve the appearance, and shave the hair.
8. Basket makers, using bamboo splints, weave them into different kinds of baskets.
9. The blackletter printer, first taking a sheet of paper and spreading it upon a stone table, thoroughly wets it; he then with cotton beats the paper into the characters [cut in the stone], and having touched it over with ink, takes it off, thus completing the blackletter characters.
10. Blacksmiths are those who beat and make iron utensils.
11. A bookbinder is one who binds and trims books, prepares stationary, and so forth.
12. Those who make bows and arrows are named bowmakers.
13. A brazier is one who fuses and casts utensils of brass.

---

the doer of work, a workman, an artisan. Ngai, which also means to do, has the additional meaning of order; it is an orderly, a scientific, doing; and hence is applied to the fine arts, such as music, writing, &c. Shin chün, taken together, mean to assume the power of acting independently; here, in connection with the words preceding and following them, the shade of meaning is changed: shin chün mún, is to select and confine one's self to a single occupation.

5. Páung tséung is applied the most frequently to mere temporary buildings, such as the tents and barracks of soldiers in field service, small mat sheds for victuallers in the streets and market-places, and the large temporary structures erected for theatrical exhibitions.
7. T'ua t'au lò, shave head old-man, is also a common appellation for the tonsor, whose business it is to shave the hair from the head as well as the beard from the face.
11. Ting means to nail; chóng, to bind or place in order, here signifies not only putting of the leaves in order, but also the trimming of them with the knife. Tsik joined with shū implies all kinds of books, letter-paper, &c.
14. Brickmakers build furnaces, make and burn bricks and tiles.

15. Those who slaughter and dress living animals are named butchers.

16. A cabinet maker is one skilled in the manufacture of trunks, boxes, and so forth.

17. The calenderer, by the use of a calendering stone, makes the cloth smooth and glossy.

18. Carpenters construct rafters and build houses, lodges, temples, and such like edifices.

19. A cartwright makes carriages with wheels.

20. A career of wood cuts and engraves flowers, and so forth, very finely on all kinds of utensils.


22. A clothes mender, when garments have been rent, weaves and mends them the same as before.

16. The student will not fail to notice the manner in which tsö, to make, is connected with other words: here it is tsing tsö; in No. 3, it is háu tsö; in No. 6, hong tsö; in No. 10, tá tsö; in No. 12, chai tsö; and in No. 14, shiū tsö, are used. In No. 13, the two terms tün lín are nearly synonymous, and may be translated in a similar manner, by the use of two similar terms; they are also used in a metaphorical sense, to denote a magistrate who can shape a case in law into any form he pleases.

17. The stone used in this process, by workmen in Canton, is perhaps four feet long and one foot thick, made like the crooked axletree of a carriage. It is so made as to give a plane surface on the under side about two feet long, while a foot at each end is scolloped out, on a line approximating to a segment of a circle, and rising on the upper side so as to preserve the height of the stone uniform from top to bottom. Several thick planks three feet long, are firmly imbedded in the floor of the shop, having their upper surface made smooth as glass; this surface bends downwards, so that it resembles a section of the inner part of a hollow cylinder; and one end of the piece of cloth to be calendered is spread out upon it; a small cylinder of very hard wood is then laid on the cloth; and the workman, having the stone made ready to fall upon and move, the little cylinder as a roller, mounts on top of the stone, placing one foot on each end, and commences a seesaw motion, which carries the little cylinder rapidly and heavily over the cloth for some minutes; he then pitches the stone off on end, moves the cloth forward, and resumes the seesaw. There is a wooden frame above the stone on which he leans when rolling.
23. A cobbler is vulgarly called an old shoemaker [or an old man who mends shoes].

24. A coffin-maker cuts and makes coffins and cases of longevity.

25. Colliers are those who go to the hills and dig coals.

26. Those who are said by the world to make wooden combs are comb-makers.

27. Compositors are those who take moveable types, and arrange them into pages for printing.

28. A confectioner takes green fruit and stews it in sugar.

29. The cooper, when casks and tubs are about to fall to pieces, binds them together again with hoops.

30. The currier first tans the skins, and then dyes them with colors.

31. A cutler is one who forges and tempers knives and scissors.

32. A distiller is one who distills grain, and makes spirits.

33. A dyer is one who dyes silks, satins, and piece-goods.

24. Literally, this name means, 'wrangle longevity board master'; kün, or kiünsoi, is the most common name for coffin; kwök is a case occasionally used now, but very often in former times, for inclosing coffins; ch'êung shang, 'long life,' is nearly equivalent to shau pán; the idea of the four characters, kün kwök ch'êung shang, is simply coffin.

27. The Chinese have wooden types, which have however seldom been used for printing books. Pâi pán, to spread out or arrange these blocks or types, is used, therefore, as equivalent to chap tsz', which is the common and vulgar phrase.

32. The business of distilling is carried on in China to a great extent, but on a limited scale,—the establishments being very small and very numerous. Rice is the only kind of grain employed for this purpose.
34. An embroiderer tastefully works variegated devices upon garments, handkerchiefs, and so forth.

35. A falconer breeds hawks in order to catch other birds.

36. The fan-maker constructs all kinds of fans.

37. The farrier is a man who cures the diseases of oxen and horses.

38. A florist carefully plants and rears all kinds of flowers.

39. A founder is one who fuses metal, and casts cannon and brazen tripods.

40. A glassblower melts and cuts glass into various articles of furniture.

41. A glazier takes flat pieces of glass, measures and cuts them into panes and glazes them.

42. The goldsmith makes golden ornaments of dress.

43. The glass-mender is one who mends broken and cracked porcelain and crockery.

44. The hatter ingeniously makes fashionable hats of every description.

45. Both men and women are employed as embroiderers, some of the latter earning ten twenty, or more dollars per month. The elegant products of their needles are well known.

35. The training of hawks was formerly practiced in China to a great extent, and the sports of falconry pursued by the people, but they are now almost wholly neglected.

41. This is usually done by wires; a row of small holes, on both sides of the crack, is drilled partly through the porcelain, and then short clamps are made to span across from side to side, drawing the parts close together. Glass, even when very thin, is mended in the same manner.
46. The herbalist is one who collects medicinal plants on hills and sells them to other people.

47. The master of a hotel or tavern is called an innkeeper.

48. A jeweler cuts and carves every description of things which are made of precious stones.

49. The joiner undertakes the making of windows, doors, and so forth.

50. The lapicide is one who ingeniously carves from stone every kind of article.

51. The landscape-painter carefully portrays landscapes, human beings, and all kinds of flowers.

52. A line burner takes the shells of oysters and burns them into lime.

53. Masons are those persons who undertake to build houses, temples, and other dwellings.

54. The matmaker takes grass, and weaving it together, makes mats.

55. Mirror grinders are those men who brush and polish old mirrors.

56. A mother-of-pearl cutter turns and makes pearls, and valuable articles for toys.

57. A maker of musical instruments is one who cuts and forms these instruments.

58. Musicians play on all kinds of wind and stringed instruments.

47. Hotels, except in the large cities, are few in this country, in consequence no doubt of so many travelers going in boats. The names of those who take lodgings in hotels and taverns are registered by the landlord, who is required to keep his list open for the inspection of the magistracy.

55. This is said with reference to metallic mirrors, such as were extensively used in China and Japan; from the latter country fine ones are now sometimes brought.
instruments, and also those of percussion, to aid vocal music.

59. The presser of oil takes ground-nuts and sesame seeds, and so forth, and presses them and makes oil.

60. Those who take glass, to melt and work it into ornaments, are denominated ornament workers.

61. A house-painter, taking oil and varnish, paints and ornaments houses and temples.

62. The portrait-painter delineates the human form and expression to the very life.

63. A paper-maker is one who manufactures paper.

64. A pedlar first buys articles and then afterwards carries them through the streets for retail.

65. A pencil-maker manufactures all kinds of pencils which are of any note.

66. Those who make pewter utensils of all descriptions, the world denominate pewterers.

67. A potter makes and burns all descriptions of pots and jars.

68. The printer spreads ink on the blocks, and then prints from them.

64. The number of these pedlars is very great, and they engage in all sorts of traffic. Some of them come to the wholesale dealer or to the farmer, and propose to hawk their goods for a certain per centage; others buy them and make as much profit as they can by retail. Poultry, vegetables, fruit, and other eatables are everywhere peddled; earthenware, lackered-ware, &c., are also vended in this manner.

67. Earthen and porcelain vessels for containing liquids are extensively used among the Chinese; some of them are very capacious, and others display the taste of the artist. Stoneware, or coarse earthen jars, are sometimes seen as large as hogheads; earthen cooking utensils are here employed, which elsewhere are made of iron or wood. Artificial grotto work, images of all kinds, as well as table furniture, are also made by the potter or porcelain burner. In burning the ware, the contrivances to save fuel are sometimes very ingenious, and exhibit the economy of the Chinese.
69. Quarrymen, going among the hills, quarry out the rocks.

70. Rope-makers manufacture ropes from coir, hemp, or grass.

71. A saddler is one especially engaged in the manufacture of saddles.

72. Sail-makers sew together cloth or matting for sails.

73. A seal-maker engraves all forms of devices and characters on stone for seals.

74. The shipwright carefully constructs vessels of every form and description.

75. The shoemaker is a manufacturer of shoes.

76. The spectacle-maker takes quartz crystals, and turning them in a lathe, makes spectacles.

77. The spinner takes cotton and spins it into thread (or yarn).

78. Hemp-spinners take hemp and form it into thread by rolling it [like a cobbler].

79. The tailor cuts out, sews and makes garments of apparel.

80. The tinker takes and mends broken and fractured iron dishes.

81. The tinsel-maker takes brass, hammers it thin, cuts it

73. These seals are often beautiful and very large, but almost always written in the ancient seal character; books are published containing mottoes, devices, &c., from which to select appropriate ones. See page 41.

81. The word tinsel is here applied to those imitations of flowers, persons, &c., which the Chinese make out of iron wire and brass leaf, for religious purposes. Their manufacture employs a separate class of workmen, and they are made to sell from one mace to one hundred dollars and more a pair. Their form somewhat resembles a bundle of plumes; the figures are inserted upon the front, and the appearance is gaudy in the highest degree.
into flowers, arranges, and ties it up so as to form branches and twigs for honoring the gods.

82. **Annealing**; whenever glass or other vitreous substances are made, then, while they are still very hot, they are put into an oven, in order that they may gradually 'cool'.

83. **Washermen** rinse and wash garments to make them clean from dirt and stains.

84. The **watchmaker** repairs clocks and watches, and makes them go correctly.

85. **Weavers** are those who are employed in the business of weaving and making cloth.

86. **Hired workmen** are those who do [any and] all kinds of work.

84. The Chinese construct all the parts of a watch except the main spring and hair-spring, which are imported from Europe. They have not yet been able to manufacture time-pieces equal to those imported, and consequently prefer to possess those of foreign workmanship; they are, however, very skillful in cleaning and regulating them.

---

**Section Second.**

**MECHANICAL OPERATIONS.**

百藝類第二章

Pak, ngai⁴ lui; tai⁴ i⁵ cheung.

1. **Annealing**; whenever glass or other vitreous substances are made, then, while they are still very hot, they are put into an oven, in order that they may gradually 'cool'.

**Notes and Explanations.**

Several of the terms comprised in this section, not being found in native authors, have been formed, and may not therefore always be the best that could be conceived. This may be the case with the phrase pak ngai lui, 'the hundred kinds of arts,' used as a general term for mechanical operations. There are, comparatively speaking, but few single characters in this language, whose meaning is generic, including many species, but new terms
become cool and not allowed to cool too rapidly [which would make them brittle and liable to be easily broken].

2. **Assaying** is performed by taking some of the ore, and carefully separating the valuable from the base, and the true from the false.

3. **Bleaching**: the original color of cotton and hemp is a carnation; but by rinsing in water and sunning them, they are whitened.

4. **Boring** is done by the use of awls and gimlets, by which round holes are bored out.

5. **Boring of cotton**: cotton being mixed together in disorder and formed into hard bunches, it is therefore beaten into flocks by the use of a bowstring, which is struck with a beater and made to vibrate.

6. **Burnishing**: all sorts of gold and silver utensils of a square form, which cannot be renewed by the lathe, are burnished and scraped with knives to make them bright and smooth.

7. **Carding**: is done by cards, which, moving backwards and forwards, card cotton, flax, wool, and so forth, for the purpose of making them smooth, free from snarls, and clean.

---

China has numerous operations for the treatment of raw materials. These are described here for the sake of those who wish to understand the different processes employed in the different parts of China. The operations are described in Chinese, and a literal translation of the Chinese text is appended. The reader may then compare the Chinese text with the English statements which accompany it, and form a judgment of the propriety of the literal translation.

---

**Bowing**

Burnishing in bowstring, such as worked on the gold and silver utensils. The cotton fiber is prepared for the various operations, and is worked in a manner similar to that employed in the manufacture of glass. The raw stuff is called sheu liu, the raw material from which the glass is made. The various substances employed in the manufacture of glass are described in detail, and the glass is very commonly applied as a name to a kind of semi-translucent glass, usually tingeing green, which is extensively manufactured by the Chinese into hair-pins, bracelets, anklets, etc.

5. **Cotton** is prepared in this way, by the Chinese, for spinning and for padding of winter garments and bedding. The operation is precisely like that of the hatters in preparing felt for hats.
8. Casting is done by fusing metallic substances, and then pouring them into molds, thus forming them into implements and utensils.

9. Cementing; things are joined together by wiping the surfaces [to be brought in contact] with glue, varnish, paste, &c.

10. Charring of timber is done by applying fire to it, so as to make it bend, or for the purpose of preserving it from decay when put in the ground.

11. Collating; this is the taking of leaves after they are printed, and putting them together fit for binding.

12. Composing; procure a good wooden plate, measure the length and the breadth of the page, and then empale it on the four sides: on the left side arrange a full line of characters, placing in against it a dividing line, and fastening the same with a wooden wedge; then, with small pieces of bamboo, carefully adjust and fasten the characters, if they happen to be too short or out of place; when this is done, and the whole body of the page is made smooth and level, then it is ready for printing.

13. Composing is the arrangement of movable types so as to form sentences and sections.

14. Currying of leather is performed by covering the skin with oil and causing it

Yung chi," i ckan angan yung fa", ching yap i mo noi", yan "shing hi" ming.

Chim tip", yung kau, tsa", s'ai, tang mat, mut "shung hop, tip chim chi.

Tei" muk, i to lok, muk, i huk, wak; yap, "t'd chi, pat chi" i l'an.

K'm qu'in dseung yan" hi chi shu" k'm d'ai ding "chong.

O'n tsz"; yung h'o "p'an yat, p'in", leung shu min" tai" sii, sz" wai tsok, dan, yau' pin "p'ai min", on kai' dan, i muk, sip sip, chim, sin tsok, sii chuk, p'in", iu tsz" yau stai ts'ei, ts'ui tsz" ying ts'an' tim sip sip, chim, chim" tsz" t'ai qu'ing "wan, sin hau" shat yan.

Chap, tsz"; dseung ut, tsz' tip, shing ch'ung kii.

Ch'am ts' i, i yau mut, ts' i min", ling" k'i and "kim

12. This account of composing is abridged from the Sám Tsoi T'd, fourth kii, under the head of yan mat, where may be found brief notices of the ut tsz" or movable types, which seem never to have been much used or valued by the Chinese.

13. In describing objects or processes, heretofore unknown to them, different Chinese vary a great deal in the terms they employ. The unlettered workman will describe the tools put into hands in his own way, often in vulgar terms, and sometimes in such as have no appropriate characters in the language. When the scholar sits down to write of the same things, he chooses other terms, which he thinks will convey to strangers correct ideas of any
to enter the pores, and then the skin becomes pliable, and does not permit the water to enter and injure it.

15. Distributing types; taking those which have been already used, they are carefully separated and each returned to its proper place.

16. Dovetailing; in making boxes and trunks, where the corners are joined, teeth are chiseled so as to interlock and complete the boxes and trunks.

17. Drawing is done by taking the exact outline of landscapes, and so carefully portraying them that their appearance will be as natural as the reality.

18. Dyeing; all kinds of coloring stuffs are used, which being properly applied to silk and cotton cloths gives them bright, glossy, and unchangeable hues.

19. Enchasing; because the plate of metal is so thin that the flowers cannot be cut out in relief, therefore by beating on the under surface, the device is made to stand out from it in high relief, and thus the figure is completed.

20. Engraving; this is done by knives and pointed tools, with which all manner of human designs are cut on stone, ivory, wood, and so forth.

21. Folding paper is taking that which has been printed, and properly folding it.

Chám yap, ch'î shan, tsz' in 'ün shuk, pat ch'î t'ông 'yau t'au' shui 'chi wân'.

Kwai 'un tsz', .sin tséung at's'ang yung 'chi tsz' ts'am ch'ût'ûn pin, kók, kwai kók hó.

Kâu 'ch'i; ts'an tó' seung 'lung hop', kók ch'ï', tsök, 'ch'i'û'hop', c'shing seung 'lung'ya.

Miû wák, 'nái tó' shân 'ch'în 'king tsüng', miû t'û' tû' ying, 'im ti shèn 'im 'king mat.

Tsang 'ts'ai, yung' kók shik, 'ngân liù' fan 'im pò, pák', sz' kók shik sin 'im pòn.

'Ang fá; yan akam pîn' pök, pat, 'ang hak, tat, fá, kô' u' 'tai 'ang fât tat, ch'ût' min', s'shing 'ying 'ying.

Tük hák; 'nái yung' ào kái' ai hák kók 'fûn yau 'mat, 'tang u' shiki, ngâ, muk, 'chi shéung 'ché.

Chîp, 'ch'i; tséung yan 'hi 'ch'i 'chî pin chip, 'chî.

given object or process. These remarks are applicable to several articles in this and other sections. Thus in No. 15, the scholar will write kwai un tsz', which is correct, while the unlettered workman says pâi tsz'.

19. The word fá, compounded of two characters, one meaning to transform and the other denoting plants, is of very extensive application; it is used to express whatever is flowery, colored, variegated, fanciful, as carvings, moldings, devices; it is used also in metaphorical senses.
22. Forging consists in taking iron and melting and fusing it thoroughly, so as to give it strength as well as purity.

23. Fritting; take several kinds of metallic substances, and, mixing them together, place them in a dull red heat; wait till they become blended together, then while they are yet soft, but not in a state of fusion, take them out, and they are ready for use.

24. Gearing is effected by having the teeth of a large wheel interlock those of a small one placed by its side, so as to cause the small wheel to revolve simultaneously with it.

25. Gilding is done by cementing gold upon the surface of various articles, so as to embellish them with golden ornaments.

26. Hooping; in the manufacture of wooden tubs and casks, either iron or bamboo slats are hooped round them to make them close.

27. Imposing is arranging several pages so that they can be printed all at once.

28. Japanning; by varnish being rubbed upon implements and utensils they become bright and smooth.

29. Lockering; this is done by taking different colors and mixing them with varnish, so as to render the different colors fresh, clear, and brilliant.

25. Menders of old tubs, etc., are often seen in the streets, and at the doors of houses diligently employed in their vocation. They carry a few tools with them, and a supply of bamboo splints, and are always careful to take away with them the refuse of whatever comes into their hands.

28. Ts'at is applied by the Chinese, not only to the juice of the proper varnish-tree (Vernicia), but to all varnishes, though no other than that one is much used by them. The
30. **Melting:** the metals are melted and transformed by fire.

31. **Modeling:** a mold is first carved from wood; then sand and mortar are pressed close around it; and when the mortar has become dry and hard, the wooden mold is removed; by the use of this mold, utensils [of various kinds] are cast.

32. **Mortising:** at the place where the ends of two timbers meet, a mortise is chiseled to receive the tenon, and they are then framed.

33. **Molding** (lit. blowing) of glass is done by using a mold, into which the glass, being blown, is placed and again blown; by this blowing the implements and utensils are completed.

34. **Painting** is the overlaying of various kinds of furniture with oil and paints, so as to protect them from moisture.

35. **Painting** of portraits consists in portraying the exact form and attitudes of men; but as it regards their various changes and alterations, these depend upon the imagination of the human mind, and the skillful handling of the pencil; they cannot be exactly delineated.

36. **Plating:** silver is spread upon copper and other utensils by a strong heat, for the purpose of giving them the lustre and elegance of silver.

**genuine lackered-ware, for which the Japanese and Chinese are so noted, is made of the sap of the varnish-tree mixed with lampblack and other ingredients.**

35. This definition is abridged for the Sâm Tsoi T̄êo, (the same volume that contains the account of movable types,) in which there is a series of plates, intended to exhibit the attitudes of man, the various forms of countenance, and the different expressions which are caused by the working of the passions, &c.
37. **Printing**; this is done by spreading ink upon the pages with a hair-brush, and then laying paper upon them which is printed.

38. **Reeling**; the threads of small spools (or quills) is taken, and wound off upon a large frame (or reel), in order to have it ready when wanted in weaving cloth.

39. **Sawing** is done by the use of an iron-toothed saw, sawing the timber, so as to divide it into two parts.

40. **Slacking** of lime; all kinds of shells are burned till changed, when they are thoroughly sprinkled with water; by this process, the whole is changed and formed into lime powder, and afterwards sifted.

41. **Sharpening**; all sorts of cutlery which have become so dull and blunt that they can scarcely be ground, are sharpened by a sharpening chisel.

42. **Shrapping** is the separation of the true from the bad coin; sometimes the pieces are bored with an awl so as to examine them more clearly.

40. Most if not all the lime used by the Chinese is manufactured from shells; the process of preparation is very simple. The kiln is merely a circular space inclosed by a low wall, having a vent-hole in the bottom, through which air from a bellows is conducted by a passage to the fire placed just above the hole. Wood is laid on the bottom of the kiln, and as soon as it is kindled, the shells, previously cleansed and dried, are laid loosely upon the top, and the bellows set going. As the lower tier ignites, other shells are piled on, until the kiln is full; when the whole is on fire, the bellows cease, and the shells are soon calcined. One day is sufficient to burn a kiln, and in the night the whole cools, so that the lime is ready to be taken out in the morning to be sifted. In the vicinity of Hungshan, many tens of large boats are constantly employed in dredging for oyster-shells to be burned into lime. The shells of small mollusce are more carefully calcined for eating with betel-nut.

42. This term is applied to the operation of examining money by a certain class of persons, who in India and other parts of the East are called shroffs; they are paid a small percentage; after their examination, each coin is stamped with the mark of the examiner's employer, as a warranty of its goodness. In some cases, the purity of the metal is tested by the color of the trace left on a Lydian stone; in others by boring.
43. **Smelting** consists in taking the native ore, and fusing it so as to extract the pure metal.

44. **Soldering**; all metallic substances which are united by their edges, are soldered by the application of solderers with a carbonaceous substance in a state of fusion.

45. **Spinning** is the drawing out and making round and firm threads of silk, cotton, and wool.

46. **Steaming**; all kinds of straight bamboos and timbers which it is wished to bend, and those which are crooked that are to be straightened, are heated by fire so as make them flexible.

47. **Tanning**; the skins having been put into lime water and thoroughly soaked, the hair is then easily scraped off, and the flesh cut away, and the skins dried for use.

48. **Tawing**; the skins, having been tanned by the use of saltpetre, are afterwards ready for use in the manufacture of garments.

49. **Turning**; in making all kinds of pillars (or round columns) and pearls, they must be placed in a lathe, and turned into their proper shape.

50. **Veneering**; in the manufacture of tables [altars, &c.], different kinds of wood are inlaid, in order by the various colors to render the work beautiful.

51. **Warping** is the taking of threads and arranging them on the loom so as to form the warp.

52. **Weaving** is the throwing of the shuttle and the moving of the loom so as to make pieces of cloth.

---

46. The mode of steaming most common among the Chinese is that here described; instead of subjecting the material to a hot steam, the stick is bent while placed in the smoke.
Section Third.

MECHANICAL IMPLEMENTS.

1. An adz has a curved handle so as to cut level.
2. The modern name of an anvil is the iron washblock.
3. An anger has, upon its upper end, a cross-piece of wood fastened, and is turned by both hands in boring holes.
4. Hung his head from a beam pierced his thigh with an awl.
5. An axe is an instrument for felling timber.
6. Wheel and axle are for raising and lowering things.
7. A band is a cord which by passing over one wheel causes another one to revolve.
8. A barber's call is an instrument by the twang of which the barber announces his calling.
9. A fish basket is a thing for holding fish.
10. The bevel (square-measure's corner) is named from its form, and is used in making corners.

Notes and Explanations.

This section is intended to include the names of tools of various sorts used by artificers in their mechanical operations. Hi kü is a phrase denoting things that are prepared for use, and includes all manner of tools and utensils employed by handicraftsmen in their various works.

2. The shape of the Chinese anvil corresponds nearly to that in use among Europeans; its 'modern name' seems to have been suggested from the practice of washermen, who wash their clothes by beating them upon a stone; standing in a stream, where the rocks rise a little above the surface of the water, they take hold of one end of an article, which is to be washed, and commence beating the other by bringing it down upon the rock, as the blacksmith does his hammer upon the anvil.

3. This sentence is quoted from the Sâm Tsz' King, see line 140; the reference is to two sleepy students; one of whom, in order to drive away sleep, suspended his head by the hair from a beam, so that the slightest nod would rouse him; the other made a shoemaker's awl serve the same purpose.

8. This implement resembles a pair of long iron tweezers, having the connecting part made thin and broadish, so as that when twanged, the tines will prolong the vibration.

chi. chr. 74
11. A blowpipe is used to blow with in soldering.
12. A bodkin is used for pulling and changing types.
13. A cotton bow is the bow used to flock cotton.
14. A lacker bowl is used for containing lacker.
15. A paint bowl is used in grinding paints.
16. A paint box contains all sorts of colors.
17. A painter's box contains paints, oils, lackers, and so forth, with his various implements.
18. A brick-knife is one which is used to trim bricks, so as to make them work into their proper places.
19. A hemp-root broom is used for priming.
20. A brass-wire brush is used for brushing ornamental articles, which have been washed with gold.
21. A priming brush is used to lay on clear oil.
22. A small priming brush is a small plated brush, which is used for laying on lacker.
23. A lacker priming brush is made of bristles.
24. An agate burnisher is an instrument used to burnish articles, after they have been gilded.
25. An iron burnisher is an instrument used to lay on the gilding, and then to rub it bright.
26. The calendering stone is like the ingot of sycee.
27. A calendering roll calenders cloth smooth.
28. In the large cases for [Chinese] types, each of the several classes of characters is arranged in order.
29. A case is divided into apartments for holding types.

11. The blowpipe is frequently seen in the mouths of silversmiths and whitesmiths, but among hundreds that may be seen using it, not one has learned the mode of keeping up a constant blast: its form is like the common one used by mineralogists. Hau here means the edges of the pieces of metal to be soldered, a use of the word that is applied to many things.
30. A centre-bit is worked by a cord, wound around it.
31. Chains are made of iron, which is beaten into links and locked together one into another in a series.
32. The chalk-line is for making a straight line; it is the same as the "black-measure-line."
33. A chase embraces the characters as they are formed into pages, so that afterwards they may be printed.
34. A large chisel is for making holes in wood.
35. A stone chisel is an instrument used to chisel stone level and smooth.
36. With a flower chisel ornamental work is carved.
37. The tile chisel is used to trim tiles.
38. When any kind of tubs and bowls are broken in pieces, iron clamps are used to bind them together again.
39. Compasses are used for describing circles; they are now called, in vulgar language, hinge shears.
40. A composing-stick is for containing lines and sentences as the types are set.
41. A crucible is made of clay, and in form resembles a small bell.
42. A copper crucible is used in fusing copper.
43. A sand dish has scores within it.
44. A hand drum has two buttons attached to it by cords one on each side; it is beaten to cry wares.

32. Chinese carpenters make a black line on their boards with a line marked with writing ink, by drawing it through cotton soaked with a solution of ink; the term mak tau sin is therefore descriptive of the tool.
39. The compasses in use among the Chinese are without legs; the instrument consists of a straight stick, having a pin in each end; one of which serves as a pivot, while the other set at any given distance describes the circle.
45. The small copper drum is beaten to cry bean-curd soup for sale.

46. Dyeing jars are earthen vessels to contain a blue dye.

47. Dyeing rods are for bleaching dyed cloth.

48. An ear-brush is made of duck’s down tied together.

49. An ear-spoon is for cleansing the ears.

50. Ear-tweezers are used for taking cerumen out of the ears and cleaning them.

51. Eye-pearls are used for washing the eyes.

52. A file is a tool used to smooth iron.

53. A three-cornered file is so named from its shape.

54. The rat-tail file is named from its shape, and is used for the same purposes as other files.

55. The file is but little used [by Chinese].

56. A frisket is for retaining and separating paper.

57. A tinman’s furnace is used in fusing tin.

58. [The printer’s] furniture binds the pages’ sides.

59. A gally is employed for holding composition.

60. A gimlet bores holes for nails.

61. The hand gong is struck to announce the purchase of the fragments of miscellaneous things.

62. A semicircle-gouge is in the shape of a crescent.

63. The eyebrow-gouge opens round holes.

64. Fish grains are made with five prongs.

44, 45. The hand drum is about four inches in diameter, and two in thickness; it has a handle, by which it is twirled, and thus strikes the two buttons alternately on one side and the other. The copper drum is simply a plate of copper suspended in one hand by a cord, and violently struck with a stick by the other.

48.—51. These four articles belong to the barber’s profession. The ear-brush resembles the globular flower of the Acacia, and is used after the ear-spoon; which is usually a thin slip of horn. The eye-pearl is a small pellet of coral fastened on the end of a slip of horn, and is passed under the eyelid to remove superfluous matter, and often doubleless to the injury of the eye.
64. The grindstone, by turning round and round like a wheel, grinds things sharp.

65. A gauge is an instrument for marking wood so as to saw it into dovetails.

66. A stone-hammer is an implement used to strike the chisel in working stone.

67. A shoe-hammer is used by shoemakers.

68. A pile-hammer; when walls are to be raised on new ground, it is required to drive piles of fir into the ground in order to make it firm and solid.

69. A tinman’s hammer has a curved handle.

70. The harness divides the warp into upper and lower.

71. The present name of a harpoon is fish spear.

72. A helve is the handle of an axe.

73. A hod is filled with mortar.

74. A basket-hod is used for holding mortar.

75. Hooks, both great and small, are made of brass and iron, and vary according to circumstances.

76. An ink-cup is for holding ink.

77. An ink-roller is for rolling out ink upon a table.

78. Ink-shovel is a bamboo for taking out ink.

79. An ink-table is for distributing the ink.

80. Pottery-kiln is a place where articles of pottery are made and burnt.

81. A lime-kiln burns shells into lime.

69. The pile-hammer is usually a large and heavy block of wood, with a strong handle on two sides, so that it can be raised and brought down by the united strength of two men.

70. In the manufacture of figured cloth, a second workman is employed, who sits upon the top of the loom, and whose business it is to pull the harness up and down.

76—79. All these several articles are used in foreign printing-offices, and not by Chinese workmen.
52. A bevelled knife has an angular edge.
53. A drawing-knife has crooked handles on both ends.
54. A scraping-knife is a knife which is used for scraping things bright and clean.
55. A last is a mold on which shoes are made.
56. Tinman's lathe; whatever tin utensils are of a round form, must be put in a lathe and turned.
57. Loads are for separating lines [of types].
58. A lever is for raising stones.
59. Links are bent and joined together.
60. A loom is a frame made of wood, upon which yarn is spread and woven into cloth.
61. A mallet drives the quoms of furniture.
62. A marking line is the same as the ink measure line.
63. Marking lines are shaved thin for marking black.
64. A tin mold is a matrix used in manufacturing utensils from molten tin.
65. A lime mortar contains lime for pounding.
66. A physic-mortar is for rolling the medicine to a powder; its present name is the rolling vessel.
67. A muller; the crude paints are put into a basin or bowl, and are ground fine by rubbing them with this stone.
68. A nail is wrought of iron to nail things.
69. A net is woven of hemp, and daubed with the white of duck's eggs, which serves for bait.

Tsám tō, tō 'hau tsé léok.
Tō 'chān léung t'au huk, ping'.
Kwāts tō, tā 'sáo kwong léung' chē tō yā.

Hái kūn tsō kái sāi tō yā.
Sik, sē 'sān sün yêung' sik, hî pîn 'shêung kā' chē chē.

Un kān kāk, danh chang shō.
Tung chū chū 'hî shìk', 'chē.'

Lūn yuán kau kēn sēung tōi.'
Kē, 't i muk tsō kā yaf, tsō, pô châ i chì kē chē.

Muk, chū 't i tā shìm shīi 'pān.'
Kān' chìk, tsih, mak, 'tαu sín'.
'Ts'ān chūk, sēnk, 'pîn kān' mak.
Sik, sē 'yung chū' sik, hî 'chē yän'.

Fûi 'höm tsō' chū chē chē.
Yēnk, 'chīn sān yēuk', sāi mût sām chî ikö tān sūn sēun.

In shik, shik; sāng shik, atsō fōng pûn nî? 'i ts'é' shik, tû yāu' chēi.

Tîng, tû chūi dîng shap, maṭ.
Mông, 'i sî mā chîk shîng āp, tān' pâk, tāsûng chēi 'wai nī.'

96. This somewhat resembles the half of a very flat hollow spheroid; it is made of cast iron with four short legs, so as to be firm. It is said to have been introduced from India. That which serves for the pestle is an iron wheel with a long axle for a handle, and made sharp on the periphery; it rather cuts than triturates what is put into the mortar.
100. A drag net is drawn by two boats, separated from each other, so as to catch fish.

101. A lifting net is an apparatus of net work fastened to bamboo, by raising which the fish are taken up.

102. Crab nets are woven of bamboo in such a manner that fish can enter but not go out of them.

103. An oil-press is used to press fresh oil.

104. A pallet is a board on which colors are placed, and mixed, so as to see if they are prepared in due proportion and with proper tints.

105. A paste-bowl is for holding paste.

106. A paste-brush is for pasting paper.

107. Pasting table is for spreading paper on for pasting.

108. A spread pencil is made so several bound together.

109. A gumming pencil is one which is used to brush off the gold after it has been laid on a surface.

110. Pestles are used in mixing lime and mortar.

111. A plane is a tool for leveling and smoothing wood.

112. A bead plane raises a line on the edge of the board.

113. A gouge plane is used for planing crooked things.

114. A sash plane is used for cutting a deep line.

115. Smoothing plane is a small plane used after one planing to give a greater smoothness.

116. Casting plates are for forming sheets of lead.

117. Paper poles are used for drying wet paper.

118. A fish pole has a hook strung to it for fishing.

119. Bookbinder's press is for pressing books.

120. These are merely two large tiles covered with several thicknesses of paper; the melted lead or pewter is poured upon the lower one, and the upper instantly let down upon it, thus...
120. A *printing press* is made of iron in such a manner as to print several pages at once.

121. In a proof, the writing may be complete, yet not without errors; it is therefore desired for correction.

122. *Quoins* are used for compressing the pages.

123. A *rasp* is a large iron implement with which things are filed smooth.

124. A *reel* is a revolving bamboo for winding thread.

125. A *cocoon reeler* is for winding silk from cocoons.

126. A *horizontal reel* is also used for reeling silk.

127. A *rivet* is a nail, that has its two heads nearly alike.

128. A *rule* is to put between the lines [in composing types], to separate them.

129. A *small saw's* teeth separate to the right and left.

130. A *great saw* is used for cutting wood in two.

131. A *hand saw* has its blade set obliquely.

132. A *scoop* is used for taking fish out of the net.

133. A *tinman's shears* are for cutting sheets and strips.

134. A *shooting-stick* drives up the wooden quoins.

135. The *shuttle* is used to shoot the wool in weaving.

136. *Sieve pearls* are both great and small; and when used for washing fancy buttons, are put into a bag with them to scour them, so that not the smallest speck of surface remains which is not polished.

137. *Brass plate* or *sheet* for printing is used for covering the *paper* in the press.

138. *Sawing mangrove* for *paper* is done with a *Japanese plane*.

139. *Sawing wood* is done with a *Japanese plane*.

140. *Sawing wood* is done with a *Japanese plane*.

141. The *blade* and the frame of a saw are usually in different planes; the angle of the blade being such as to allow a larger piece of wood to be sawed without interfering with the frame than could otherwise be done. The Chinese have no saw-mills worked by water power, but all their boards, planks, and other wood work, is sawed by human labor, and as might be supposed employs hundreds and thousands of hands. The log, when small, is firmly placed in a vertical position to be sawed.
137. The *sliic* confines the warp like a comb.
138. A *lime spatula* holds mortar for pointing bricks.
139. A *spinning wheel* is a machine by which threads are made from silk and cotton.

140. A *spool* is a bamboo stick on which to wind thread.
141. A *square* is used for forming right angles.
142. A *square* is used for making square corners.
143. A *lime stick*; when lime is thick and hard, a lime stick is then used to stir it up.

144. A clicking of *bamboo sticks* announces meat cakes.
145. A *Lydian stone* is used for testing silver.
146. A *straight-edge* shows what is level and straight.
147. A *striker* levels the grain when measuring it.
148. An *imposing table* is used for arranging pages.
149. The *ting-tōng* is twirled and struck to announce that cloth is for sale.

150. The *small ting-tōng* is for selling floss and thread.
151. A *round ting*, struck by blind persons, announces that they will tell fortunes; they also use bamboo sticks.
152. The *tōng-tōng* announces that fish are to be sold.
153. A *trowel* is used for spreading mortar on bricks.
154. *Tympan*; the paper is spread upon it, then it is folded over, and the paper is printed.
155. Metallic movable *types*; all the characters are

"Shing, kāp, kīng tū shō 'ché.'
"Fū 'pán tsoi' dūi 'man chūn.'
"Fōng chē 'nái 'tōng tsz' mīn tsōk, shá 'ché.'

"Fū 'i chuk, kòn 'kūn shá.'
"Kū, p'ang 'i chai' tōng 'ché.'
"Mak, hōk, tōng kōk, kán' mak.
"Fūi 'ch'īù, dūi shat, tsōk, 'i ch'īù 'ché' i 'ché.'

"Chuk, ch'āk, pō' mái' jwan th'an.
"Mō 'ngan shik, pān' 'ngan shik.
"Chu, nang tīng kī 'shī i 'pīng ching.'
"Tāu kwāt, lēung 'mai kwāt, pīng.
"Tsō 'pān tōi mai shū 'pān.
"Ting tōng 'chūn i 'tīù kīk, pō' mái' pō.'

"Sīu 'ting tōng mái' i 'ying sin.'
"Ut, tīng, 'kù 'ché kīk, pō 'chim sin'; wāk, lēung chuk, pīn.'

"Tōng tōng pō' mái' i shang.
"Fūi 'shī 'man sūi chūn 'hau.
"Yan' tsō 'k'am pō 'chī i 'hī shēung'; hau' k'am há 'yan' chī.

"Un út, tsō' 'mūi tsz' i sūn.

145. *Lydian stone* or *basanite* is sometimes used by the Chinese to test the purity of silver; but in doubtful cases other more decisive tests are resorted to for ascertaining its purity.

149. The *ting-tōng* resembles the *lak kū* or hand-drum in design; it is a plate of copper hung by four sides within a hoop, which, as it is twirled by a handle, sets in motion a button suspended on the side to strike the copper.

151. The round or *út ting* is a circular piece of copper, hung by two strings to a stick; a second stick is hung between the strings, and as the blind man *perambulates* the streets, he strikes the pendulous stick against the copper.
156. *A vice* is for holding metallic articles securely in order to file them.

157. *Well-sweeps* are used for drawing water.

158. *A winder* is used for winding thread into balls.

159. *Iron-wire* is iron drawn out into threads.

160. *A wrench* is an instrument which is used for taking out screws.

161. *A zorench* is used for drawing spikes.

Iron-wire is iron drawn out into threads.

Notes and Explanations.

The solar beam is divisible into seven primary colors, viz. violet, indigo, blue, green, yellow, orange, red — white being the mixture, and black the privation, of all of them. Three of these — blue, red, and yellow — by their intermixture are capable of producing all the rest. Those five which the Chinese call primary or true colors, are *ts'ing*, *wong*, *ch'ik*, *pak*, *hak*, i.e. azure, yellow, carnation, white, and black. The single characters standing for other colors, such as *hak* green, *t'um* blue, &c., were, it is said, appropriated to this use, their primary sense not being that of color.
things. From old, there were five primary colors; the rest are produced by a mixture of these colors.

At present, by taking several colors and combining and mixing them together, new and brilliant tints are produced, so that the names of all the colors cannot be enumerated. If a person happens not to know the name of a color, then he takes the name of one of the five colors and adds to it another term—as light, dark, rich, dull, mellow, soft, delicate, changeable, glistening, cloudy, plain, marbled, and by the use of these several terms gives the appropriate names; and these are so numerous that it is impracticable to gain a perfect knowledge of them.

1. *Ash color.*

2. Purplish ash.

3. *Bister* (or pig's liver color).

4. *Black* is sometimes designated sombre, dark, and raven, all of which are one and the same color.

5. *Hair-black color* (color of Chinese hair).

6. *Ink black.*

7. *Soot black.*

8. *Blue black.*

1. *Ash color* or *fú shik* is a very common tint among the Chinese, and the various shades of it are not well defined. *Kóp shik* dove color, is the shade on the necks of white doves.

2. *Bister* is prepared from common soot of wood, by pulverizing and washing. The soot of the beech is said to afford the best.

3. *Blacks.* Lampblack is a light carbonaceous substance, thrown off during the combustion of resinous and oily substances. The chips of fir and pine trees are burnt under tents, to the inside of which the lampblack adheres. In China, the article for making ink is obtained from oil, burned by lighted wicks in a vessel, over which a funnel-shaped cover is hung to receive the smoke or lampblack; and this, mixed with gluten, and made into paste, is formed into little cakes, and becomes the far famed, but misnamed, Indian ink. It is a little singular how the idea should have become so prevalent that this ink, of which tons are annually consumed in China and Japan, was made of the black secretion of the cuttle-fish.
<table>
<thead>
<tr>
<th>No.</th>
<th>Color</th>
<th>Chinese Description</th>
</tr>
</thead>
</table>
| 9   | Blue           | 藍青
| 10  | Sky blue       | 天青
| 11  | Smaltz blue    | 元青
| 12  | Azure blue     | 藍青
| 13  | Deep blue      | 天青
| 14  | Pure blue      | 藍色
| 15  | Light azure blue | 素青
| 16  | Brown (Coir brown) | 佛頭青
| 17  | Rust brown     | 天青
| 18  | Reddish brown  | 元青
| 19  | Chestnut brown | 蓝青
| 20  | Spanish brown (or sheep’s liver color) | 蓝青
| 21  | Carmine        | 蓝青
| 22  | Carnation      | 蓝青
| 23  | Cinnabar       | 蓝青
| 24  | Cochineal color | 蓝青
| 25  | Crimson (or rouge red) | 蓝青
| 26  | Gray           | 蓝青
| 27  | Yellowish gray | 蓝青
| 28  | Reddish gray   | 蓝青
| 29  | Bluish gray    | 蓝青
| 30  | Green          | 蓝青
| 31  | Plant green    | 蓝青

9. **Blue.** Lám is the common term for those blue colors that are dark and tinged with red. For the light blues, as azure and mountain blue, the word ts'ing is employed. There is, however, more discrepancy among the Chinese concerning the color intended by ts'ing than any other color; it is both the color of the sky and of trees; and even the color of ether is called ts'ing. The term may, perhaps, be defined, the color of nature, or the natural heavens; and this vague term is applied by different persons in a different manner, and to diverse objects.

16. **Tsung** is the net-like bark of the Cycas, from which the Chinese make ropes, brooms, &c.; it is taken by them as the pure shade of brown.

26. **Köt** is the color of hemp, before it has been bleached; un skik means the "original
32. Green bice.
33. Sap green.
34. Blackish green (unripe lemon green).
35. Emerald green.
36. Pea green.
37. Leek green.
38. Olive green.
39. Indigo.
40. Orange.
41. Purple.
42. Iris purple.
43. Prussian blue.
44. Red.
45. Brownish red.
46. Lake red.
47. Copper red.
48. Rose red.
49. Orange red.
50. Peach red.
51. Brick red.
52. Light red.
53. Hyacinth red.
54. Lightish red.
55. Scarlet.
56. Sepia.
57. Snuff color.
58. Verdigris green.

color," and the term is principally applied to the color of raw silk; while tsz' shik is appropriated to the reddish-yellow gray of Nankeen cloth.
59. Vermilion red.  
60. White.  
61. Grayish white.  
62. Quicksilver white.  
63. Spanish white.  
64. Snow white.  
65. Ivory white.  
66. Pearl white.  
67. Bluish white.  
68. Yellow.  
69. Brass yellow.  
70. Amber yellow.  
71. Honey yellow.  
72. Lemon yellow.  
73. Oker yellow.  
74. Almond yellow.  
75. Sulphur yellow.  
76. Yolk yellow.  
77. Brown-brass yellow.  
78. Canary yellow.  
79. Gamboge yellow.

49. Red ink is made from vermilion, and this color is often used by the emperor, or others at his dictation, in writing edicts, which are then called chu pâi, or writings in vermilion; his majesty's replies, when written by officers in waiting, are called chu pi, or replies [written in] vermilion. Magistrates also use this color in punctuating their edicts. Tán and chu are nearly synonymous in common use; tán is, however, a lighter, orange-red than vermilion.
CHAPTER VIII.
ARCHITECTURE.

1. In the remotest ages of antiquity, caves in desert places were the habitations of the people: during winter, they lived in holes dug in the ground; and in summer, they dwelt in thatched huts. In subsequent times, their chief-tains made dwelling places of wood and earth; and very soon afterwards they also constructed regular houses, with beams and pillars, for protection against winds and rains.

2. See the General Account of buildings, in the Illustrations of the Four Books.

Notes and Explanations.

Literally, kung tséung mü denotes the operations of architects, or those who construct all kinds of buildings, together with vessels and land carriages of every description.

1. These shing yan are known to the Chinese only by tradition, as distinguished benefactors of their nation, who lived in the remotest antiquity; they are perhaps identical with Tubal-cain and others mentioned in the first book of Moses. Kung and shat, often used as distinct terms for different ideas, are here synonymous and express the simple idea of house, or the abodes of man. Shéung tung, hâ ü, are the framework and covering of the house. The first inhabitants of the land, as here described, seem to have been troglodytes, rather than nomads.

2. These Illustrations are comprised in twelve small octavo volumes, with plates, all executed in the best style of Chinese printing and engraving.
3. An academy is the village school-house.
4. The imperial academy is a public hall for the residence of those who, having attained the rank of hōnam, have not become magistrates.
5. The ‘golden horse’ and ‘gemmeous wing’ are terms for the imperial academy.
6. The altars for the vernal and autumnal sacrifices to the gods of the land and grain are placed right and left.
7. The altars of the people are shaded by trees, and offerings are made in spring and autumn for fruitful seasons.
8. An arbor, in a garden, is built high, in order that it may be cool and afford a fine prospect.
9. A wayside arbor has no walls, but only pillars.
10. An arsenal is a depository of arms.
11. A barrier is built on the frontiers, in order to guard and protect the boundary.
12. A bridge is a traveler’s passage over a river.
13. A floating bridge may be made of boats.
14. Suspension bridges are made of the Anagyrus and elm, and are constructed like other bridges.
15. ‘Green windows’ are poor women’s cabins.
16. A caravansary is a resting-place on the highway.
17. A city is walled for the prince’s defense.
18. The colleges of princes were called ‘p’ünkung.’

5. The term pōk má alludes to two brazen images of horses placed in the doorway of the academy by the emperor Mū of the Hōn dynasty about the year 140 B.C. The characters yu’k tōng are placed above the gate of the academy, and correspond, in this usage, to similar fanciful designations for public institutions in western lands.
6. A bridge of this kind is figured and described in the Sâm Ts’oi, and resembles very much the suspension bridges of Europe.
7. These in China are established by government, and seem to be for the sole use of those who are employed on public service.
19. The college of the emperor was called 'p'ikyung.'
20. Colleges are everywhere established for the support and education of men of genius and talent.
21. Imperial colleges; officers are commissioned by the emperor and sent thither to select the talented.
22. A cantonment is a small encampment of troops for the purpose of guarding the frontiers.
23. The Taoists reside in their own convents.
24. Cottages are covered with thatch.
25. Council chambers are for deliberative assemblies.
26. Exchanges are established by all the several trades, for the purpose of united deliberation.
27. Farm-houses are constructed of reeds, and have doors made of rushes and coarse grass.
28. In a fort, guns are placed for defense.
29. Granaries are places for storing grain.
30. A ku'san is a round granary.
31. A king is a square granary.
32. A granary having bins is called pan.
33. A grocery has oil, sugar, spirits, rice, and other miscellaneous articles for sale.

18—21. For colleges, academies, and minor schools, and for the buildings in which they are established, a great variety of names have been, and are still, employed, the principal of which are given in this section. P'ikyung and p'unkung are now disused. Beautiful plates of them both may be seen in the Illustrations of the Four Books: the former was entirely surrounded by water; the latter, as its name indicates, had water only around one half.
25. 26. The kung sho, or public places, are established in streets and villages, and the gentry and elders assemble in them for the transaction of all their public business; they are equivalent to town-halls and town-houses, in some western states. The ut kuan, or assembly halls, have already been noticed on page 199; they differ from modern European exchanges in each one’s being limited to a single trade, but resemble in all their principal features the ancient guilds of Europe, approaching as near to a corporation as the nature of the supreme government will permit.
29—32. Public granaries seem to have existed in this country from time immemorial, and they have assumed a great variety of forms. Among the Chinese, the practice of storing grain in the earth has long since ceased.
34. A guard-house is for protecting important passes.
35. The term hall was first used by the emperor Wón.
36. Halls of science are temples of the sages, and every department and district has one of its own.
37. A hermitage is the dwelling of a retired man.
38. A hospital is a place for healing the sick.
39. A foundling hospital is erected in a town for nurturing and bringing up orphan children, who reside there from infancy.

40. The mansion for visitors is called a hotel.
41. A public hotel is where officers put up.
42. The 'white house' is a poor man's hut.
43. A kitchen is a house for cooking provisions.
44. A lodge is a thatch for watching grain.
45. A snail's lodge is a modest term for one's house.
46. 'Red lofts' are rich women's houses.
47. A magazine is a repository of powder.
48. A magistrate's office is the abode of officers.
49. A mansion, with five acres of land, is surrounded by a wall, which is called the palace-wall.
50. In the market, provisions are bought and sold, for which purpose all kinds of shops are opened there.
51. A menagerie is where wild animals are reared.

For an account of the more common inns or taverns, see page 282; these buildings are also called ¼ and ¼ shó, i. e. lodgings, or lodging-places.

The meaning of ¼ is unfurnished, unadorned, and alludes to the poor but honest man, whose poverty is still further expressed in this sentence by ¼ t, cotton clothes, which he wears.

The ¼ of ¼ shó differs from a ¼ fong or cooking-room (chap. V, sec. 2: 33); the latter is a single apartment of a house occupied solely for cooking, while the former is usually a separate building, attached to temples, monasteries, &c.

The allusion here is to the smallness of the house, and the straitened circumstances of the owner, who, in the oriental style of mock humility, disparagingly likens his tenement to the contracted lodgment of a snail.

In early times, the market was called ¼ s¿, of which a plan may be seen in the Illustra-
52. A military post is the same as a guard-house.
53. Monasteries are the abodes of the Buddhists, first erected in the reign of Ming of the Hon dynasty.
54. Priestesses of Buddha dwell in nunneries.
55. Observatories are so called, because on them you can look abroad and take observations.
56. King Man of Chau built the imperial observatory.
57. Public offices are those of the magistrates.
58. The 'fir-platform' and 'rookery,' are also terms for the censor's office.
59. The orbatle temple; if one has no posterity, his tablet is placed and worshiped in this temple.
60. A pagoda is sometimes several stories and tens of feet high, with windows on all the six sides.
61. The literary pagodas are two or three stories high, and in them sacrifices are offered to the god of letters.
62. When the ancients built houses high and majestic, they usually denominated them palaces.
63. A palace is the house of an emperor or king.
64. The honorary portal emblazons good deeds; it is also called 'pāifōng.'
65. A prison is for incarcerating notorious offenders.

...continued from the previous page...

Kūn tūi yik; tsik, kā' yā.
Shō Hón' Ming tai' shi, chi' ch'ōng, nái Tsang yan shō ēkū.

In no1 ni' fǔ fung' Fatū.
Kūn' chi' ēn hō' ū' kūn mōng' ēu' k'i shēung' yā.

Chau Man' wōng tsōk' ding t'ōi.
Ngā 'shū yik, tsik, kā' yā.
Pāk' t'ōi ū' ū' 'sz' 'șng' ēmūn ēwan' ēi.

Mò sz' ē' an; yēuk' mō hau' sz' 'čhe' pāi' wai' sz' 'ts'z'.
T' ēpāi wāk, kō shō' chēung' shō' ch'ēung' ch'ōng ē'ung lukī mín'.

Man kōk, kō ē ēsam' t'sang sz' 'man ēsing ēi' k'i shēung'.
Kū' chai' uk' chī kō ūm ē'ung ēfū' wai' tān'.

Tāi' no1 ta'i' wōng' chi' uk.
Pāi' ēau ēsing' pū' shīn' hing'; yau' wai' pāi' fōng.

Kām' dō' i' ch'āu chung' fān'.

Tions of the Four Books: for explanations of sz' and shī, see pages 121 and 211. In the Sám Tāvoi T'ō, the shī tsing is represented as a collection of buildings, forming an extensive market.
58. The first of these terms arose, it appears, from a very large fir-tree which grew in an inclosure near the front of the censor's office in Peking; the second derived its origin from the rookery of crows that occupied the branches of this tree. Ngā mín' is a common term for public offices, synonymous with ngā shū, in the preceding sentence.
59. This building is sometimes attached to a large temple, and contains the tablets of those who left no descendants to perpetuate their name, and offer sacrifices to their manes; the number collected in them is often very great.
60. The pāilau, whether of wood or of stone, have been called triumphal arches: arches however, they are not; nor are they like an arch; nor have they usually any claim whatever to be denominated triumphal. In shape, they resemble the posts of a gate with a very broad lintel or beam; often they have two beams, one above the other, with a tablet between them.
66. The family residence of a statesman is called t'čán fū.
67. The ‘pearly door’ is the seat of a rich man.
68. A seraglio is the secluded residence of imperial ladies.
69. By signal posts an enemy’s approach is announced.
70. A souterrain has a small mouth and is very capacious; grain is deposited through a hole in its side.
71. A kāu is a place in the earth for storing grain.
72. The vegetable stall exposes vegetables for sale.
73. The store-house is for storing up goods.
74. Swine are domesticated in a sty.
75. A temple contains images of the gods, and has priests ordained to offer sacrifices.
76. In the temple of ancestors their tablets are placed, and there sacrifices are offered to them.
77. Tents are coverings made of cloth for the purpose of affording lodging-places to soldiers.
78. The general’s tent is the station of the general.
79. Treasuries are built for depositing money.
80. Victualing-houses are buildings which are furnished with wine and meat for entertainment.

The two principal posts are, say twenty feet high, and stand about twenty feet apart. Outside of these two posts, are usually two shorter ones, each connected by a short beam to the larger ones. On all these posts, beams, and tablet are inscriptions, to emblazon and to commemorate the virtuous actions of those for whose honor they are erected.

70, 71. These are of two kinds, and were frequently constructed so as to preserve valuable jewels, treasure, books, and other things which the owner wished to lay up secure from theft and mold. The kāu was made much smaller than the tau, and provided with a small pent-roof to keep the rain from soaking the covering.

75. Temples in China, like churches and chapels in western countries, have a great variety of names, and afford some of the finest specimens of architecture that are to be seen in the country. They are generally constructed of the best materials, and in superior style. Poor villages often have rich temples; while those built by affluent persons, by officers, or by members of the imperial family, are very costly and beautiful, and sometimes superb.
Section Second.

THE PARTS OF BUILDINGS.

Parte materia materia 第二章

'Kung shat, mat, hūt, loi; tai' pī cheung.

1. An arch is made by placing stones in a circular form either over a door, or under a bridge.

2. The audience-hall is the place where the monarch assembles his ministers, to deliberate with them in person.

3. An avenue is the straight path which leads from the principal outer gate to the front door of the house.

4. The balistic platform is erected to discharge crossbows.

5. Base is the present name of a column's pedestal.

6. The empress' bed-room is called the 'pepper-chamber.'

7. A belfry is a high part of a building, in which the bell is hung and struck to announce the hour of the day.

8. A brace; a beam being inserted into a post, then another short piece of timber (i.e., a brace) is let into the post, rising diagonally to support the beam.

9. Bricks are used for constructing walls.

10. Capital is the top of the column, on which flowers are

Notes and Explanations.

The principal apartments of houses were enumerated in chap. V., sec. 2., with such parts as are frequently spoken of in domestic affairs. The style of Chinese architecture differs so much from Egyptian, Greek, Roman, Gothic, or any more modern one, that the definitions and descriptions of parts, nearly differ, in some degree accordingly.

6. According to the Kū Sū' King Lam, in the times of the Hōn dynasty, the walls of the harem were plastered with pepper, from the notion that its pungent properties would dispel or neutralize all noxious vapors in the rooms. From this practice, the phrase is now used to denote the apartments of the empress in the palace.

7. The temples of the Chinese are usually furnished with bells; and they are almost always hung on low frames, so as to be only six or eight feet from the ground.

8. Sometimes, the Chinese merely dry their bricks in the sun, but they are generally burned sufficiently hard, that when kept out of water, the wall is preserved from rapid decay. Their color is usually a light slate blue, or as the Chinese describe them, ts‘ing chūn, azure bricks.

CH. CHR. 79
carved; it rises and spreads out like a plate, at the place where it meets the entablature.

11. Cells are the dormitories of Budhistic priests.
12. At the principal gate of the imperial palaces and of temples, four columns are erected on stylobates.
13. Cornice is a narrow piece of carved work, nailed to the wall close adjoining the ceiling.
14. A cornice is before and beneath the eaves, extending in a line upon the wall of the house.
15. A court is opened in front of a hall; it is made for the admission of light and fresh air.
16. In the palace court, all the officers were arranged.
17. The court yard is between the hall and gate.
18. A ditch is a stream of water surrounding the wall of the city, and affording a free ingress into it.
19. Ditch-gate (or lock) is a gate in the ditch where the water enters the city.
20. A dome upon the roof of a house is constructed in shape resembling an inverted boiler.
21. Dome-balls are made round like pearls, and are placed as mountings on the top of the roof.
22. Door-pivots are the wooden tenons of the door.
23. Door-posts are the timbers on the sides of the door.

13. This fâpán kéuk is within the house; but the term fâpán might be applied to the frieze, and fâpán kéuk to the cornice, above the architrave, or rather the lower part of the entablature, in the front of a building.
16. This is the floor of the audience hall, which is said to be sanded with native cinnabar, and where the emperor collects his ministers for consultations.
18. Most, if not all, of the walled cities in China have moats dug around them; but during the long respite which the country has enjoyed from war, they have become in many places obliterated, except where the inhabitants use them as canals. A part of the ditch on the northern side of Canton is used as a rice field, and on the west and east as a thoroughfare for boats.
22. The door-pivots are like tenons, one at the top and one at the bottom of the door, and serve instead of hinges on which the door is turned.
24. Shop door-posts are the small round posts placed erect in the door of the shop to close it up.
25. Door-still is also called the threshold.
26. Door-shutters; these shutters are employed, in order to close up the front windows of a shop.
27. The eaves are at the lower edge of the roof.
28. The flying eaves are the four corners of the roof of the house, which are made to curl up.
29. The embrasures are in the parapet of a wall, and are the places where cannon are set and worked.
30. The entablature is the wall at the summit of the columns, where it is connected with them.
31. A fence is made of bamboos stuck in the ground, around gardens of flowers and trees.
32. In fish-pools, the spring water is clear and green.
33. Flag-staffs are erected without the gate.
34. A foundation is now called the 'foot of the wall.'
35. Foundation-stones are beneath the steps.
36. Frame of a roof is the top of the house; it is framed like the character 金; and also like a dog's thigh, for supporting the purlins.

28. In the flying eaves, the resemblance to a tent—the model of the Chinese style of architecture—is seen; these are, however, considered rather as ornaments to the roof, than as component parts, and are most frequently seen on temples, and other large buildings, where it is intended to construct a finished edifice. What are called wings, fishes, dragons, and so forth (according to the taste of the architect) may sometimes be seen on the ridge, as well as corners, of the roof.

33. A pair of these flag-staffs may be seen standing before the principal door of almost every magistrate's office and large temple; and sometimes also at the doors of private gentlemen, holding nominal rank, or who have held office in the government. A single post now and then may be seen instead of the two.

36. On account of the great weight of the tiles, Chinese carpenters endeavor to have the expanse of the roof as small as possible, and consequently their large houses are almost always covered with hipped roofs, where the four sides are oblique. They also make the purlins much larger, and place them closer, than is usual in European buildings in order to assist in supporting the tiles at right angles with their courses.
37. A frieze is a raised border above the columns upon the entablature.

38. A furnace for cooking is made of bricks and mortar, and earthen pots are set in it for cooking food.

39. Gables are the walls on the ends of houses.

40. The gable-ears rise high above the roof of the house on the two sides, and turn up like ears.

41. A garden is for cultivating all kinds of plants and curious flowers in order to sell to the curious.

42. A walled garden is surrounded by a wall, and is designed for the production of fruit-trees.

43. The gate of a village is called a ‘lu.’

44. Go-downs are the rooms in the basement story.

45. The ‘flower-hall’ in an office is the guest chamber.

46. The gutter is a trough, which is attached to the channels formed by the tiles of the roof.

47. The harem is the utmost interior of the palace, the entrance to which is strictly forbidden.

48. Hinges of the door are made of brass and iron.

49. A magistrate’s hall is a court of justice.

50. King-posts are set upright in the framework of a roof, in order to support the ridge-tree.

51. A knocker consists of two rings, nailed on the front of the door, to call for it to be opened.

42. The walled gardens often include extensive orchards of fruit trees, in some parts of the country consisting of the pear, apple, peach, &c. The walls are raised eight or ten feet from the ground, most frequently built of brick; but often too a stockade or ditch surrounds the garden.

43. Gates are constructed over the principal thoroughfare, where it enters the precincts of the village, defining the limits of the place; the sides and lintel are usually ornamented with inscriptions.

44. These go-downs, as they are called in the east, are store-rooms, in which merchandise, provisions, and similar articles are deposited; they are generally spacious, and are sometimes fitted up for offices or counting-rooms in mercantile houses.
52. *Lathing* is made of strips of wood, a little separated from each other, and nailed on the upper part of the room; on these mortar is spread smooth in order to serve in the place of a ceiling made of boards.

53. A *loft* is an upper story of a house: a gallery.

54. A *mold-board* is a raised board, nailed on the sides of the floor close against the walls.

55. *Pannels* are set in the middle of doors and windows.

56. A *park* is where storks, deer, and similar animals are kept and fed.

57. *Pediments;* the plain parts at the ends of the roofs of houses are called the pediments [or honorary portal, Sec. 1:64, page 311]; they are also called *kam tsz*.

58. A *pillar* is a column of a palace.

59. A *plate* is the timber which is placed horizontally on the top of the walls, in order to support the rafters.

60. *Porches* extend all round the outside of the palace.

61. *Purlins* are timbers parallel with the ridge-tree.

62. *Rafters* are placed on the purlins to support the tiles.

63. *Inner rafters* are placed beneath the others for their support, on which the roof is built.

64. For a summer residence, a very cool and airy place is selected, in order to escape the summer’s heat.

65. A *retreat* is a place for dwelling at ease in retirement.

66. The *ridge* of a house is covered with tiles.

67. The *ridge-tree* is the timber in the top of the house.

60. These correspond to the covered walks or porticos which were sometimes built by the Greeks and Jews in front of their great buildings; in this country, they are attached to temples, palaces and other large governmental buildings, and sometimes to private houses.

65. This retreat is sometimes the study of literati; but more commonly it is the residence of wealthy gentlemen who seek for relaxation, by retiring for a time, from the bustle of public life.

CH. CHR. 80
68. The 'warm gallery' is a noble lady's dressing-room.

69. A reading-room is a place for visitors to read.

70. A retiring-room is a place for the king to retire.

71. A screen is for the support of the monarch.

72. A sewer is a passage for the water, which is poured down beneath a house.

73. The shaft is the main body of a column, and sometimes it is fluted for the sake of ornament.

74. A shrine is where idols are placed to be worshiped.

75. The 'lotus seat' is now called a 'shrine' because Buddha was seated on carved lotus petals.

76. The lavers' shrine is erected in the hall; a small shelf is made to place the images on, where also the ancestral tablets are placed at their side.

77. A sink is a railing of bricks built up in a kitchen into which water is thrown.

78. A sink-drain is a hole in the house into which water is thrown to run off into the sewer.

79. Sleepers are the timbers which are laid horizontally to support the boards of the floor.

80. The water-spout is a tube attached to the gutter of a roof for conducting off the water.

81. A study is denominated the 'true windows.'

82. The stylobate (or pedestal) supports the pillar's base.

Nün kók, ming t'u ch'êng lau.

K'un toi quan tuk, shùi shó.

P'ín tin' swóng ch'ê chán kù.

P'îng wai y'an kwan 'i lap.

K'au k'ü 'nái uk há f'ông shùi chê ló.

Ch'ü tung tsík ch'ü shan wák tsó shíng kwá châts.

Shan chûn tsâ shan gû noi.

Lín tsó dám chî shan wái, y'an Fát tsó hák lin pín.

Shau lau; cü chîng shuang kín sí fu lau tsâ shan; wák p'ông fung tsó cín cü k'î shêung.

Shui wái, 'i chûn chuk, dâm gû ch'ü noi f'ông shuí.

Sham tsing 'nái ká noi f'ông shuí lôk k'ü chî úi.

Lau chán tsík shíng lau pán chî wâng muk.

Shui kün tsîp, shuí ts'd chî shuí gû lau há.

Wan ch'êung hó ut, shuí cháí.

Tê 'oi 'i shíng ch'üi 'chô.
83. The summer is a timber placed above the lintel, in order to support the bricks and mortar.
84. The tie-beam is a timber which is laid horizontally, from the front to the rear walls.
85. Tiles are used for the covering of a house; some are with a concave, and others with a convex, surface.
86. The green glazed tiles are those which are used for covering imperial palaces and temples.
87. Square tiles turn red after having been burned.
88. Turrets are for watching and guarding against fire; the battle tent is made in the same manner.
89. A vestibule, a vacancy; on both sides of the principal door are vacancies, which serve as entrances.
90. The iments are a low, and the ts'êung a high, wall, surrounding houses; the pik is also a wall.
91. The emblazoned wall is that which is directly in front of temples and magistrates' offices.
92. A wattle is made of bamboos framed into trellises, built around gardens.
93. Watch-towers are high; and there the watchmen beat the hour of the night. They are also named lookout-houses.
94. A watch-tower is built very high, for the accommodation of a single watchman.
95. Shop windows are horizontal windows, opened on the sides of the door, where goods are exposed for sale.

Chak, nai, mún, mí shéung, ching chün, nai, chi muk.
'Ch'ê chan', nái, ts'în hau, ts'êung shéung, chí, wâng muk.
Ngá, i, k'oi, uk, shéung; yau, ngá, pân, ngá, ts'êung, chi, pit.
Lak, ngá, d'ung, tîn, mû, i, 'nang, k'oi, chi.
Kái, chiin, shí hau, 'chhiin, chung.
Tik, lau, mông, chan, 'tông, 'fô; chin, sp'âng, chai, yat, yung.
Huit, hüt, 'ya; mún, 'léung, pîn hüt, sîn, swâi, tô, 'ché, 'ya.
'Un, pî, ts'êung, kô, uk, chí, swâi, ts'êung; pik, yik, ts'êung, 'ya.
Chô, pîk, ngá, 'chü, ts'êung, mû, chí, tûi, mî, ts'êung, 'ya.
'Fên, i, chuk, kâu, ká, tsôk, ngân, yik, swâi, wài, chung.
'Kang, lau, kô, chuk, s'mân, shéung, tsun, kâng, yau, ming, mông, lau.
Pâk, lô, uk, kô, kîn, chung, yung, yau, swâi, wài, hau, mông.
Prô, ch'êung, choi, swâng, ch'êung, tû, mûn, sp'ông, pái, mái, fô, mat.
Section Third.

OF SHIPS AND THEIR APPENDAGES.

Chau chip, luit; tai csam cheung.

1. Approaching the shore, cast anchor fast in the harbor.
2. Soon we shall wish to weigh anchor.
3. An anchor-buoy; a piece of wood is tied to the anchor, and floating on the surface indicates its position.
4. The apron is within to strengthen the stem.
5. An awning is raised to screen off wind and heat.
6. If the ship leaks, quickly bale out the water.
7. Ballast consists of stones which are put into the hold of the ship, in order to prevent it from being overturned.
8. Bilge water is the water which leaks into the ship.
9. The binnacle is near where the pilot [or helmsman] stands in order to guide the helm.
10. A small [tanka] boat carries passengers back and forth.
11. A rice boat is used by agriculturists.
12. The dragon boats are made like a dragon; and on the 5th of the 5th month they engage in the races.
13. Tanka-boat people are born and live on the water.

Notes and Explanations.

Besides the names of ships and boats, and the various implements connected with them, this section also contains some of the terms and phrases peculiar to a seafaring occupation, and to the art of navigation. Some terms, therefore, given in former sections are repeated here. That science which enables the navigator, by the aid of chronometers and celestial observations, to shape his course and determine his position at sea, is quite unknown to the Chinese.

12. The circumstances in which this festival originated are given on page 121. These boats vary in length from fifty to a hundred feet, and are worked by men with short paddles; more than a hundred men may sometimes be seen in a single boat.

13. The term tan kâ, literally egg families, is derived from the shape of the boats in which these watermen and waterwomen live; they are not unlike eggs in their general contour. These people, by a metonymy not at all unusual in Chinese, are characterized by the buildings they
14. The skin boats are made of raw cow-hide in the shape of a trunk [or chest].

15. Ferry-boats are those which are employed to carry passengers across from one to the other side of a river.

16. Lodging-boats are hired out to travelers.

17. Pintán boats are the cargo boats for Macao.

18. A pleasure-boat is one for parties of pleasure.

19. The fast-boats are propelled rapidly by many oars.

20. Flower-boats have the delights of beauty and wine.

21. Passage-boats carry passengers to a distance.

22. The post-boats are used by officers of government.

23. Fishing-boats drag nets to catch fish.

24. Salt-boats are loaded with salt for transportation.

25. The sin boats are somewhat more flat and shallow than the post-boats, and are let to travelers.

26. The crab boats have many oars, and are very swift.

27. The beams are horizontal rafters for supporting the planking of the deck.

28. The boxes of a junk are vulgarly named 'long lips'.

29. The bowsprit is the mast in the stem.

30. The bowsprit bumptkin is a horizontal timber, through which ropes are reeved.

31. A boat is breasted by burning straw beneath it.

32. Two masted vessels (or brigs), and three masted vessels (or ships), are foreign vessels.

occupy; they are generally poor and illiterate, and those living ashore affect to hold them in contempt. They get their living by ferryage and fishing.

17. These boats are in every respect like other lighters; the name is apparently a local one, for which no other reason can be found than the caprice of the proprietors.

20. These are sometimes occupied by those who have a good reputation for sobriety and chastity; those of an opposite character are, however, their most common occupants—being places of dissipation, and the retreats of the abandoned.
33. The bulwarks are boards built up one story high on the side to defend against the waves.

34. The cabin is the place where the captain or passengers or supercargoes reside.

35. The cable is attached to the anchor in the water.

36. The cap is a plank made with two holes to join two masts closely together.

37. The capstan is placed in the middle of the ship's [deck], either for the purpose of raising heavy things, or for hoisting the yards, or similar uses.

38. The ship's captain is the person who has the general control in the ship.

39. Cut-heads; when the anchor is hove up, these are for supporting and hanging it.

40. For caulking, bamboo shavings are used.

41. The chains are the planks below the dead-eyes.

42. Cruisers go out to reconnoitre smugglers.

43. The cut-water is on the bow of the ship at the point where the waves are divided.

44. Davits are for suspending the boat.

45. Dead-eyes are below the gunwale; laniards are secured to them, which have ratlines thickly spread upon them.

46. The deck consists of the planks on the top of the ship.

This is a very common operation performed upon Chinese vessels of all sizes. Old custom, strong as the laws of the country, forbids the bottoms to be coppered or sheathed, and consequently filth collects very rapidly; and even in despite of the greatest care soon destroys the vessel.

Many of the terms in this chapter for the parts of a ship are known only to those conversant with foreign vessels; the capstan is an instance, no native vessels having them.

42. These vessels are of a beautiful model for rowing boats, being fifty to seventy feet long, sharp in the bows, and low in the middle; they carry a small gun on the bow. When pulled by fifty or sixty oarsmen, they will advance probably at the rate of ten or fifteen miles an hour. The fast-emb boats are similar to them in shape, &c., and are used in this region principally by smugglers and fishermen.
47. A ship's deck consists of the boards which are on the upper part of the vessel, covering the hold.

48. The gun-deck is the lowest deck and are both within the hold of the vessels as two decks, being made like stories.

49. The fashion-piece is scarred into the stern-post as a brace to secure it to the keel.

50. A fid is for joining two masts that the upper one may stand firmly.

51. The figure-head is a painting of a tiger's head upon the bow in order to decline seeing the god of the sea.

52. Flags; the Chinese have no national flag to distinguish their vessels, but every vessel may hoist a flag of its own, for a mark of distinction.

53. The flag-pole is hung upon the mast.

54. The foot-walking is in the ship's hold, nailed on as a ceiling upon the ribs.

55. The gangway is where the ladder is placed, and is the opening for ascending and descending.

56. The gangway-ladder is for getting up and down.

57. An eight-oared gig is only for reconnoitering and carrying men; it is not for attacking pirates.

58. A grappling-iron is an anchor; it is made with four flukes, for easily anchoring fast the vessel.

51. The tiger's head is most distinctly seen upon the bows of small governmental cruisers, but it is depicted, either in part or whole, upon nearly all large vessels; it answers to the figure-head upon foreign ships. The superstitious mariner, dreading a visit from the Neptune of his imagination, depicts a tiger's head upon his bows, in order to terrify him, and thus, min ch'i, decline an audience.

53. The streamers and weather-vanes attached to junks and other vessels are run up the mast as usual, but when the flag bears an inscription, it is fastened to a pole, that is suspended from the mast head about half way down, and secured by another line passing from its handle to the mast, so that the flag hangs obliquely, and blows out with the least wind.
59. The gunwale is the large timber on the side of the ship.

60. Halliards are for raising and lowering sails.

61. Hatchways are covered by hatches.

62. In order to turn the vessel's head, turn the helm.

63. The main hold of the ship is the hold near the mast, in which the goods are stored.

64. An hourglass is for determining the ship's progress.

65. The hull is the empty body of a ship.

66. The jib-boom is the second mast [which is placed in the bowsprit].

67. The flying jib-boom is the third mast [in the bowsprit].

68. Junks are able to pass on the high seas.

69. The keel is the timber at the bottom of a vessel.

70. The kelson is let down close to the keel in order to secure and strengthen the ribs.

71. The knight-heads are for claspimg and securing the bowsprit.

72. Leechlines are fastened to the sail to hold it in sailing; [an order is] "hold the leechlines slack, and notclue them."

73. Lighters are used for transporting goods.

64. The Chinese junks that go to the islands of the Archipelago are often navigated by Portuguese of Macao, the Chinese themselves having no charts or instruments of any value, excepting the compass and hourglass.

68. The word junk is of eastern origin, now exclusively applied to the largest vessels of the Chinese and Japanese. The Chinese junks are known by the high stern, split open half its length, and without a stern-post, and by the lip-like bows, with a large eye pointed or carved on each side. The model from which a junk was first derived is said by the Chinese to have been a monstrous fish; the fancied resemblance is kept up in the eyes, the mouth, and teeth painted on the bow, a frisking tail in the high stern, &c. The registered tonnage of the largest which come to this port does not probably exceed five hundred tons.

72. The leechlines are numerous, a line being fastened to each fold of the sail, and each one joined at different angles to two large ropes, leading aft to the rudder, so that the helmsman can shift the sail according to the wind.
74. The sounding line is used to ascertain the depth of the water; it is now called the sounding lead.

75. The martingale is morticed into the bowsprit for the purpose of leading the ropes through to the jib-boom.

76. Sails are spread on the mast to take the wind; a wai is the sail-pole of a small vessel.

77. Fore-mast, main-mast, and mizzen-mast, are the names of the masts in foreign ships.

78. Masts in foreign vessels have three divisions, joined together and standing; each division has its own name, making the topmast, topgallant-mast and royal-mast.

79. Lower the mast, and there is no fear of running under.

80. The chief mate is at the head of the sailors, and is thoroughly acquainted with the channels and courses of the waters. In large ships, there are two or three mates, and they are, therefore, designated first mate, second mate, and third mate.

81. Tanka boats require bow masts to screen them.

82. Measure the dimensions of the ship.

83. Cruisers are likewise called men-of-war, and also designated military vessels.

84. The ship's name is written on her stern.

85. Oars are rowed to propel the boat.

86. The oar-tie is fitted upon the oar-post.

79. The foot of the mast in Chinese vessels is usually let into a socket in the deck; on each side of this hole, a thick plank or timber is firmly morticed into the deck, both of them forming a stock, which, with the addition of pins or boards crosswise, inclose the mast. By taking out the after pins, the mast can easily and quickly be let down upon deck.

84. Not only does the stern of Chinese merchantmen bear the name of the vessel, but it is often decorated with paintings of flowers, a phoenix standing on one leg, pictures of demigods, &c.; or with short sentences indicative of the hap-hazard nature of seafaring occupations: as, "May favorable winds attend you;" "With fair winds make profit;" "Fair winds are a great happiness;" &c.
87. Oiling the bottom of a boat makes her sail well.
88. Paddles are shorter than an oar, and they are used in boats by grasping them with the hand to paddle.
89. The pilot is the man at the helm.
90. A pinnae (or gig) carries goods off and on.
91. The pintles are for hooking the rudder.
92. A poop-railing is built up at the stern in order to lean against and look abroad.
93. Port-holes are opened in the bulwarks.
94. A pulley is secured to the mast for hoisting the sail.
95. The pump by working is used to raise the water in the ship's hold.
96. The quarter-pieces are joined to the gunwale, and are crooked timbers scarfed into the transom.
97. A raft is the name of the modern bamboo float.
98. In sailing, lookout for sand-banks and rapids.
99. Write the register of her tonnage.
100. The ribs are the crooked timbers within the ship.
101. At sunset, rock a boat and row an oar.
102. A ship answers as she is turned by a rudder.
103. The rudder-ropes extend from the stern to the bow clasping the sides of the vessel, and are fastened to the rudder.
104. The sails are bent for sailing.

Sháu' yau shiin 'tai hó 'shai.
Shau kung 'pá tšó 'ché gyan.
Sám 'pán pòk, fo' choi 'mai.
T'ó ikau 'sai ikau 'ché.
Lán 'ché shiin 'mi 'ká 'dán 'sai sp'ang 'tiú'.

Páu' mún choi tsó 'hón 'q'ông.
Láki-xló hai 'swai 'ché' 'li.
Tó 'shui pōm', yung' 'kái shiin 'tai 'shéung 'shai.

Huku chang pòk táí 'ikan 'iri, huku sèung 'swai 'mi 'p'ông.

Chuk, fat, ikam 'chí chuik, p'ái.
Shai shiin tsii 'pá' hóng' dán.
Sé tsoi 'wai wai' wan 'fo' mat.

Wān 'chá' 'shíin noi' huk, muk.
Yat, lók, sán, chau chái 'tséung.
Mí t'só 'chíin wan' sp'ang 'chéi.
Lák, t'só 'tsa' shau 'chéi', 'mi lák, shiin t'ó 'hai t'rō.

Li s'éung kwá' 'shai shiin chang.

89. This shankung, who answers somewhat nearly to the chief mate in European vessels, corresponds very exactly to the gubernator of the Romans. He sets at the helm, gives orders for managing the sails, oars, &c.; he frequently hires the crew, and always receives higher wages than the other sailors. It is his part to know the signs of the weather, currents, ports, &c.
104. The character li is a vulgar one, used in this region to denote sails; sp'ung is the term for those made of matting. The matting is made from the culms of different kinds of rushes, at first woven in pieces about three feet square, and then sowed together in one sail. In order to support the body of the sail, several light bamboos are secured to it, each of which passes through a traveler or rope that surrounds the mast, thus preventing the sail from beating to pieces in the wind, and keeping it close to the wind in sailing. In small boats, there are no bamboos attached to the sail, except as yards above and below.
105. If the wind is high, take in sail, and you can go on.
106. With a fair wind, hoist sail and start off.
107. Wear sail so as to take the side wind.
108. A sprit-sail is a small sail for use in light winds, it is set forward of the bow.
109. Sailors are the workmen on board of a ship; they are likewise called "water-hands."
110. Wild scow; whoever wishes to pass a river in it, uses a long line by which he pulls to the opposite bank.
111. Sculls are worked on the quarters instead of a rudder.
112. Add a bow scull, and it will be easy to turn the boat.
113. The scull is worked upon the scull-pin.
114. Scuppers are those places where the water runs off.
115. Entice a man aboard, then take up the shore-board.
116. Fishing smacks cast their nets on the broad ocean.
117. The spanker-boom is the lower yard of the sail.
118. Splicing of ropes is done by joining two ropes together in such a manner as to make one.
119. Stanchions are set up to support the boards of the side.
120. The steamboat has wheels; these are set in motion by steam, and turning in the water, move it rapidly.
121. The stem is inclined and scarfed into the keel.
122. The sternpost is the inclined timber in the ship's stern, and it extends down to the keel.
123. Stocks are the timbers which support the mast.

OF SHIPS AND THEIR APPENDAGES.
124. Studding-sails are set on both sides of the ship, when there are light winds.

125. The taffrail-rail is a frame made of bamboo, placed on the stern, or on the two quarters.

126. The tank contains the water in a ship.

127. The full tide in the morning is called ch'iü.

128. The full tide in the evening is called tsik.

129. When it is high tide, the vessel can be floated.

130. With an ebb tide running contrary, it is hard to go.

131. The tiller is a stick which is fitted into the rudder-post, to take hold of in steering the ship.

132. In the tops is the place where marines are concealed, in order to discharge arrows against the enemy.

133. A topsail is the sail of the upper yards in a Chinese vessel.

134. Tow a boat; when the boat cannot move, then use another one, to which being fastened by a rope she is dragged forward, and so made to advance.

135. When it is calm, track the boat with ropes.

136. When the water is shallow use tracking-poles.

137. The transoms are below the gunwale, and attached close to the stern.

125. This is a strong frame, made for the purpose of containing boxes, spars, provisions, and other loose articles, and is placed upon both quarters, and on the stern like a gallery. It projects over the side two or three feet; there are sometimes two, one above the other.

132. In ancient times, the Chinese had vessels of war furnished with spearmen and archers, and some of the latter were placed in the tops. Bows and arrows may sometimes be seen in ships at the present day.

133. This sail is usually made of canvas, and rigged at the top of the main or fore-mast upon a light spar, like a gaff-sail. Topsails and those above them in foreign vessels are named from the yards; as tai sām fān kōng lî, the topgallant-sail, and so for the others.

135. Tracking is very common among the Chinese, when traveling on canals and rivers. Instead of horses, human strength is employed. Long lines, at one end fastened to the tops of the masts, are taken hold of at the other by men and boys on the banks of the stream, by which means, without wind or tide, boats are easily moved at the rate of three or four miles an hour.

126. Cheung.
138. A weather-cane is placed on the top of the mast.

139. Wales are the horizontal timbers laid upon the ribs.

140. Wheel [rudder] of a ship; when the rudder is to be raised up higher, then this is used to elevate it.

141. Whirlpools are places that ought to be avoided.

142. Let no head winds be met by you.

143. Assuredly fair winds will attend you.

144. With a foul wind you must reduce the sail.

145. The windlass is secured in the bow of the ship for heaving up the anchor.

146. Yards are the horizontal spars supporting the sails; there are three tiers of sails, and therefore these are named main, topsail, and topgallant, yards.

139. The channel wale of a junk is a very large timber, laid upon the outside of the ribs, often projecting from the side of the hull so much as to give it a flattened appearance. In Chinese men-of-war, the upper wales are smaller, and do not project so much as in junks; the largest and upper wale is the tai kan (No. 59) or gunwale of the vessel.

140. The rudder of a junk is very large, compared with that of a ship; it takes the place in a great measure of a keel in keeping the vessel to the wind, and is managed by a tiller proportionally large; it is hoisted by a wheel in shallow water. The rudder itself has numerous rhomboidal holes cut in it, from a notion that the eddying of the water through them causes more resistance than a plain board.

---

Section Fourth.

OF CARRIAGES AND SEDANS.

車舆類第四章

1. The axletree is a horizontal timber for joining the naves.

Notes and Explanations.

Wheeled carriages are but little used in China, especially in the southern and eastern parts, and in the vicinity of the large rivers, where boats are made to serve in their stead; most of those...
2. *Poles of the axle* are its two ends in the nave.

3. The *axle-checks* are also called *puk,* and likewise *fuk,* they are placed on the axle-tree on the right and left.

4. *Bells of horses* are the brazen bells on their necks.

5. *Bit* is the iron in the horse's mouth.

6. A *brace* is a horizontal wood at the end of the hills.

7. Luktin says, 'that in riding a frantic horse, you must use a whip to master him; and in riding a rampant horse, you must use a *bridle* to control him.'

8. A *sword-car* has swords in its back, and is placed at the breaches in walls to obstruct them.

9. The *great car* is the emperor's carriage; there are five sorts differing from each other.

10. A *scaling-car* is one used in approaching walls to throw scaling ladders, so as to climb up and take the city.

11. The *carriage-box* is also called *pan fuk.*

12. The *imperial carriage* is moved by men.

13. A *sedan carriage* has the upper part like a sedan, with wheels underneath by which it advances.

14. A *cart* (or field carriage) is one which is fitted for carrying heavy burdens in the fields.

15. A *shoulder-chair* is the present sedan.

16. A *basket-chair* is a basket woven of bamboo, having one pole by which it is carried.

that are employed have but two wheels, and are very rude in their construction. Several of those described in this section are ancient ones, now quite disused, like those once in use among the Romans. Some very good pictures of the ancient carriages may be seen in the Illustrations of the *Four Books.*

3. These *‘sleeping rabbits,’* as the Chinese call them, appear to have been intended to ease the roughness of the road; they were mere blocks of wood, with a flat top, placed on the axle, and having the box of the carriage resting upon them.

15. Sedans are in use by all classes, the only restriction being the means of the individual; one of the sedans of officers are elegant, others are poor, being made of bamboo.
17. A war-chariot is one used in war.
18. A general's war-chariot has ten horses, and is the chariot of the general in the van.
19. The charioteer holds the reins and guides the horses.
20. An easy coach has four wheels, and is so constructed that one can lean forwards or backwards.
21. A stage-coach is a foreign carriage; it is used instead of a passage-boat and carries passengers.
22. The crupper is the strap upon the horse's rump.
23. The fell is the outside circular part of a wheel; anciently, it was called the 'tooth,' and also the 'rim.'
24. The fire-engine is used to extinguish fires.
25. The girth is a strap fastened under the horse's belly.
26. A headstall is the strap fastened upon the head of the horse.
27. The housings are also called spatterdashes; they are made of bear or deer's skin, and are fastened upon the back of the horse.
28. The linchpin is a cross pin in the end of the axletree.
29. The nave is the wood in the centre of the wheel.
30. The nave-box in the largest end is called in.
31. The nave-box in the smallest end is called chat.
32. A noose is an iron bored into the nose of an ox, to which a cord is tied to lead him along.
33. The reins are the lines held by one in the carriage.

24. The second character in this sentence is read ché; it is identical with that read kē in No. 20; though some distinguish the two by making the upper and lower strokes of different lengths.
25. In the meadows along the banks of the rivers, and on the uplands where herds of cattle graze, boys may often be seen riding on the backs of oxen or buffaloes, which they control and guide by a noose; the ox is often managed in the same way when harnessed to the plough.
26. The first of these are the long reins held in the hand when driving a carriage; the second are the shorter reins of a bridle.
34. The reins are the cords used for checking the horse.
35. To ride a horse is to amble pleasurably and slowly.
36. A saddle is used to set upon in riding to shoot.
37. A saddle-pad is the protecting pad laid upon the back of the horse.

38. A sedan, having no wheels, is carried by poles.
39. An imperial sedan is used within the palace.
40. An open sedan is a chair for resting the body, and has two poles, it is borne like the common sedan.
41. Sedan-bearers are those who carry the sedan—one before and one behind—on their shoulders.
42. The snaffle is fastened on both sides of the bit, for the purpose of making fast the reins.
43. The spokes are the thirty sticks within the felly.
44. The stirrups are used in mounting the horse.
45. A support is for leaning upon, being a resting-board.
46. The thills are the shafts for guiding the carriage.
47. The tongue is the crooked timber in front, let into the axle for drawing the vehicle.
48. A waggon is a vehicle for transporting goods on level ground.
49. The carriage rests upon the wheels, which turn round.
50. A whip is for beating the horse to make him go.
51. A hair-whip is used for switching the horse, or for driving away the mosquitoes.
52. A yoke is a transverse stick at the end of the tongue.

35. There are other expressions for riding besides k'i má; thus, a slow pace is expressed by lú ma, and racing in the manner of jockeys, by standing in the stirrups, is called p'ün ma; but k'i má is the common expression for riding, whether slow or fast.
40. Wheels of various sizes and shapes are figured in the Chinese books, the number of spokes differing from few to many; there are also truck wheels.
CHAPTER IX.

AGRICULTURE.

Section First.

IMPLEMENTES OF AGRICULTURE.

Notes and Explanations.

Agriculture holds a very high rank in the estimation of the Chinese, and the implements which they have invented to facilitate its operations have been very numerous. This chapter contains, besides the names of various utensils employed by the husbandman, questions respecting his principal operations, especially in the cultivation of rice, and a discourse on the importance of tillage to the wellbeing of the state. The first section is designed to contain the names of the principal implements, both ancient and modern, used in the various departments of agriculture. Some, here enumerated, are now disused; but being often referred to in their ancient books, ought not to be omitted.

1. The lin tung, connected tubes of bamboo, form a very simple and durable aqueduct, for temperate latitudes where there is no exposure to frosts. Large bamboos are taken, their knots bored through, and then several pieces joined together to any extent desired.
9. The sunning-basket is of bamboo for drying grain.
10. The tall sprout-basket is also for containing grain; it differs from the preceding, whether large or small.
11. A globular basket is made of bamboo to hold sprouts.
12. The beam of a plough is the long timber in its front.
13. A besom is used for leveling the ground.
14. The water-bellows is furnished with a leathern bag to blow the fire; wooden fans were now used instead.
15. The round straight besom differs in form from the flat besom, but their uses are the same.
16. A bill-hook is an instrument for cutting grain.
17. The crooked bill-hook is a blade for cutting grain.
18. A hedge-bill is crooked at the end with a straight handle.
19. Cow blankets are rudely woven of coarse hemp.
20. The bolt is fastened between the beam and regulator.
21. The irrigating bucket consists of a pail with cords fastened to it, so that two men can dip up water upon a field.
22. The chaff-cutter resembles shears, for cutting grass.
23. The couler-plough is a blade for turning up the soil.
24. A crow-bar is for the purpose of raising heavy stones.
25. A drag is made of separate timbers to obstruct water.
26. The drag is framed together of several pieces of wood, for the purpose of leveling the ground.

Shui$^4$ p'ai$^1$ puk$^3$ kuku, chuk hi$^4$.
Kwai$^4$ yik$^1$ shing$^1$ kuku, hi$^4$ 'i ti$^1$ t'ai$^2$ siu$^1$ ti$^2$ yang.

Chung$^4$ ts$^4$m shing$^4$ chung chuk hi$^4$.
Lai$^4$ sua lalu ts$^4$m ch'tung muku$^4$, Yau amo ts$^4$in ch'hi$^4$ yâ.

'Shui$^4$ p'ai$^1$ i' wai mông ch'ui$^4$ fo, dek toi$^1$ i muku, shin$^4$.

Sû' 'chau$^2$ ii$^1$ ci'n 'chau ying$^4$ ci$^1$ ch'ail$^4$ yang$^4$ t'ung.

Chat$^4$ wûk$^4$ wó sui$^4$ yan$^4$ yâ.
A$^4$ dîm ngâ$^4$ wó sui$^4$ yan$^4$.
Ktu$^4$, shëung$^4$ wûn$^4$ ê há$^4$ chi$^4$.
Ngau$^4$ ci pin liin$^4$ ci'ma tsôk$^4$.
Lai$^4$ kin$^4$ n$^3$ iun$^4$ ii$^1$ sp'ing.
Fû' 'tau$^4$ ci shing hai$^4$ t'ung, f$^4$ yan fû' 'shui$^4$ lok$^4$ ts$^4$in.

Ch'at$^4$, i' ci cháp$^4$ ts$^4$ât' ts$^4$ô hî$^4$.
Lai$^4$ do choi 'han$^4$ ê hi yan$^4$.

Tung$^4$ ch'ù' i' wai 'hî chung$^4$ shîk$^4$.
'Shui$^4$ cháp$^4$ p'ai$^1$ muku, chëung$^4$ 'shui$^4$.
Lo$^4$ yung$^4$ ci'iu muku$^4$ pin chî$^4$ i'mo$^4$ ts$^4$in yâ.

---

14. This shui p'ai is represented as a pair of bellows, invented in the time of the Hon dynasty for the purpose of saving human strength—called 'shui p'ai because it was worked by the power of water; it was employed in furnaces.
16. The chat differs but little from a sickle; the blade of the kit may be a foot long, and is curved like a snipe's bill at one end, while at the other it is fastened on a straight wooden handle of about the same length as the blade. Of the ai lim, there are two forms; one differs from the kit only in having the blade much bent near the handle, and being straight and square at the end; the other has a scythe-like blade fitted into a handle at right angles.
23. The common plough of the Chinese is without a colter; and the colter-plough seems to have been used to break up hard and uncultivated ground, to prepare it for the common plough; it is like a broad colter fastened to a handle, and having a beam by which to draw it.
27. The square drag has its teeth set in two beams.
28. A bush-drag is for leveling the ground.
29. The ground-drill holds seed for sowing in fields.
30. A winnowing-fan separates chaff from the grain.
31. The winnowing-fan, holding chaff and broken kernels mixed, turns them up to the wind, to become clean.
32. The fanning-mill, being worked, winnows out the chaff, and the grain falls into the trough below.
33. The teeth of an ira-feeder are sharp and partly bent.
34. A flail is an implement for threshing grain.
35. A rice-flute is a tool for gathering grain.
36. The fore-brace of the plough extends from the stud-brace to the base of the plough, and passes through it.
37. A fork is an implement for taking up grain.
38. A grain-bin is a square box for containing grain.
39. The triangular harrow is made like the character 农 farmers use it in harrowing.
40. The long-toothed harrow is for loosening the ground.
41. A drill-harrow is for sowing grain.
42. The square-harrow derives its name from its form.
43.Pok is a weeding-hoe, an utensil for removing grass.
44. The weeding-hoe removes weeds to help the grain.
45. The rice-jar is a vessel for preserving rice.
46. A wooden ladle is used for watering fields.
47. A leveler resembles a rake without teeth.

29. This is a gourd, having a tube passing through it lengthwise, and sharp at the bottom, where are also several holes through which the grain contained in the gourd is strown on the field.
41. This machine is drawn by a yoke, and is so contrived that the grain, which is held in baskets on the top of the frame, falls into the furrows made by the teeth of the harrow underneath; there are four or five large teeth, with a supply of grain above each.
39—42. Chinese husbandmen make great use of the harrow in breaking the clods, and reducing the soil of the rice-fields, where they are very wet, to a fine mesh.
48. A lock is a wooden barrier constructed in a river, to stop the course of the water.

49. A thrashing-mat preserves the falling grain.

50. A mattoc is smaller than a pickaxe, and has its edge overlaid and defended with iron.

51. The water bolting-mill sifts the flour rapidly.

52. The skinning-mill has a vasa for a mortar.

53. The wooden mill is worked to hull the grain.

54. The stone mill is sometimes worked by animal strength, and sometimes by water power.

55. The wooden and stone water-mills, and the vertical wheel-mortar, all have their wheels turned by water, and are worked for the purpose of grinding rice and wheat.

56. The vertical wheel-mortar has a round stone to grind.

57. The wheel-skinning mortar is turned by water.

58. A bird-net is stretched out in order to catch birds, and a stool-pigeon being fastened [close by the net], induces the birds to come down so that they are taken in it.

59. The plough is an implement for opening up the soil.

60. The plough-handle is the tail of the plough.

61. The plough-share is the iron edge of the plough.

62. The bamboo-rake is used in thrashing-floors, and is employed for the purpose of raking off refuse matter.

55. Mills and mortars for hulling, pounding, and grinding exist in several forms among the Chinese; those worked by water power, however, are very few; some are worked by hand; but for the most part they are turned by oxen, mules, and horses.

59. The plough of the Chinese, though very simple in its construction, has at different times assumed a variety of shapes; one of their best, described in the Sam Ts'oi T'o, consists of eleven parts, namely, the base, share, mold-board, beam, handle, fore-brace, regulator, bolt, stud-brace, share-brace, whipple-tree or ear. There is no colter, and the mold-board is of iron. The fore-brace is called ‘the arrow’ of the plough; it seems never to be mortised into the beam, but to be fastened to it by a withe or thong, while another one passes around it and the handle, (about half-way between the base and beam,) lashing them together; this latter one, the regulator, is contracted or loosened by the bolt, by which it is twisted or untwisted.
63. Both the large rakes and small rakes have straight handles and transverse heads.

64. The harrow-rake is a long rake for gathering wheat.
65. The grain-rake is used to spread out grain to dry.
66. The weeding-rake is used for weeding rice.
67. The reaping-basket (or cradle) is for gathering wheat.
68. A reaping-rod is a bamboo for raising the grain.
69. The regulator of the plough gauges the fore-brace.
70. Grain-ricks are frames made of wood and bamboo.
71. A roller revolves and beats down grass and shrubs.
72. The fluted roller resembles a muskmelon, suspended [by its two ends] in a square frame.
73. The wheeled roller has stone wheels.
74. A toothed stone roller is made like the fluted roller; but it has teeth arranged on the outside.
75. The bill-knife is a knife for cutting hemp.
76. A salmon-leap is for catching fish; it consists of bamboos arranged close together on the water's surface, with a fire on it, and the fish seeing the light, leap upon it.
77. A scarecrow is a thing made like a man, standing in the field, in order to frighten away the birds.
78. A scraper is a tool for scraping the ground.
79. A mud scraper is used for leveling down the soil.

67. This implement resembles a basket-scoop, having a broad handle, by which it is turned over, and the blade on the side brought against the grain; as the grain is cut, it falls over into the basket, and is immediately put into the cart.
71—74. There are rollers of various kinds figured in the Sam T'soi T's'o, some of which combine the roller and the harrow, being armed with large, short, teeth. The luk tuk has the grooves running lengthwise, and is of an egg shape. In the cultivation of rice, however, little or no use is made of rollers, as the ground is too wet.
77. Various contrivances are resorted to by the farmers in China, as well as elsewhere, to preserve the growing grain from the depredations of birds; sometimes lines are stretched across the field, with things attached to them to jingle in the wind; at others, fantastic human forms are made. Watchmen are also frequently stationed to guard the field.
80. A **hand-scraper** is an implement to level the ground.

81. The **scythe** is a crooked instrument, for the purpose of cutting grass.

82. A **sieve** is square inside, and round without, and is used for sifting grain.

83. The **share-brace** is under the share and moldboard.

84. A **shovel** is that with which ditches are opened.

85. The **sickle** is the modern cutting-bill.

86. A **corn-sickle** is a blade for cutting ears of grain.

87. The **wheeled sickle** has a blade for cutting grain.

88. A **wheat sickle** is a blade for cutting wheat.

89. A **sluice** is a gate constructed in the side of a field, to allow the high tides to run into the fields.

90. A **screen-sluice** is constructed with a bamboo sieve, or a basket sieve.

91. A **spade** has a metallic edge, which is very sharp.

92. A **share-spade** is thrust into the ground with the foot.

93. The **wooden spade**, the **iron shod spade**, and the **basket-spade**, are all agricultural implements.

94. A **weeding-spade** is a tool for removing weeds.

95. The **garden-spade** is for leveling and trimming.

81. The scythe and sickle, as well as the plough and all the other implements and tools here used in agriculture, are remarkably simple, yet for the most part answering their end admirably. The names by which the Chinese terms in this section are rendered do not always, however, describe an implement of precisely the same form, size, and construction as those used in western lands, but rather their equivalents—tools that are employed to do the same service; and although they answer the same purposes very well, still the most of them are roughly made, and destitute of any great degree of finish.

90. This screen-sluice is designed to prevent sticks, grass, weeds, and other rubbish from being carried on to the fields of rice while the grain is young, which otherwise might overspread and destroy it.

91—96. The spade is much used by Chinese farmers and gardeners, and the forms which it has taken are very numerous; it is generally made of hard wood, and the edge of the blade guarded with iron, but sometimes the whole blade is iron. The basket-spade is used in the provinces of Chikông and Kông'ai; it is made of bamboo, and constructed to dig up and carry away light rubbish.
96. The ancient wooden spade was a hand plough; the crooked handle was called loi, the iron was called tsz.

97. A stack is an accumulation of dried grass (or hay) formed like a barrel; its common name is a straw heap.

98. The stud-brace affords support to the mouldboard.

99. Traces are the lines by which the plough is drawn.

100. A frame trough is a wooden watering trough.

101. The paddle-trough is for scooping up water upon a field; it is turned by treading upon a wheel.

102. Earthen tubes are water spouts.

103. The water-gate can be employed for watering the fields, and when closed the fish [within] may be caught.

104. The grinding and spinning water-wheel can be used both for grinding grain, and spinning thread.

105. The high chain bucket wheel has a frame at both ends, and each of them has a wheel.

106. The wheel-barrow is for carrying things in the field.

107. The whipple-tree is a cross bar which is fixed upon the end of the beam of the plough.

108. A winnowing machine is for cleaning grain.

109. The ox yoke is an implement for restraining the ox, and is made large or small according to his size.

110. This is described and figured in Staunton’s Embassy, and is much used to elevate water; the paddles are attached to a rope that runs through a long trough, which is turned at its upper end by a wheel.

111. The chain bucket wheel is a series of small buckets attached to a rope, passing over two large wheels; one of them is placed in, and turned by, a current of water, the other is placed upon a frame in the field; the buckets, forty or fifty in number, are attached to a rope passing over the two wheels, and as the wheel in the stream turns, the buckets are filled, pass up, and empty themselves upon the field.
Section Second.

AGRICULTURAL OPERATIONS.

Notes and Explanations.

Agricultural operations are performed by the Chinese without much regard to science, or much help from any mechanical agency. The various processes are simple, requiring only small outlays of stock, and are, with but few exceptions, conducted throughout by manual labor. The culture of rice forms a very important branch of labor. Some of the implements and processes described in Loudon's Encyclopaedia of Agriculture, as once existing among the Egyptians and people of western Asia, may be now seen among the Chinese.

3. The *Oryza sativa*, of which there are many varieties, is called by different names at the different stages of its growth. The ripe grain is called *wó* by the Chinese, and sometimes among foreigners paddee, both before and after it has been thrashed. The names will appear in the sequel.
Generally about ten days are required, at which time they may be taken and transplanted.  
7. What is the very best method of transplanting the young shoots?  

The shoots, being taken up with a small spade (or shovel), are held in one hand, while with the other they are planted in rows, and at short intervals.  
8. How far apart must they be separated?  
Each plant may be about six inches from the others.  
9. While the young plants are growing, is there anything to be done to them?  

The diligent farmer plucks out the weeds, thins the young grain, and likewise lets in water upon his fields; but when the rice has become thoroughly ripe, the water is then drawn off.  
10. In what months are the young shoots planted, and in what months does the grain become ripe?  
The planting of the young shoots is done during the second and seventh months, and the grain becomes fully ripe in the sixth and tenth months.  
11. In what manner is the rice reaped?  
When the grain is ripe, it is cut with a sickle close to the ground.  
12. And what is to be done with the rice after it has been reaped?  

6. Though they may be ready for transplanting in ten days, twice that time, and more, may elapse before the period is passed, when they become unfit to be removed.  
7. Rice-shoots are sometimes made an article of sale, though farmers usually sow their own; about six roots are set out in the same spot, and the work is done with a good degree of regularity.  
10. It is not always that two crops of rice are taken from the same field in one year. From the richest lands in the southern and eastern parts of the empire, however, which are well manured and watered, two crops may be, and generally are, gathered.
Agriculture.

When the rice has been thoroughly dried, it is either thrashed out with a flail, or it is beaten into a tub, by which means the grain falls out.

13. The grain being thrashed, what becomes of the straw?

It is taken and dried and having been bound up into separate sheaves, it is sunned and dried for fuel.

14. And after the thrashing, what further remains to be done with it?

It is put into a fanning-mill upon the thrashing-floor, and fanned, in order to remove the bad grain and the chaff.

15. What are thrashing-floors, and where and how are they constructed?

A level piece of ground is selected, near at hand, which, covered with lime and sand, is pounded hard; its vulgar name is "earth-palace;" and this is the place which is used for thrashing the rice, and drying the grain.

16. And how is the manure used?

Manure, that has been a long time in a state of fermentation in the vats, is taken and formed into cakes and thoroughly dried; these are bought for two or three taels per peck; and, being pounded with a pestle, are spread upon the field; this process is called "dropping fatness."

17. When farmers hire fellow-laborers to assist them in doing their work, about how much money do they want for each day's work?

13. Brooms, mats, and thatches are made of rice-straw, and it is also ploughed in as manure; but much of it is used as fuel.

16. Great care is exercised by the Chinese in the preparation and application of manures. Their usual degree of simplicity is seen in both these processes, and more than an ordinary share of economy in collecting whatever can be converted into fertilizing matter.
For each day's work a man gets a mace of money, perhaps eight candaareens, with three meals of victuals; ploughing and harrowing the fields is done at a given rate by the acre, the price for the labor on each being between one mace and eight candaareens, and also three meals of victuals.

15. For those who transplant, and weed, and cut the grain, what is the amount of wages?

For transplanting the young shoots, the best wages are three or four mace; one mace is the common price; the very lowest must be seven candaareens [for a day's work]; for weeding and reaping the amount of wages is the same. But for reaping, the pay may be something different: for reaping a single day, two tau of grain are required; sometimes also the arrangement is made that for each peck twelve catties shall be given; and moreover, in all these several cases, from the first ploughing till the harvest, the laborers receive three meals per day.

19. What are the customs and usages to be observed when a farmer hires a field?

When making out the papers for the lease, it is clearly stated how much grain or money shall be paid for each acre annually; sometimes also the produce is equally divided; and after the particulars are explained, they are written down in papers to be kept as evidence of the agreement.

18. It is not to be supposed that the amount of wages, here specified, can be more than an approximation to that actually paid at different times and places; generally the price of labor is very low.
20. In what manner do the landholders pay their rent in kind and their taxes to the government?

In the winter of each year, they repair to the office of the district magistrate, where, in the gavel department, are recorded the names of the township, the village, the neighborhood, the thything, the family to which one belongs, and what member of the family he is; the tax on each acre is levied at seven candareens in silver, besides one shing and one köp of rice. The value of the grain is converted into silver, and an allowance must also be made for refining and stamping it: when all this is done, [the landholder] receives a duplicate receipt that it has been paid.

21. What kind of fields are the best for the cultivation of rice?

Elevated fields, where there are springs of water above them, so that the water can be brought down upon them, having a rich soil and a degree of moisture, are the best.

22. What kinds of animals are domesticated?

Poultry, ducks, cattle, sheep, horses, swine, and so forth, are all domesticated.

23. How large a proportion of the whole country do you suppose is cultivated?

In the southern provinces, the tax in kind is commuted for silver, as the transportation of grain to Peking would be too expensive. The rate of taxation varies according to the fertility of the soil, and in many instances is less than the sum here mentioned. When new lands are brought under cultivation, the government often does not assess them until the cultivator has been partly repaid for his outlay; the tax on such fields as are reclaimed from the banks of rivers and marshes is called ū yau, or fish-wandering; for the first or second year, when the tax is raised, it is termed hōk yau or stork-standing.

21. Not high lands or hills, but plains or upland meadows, so situated that at all times a good supply of fresh water may be let in upon them at pleasure.

22. Beef is not much used by the Chinese, and horse flesh still less. Drovers of sheep are sometimes brought to the south. Pork, poultry, and fish, are the staple articles of animal food.
The amount of cultivated land may be about one eighth.

24. How large a part is wild and uncultivated?
A like proportion, probably about one eighth, more or less.

25. How much of it is forest?
The population of China being very dense, the forests cannot be extensive.

26. How much grazing land is used for pasturing horses, cattle, and sheep?
It is uncertain, but there is quite enough.

27. How many sorts of fences and wattles are there, and how are they constructed?
They are made either of rattans, or rushes, or bamboos, and are interlaced with interstices.

28. How are flowers and fruit-trees grafted?
The scions are cut out in spring, and earth is bound about the place where they are inserted.

29. What proportion of the land throughout the whole empire is occupied with the mulberry-tree?
The land occupied with the mulberry-tree does not equal one eighth of the rice fields.

30. How large a part of the whole country is occupied with orchards?
Compared with the mulberry-trees, the fruit-trees are the most numerous, and their grounds the most extensive.

24. Statistics doubtless exist sufficient to form a very exact estimate on this subject, but they seem never to have been collected and compared; and the statement here made is simply a conjecture. The principal object of this and a few of the following questions is merely to serve as examples of the manner of prosecuting similar inquiries.

27. Fences made of boards, or posts and rails, and stone walls, are not much used. Small orchards and gardens are often surrounded with walls. Hurdles and wattles are common, and on low lands ditches—which serve to separate the lands belonging to different persons.
31. What extent of fields and lands are possessed by single individuals?

The rich possess hundreds and thousands of acres, but the poor are without any at all.

32. How are the field-walks built?

The foundations are formed by posts driven down, with earth piled on them, made hard and solid.

33. How is the water let in upon the fields?

If the fields are near the hills, gullies are formed for the water, and the banks are opened to let it on to them.

34. When are farmers most at leisure?

They have but a very little leisure, merely the short intervals between the seasons.

35. In what parts of the country are sheep the most numerous?

In the northern regions, beyond the Great Pass, they are the most numerous and the best.

36. How many kinds of gardens are there?

There are gardens for flowers, fruits, melons, vegetables, &c.

37. What do the Chinese use to make their spirituous liquors?

Rice is used for the common, and particular ingredients for particular kinds.

32. The fields of the Chinese are often divided from each other by raised walks and embankments of different degrees of stability. Small plots of ground are separated by mere footwalks, covered with sod; while larger portions are divided by walks paved with stone, and frequently shaded with trees; in the latter case, they are the roads between towns and villages.

33. The manner of irrigating rice-fields is adapted, for the most part, to their position and locality; in many cases, rivulets from a neighboring hill are led down into the fields, passing from one to the other, until they empty into a creek or river; at other positions, tanks are dug, as reservoirs to supply the fields. When near a river or creek, sluice-gates are made in the bank to let the water upon the grain, which are stopped as it ripens; fields are also watered by hand.
38. In what manner are animals fattened and made fit for slaughter?

Only let them be kept in good places, be fed at the proper times, and with suitable food, and assuredly there will be no difficulty in their becoming fat.

39. Are fishermen allowed to take fish in whatever places they please?

In the great rivers, which do not belong to any particular persons, people may fish at pleasure.

39. Fisheries are very extensive and very productive, and are open to all as here stated. No tax seems to be levied on them in any way. There are, however, small lakes and ponds, the property of individuals, subject of course to their control.

Section Third.

ON THE IMPORTANCE OF AGRICULTURE.

The Sacred Commands say, Give importance to agriculture and the mulberry, and so provide enough food and rainment. 2. We have heard that food and rainment constitute the essential supports of a people. Agriculture and the mulberry-tree are the sources from whence these are derived. If a man does not plough, he may very likely suffer hunger; if a woman does not weave, she may very likely suffer cold.

Notes and Explanations.

Of the sixteen maxims, Shing Yü, or Sacred Commands, of Honghí, the sentence contained in the first paragraph is the fourth; and the remainder of the section contains the whole of the amplification of it, by his imperial son, Yungching, comprising six hundred and sixty-one characters. It affords some data for forming a tolerably correct idea of the estimation in which
AGRICULTURE.

3. In ancient times, the emperors ploughed the lands, and the empresses cultivated the mulberry. Though the most honorable, they did not disdain to toil and labor, as examples to the whole empire, in order to induce all the people to seek these essential supports.

4. In the economy of food and raiment, which are produced from the ground, nurtured by the seasons, gathered by human strength — articles essentially important — a want of exertion is equivalent to sitting still, and waiting for poverty. Therefore, if diligent, the farmer will have a superabundance of grain, and the housewife a superabundance of cloth; but if negligent, then on the one hand, you will not have enough to serve your parents, nor on the other, sufficient to feed your wives and children. This rule is most certain.

5. Although the northern and southern parts of the country differ in being high or low, dry or wet; yet the high and the dry are suitable for millet and rye, the low and wet for the different varieties of rice. The soils on which these provisions are produced vary, while the agricultural labors are identical.

Kú ‘chê, t’in ‘tsz’ ‘tsan chêng, hu’ ‘tsan c’ông.


Agriculture is held by the rulers of this country. The division into paragraphs does not exist in the original, and is introduced into the translation solely for the sake of convenience.

4. In the phrase  shik chi tô, the economy of food and raiment, the word tô denotes “the regular operations of nature in the generation, nutrition, and preservation of animals and plants.”

5. The study of the mineral kingdom and of the atmosphere have never been carried to any great extent among the Chinese. Experience has taught them many useful lessons, only a few of which, however, seem ever to have been reduced to writing. There are no doubt, useful treatises on this subject, but they are not much valued by the common farmer, who generally prefers to take his lessons from his father and grandfather, and is contented with the small stock of traditional knowledge which is transmitted to him by them. The idea of the royal commentator in this paragraph appears to be that those lands lying northward are high and dry, while the southern parts of the empire would necessarily be low and wet; this, however, is not the case, the surface of the country being very low in some parts of the northern provinces.
6. For the culture of the mulberry-tree, and rearing of the silkworm, excepting Kóng-nám, Chitkóng, Szech'üin, and Upak, the other provinces are not very well adapted, though they are fit for the production of hemp and cotton, either for rolling or spinning thread. Thus the materials from which garments are made are various, while their labor is identical with the culture of the mulberry-tree.

7. We desire our people to exercise all their strength on agriculture and the mulberry-tree: do not love indolence, and hate toil; do not be diligent at first, and afterwards idle; do not, because a season of dearth may sometimes happen, lightly abandon your fields and gardens; do not covet extraordinary and exorbitant rates of profits, and hastily change your old occupations. If you give due weight to fundamentals, although from one year's income, after liquidating public and private accounts, there remain only a very small surplus; yet by daily and monthly increase and augment, it will become a very rich and affluent patrimony, and by sons and grandsons preserved from age to age, will afford an inexhaustible source of productive support: if you do not so, but seek the end without the essential means, how can such supports be long continued?

8. You soldiers, in the ranks of the army, not engaged in agriculture, try to realize that the monthly disburse-

6. Silk, like tea, is probably cultivated to some extent in all the provinces of the empire, but as was observed in chap. VII., sect. 8, some provinces produce it in much higher perfection than others. The amount produced in the province of Canton is known to be large in some districts, as is also that of cotton. Chik means to spin or roll hempen threads on the knee by the hand.

7. It has been somewhere said that the Chinese never change their profession or occupation of life; but their being here admonished by the emperor not to do so hastily, presents another view of the case.
ments of money, with the rice dealt out from the granaries, are all distributed from the revenues which are paid in by the people, for the support of yourselves and your families; there is not one luss of silk, nor one kernel of grain, which is not the product of agriculture and the mulberry-tree. Enjoying these their profits, you ought to live in mutual peace with them, by all means protecting them, so that they may exhaust all their strength on agriculture and the culture of the mulberry-tree, then your supplies of food and raiment will never fail, and thus also you will have [a source of food and raiment] whereon you can confidently depend.

9. You likewise, local, civil and military officers, whose bounden duty it is to urge on their tasks, do not rob the people of their time, nor impede their business; correct the unsteady and idle, and encourage the diligent and laborious; let none of the lands lie waste; let there be no vagrants in the villages; let no husbandman throw aside his plough and hoe; nor any housewife put away her silkworms and weaving; likewise, let the products of the hills, marshes, orchards, and gardens, and the increase of poultry, pigs, dogs, and swine, be all nourished in a proper manner, and gathered in due season, in order to

8. In all the provinces, the imperial troops are stationed in small parties in the principal towns and districts of the empire,—and receive their pay and rations from the local magistracy by orders from the commissariat in each provincial city. Being thus spread all over the country, it is in their power to give much protection or annoyance to the people, according as they are disposed. How they act depends, nevertheless, very much on the character of the magistracy. Their pay ordinarily, in times of peace, is small; and not unfrequently they have recourse to labor, in agriculture or mechanics, in order to provide for themselves and their families. In this way, in agricultural districts, they become identified with the yeomanry of the country. But sometimes, under a bad magistracy, they are troublesome neighbors.
supply the deficiencies of agriculture and the mulberry-tree; and if the proper diligence be bestowed on these essential employments, the sources of food and raiment will be kept full.

10. It is to be feared, that in years of full harvest, you will neglect to store up the surplus; and that there will be an unnecessary use of cloth when it is abundant; so that the evils of prodigality will equal those of idleness. And it is still more to be feared, that gold and gems will be esteemed, while vegetables and grain are neglected; that labor will be bestowed on embroidery, while the silk-worm and mulberry-tree are disregarded; and that the habits of following light fashions and gaudy shows will be acquired;—against these you, both people and soldiers, ought especially to guard.

11. From ancient times, in the reign of prosperous kings, the aged wore silks and ate flesh, and the people suffered neither hunger nor cold; those kings enjoyed an abundance of people and wealth, and a renovating influences went abroad: this, in like manner, resulted from the same causes [diligence and economy].

9. In ancient times the magistracy—the local, civil, and military officers—were wont to call on the people ad libitum, to work for them; at present, except in cases of emergency, the laws and usages of the country secure to the people the entire command of their time. The you-man, vagrants or sauntering people, are very numerous in these degenerate times. Efforts are often made by the government to remove them from the large cities and towns, and to fix them in regular employments on waste lands. These efforts usually succeed but poorly.

11. This maxim, that the aged only should live on flesh and be clothed with silk, finds a place in the popular creed of the day, but in practice it has not much effect.

12. The work here referred to, called Kang Chik Tse, or Plates illustrating Agriculture and Weaving, is a large quarto, containing forty-six leaves, done in the best style of Chinese printing, and having the imperial dragon surrounding each page of letter-press. There are twenty-three
12. Our sacred predecessor, the august emperor Pious, anxiously concerned for the people, caused a book of plates, on agriculture and the manufacture of cloth, to be printed and circulated far and near, thereby evincing great regard for the people’s support.

13. And we, looking up to and considering his sacred instructions, anxious for the most important affairs of the people, have fully explained it, admonishing you to exert all your strength upon the essential supports of life. I, the one man, clothed and fed by the revenues of the state, desire that all in the empire may be equally filled and warmed.


plates illustrating the different operations of agriculture, and the same number exhibiting the various manipulations in raising silkworms and weaving cloth. The descriptions are in poetry, and for the most part, far beyond the scholarship of those for whom they were designed. The subjects of the twenty-three plates on agriculture are as follows, beginning with the first: — soaking the grain in water, previous to sowing it; ploughing the rice-grounds; harrowing them, and reducing the soil to a mesh; harrowing a second time, with a harrow-rake; rolling the fields, with a toothed roller; sowing the grain; observing the shoots, just above the ground; manuring them with liquid manure; pulling up the shoots for transplanting; transplanting the shoots; thinning and weeding the growing grain for the first time; a second weeding and thinning; a third weeding; irrigating the growing grain; reaping the ripe grain; carrying the sheaves to the thrashing-floor; thrashing the grain with flails; hulling the paddee in mortars; sifting the grain; winnowing it in fans; grinding it in a wooden mortar, which takes off the skin of the kernel; storing it in granaries; and lastly, returning thanks to the agricultural gods for the harvest. The subjects of the remaining plates are on rearing the silkworm, and weaving, as follows: washing the eggs of the worms; spreading them out on trays in racks; hatching the eggs; bringing leaves to feed the worms; cleaning the trays after the worms have eaten; removing the trays to different situations; picking mulberry leaves; covering the trays with branches for the worms to roll their cocoons; smoking the trays over a fire; weighing the cocoons; assorting the cocoons; sealing them in jars for about ten days, until the moth is hatched; reeling off the cocoons; the moths laying eggs; returning thanks to the gods for the crop of silk, and offering a part; reeling off the spools of single floss to form threads; weaving plain cloth; reeling and spinning thread; making the warp; dyeing the thread; weaving figured cloth; cutting cloth for garments; and lastly, making garments. The plates are among the best that Chinese art has produced, the perspective being tolerably good, and the filling up of the design often exhibiting many little sketches of rural life; and, were not the price of the book so high as to place it beyond the reach of common laborers, it might be useful to them.

14. The Chinese, like the Hebrews, often number the words of their sacred books. There are editions of all their classics, in which the number of the characters is marked at the end of each book, part, or section, as in the present instance.
CHAPTER X.

THE LIBERAL ARTS.

Luk, ngai¹; q'in shap².

Section First.

OF CEREMONIAL RITES.

1. I have heard people speak of six liberal arts; what now [I desire to ask] are these six arts?

They are, it may be said in reply, etiquette, music, archery, charioteering, writing, and arithmetic.

2. May I presume to ask what is etiquette?

Etiquette may be described, as including the forms and modes required by divine law, with the rules and observances imposed by human society.

3. And how is it in regard to common etiquette?

It is concerned with marriage, mourning, offering sacrifices, saluting and taking leave, answering and replying to one another. Nothing is without its ceremonies.

Notes and Explanations.

Here, as in other countries, the liberal arts are not very distinctly separated from the mechanical, or even from the sciences. Formerly in the west, grammar, dialectics, rhetoric, music, arithmetic, geometry, and astronomy, were styled the fine arts; more recently, and by a more correct nomenclature, those whose object is not utility, such as sculpture, architecture, painting, poetry, music, etc., have been so designated. In what estimation the six arts are held by the Chinese, the sequel will show.

2. The word lai has different shades of meaning in different places; its primary sense seems...
4. If so, where then can a thorough knowledge of both their principles and forms be obtained?

There are the Ritual of Chau, the Ceremonial Forms, and the Book of Rites, three entire and lucid codes.

5. What is the Ritual of Chau?

The Ritual of Chau is the work of the prince of that line, whose family name was K'i, son of king Man, and younger brother of king Mo. This work, the Ritual of Chau, was framed in order to establish, for the several officers of that family, their respective duties.

6. What is that called the Ceremonial Forms?

The rules and canons, comprising the Ceremonial Forms, are the production of the sages, a digest of the laws and canons of king Man and the prince of Chau, and derived from the same source as the Ritual of Chau. The Ritual of Chau may be regarded as the supplement, and the Ceremonial Forms as the body [of one work].

7. And what is the Book of Rites?

T'ai Tak, a philosopher of the Hon dynasty, collected all the ancient ceremonial and musical writings, one hundred and eighty, and reduced them to eighty-five chapters, now to be that of prescribed form,—which is to be observed, and extended so as to regulate the mode of every action. It also means whatever is according to the order of nature, as the propriety of the social relations, or that fitness of things which is felt to be right; is external ceremony alone, but 'lai' appears to include both internal and external.

5. In this work is found the origin of the Luk Po or Six Boards; the work is divided into six parts, one for each Board; and is often found on the same shelf with the Five Classics.

6. In its present shape, the Ritual of Chau, though regarded as supplementary, seems; nevertheless, to be the most esteemed, being more copious and methodical than the Ceremonial Forms.

7. The Book of Rites has already (in Chap. I. sect. 3: 74—77.) been mentioned. It is highly valued by the Chinese, and is appealed to by them as an infallible standard in all matters relating to civil and religious rites, etiquette, etc. Of its forty-nine chapters, two have been taken to form parts of the Four Books; viz. chap. 31. the Chung Yung, and chap. 42. the T'ai Hok, both good specimens of the Lai Ki.
called the Book of Rites by the Elder Tai. The Younger Tai still further abridged this, and formed a complete work in forty-nine chapters. The Ritual of the Elder Tai is no longer extant; and the Book of Rites by the Younger Tai is placed among the Five Classics. This Younger Tai, son of Taku's elder brother, was called T'ai Shing.

8. In the Illustrations of Rites it is said, Never be disrespectful, but grave and considerate, and let your words be calm and determined, then you will tranquilize the people! 9. From birth till ten years of age, [man] is called a child, and then begins to learn; till twenty, he is called a youth, and is then capped; to thirty, he is in his manhood, and may marry; at forty, he is full of strength, and may enter the magistracy; at fifty, he becomes gray, and may serve in the high offices of state; at sixty, he becomes advanced in years, and may direct affairs; at seventy, he becomes an old man, and may retire from business; at eighty and ninety, he becomes infirm and forgetful. Till seven the child is an object of compassion, and both he and the man at seventy and eighty are not liable to punishment when guilty of crimes. When an hundred years, then he must be fed.

8. This is the first sentence of the first chapter of the Book of Rites; and though brief, it presents a fair example of the style of the work, which is for the most part laconic and didactic. 9. This is also from the first chapter of the Book of Rites. The term kuan here denotes the ceremony of putting on the cap, which is performed at the age of twenty, and introduces the youth to the honors of manhood. They may and do enter office much earlier than at the periods here specified; and they also remain longer in office.
Section Second.

MUSICAL INSTRUMENTS.

樂器類 第二章

Ngok, hi¹ luh¹; tai² ip⁵ chëung.

1. Music ranks as second of the six liberal arts. There are various methods of playing on the different kinds of musical instruments; some are played by blowing, others by thumping, or sucking, striking and bowing; there are also several notes hó, sz², i, sháng, chë¹, kung, fian, liú, u, used in concert with the tones of the singer's voice, whether high or low, long or short; and thus music is made to contribute to man's pleasure and joy.

2. When playing on the lute or harp, there are other rules to be observed; to show the order of moving the fingers, they employ such terms as mean to snap, to strike, to hook, to push, etc., indicated by the contracted characters, tiú, mut, kau, fik, &c. For instance, [in the combined characters]

Notes and Explanations.

VOLUMES would be necessary to contain a complete and full account of the musical instruments and musical art of the Chinese. Little beside a brief enumeration of their principal instruments is contained in this section. As lovers of pleasure, they have always had great respect for music, one of its principal promoters; and for tones and rhythm, the two essential elements of music and of song, they manifest great fondness. Allied to music, they have something that resembles dancing—it is termed mò or posture making, and is of two kinds, civic and martial. In the Sam Ts'oi Tò, there is a series of plates, exhibiting the various attitudes of the performer. Their writings on the subject of music, though hard to be understood, are very numerous; and they contain records of the art, in the earliest periods of their history, accompanied with drawings and descriptions of their instruments. Many of the most ancient are now disused. Often the instruments differ from any that are found in the west; and it must not be supposed, therefore, that in all cases where the same names have been adopted, the instruments are identical.

1. These nine characters are the names of the notes in Chinese music, corresponding to the do, ri, mi, si, &c.; the sounds of the characters are changed to accommodate them to this use. In writing vocal music, these characters are merely set down one after the other, which, when thus written, indicate only the pitch of the notes in a certain scale, leaving out altogether the two important particulars of length and absolute pitch, which are to be learned from the teacher's voice. The order of the notes in the Chinese scale is as given in the text. If the first or low-
character here given,] the thumb of the left hand is to be placed on the fifth string, while the sixth string is snapped with the right hand. After this same manner, are all the other combined characters to be explained.

§ INSTRUMENTS OF PERCUSSION.

3. The drum is made of wood in the form of a cylinder, bulging in the middle, and covered at each end with skin; large and small ones are made in the same manner.

4. The battle drum is made of wood, its body is flat, and its two ends are covered with skin; it is now used in archery, and to announce the watches of the night.

5. Base drums; the small base drum is called ying, the large ones are called fan.

6. The tsun, pt, ts'ik, and kô are four sorts of drums, all of which were made in ancient times, but are now disused.

7. The leading drum is the leader of the ying drum.

est be taken as the tonic, then they form a diatonic octave, with the addition of the ninth, or one note more than an octave, making kô an octave below liú, and û an octave above sz'. There then would be no difference between this scale and that of Europe. But û and fún seem to be little used, and hence it loses its diatonic character.

2. The rules for writing instrumental music among the Chinese change somewhat according to the instrument employed; thus the lute requires a very different system of notation from the guitar; and both from the rebeck. In the notation adopted for the lute, “each note is a cluster of characters; one denotes the string, another the staid, a third informs you in what manner the fingers of the right hand are to be used, a fourth does the same in reference to the left, a fifth tells the performer in what way he must slide the hand before or after the appropriate sound has been given, and a sixth says, perhaps, that two notes are to be struck at the same time.” It is partly on account of this clumsy mode of notation that so few Chinese learn to play the lute scientifically. These four, tiù, mút, kau and ts'ik, are some of the characters employed technically to describe the various movements of the hands; the contractions used in the notes are written immediately underneath them in the text; and in the note introduced into the text, which is a very simple one, the first contracted character, tiù, is written at the bottom. There are works published, containing rules for playing the kam or lute, with diagrams showing the positions of the hands, &c., and also various tunes for the player. The Kam Pô tái shing, or Complete Treatise for playing on the lute, is regarded as one of the most perfect works on that subject.

3. The drum has received a great variety of forms and sizes among the Chinese. The largest and best are seen in their temples. Most of them are of wood, hollow and cylindrical, with skin or vellum stretched over one or both heads, and but seldom provided with braces by which they can be tightened or relaxed.

7. There was an ancient instrument of this name, made long and slender, bulging a little in the middle; the one now in use is hemispherical, small and almost solid, having skin stretched tight over its whole upper surface.
8. The Szechau drum is made of wood, its body is very thick, and the skin covers it entirely.

9. The pillar drum is supported by a pillar in its centre.

10. The double drum is employed for the purpose of rejoicing (i.e., conjuring) men and spirits.

11. The concert drum is made of wood, the body is flattish, the top covered with skin, and the bottom hollow.

12. The loaf-shaped drum is of wood, the face is covered with skin, the bottom is small, and the belly hooped.

13. The flat drum is made of thick wood, with a flat body, and skin stretched over both ends.

14. The waist drum has large heads, a small barrel, and the two ends, being beaten, respond to each other.

15. The tambourine and the rattle drum, have six faces.

16. The twirling drum has a small barrel, with a stick running through it, and it has two clappers.

17. Both ends of the tambourine drum may be struck; they are made of the skins of the channois.

8. This, which derives its name from the famous city of Szechau, is small and flat, has but one head, and is much used at present on the stage in theatrical amusements. The concert drum is often used in its stead.

9. Pillar drums are still to be seen in temples, and some of them are large and elegant: they usually stand on a single pillar, elevated six or eight feet from the ground. They are beaten with a single mallet, at the hours of devotion, for the double purpose of summoning together the worshippers, and of arousing the attention of the gods. The diameter of the largest of these drums cannot be less than three feet.

10. The lá kú has two barrels, sometimes placed parallel to each other, and sometimes across each other; it was sometimes suspended from a wooden frame, and sometimes placed on a single pillar. The purposes to which they were applied are not very apparent; and they seem to have gone entirely into disuse at the present time.

12. This is a small instrument, used in religious processions; its diameter may be about one foot, and it gives a grave sound like the base drum.

13. This is much used by blind singers, who saunter through the streets in the night; as an accompaniment to their voices, and a regulator of the time, it has a good effect. These singers are also the tellers of old stories. Many of them are poor female children, early trained to this business, by which they procure support for their parents, sometimes, as well as for themselves.

15. Both the tambourine and twirling drums have balls suspended from the barrels which strike the heads when twirled; their shapes varied, and some of the láng kú were made with several drums attached to a central frame, and struck only on one head.
18. The hand tambourine is flat and small, with a handle; singers hold it in the left, and strike it with the right hand.
19. The equestrian drum is used on horseback.
20. The earthen drum is an ancient instrument.
21. The fish tambourine is made of a joint of bamboo, its head is covered with skin, and two fingers are used to play upon it.
22. The great gong is cast of copper, in the shape of a platter; it is suspended by a string and struck.
23. The small gong is made of very thick copper, a pair of them is always required for playing.
24. The drum gong is like a waterman's hat, with a convex centre, and is struck with a mallet.
25. The gong from Sichau is shaped like a boiler; and being suspended by the finger, is beaten with the corner of a small billet of wood.
26. The watch-gong; this was anciently used to strike the hours; it is now a common instrument, used in concert with the drum gong, and is called the watch-gong.
27. A frame of gongs: thirteen small gongs, made of copper, are fitted into a frame, which is furnished with a long handle on its lower part.
28. Cymbals are both large and small: in shape they are like a rain hat, and they are vulgarly called, the 'great clang,' and the 'little clang.'

The hand tambourine is flat and small, with a handle; singers hold it in the left, and strike it with the right hand.

The equestrian drum is used on horseback.

The earthen drum is an ancient instrument.

The fish tambourine is made of a joint of bamboo, its head is covered with skin, and two fingers are used to play upon it.

The great gong is cast of copper, in the shape of a platter; it is suspended by a string and struck.

The small gong is made of very thick copper, a pair of them is always required for playing.

The drum gong is like a waterman's hat, with a convex centre, and is struck with a mallet.

The gong from Sichau is shaped like a boiler; and being suspended by the finger, is beaten with the corner of a small billet of wood.

The watch-gong; this was anciently used to strike the hours; it is now a common instrument, used in concert with the drum gong, and is called the watch-gong.

A frame of gongs: thirteen small gongs, made of copper, are fitted into a frame, which is furnished with a long handle on its lower part.

Cymbals are both large and small: in shape they are like a rain hat, and they are vulgarly called, the 'great clang,' and the 'little clang.'
29. The great bell is composed of six parts of copper, and one part of tin, in order to make it very sonorous.

30. Long bells are like the great bell; they differ in having metallic or wooden tongues.

31. Wind bells have long streamers hung upon the tongue, which strike as they are waved by the wind.

32. The sistrum bell resembles the great bell, and small round bells are suspended in it, for a tongue.

33. The sacred king is made of stone, and is suspended in order that it may be struck.

34. The pitch-note king was employed in the palace, as a leading instrument of music.

35. Oblong plates are made of iron, and are used [as musical instruments] instead of the king.

36. Upright supports are used for hanging bells and king.

37. Wind glasses, also called 'a hibiscus suspended by golden threads,' consist of small pieces of glass, suspended by silken threads; these being driven back and forth by the wind strike against each other, and so emit sound.

38. Musical cups or vases; twelve of these vases are taken, and into them more or less water is poured, and then they are played on with slender iron rods.

...
39. The *sounding vase* is made of porcelain and is hollow; when struck, the sound issues from its centre.

40. The *musical box* was made of wood, like a lacquer box; in the middle, a wooden clapper, called a stopper, was fastened, attached to the bottom, by which it was worked.

41. The *finale box* resembled a tiger couchant; its head was struck with a bundle of bamboos, and then run reversely across the back in order to stop the music.

42. *Castanet boards* are billets of wood; there are in all three pieces, two of which are joined as one, and are beaten by the other piece.

43. The *Budhistic fish* is made of wood, it has a horizontal opening in its side, and its middle is hollowed out.

44. The *wooden fish* is carved from wood in the shape of a fish, hollow in the middle, and rings when struck.

45. *Chaff balls* are like leathern bags, stuffed with chaff; they are struck in order to mark time in music.

46. The *copper-wire harmonicon* has copper nails at each end, upon which some ten or more copper threads are stretched, which are beaten by slips of bamboo.

39. Its dimensions are very nearly those of a common sized *tea-urn*, which it somewhat resembles in shape.

40, 41. The first of these was used by the ancient Chinese in their musical entertainments, both civic and religious, to announce the time of commencing, and the second, of stopping, the music. The *chuk* resembled a square box, having the *stopper* attached to the bottom, and rattled from one side to the other through a hole in the front by means of a stick. The *yu* probably produced a rattling sound, from the sticks in the back of the tiger reverberating through the hollow body when struck. The names of these, and other ancient instruments, are introduced into this section, because they frequently occur in books, although they are now nearly disused.

42. These, differing very little from this description, may frequently be seen in the hands of musicians at the present day, used for the purpose of marking time.

43. This *puk ü*, "divining fish," is used in the recitation of prayers, both private and public, by the Budhistic priests, for the purpose of marking time. The *muk ü* is like it in shape.

46. The board of this instrument resembles the frustrum of a triangle, and the strings decrease in length from the base upward, being fastened securely upon the nails. There are two sets of strings, made by placing the bridges at different distances from the pegs, and causing the wires from one side to pass over one bridge, and under the other.

CHI. CHR. 91
47. The seven stringed harmonicon is like a lute, with seven strings, and is played on with a bamboo.

8 Stringed instruments for thrumming.

48. The scholar's lute is made of wood, it is hollow within, and has seven strings on its face.

49. The many stringed lute is like the scholar's lute, but while the latter has nuts, this has bridges.

50. The flat lute is smaller than the many stringed one, has thirty strings, and is played on with a plectrum.

51. The small flat lute has thirteen strings, its top is round, its bottom flat, and its middle hollow.

52. The three-stringed guitar has the drum covered with snake's skin; the bridge is the support of the three strings.

53. The balloon-shaped guitar has a body like a goose-egg, and the four strings are thrummed with the fingers.

54. The moon guitar is like the full moon in shape, and its sounds resemble those of the lute; and hence its name.

48. The kam (or kin) is justly more esteemed than any other musical instrument of the Chinese. A native writer says its name is synonymous with the term kam, which means to prohibit, and is so called because "it restrains and checks evil passions, and corrects the human heart." It is indeed a beautiful instrument, and "discourses most excellent music." It is about four feet long, convex above and plane below. Its strings are of silk, and differ a little in their relative diameter; they pass over the smaller end, and distribute themselves upon two pegs below. A bridge, near the wider end, gives them the proper elevation. The length of the sounding board is divided by thirteen studs of mace as a guide to the performer. They are placed so that the length of the strings is divided into "eight parts of eight, with the omission of the seventh." A more extended description of the kam by G. T. Lay esq., can be seen in the Chinese Repository, vol. VIII., page 38.

52. This has a drum-shaped, hollow cylindrical body, with a very long neck and head. Its strings are tuned as fourths to each other; its sounds are low and dull, and it is played as an accompaniment to the p'ip'dá.

53. This is nearly three feet long, and differs from the sám în by having four strings, and a body which is nearly a foot in diameter. It is one of the most common accompaniments to the voice of ballad singers.

54. The ìt kam is so called because the body is circular like the full moon; it resembles the theorbo or arch-lute of Europe in its general contour, but the number of strings does not exceed four, while that has ten or more. There are a number of raised frets upon the neck for the convenience of the player in finger-in.
55. The *four-stringed guitar* is like, but smaller than, the *üt cam*, and is played with a horn plectrum.

56. The *bamboo guitar* is made of a large joint of bamboo [like a corn-stalk fiddle].

§§§ **Wind instruments.**

57. The *brazen trumpet* was anciently made of wood, but has in modern times been exchanged for copper.

58. The *funeral pipe* is made of copper, and has a single hole; it is blown vertically, the tube is small, but the bell is very broad, resembling the brazen trumpet.

59. The *clarion* is formed from a sheet of copper into a crooked pipe; it encloses a small copper tube, which is drawn out when it is to be blown.

60. The *trombone trumpet* is made of wood, and is blown in the same manner as the clarion.

61. The *hour horn* is used in the army, for the purpose of regulating the morning and evening hours.

62. The *copper clarinet* is like the funeral pipe, it has seven holes, the ends are of brass, the barrel of wood.

63. The *flageolet* is made of a reed; it is also called the *pat lut*.

64. The *flageolet pipe* is a single wooden pipe; it has six holes, and is inserted at the mouth into a copper bell.

65. The *whistle* is used on board foreign ships to call the seamen.

56. This is made by cutting four or five strings in the cuticle of the bamboo, and elevating them by nuts as tense as possible; it is a childish instrument, like the plaything of lads in America to which it is likened.

57. Generally speaking, the wind instruments of the Chinese are inferior in sweetness of tone to their stringed instruments. This remark applies to the trumpets and pipes, which have the bodies short and usually straight, the bell made of thin copper, and the mouth-piece of a reed; the whole instrument being at once difficult to play upon, and very shrill in its tones.
66. The clarinet is blown at the end.
67. The conch is a large sea-shell.
68. The flute has only seven holes; one is blown into with the mouth, and six are covered with the fingers.
69. The fife is made of bamboo, it has three holes, and it is used to harmonize all kinds of sounds.
70. Large and small fifes are made of bamboo.
71. The pandean pipe is analogous to the double pandean; it has twelve pipes, six base and six tenor.
72. The double pandean pipes are made of bamboo, and whether large or small, the number of pipes may vary.
73. The wooduing pipe is blown by children.
74. The earthen cone is made of earth like a steel-yard's weight, and whether large or small has six holes.
75. In the organ (or seraphine) the foot works the bellows, causing the wind to enter the pipes and emit sound.
76. Small music boxes are furnished with steel springs, and when wound up will emit sound.

§§§§ Stringed Instruments for Bowing.
77. A two stringed fiddle is a modern instrument, and is played by a bowstring of horse hair.

Shii tik, chik, i ch'ui, ch'i.
'Tiki pat, kwó tsat, hung, 'hau ch'tui yat, hung, on', luk, hung.
Yéuk, i chuk, wai ch'i, sám hung, 'shó i,' wó chung shing.
Tai, 'siú, ch'i chuk, wai ch'i.
Lut, i siú, lui, luk, yéung, luk, yam, shap, i k'ún.
'Siú chuk, wai ch'i, wák, t'ai wák, 'siú, 'kún shó', pat, ting.
'Ng tung kók, i tsung, ch'ui.
'Hun tséung, t'p'ing, ch'ui, i t'o tsók, t'ai, 'siú, kái luk, hung.
'Fung, 'k'am kéuk, táp, tsung osung, 'sz', 'fung yap, 'kún, i héung.
'Siú fung, k'am, noi, 'yau t'fit, 'sin, ch'iuin, k'i, kái, i héung.

§§§§ Ngök, h'r, ts'ó, lui.
't'in, shi ngök, i má, 'má, chung ts'ó, i in fáh, shing.

67. The shells employed are large turbinated volutes, with the apex bored; they are often blown by private watchmen "for the purpose," as the Chinese say, "to let thieves know that the house is guarded."
68. This is also called wäng tik or the horizontal flute, to distinguish it from the shii tik or straight flute, i.e. the clarinet. It is made of bamboo, without joints or keys, and is a very shrill instrument compared with the German flute. Between the mouth-hole and the first finger-hole, there is an eighth one, covered with a film.
71, 72. The pipes of the lut, like the pandean pipes of Europe, decrease regularly from one end to the other, while those of the proper siú are longest in the middle, decreasing alike both ways; both kinds are, however, called siú. It is a very ancient instrument among the Chinese, as well as among the Egyptians, and not an uncommon one. Some are highly ornamented.
74. This is made of porcelain, not unlike a pear in shape, and adorned with figures. There are six round holes in the body, and one at the apex, but it is difficult to understand how the sound was produced from the instrument, nor do the books afford a satisfactory explanation; it was used in religious services at the temples and elsewhere.
78. The bass fiddle is like a two-stringed fiddle, and a coconut shell serves for its drum.

79. A violin is like a two-stringed fiddle, and is played with a bow; it is a foreign instrument.

§§§§§ Instruments for sucking.

80. The reed organ is made of a gourd, into the middle of which thirteen reeds are arranged in order; its mouth-piece is called wong.

81. The h'û belongs to the same class as the reed organ; in most points it is the same, but is a little different.

82. A plectrum is used to strike the strings.

83. The nail plectrum is for playing on such instruments as the three stringed guitar, it is put on the fingers as false nail.

84. A nut is the wood in the head of the p'ip' a and similar instruments, to shorten and relax the strings.

85. A bridge is a support; all stringed instruments employ them to elevate the strings.

77, 78. These are almost the only instruments among the Chinese that are played with a bow. The first is as rude in appearance as it is unmusical in sound, being in outline merely a stick of bamboo, passing through a hollow cylinder of the same material. The bow passes between the strings which are tightened or relaxed by nuts upon the top of the stick, and elevated by a bridge set upon the sounding-board. The second emits sounds still more coarse and gruff than the first.

80, 81. The Chinese play upon these two instruments by sucking the mouth-piece, but sounds can be produced also by blowing. This mouth-piece is inserted into the gourd or wooden ball, which composes the barrel or wind chest, and connects it with the tubes; the latter are all of different lengths, having ventiges near the base to prevent their sounding, except at the will of the performer, thus giving the essential parts of an organ, with the stops. It is, at present, but seldom used by the Chinese, though it is one of the most ancient of their musical instruments.

N. B. A full account of the ancient music of the Chinese is contained in the Illustrations of the Four Books. The 'ng shing, pût yam, 'ng yam séung shang, luuk lut, &c., are there fully explained and illustrated by diagrams. That which represents the genesis of the five notes gives them thus; kung, the leading note, = 51; shéung, = 72; kûk, = 64; chi, = 54; û, = 48. "These five notes," says the commentator, "are produced from the wong chung, which gives kung, the leading note; and areed (or tube, kitu) nine inches long, doubled nine times gives the number 51; from kung take one third, and it produces chi, whose number is 54; to chi add one third, and it produces shéung, whose number is 72; from shéung take one third, and it produces û, whose number is 48; to û add one third, and it produces kûk, whose number is 64."

CHI. CHR. 92
Section Third.

RULES OF ARCHERY.

射法類第三章
Shé̂ fát jū; tāi sám chéung.

1. The ancients practiced archery, in order to develop their virtue, causing their internal faculties to become correct, and their external demeanor upright.

2. His spirit roused, the archer bends the bow, with great strength and bowstring opened wide; it checked, he lets fly the arrow, with mind settled and thoughts collected.

3. Estimate your strength, and make the bow; estimate the bow and then make the arrows.

4. In grasping the bow, it is necessary that the thumb should press firmly upon the middle fingers.

5. The strong bow, it is especially required, should be stretched to nine tenths of its utmost bent.

6. In shooting the arrow, it is better it should go high and beyond, than too low and not reach, the mark.

7. In practicing archery on horseback, the eyes must not roll about, nor the person sit in a leaning posture.

8. In practicing archery on foot, first learn to bend the bow wide and shoot far, afterwards by degrees seek to come nearer and nearer the mark.

Notes and Explanations.

Archery has always, from very remote times, been held in high estimation and much cultivated by the Chinese. It is now, however, looked upon as rather an elegant accomplishment for gentlemen and military men, like fencing among some Europeans, than as a means of defense or offense in actual warfare, when recourse is had to firearms and swords. The bow is used in the army, on board ship, and in gymnastic exercises.

7. Practicing archery on horseback is regarded as a high attainment, and is described with care in books treating of tactics.
9. Rules for placing the feet: the forward leg is to be placed like a post, and the hinder one in a flexible position; when the direction of the arrow is to be changed, it is to be effected by moving the hinder foot; the tip of the left shoulder must be exactly opposite the right foot; they must not be placed like the letter T, nor like the letter A; if shooting to the left, change to the right, and vice versa.

10. The rule for the eyes: never look at the thumbring.

11. Rules for the arms: let the forward arm be as if pushing over a mountain, and the hinder (i.e., the right) one as if grasping hold of a tiger's tail.

12. Rules for the body: let the cheeks avoid hanging downwards; let the head avoid nodding; let the breast avoid swelling out forwards, and the back from being humped.

13. Finger-cots: these are made of leather, and are worn on the three fingers of the left hand; they are useful in handling the string.

14. The quiver is vulgarly called the arrow-bag.

15. The bow: the body of it is made of cow's horn; its strings are made of sinews, and its shape is crooked.

16. The bull's-eye is the red spot in the target's centre.

17. Bow glove is another name for the finger-cots.

18. The bracer is bound on the arms to ease the shooting.

19. The thumbring is made of ivory, and fitted to

---

Tsuk fāt, -ts'in 'tui 'ts'z' k'ūt, hau 'tui 'ts'z' k'wan;  
'ts'ui tsin' koī j, chat tsoi;  
hau kēuk'; tsō kin etsim.  
chik kū tū yau kēuk, etsim.  
ting tsz pat, shing, pāt.  
hsz pat, tsau', shē yau' koi  
'tsō, shē' tsō koi yau'.

'Ngān fāt, pat, hii hón' k'au'.

'Shau fāt, ts'ín shau ū ū ēui t'āi' shán, hau' shau  
tī ak, 'ū fū mī.

Shan fāt, chī ū' q'óng 'yan.  
'Chau ū' k'ēuk, shuí, chung  
ū' ts'ín tut, pūī ū' hau' īn.

Kik,  'i chíi 'wai 'wai chí,  
'shō 'i dō yau' etsám 'chí, lī'  
fông' īn 'yá.

Chī'á, tsuk,  'ming 'wai tsin'  
'toi'.

Kung,  'i 'ngau kōk, tsōk.  
'shan; etsan tsok,  'tī  
'ying huki'.

Tik,  'tō 'chung chí hung  
'sam.

Tit, tsīk, kik,  'chī pīt, 'ming.

Kau pō̂k,  'tī  'pīn' shē'.

K'iūt, tsēng' kwat, 'wai chí
the thumb of the right hand; by it the string is held and the bow bent; it is commonly called pán chì [i.e. the finger’s regulator].

20. The bow-case, also called a greave, is made of leather; it is for protecting the string.

21. The target resembles a modern screen; it is made of leather, and varnished.

20. This case is little more than half the length of the bow, and is made firm and strong, so that both bow and string are protected when placed in it. When marching, it is hung on the soldier’s back, or under his left arm.

21. The target in use among the Chinese is made of a number of concentric rings, hung in a piece of canvas, and so contrived that when the innermost one is hit, all will fall out; but when an outer one is hit, none of the inner ones will fall. The arrows used in practicing have the heads bored with holes to produce a twanging sound as they fly.

Section Fourth.

CHARIOTEERING ILLUSTRATED.

1. In the Book of Rites it is said, among the accomplishments are six liberal arts; charioteering is one. Accordingly, the controller-general instructed all people in it; and in it the royal tutors instructed the eldest sons of the emperor and his officers. The Odes regard ‘managing the reins as silken cords’ an excellence; Confucius esteemed

Notes and Explanations.

Chariots and carriages of various kinds have been already described, in chapter tenth, section fourth. Yú is used to denote, according to its position, either the person who directs the chariot and horses, the auriga of the Latins, or the business itself of managing the horses and chariot. Sometimes a single horse was harnessed to a carriage; and sometimes two, four, and even six, all abreast. Oxen were sometimes used instead of horses.—The descriptions and representations of Egyptian chariots and charioteers, as given by J. G. Wilkinson, are in many particulars not unlike those of the ancient Chinese.
'managing the chariot' an accomplishment. In Chau's list of officers, the duties of the great charioteer, martial charioteer, field charioteer, and equal charioteer, were all performed by great men, and superior scholars: thus charioteering was no mean busi-
ness.

2. Accordingly there were those of equal rank who acted as charioteers; there were those of inferior rank who acted as charioteers; there were scholars who, for their master, acted as charioteers; and there were persons of high degree who acted as charioteers for those of low degree.

3. In the Book of Rites it is said, 'if the charioteers are of an inferior rank, receive them, but not if otherwise.' This is said of charioteers of equal and inferior ranks.

4. If the sovereign commands, although they be persons of low degree, the great men and scholars must of necessity act for them as charioteers: this illustrates 'persons of high degree acting as charioteers for those of low degree.'

5. In the Dialogues of Confucius, sometimes I'mau is spoken of as charioteer, and sometimes Fánch'i is so deno-
minated: and this illustrates, 'scholars acting for their mas-
ters as charioteers.'

6. In charioteering, why speak of rank or degree!

'Chap, yiü, wai, mung.' "Chau kün tai yiü, cyung, puk,  în puk, ts'ai puk, ch'í kün, kái tai, d'ū shéung, sz, wai, ch'í, tsak, yiü, dì tšin, ch'í, ch'í sz.'

"Lai ü, yéuk, puk, kóng, ts'ung, 'tang, wai, ch'í, puk, ch'í; yau, 'i, kóng, 'tang, wai, ch'í, puk, ch'í; yau 'i, ts'au, sz, ch'í, puk, ch'í; yau 'i, kwaï, ch'í, wai, tšin, y'an, ch'í, puk, ch'í, yá.'

"Kwan ming, ch'í, sün, tšin, y'an, t'ai, dū, sz, p'ú, ts'z, yü, ch'í; 'ts'z, kwaï, ch'í, wai, tšin, y'an, ch'í, puk, yá.'

"Lun, 'Yü, wá, ch'í, puk, ts'wang, ch'í, puk, Fán, ch'í, yü, ts'z, t'ai, ts'z, wai, sz, ch'í, puk, yá.'

"Puk, ch'í, hó, lun, dū, tsou!

1. Lai, in this first line, is used in its widest and most general sense, and therefore rendered accomplishments. Sz, t'ô and pō shi were ancient officers, whose duties are fully described in the Chau Kün, a part of the Chau Lai.

6. This exclamatory sentence is added to the text by a commentator. Since equals may serve each other as charioteers, scholars their masters, and those of high degrees of rank serve those of low degree, there need be no discussion in this case about superiority.
Section Fifth.

ON WRITING.

書寫類 第五章

1. At what age do the children of the Chinese commence learning to write?

In ancient times, at the age of eight years, they commenced their primary studies, and were taught the six liberal arts; now also [they are taught] in the same manner.

2. Well, as this is the case, what apparatus is required for use in writing?

The four precious articles of the study—the pencil, ink, paper, and ink-stone—are required for writing.

3. With regard to the rules for writing, what are held in the highest estimation?

The copy-plates of Wōn Yau-kwan are esteemed the best; see chapter first, sections five and six.

4. With whom did writing commence?

In high antiquity, knotted cords were used in government; in after ages, the sages exchanged them for writing, and in the time of Tsoäng Kat, the written characters were fully and perfectly formed.

5. And with regard to paper and pencils, who were the first makers of them?

Notes and Explanations.

1. Rules for writing, with an account of the six styles in vogue among the Chinese, have already been given, as referred to in the third answer in this section.

4. The exact period at which writing was commenced, and the persons with whom it originated, are not well ascertained—kái mò tsun kang hâu yá. See the Kóng Kâm I Chi.
Pencils are attributed to Mung T'îm, paper to T's'oii Lun; the Thousand Character Classic says thus, T'îm [made] pencils, and Lun paper.

6. Where are the most accomplished portrait painters to be found?

They are in each and all of the provinces; if reference be had only to the province of Canton, many, who were the most distinguished, are deceased; those at present in the metropolis, such as Chung Namshân, Lâi T'sînchchan, &c., are however favored with a respectable share of business.

7. Is this class of portrait painters held in high esteem by the people generally or not?

Of those who live by the pencil and ink, they are none that are not addressed as shîn shang; and by the people generally they are held in high estimation.

9. What kinds of paintings do the people most esteem?

The landscape paintings; for by them are seen the thoughts cherished in the human breast, and therefore they are esteemed.

18. Are there any books of pictures which are printed from plates?

The books of pictures printed from plates are by no means few.

11. And what kinds of pictures printed from plates are regarded as the most elegant?

5. The first flourished in the reign of Tsun Chîwông, the great destroyer of books; the second lived soon after in the time of the Hau Hôn dynasty.

6. 7. The phrases sê chan chê, and sê tsêung chê, are synonymous. Their delineations of the human countenance are not always so true as the first phrase would seem to indicate; but the Chinese paint insects, fishes, flowers, fruit, &c., admirably; and often group with taste and effect.
At present the pictures forming the Garden of Kale are regarded as the most superb.

12. What materials are used to make the plates for these pictures?

There are plates of brass and stone, but those of wood are by far the most numerous.

13. When commencing learning to read, are books with pictures and names attached to them used or not?

Although there are books of this kind, they are never used in learning to read.

12. Etching, engraving on steel, and so forth, are arts which are scarcely known in this country, and have not been employed at all in illustrating books. Stone plates are little used, and lithography is entirely unknown.

13. It has been said that there are books of pictures, giving representations of animals, things and actions, with their appropriate names, for the use of children when learning to read; drawings of a few common things are sometimes introduced into the native almanacs, with the names written beneath them, but the plan does not seem to have been carried into use in instruction.

---

**Section Sixth.**

**ON ARITHMETIC.**

數目類第六章

1. One is the beginning of numbers; ten is the completion of numbers; they advance up to one hundred which is a multiple of ten. Ten reduplicated and multiplied ten times makes one hundred; one hundred reduplicated and multiplied ten times, makes a thousand; a thousand

Notes and Explanations.

The paragraphs, composing this short section, will at once serve to complete the view of the liberal arts, and form an appropriate introduction to the next chapter.
reduplicated and multiplied ten times, makes a myriad. Passing this, and advancing onwards, numbers are without any assignable limit, incapable of being exhausted.

2. With regard to the fractional numbers—tenths, hundredths, thousandths, and tens of thousandths—they all decrease by tens. All numbers without exception are reckoned in this manner.

3. How did numbers originate? They originated with drawings and writing. Fuk-hí, obtaining them, drew his eight diagrams; Yu the Great, obtaining them, measured off the lands for cultivation. By these same means the sages arranged things into classes and completed their works. Of all the celestial officers, terrestrial magistrates, music, signs, soldiers, taxes, extending to the minutest points and the smallest fractions, there is not one with which numbers are not concerned; accordingly, there is nothing which, in its original principle, is not included in the Book of Changes.

4. The Book of Changes is one entire work; its diagrams are those originally drawn by Fuk-hí; its explanations are those which were added by King Man and the prince of Chau; and likewise there are some by Confucius: and in it are comprised the principles

Chí 'shú shó' chí fan, chí, ché, ozh, fat, chái 'mún shap, i t′úi. I Fán shó' mok, pat, 'yau 'yá.

Shó 'ho shú'! K′í shú tsz', t′o shí t′i, Fuk, chí tak, chí 'i wák t′at, kwá'; Táir Yú tak, chí 'i tsāi chéhau, Lit, shang' tak, chí 'i mún māt, shing mō. Fán c′ín dún, t′t, t′un, lut, lik; 'ping, f′ú, t′ k′ap, tsām, shik, chéhau, fat; mōk, pat, 'yau shó'; tsak, mōk pat, 'pün yū Yik, fan'.

Yik K′ing yaf, shū; k′i kwá 'pün Fuk chí sho wák'; k′i t′sāz 'nái Man wóng, Chau kung 'shó hai'; 'ping 'Hung t′sz' 'shó tsōk; k′i chung pün' fa chí li,

1. This paragraph is quoted entire from the commentary on the Trimmetrical Classic. See chapter first, section third, page 11.

2. This paragraph forms the exordium of Ching Yüs' Arithmetic. According to tradition, on a certain time, a seamonster, or lung-má, came up from the abyss, bearing on his back some drawings, or tō; Fuk-hí obtaining possession of these, formed from them his diagrams. On another occasion, a tortoise, or kwai, coming on land from a river, Yu the Great discovered certain characters on his back, and hence devised a system for laying out lands. And hence too, came writing and arithmetic! The origin and history of the lung-má or dragon-horse are not explained. Pictures of the animal may be seen in the Chinese arithmetics and almanacs.

CHI. CHR. 94
of all changes, which extend to all concerns, and to all things, without exception.

5. In ancient times, children when eight years of age commenced their primary studies, and when fifteen they entered on the higher branches; and those of the present age, though not rigidly conforming to these periods, yet by cutting off excess, and supplying deficiency, also do not deviate far from the same general standard.

6. With regard to books on numbers, they are everywhere to be found; but if you seek for the most general and important, the most methodical and best arranged, there is indeed no one book so well prepared every way, as the General Comprehensive Arithmetic.

7. The general Comprehensive Arithmetic is the compilation of Ching Yiusz' of the Ming dynasty: the work is well arranged, comprising in one summary view, extending from the most remote times, whatever has been said respecting the higher branches, and downwards to all the fundamental rules inclusive; and a thorough acquaintance with it will make the student perfect master of the subject.

5. This arithmetic is comprised in five duodecimo volumes; it is an elementary treatise, and comprises much useful matter; and besides the fundamental rules, it contains some general views of mensuration, astronomy, &c. Among the Chinese, arithmetic does not receive much attention; their youth, who aspire to preferment and honor in the state, give their undivided attention to classical learning; and arithmetic is studied only for practical purposes, in order to facilitate the common transactions of life. Such fundamental principles as are acquired by the child, are usually taught as a part of domestic education. The arithmetical operations are performed on the counting board, described in the sequel.
CHAPTER XI.
MATHEMATICS.

Section First.
NUMERICAL CHARACTERS.

1. The worked factor is the given number.
2. The working factor is the supposed number.
3. Suppose you now have two hundred and sixty taels, three mace, and two candareens, to be divided among six men; the question is, how much will each man receive of the said money?

3. Answer: forty-four taels, two mace, and two candareens.
4. The method [for its solution] is this; the money laid down, 260. 3. 2. is the worked factor; and the 6, the

Notes and Explanations.

Shō hŏk, meaning literally 'the science of numbers,' corresponds very nearly to the term Mathematics; and so it is regarded, by the Chinese, as the science which treats of numbers and magnitude, or of whatever can be numbered or measured.

Shō tshă, corresponding to the phrase, 'mathematical definition;' and as the foundation of all knowledge of this science depends on definitions, it is requisite that these should be first explained. In Ching's arithmetic, noticed in the last section, is a list of definitions, some of which are here quoted. The Chinese systems of notation are very clumsy and not easily comprehended.

1, 2. These terms are used both in multiplication and division: in the first, for the multiplicand and multiplier; in the second, for the dividend and divisor.
number of men, is the working factor; six is the number by which the given number is to be divided.

5. Addition is to augment and increase.

6. Subtraction is to diminish and lessen.

7. Multiplication is the junction of the worked and working factors so as to produce another number.

8. Division is the resolution of numbers.

9. Reduction is the rule by which (any thing, such as) catties, for instance, are reduced to taels.

10. Reduplication is the doubling of a number.

11. Coupling is the joining together of two numbers.

12. Separation is cutting off and taking away.

13. Original numbers are those first given.

14. Difference is when the numbers are unlike, one being greater or less than the other.

15. The sum total is the sum of the united numbers.

16. Involution is the multiplication of numbers into themselves, and repeated a second time.

17. A Remainder is that which is left after any given part whatever has been taken away.

18. All numbers, whether in long measure, dry measure, or weights, from units ascend to tens, hundreds, thousands, tens of thousands, hundreds of thousands, millions, tens of millions, millions of millions, hundreds of millions, billions of billions,—units occupying the first place, tens the second, hundreds the third, and so forth.

10, 11. The first of these is simply a multiplication of any number by two; the second is adding together any two numbers.

18. The fundamental law of numeration, that a removal, of one place, towards the left increases the value of a figure ten times, is here recognized. Cypher, or the omission of any place, is denoted by the word ling, literally 'remainder.'
19. **Fractions**: if, in long measure, for example, a chêung is made unit, then the ch'êi, ts'ian, fan, &c., are all fractions (or broken numbers).

20. Moreover, there are simple and complex numbers, also a species of short-hand.

[Thus,]

<table>
<thead>
<tr>
<th>Number</th>
<th>Character</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>一</td>
</tr>
<tr>
<td>II</td>
<td>二</td>
</tr>
<tr>
<td>III</td>
<td>三</td>
</tr>
<tr>
<td>IV</td>
<td>四</td>
</tr>
<tr>
<td>V</td>
<td>五</td>
</tr>
<tr>
<td>VI</td>
<td>六</td>
</tr>
<tr>
<td>VII</td>
<td>七</td>
</tr>
<tr>
<td>VIII</td>
<td>八</td>
</tr>
<tr>
<td>IX</td>
<td>九</td>
</tr>
<tr>
<td>X</td>
<td>十</td>
</tr>
</tbody>
</table>

21. Now in reckoning numbers, we stop at myriads, and although there are hundreds of thousands, millions, and other [higher] numbers, they are not very much employed. For instance, Three hundred and sixty-two millions, four hundred and forty-seven thousand, is read three myriads, six thousand, two hundred and forty-four myriads, seven thousand one hundred and eighty-three (362,447,183), as illustrated here.

20. The figures in the first column are used in books and documents; those in the middle column are employed in mercantile accounts, drafts, &c., to prevent any change being easily made in the sum; and the contracted forms, in the last column, are used in letters, and the transactions of every-day life. The characters in the middle column, except the first three, also have other meanings than numerical; they are employed for this purpose partly from the similarity of sound, and partly from a resemblance to the figures themselves.

21. This number (362,447,183), introduced here to illustrate the Chinese system of notation, gives the total population of the empire in 1812, as stated in an edition of the Ta Tsing Ui Tin, published in 1828.
Section Second.

RULES OF ARITHMETIC.

1. For all calculations of numbers, the four fundamental rules of addition, subtraction, division, and multiplication, are necessarily the first used; and are all performed on the counting-board.

2. The rule of addition is exemplified thus: if to each tael of money, you add interest three candareens, and, without breaking the original sum, you increase it by three, you have the operation which is called addition.

3. The rule of subtraction is exemplified thus: the capital and interest of money is four taels, and each tael is to be diminished by taking away three mace; you have then only to triple the three and subtract the nine, and you will obtain a remainder of three taels, with a fraction of one mace.

Notes and Explanations.

Numbers, being employed to denote things of almost every kind and magnitude, have been subjected to a great variety of rules, of which the four here named are the most simple and useful. Ching's Manual will furnish the student with a great number of others; some of them are curious, and are expressed in rhyme, like the old stanza:

Thirty days hath September,
April, June, and November;
All the rest have thirty-one
February twenty-eight alone,
But in leap year twenty-nine.

1. This abacus is in universal use among the Chinese. It consists of an oblong frame of wood, with a bar running lengthwise forming two compartments; through this bar, at right angles, are usually placed seventeen (but sometimes more) small pins, having on each seven balls; five on one side, and two on the other side, of the bar. Any ball in the larger compartment, being placed against the bar, is called unity; and on the left of this they increase, and on the right they decrease, by tens, hundredths, &c; the corresponding balls, in the smaller compartment, increase or decrease by fifths, fiftieths, &c. By this means, all numbers, in the common transactions of business integral or decimal, are computed with much ease and rapidity.
4. The *rule of multiplication* is thus exemplified: there are four hundred and twenty-five pieces of cloth, and each piece costs two mace and five candareens; it is asked, what will be the amount of the money required for the whole [of the said cloth]?

The answer is, one hundred and six taels, two mace and five candareens.

The operation is performed thus: the cloth is taken as the multiplicand, and the price of each piece of cloth, two mace and five candareens, as the multiplier; then by multiplying them together, the product is obtained.

---

4. This table, commencing on the left at the top, reads thus: $1 \times 1 = 1$, or literally, one one as one; the second column is $1 \times 2 = 2; 2 \times 2 = 4$: the third column in the same way, $1 \times 3 = 3$. 

---

**Multiplication Table.**

<table>
<thead>
<tr>
<th>一</th>
<th>一</th>
<th>二</th>
<th>三</th>
<th>四</th>
<th>五</th>
<th>六</th>
<th>七</th>
<th>八</th>
<th>九</th>
</tr>
</thead>
<tbody>
<tr>
<td>一</td>
<td>一</td>
<td>二</td>
<td>三</td>
<td>四</td>
<td>五</td>
<td>六</td>
<td>七</td>
<td>八</td>
<td>九</td>
</tr>
<tr>
<td>一</td>
<td>二</td>
<td>三</td>
<td>四</td>
<td>五</td>
<td>六</td>
<td>七</td>
<td>八</td>
<td>九</td>
<td>十</td>
</tr>
<tr>
<td>一</td>
<td>二</td>
<td>三</td>
<td>四</td>
<td>五</td>
<td>六</td>
<td>七</td>
<td>八</td>
<td>九</td>
<td>十</td>
</tr>
<tr>
<td>一</td>
<td>二</td>
<td>三</td>
<td>四</td>
<td>五</td>
<td>六</td>
<td>七</td>
<td>八</td>
<td>九</td>
<td>十</td>
</tr>
</tbody>
</table>

'These, the numbers in the Chinese language, are written thus: Kau kau hòp, shò.'
5. The rule of division is exemplified thus: there are twenty stone of rice, which is to be divided equally among fifty thousand men; it is asked, how much of this rice will each man have?

The answer is, four chéuk.

The operation is thus: the given rice is made the dividend, and the five thousand men taken as a divisor; the sum being thus divided, the quotient is obtained.

and so on to the end, \( 9 \times 9 = 81 \). In its arrangement, this is less simple and easy than that usually called the table of Pythagoras, though in principle it is identical with it. The Chinese have no algebraic system, and are without any mathematical signs or symbols like those used in algebra.

5. This and the three preceding rules are abridged from the work of Ching, in which they are illustrated, by very numerous examples.

---

**Section Third.**

**Measures of Length.**

Like the people of all other nations, the Chinese have had great trouble and perplexity in trying to fix a standard of weights and measures. Without any permanent standard—"established by nature and accessible at all places on the earth," like the French metre, one 40 millionth part of a meridian of the earth, or 39 \( \frac{4}{5} \) English inches nearly—the Chinese made the wöng chung the foundation of all their measures. A certain number of kernels of grain—whether disposed lengthwise or crosswise is disputed—was assumed for a starting point, like so many
### Measures of Length

1. **Cheung (yard)**
   - 10 cheung make one *chīk*.
   - 10 *chīk* make one yan.

2. It is also employed for determining geographical distances; in these terms:
   - Half a *tshīin* is one *li*.
   - 5 *tshīin* make one fan.
   - 5 *chīk* make one *pò*.
   - 360 *pò* make one *li*.
   - 250 *li* make one *tō*.

3. **What is the length of an English mile?**
   - It is a little less than three Chinese miles.

4. **How many *chīk* make a Chinese mile?**
   - One thousand eight hundred and twenty-six feet make one *li* (or mile).

5. **How many feet make one English mile?**
   - Five thousand, two hundred and eighty feet make one English mile.

---

**dsms, grains, and barley-corns, in English tables.** The *chīk* (cubit, covid, or foot) fixed by the Mathematical Board at Peking, is 13.125 English inches; that used by tradesmen in Canton varies from 14.625 inches to 14.81 and that employed by the engineers of public works is 13.7 inches; and that by which distances is usually measured is 12.1 nearly. The *li*, or mile, is 1897.4 English feet; and 192.5 *li* were reckoned for a degree of latitude or longitude. But the European mathematicians at the capital, deviating from their predecessors, divided the degree into 250 *li*, reducing it to 1826 English feet, or the tenth part of a French league; and this, at present, is the established measure. Accordingly, the *li* is a little more than one third of an English mile.

1. **These terms do not correspond exactly with those in use by any Europeans.** The *fan* may, however, be taken as equivalent to a line, in rough calculations; it is (calling the *chīk* 14.625 in.) exactly 1.051625 of the twelfth of an inch. The *tsīin* is called *punt* or *punto* in Canton, and is equal to 1.21875 inches, or one inch and one fifth. The *chēung* is frequently used by carpenters and other artisans in measuring their work; the length of course corresponds to the *chīk* employed, but it is usually about 14.35 feet. The *yan* is not much used.
6. How do the Chinese and English inches compare with each other in length?

According to the measure of the Astronomical Board, ten Chinese inches are nearly equal to thirteen and a half English inches; but according to the usage in Canton, they are nearly equal to fourteen inches and six tenths.

7. Now there are of cloth forty-eight ch'ung, six feet, and three inches, to be divided equally between two men: it is asked, how much of the same cloth will each of the men receive?

The answer is, each man will receive twenty-four ch'ung, three feet, one inch, and five tenths.

8. The circumference of the earth is three hundred and sixty degrees, which gives a total [on the equator] of ninety thousand [Chinese] miles; these being converted into paces [pō] give thirty-two millions and four hundred thousand; the paces being reduced to feet [ch'ik], give one hundred and sixty-two millions of feet.

7. 8. These are given merely as examples of the manner in which the terms are used in the transaction of business. The most common implement for measuring is a small rule, called a ch'ik, from its length; it is made of a slip of bamboo, neatly divided into ts'uin and fan by brass pins. There is no supervision exercised by the government over the manufacture of the measures of length, and the extremes of length in a large number promiscuously collected are as much as half or three fourths of a fan. The ch'ik of tailors, carpenters, &c., is called pai ts'uin ch'ik, in distinction from the shorter one used by masons, which is called chau tung ch'ik, and which is 12.7 inches in length. They also measure their work with a ch'ung or pole, ten of these ch'ik in length; this ch'ung is not far from eleven English feet.
Section Fourth.

MEASURES OF CAPACITY.

1. Whenever the quantity of rice, maize, pease, or other grain is to be determined, they are measured by these rules, which are as follows:

- 1 grain of maize is a suk;
- 6 suks make one kwai;
- 10 kwais make one ts'üt;
- 10 ts'üts make one ch'āu;
- 10 ch'āus make one chéuk;
- 5 chéuks make one yéuk;
- 2 yéuks make one kōp;
- 10 kōps make one shing;
- 10 shings make one tau;
- 5 taws make one hōk;
- 2 hōks make one shik;
- 1 fū is equal to 6 taws;
- 4 shings;
- 1 yū is equal to 16 taws;
- 1 ping is equal to 16 hōks.

2. Now, if you have forty-six thousand, seven hundred and fifty-one stone of rice, and to every stone you add...

Notes and Explanations.

Measures of capacity are used chiefly in buying and selling small quantities of rice, wheat, and other grain; for large quantities are usually bought and sold by weight.

1. There are only four of these fourteen measures which are actually in common use among the Chinese, the others are imaginary; these are the kōp, the half shing, the whole shing, and the tau. The first three are made of the cylindrical joints of the bamboo; and the tau is made of wood in the shape of the frustum of a pyramid, neatly bound with brass, and having a handle across the top. There are two sizes of the tau and shing; one, called shi tau, or the current tau, contains just ten catties weight of rice, and is also called shap kan tau, from this fact;
for tare seven shing; what will be the whole amount of the rice?

3. Answer: the whole amount of the original and that added for tare, is five thousand and twenty-three stone, five tau, and seven shing.

4. Again, [suppose] you have one thousand and thirty-eight stone of peas, which are to be equally divided among one hundred and seventy-three men; How many stone will each man receive?

5. Answer: six stone.

the corresponding shing is named in a similar manner, and contains one catty of rice. The shik is in this proportion, and is bought and sold as a pecul. The second size of the tau is the ts'ong tau or granary tau, and holds about six and a half catties of rice; it measures 309.57148 cubic inches (including the handle), and is commonly used in retail shops. The shing, called also ts'ong shing, is proportionate, and contains 30.43415 cubic inches. The half shing and kōp are in proportion, but in consequence of the inaccuracy of the bamboo joints, their capacities vary considerably; the kōp is also called fan and mak by the common people. The English pint measures 20.4 cubic inches nearly; the gallon is 277.4 cubic inches nearly. The tau measure often has the name of the local magistrate engraved on its side, showing that it has been officially examined and its accuracy proved; the smaller measures are not stamped in this manner.

Section Fifth.

WEIGHTS.

1. In order to ascertain the amount of things by weight, it is necessary first to know the weights, to wit:

<table>
<thead>
<tr>
<th>1 kernel of grain</th>
<th>one shii</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 shii</td>
<td>one lui</td>
</tr>
</tbody>
</table>

Notes and Explanations.

Almost everything, among the Chinese, is sold by weight, not excepting timber, liquids, and live stock.
WEIGHTS.

3. There are three instruments for weighing; one is called a balance; one is called a steelyard; and one a money scales; all are fixed by standard weights, granted by the imperial Board [at Peking]. The balance requires weights, of which the tael is the greatest [denomination], and the li is the smallest. The steelyard and the money scales both require a counterpoise. On the beam, there are small stars, and by moving the counterpoise, the beam is balanced. According to the steelyard, sixteen taels make a catty, and it ascends to a pecul, which is the greatest weight, while the t'sin is the smallest. By the money scales, the tael is the largest, and the li is the smallest [weight].

1. The first three of these denominations, with the yan, kwan, and shik, are nominal; the tael weighs 1/40 oz. av.; the catty 1/4 lb. av., and the pecul 133 1/3 lbs. av. The pecul is distinguished by the Portuguese into three kinds; the pecul balança or common pecul of 100 catties, the pecul saída of 111.15 catties = 148 lbs., and the pecul chapa of 150 catties = 200 lbs.

2. The t'sin is the same aliquot part of the leung (one tenth) in weights as in money, and bears the same name of mace; the fan is also called candareen, and the li cash.

3. The t'sin p'ing is used to weigh valuable articles, as drugs, gems, &c., and is made of various sizes; articles weighed by it are reckoned in leung, and its subdivisions of t'sin, fan, &c., and the weights are made from one cash up to a hundred taels in convenient sizes, the larger of brass, the smaller of ivory. The ch'ing is the most common instrument for weighing, and is made of hard wood like a steelyard, neatly marked off into peculs, catties, taels, &c.; the counterpoise is usually of stone. The tang is made on the same principle as the ch'ing, of an ivory rod, and is called money scales from its most common use.

Ch. Chr. 97
Section Sixth.

LAND MEASURES.

1. Land measure is that by which the length and breadth of lands are measured; the following terms are used:
   5 el’tik make 1 pd (or pace):
   24 pd make one fan;
   60 pd make one kok;
   4 kok make one mau; thus making one mau equal to 240 pd;
   100 mau make one king.

2. But, at present, from the mau downwards, the denominations are fan, li, ho, sz, fat; and sometimes they are called shik, tau, and shing; and whether the plots of ground be square or round, irregular or oblong, crooked or straight, although the same terms for the measurement are employed, the method for each kind of plat is different.

3. Question: what is the area of a right-angled triangular piece of ground, whose perpendicular (or longest side) is sixty pd, and its base (or shortest side) thirty pd?

4. Answer: three mau, seven fan, and five li (or 3.75 acres).

Notes and Explanations.

Mau is used in two senses; one denoting a plat of ground of any dimensions; the other, a specific area, anciently including one hundred pd, but now two hundred and forty.

1. The fan here given must not be confounded with the fan among the measures of length, the latter being only a fractional part of a el’tik. The measure here is square measure: 240 square pd = 1 mau or Chinese acre.

2. It will be seen from the many different measures and weights into which the terms fan, li, ho, &c., enter, that they are not proper, but common terms, answering exactly to decima
5. Rule: take the perpendicular, sixty \( p_0 \), and the base, thirty \( p_0 \); then multiply them together, and a product will be obtained, one thousand eight hundred \( p_0 \); take away one half, and there are nine hundred \( p_0 \), which being reduced according to the land measure, the answer is obtained.

(a) The base and perpendicular of the triangle multiplied together produce a parallelogram; but the shape of the right-angled triangle is only half a parallelogram; therefore by taking away one half, the true product is obtained.

(b) If you take the length sixty \( p_0 \), and cut off one half, you have thirty \( p_0 \), which, with the breadth, thirty \( p_0 \), being multiplied together, the same product is obtained. [Again —]

(c) If you take the breadth thirty \( p_0 \), and cut off one half, you have fifteen \( p_0 \), which, with the length, sixty \( p_0 \), being multiplied together, the same product is again obtained.

6. The square of any number is the product of that number multiplied into itself: the square of three is nine.

7. In land measure, if one acre of land be taken, and its contents be computed in square feet [Chinese], it will give six thousand feet.

\[ \text{Fá}, \ 'i \ 'kú \ luk, \ shap, \ pò', \ kau \ sám \ shap, \ pò', \ sèung \ shing \ tak, \ tsik, \ yat, \ tsé \ in \ pát, \ pák, \ pò'; \ chít, \ pún' \ tak, \ 'kau \ pák, \ pò', \ 'máu \ fát', \ ch'üi \ chí, \ tsik, \ tak. \]

\[ \text{Kau} \ 'kú \ sèung \ shing \ shing \ yat, \ ch'éung \ dóng \ tsik', \ kau \ 'kú \ ying', \ tak, \ ch'éung \ dóng \ chí \ pún', \ kú' \ chít, \ pún' \ ting' \ tsik. \]

\[ \text{Yeuk}, \ 'i' \ ch'éung \ luk, \ shap, \ pò', \ chít, \ pún' \ tak, \ sám \ shap, \ pò', \ 'i' \ fút, \ sám \ shap, \ pò', \ sèung \ shing \ tak, \ tsik, \ t'ung. \]

\[ \text{Shó}, \ tsz', \ shing \ chí \ tsik', \ sám \ tsz', \ shing \ chí \ tsik, \ wai' \ kau. \]

\[ \text{Máu \ fát}, \ yeuk, \ 'i' \ yat, \ 'máu \ tsz', \ dóng, \ 'ng \ ch'éik', \ kái' \ chí, \ tsik, \ luk, \ tsé \ in \ ch'éik, \ yá. \]
Section Seventh.

MEASURES OF TIME.

TABLE OF THE CYCLE OF SIXTY YEARS, OR PÁ KÀP TSZ'.
MEASURES OF TIME.

1. The cycle of sixty.

2. The tropical year is divided into four seasons, called Spring, Summer, Autumn, and Winter; the first, second, and third months make the spring season; the fourth, fifth, and sixth months make the summer season; the seventh, eighth, and ninth months make the autumnal season; the tenth, the eleventh, and twelfth, make the winter season.

3. Twelve months make one year; in five years there are two intercalary months. Sometimes thirty days make one month; and sometimes twenty-nine days make one month.

Notes and Explanations.

Horology, or the art of measuring time, early engaged the attention of the Chinese, who, like other nations, have devised various methods for marking its progress by distinct periods. The choice of these periods and their order of arrangement constitute what is called the Calendar.

1. According to tradition, Tai Nau was one of the ministers of Wong tai, and flourished 2637 years B. C., at which time, by the commands of his sovereign, he formed the cycle of sixty, which was immediately adopted; accordingly, 1840 is the 37th year of the 75th cycle. The twelve characters used to designate the chi, or branches, have certain animals appropriated to them, by which they are frequently alluded to in poetical and other writings; the ten kōn, or stems, have certain inanimate things appropriated to them in like manner. Thus, the twelve chi—

<table>
<thead>
<tr>
<th>Character</th>
<th>Chinese Character</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsz’</td>
<td>子</td>
<td>shi</td>
</tr>
<tr>
<td>ch’au</td>
<td>丑</td>
<td>nüu</td>
</tr>
<tr>
<td>yan</td>
<td>寅</td>
<td>fén</td>
</tr>
<tr>
<td>mau</td>
<td>卯</td>
<td>yu</td>
</tr>
<tr>
<td>shan</td>
<td>巳</td>
<td>shen</td>
</tr>
<tr>
<td>tsz’</td>
<td>酉</td>
<td>shé</td>
</tr>
<tr>
<td>yau</td>
<td>戌</td>
<td>yu</td>
</tr>
<tr>
<td>shü’</td>
<td>亥</td>
<td>chü</td>
</tr>
</tbody>
</table>

The ten kōn are connected with the five elements, according to the cosmogony of the Chinese: kāp and üt are allied to wood, which is figured as the yam and yéung wood, or a fir and a bamboo; pīng and tīng are allied to fire, divided in the same manner into coal-fire and incense-fire; mò and kī to earth, as hills and plains; kāng and san to metal; and yam and kwai to water; each of which produces its successor, and destroys its predecessor. N. B. In order to distinguish mō, sut, and shü (another similar character), the Chinese use the following verse: Wáng sut, tim shu, mō chung hung; i. e. cross sut, point shü, and leave open the middle of mō.

2. In the Trimetrical Classic there is a commentary on the four seasons, intended to illustrate their order, and the mode in which, by the alteration of cold and heat, &c., they operate for...
4. Ten days make a decade, of which in a month there are three, the first, middle, and last decades.

5. A year is divided into twenty-four terms; the spring season consists of—opening-spring, rain-water, excited-insects, vernal-equinox, pure-brightness, grain-rains; six terms. The summer season consists of—opening-summer, [ears of grain] little-filled, spiked-grain, summer-solstice, little-heat, and great-heat; six terms.

<table>
<thead>
<tr>
<th>Month</th>
<th>Term</th>
<th>Sign</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jan. 1</td>
<td>New Year</td>
<td>Aries</td>
<td>1st</td>
</tr>
<tr>
<td>Jan. 20</td>
<td>Spring</td>
<td>Taurus</td>
<td>15th</td>
</tr>
<tr>
<td>Mar. 20</td>
<td>Mid Spring</td>
<td>Gemini</td>
<td>21st</td>
</tr>
<tr>
<td>Apr. 20</td>
<td>Late Spring</td>
<td>Cancer</td>
<td>25th</td>
</tr>
<tr>
<td>May 5</td>
<td>Summer</td>
<td>Leo</td>
<td>1st</td>
</tr>
<tr>
<td>May 21</td>
<td>Mid Summer</td>
<td>Virgo</td>
<td>15th</td>
</tr>
<tr>
<td>Jun. 6</td>
<td>Late Summer</td>
<td>Libra</td>
<td>21st</td>
</tr>
<tr>
<td>Jun. 21</td>
<td>Autumn</td>
<td>Scorpio</td>
<td>25th</td>
</tr>
<tr>
<td>Jul. 7</td>
<td>Early Winter</td>
<td>Sagittarius</td>
<td>1st</td>
</tr>
<tr>
<td>Jul. 23</td>
<td>Winter</td>
<td>Capricorn</td>
<td>15th</td>
</tr>
<tr>
<td>Aug. 7</td>
<td>Fall</td>
<td>Aquarius</td>
<td>21st</td>
</tr>
<tr>
<td>Aug. 23</td>
<td>Early Fall</td>
<td>Leo</td>
<td>25th</td>
</tr>
<tr>
<td>Sept. 8</td>
<td>Late Fall</td>
<td>Virgo</td>
<td>1st</td>
</tr>
<tr>
<td>Sept. 23</td>
<td>Inter-term</td>
<td>Libra</td>
<td>15th</td>
</tr>
<tr>
<td>Oct. 5</td>
<td>Early Winter</td>
<td>Scorpio</td>
<td>21st</td>
</tr>
<tr>
<td>Oct. 23</td>
<td>Winter</td>
<td>Capricorn</td>
<td>25th</td>
</tr>
<tr>
<td>Nov. 7</td>
<td>Late Winter</td>
<td>Aquarius</td>
<td>1st</td>
</tr>
<tr>
<td>Nov. 22</td>
<td>Inter-term</td>
<td>Virgo</td>
<td>15th</td>
</tr>
<tr>
<td>Dec. 7</td>
<td>Late Winter</td>
<td>Scorpio</td>
<td>1st</td>
</tr>
<tr>
<td>Dec. 22</td>
<td>Winter</td>
<td>Capricorn</td>
<td>15th</td>
</tr>
</tbody>
</table>

The production of trees and vegetables of all kinds. See Chap. I., sec. 2., No. 29. The interval of time employed by the sun between two successive returns to one and the same point in the ecliptic makes a complete year, usually called the tropical year. Its duration has always been a subject of interest. The true mean year, as given by the last tables of M. Deldelamb, is 365.25 days, 5 hours, 48 minutes, 43.61 seconds.

3. The Chinese year, which is luni-solar, consists of 12 months, except when, by this mode of reckoning, the lunar time falls behind the solar time one whole revolution of the moon; then an intercalary month is added, by the following rule; if, during any lunar month, the sun does not enter any sign of the zodiac, that month is intercalary, and the year consequently contains thirteen months. The intercalary year contains 384 days, and the common year 354 days; the 1st, 3d, 4th, 8th, and 12th months have 29 days. The month of 30 days is called t'ai uit, that of 29, is called siü uit; the greater and the lesser months.

5. These twelve terms express the periods of the sun's passage through the 12 signs of the zodiac; in their meaning there is a reference to the season of the year. The terms are applied to the day that the sun is in the first and fifteenth degree of a sign of the zodiac; consequently in reckoning by the lunar year, their places in the calendar will change every year, but in the solar year of Europeans, they will fall more uniformly upon the same day, in successive years. When an intercalary month occurs, the terms continue to be reckoned as usual, an arrangement that sometimes brings the first term into the twelfth month, making 25 terms in a year, but most usually it falls in the first month. Some of the terms are sixteen days in length, and some are fourteen, but the average is fifteen; and they correspond to our months nearly as follows, falling in the signs here given.
The autumnal season consists of—opening-autumn, abated-heat, white-dew, autumnal-equinox, cold-dew, descending-hour-frost; six terms. The winter season consists of—opening winter, little-snow, great snow, winter-solstice, little-cold, great-cold; six terms.

6. Every and each period of a day and night together includes ninety-six quarters, which are arranged into twelve periods of time, marked by the twelve branches; one period includes eight quarters, each of which consists of fifteen minutes; half a period makes one hour, or sixty minutes. Thus, in the day time, eleven o'clock, according to the common mode of speaking, is called hau-night; half-past two o'clock, in like manner, is called mi ching i hak.

7. The brazen clepsydra is formed of six water-pots, arranged in successive order one above another, and from which through small perforations the water gradually serves. The autumnal season is called the "Tsui" clepsydra; they are water-pots, they watch. Every and each period of a day and night together includes ninety-six quarters, which are arranged into twelve periods of time, marked by the twelve branches; one period includes eight quarters, each of which consists of fifteen minutes; half a period makes one hour, or sixty minutes. Thus, in the day time, eleven o'clock, according to the common mode of speaking, is called hau-night; half-past two o'clock, in like manner, is called mi ching i hak.

6. Hak is a section, a notch, a small division of time; as it corresponds in duration with the fourth part of an hour, it may be rendered quarter. The day among the Chinese commences at eleven o'clock p.m. according to European reckoning. The hours are designated by the 12 chi, which from this use have been sometimes translated horary characters; and are thus applied.

From 11 to 1 a.m. (3d four watch.) is
| 1—3 | 4th four watch. is |
| 3—5 | 5th four watch. is |
| 5—7 | 6th four watch. is |
| 7—9 | 7th four watch. is |
| 9—11 | 8th four watch. is |

From 11 to 1 p.m. 正午 is noon.

| 1—3 | 下午 is afternoon. |
| 3—5 | 6. 午未申酉戌亥 |
| 5—7 | 二更 watch. |
| 7—9 | 4th one hour |
| 9—11 | 二更 watch. |

7. Clepsydras are still in use; they have varied in their construction at different periods. The water-pots seem originally to have been made of brass, and the term fung is still retained, although wood only is now used. In the city of Canton, there is a building called kung pak lau, "bowing northward loft," it serves partly as an observatory, and partly as as a watch-house, and is maintained by the government.
drops. The extreme lower vessel, which receives the water, has a wooden cover, and through it a hole is cut; and into it an index, marked with periods of time, is inserted. Then as the water in the vessel fills one degree, the index, floating on its surface, rises one quarter. The periods of time, and the watches, are all indicated by this means.

8. Also there are incense sticks which are employed to indicate periods of time; being lighted, the true time is indicated by the progress of the fire.

9. The sun-dial was devised for the purpose of observing the time, by the progress of the sun; a line is stretched due south so that the rays of the sun will fall upon it; by the shadow of this line the true time of the day is indicated.

10. The whole night is divided into five watches, and commencing at 7 p.m. are announced as follows: Kau sut is announced as the opening watch, the first watch;
Kau hoi is announced as the second watch;
Kau tsz is announced as the third watch;
Kau ch'au is announced as the fourth watch;
Kau yan is announced as the fifth watch.

The methods of announcing the watches are various: sometimes they are announced by the gong; sometimes by the drum, and afterwards by the gong, in concert. In villages, and in streets and market-places, hollow bamboos and sticks are used for announcing the watches.
Section Eighth.

GEOMETRY AND TRIGONOMETRY.

方田弧角類 第八章

1. In the first place lay down the terms of a problem, and afterwards state the method for finding the solution.

2. That which has length without breadth is called a line: a line is formed of points.

3. The two ends of a line are points.

4. A point is without length or shortness, breadth or narrowness, thickness or thinness whereof to speak; but by one point being drawn out and lengthened till another point is attained and made the stopping-place, a line is formed.

5. Lines are of two kinds, rectilineal and curvilinear.

6. A surface is formed of lines.

7. A solid is formed of surfaces.

8. If one end of a line is made a centre, and the other end of the same line, taken as a limit, be carried in a circumference, then it will form a circle.

Notes and Explanations.

For most of their knowledge of mathematics, both pure and mixed, the Chinese are indebted to foreigners. Mohammedans first, and subsequently Jesuits, translated into their language treatises on the various branches of this science. This section, containing a few of the definitions and first principles of geometry and trigonometry, affords a specimen of the phraseology used in treating of these subjects.

1. A problem is something to be done: frequently, the object of inquiry is not the demonstration of any truth, but the performing of some operation, such as extracting the cube root, or inscribing a circle in a square: this is called solving a problem.

8. Sku is the pivot at the bottom of a door on which it turns, and is here used as synonimous with som, a heart, which is the proper term for the centre of a circle.
9. A square is a figure which has its four sides of equal length, and the measure of its angles also equal.

10. When all the surfaces are severally equal, and all the sides are similar and equal, if the angles are all equal, it is a cube (lit. an even-face, perfect-square-solid).

11. Whenever one straight line is drawn to meet another [straight] line, if the angles which it makes with it are right angles, this line is called a perpendicular line: for the two lines [being prolonged] will divide the circle into four equal parts.

12. Whenever the arc which is opposite an angle is one fourth part of the circumference of a circle, this angle must be straight; therefore it is called a right angle.

13. The circumference of a circle which is opposite to an angle is called its arc; and the arc which is opposite that angle is called its measure (i. e. the measure of the angle).

14. Every triangle which has one right angle is a right-angled triangle.

15. The three angles of every triangle taken together must be equal to two right angles.

11. This and the preceding definitions differ, but not essentially, from those given in European books, from which they seem (at least some of them) to have been translated. Thus Euclid; "a line is length without breadth;" "the extremities of lines are points;" "a circle is a plane figure contained by one line, which is called the circumference, and is such that all straight lines drawn from a certain point within the figure to the circumference are equal to one another."
16. The base and perpendicular of a right-angled triangle severally multiplied into themselves, are together equal to the square of the hypotenuse. (Euclid, Book I. 45.)

17. From the square of the side subtending a right angle, subtract the square of the longer side of that angle, and the square of the shorter side is obtained.

18. If from one circumference of a circle a straight line be drawn through its centre to the opposite side, then that line will be the diameter of the circle.

19. If from the middle of the diameter [of a circle] another straight line be drawn as a radius, and not equally dividing the circumference of the semicircle, then it will make one acute angle, and one obtuse angle.

20. Suppose, in the figure, kap ɨt ping ting be a complete circle; kap ɨt ping is a semicircle; kap ɨt is a quadrant; ɨt ting is a whole diameter; ting mò is the semidiameter.

20. The sine and cosine, the versed sine with the versed sine of the complement, the tangent and the cotangent, the secant and cosecant, form the pāt sin, or eight lines of the Chinese.
ki ting is a given arc; kap ki is its complement; ki san is a chord; ki kong is a sine; ki yam is the cosine; ting kong is the versed sine; kap yam is the versed sine of the complement; ut kong is the versed sine of the supplement; i.e. the versed sine of ut mo ki is ut kong—ut mo and kong mo; ting kwai is the tangent; kap tsz is the cotangent; mo kwai is the secant; mo tsz is the cosecant.

22. The logarithmic tables are the work of a western scholar, John Napier (Jeo-wang Na-pih-urh).

Ts'ui ui is the flower of the Lagerstromia Indica, and the name is here employed like those sometimes given to books in the west; as, the Cambridge system of Physics, the Bridge-water Treatises, &c. The work is comprised in thirty-six (sometimes in 38) octavo volumes; and forms a complete course, including geometry, plain and spherical trigonometry, mensuration, astronomy, etc. It contains a table of natural signs and tangents, and also a table of logarithmic sines, tangents, secants, etc., for every degree and minute.

Section Ninth.

OF ASTRONOMY.

1. The body of the heavens is [apparently] spherical like a globe. Its breadth is immeasurable. The terrestrial

Notes and Explanations.

ASTRONOMY seems to have been studied by the Chinese chiefly for astrological purposes. Complete systems of this science, however, have been compiled and translated into their language,
globe is suspended in its midst; and about [the earth, as a centre] are several concentric spheres, to which the sun, moon, and stars are attached. Hence is the name, celestial sphere.—See the first volume of Plates Illustrative of the Heavens, drawn and described by T'sing-loi Li Ming-ch'it, under the patronage of Yün Yüen of I'ching, [a district in the province of K'ang-sü.]

2. The body of the celestial sphere (or heavenly system) has two extremes, north and south, which are the poles of the heavens; the heavens revolve, but the poles are immovable. Directly opposite and centrically between the two poles, dividing equally the heavenly body into two halves, is the place of a circle occupying this central division; this is the equator (lit. the bright or flesh colored path). All computations are referred to and depend on this fixed line. The whole circumference of the equator (or equinoctial line) is graduated into 360 degrees; thirty degrees form a sign (or house), and each of the degrees are divided into twelve periods [of 24 hours each].

by Europeans. Probably the best work of this kind is found in the *Lüt Lik Ün Ün*, a work comprised in one hundred volumes, "a few of which illustrate the theory of music, with the European mode of notation; the others contain the principles of mathematics, spheres, the calculation of eclipses, with tables of the sun and moon's mean motions, nodes, and anomalies, with tables of all the necessary equations," &c. See Morrison's Dictionary, Part II., Vol. I., p. 1064.

1. The work here referred to is in five volumes, containing an epitome of astronomy and geography. The author, who died in the vicinity of Canton only a few years since, was educated by Europeans, and derived most of his knowledge from their books. With that which is true, he has blended much that is ideal and erroneous, as will be seen from this, and the several paragraphs which follow, selected from his work. He makes the heavens to consist of ten concentric hollow spheres or envelopes: the first contains the moon's orbit; the second that of Mercury; those of Venus, the Sun, Mars, Jupiter, Saturn, and the twenty-four constellations follow; the ninth envelope and binds together the eight inferior ones, and revolves daily; the tenth "is the abode of the celestial sovereign, the Great Ruler, with all the gods and sages, where they enjoy eternal tranquillity." The author's patron (Yün Yüen) was for sometime governor of Canton, and has since been one of the principal ministers of state, from which office he retired in 1838 to his paternal estates in the province of K'ang-sü.
3. There are two north and two south poles, those of the equator and those of the ecliptic. The poles of the ecliptic regulate the varied machinery of the heavenly revolutions, and turn round unceasingly. The poles of the equator are the pivots of the primitive celestial body, and remain permanently unmoved. What are called the two poles, therefore, are really not stars, but two immovable points, in the north and in the south.

4. The centre of the terrestrial globe is the place towards which the whole of the surrounding parts gravitate; and therefore the hills, the seas, men, and all things do not fall upside down into ruins.

5. Always on the recurrence of new moon, the sun and moon move together in the same course; at the time of full moon they are in direct opposition, and distant from each other half a circle.

6. The ecliptic's greatest southern boundary is twenty-three degrees and a half from the equator (or equinoctial line).

7. In the twentieth year of the reign of Tokwong, in the second month, and on the first day of the month, there was an eclipse of the sun. (March 4th, 1840.)

   Beginning of the eclipse, 10 h. 20 m., a. m.
   Middle of the eclipse, 11 h. 30 m.
   End of the eclipse, 0 h. 54 m., p. m.

7. This is copied from a native almanac, published in Canton. The time of the eclipse corresponds to the 3d of March, on the other side of the globe, and it is accordingly so noted in the almanacs of Europe and America.

The Chinese name their five planets by the five elements; thus, Venus is the star of gold, or the star that is allied to gold; Mercury is the star of water; Saturn, that of earth; Mars, that of fire; and Jupiter that of wood.
CHAPTER XXI.

GEOGRAPHY.

Section First.

SHAPE OF THE EARTH.

1. The earth is a sphere situated in the midst of the celestial sphere; and the heavens surround the earth, just as [the white of] an egg surrounds the yolk.

2. The body of the sun is one million, three hundred and eight thousand times greater than the earth. If viewed from the sun, the earth would appear like a small speck; but the sun, viewed from the earth, appears as large as the wheel of a carriage.

3. If the earth were a square solid body, then the sun, moon, and all the stars, would not have the varied appearances of rising and setting.

Notes and Explanations.

Unassisted by foreigners, the Chinese have done very little in the study of geography, or, as they term it, ti li chi, the Records of the earth’s principles. Nor of the knowledge brought from abroad, on this subject, have they made much use. Geography is not with them regarded as a branch of education; and only a few, even of their literati, understand the first principles of the science. Ts'ingloi Li Mingch'h', in his work just noticed (page 379), has given an outline of geography, illustrated with plates. See his Wan T'in T'ieh Shu', volume III, from which most of the phraseology of this section is selected.

3. That the earth is not only not square, but is not an immense stationary plain, is the idea which the native author here wishes to combat.
4. If two ships in Europe on the same day take their departure together, one sailing towards the east, and one sailing towards the west, they will afterwards meet in Ut-tung (or Canton); but that which sailed to the east will, at the time of her arrival, have gained half a day, while that which sailed to the west will have lost half a day; which computed together will give a difference of one whole day. If that ship which came eastward to Canton, again goes eastward to Europe, and that ship which came westward to Canton again goes westward to Europe, then their time when computed together will give a difference of two whole days.

5. One fixed immovable line, passing through the centre and extending from the north pole to the south pole, is called the axis of the earth.

6. The two poles are the extremities of the axis, the north pole and the south pole.

7. From the north pole to the south pole, passing through the centre of the globe, the distance is about eight thousand English miles.

8. The equator is one fixed line, which divides the earth.

4. This paragraph is abridged from the work of Ts'ing loi, where it is illustrated by a diagram, rude indeed, but sufficiently clear to make the subject intelligible. A ship sails from Macao on a Monday the first day of a month, and on Monday the eighth arrives in Manila, where the inhabitants are regarding the day as the Sabbath, the seventh of the week and month; thus to the people in the ship two Sabbath days come together. The reckoning of time at Macao is that of those who came from the west, at Manila it is that of those who came from the east, around cape Horn. European navigators usually change their reckoning on reaching the 150° from the meridian of Greenwich.

8. The summer solstice, they aptly call hā chi, or summer's limit, and tung chi is winter's
in twain, so that the equator is equally distant from the north and south poles.

9. By the lines (or parallels) of latitude extending from east to west, the length of the world is reckoned; by the lines of longitude (or meridians), extending from north to south, the breadth of the world is reckoned. Take the equinoctial line and make it the middle line for the parallels of latitude; then from this middle line (the equator) reckoning up to the north pole, will make the northern hemisphere; and from this middle line (the equator), reckoning down to the south pole, will make the southern hemisphere.

10. Now we employ this reckoning in order to show the elevation of each pole above the earth; for the number of degrees any place is distant from the equinoctial line, and the number of degrees the pole is elevated at that place, are equal to each other; but in the southern hemisphere then it will be according to the elevation of the south pole; in the northern, it will be according to the elevation of the north pole. Therefore, seeing that the capital of China is forty degrees from the equator, we know that at that place the elevation of the north pole is forty degrees above the earth.

11. On modern maps, ten degrees are allowed for each line, in order that they may be more distinctly and easily inspected. The parallels of latitude, dividing the north

limit, or the winter solstice. So zenith and nadir, and other terms, are expressed by words or phrases whose literal meanings are equivalent to the technical terms in use among Europeans.

11. The writer, Ts'ing-loi, is here describing and referring to a small map of the world, presenting the two hemispheres, the eastern and western; on which, as on European maps of the same size, the only lines of latitude and longitude are those marked by the numbers, 10, 20, 30, &c.
and south poles from the equinoctial line, are longitudinal degrees; and as they gradually near the poles, in like manner the cirles gradually become smaller, and cease in the nineteenth degree.

12. At the capital city, in the department of Shunfing, the elevation of the north pole is forty degrees; and this city is taken to be the first meridian line.

13. In Shingking, at the city of Fungting (or Moukden), the elevation of the north pole is forty-two degrees; and its eastern longitude is seven degrees.

14. In Kwangtung, the city of Kwangchow (or Canton), is in [north] latitude twenty-three degrees and twenty minutes, and in west longitude three degrees and thirty minutes.

15. In the province of Wannam, the city of Wannam is in [north] latitude twenty-five degrees and twenty minutes, west longitude thirteen degrees and forty minutes.

16. In ancient times men did not perceive that the earth was a round ball, and therefore nothing was said respecting it. Subsequently, after more deep researches, they understood that the divisions, Asia, Europe, America, Africa, and New Holland, were five great continents; and that besides them there were also several other small islands, rising between those continents.

12—15. The latitude and longitude of these places are copied from Ts'ingli's work. The foreign factories in Canton, situated a few rods southwest from the walls of the city, are in latitude 23 degrees, 7 minutes, 10 seconds north, and in longitude 113 degrees, 14 minutes, 30 seconds east of Greenwich.
Section Second.

METEOROLOGY.

1. Air is that which is exhaled and inhaled by all creatures. It possesses varieties in rarity and density, elasticity and pliability, humidity and aridity, heat and cold. The earth, moreover, is surrounded by and enveloped in it, just as the white of the egg encompasses the yolk on all sides.

2. Clouds: the humid vapors rising from the hills, the streams, rivers, and seas, ascend and collect in the midst of the firmament, and form the clouds, which are borne along and moved by the wind.

3. Dew and hoarfrost are fundamentally of the same class. When the wind is calm, and the atmosphere warm, then the dew falls; when the wind is calm and the atmosphere cold, then hoarfrost is deposited.

4. Earthquake: when the watery and fiery vapors confined in the earth are unable to get vent, then by their agitations they cause the earth to quake.

Notes and Explanations.

METEOROLOGY, that department of science which makes us acquainted with the properties and relations of the atmosphere surrounding the earth, occupies the principal part of the fifth and last volume of Ts'ing-loi's work, from which the following paragraphs are abridged. Exactness in such a science is hardly attainable, even by the ablest masters. Ts'ing-loi has often used words in a technical sense, and without the requisite definitions being attached; it is, therefore, sometimes impossible to determine their meaning. In such cases only their literal meaning can be given.

1. The word "hi" is used to express very diverse ideas, relating to matter and mind, things physical, spiritual, and imaginary. Here it evidently denotes simply the atmospheric air; with many of the operations and properties of which the Chinese are familiar, though they seem to have no idea of its constituent parts as a compound fluid, consisting of oxygen gas, and nitrogen or azote.
5. Fog is a light vapor arising from humidity; when there is not wind and heat of the sun sufficient to cause its dispersion, it collects together and forms fog.

6. Hail is a species of ice; when the drops of rain descending downwards, happen to meet with intense cold, they congeal and become solid.

7. Halo of the sun: this is caused by the cloudy vapor of the sky coming in direct contact with the sun's light, thus forming a ring surrounding the sun's disc.

8. Hoarfrost is dew concealed.

9. Ice is formed by cold air acting on water. In the first of winter the ice begins to form; in the middle of winter it becomes more firm; and in the end of winter it is most perfect.

10. Light proceeds forth from the sun, and in making its descent to the earth, takes only about eight minutes, its velocity being nearly thirty-six millions of miles each minute.

The moon is originally without light, always borrowing the light with which she shines, from the sun.

11. Lightning: when the aqueous vapor from the earth collects and carries along subter matter, small as the cinders of saltpetre, a fiery heat is developed; when this reaches the bright clouds, and the subter material comes in contact, it flashes forth in lightnings.

9. The terms mang, chung, and kwai, are employed where only a triad is spoken of, and denote the first, second, and third, like sheung, chung, and hâ. The icicle the Chinese call ping ch'ü, a column of ice.

11. The electricity of the atmosphere is very imperfectly understood, even by European philosophers. The terms here employed are those in common use among the Chinese when speaking of, or describing electrical phenomena. There are also many superstitious notions concerning the cause of lightning, current among the people, which involve the agency of spirits, gods, &c.
11. Parhelia and paraselenæ (mock sun & moon) described.

12. Rain: clouds collect in the heavens, and after they become thick and dense the rain falls.

13. A rainbow is a certain evidence of the presence of rain. The clouds are situated on one side, and the sun on the other side [of the observer]; the solar rays, in contact with the rain from the clouds, are refracted and reflected back; and it is by these rays, reflected from the rain of the clouds, that the rainbow is formed.

14. Sleet: by the intense cold of winter the humid air ascends, and forms conglomerated vapors; which meeting with the cold air congeal with frost, and so are formed into distinct globules; these globules are slleet. They are also called pearl-snow; and they are accompanied also with drops of rain.

15. Snow and rain have precisely the same rationale; and the drops of rain on meeting the cold air congeal in flakes and descend to the ground.

16. Thunder is caused by lightning as it bursts forth; accordingly at the time of the lightning's flash, there is the sound of thunder.

17. Tides described. These consist of an alternate rise and fall of the water. The water continues to rise during six hours' time, after which it falls; and the fall also continues during six hours' time, after which the water again rises; if at twelve o'clock it is at its height then it will turn and ebb till six.

18. The rainbow is said by the Chinese to be caused by an effluence resulting from the union of the dual powers, yam and yeung. It is known by various names, as hung ni, tài tung, and ch'in hung, which last is the most common term.

CH. CHR. 102
19. Wind: in those regions where the heat of the sun is powerful, the air becoming rarified ascends; and the cold air acting on this heated air produces wind. In the equatorial regions, if there are thin fleecy clouds, then there will be a typhoon. Whirlwinds are occasioned by the sun’s proximity.

19. Fung is one of the radicals of the Chinese language; 183 characters are comprised under it, the greater part of which designate various modes and operations of the wind. Tyfoons, or Tài fung, as the Chinese often call the ku fung, occur on the southern coasts of their country.

Section Third.

NATIONS OF ASIA.

The names of the different countries comprised in this and the four following sections will come nearer their true sounds if pronounced according to the court dialect. Most of them, especially the names of European and Asiatic countries, are borrowed from Ts'inglo, and other native authors, and are arranged in alphabetical order.

2. The whole Burman empire seems to be now known to the Chinese under the name of Awá, while Mintin is applied by them to a small region, the northwest of Burmah.
3. The Chinese empire on the north is conterminous with Russia; east it extends to the Pacific ocean; south it borders on Cochinchina, Burmah, Nipal, and so forth; and its western boundaries are several small Mohammedan states.

4. The king of Cochinchina is styled Mingming; this country on the north is conterminous with the Chinese empire; on both the east and south it extends to the ocean; and its western boundary is Siam. Tungking, Champa, and Camboja are now included in and form a part of the kingdom.

5. Corea is a small country, situated between the Chinese empire and Japan.

6. The greatest part of India is the territory of the English, and is under the control of a governor-general. The principal province is called Bengal; its capital city is Calcutta, and its port is Redgeree. The second city is Madras; the third is Bombay; and the fourth Agra; and each of them is a provincial capital. On the north, India is bounded by Nipal, and the frontiers of numerous Mohammedan states; east it joins on Burmah; south it extends to the Indian ocean; and its western boundaries are the countries of the Afgháns and Bilichís.
7. Persia on the north extends to the Caspian sea; east it borders on the two countries of the Afghans and Bilúchis; south it extends to the ocean; and west it is conterminous with Arabia.

8. In the north of Asia is the territory of Russia, whose sovereign is called an emperor; his name is Nicholas. This territory on the north extends to the Icy seas; on the east it reaches to the Pacific ocean; its southern boundary is the Chinese empire; and on the west it joins upon Europe.

9. Siam on the north is conterminous with Wannam; on the east it borders on Cochinchina; southward it stretches out to the sea; and has Burmah on the west.

10. Turkey on the north extends to the Black sea; east it borders on Persia; its southern boundary is Arabia; and to the west it extends to the Mediterranean sea.

11. Malacca, Pondicherry, Travancore, Cochin, Goa, Mahratta, Surat, &c., are names of places.

12. Besides these there are several tens of other countries. Among them, some have kings, and others have chiefs, who govern them; full descriptions of which it is impossible to give.

Pó, pak, chi 'Lí' hoi; tung lin \\C hú fú kón k'ap; Pi ló, chi 'léung kwók'; nám chi 'yéung; sai tsip, A' dá pá.

Á' sai 'á' pak, sõng 'Ngó' jó 'sz' chi tó; kwók, kwán ch'ing wóng tai; kó 'Ní kó. Ti' pak, tsak, 'Ping hoi; tung chi 'Píng yéung; nám kái Tiái, Ts'ing; sai lin 'Au jó pá.

Te'm', ló, pak, tsíp, 'Wan nám' shang; tung lin Ut; nám; nám chi 'hó; sai kái 'A' tsá.

'Tó' i 'kí, pak, chi 'Hák' hó; tung lin Pó 'sz'; nám kái 'A' dá pá; sai chi 'Ti' chung hó.

Má luk, káp, Pan, chi 'lí, Tá 'lang 'móng hó, Kú, ching, 'Síó Sai yéung, Má dá, tá, 'Sú kái, 'tang tì, 'ming.

'Ts'z' ngoi 'yau kwók, shó shap, 'Kí' chung wák, 'yau wóng, wák, chi 'hau kún hat, pat, 'tang; mì 'nang tsun' shu, 'yá.

and India, Yantú, or Yintoo kwók, the country of the Hindús. Kwók 4 hák is strictly Ghorka or the name of the reigning family of Nipál.

12. Chinese travelers and voyagers (for a few such there have been,) have given to their countrymen descriptions of the principal seaports of Asia, from Japan to the Red sea; and have added thereto notices of their inhabitants and articles of commerce.
Section Fourth.

NATIONS OF EUROPE.

1. This section summarily mentions the principal nations of Europe, together with the names of their sovereigns; other small countries are not noticed. The territories of Europe extend from north to south about forty or fifty thousand miles; and from east to west they extend nearly an equal distance.

2. Europe on the north extends to the Icy sea; east it borders on Asia; south it extends to the Black sea and the Mediterranean; west it reaches to the waters of the Atlantic.

3. The sovereign of Austria has the title of emperor, his name is Ferdinand, and his capital is called Vienna.

4. Bavaria, of which Louis is king.

5. Belgium, of which Leopold is king.

Notes and Explanations.

Even the names of some of the nations of Europe, as well as those of their sovereigns, are unknown to the Chinese; accordingly some new combinations of characters have been required to express these names. In such cases it is a rule with the Chinese to select the characters which will best express the sound of the names.

3. The rule to express the sound of the foreign name is not always observed; sometimes a prominent national characteristic is employed for naming a country. Thus Austria is known to the
6. Denmark, of which Christian VII. is king.

7. Great Britain, or England, of which Victoria is queen, and whose capital is called London.

8. France, of which Louis Philippe is king, and whose capital is called Paris.

9. The families of Germany (i.e. the Germanic states) are divided into several kingdoms, which, though they are called Germany, have separate names.

10. Greece, of which Otho is king.

11. Holland, of which William is king.

12. The capital of modern Italy is called Rome.

13. Portugal, also named Western Ocean, of which Maria II. is queen.

14. Prussia of which Frederic William III. is king. The Chinese call this country T'anying (or Single Eagle).

Denmark is usually known among the Chinese of Canton as the Wong Ki kwôk, the country with the Yellow Flag. This inclination of the Chinese to designate foreign countries by descriptive epithets, rather than by terms which merely express the sound of their names, is owing partly to the nature of their language, and partly to their ignorance of the true names, when the inhabitants of these countries first appeared in China.
15. The people of Rome, in ancient times, used the Latin written language.

16. Russia; half of this country is situated in Europe, and half is situated in Asia.

17. Sardinia, of which Albert is king.

18. Saxony, of which Frederick is king.

19. Spain, of which Isabella II. is queen.

20. Sweden and Norway, of which Charles XIV. is king.

21. Switzerland is situated between Germany, France, and Italy.

22. Turkey; half of this country is in Europe, and half is in Asia.

23. The whole number of states in Europe is about fifty; and they have different governments; among them some are governed by emperors, some by kings and queens, or by other persons of noble rank.

19. Among the Chinese, Spain is usually called Tai Luisung, or Great Luçon, in contradistinction to the Philippines which they call Small Luçon.
Section Fifth.

NATIONS OF AFRICA.

1. Africa extends from north to south more than ten thousand miles, and from east to west more than nine thousand miles.

2. On the north, its boundary is the Mediterranean sea; on the west its boundary is the Atlantic; its southern boundary is the Southern ocean; and the Red sea and Indian ocean form its eastern boundary.

3. At the northeast, there is a narrow neck of land (an isthmus), by which it is connected with Asia.

4. On the northwest, at the straits of the Mediterranean sea, that narrow channel connects it with Spain in Europe.

5. The whole continent is divided by the equator, so that about three tenths of the continent are on the north of the line, and about seven tenths are on the south of it. In the centre of the continent are wild and desert lands. Its extreme southern point is called the Cape.

Notes and Explanations.

Africa and its inhabitants and productions are also quite unknown to the Chinese. T'singloi barely names the country, which he calls Li-pi-á, or Libya, as written by the Jesuits; but gives no description of its several parts. The Cape, and the possessions of the Portuguese, are mentioned by a modern traveler, Tsé Tingkó, who says that there are many native states, some of which are Mohammedans, and that "the people are as black as lacker; ivory, rhinoceros' horns, grain, and melons, are the products."
6. Along all the coast there are settlements; and on the south are several regions of country which belong to the English and Portuguese.

7. On the north are several states, as Morocco, Algiers, Tunis, Tripoli, &c.

8. Egypt is situated at the northeastern part, bordering on the Red sea.

8. In the manners and customs of the ancient Egyptians there are points of resemblance to the modern usages of the Chinese; and it is by no means improbable that some intercourse once existed between the two nations. Satisfactory evidence of this, however, seems to be wanting.

---

Section Sixth.

NATIONS OF AMERICA.

1. Were the globe of the earth opened and spread out, and were Asia, and Europe, and Africa, made to constitute one hemisphere, then America would be opposite to it.

2. In high antiquity, it was not known that the earth was round and revolved; subsequently it was perceived that the whole world was divided into three parts; but yet it was not known that there were still people residing in the farthest west. At length there

Notes and Explanations.

America is known to the Chinese generally as the country of the citizens of the United States; with the people from other American states, they have never had much intercourse. The word America is written with different characters, but those which are here given appear to be preferable, from their coming nearest to the sound of Amerigo’s name. In names, the Chinese often
was a very learned man, called Copernicus, who supposed that the earth must be round like a globe and revolve; however there was no certain evidence of this, and accordingly it was not believed.

3. In the reign of Hungch'i of the Ming dynasty, Columbus, an Italian, sailed on a voyage, and went thither (to America) in person.

4. Several years subsequently, the voyage was repeated by Amerigo, who having purchased a ship again went to this country, where for a time he resided; on his return home he drew maps of the new country, and hence the country came to be generally called America. It is also called the New World, and likewise designated the western continent.

5. This land is divided into North and South; about eight degrees north of the equator there is a narrow piece of land, which is called Darien, by which the southern regions are connected [with the north]; hence the continent is divided into North and South America.

6. On the north of America are the Canadas, lands belonging to the English. On the northwest are wild regions which belong to Russia. In the middle [of North America] are the United States, called by the Chinese, Spangled.

K'o p'ün néuk, k'o, liö t'i pǔ, ti' k'au shi sin tung; tai mō ching ò pāt, sun' shèn.

Ming, Hung ch'i nín d'kín 'tái' 't'i ch'i Ko' lun p'o; 'ché, yau shí yat, k'ai w'ai eshan lik, ut' sz'.

Han' shó' nín fuk, 'yau 'Mí' 'li' d'kó 'ché, 'mái echan tsoi' t'u', kau ch'i t'ai 't'i' t'sê'; wá shi, p'án kwok, mínu wák; san kwó, t'i t'u', tsuk, yun ming 'ché, ut', 'Mí' 'li' kó. Yau' ut', San T'i, 'ché hó' sái fong.

Kí t'i' wai dán 'Nán Pak; 't'i' 'kí' t'i' 'ch'i' kí, t'o' ch'ut, pak, pát, t'o ch'ù; 'yau 'mí' t'i', Tö' 'li' t'u', t'am, kík, há' t'i' esung 'lin; kó' dán 'Nám Pak.

Pak, 'Mí' 'li' kó 'ché pak, 'yau 'Kó, suá t'ai' kwók, shuk, Wing 'tó'. 'Sai pak, fông 'yé' shuk, 'Ngo' 'lió' 'sz'.

drop the first syllable a; t they change into l, and confound g with k; thus for Amerigo, they would choose to say Mi-li-kó or Meleko.

3. Christopher Columbus, sailing in search of a shorter passage to the east, landed on one of the West India islands in 1492. Amerigo Vespucci, a native of Florence, followed him in 1499; in 1508 he was appointed principal pilot by the king of Spain, and his duties were to prepare charts and prescribe routes for vessels leaving for the New World, and in this way the continent soon received his name.
In the twentieth year of T'ung, the number of states was twenty-six. The capital of the United States is called Washington. The country has no king, but a president and a vice-president, who hold their offices for four years, and who receive salaries for their personal support. In their language, manners, and customs, the people of this country are quite like those of Great Britain, inasmuch as most of their ancestors originally came from thence.

7. On the south of the United States are the two countries of Mexico and Texas.

8. In South America are the states of Columbia, Brazil, Peru, Bolivia, Chili, and La Plata, and so forth.

9. In the narrow regions between North and South America are numerous islands, of which Cuba and Hayti are the largest.

9. In writing the names of foreign countries, cities, persons, &c., it is very desirable that the same characters should always be chosen; uniformity is especially important in those names which are mentioned in the Scriptures, and they should conform to the received version.
Section Seventh.

ISLANDS OF THE SEA.

1. Acheen is situated on the north-west point of Sumatra; and is a city.

2. Batavia, or Kâ-lau-pâ, is a city situated on the north-west side of the island of Java.

3. Borneo, or the island of Pôlo, is situated on both sides of the equator; from north to south it extends about two thousand and five hundred miles, and from east to west about two thousand.

4. The island of Celebes is situated east of Borneo; along the sea-coast the native inhabitants are tribes of Malays. Besides them, there is one other tribe, called Bugis; the rich take their families with them to engage in trade, and

Notes and Explanations.

Large islands are hardly distinguished by the Chinese from continents. Of such islands as Borneo, Java, Sumatra, etc., they seem not to have any just notions regarding either their form, size, or their situation. Indeed they seem not to know whether they be islands or not. The distance from one place to another they express only by the number of days usually occupied in sailing the distance.

1. By some Chinese, two places are mentioned of this name, one called Great Acheen, and the other Little Acheen. Others speak of only one, which is the modern town or city of Acheen. The names of Acheen, Batavia, and few other cities, are entered on this list, because of their being so often referred to.

3. Manloi and Pôlo were most likely the names, originally, of towns or settlements: and it is doubtful whether they are, or ever were, applied by the Chinese to the island as one whole— for as such they seem not to know it.
to whatever place they come there they abide, without any thought of their ancient lands, and without any permanent abode, when they are poor, then many of them become thieves and robbers.

5. The Fiji islands are in the South Pacific ocean, and yield abundance of birdsnests.

6. Off in the Pacific ocean are four islands, which form the empire of Japan.

7. The island of Java is situated in south latitude more than six degrees south of the equator. From east to west it extends one thousand eight hundred miles; from north to south three hundred miles. The number of inhabitants is about seven or eight millions. The island belongs to the Dutch.

8. South of Japan, off at some distance in the ocean, is the little kingdom of Lew-chew.

9. Luconia (or the Philippines) is situated south-east from Macao; and [from thence] with a fair wind it may be reached in seven or eight days. It includes more than ten islands, which belong to Spain. By law it has no king, a governor-general being chief; the city in which he resides is called Manila.

10. In the Researches in the East and West it is said, that in the reign of Wing-lök (about A. D. 1420), there were certain Franks, who traded with the people of Lucon. On the king's birthday they made him presents

10. Fat lóng kǐ should not be confounded with Fat lán sai, as it sometimes has been both by foreigners and Chinese. The first is applied to all foreigners from Europe, the second only to the French.
of gold, and begged of him a piece of ground as large as a cow's skin, whereon to build a house. The king believing them sincere promised it, but the Franks took the cow's skin, cut it into strips and then joined them together, and therewith encircled a square, and begged for the ground corresponding to it. At this the king was greatly troubled, but dreading to break his promise to theforeigners, he finally gave them the land.

11. Macassar is situated on the south-west of the Celebes; it is a mart (or commercial town).

12. Madagascar is situated in the Indian sea, on the east of Africa; its population is about two millions.

13. Mauritius is an island, and is also situated in the Indian sea. It is several tens of miles in circumference, and is under the government of England.

14. The Moluccas, or the Mi-luk-höp, include more than ten islands, situated east of Celebes.

15. Nias is an island situated north-west from Padang, in the midst of the sea, rising in one solitary hill; the people resemble the Chinese but are smaller.

11, 14, 15. To these places Chinese vessels have often found their way; formerly in considerable numbers, but recently their number has decreased.

12, 13. To Madagascar and Mauritius, Chinese vessels are not known ever to have gone; though the places have been visited by Chinese, who have gone, as they frequently do, in the capacity of servants on board foreign vessels.
16. The Nicobars are situated north-west from the extreme point of Acheen.

17. New Holland; this country belongs to Great Britain; it is distant south from Papua, by sea, three degrees; in extent it is nearly equal to Europe.

18. New Zealand is distant from New Holland about fifteen degrees.

19. Padang is a harbor on the west of Sumatra.

20. Papua is situated south-west from the Moluccas.

21. Pinang is an island in the midst of the sea; it is also called Pulo Pinang. In all Malayan countries, there are two kinds of fruit; one is called the durion, in shape like the pine apple, having many warts, and the pulp exceedingly fragrant and pleasant; the other is called the mangostan, or the mangostan chestnut, in shape like the persimmon, with a rind, and like the other of a rich, juicy taste.

22. The Sandwich Islands are situated eighty degrees due east from Canton; they are thirteen in number; the largest of them is called Hawaii.

16. The Nicobars are described by Tse Ts'ingkô, together with another place in its vicinity, (perhaps the Andamans,) the latter, he says "have inhabitants with faces like the horse, who eat men, and nobody dares to go among them."
23. Singapore, or San-ká-po, belongs to Great Britain; it has several schools, and is the residence of many English and Chinese.

24. The Súlè islands are situated on the north-east of Borneo, and are more than ten in number.

25. Sumatra is situated west from Borneo, distants about ten degrees.

26. Timor is situated south-east from the Celebes, and is under the government of the Portuguese.

27. If you desire to understand the situation and form of the seas and lands throughout the world, you are requested to examine (1) the Researches in the East and West, written by Wong Hitsu ng of Kamling; also (2) the Notices of the Seas, by Yéung Pingnám of the department of Kánying in Kwónngtung; (3) the Notices of things Heard and Seen in Maritime Countries, by Chan Lunkwing of the district Tungón in Fukkín; with (4) the Memoranda of the Foreign tribes on the New Frontiers by Chiün Yin of Chiktai. From these works some distinct information may be obtained.

27. (1) The Researches in the East and West is in six volumes, octavo; it was written about two centuries ago, near the close of the Ming dynasty; the first volume contains some very rude charts, intended to show the situation and form of foreign countries.

(2) The Notices of the Seas is in one volume octavo. Its author obtained his information from his townsman, Tsé Tsingkó who, when his ship was wrecked at sea, was himself saved by the people on board a foreign vessel. After continuing abroad fourteen years, voyaging from country to country, he returned to China, and became blind, after which he was engaged as interpreter in Macao, where Yéung Pingnám meeting with him obtained the materials of his book.

(3) The Notices of things Heard and Seen in Foreign Countries are comprised in two small duodecimo volumes, written about a century ago. The second volume contains a chart of the whole Chinese coast.

(4) The Memoranda of the Foreign Tribes form four small octavo volumes, and were published in the reign of Kinlung of the present dynasty.
Section Eighth.

THE IMPERIAL DOMINIONS.

1. Chili forms the capital province of the Chinese empire, and was anciently called Yü and Yen.

2. Shántung, i. e. east of the hills, was anciently called Ts'í and Lù. Confucius, the sage, was born in this province.

3. Shánsi, i. e. west of the hills, was anciently called Tsin and Cháu.

4. Honán forms the centre of the Chinese empire, south of the Yellow river, is designated the Centre-region, and was anciently called Yen and Yü.

5. Kiangnán is now divided into two provinces Kiang-sü and An-huei. The ancient Nanking constitutes the modern city K'iangning, otherwise designated Chinling.

6. Kiangsi, otherwise denominated Yüehang, is also called Wúsi.

7. Chekiang was originally the country of Yue.

Notes and Explanations.

Imperial dominions is a term which, by the native reader, can be applied to nothing but the Chung-hwa, the centre of wealth and civilization, the T'ai T'ıng Kuók or empire of the Great Pure Dynasty, which stretches from lat. 18° to 55° N., and from long. 70° to 140° E., and includes about 3,010,400 square miles, in extent exceeding the whole of Europe. This section includes the names of the provinces, and also some of the principal rivers, lakes, and mountains.

N. B. Throughout the section the orthography, in the left hand column, indicates the sound of the names when pronounced according to the court dialect.

1. The term China is probably derived from Ts'in, one of the ancient dynasties. Each of the eighteen provinces, into which China Proper is now divided, is often designated in writing by the ancient name of the same region. The modern names of many of the provinces, as Shántung, Shánsi, Chekiang, Húnán, Húpà, &c., is derived from their geographical position, or from some other circumstance connected with their topography.
9. Hukwang was anciently called Santsú; because it had many lakes, it was therefore called Hükwang; it is now divided into two provinces, called Hunan, and Hupa.

10. Shensí, otherwise designated Kingcháu, was anciently called Kwanchung.

11. Kansu was separated from the province of Shensí.

12. Sz'chuen was anciently called Sisun.

13. Kwangtung is also called Yüetung.

14. Kwangsi is also called Yüen.

15. Yunnán was anciently called Tien.

16. Kwíchau was anciently called the land of Kien.

17. Of Manchúria, the provinces are three, namely, Shingking (or Moukden) Kiüin, and Tsitsihar, or Halung-kiang. These are called the three eastern provinces. On the north, Manchúria is bounded by the Russian territory, from which the Hingán (the Daourian) mountains separate it; on the east it reaches to the sea; on the south it is bounded by Corea; on the west it is conterminous with the tribes of Mongolia, and on the south-west with the province of Chili.

1—16. Of this list, Chili, Shántung, Shánsi, and Honán may be regarded as the northern provinces; Kingán (or Kiäng-sú and An'hwui), Kiàngsi, Chekiang, and Fukien, the eastern; Hükwang (or Hunan and Hupa), the central; Shensí, Kansu, and Sz'chuen, the western; and Kwangtung, Kwangsi, Yunnán, and Kweíchau, the southern. These eighteen provinces are situated between lat. 15° and 41° N., and between long. 95° and 123° E., from Greenwich, and include about 1,295,000 square miles.

17. The extent of Manchúria, from north to south, is about twelve degrees, and about sixteen from east to west. It is mountainous, little cultivated, and thinly peopled. The name is derived from its inhabitants, the Manchús, who four centuries ago were only a few wandering tribes, but are now masters of China.—Ngók and Ngó are both used in writing the name Russia.
18. The territory of Mongolia, on the east is conterminous with Manchuria, on the south is bounded by the provinces Chih, Shansi, Shensi, and Kansu; on the west, it is conterminous with Ili. It is divided into four parts: 1. The Inner Mongols, 24 tribes, situated on the north of the four provinces above named, and on the south of the Shamo or desert of Gobi; 2. The Outer Mongols, the tribes of the four Kalka khans, on the north of Shamo, and conterminous with Russia; 3. Ouliasutai and its subject places, Gobdo, &c., on the west of the Outer Mongols; and 4. Koko-nor, or the Azure sea, on the south of Kansu and the west of Shensi.

19. Ili is divided into two provinces (or Roads). The northern Road is on the north of the Celestial mountains (Tien shan), conterminous with Russia, and is the origin-
nal Soungaria; on its west are the pastoral tribes of the Hassáks (or Cossacks). The southern Road lies on the south of the Celestial mountains, and the north of the Kwanlung mountains; it is the New Territory called that of the 'eight Mohammedan cities.' The minister charged with the general control of affairs in the Mohammedan territory resides at Yarkand. Westward are situated the several [independent] Mohammedan tribes.

20. **Tibet** is on the west of Sz'chuen province, and is divided into Anterior and Ulterior Tibet; there is in each a Minister resident in Tibet, in order to regulate the affairs of the lamas.

21. Those by whom the yellow religion (Shamanism) is maintained among the Mongols and Tangouths are called lamas.

22. **Anterior Tibet** is divided into two territories, Kham and Wei, the chief city being Lassa, which is the residence of the great teacher of the yellow religion, the dalai lama.

23. **Ulterior Tibet** is also divided into two territories, namely Tsang and 'Ari: westward is Ladak, and southward is Ghorka (or Nipál).

now called Ti'hwa chau, or the department of Ti'hwa (Tai-fá), with their dependencies, belong to Kánsu. The Hassáks are better known as Kirghís, i.e. "robbers of the deserts." The cantons Ham (Há-mat) and Turfan (Tú-fan) are the ancient possessions of Turkish tribes, situated in the southern regions. The eight Mohammedan cities are, Harasbar (or Hák-lá-shá-i), Kootch (Fú-ché); Aksou (O'-hák-sú); Usbó (U'-shóp); Kashgar (Hák-shap-kót-i); Yenci-hissar (Ying-kat-shá-i); Yarkand (Y'-i-chung); and Khoten (Wó-tín).

20. The name Tibet is said to be derived from Tou-p'ho, afterwards corrupted into Tonhet. The country is also called Tangout: the Chinese now usually designate it, as above, Si Ts'ang or the Western Ts'ang.
24. Mungtien of the Tsin dynasty built the Great wall (i.e. the wall of ten thousand miles); it commences at Lintan and extends to Liàutung, more than 10,000 里 in length.

25. The Yellow river, taking its rise in the Sea of Constellations, among the Kwan-hun mountains, enters the sea at Fauning in Kiangsi.

26. The Yangtsi kiang, taking its rise to the westward of the Sea of Constellations, enters Yunnan, passes through Hukwang, and enters the ocean at the island of Sungming.

27. The Grand Canal was dug under Kiâlu’s direction, by command of the emperor Shunti of the Yuen dynasty.

28. The eastern mountain Tsai Shàn is situated in the department Tsinân in Shantung.

29. The western mountain Hua Shàn is situated in the department Si’an of Shensi.

30. The southern mountain Hang Shàn is situated in the department Hâng-chau in Hukuang.

31. The northern mountain Hang Shàn is situated in the department Chinting in Chili.

32. The central mountains Sung Shàn are situated in the department Honán in Honan.

33. The lake Poyang is situated in the department Tâuchau in Kiângsi.

34. The lake Tsingtsâu is situated in the department Yochau in Hukwang.

26. Writers on Chinese geography have differed in their opinions respecting the orthography of the name of this river; that here given, meaning the child of the ocean, seems the most appropriate, and is now the most commonly used.

28-32. These five mountains are chiefly deserving of notice, only on account of their being frequently mentioned in the ancient books of the Chinese.
Chapter XII

GEOGRAPHY.

35. The lake Tânyâng is situated in the department Juncha in Kiangnán.

36. The lake Tai is situated in the department Suchau in Kiangsú.

37. The lake Tungting is situated in the department Wócháng in Húkwáng.

35–37. The Tungting is said to be about 220 miles in circumference. The Pöyéung is of somewhat less extent. They both discharge their waters into the Yüntzú kung. Like the five mountains, mentioned above, these five lakes are often spoken of collectively in the Chinese classics.

Section Ninth.

PROVINCE OF KWÂNGTUNG.

广东省第九章

KWÂNG TUNG shâng; tai² kau chéung.

1. The districts comprised in the department of Kwângchau are Nânhái, Puányú, Shunta, Tungkwán, Hiângshán, Sinhwhu, Sânsîhú, Tsunghwá, Lungnan, Tsângchung, Sinning, Tsângyen, Sin'án, and Hwá.

2. In the department of Shâuchau, the districts are Kiukiäng, Lochäng, Jinhwá, Juyuen, Ungyuen, and Yingta.

Notes and Explanations.

This section affords a specimen of the territorial subdivisions of the eighteen provinces. The province of Kwângtung is estimated to contain 79,456 square miles; and, like the other provinces, is divided into fu¹, chau², iîng³, and yun⁴. The fu¹, or department, is the largest of these subdivisions; there are nine of them in this province. Of the chau², there are two kinds; the one, independent of any other subdivision—its chief officers being directly answerable to the provincial authorities, like those of the fu¹—is called an inferior department, or chiktai chau², an independent chau². The other, whose chief officers are subordinate to the prefect of a depart-
3. In the department of Hwui-chau, they are Kwei-shen, Polo, Chang-ming, Yung-an, Hia-fung, Lu-fung, Lung-chuen, Hoyuen, Hoping, and the superior district (chau) named Lien-ping.

4. In the department of Chau-chau, the districts are, Hai-yang, Fung-shun, Chau-yang, Kieu-yang, Japin, Hu-wuai, Tap, Ching-kai, and Pun.ing.


6. In the department of Kau-chau, there are the districts, Maumun, Tien-pan, Sin-t, Uchuen, and Shiching, and the superior district Hwa.

7. These are the districts of the department Lien-chau, Hop and Lingshan, and the superior district Kin.

8. In the department of Lui-chau, they are these, Hai-kang, Suik, and Siu-wan.

9. The department of Kiung-chau (or island of Hainan) comprises these districts. Kiung-shan, Ching-

ment, like those of the yin, is called a superior district: of the first kind there are four, and of the second seven, in this province. The four chiktai chau are subdivided into districts, but as one of these districts always retains the name of the chau, it may also be regarded as a superior district: of these there are four. Thus the chiktai chau may be either an inferior department, or a superior district. The yin is a subdivision of both the fu and the superior (chiktai) chau, and is called a district. The ping, in extent of territory, resembles the yin, but being like the chiktai chau independent of any other subdivision, takes the same rank, and may also be called an inferior department: of these there are two, while there is one (Nam), which ranks with the yin. Thus there are in all 15 departments. And, including the 78 yin, the 7 chau of the
10. The divisions of the inferior department (chili chau) of Loting are the superior district Loting and the districts Tung'an and Sining.

11. The divisions of the inferior department Lienchau are Lienchau and the district Yánghšan.

12. The divisions of the inferior department Nánhùng are the superior district Nán-hùng and the district of Chihing.

13. The divisions of the inferior department Kiaying are, the superior district Kiaying, with the districts Hîngning, Chânglo, Pîngyüan, and Chînping.

14. The inferior department (ting) Fâkâng is on the north of the department Kwângchau, and is governed by a sub-prefect.

15. The inferior department, Lienshâan Suiyâu, also called Liyâu, is situated on the west of Lienchau.

16. The inferior department of Nânao (Namoh) pertains half to Kwângtung, and half to Fukien.

17. Macao is situated on the south of the district Hiângshâan; it is under the government of a sub-prefect, and is the residence of an inferior magistrate of Hiângshâan.

rank of yün, with the 4 superior districts, and the 3 ding, gives a total of 92 districts. Besides these divisions, there are some others both larger and smaller than the yün, over which there are proper officers.
CHAPTER XIII.
MINERALOGY.

1. The productions of the earth are distributed into three great divisions (or kingdoms). The first division is called the inanimate, comprising such as minerals, coal, earths, &c. The second comprises those which are animate, but have no breath or blood, such as flowers, trees, vegetables, grasses, &c. The third consists of those animate objects which have breath and blood, as finny and shelly animals, crawling and flying insects, birds and beasts, which move upon the face of the earth. These three kingdoms combined constitute the whole body of the globe, and there is nothing else, besides what is comprised in them.

Notes and Explanations.

Natural History has been studied, among the Chinese, chiefly by physicians, and for the most part in an empirical manner. Attempts have been made, indeed, to classify the productions of the earth, and systematists have offered their various plans of arrangement. The most complete system of classification is that of Li Shichan, as exhibited in the Pän Ts'ao or Materia Medica, an elaborate compendium of Chinese medical knowledge, by several authors, of whom he is the principal. In this work, inorganic substances are arranged under the several heads of water, fire, earth, metals, gems, and stones. Water is divided into aerial and terrestrial water,
2. Agate.
3. Almahatholite.
4. Alum.
5. Alum, crystals of.
6. Amber.
7. Amethyst.
8. Amethystine spar, crystallized.
10. Asbestos.
15. Chalk.
17. Coral.
18. Conglomerate (or pulsing stone).
19. Coral, red, precious.
20. Coral, white, branching.
22. Cornehan.

or that from the clouds, and that from springs, the ocean, &c. Fire is considered under eleven species, among which are the flame of coals, bamboo, &c. The division of earth comprises the secretions from various animals, as well as soot, ink, etc.; that of metals includes metallic substances and their common oxys; and gems are found in the next division. The sixth and last head combines whatever could not be placed in the preceding divisions. No principle of arrangement runs through any of them, and the heterogenous collection under some of the heads causes no little trouble to the student.—This section comprises mineral substances, not metallic; and includes whatever, in the present limited opportunities of becoming acquainted with the productions of China, has been with any certainty ascertained by foreigners.

9. This is the mineral of which the Chinese ink-stones are made, and also the shik ping or stone screens,—carved stones used as ornaments in Chinese houses. It more nearly resembles argillite or shale than any other mineral, but its geological position is not known.

16. Fi ts'ui, the name of a small parrot with a green changeable plumage, is applied not only to chrysoprase, but also to some varieties of serpentine, jade, and even colored vitreous compound substances.
23. Diamond.
24. Emery.
25. Flint.
27. Granite.
29. Jade (or nephrite).
32. Jet.
33. Kaolin.
34. Lapis lazuli.
35. Lava.
36. Lime.
37. Limestone (or marble).
38. Limestone is used to make artificial rockwork.
40. Marble, red breccia.
41. Mica, friable.
42. Mica, foliated.
43. Mica, decomposed, coarse.
44. Naptha.

The most common kinds of rock used in Canton and its vicinity for building, paving, and other like purposes, are granite and sandstone. There are several varieties of both these valuable minerals, differing to some extent in their color and fineness, and in the proportion of their ingredients. Among the people, these varieties give rise to different names, most of which are derived from the localities of the sort in question. This remark is likewise applicable to other minerals, and in some cases, perhaps, the names here given may not be those most in use.

29. The term yuk is one of very common and extensive application; it is the name of a family of minerals, of which fine jade is the type, and serpentine, prase, chrysoprase, &c., are some of the species; and it is also extended to include all gems, and whatever else (as malachite and jet,) can be used for ornaments or jewelry.

40. This variety of marble is employed in making tables and ornamental articles for opulent Chinese. It is said to be brought from Shiu-hing fu in the western part of this province. Shiu-hing shik is applied to a sort of black marble, brought from the same place.
45. Ochery.

46. Opal.

47. Ore of gems.

48. Pebbles, milky, quartzy.

49. Petrified pecten.

50. Petrified crabs.

51. Petrified orthocera.

52. Petuntse.

53. Potash.

54. Pumice.

55. Quartz, crystals of.

56. Quartz, clear, crystallized.

57. Quartz, smoky.

58. Quartz, smoky, (Cairngorm or tea stone.)

59. Quartz, rose.

60. Quartzy pebbles.

61. Quartz, yellowish.

62. Ruby.

63. Sal Ammoniac.

64. Salt.

65. Salt, crystals of.

66. Saltpetre (or nitre).

67. Saline springs.

68. Sandstone.

69. Schistose stone.

49—51. These and other petrifications are considered by the Chinese as wonderful things, lusus nature that are inexplicable: petrified crabs are found in the island of Hainan, and are often sold at extravagant prices as panaceas.

55, 56. These are the same minerals, but the latter name is applied to the quartz when made into spectacle-glasses, and the former is the name of the quartz crystal.

61. This is called *lap shik* or wax stone, from its color, which is caused by varnishing it: it is made into ornamental and fanciful shapes.
1. Metal is a general term for gold, silver, copper, iron, tin, &c.; there are reckoned to be in all forty-two sorts. Of all substances in nature, metals are the heaviest.

2. Arsenic.

3. Black lead.


Notes and Explanations.

In the term 'ng kam, the Chinese comprehend metals in generals, though they do not seem to have any distinct idea of metallic bodies as distinguished from other minerals. In the popular system of physics, the five metals are associated with the five colors, five planets, five viscera, five elements, &c., and between these the Chinese suppose there is constant action and reaction, but
5. Cinnabar.

6. Malachite.

7. Copper is also called the red metal.

8. Virgin copper.

9. Sulphate of copper (or blue vitriol).

10. White copper.

11. Copperas.

12. Gold, if laid by for a long time, will not gather rust, nor will a hundred fusing lessen it.


15. Haematitic iron ore.

16. Iron, otherwise called the black metal, is the most abundant of all metals.

17. Lead, i. e. the clear metal.

18. White lead.

19. Litharge.

20. Loadstone.


22. Minium.

23. Orpiment (or hartall).

The mineral treasures of China have not been explored to a very great extent, and some of the gold and silver mines once opened are not now worked.

7—10. Copper, according to the Materia Medica, occurs in all the western provinces. The etymology of the character, "the metal the same as gold," is given to it because its color is like that of gold. The Chinese do not use pure copper so much as its alloys, of which they have one or two not known in other countries. Pák ts'ung, or white copper, is said by Li Shichan to be made by fusing copper ore with arsenical ore. Henry's Chemistry gives, as its constituents, iron, copper, zinc, and nickel; others say it contains some silver, but the composition is not accurately known, and probably varies in different specimens, as the alloy is made by fusing ores. It is used for dish-covers and other domestic utensils, and when new looks almost as well as silver.

16. Iron is said to be found in all the eastern provinces, and the Chinese are skilled in smelting the ores. As repositories of facts in natural history, the works of natives, who have written upon the subject, are not unworthy of notice; and they frequently describe what they have seen with tolerable accuracy; as in the Pún Ts'ō, where, in this instance, the varieties and principal uses of iron are detailed with much accuracy. But when they attempt to theorize, their
METALS.

24. All metals are taken from mines in the hills. When first dug they are termed ore, and then they also combine other substances; as there is copper ore which combines lead and silver, and there is pure copper without any admixture. All ore, when dug, is first put into a kiln to be roasted, and then into a furnace to be smelted, in order to clear it of scoria, and obtain the coarse metal: afterwards it is once and again smelted to make it pure.

25. Pyrites, coarse.
26. Quicksilver.
27. Rust of iron.
28. Silver, or the white metal.
29. Smalts.
30. Sublimate of mercury.
31. Spelter (or tutenague).
32. Steel.
33. Tin.
34. Block tin.
35. Verdigris.
36. Vermillion.

24. All metals are taken from mines in the hills. When first dug they are termed ore, and then they also combine other substances; as there is copper ore which combines lead and silver, and there is pure copper without any admixture. All ore, when dug, is first put into a kiln to be roasted, and then into a furnace to be smelted, in order to clear it of scoria, and obtain the coarse metal: afterwards it is once and again smelted to make it pure.

25. Pyrites, coarse.
26. Quicksilver.
27. Rust of iron.
28. Silver, or the white metal.
29. Smalts.
30. Sublimate of mercury.
31. Spelter (or tutenague).
32. Steel.
33. Tin.
34. Block tin.
35. Verdigris.
36. Vermillion.

writings are more amusing than instructive, as the introduction to the chapter on metals and stones in that work will show. Li says, "Stones are the kernels of the atmosphere, and the bones of the earth; when large, they form mountains and cliffs, when small, sand and dust: their pure parts form metals and gems; their noxious, barytes and arsenic. When the atmosphere coagulates, being solid, it forms sands of various sorts; when it permutes, being liquid, it becomes salt or quicksilver. In its commutations, it may sometimes change from soft to hard, as when percolations and saline drippings become stone; at other times, animate things become immovable, as when plants and grass petrif; Or when birds and beasts, which breathe, petrif, then that which had life becomes inanimate; or when thunder, earthquakes, stars, and meteors, are transformed, then what was formless takes a shape. Metals and minerals, when well smelted and thoroughly prepared, greatly assist mankind; although they are like rubbish, still they make and change things to an unlimited extent. Moreover, they are available as property, and are used medicinally to strengthen the body; although they are called inanimate things, still their profitable uses are unlimited."
CHAPTER XIV.

BOTANY.

PARTS OF PLANTS.

Notes and Explanations.

Botany, in the scientific sense of the word, is wholly unknown to the Chinese. Physicians and herbalists have, however, done much in describing plants; and the study of their medical properties, from the time of the renowned Shannung, "the divine husbandman," to the present day, has not been neglected. This personage, the Esculapius of Chinese medicine, is reported to have tested the virtues of all the plants he described, and their effects upon his system were observed by him as they passed through his bowels! His supposed observations have been the foundation upon which his successors have built the present received system as exhibited in the Pin T'sö. In this work, plants are comprised in twenty-seven chapters or kun, (which are here wholly arbitrary,) arranged under five divisions or p'o; viz., t'sö p'o herbs, kuk p'o grains, tsoi p'o vegeta-
10. The beard of the grain grows from the glume.
11. Chaff is the husky skin of rice.
12. The chorion is the incomplete grain, when it is as yet but a small kernel.
13. A cupule is the receptacle of an acorn.
14. Faggots; wood cleaved down and cut up for cooking is called faggots and billets.
15. A fruit is the seed of a tree.
16. A gourd is the hard covering of a melon.
17. A graft is the term by which a plant is designated when grafted into another plant.
18. Gum is the viscous sap of the trunks of trees, which, when the skin cracks, exudes and concretes.

19. Juice is the water in the pulp of fruits.

Kok, du'êung kuk, phi' shuo shang.
Hông mai chê phi hok, tyâ.
Phi, pat, shing kuo, ti' shing sû nap, chê tyâ.

Kau li, chi fông shat, tyâ.
San fat, hái chi muk, chê'ui ts'ün, ut, osan, ut, chê'ai.

Kwo 'nai muk, shat, tyâ.
Pâu 'ú kwâ ngang' hok, tyâ.
Ai chi pit, 'chung ki' shang chê ch'ing.

Shi, jau 'nai shu, chau chi yun, lit, phi a chi'ut, tsik, shing tyâ.

Kwo chap, kwô yuk, chi dseung.
20. A *kernel* is the flesh inside of a nut.

21. *Kernel* is the place where the branches of trees grow out; a *joint* is where the internodes of a bamboo are joined.

22. *Leaves* grow upon the branches and make a shade.

23. The *midrib* is that which appears on the surface of the leaf, as the roots of the veins.

24. A *nut* is contained within the pulp of the fruit.

25. A *parasite* is another plant that enters the branches [of a tree] and grows.

26. A *peduncle* grows beneath the calyx.

27. *Petals* are the flaky parts of the blossom.

28. The *petiole* grows under the leaf.

29. *Pistils* are the beard inside of the flower.

30. The *pith* is the heart of the trunk.

31. A *pod* is the shell of pulse.

32. A *receptacle* is the head of the peduncle.

33. *Roots* are the feet of plants which enter the earth.

**Wat lui**, soft and smooth plants, such as are mucilaginous and juicy, as dandelions, lilies, bamboo sprouts, has 41 species; 3. *lō ts'òi*, vegetables producing fruit on the ground, such as tomatoes, melons, has 11 species; 4. *shui ts'òi*, aquatic vegetables, as fuci, algae, has 6 species; 5. *chí i*; mushrooms and fungi, has 15 species.

IV. The division of fruits contains six families: 1. *'ng kuô*, the five fruits, such as plum, peach, date, has 11 species; 2. *shān kuô*, wild (or uncultivated) fruits, such as orange, pear, citron, acorn, persimmon, has 34 species; 3. *kwô*, foreign fruits, as the cocoa-nut, areca, fig, laichi, caranbula, has 32 species; 4. *mi lui*, family of aromatics, as pepper, tea, has 14 species; 5. *lō lui* fruits produced on the ground, as water-melon, grape, sugar-cane, 9 species; 6. *shui kuô* aquatic fruits, as water caitrops, water lily, water chestnut, caladium, has 6 species, with a sub-family of 23 species not used in medicine.

V. The division of trees contains six families: 1. *hēung muk*, aromatic trees, as pine, cassia, rose, asafoetida, champhor, aloes, has 35 species; 2. *kiu muk*, stately trees, as the willow, dryandra, tamarix, sapindus, varnish tree, elm, eroton, has 52 species; 3. *kwau muk*, luxurious growing trees, as mulberry, gardinia, paper tree, cercis, cotton tree, has 50 species; 4. *u muk*, attached to trees, as parasites, amber, has 12 species; 5. *pau muk*, flexible plants, as bamboo, has 4 species; 6. *tsap muk*, miscellaneous trees, has 7 species, and a sub-family containing 20 species. A synopsis of the whole gives 5 divisions, 30 families, and 1004 species.

The drawings of plants in the *Pun Ts'o* are exceedingly rude and inaccurate, rendering it almost impossible to recognize even the most common and well marked flowers. In this respect, it is excelled by the plates in the *Sam Ts'oi T'o*, six volumes of which work is filled with figures.
34. Sap is the juice of trees.

35. [Seeds;] a ts' is the flower setting and before the fruit is perfected. A shat is also a general name for the fruit; yeung are the seeds of melons; kwó are the seeds of plants which ripen on the ground.

36. The sheath of the leaf in grasses is where they clasp the stem.

37. The sheath of the joint in bamboos is its covering.

38. A sheath is a leaf which surrounds the yet unopened flowers.

39. A spike; the head of grain or millet, where the seeds are congregated is so called.

40. Spines grow upon the branches like thorns.

41. A sprout; that which first of plant and herbs shoots forth is called a sprout.

42. Sprouts of bamboo are their first growth.

43. A stem; in grasses is called a culm; in the bamboo a stalk; in trees a trunk; and in grain a culm.

44. A stump enters the earth, bearing roots.

45. Tendrils are like those of rattans and vines.

46. A trunk is the original body of the tree.

47. Twigs are the end of the branches ascending to the sky; they are also called său.

48. Vines drag along and thus grow.

of plants arranged into 12 kūn or chapters, under the same five heads of herbs, trees, vegetables, flowers, and fruits. There are also monographs on the most important productions, as tea, bamboo, &c., to which, as well as the Pún Ts'ó, the student is referred for information concerning the knowledge of the Chinese on these subjects.
Section Second.

FOREST TREES.

乔木類 第二章

1. Amboyna wood.
2. Areca palm.
3. Ash tree.
5. Black bamboo.
6. Whanghee bamboo.
7. Pencil-tube bamboo.
8. Jointless bamboo.
9. Empress' bamboo.
10. Banian fig. Ficus.
12. Cassia tree.
15. Coir palm.
18. Cycas.
20. Flat leaved cypress.

Notes and Explanations.

By the term k'tiu muk, the Chinese intend to include tall, stately trees, of which pines and firs are the types. Trees of all sizes are, however, comprehended in the family, so that it might more accurately be defined timber trees, or those not cultivated for their fruit. The number and variety of forest trees in China is not very great, if the spare use of wood for domestic uses, and the few drawings in botanical works can be taken as evidence. Some of the woods used in cabinet-work are elegant and durable.
<table>
<thead>
<tr>
<th>No.</th>
<th>Tree Name</th>
<th>Chinese Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Dryandra</td>
<td>梧桐</td>
<td>Dryandra</td>
</tr>
<tr>
<td>22</td>
<td>Ebony</td>
<td>紫木</td>
<td>Ebony</td>
</tr>
<tr>
<td>23</td>
<td>Ebony-like wood</td>
<td>阿枝</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Echites</td>
<td>山羊角树</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Elm</td>
<td>榆树</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Erythrina</td>
<td>白条子树</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Eugenia</td>
<td>山松</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Fagara</td>
<td>鐵梨木</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Fir</td>
<td>桐柚</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Iron pear wood</td>
<td>鐵杉</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Jatropha</td>
<td>紫薇</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Lagerstroemia</td>
<td>金蓮</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Magnolia yulan</td>
<td>杏樹</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Maple</td>
<td>樟樹</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Mimosa</td>
<td>麦冬</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Mountain ebony</td>
<td>賽身體</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Mulberry</td>
<td>蓬果</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Oak</td>
<td>楠木</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Oak (with smooth acorns)</td>
<td>椿木</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Palm</td>
<td>红花</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Pandanus</td>
<td>紫葉楠</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Paper tree</td>
<td>花梨</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Pine</td>
<td>柞樹</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Pride of India</td>
<td>菓子</td>
<td></td>
</tr>
</tbody>
</table>

23. This wood is employed in the manufacture of musical instruments, and fine articles of furniture, and is carved into stands for curiosities; it is nearly as black and heavy as ebony.

32. The bark of the paper tree is used very extensively in Japan for making paper, but the Chinese principally employ the bamboo for that purpose.

43. All the cone-bearing trees found in China are great favorites with the people. Pines and firs frequently cover the sides of mountains forming forests, and constitute the greatest part of the wood used for fuel and building; they are also cultivated for these latter purposes. The arbor vitae, (Thuja orientalis) or flat leaved cypress, is a common ornament in parterres and gardens, and is employed in religious ceremonies.
43. Rattan. *Calamus.*
44. Robinia.
45. Rose wood.
46. Sandal-wood tree.
47. Sapan wood.
48. Sapindus.
49. Sterculia.
51. Taxus.
52. Varnish tree.
53. Willow.
54. Weeping willow.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>沙藤</td>
<td></td>
</tr>
<tr>
<td>過山鬱</td>
<td></td>
</tr>
<tr>
<td>花琵木</td>
<td></td>
</tr>
<tr>
<td>植香木</td>
<td></td>
</tr>
<tr>
<td>無思樹木呆子</td>
<td></td>
</tr>
<tr>
<td>雲蛭</td>
<td></td>
</tr>
<tr>
<td>山欒</td>
<td></td>
</tr>
<tr>
<td>柳樹</td>
<td></td>
</tr>
<tr>
<td>垂絲柳</td>
<td></td>
</tr>
<tr>
<td>羅漢松</td>
<td></td>
</tr>
<tr>
<td>漆毒</td>
<td></td>
</tr>
<tr>
<td>杨柳</td>
<td></td>
</tr>
<tr>
<td>擦奇</td>
<td></td>
</tr>
</tbody>
</table>

50. The seeds of this tree are used for their detergent properties, and the nuts are employed by the Buddhists to make rosaries; they say, “you should string together 108 soap berries and always wear them about your person. The wood of this tree is what all demons are afraid of;” it has therefore been named *mò wán shù*, or the preventative of evil.

### Section Third.

#### FRUIT TREES.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>茎木類</td>
<td>第三章</td>
</tr>
<tr>
<td><em>Kwó muk, lui</em></td>
<td><em>sá m chéng.</em></td>
</tr>
</tbody>
</table>

1. *Aleurites.*
2. *Almonds.*

**Notes and Explanations.**

A considerable proportion of the food of the Chinese consists of fruit, which is, at least in the southern parts of the empire, both cheap and abundant. Fruit-stalls line the sides of the streets, and baskets-full fill the doorways of shops. The variety is not so great as in western countries, where exotic fruits are added to the indigenous, nor is the flavor of Chinese fruits as a whole...
<table>
<thead>
<tr>
<th></th>
<th>FRUIT TREES.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.</td>
<td>Apple.</td>
</tr>
<tr>
<td>5.</td>
<td>Bullace.</td>
</tr>
<tr>
<td>7.</td>
<td>Chestnut.</td>
</tr>
<tr>
<td>12.</td>
<td>Red dates.</td>
</tr>
<tr>
<td>15.</td>
<td>Fig.</td>
</tr>
<tr>
<td>20.</td>
<td>Long hazle nut.</td>
</tr>
<tr>
<td>22.</td>
<td>Jack fruit.</td>
</tr>
<tr>
<td>23.</td>
<td>Kæmpferia.</td>
</tr>
<tr>
<td>24.</td>
<td>Lemon or lime.</td>
</tr>
<tr>
<td>27.</td>
<td>Black leaved lichi.</td>
</tr>
<tr>
<td>28.</td>
<td>Small, late lichi.</td>
</tr>
<tr>
<td>29.</td>
<td>Thorny-skinned lichi.</td>
</tr>
</tbody>
</table>

8. Budhâ's hand, the meaning of *Fat shau,* is applied to this fruit by the Chinese on account of its singular digitate appearance, which is caused artificially; and converts the greatest part
30. Greenish litchi.
31. Small stone litchi.
32. Egg-shaped litchi.
33. Viscid litchi.
34. Dried litchi.
38. Median litchi.
41. Mandarin orange.
42. Coolie-mandarin orange.
43. Kumkwat orange.
44. Nutmeg orange.
45. Gold nutmeg orange.
46. Sweet orange.
47. Thin skinned orange.
48. Dark skinned orange (from Sz'úi).
50. Peach.
51. Hami peach.
52. Sweet peach.

of the fruit into rind; when ripe it is much sought after on account of its agreeable perfume, one specimen being sufficiently powerful to scent a large room.

25—36. The varieties of this fruit are tolerably well defined, arising chiefly from situation and care. It is not found in the northern provinces, but has been introduced into the Archipelago from China. The longan (or lungyen) is inferior in size, and the flavor is very unlike that of the litchi; there are also several varieties of it.

39. This has been called the Chinese olive, merely from the color and shape somewhat resembling that from the Levant; it is a very ordinary fruit, and usually pickled.

40—48. The Chinese have no general name for the orange, each variety bearing a different one. The fruit is very abundant in the winter season, and species of the genus, especially the citron and the kumkwat, are raised in pots as ornamental shrubs.
53. Pointed peach.
54. Bitter peach.
55. Flat peach.
56. Pear.
57. Russet pear.
58. Shántung pear.
59. Persimmon. *Diospy-

50—55. The peach is one of the best fruits found in China, though it is not usually allowed to attain its full maturity on the tree. This practice of picking fruits, before they are fully ripe, is very common in China, and is often the chief reason of their insipidity. The peach tree is a great favorite with the Chinese, and its budding leaves, opening flowers, and general beauty, furnish an abundance of metaphors to their poets.

56—58. The pears of China often grow to a large size, but their flavor, as well as that of the apple, is far inferior to the same fruits in England and elsewhere. The cause of this inferiority is found in the ignorance of Chinese gardeners of the methods of improving the quality of fruit by grafting and careful cultivation.
77. Green plum.
78. Pomegranate. *Punica*.
79. Plumus. (*A cherry?*)
80. Pummelo. *Citrus*.
81. Flat pummelo.
82. Ribbed pummelo.
83. Oblong pummelo.
84. Quince.
85. Raisins.
86. Rubus. or Raspberry.
87. Salisburia seeds.
88. Seeds of *Hovenia*.
89. Strawberry tree. *Arbutus*.
90. Walnuts.
91. Large walnuts (*Jussiae*, or Brazil nut.)
92. Whampoe. *Cookia*.

84. The quince and the *papaw* are both called 'tree melon;' the former bears another name, the fruit of ten thousand ages,' given to it from its unwithering nature.

87. The seeds of the *Salisburia* resemble almonds in taste, and somewhat in appearance, from whence the Chinese have transferred the name of its seeds to the almonds brought from abroad. The leaves of the *Salisburia* are used by the Japanese to put between the leaves of their books to preserve them from the depredations of insects.

88. This, the more common name for the fleshy peduncles of the *Hovenia*, was omitted in its proper place; the fruit is sold in apothecaries' shops, attached to the peduncle, and is used to increase the flavor of wine. The character *mán* is meant to imitate the form of the peduncle: it is the Vitruvian scroll or the Indian Swastica, and is identical in meaning with the character *mán*, a myriad.
Section Fourth.

VEGETABLES AND GRAINS.

Japanese: 禾類第四章

Notes and Explanations.

Chinese agriculturalists excel in the cultivation of kitchen herbs and vegetables, of which they raise a great variety and an abundant supply. Their forte lies in this branch of gardening; and in the amount of vegetables produced from a single acre probably no people exceed them. By constant manuring, transplanting, and forcing, three, four, and even five crops of vegetables are obtained from the same bed in a twelvemonth. This section contains the names of the most common vegetables found in the markets; but the minor varieties in this neighborhood, and the sorts found elsewhere in China, are not yet accurately ascertained; many of them have never been examined by foreigners.

4—11. Leguminous plants, comprising the numerous species and varieties of pulse,itches, &c., are included under the general term of tau; they are objects of considerable attention to the Chinese gardener. The seeds are used in making soy, bean-curd, and other condiments; the pods, seeds and tender leaves form important articles of food, and the sprouts, germinated artificially, are also used for the same purpose.

13. This is the most common of the vegetables used by the Chinese; it is called ‘white greens’ from the leaf-stalks being blanched.
<table>
<thead>
<tr>
<th>No.</th>
<th>Plant Name</th>
<th>Chinese Name</th>
<th>Pinyin</th>
<th>English Name</th>
</tr>
</thead>
</table>
| 16  | Caladium.         | 裂瓣
| 17  | Caraway. Carum.  | 红柳
| 18  | Carrot.           | 胡萝卜
| 19  | Cauliflower.      | 花菜
| 20  | Cayenne pepper.   | 辣椒
| 21  | Celery.           | 唐蒜
| 22  | Chives.           | 水芹
| 23  | Cress.            | 菜
| 24  | Cucumber.         | 葛丝瓜
| 25  | Egg plant, or brinjal. | 黄瓜
| 26  | Garlic.           | 豆瓣菜
| 27  | Ginger.           | 花生
| 28  | Gourd-squash.     | 小方瓜
| 29  | Snake gourd. Tricosanthes. | 毛肚
| 30  | Bottle gourd. Cucurbita. | 茄
| 31  | Grain, growing.   | 稻
| 32  | Grain in the chaff. | 柴
| 33  | Greens.           | 菜
| 34  | Water greens.     | 菜
| 35  | Winter coarse greens | 白菜
| 36  | Smooth leaved greens. | 鲜菜
| 37  | Narrow leaved greens. | 金针菜

17. Caraway and sweet basil are both cultivated for seasoning food; the seeds and leaves of the former are both used, but only the leaves of the latter.

30. The bottle gourd is cultivated both for food, and for its horny shell; the latter is employed in the kitchen as a dipper, and on board boats, where it is tied to the backs of infants to enable them to float when they fall overboard.

31. Wô is both a general and a particular term; it is applied to growing rice in common conversation, and in books its meaning is sometimes extended to include other edible grasses.

33. The word ts’oi denotes a family of plants, corresponding in English to the terms greens, kitchen vegetables, sallads, &c., meaning those plants which are chiefly cultivated for their leaves. This definition is not, however, very strictly adhered to, for there are several plants not found in it whose leaves are eaten. The number of sorts of ts’oi known, and the quantity cultivated by Chinese gardeners, is very great; hardly a beggar is so poor that he cannot procure some greens to serve as a relish to eat with his rice.
<table>
<thead>
<tr>
<th>VEGETABLES AND GRAINS</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>38. Winter greens.</td>
<td>觀達菜_prof_fo</td>
</tr>
<tr>
<td>39. Pickled greens.</td>
<td>佐堆菜_prof_fo</td>
</tr>
<tr>
<td>40. Bean-sprout greens.</td>
<td>大豆芽菜_prof_fo</td>
</tr>
<tr>
<td>41. Pea-sprout greens.</td>
<td>細豆芽萊_prof_fo</td>
</tr>
<tr>
<td>42. Lettuce.</td>
<td>生菜_prof_fo</td>
</tr>
<tr>
<td>43. Maize.</td>
<td>粟米_prof_fo</td>
</tr>
<tr>
<td>44. Melon.</td>
<td>瓜果_prof_fo</td>
</tr>
<tr>
<td>45. Millet, Setaria.</td>
<td>薬穀_prof_fo</td>
</tr>
<tr>
<td>46. Barbados millet.</td>
<td>霍穀_prof_fo</td>
</tr>
<tr>
<td>47. Panicled millet.</td>
<td>毛穀_prof_fo</td>
</tr>
<tr>
<td>48. Grand millet.</td>
<td>大穀_prof_fo</td>
</tr>
<tr>
<td>49. Sz'ch'ü millet.</td>
<td>菡穀_prof_fo</td>
</tr>
<tr>
<td>50. Small mushrooms.</td>
<td>小穀_prof_fo</td>
</tr>
<tr>
<td>51. Black, edible mush-</td>
<td>黑穀_prof_fo</td>
</tr>
<tr>
<td>52. Musk melon.</td>
<td>金瓜_prof_fo</td>
</tr>
<tr>
<td>53. Mustard.</td>
<td>番香耳瓜菜_prof_fo</td>
</tr>
<tr>
<td>54. Coarse mustard.</td>
<td>香芹菜 PROF_fo</td>
</tr>
<tr>
<td>55. Onions.</td>
<td>蔥頭 PROF_fo</td>
</tr>
<tr>
<td>56. Small onions.</td>
<td>起葱子 PROF_fo</td>
</tr>
<tr>
<td>57. Paddee.</td>
<td>早芹菜 PROF_fo</td>
</tr>
<tr>
<td>58. Parsley.</td>
<td>菜菜 PROF_fo</td>
</tr>
<tr>
<td>59. Pearl barley.</td>
<td>荷蘭豆 PROF_fo</td>
</tr>
<tr>
<td>60. Peas.</td>
<td>綠豆 PROF_fo</td>
</tr>
<tr>
<td>61. Green (colored) peas.</td>
<td>金瓜 PROF_fo</td>
</tr>
</tbody>
</table>

45-49. Millet constitutes a larger proportion of the food of the people in the northern provinces than in the southern: the sorts here mentioned are the principal ones, but native botanical works on this subject mention many varieties which cannot be accurately discriminated without an examination of the plants.

55. Onions, garlic, and all other edible alliaceous plants, are consumed by the Chinese in large quantities, so much so, in some instances, as to taint their persons with the odor. There are several varieties, the principal of which are here enumerated.

59. Pearl barley is made from the seeds of the Coix lachryma, or Job's tears: the leaves of this grass are used in weaving the mat sails of Chinese vessels.
62. Green peas.
63. Black pepper.
64. Chinese pepper.
65. Long pepper.
66. Irish potato.
67. Sweet potato.
68. Pulse.
69. Pumpkin.
70. Flat yellow pumpkin.
71. Purslane.
72. Radish.
73. Rice.
74. Old man's rice (or glutinous rice).
75. Common rice.
76. Unhulled rice.
77. Red rice.
78. White rice.
79. Sago.
80. Scallions.
81. Sea-weed.
82. Sesamum.
83. Sonchus or sow thistle.
84. White spinach. *Amaranthus.*
85. Red spinach.
86. Long leaved spinach.
87. Long crooked squash.

68. *Shuk* is the general name for pulse, and *tau* is the term for the edible seeds, as peas, beans, &c.

73. The cultivation of rice is briefly described in Chap. IX., Sect. 2. The number of varieties is very great, and the distinctions between them minute and unimportant; those mentioned here are the most common.
88. Reddish crooked squash.  
89. White cucumber.  
90. Bottle squash.  
91. Hairy squash.  
92. Sugar cane.  
93. Hot sugar cane.  
94. Hairy squash.  
95. Sugar cane.  
96. Hot sugar cane.  
97. Watermelon.  
98. Water caitrops.  
99. Water chestnut.  
100. Water lily seeds.  
102. Wheat.  
103. Yam.  

88. Kwá, like ts‘oi, tau, kuk, and other words, indicates a family of plants, viz., that of the cucurbitaceae, or gourds. An attempt has been made to arrange them under their common English names, but perhaps not altogether successfully, the same name being applied to different species, and the same sort, moreover, sometimes having two or more names.

98, 99. Both these plants are cultivated in the vicinity of Canton as common articles of food; they usually form the winter crop in rice fields, after the second crop of rice has been harvested. The latter is a pleasant and wholesome vegetable, with a crisp taste, something like that of the artichoke.

Section Fifth.

ORNAMENTAL FLOWERS.

名花類第五章

Notes and Explanations.

ORNAMENTAL flowers, or ming fá, are cultivated by the Chinese to such an extent as fairly to
2. Agapanthus.
3. Aglaia odorata.
4. Aglaia odorata. var.
6. Alpinia nutans.
7. Azalea Indica.
8. Bæckia frutescens.
13. Variegated Camellia.
14. Laich'un Camellia.
15. Cercis siliquastrum.
17. Chloranthus inconspicuus.
18. Chloranthus monostachys.
19. Chrysanthemum Sinense.

<table>
<thead>
<tr>
<th>百子蓮</th>
<th>三葉蘭</th>
<th>五葉蘭</th>
</tr>
</thead>
<tbody>
<tr>
<td>百花</td>
<td>青花</td>
<td>花</td>
</tr>
<tr>
<td>白 iii</td>
<td>鳴 iii</td>
<td>花</td>
</tr>
<tr>
<td>五 iii</td>
<td>杜 iii</td>
<td>鳶 iii</td>
</tr>
<tr>
<td>紫 iii</td>
<td>木 iii</td>
<td>花 iii</td>
</tr>
<tr>
<td>海 iii</td>
<td>葆 iii</td>
<td>花 iii</td>
</tr>
<tr>
<td>花 iii</td>
<td>紫 iii</td>
<td>花 iii</td>
</tr>
<tr>
<td>雪 iii</td>
<td>凌 iii</td>
<td>花 iii</td>
</tr>
<tr>
<td>鳶 iii</td>
<td>春 iii</td>
<td>木 iii</td>
</tr>
<tr>
<td>茶 iii</td>
<td>茶 iii</td>
<td>茶 iii</td>
</tr>
</tbody>
</table>

Pák, ‘tș’ dán.
Sám, ḫán.
‘Ng, ḫán.
Tiú, dán. Fung, dán.
Áp, k’é kó fá.
Tô, dün fá.
Yung, sáng fá.
Ch’t’un, hói t’óng.
Ling, sú t’á.
‘Tsz, dán.
Hók, ‘t’ing fá.
Shuk, ch’tá.
Lai, ch’t’un ch’tá.
‘Tsz, ching.
Láp, sú mú fá.
Kái, ch’au dán. Chu, dán.
Pák, chii dán.
Kuk, dán.

indicate a general taste for flowers. Ladies wear them in their hair, and pots of the common sorts adorn the door-way or terrace; a tree or shrub is planted in the inner court of the house or temple, and flowers are hawked about the streets, in bouquets, festoons, and garlands, at all seasons. Their floriculture is conducted with a success depending more on practice than the deductions of science, and confined to the most popular favorites, as camellias, chrysanthemums, oranges, &c., in these, being all indigenous plants, they succeed very well, and they have produced a great number of varieties. The practice of dwarfing forest trees is common, and considered as a test of the gardener's skill; bamboos, cypresses, oranges, and trees, are thus treated; and when well stunted and contorted, these victims of fashion often bear extravagant prices. The Fà tít, or Flower gardens near Canton afford a good idea of Chinese horticulture, both useful and ornamental; and in number of species and varieties it is probably not exceeded by any in the country, as the patronage of foreign customers has drawn to it plants from all parts of China.

13, 14. Ch’tá fá is the common term for both Camellia and Thea. The varieties of the former are numerous, cultivated both for use and beauty, and the flower is as great a favorite in its native land as in western countries.

19. The term kuk is a general one for all large and gay syngenesious flowers, of which the Chrysanthemum is the type. This species is a favorite plant with Chinese gardeners, who are very successful in its cultivation, and enumerate more than a hundred varieties.
20. Chrysanthemum, or China aster.
21. Clerodendrum squamatum & Bryophyllum calcynum
23. Commelina.
24. Cotyledon serrata.
25. Crinum Asiaticum.
27. Daphne odora.
29. Enkianthus quinqueflora, or new-year's bell flower.
30. Epidendrum.
32. Gardenia spinosa.
33. Geranium, or crane's bill.
34. Holly-leaved geranium.
35. Gomphrena globosa, or bachelor's button.
36. Hedysarum (Zornia) pulchellum.
37. Hibiscus okto.
38. Hibiscus mutabilis.
40. Double buff Hibiscus.
41. Double white Hibiscus.
42. Double red Hibiscus.
43. Purple Hibiscus.
44. Holly leaved acanthus, Acanthus ilicifolius.
45. Honeysuckle. Lonicera periclymenum.

29. This pretty flower is sold in the markets at the new-year, it being much sought after to grace the apartments of houses and shops; cuttings are put into vases of water, and by a little care, made to throw out an abundance of flowers, covering the otherwise naked branches.

30. Län is a general term for gynandrous plants like the Epidendrum, Malaxis, Vanda, &c., and for those of other genera whose flowers resemble them in their general contour, as the
There are many orchideous genera found in China, whose gay flowers early drew the admiring notice of the people, and they are consequently very common in gardens.

There are several species of Iris found in China, but their native names are not...
ORNAMENTAL FLOWERS.

Sect. 5.

455

73. Melastoma.
74. Michelia champaca.
75. Murraya exotica.
76. Mussaenda Chinensis.
77. Myrtus tomentosa.
78. Narcissus tazetta.

79. Nasturion, or Indian cress. *Tropaeolum.*
81. White olive. *Olea fragrans.*
82. Reddish olive. var.
83. Orchis.
84. Pæderia fetida.
86. White double flowering peach.
87. Flowering almond.
89. Mowtan peony. *Paeonia moutan.*
90. Pentapetes phoenicia.
91. Pergularia odoratissima.
93. Early pink.
94. Late pink.
95. Variegated pink.
96. Pitcher plant. (?) *Nepenthes.*
97. Pittosporum tobira.
98. Plumbago.

 définitely ascertained; a tip, or butterfly-flower, is applied to two or three flowers as well as to the Iris. In truth, it may be observed that the names of plants and flowers are generally learned traditionally, and consequently, much discrepancy is found between them, as given by different persons; moreover, the characters employed to write the same name are, if anything, more diverse than the names themselves, thus rendering it difficult to ascertain which is right.
100. Poinciana pulcherrima.
102. Double flowering prunus.
103. Red double prunus.
104. White double flowering prunus.
105. Flowering pyrus.
106. Quisqualis indica.
108. Seven sisters.
110. Monthly rose.
111. Cinnamon rose.
112. Roses of various sorts.

113. Serissa fetida.
114. Spiraea crenata.
116. Sunflower.
117. Tabernaemontana coronaria.
118. Tuberose. Polianthes.
120. Vinca rosea.
121. Violet.
123. Golden edged water lily.

107—112. Twenty species of roses are known to be natives of China, besides the multiplied varieties of the most popular. The Rosa Banksia grows wild near Canton.
Section Sixth.

MISCELLANEOUS PLANTS.

百草類第六章

Pāk, "ts'ó" lui; tai luk, chéung.

1. Abrus precatorius.
2. Acorus calamus, or sweet flag.
3. Actaea aspera.
4. Adiantum, or maiden hair.
5. Agar agar.
6. Agaricus.
7. Ajuga.
8. Aloes.
9. Hemp aloes.
10. Amaranthus spinosus.
11. Argemone Mexicana.
12. Artemisia, or mugwort.
15. Boletus.
16. Cactus, night blooming cereus, or prickly pear.
17. Conferva.
18. Coreopsis.
19. Croton tiglium.

Notes and Explanations.

This section comprises such herbs and plants as are not entitled to a place among ornamental flowers, or vegetables used for food. The lower families of plants, or those included under the comprehensive terms of weeds, mosses, grasses, &c., seem never to have drawn much of the attention of Chinese herbalists, and the names of such as have been described are applied in a general manner, one term frequently including all plants of the same habit and appearance.

5. This is the Malay name for the tenacious jelly or glue made from the Gigartina tenax, a marine fucus; it is brought to China from the Indian Archipelago, and is also made in this country, and is applied to many useful purposes. The bamboo lattice work of lanterns and windows is covered with it; and when preserved with sugar it is eaten.


22. Dodder. *Cuscuta.*

23. Equisetum, or scouring rush.

24. Eriocaulon.

25. Fallopia nervosa.

26. Ferns, *Pteris or Asplenium.*

27. Edible ferns.


29. Unexpanded ferns.

30. Fungus.

31. Fungi on bamboo.

32. Grass.

33. Hay.


35. Hemp.

36. Ipomea tuberosa, seeds of the.

37. Laminaria (?) or edible algae.

38. Lampwick grass.

39. Leaf used for painting.

40. Lemma, Azolla, or duck weed.

41. Lichen.

42. Liquorice.

43. Lycoperdon, or puff balls.

44. Lycopodium.

45. Lycopodium.

40. *Ping* means small plants of any sort floating on the surface of pools. A species of duckweed of a reddish color is found in fish tanks, where it covers the surface, and affords food to the fish by becoming the resort of many insects.
46. Mat grass.
47. Moses.
48. Mushroom.
49. Poppy.
50. Palma Christi. Rici-

nus.
51. Pigeon grass, or cat’s
tail grass.
52. Plantago.
53. Polygonum.
54. Polygonum tinctorium.
55. Polygonum.
56. Aquatic polygonum.
57. Rubia cordifolia (?)
58. Rush, or aquatic gras-
es.
59. Quickset grass, or the
couch grass.
60. Saxifraga sarmentosa.
61. Scirpus.
62. Solanum, wild species.
of.
63. Solanum indicum.
64. Spinifex squarrosus.
65. Thistle.
66. Tobacco.
67. Turmeric.
68. Typha, reed mace, or
cat’s tail.
69. Weeds.

50. The oil from this plant is employed in cooking, but not to a very great extent in this part
of the country; animal fat is much preferred when it can be obtained.

62. The resemblance of the noxious fruit of the wild Solanum to the wholesome tomato has
given rise to a proverb; "With a copper dollar to buy a wild mad-apple, both parties chuckle with pleasure;" meaning that each is pleased in trying to cheat his fellow.

64. This and the Argemone are popularly known by the same name, one instance out of
many of the confusion in the names of plants.
CHAPTER XV.
ZOOLOGY.

Section First.

PARTS OF ANIMALS.

1. The air-bladder of fishes is their sound; it is a bag in their bellies, and by means of it they can rise and fall.

2. Antennae are those things which insects employ to touch objects.

3. A beak (or bill) is that with which birds peck.

4. A burrow (or den) is the place where animals retreat.

Notes and Explanations.

Animated nature is a free rendering of the phrase *shang mat*. Of zoology as a science, the Chinese know nothing; their observations being confined to species. Their classification of animals is, however, better than that of plants, as the marks by which the former are grouped in popular classifications are much less recondite than in the latter. An old and popular arrangement of the whole animal world by the Chinese is into five divisions; that of feathered, hairy, naked, shelly, and scaly, animals; at the head of each of these divisions stands a type, technically called *ch'üng*, chief or superior. The phœnix, unicorn, man, tortoise, and dragon, are the respective types of these divisions, and in themselves comprise all the good qualities of all the other 360 species found in it. The arrangement followed in the *P'an Ts'ou* is more elaborate than the popular one, and exhibits more study than that found in any other work; animals are there assorted into groups sufficiently natural, but as there are no settled principles of arrangement, it still comprises many anomalies; as, for instance, the bat and flying squirrel are said to be the only birds with hairy wings, and the pangolin the only fish that has legs! The number of pô,
5. Carapace; the shell of crabs is called a carapace.

6. Chrysalis; the lodging of flying insects before they are produced is called a chrysalis (or aurelia); the chrysalis of a mantis is called piü süt.

7. Claws are used by birds and beasts to seize objects.

8. A comb is the fleshy crest upon the head of gallinaceous birds.

9. A crest is the elegant feathers upon the crown of birds.

10. Crown-line is a marked line upon the top of the head of birds.

11. A dewlap is the fleshy pendant from the neck of bovine animals.

12. A dew-claw (or toe) is the posterior claw in the feet of cows, hogs, &c.

or divisions (or more properly orders) are five; viz., 1. ch'ung pō, or insects; II. lung pō or scaly animals; III. kái pō, or shelly animals; IV. k'am pō, birds; V. and shau pō, quadrupeds; man succeeds, and forms an order by himself. Each of these is subdivided, as in botany, into lüi families or tribes, and chung genera or species.

I. The order of ch'ung or insects comprises four lüi or families: 1. lung shang, or born from eggs, numbering twenty-three species, contains but little else than the two tribes of bees and silkworms; 2. also called lung shang, numbers twenty-two species, and is filled with spiders, butterflies, &c.; 3. fá shang, the family of those produced by metamorphosis, contains thirty-one species, as bugs, glow-worms, mole-crickets, cockroaches, &c.; 4. shap shang, or aquatic born, has twenty-three species, among which are toads, frogs, centipedes, &c.

II. The order of scaly animals contains four families: 1. lung, the dragons, comprising also the mants, has nine species; 2. shé, snakes, has seventeen species; 3. lü, or family of fishes, has thirty-one species; 4. mò lung, fishes without scales, as the eel, cuttle-fish, prawn-ray, &c., has twenty-eight species, with a sub-family of nine species, which includes miscellaneous marine things used in medicine, as the roe and fat of fishes, &c.

III. Animals with shells are divided into two families: 1. kuài più lüi, tortoises and turtles, making seventeen species; 2. páng kōp, bivalve and univalve shells, including star-fish, echinus, and the hermit-crab, making twenty-nine species.

IV. Birds are arranged into four families: 1. shui k'am or water-fowl, as storks, herons, ducks, kingfishers, &c., comprising twenty-three species; 2. un k'am or heath fowl, as pheasants, partridges, sparrows, &c., has also twenty-three species; 3. lam k'am, forest birds, as magpies, pigeons, crows, &c., has seventeen species; 4. shán k'am, birds of the mountains, as owls, eagles, hawks, &c., has twelve species.
V. Beasts are likewise arranged into four families: 1. ch'uk, or domesticated animals, contains twenty-eight species; in this family, besides the nine domestic animals, are enumerated a great number of animal products, as milk, skin, blood, &c.; 2. shau, or wild animals, as the lions, deer, hare, otter, &c., has thirty-eight species; 3. shii, or rats, including also the squirrels and hedgehogs, has twelve species; 4. ch'iao, monkeys and fairies, numbering eight species.

In this classification, there are five orders, eighteen families, and 391 species, but the actual number of objects described is about 330, the remainder being made up of miscellaneous animal substances employed in medicine. Three volumes of the Sam Tsoi T'o are taken up with animated nature, arranged into six sections: birds and beasts fill two volumes, and men with six heads, others with one leg, or with a human face, horned horses, flying wolves, hooved monkeys, and other chimeras, or: mixed up with descriptions and tolerable drawings of those objects that really have an existence. The descriptions are very brief, and much inferior to those in the Pian Tso'o.
24. Hoofs are the horny feet of cows, horses, &c.

25. Mão is the male of birds and beasts; the vulgar name is kung. Hung is the male of birds.

26. The mane is the long hair on the necks of horses, lions, &c.

27. Metatarsus is the place separating the claws from the leg.

28. Nests are the habitations of birds upon trees.

29. Nests are habitations of birds and animals upon the ground.

30. Nictitating membrane is the thin eyelid of birds.

31. The operculum of shells is the scale upon the orifice.

32. An ovipositor is that which proceeds from the tail of female insects, either long or short, and is used to store up her eggs.

The classification of natural objects in the Chinese language itself should be mentioned in connection with this of the Pän Ts‘ê. The language is admirably adapted to the arrangement of natural objects in a natural method, by taking the left part called the radical as the genus, and the right half as the species. The most familiar objects, such as the tiger, horse, dog, &c., being first named, were afterwards taken as types of classes; then, when any new object was found, a name was given to it comprising that type to which it bore the greatest resemblance, and another character indicating some specific characteristic of the new object. But this idea has been carried out very imperfectly, partly, no doubt, from the impossibility of directing the formation of the character by any fixed rules, and partly from the difficulty, in doubtful cases, or in exotic species, of referring the new object to its appropriate type. There are sixteen radicals, out of the 214, which are appropriated to zoology, eleven to the vegetable world, and five to the mineral. Of the sixteen zoological radicals, nine denote mammalia; of these the tiger, dog, and leopard, stand for carnivorous animals; the rat for rodent; the ox, sheep, and deer for ruminant, the horse and hog for pachydermatous; birds are all comprised under two radicals, birds generally and short-tailed birds; the tortoise, dragon, and toad make three families; fishes form one, and insects one. The first and fourteenth, or the tiger and the toad, are confined to the type; the second and third, and the tenth and eleventh, are interchangeable, and some of the others include many strange anomalies. The eleven botanical radicals are principally esculent plants; trees, herbs, bamboo, and hemp are exceptions; the two first comprise nine tenths
33. **Paw** is the sole of the foot of beasts; the paw of a bear is its palm.

34. The **pinces of crabs** are their nippers, or the two large claws.

35. A **pinion** is the feathery wing of a bird.

36. **Proboscis** is the long nose of the elephant with which he seizes things and bends them into his mouth.

37. **Quill** of a feather is its barrel.

38. **Roe** is the young of fishes or their eggs.

39. **Scales** are the outer covering of the bodies of fishes.

40. **Shell** is the hard covering of turtles and tortoises.

41. **Shell** is the hard covering of oysters and clams.

42. **Spines** are the hard hair of hedgehogs.

43. **Spots** or stripes, are the marks upon the bodies of tigers and pards.

44. **Spur** is the thorn of a fowl, that posterior claw which does not touch the ground.

45. A **sting** is also called chák; it is the needle of a bee.

46. **Tail** is the posterior appendage of birds, beasts, fishes, insects, &c.

---

of all plants. Millet, wheat, rice, and growing grain form four families; and leguminous, cucurbitaceous, and alliaceous plants each make one. The mineral kingdom is arranged under the five heads of gems, stones, metals, earths, and salts.

33. The paws of bears are considered by Chinese epicures as a very delicate dish: they are said to be brought from Manchouria for the table.

40, 41. **Káp** is strictly applied to the marbled carapace of the turtle; hók has a much more extended meaning.
47. **Ling** are the tail feathers in gallinaceous birds.

48. **Tusks** are the teeth which grow from the mouths of elephants.

49. The voices of birds and beasts are all unlike; (as for instance,) it is said that hens cackle, horses neigh, birds generally sing, scream, or carol; cows bellow, cicadas chirrup, cranes cry, parrots sing, dragons howl, frogs croak, and swallows chatter.

50. **Wattles** are fleshy caruncles hanging below both cheeks in fowls.

51. **Web** is the skin joining the tarsi, as in the feet of geese.

52. A web is the silk that spiders spin and form into a net.

53. **Whiskers** are the rigid hairs surrounding the mouth of wild beasts.

54. **Wings** are used by birds in flying.

55. **Young** is the tender offspring of birds, beasts, &c., which they bear.

47. The tail feathers of the peacock are used by the emperor to confer upon worthy officers as badges of honor equivalent in a degree to titles of nobility in western lands.

49. The Chinese do not attempt to discriminate between the various sounds of animals, a few terms serving to express them all. Many of those in this sentence are not in common use, though they will all be understood from the connection in which they here stand.
Section Second.

MAMMALLA.

張獸類第二章

"Tsan shau" lui; tai ti cheung.

1. Quadrupeds (or mamifferous animals) comprise all those animals which are born from the womb, and nourished by milk; they are divided into seven orders. The first order consists of monkeys: they have four hands, by all of which they can seize objects. The second consists of carnivorous animals, with pointed (or canine) teeth, and sharp claws: such as the tiger, cat, &c. The third comprises rats and squirrels, which gnaw with their teeth, and subsist on fruits and grain. The fourth order consists of edentata, which eat insects, ants, &c., such as the pangolin. Those of the fifth [ruminant, that is] eat grass, bring it up from the stomach, chew and swallow it again, such as cows, deer, &c. The sixth comprises the pachydermata (or thick skinned) and four hoofed, such as the elephant, horse, &c. The seventh consists of amphibious animals, which have fore legs, but no hind ones, and which swim of which the porpoise is an instance.

Notes and Explanations.

Mammalia is the equivalent term for tsan shau, rather than a literal translation of it; it is a common term in Chinese books, meaning four footed animals or quadrupeds. In popular usage, animals are subdivided into four classes; viz., ch'uk, or domestic animals, of which there are nine, the horse, cow, camel, hog, sheep, dog, goat, ass, and mule; shau, or wild beasts; shu, rats or small animals generally, which are described as being expert in thieving; and yii or the monkey tribes. In this introductory paragraph, a slight outline is given of the classification of animals for the use of the Chinese student. The zoology of the Chinese empire is but partially known, nor do native works and drawings afford much aid in determining what are new from those already ascertained. Large animals, it is said by the Chinese themselves, are of rare oc.
2. Antelope, or pigmy deer.
3. Antelope gutturosa.
4. Ape or tailless monkeys.
5. Ass.
6. Bat.
7. Bear.
8. White bear.
11. Wild boar.
15. Calf.
17. Cat.
18. Chamois.
19. Civet (?)
20. Colt.
22. Deer.
23. Musk deer.
24. Mouse deer.
25. Spotted deer, or axis.

The bear; "an animal that hybernates in the winter;" so the Chinese describe it. The white bear has been seen, they say, in Leaoutung, but it is probably a rare visitant there.

This animal is described as possessing an odor like that of the musk deer; it may not be the true civet, though that animal is sometimes seen in Macao.

Elephants are at present not used by the Chinese either for war or for purposes of state, if
we except a few in Peking which have been given to the emperor by neighboring princes. It is said to be still found in the provinces of Wannam and Sz'ch'üin.

31. The place for the flying squirrel and the bat has been as great a puzzle to Chinese systematists as the duck-billed platypus of Australia has been to European naturalists. Some have placed them among squirrels and others among birds; the Pün Ts'ò and I' Ngá rank them among birds that have hairy wings.

32. Two different animals are described by these two characters in the Pün Ts'ò, but the raccoon-faced dog or Chinese fox (Canis procyonoides of Gray) is called by this name when brought to Canton; its hair is used to make pencils.

49. The figures given of this animal differ very much, for it appears to be a mere creature of imagination. One drawing of it partly resembles the fabled griffon of the Greeks; a spinous fin upon the back, a large horn upon the forehead, the claws and teeth of a lion, with the skin of a tiger, are its usual outlines.
<table>
<thead>
<tr>
<th>49. Lion-unicorn.</th>
<th>'Hái 'chi.</th>
<th>^shii.</th>
</tr>
</thead>
<tbody>
<tr>
<td>50. Manis or pangolin.</td>
<td>'Ch'ün 'shán kap.</td>
<td>Ling ²li.</td>
</tr>
<tr>
<td>51. Mare.</td>
<td>'Pan 'mà.</td>
<td>Ts'ó 'ma.</td>
</tr>
<tr>
<td>52. Marmot.</td>
<td>T'ó pú' t 'shú.</td>
<td></td>
</tr>
<tr>
<td>53. Mole.</td>
<td>'Tiń 'shú.</td>
<td>Án' 'shú.</td>
</tr>
<tr>
<td>54. Monkey.</td>
<td>'Ní chau.</td>
<td>Má 'dau.</td>
</tr>
<tr>
<td>55. Proboscis monkey.</td>
<td>'Kwó 'in.</td>
<td>Hái tük.</td>
</tr>
<tr>
<td>56. Mouse.</td>
<td>Shik; 'shú.</td>
<td></td>
</tr>
<tr>
<td>57. Shrew mouse.</td>
<td>'Tsó 'shú.</td>
<td></td>
</tr>
<tr>
<td>58. Mule.</td>
<td>'Lui.</td>
<td></td>
</tr>
<tr>
<td>59. Orang outang.</td>
<td>'Fi 'ti.</td>
<td>Sing 'sing.</td>
</tr>
<tr>
<td>60. Otter.</td>
<td>'Shui 'chá.</td>
<td></td>
</tr>
<tr>
<td>61. Sea otter.</td>
<td>'Hoi 'chá.</td>
<td></td>
</tr>
<tr>
<td>62. Ox.</td>
<td>'Ím 'ngau.</td>
<td></td>
</tr>
<tr>
<td>63. Pig.</td>
<td>'Chü 'ts'ai.</td>
<td>T'un.</td>
</tr>
<tr>
<td>64. Porcupine or hedgehog.</td>
<td>Wai'.</td>
<td>Tsín' 'chu.</td>
</tr>
<tr>
<td>65. Porpoise.</td>
<td>'Hó 't'un.</td>
<td>T'un.</td>
</tr>
</tbody>
</table>

50. The scaly ant-eater or manis is common in China; the people say it is a fish with legs, that lives both on land and in water. The hairy scales and other parts of the body are thought to be powerful medicines by Chinese doctors, the saving efficacy of whose prescriptions in some cases appears to be in direct ratio to the strangeness of their ingredients.

54. The family of 'ù or monkeys in the P'án Ts'ò contains eight species, but the descriptions are too vague to identify them. The common monkey is said to be common in the mountains of U'kwóng and Fukkín; it is often brought to Canton by strolling mountebanks.

55. The first name kwó in here given to the proboscis monkey is from the P'án Ts'ò, the second hái tük is from Taberd's Annamese Dictionary. This animal is described from a specimen in Paris as of a "reddish brown color, the face black, and with a nose of extraordinary length." The Chinese account says "its nose is turned upwards, and the tail very long and forked at the end, and that whenever it rains, the animal thrusts the two forks into its nose. It goes in herds, and lives in friendship; when one dies, the rest accompany it to burial." The account goes on to state its activity, which is so great that it runs its head against the trees; its fur is soft and gray, the face black, and the body about three cubits high.

59. There appears to be two distinct animals described by these two names, but the accounts are not very precise; the principal difference between them consists in the mane or long hair from the head which covers the back of the fijí, and in its lips, which are so long as to cover its eyes when it laughs. The singings is found on the west of China, is smaller than the former, and more nearly resembles a man in its hair and erect gait. It may be akin to the chimpanze, while the fijí is more nearly allied to the orang outang, both being perhaps new species of quadrumanus.

66. This is the name given to a large cetaceous animal very common in the shallow waters of
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>68. Ram.</td>
<td>'Máu ʻyéung, ʻYeung ʻkung.</td>
</tr>
<tr>
<td>69. Rat.</td>
<td>'Lò ʻshu. ʻHoʻi ʻtsz.</td>
</tr>
<tr>
<td>70. Bamboo rat.</td>
<td>Chuk ʻshu.</td>
</tr>
<tr>
<td>71. Granary rat.</td>
<td>ʻTsʻong ʻshū.</td>
</tr>
<tr>
<td>72. Water rat.</td>
<td>ʻKʻu ʻshu.</td>
</tr>
<tr>
<td>73. Rhinoceros.</td>
<td>ʻSai ʻngau. ʻTzʻ.</td>
</tr>
<tr>
<td>74. Seal.</td>
<td>Ût, ʻtō ʻshau. ʻHoi ʻkau.</td>
</tr>
<tr>
<td>75. Fur seal.</td>
<td>ʻChi ʻmá ʻtī ū.</td>
</tr>
<tr>
<td>76. Sheep.</td>
<td>ʻMín ʻyéung.</td>
</tr>
<tr>
<td>77. Sow.</td>
<td>ʻChu ʻná. ʻChū ʻmō.</td>
</tr>
<tr>
<td>78. Squirrel.</td>
<td>Sung ʻshu. ʻWong ʻshū.</td>
</tr>
<tr>
<td>79. Stag.</td>
<td>ʻMī.</td>
</tr>
<tr>
<td>80. Stallion.</td>
<td>ʻMáu ʻmá. ʻChʻat.</td>
</tr>
<tr>
<td>81. Tapir.</td>
<td>Mak, Pák, pʻáu.</td>
</tr>
<tr>
<td>82. Tiger.</td>
<td>ʻLò ʻfū.</td>
</tr>
<tr>
<td>83. Benevolent tiger.</td>
<td>ʻTsau ʻu.</td>
</tr>
<tr>
<td>84. Unicorn.</td>
<td>ʻKʻi ʻlun.</td>
</tr>
<tr>
<td>85. Weasel.</td>
<td>ʻYau ʻshu.</td>
</tr>
<tr>
<td>86. Whale.</td>
<td>ʻKʻing.</td>
</tr>
<tr>
<td>87. Wolf.</td>
<td>ʻChʻái ʻdōng.</td>
</tr>
<tr>
<td>88. Yak or grunting ox.</td>
<td>ʻMáu ʻngau.</td>
</tr>
<tr>
<td>89. Zebu.</td>
<td>ʻFung ʻngau.</td>
</tr>
</tbody>
</table>

the Pearl river below the Bogue. It is regarded with superstitious reverence by the fishermen, who release it whenever it gets entangled in their nets, a respect which may have originated in distaste of its oily flesh and its great strength. From a sight of it in the water, it appears to be a species of Delphinapterus. The snout is long and tapering, color of the skin like that of a scalded hog, and the body from six to eight feet in length.

88. This, like the lion-unicorn, is a fabulous animal, endowed with a disposition so benevolent that it never treads on living objects. It is introduced into this list, together with the unicorn, phoenix, and other imaginary creatures, on account of the comparisons drawn from their supposed qualities by Chinese writers.
Section Third.

BIRDS.

All birds are produced from eggs which are set upon till the young are hatched; they are divided into five orders according to their bills and claws. The first order consists of falcons (or accipitres), which have crooked bills, sharp talons, and eat flesh; such as eagles and ospreys. The second order comprises sparrows (or passerine), which have straight bills, weak feet, and eat fruit and insects; such as crows and thrashes. Appended to the sparrows, is a small order, which have three claws before and one behind, and are expert in climbing trees; such as the parrot and woodpecker. The third order consists of fowls (or gallinaceæ), whose legs are large, with a spur behind, and the wings small; such as the silver pheasant and the quail. The fourth order is composed of cranes (or the waders), which have long, naked legs, and the bill and neck proportionally long, and eat snakes and reptiles; such as the egret and stork. The fifth order comprises the ducks (or web-footed), whose feet are formed into a palm, and placed behind, to adapt them for swimming easily; such as the geese and duck.

Notes and Explanations.

Birds are not arranged by Chinese naturalists into different groups under certain conspicuous examples as animals are, but are classified according to their habitat, into water, earth or fountain,
2. Avedavat, brown with red spots.
3. Avedavat, red and black with red spots.
5. Bird of paradise.
7. Capon.
10. Chicken.
11. Cock.
12. Bantam (or short legged) cock.
13. Silken cock.
14. Fishing cormorant.
15. White crane.
17. Crockotoa.
18. Crow.

forest, and hill, birds. The introduction to the k'am pô, order of birds, in the Pün Ts'ô exhibits their ideas upon the habits of birds generally: "Li Shéchan says, 'what has two legs and feathers is called a (k'am) bird.' Sz'kwông says, 'The plumage of the 360 kinds of feathered beings (i.e. all birds) harmonises with the four seasons, and their hues correspond to the five quarters. Hill birds roost on cliffs, earth birds live on the ground; forest birds sing at dawn, water birds cry at night. The beaks of land birds are short, and their tails adorned; the bills of water birds are long, and their tails abbreviated. Birds are produced by laying eggs from under the wing, or by a change in the same class, (as when hawks become pigeons); or by transformation from different orders (as when moles become quails); or lastly by changing into lifeless beings (as sparrows turning into shells). Truly, if the laws of beings are so various as this, how diligent must the student be if he wishes to know them?' This section contains the English names of the most common birds, without endeavoring to refer them to their scientific genera. The terms employed in the first paragraph to indicate the orders of birds have been chosen on account of their being used in Chinese works as references for birds less common, and so far employed by them as types of families. The paragraph will afford to the Chinese student a sketch of modern classification in ornithology, and enable him to perceive the principles on which it is founded.

5. This significant name has been given to the bird of paradise by Mr. Beale of Macao; and it is now generally so called among the Chinese.

18. The character á first applied to the crow now also means black or blackness; instances of this sort are frequent in the Chinese language.
20. Black crane.
22. Drake.
23. Duck.
24. Mandarin duck.
25. Wild duck, or mallard.
27. Lammergyr eagle.
28. Egret.
29. Falcon.
30. Hunting falcon.
31. Finches.
32. Fish-hawk.
33. Flycatcher.
34. Fowls, or gallinaceous birds.
35. Gander.
36. Goatsucker (?)
37. Goose.
38. Wild goose.
39. Goshawk, or buzzard.
40. Wattled grackle.
41. Spotted grackle (or pie.)

24. The word ‘mandarin’ applied to this bird, denotes, as it does in a few other instances, its superiority over other ducks, and has no allusion to appropriation by officers of government; here, the superiority consists in its gay and grotesque coloring; at other times, as in the mandarin orange, the superiority consists in the flavor. There is nothing in the original to correspond to this term. The mandarin duck (*Anas galericulata*) occurs, according to the Pän *Tsö*, in the lakes of southern China, but it is not widely diffused. It is an emblem of conjugal fidelity among the Chinese, of which a singular instance once occurred at Mr. Beale’s aviary in Macao: a drake was stolen from the inclosure, and during his absence, his mate received very marked attentions from another drake, to which she was obliged to submit, and which were all reported to her lord on his unexpected return, who thereupon avenged himself by pecking the unfortunate drake to death.

25. Under the name of *shui áp*, there are included many kinds of the wild water fowl, which frequent the shallows and inlets at the mouth of the Pearl river.
ZOOLOGY.

42. Grebe.
43. Grouse (!)
44. Gull.
45. Hawfinch.
46. Hawk.
47. Imperial or horned hawk.
49. Heron.
50. Jacana.
51. Jay.
52. Reddish jay, with mottled wings.
53. Kingfisher.
54. Variegated kingfisher.
55. Kite.
56. Crested lark.
57. Singing lark.
58. Wood lark. *Alauda*.
59. Magpie.
60. Blue magpie, with two long tail feathers.
61. Magpie, with a graduated tail.
63. Owl.
64. Horned owl.
65. Paddy bird.
66. Parrot.
67. Partridge.
68. Peacock.

54. This most elegant little bird, of green and red plumage, is very common in the vicinity of Macao. The feathers are sometimes employed by artists to lay upon wires and frames in forming little grotto work and landscapes.
69. Pelican.
70. Penguin.
71. Common pheasant.
72. Argus pheasant.
73. Medallion pheasant.
74. Silver pheasant.
75. Golden pheasant.
76. Tartar pheasant.
77. Peacock pheasant.
78. Phoenix.
79. Pigeon.
80. Brown pigeon.
81. Pullet.
82. Quail.
83. Rail or wedge tailed partridge.
84. Red headed rail.
85. Rain harbinger.
86. Raven.
87. Ringed raven.
88. Robin.
89. Roc.

71—77. The splendid plumage and graceful motions of the pheasants found in China have long been the admiration of mankind. The gay and variegated vestment of the golden pheasant, and the beauty of the black and white silver pheasant, have caused them to be much sought after by the Chinese.

78. The argus pheasant appears to have been taken as the model for the Chinese phoenix, which, as a kind of form, they have bedecked with every natural and moral excellence. For notices of Chinese descriptions of the phoenix, unicorn, and other animals, the student is referred to several articles in the VIIth volume of the Chinese Repository.

82. The quail is used by the Chinese as a game bird, and great pains are bestowed upon its training, and large sums betted upon its prowess.

83. These two birds are thought to be sufficiently alike by the Chinese to have the same name, though their habits are very dissimilar. Instances of the sort are not uncommon, and perhaps others may occur in the section.

89. This bird corresponds sufficiently with the roc of Arabian history; it is fabled to be changed into a bird from the kwan fish, a monster of many miles in length.
90. Sandpiper.
91. Secretary, or snake eater.
92. Shrike or butcher bird.
93. Snipe.
94. Hill snipe, brown back, gray spotted, tail short.
95. Sparrow.
96. Java sparrows.
97. Sparrow hawk.
98. Stork.
100. Swallow or martin.
101. Swan.
102. Tailor bird.
103. Teal.
104. Thrush.
105. White eyed, gray thrush.
106. Singing thrush.
107. Turkey.
108. Turtle dove, ringed.
109. Wagtail.
110. Warbler, a kind of robin.
111. Warbler, a kind of nightingale or lark.
112. Widgeon.
113. Woodpecker.
114. Wren.

91. The body, feathers, and all that appertains to this bird are thought by the Chinese to be deadly poisons; its habits, as described, indicate its affinity to the secretary falcon of Africa.

98. The stork, crane, egret, and other shore birds are favorites of the Chinese; the crane is an emblem of longevity; and similes are taken from the soaring flight, periodical migrations, nightly screams, and other habits of these birds.
Section Fourth.

REPTILES.

1. All scaly and shelly [reptiles] are produced from eggs, which are not hatched by incubation; their blood is cold when fresh. They are divided into four orders according to the shape of their bodies. The first comprises tortoises, whose bodies are covered by their carapace; such as turtles. The second consists of lizards, whose bodies are scaly, and have four legs, such as crocodiles. The third consists of snakes, which have no legs, and their bodies are cylindrical and long; such as the boa. The fourth consists of frogs, whose bodies have no hair or scales; such as the toad.

2. Adder.
3. Amphisbena.
5. Boa of Yunnan.
7. Crocodile.

Notes and Explanations.

REPTILES are not recognized as a separate class of animals in Chinese works; the title of this section means literally, the scaly and shelly class, and the introductory paragraph will indicate its restrictive sense as here used. Foreigners possess very little knowledge of the species comprised in this division of vertebrated animals, partly owing to their uninviting aspect or dangerous powers preventing their being brought by natives as objects of curiosity and sale, and partly to there having been no particular attention paid to them.

5. The möng appears to be the same as the anaconda of India, being very similar to it in size and habits. The im shé (No. 21) is perhaps only another name for it, for Chinese writers on these
8. Dragon of the sky.

9. Dragon of the mountains.

10. Dragon of the deep.

11. Frog.

12. Tree frog.


15. Common lizard.


17. Livid earth lizard.

18. Red spotted lizard.


21. Large snake.


23. Spotted snake.

24. Tadpole.

25. Toad.

26. Tortoise.

27. Shell tortoise.

28. Turtle.

29. Green turtle.

The dragon of the sky, or the lung, is the most celebrated of all those fabulous beings, which the Chinese have invested with extraordinary attributes of a physical and moral nature. The dragon is considered as the emblem of imperial power and majesty, it is emblazoned on the dress of the emperor, surrounds all edicts that appertain to himself, the title pages of books printed by his authority, and more than anything else, may be regarded as the national coat of arms of the Chinese empire.
Section Fifth.

FISHES.

Notes and Explanations.

The original form of the character 異 somewhat resembled a fish, but in its present contracted shape, the similarity is nearly lost. Fish compose two tribes of the class 近生, or scaly animals, in the 祕氣. Lî Shîchan, in his introduction to this class, says, "there are two orders of scaly animals, the aquatic and terrestrial, and although they are very unlike [in many things], still both are alike scaly; for dragons and snakes are sagacious animals, but the numerous families of fishes are nourished in the water: although the two classes differ, still they mutually pass into each other in their metamorphosis; for, if their bodies do vary greatly, they are affected in the same manner. The tribes of scaly animals are all produced from eggs, though the adder is born from the womb. The eyes of fishes do not close, though porpoises can move their eyes. The tail of the blue snake is a remedy for the poison of its head; and the skin of the shark removes all the concretions (or accumulations) of minced fish."

There are thirty-one sorts of scaly fishes, and twenty-eight of scaleless fishes, crabs, prawns, crawfish, &c., described. Under the radical 異 in the Imperial Dictionary, the principal families of fishes are ascertained, by their most common species, though as might be supposed with no very great exactitude. The fishes in this section are chiefly those found in the waters about Canton and Macao, though they are not, probably, more than a moiety of them, so numerous are the species in these markets; their native names were obtained from drawings in the possession of Mr. Beale of Macao, which he kindly loaned for examination. They were all painted from the life, under the constant inspection of a foreigner, and as far as external characters go, the genus can be ascertained, though the teeth and gill membranes are in many cases necessary to determine them accurately. The brief descriptions here given are intended to be supplementary to the fuller one given to the genus in ichthyological works, to which reference should be made for a complete account. The generic names, which are principally those of groups or tribes, are from Cuvier's large work on fishes.
2. Anchovy; body silvery, back high, anal long, pectoral long, before the ventral Thryssa.

3. Anchovy; first pectoral rays free, anal joined to caudal, long tapering body. Thryssa.

4. Anchovy; hairy processes behind gills, belly serrate, dorsal far back. Engraulis?

5. Band-fish; no caudal fin, reddish yellow, body thin tapering. Cepola.


7. Blenny; green cylindrical body, red ring on the tail, 2 cirri. Blennius?

8. Bream; broad body, no cirri, pectoral small, dorsal long, spines weak. Cyprinus.


10. Bream; broad, angular, silvery green, one dorsal spine, no cirri. Gobio?

11. Carp; general name for oblong cyprini with large fins and cirri.

12. Carp; dark red fins thin and large, spine jagged, 4 cirri, dark brown. Cyprinus.

13. Carp; 4 cirri, body broad, greenish brown, fins small, reddish. Cyprinus.


15. Carp; 4 cirri, tail black, broad body, head somewhat emarginate. Cyprinus.


17. Carp; 2 cirri, tail red, body angular, spines notched. Cyprinus.

18. Carp; 4 cirri, body reddish green, caudal and pectoral fins red. Cyprinus.


20. Carp; fins dark brown, body blunt, and spine serrate. Cyprinus.

21. Carp; body broad, angular, light green, mouth very small. Cyprinus.

22. Carp; yellowish red, ventral before dorsal, tail reddish banded. Cyprinus.

23. Chaetodon; green and yellow banded, black spot on dorsal, body round. Chaetodon.


25. Chaetodon; yellow, black band across the head and tail, mouth turned up. Chaetodon.


11.—22. The carp is one of the most common fishes in China. Some of the species are raised in tubs and tanks, where the water is constantly flowing, and grow to a very large size; others are raised in fish-ponds. Carp are generally hawked about the streets alive, while lying in shallow water.

23.—26. The Chinese names of fishes are sometimes very descriptive. 'Tapering beaked perch,' 'golden drum,' 'golden money-pouch,' 'flying wings,' &c., are some of the expressive names given to species of chaetodon.
27. Chaetodon; silvery ash color, body roundish with irregular dark spots. Chaetodon.
29. Chaetodon; blackish spotted, opercula scaly, back fins square. Pimelepterus.
31. Dace; tail yellow, 2 dorsal spines, no anal spine, no cirri, fins small. Leuciscus.
32. Dace; no spines or cirri, greenish yellowish, 8 dorsal, 14 anal, rays. Leuciscus.
33. Dace; broad, whitish, blue spots near gills, ventral behind dorsal. Leuciscus.
34. Diodon; with a globular prickly body. Diodon.
35. Dory; silvery white, head depressed; body rhomboidal, ventrals long. Scyris.
36. Dory; silvery, fins short, head oblique, dorsal and anal rays long. Scyris.
37. Dory; body clouded, oval, anal spines, dorsal continuous. Amblycanthus?
38. Dog-fish; ashy, with black spotted bands; 18 inches long. Scyllium ornatum.
39. Dragon-weever; brown back, purple belly, black dorsal, 2 large gill spines. Percis.
40. Dragonet; umber, head \( \frac{1}{4} \) of length, dorsals separate, 12 anal rays. Platycephalus.
41. Dragonet; belly greenish, back umber, flat, head 4 rows of spines. Platycephalus.
42. Dried fish from Bombay, called Bombay ducks.
43. Eel; no pectoral, umber, with black spots, 2 cirri, mouth deeply cleft. Miuraena.
44. Eel; general name for those with fins and spiracles.
45. White or light colored eel. Yellow eel.
46. Red eel. Large eel.
47. Conger eel; pectorals large. Anguilla.
49. File-fish; large, body reddish gray, no ventrals, dorsal spine very small. Aluteres.
50. File-fish; blackish, tail banded, lateral line angular, spine jagged. Monacanthus.
51. Fishing-frog; dark ashy color, with cutaneous cirri; four dorsal spines. Lophius.
52. Fistularia; body and fins red, mouth at end of a long tube, teeth large. Fistularia.
53. Flounder; reddish brown, eyes left, teeth large. Platessa.

42. Kau t'o is the name of a small species of salmon about the same size, to which the Chinese term refers.
43—47. The number of species of eels found in the markets exceeds what are here men.
51. Flounder; reddish, with many dark spots, eyes right, fins yellowish. *Platessa.*
55. Fluke; marbled brown, fins lighter spotted, eyes right and others left. *Platessa.*
56. Flying-fish; pectorals very long reaching to the caudal. *Exocetus.*
57. Gar-pike; green back, silvery belly, long snout, anal longer than dorsal. *Belone.*
58. Gar-pike; small, silvery, black spot on tail, dorsal near tail. *Belone.*
59. Garoupa; marbled dusky red, fins banded, 11 dorsal spines; head smooth. *Merra?*
60. Tortoise-shell garoupa; marked in angular spots, reddish. *Chrysophrys?*
61. Garoupa; brick red spots on a brown ground, operculum 2 points. *Chrysophrys?*
62. Garoupa; dark red marbled, lower jaw projects, preoperculum serrate. *Centropristis?*
63. Gilt-head; marked in squares of yellow and blue, dorsal yellow striped. *Dentex?*
64. Gilt-head; head blue, body reddish brown, fins red, head smooth. *Dentex?*
65. Gilt-head; yellowish green with blue stripes, fins spotted blue. *Dentex?*
67. Gilt-head; head smooth, two first rays of dorsal filamentous. *Pagrus?*
68. Gilt-head; head purplish, body brown and yellow striped, operculum scaly. *Sparus.*
69. Gilt-head; blackish, 2 greenish bands, tail whitish, belly yellow. *Amphipiron?*
70. Gold fish; body golden red, fins large, dorsal often wanting. *Cyprinus.*
71. Gudgeon; 3 inches long, spotted umber back, belly purple, dorsal entire. *Gobius.*
72. Gudgeon; 5 inches, brown back, blue belly, spotted, first dorsal small. *Gobius.*
73. Gudgeon; green back, dingy belly, first dorsal 5 rayed, ventral large. *Gobius.*
74. Gudgeon; anal and 2d dorsal nearly equal, brown back, belly lighter. *Gobius.*
75. Gudgeon; brown, spotted, 1st dorsal 6 rayed, ventral large. *Gobius.*
76. Gudgeon; 1st dorsal 6 rayed, fins rounded, large, spotted brown body. *Gobius.*
77. Gudgeon; spotted green, 1st dorsal 5 rays, partly free. *Periophthalmus.*

Above: zoology.

51. Flounder; reddish, with many dark spots, eyes right, fins yellowish. *Platessa.*
55. Fluke; marbled brown, fins lighter spotted, eyes right and others left. *Platessa.*
56. Flying-fish; pectorals very long reaching to the caudal. *Exocetus.*
57. Gar-pike; green back, silvery belly, long snout, anal longer than dorsal. *Belone.*
58. Gar-pike; small, silvery, black spot on tail, dorsal near tail. *Belone.*
59. Garoupa; marbled dusky red, fins banded, 11 dorsal spines; head smooth. *Merra?*
60. Tortoise-shell garoupa; marked in angular spots, reddish. *Chrysophrys?*
61. Garoupa; brick red spots on a brown ground, operculum 2 points. *Chrysophrys?*
62. Garoupa; dark red marbled, lower jaw projects, preoperculum serrate. *Centropristis?*
63. Gilt-head; marked in squares of yellow and blue, dorsal yellow striped. *Dentex?*
64. Gilt-head; head blue, body reddish brown, fins red, head smooth. *Dentex?*
65. Gilt-head; yellowish green with blue stripes, fins spotted blue. *Dentex?*
67. Gilt-head; head smooth, two first rays of dorsal filamentous. *Pagrus?*
68. Gilt-head; head purplish, body brown and yellow striped, operculum scaly. *Sparus.*
69. Gilt-head; blackish, 2 greenish bands, tail whitish, belly yellow. *Amphipiron?*
70. Gold fish; body golden red, fins large, dorsal often wanting. *Cyprinus.*
71. Gudgeon; 3 inches long, spotted umber back, belly purple, dorsal entire. *Gobius.*
72. Gudgeon; 5 inches, brown back, blue belly, spotted, first dorsal small. *Gobius.*
73. Gudgeon; green back, dingy belly, first dorsal 5 rayed, ventral large. *Gobius.*
74. Gudgeon; anal and 2d dorsal nearly equal, brown back, belly lighter. *Gobius.*
75. Gudgeon; brown, spotted, 1st dorsal 6 rayed, ventral large. *Gobius.*
76. Gudgeon; 1st dorsal 6 rayed, fins rounded, large, spotted brown body. *Gobius.*
77. Gudgeon; spotted green, 1st dorsal 5 rays, partly free. *Periophthalmus.*

59—62. Under the name of *shik pân u,* or *pân u,* the Chinese include such fish as have dark red marbled bodies, small scales, and spinous fins. There appears to be several genera comprised under this name, whose distinctive differences are not well ascertained. The first in the list is the species commonly brought upon the tables of foreigners.

61.—69. The gobies or gudgeons are seen in abundance in the markets, where by sprinkling

**Note:** The text appears to be a translation from Chinese to English, discussing various fish species. The page seems to be part of a larger work on zoology, possibly a field guide or textbook. The content describes different types of fish, their characteristics, and how they are named in Chinese. The text is interspersed with Chinese characters, indicating the names of the fish in the local language.
FISHES.

78. Gurnard; large blue pectoral, 2 dorsals, body red and green, fins red. Trigla.

79. Gurnard; body reddish, 2 spines projecting beyond mouth, 2 fleshy cirri. Trigla.

80. Hemiramphus; light bluish silvery, ventral near tail, anal short. Hemiramphus.

81. Herring; greenish white, anal fin long, ventrals small, belly trenchant. Clupea.

82. Herring; dark green, body broad, belly trenchant, dorsal and ventral opposite. Clupea.

83. Herring; greenish white, mouth small, anal near tail, ventral with 4 rays. Gobio.

84. Herring; greenish, mouth small, belly smooth, ventrals opposite dorsal. Clupea?

85. Herring; small, body silvery, belly smooth, ventrals near anal. Clupea?

86. Herring; lateral line large, dorsal emarginate, behind the pectoral. Megalops.

87. Herring; yellowish green, belly dentated, 6 spots on the back. Chatoeexus.

88. Herring; bluish silvery, last ray of dorsal shortish, lateral line large. Megalops.

89. Herring; body long, silvery, fins small, dorsal ray long. Megalops.

90. Herring; upper jaw emarginate, teeth exert, body silvery green. Chirocentrus.

91. Herring; body broad, silvery, anal low, ventrals small. Megalops.

92. Herring; belly serrate, ventral small, rays 7, partly free. Clupea.

93. Holocentrum; head red, body with 5 red stripes, spines large. Holocentrum.

94. Holocentrum; striped dark and light red, tail cleft, 3 gill spines. Holocentrum.

95. Labrus; gray, back and fins spotted black, lips large, operculum acute. Labrus.

96. Labrus; reddish brown, with black scales, fins green, anal scaly 3 spines. Labrus.

97. Labrus; tail red, body banded gray and brown, 11 dorsal spines. Crenilabrus.

98. Labrus; body and fins yellowish, mouth vertical, dorsal 7 spinous rays. Crenilabrus.


100. Labrus; reddish green spotted, operculum scaly, one ventral spine. Crenilabrus.

101. Labrus; lateral line wavy, silvery gray, back elevated, operculum acute. Labrus?

102. Labrus; dorsal continuous, mouth small, prolonged, head smooth. Julis.

a little water upon them they are kept alive for two or three days. As seen in the markets, wriggling in the watery slime which keeps them alive, the gobies appear very repulsive as an article of food.

95.—103. The first two species in this list are undoubtedly true labri, and the others belong to that extensive group of fishes, but perhaps the sub-genera to which they are referred may not be correct, for so many generic marks are derived from the teeth, the number of gill-rays, and the minute dentations of the operculum, preoperculum, and other parts about the gills, which
103. Labrus; long even dorsal and anal, smooth head, red eyes, greenish. _Julis._
104. Loche; 4 cirri, umber, spotted, pectoral 5 rayed, opposite the dorsal. _Cobitis._
105. Mackerel; five finlets, marbled green, no carina, dorsals separate. _Auxis._
106. Mackerel; fusiform, row of black spots on back, 5 finlets both sides. _Auxis._
107. Mackerel; first dorsal blackish, body greenish, no horizontal spine. _Caranx._
108. Mackerel; greenish, dorsals near, pectorals yellow, line mailed. _Caranx._
109. Mackerel; lateral line carinated, prominent, 8 finlets, pectorals long. _Orcynus._
110. Mackerel; 9 finlets above, 7 below, no caudal carina, dorsals near. _Auxis._
111. Mackerel; one dorsal, equaling anal, one finlet, line mailed, silvery green. _Auxis._
112. Mackerel; yellowish-green, 1st dorsal a spine, dorsal and anal long. _Caranx._
113. Mackerel; names of Scomberoides in books.
114. Mango-fish; silvery slate color, dorsals separate, filaments 6, short. _Polygonemus._
115. Mango-fish; slate, 4 filaments, fins black, first dorsal 7 rays. _Polygonemus._
116. Moon-gazer; reddish brown, clouded, many cirri, pectorals broad. _Blepsias._
117. Mullet; light green, scales on back marked, fins and tail yellowish. _Mugil._
118. Mullet; tail purplish, body silvery green, angular muzzled reddish. _Mugil._
119. Mullet; silvery, striped with brown, ventral forward, dorsal and anal equal. _Mugil._
120. Mullet; back angular, silvery, head blunt, anal large, one spined. _Mugil._
121. Ophicephalus; dorsal long, body cylindrical clouded, tail round. _Ophicephalus._
122. Parrot-fish; dusky green above, yellow belly, dorsal 9 spiny rays. _Scarus._
123. Parrot-fish; dark green, fins and mouth blue edged, scales large. _Scarus._
124. Parrot-fish; dark slate, banded, fins yellow, tail spotted white. _Scarus._
125. Parrot-fish; blue stripes, fins edged blue, belly yellow, teeth notched. _Scarus._

cannot be ascertained from drawings, that it is not unlikely some of them may be referred to the wrong genus. The same remark applies to the groups included under the English names of gilt-head, garoupa, mackerel, perch and dory.

114, 115. The second of these is a delicate fish, and much sought after, by the Chinese; it is called salmon by foreigners, upon whose tables it is no stranger. The first is much smaller, and considered by some to be superior. A common saying in the market of Macao runs thus: Tai yat mông, tai i tsông, tai sâm mà kâu lông. "First the siture, then the pomfret, and third, the small polygonemus." This fish, also called bynni-carp, is common in the river Nile.

121. Shang u, or living fish, is a very appropriate name for the ophicephalus, whose power of living for a long time out of water by means of the peculiar mechanism of its gills is so well known. It is hawked about the streets in shallow tubs, and cut up alive as it is sold.
126. Pegasus; snout salient, body mailed, pectorals large, wing like. *Pegasus.*
127. Perch; dorsal emarginate, opposite the ventral and pectoral, head blunt. *Perca.*
128. Perch; dark reddish brown, gills unarmed, scaly, dorsal emarginate. *Anthias.*
129. Perch; operculum scaly, body silvery, yellowish lower fins. *Anthias.*
130. Perch; light green, spotted opercular spine large, scales minute. *Therapon.*
131. Perch; body yellowish green, mouth prolonged, operculum acute. *Mesopion.*
133. Perch; body silvery, fins reddish, operculum dentated, dorsal scaly. *Corina.*
134. Perch; 3d anal spine large, top of head and tail red, body greenish. *Pelates.*
136. Perch; small, gills scaly, acute, body green, striped brown. *Serranus.*
137. Perch; body reddish brown, clouded, head rough, 12 dorsal spines. *Myripristis.*
138. Perch; mouth large, body brown, banded, first dorsal 8 spiny rays. *Ambassius.*
139. Perch; eyes large, back and dorsal red, mouth vertical, tail rayed. *Plicanthus.*
140. Perch; preoperculum smooth, serrate, body brown, mouth projecting. *Crenilabrus.*
141. Perches, or other similar fishes with spinous fins.
143. Pilot-fish; fusiform, 8 free dorsal spines, purplish black, striped. *Elacates.*
144. Pipe fish; head like a horse's, body mailed. *Sphygnathus.*
145. Plaice; eyes right, dark brown spotted, fins bluish, pectorals red. *Plaessa.*
146. Plaice; ashy with lighter spots, fins bluish, eyes left, dorsal short. *Plaessa.*
147. Plaice; dark reddish brown, teeth large, tail broad, distinct. *Plaessa.*
148. Pomfret; body broad, no dorsal spines, greenish, fins equal. *Stromateus.*
149. Pomfret; purplish greenish, long pectoral, lateral line silvery. *Stromateus.*
150. Pomfret; 5 dorsal & 3 anal spines, body broad, yellowish, ventrals small. *Kurius.*
151. Pomfret; oval, first dorsal 6 rayed, silvery, tail small. *Caranx.*

127.—140. The remarks upon the genus *Labrus* apply with equal force to the fishes grouped under perch, *Sciaena,* and *Sparus,* most of the distinctions between which consist in the position of the teeth, dentations of the gill-covers, and number of rays in the gills, which cannot be accurately ascertained from drawings. Many of them are among the most common fishes in these markets.

CHI. CHR. 122
152. Pomfret; blunt head, body oval, reddish-green, dorsal long, few spines. Equula?

153. Pomfret; ventrals long, body purplish green, anal and dorsal equal. Vomer.


156. Ray; reddish brown, spines arranged like a T, 2 dorsals on tail. Raia.

157. Ray; head projecting, body reddish brown, tail three as long as body. Myliobates.

158. Ray; broad, greenish brown, spotted, tail long and slender like a whip. Myliobates.

159. Ray; dark reddish green, body semicircular, tail short. Anacanthus.

160. Ray; comprising such as are broad.

161. Roach; fusiform, brownish green, red eyes, dorsal and ventrals opposite. Leuciscus.

162. Roach; fusiform, greenish, lateral line flexuous, one dorsal spine. Leuciscus.

163. Roaches, or other similar cyprinids.

164. Salmon; speckled reddish, pectoral, black, ventral and dorsal opposite. Salmo.

165. Salmon; brown back, silvery belly, mouth deeply cleft, head smooth. Osmerus.

166. Sciaena; operculum scaly, ventral and pectoral opposite, body silvery. Sciaena.

167. Sciaena; body and fins red, green spot on back, dorsal and gills scaly. Hemulon.

168. Sciaena; silvery brown, preoperculum serrated, tail reddish at the end. Pristiproma.

169. Sciaena; body reddish orange, dorsal rays freeish, weak, operculum scaly. Lobotes.

170. Sciaena; first dorsal 6 rayed, head smooth, greenish brown, 2 anal spines. Sciaena.

171. Sciaena; small, fins red, 2 dorsals near, large eyes, body brown striped. Sciaena.

172. Sciaena; long, yellowish, dorsal emarginate, teeth hooked, anal spine. Otolitthus.

173. Sciaena; dark green, fins yellowish, anal scaly, operculum acute. Diagramma.

174. Sciaena; dark brown, spotted, gills scaly, dorsal emarginate. Sciaena.

175. Sciaena; one cirrus on the lower jaw, dorsal emarginate, rays freeish. Umbrina.

176. Sciaena; or a spinous finned thoracic fish, with a large ear stone.

148. — 153. The first of this group is the fish commonly known as the pomfret, or pampel; the others resemble it in their general contour, from whence the Chinese call them ts'êng.

154.—159. Both sharks and rays are eaten by the Chinese, at all stages of their growth; even the young are taken from the mother for the table. There are other species not enumerated here brought to market, some of them so large as to require two or three men to carry them. The Zuggena or hammer-headed shark is often seen in the market at Macao, but compared with other species of shark it is commonly small, not exceeding three feet in length.
177. Scorpaena: blackish, many cirri on lower jaw, ventral united. *Scorpaena*.

178. Scorpaena; reddish, free rays of pectoral reach to the tail, dorsal rays free. *Pterois*.

179. Scorpaena; pectorals and tail yellow spotted, spines free, body dark clouded. *Pelor.*

180. Scorpaena; rays of dorsal and pectorals free, feathery, body banded red. *Pterois*.

181. Scorpaena; pectorals 2 free rays, body spotted, umbre color, smooth. *Pelor.*

182. Scorpaena; or gurnard, or one of the mailed fishes.

183. Shad; abdomen serrated, anal fin near tail, ventral very small. *Clupea.*


185. Shark; a spine on each dorsal, body banded black and gray. *Cestracion zebra.*

186. Shark; snout sharp, 2 small dorsals, dull gray, marbled. *Rhinobatus.*

187. Shark; black fins, whitish beneath, back greenish, anal near tail. *Carcharias.*

188. Shark; fins and back dirty green, belly white, head blunted. *Carcharias.*

189. Hammer-headed shark; dirty green, eyes protruding, front of head thin. *Zygnana.*

190. Silure; marbled brown, 4 cirri, fins particolored, single dorsal small. *Silurus.*

191. Silure; back dusky green, one small dorsal, 4 cirri, mouth turned up. *Bagrus.*

192. Silure; dusky green, spotted black, 6 cirri, spines jagged. *Bagrus.*

193. Silure; dull green, small 2d dorsal, 6 cirri, spines stout, jagged. *Bagrus.*

194. Silure; dark green, fins reddish, dorsal spine smooth, 6 short 2 long cirri. *Bagrus.*

195. Silure; small silvery green, 6 cirri, spines jagged, dorsal 6 rayed. *Bagrus.*

196. Silure; purplish back, spotted black, 8 cirri, second dorsal long. *Bagrus.*

197. Silure; pectoral spine stout, 2d dorsal and anal joined, mottled green. *Plotosus.*

198. Silure; 8 cirri, body dark green, one dorsal, pectoral spine large *Heterobranchus.*

199. Silure; 4 upper and 4 lower cirri, body brown marbled, head sharp. *Pinelodius.*

200. Silure; or bull-head, or a species of mud fish.

201. Silver-fish: a variety in color, of the gold fish when young. *Cyprinus.*


203. Guava leaf sole; brown, spots large, eyes right and others left; small. *Solea.*

177.—181. Some of these fishes are considered to be poisonous by the Chinese, an idea that has no doubt partly arisen from their forbidding aspect. The ngo ő is marked with bright reddish bands, with cirri pendent from each eye, while the feathery fins, marked in brown bands-
204. Sole; yellow spotted ring on tail, body banded, eyes left, pectoral whitish. Solea.
205. Sole; small, uniform reddish brown, eyes right, dorsal reaches the muzzle. Achirus.
206. Sole; scales large, amber, eyes right, dorsal ends opposite the mouth. Achirus.
207. Sole; uniform reddish brown, dorsal reaches gills, fins ash, eyes right. Achirus.
208. Sole; brown, fins reddish yellow, eyes right, dorsal reaches muzzle. Achirus.
209. Sole; reddish spotted brown, dorsal extends to the muzzle, eyes right. Achirus.
210. Sole; reddish, black spots, fins yellowish green, eyes right. Achirus.
211. Sole fish; other general names for the genus Pleuronectes.
212. Sparus; reddish, spotted blue, teeth large, operculum acute. Sargus!
213. Sparus; body oval, light red, dorsal continuous, 24 rays, operculum scaly. Sargus!
214. Sparus; spotted red on gray body, narrow at the tail, dorsal spotted. Sargus?
215. Sparus; head square, body reddish, dorsal even, teeth numerous. Boops?
216. Sparus; body oval, back brown, belly light, head smooth, eyes blue. Boops?
217. Sparus; dorsal deeply cleft, ventral behind pectoral, brown spotted. Boops?
218. Sparus; head tapering, greenish back, mouth projecting, small. Pagellus?
219. Sparus; body brownish red, operculum scaly, acute, dorsal fin striped. Pagellus?
220. Sparus; reddish brown, black spot on flank, operculum scaly. Dentex?
221. Sparus; fins yellow, dorsal and body silvery blue, teeth large. Dentex?
222. Sparus; head scaly, lower fins yellow, body greenish, tail green and yellow. Pagrus?
223. Sparus; head smooth, mouth small, 9 dorsal spinous rays, anal scaly. Sparus?
224. Sphyraena; 2d dorsal opposite anal, greenish, first dorsal five rayed. Sphyraena.
225. Sturgeon; back with a row of plates. Accipenser.
226. Sturgeon; has three rows of plates on the back.
227. Surgeon-fish; dusky green, 4 caudal spines, eyes blue, anal long. Acantharus.
225. Surmullet; broad, reddish, with back brown, lips large, fins red. *Mullus.*


230. Tenuioiides; body dark red, long, head smooth, eyes concealed. *Tenuioiides.*

231. Tenuioiides; brick red, mouth turned up, dorsal long, tail distinct. *Tenuioiides.*

232. Tench; dark green, brown fins, ventrals and dorsal spiny, opposite. *Leuciscus.*

233. Tench; blackish, long, fins whitish, lateral line white, no cirri. *Leuciscus.*

234. Tench; head depressed, mouth vertical, silvery, no anal spine. *Leuciscus.*

235. Tench; fusiform, brown back, green, belly, red eyes, dorsal 9 rayed. *Leuciscus.*

236. Tench; fins reddish, body dusky green, head tapering, fins jagged. *Leuciscus.*

237. Tench; fusiform, bluish green, ventral and dorsal opposite. *Leuciscus.*

238. Tench; or other cyprinid, with and without cirri.

239. Tetraodon; spineless, clouded, spotted white, 4 nasal tubercles. *Tetraodon.*

240. Torpedo; head round, 2 dorsals on tail, body dark reddish, spotted. *Torpedo.*

241. Trichiurus; body thin, long, white, belly serrate, no caudal or ventral. *Trichiurus.*

242. Trunk-fish; body globular, plated with hexagonal plates. *Ostracion.*

243. Tunny; spotted green back, 7 finlets, dorsals separate, three carina. *Thynnus.*

244. White rice fish; body diaphanous, fins small, head pointed. *Leucosoma.*

245. Wolf-fish; cylindrical, brown banded with white spots, reddish belly. *Anarrhicas.*

246. Wolf-fish; brown and red banded, green head, anal low, long. *Anarrhicas.*

Impossible to do more than ascertain the order, and even this in many cases is impracticable. The *wóng ī* or *chin,* is a native of the Yellow river; it is spoken of by Du Halde and other writers in high terms, and from the description in the *P'án T'sê* of its habits and appearance it is evidently a sturgeon. The sturgeon is now and then seen in these markets.

230, 231. These two fishes are akin to the gobies or gudgeons. They are remarkable for the manner in which the eyes are concealed in the skin, and for the length of the under jaw, which is everywhere convex, and ascends in front of the upper jaw, presenting a singular profile. The first species is the *Tenuioiides hermanni* of Lacepede.

244. This singular fish is nearly transparent, and the scientific name, meaning white body, expresses this characteristic. It belongs to the salmons, and is esteemed a delicate fish for the table. Of the fish found in these markets, and of which this list contains only a part, the garoupa, pomfret, marbled mackerel, polyxenus or salmon, sole, and mullet, with the *lung tan ī,* are the most esteemed for the table. The Chinese, however, eat nearly all sorts of fish, and the contrivances they employ for capturing them, from the smack that ventures out 50 or 100 miles from the coast, to the simple hook and net of the *tánká* woman, barely suffice to supply the demand.
Section Sixth.

CRUSTACEA AND MOLLUSCA.

1. All animals are divided into two great classes, viz., those with backbones (or vertebrated), and those without backbones (or invertebrated). Vertebrated animals are such as birds, beasts, tortoises, frogs, snakes, fishes, &c. Invertebrated animals are divided into three classes; the first consists of shells (or mollusca), the second of insects and crabs (or articularata), and the third of star-fish and sea-urchins (or radiata). The first class is subdivided into two orders; the second into five orders; and the third also into five orders.

2. Arca nodulosa.

3. Clams, an edible species of Macra.

4. Cockle, or spiral univalves.

5. Cones, or round pyramidal shells.

6. Cowries.

7. Crab.

8. Hairy crab.

Notes and Explanations.

This section contains not only crustaceous and molluscous animals, but all the classes of invertebrata, except insects. The introductory paragraph is a very slight outline of their division into mollusca, articularata, and radiata, but as the Chinese have very partially investigated these small beings composing these classes, and often apply the same name to many species widely differing from one another, it is difficult to quote instances of the several orders, and therefore no attempt has been made to describe the several orders.
9. Smooth shelled swimming crab.
10. Rough shelled swimming crabs, or Pilumnus?
11. Hermit crab, or Pagurus.
12. Edible crab.
14. Crawfish, or large sea prawns, Palinurus.
15. Crevette, or broad sea-shrimp.
17. Cuttle-fish bone.
18. Eight armed cuttle fish, or Octopus.
20. Dolium shell.
21. Ear-shell, or Haliotis.
22. Horseshoe, or king crab.
23. Leech, or bloodsucker.
24. Lobsters?
25. Mother of pearl shell.
26. Murex, or trumpet shell.
27. Murex muriatacus?
28. Murex longicauda?
29. Murex, a spiny species.
30. Murex, a large unarmed edible species.
31. Edible Mytilus, a small gibbonian species.
32. Nerita, two species of.
33. Oysters.
34. Pectens, or eared oysters.
35. Prawns.
36. Razor sheath, or Solen.
37. Sand-hoppers, or sea-fleas. \(\text{Gammarus}\).
38. Sea-urchin, or Echinus.
39. Sea-wing, or Pinna.
40. Sea-qualm, or Medusa.
41. Bivalve shells, thick and furrowed, as Arca.
42. Bivalve shells, thin and colored, as Tellina, Cardium.
43. Bivalve shells, thick and smooth, as Mya, Mytilus, &c.
44. Fresh water bivalves, broad and thin, as Unio.
45. Univalve spiral shells.
46. Shrimps.
47. Sea shrimps or Crangons.
48. Slugs.
49. Land snail or Helix.
50. Lymnea, or fresh water snails.
51. Sponge.
52. Star-fish, or asteria.
53. Strombus.
54. Tellina.
55. Trochus niloticus.
56. Wentletrap, or Scalaria pretiosa.

41.—45. Shell-fish form no inconsiderable portion of the food of the people in this region. Oysters are abundant, though by foreigners they are regarded as inferior; clams of several sizes, small muscles of four or five genera, species of Murex, Helix, and Arca, besides others, are constantly seen in the markets.

56. This elegant shell is often seen in the shops of Canton, where also are found many other species, some of them brought in junks from the Indian Archipelago, and others collected on the coasts. Fresh water shells, of the genera Unio, Mytilus, Cyclas, and others are sometimes met with, but as the Chinese think the gayest shells are the most valuable, they do not collect fluviatic species.
Chapter XVI.

Medicine.

Section First.

Conversation on Medicine.

1. What is the object of medical science?
   It is to protect and preserve human life; hence it is necessary to know the nature of medicines, and the origin of diseases, together with the laws of treating them.

2. In what estimation is medicine held by the Chinese?
   Medicine, designed to protect and prolong human life, has been called the benevolent art; and therefore is esteemed second only to the literary profession.

Notes and Explanations.

Medical science among the Chinese is in a very different state from that to which it has been advanced by modern practitioners in the west. It is where it was centuries ago: many diseases are regarded as incurable, for which modern improvement has devised sure and speedy remedies. However, a more thorough investigation of the healing art, as understood by this people, may yet be of essential advantage to the science. It would probably be found, were the subject sufficiently examined, that the Chinese, as a nation, enjoy as good a degree of health, and on an average attain to as great an age, as any other people.

1. Preventive medicine, or hygiene, is a part of the benevolent art to which the Chinese pay great, but evidently not too much, attention; they say, truly, “Prevention is better than cure.” The words po ts'ün, as here used, are quoted from an imperial work, and indicate that the primary object of the science is to preserve and to protect men from illness, rather than to heal their diseases, or to cure their maladies.

3. The phrase i lò, or institutes of medicine, may be understood as comprising the general physiological, hygienic, and therapeutical relations of medicine, or the general and fundamental principles of the science.
3. What is requisite in order to enter the profession?

You must seek for some celebrated practitioner, and become his pupil. In order to search into the principles of the science, and investigate the nature of remedies, select several medical authors for study, and pursue them until the principles are understood, and your knowledge is extensive, then you may read all the professional writers.

... Are there any medical schools?

There are none in all the country; but at Peking, there has been established a Great Medical College; and persons must thoroughly acquainted with medicine, and possessing an unblemished character, be after examination selected to enter the college, to fill its offices, and to practice therein. This Great Medical College has one principal director, and also one of a secondary, and another of a subordinate, rank, who superintend and examine the treatment of all the nine classes of diseases, and who direct all those who are intrusted with the business of the institution. Fifteen members of the college hold the rank of imperial physicians; thirty are overseers; forty are masters of medicine; and thirty rank as bachelors of medicine.

5. Who are some of the ancient eminent physicians?

The earliest were the emperors Im and Wong; next.

5. Im tai—Yen te, or the emperor Yen, is otherwise called Shannung, the divine husbandman, and the father of medicine. The emperor Wong was his successor, and with him Kupak was cotemporary. Pakkō lived about the same time. Moham, Ts'ongkung, with his pupil Pintsēnk, lived prior to our era. Watō is the physician said to have laid bare and scraped a bone of the hero Kuwan, and so saved him from the fatal effects of a poisoned arrow: one is now styled a god of medicine, and the other of war. Popular tradition says, that Watō was decapitated at the instigation of Tsō Tsō, for having proposed to trepan that famous general, with a view to cure him of an affection of the brain. Shunyü lived near the same time. Wong Shukwō is known by his work on the pulse, epitomized in Du Halé. Ch'an Kuai is said to have remov.
were K’i’pák, and Pákkò; and after them followed Mò-
ham, Ts’ǒngkung, Pintséuk, Wat’ó, Shunyú’, Wong Shuk-
wo, Ch’án Kwai, Hú Hau-
tung, Lý Shíchian; and also there were Chéung Chung-
king, Lau Shauchan, Lý Tungún, and Chí Tán’k’ai, designed the four great
and renowned physicians, who are even to this day much esteemed.

6. What are the best med-
ical books?
The medical books cannot
be severally considered; for
every branch having its own
authors, the doing so would
only perplex the student. But
for matter and method none
equal the ‘Golden Mirror
of Eminent Authors,’ and the
‘Comparative Compendium
of Medical Writers.’

7. How are diseases to be
treated?
Always in treating diseases,
whether they be internal or
external, it is necessary in all
cases to examine into the
origin of the malady by in-
spection, by hearing, by inter-
rogation, and by feeling the
pulse.

8. Are there any hospitals
for gratuitous practice?
Sometimes only there have been such.

9. At the apothecary’s shop,
in what manner are medi-
cines sold, and how are they
compounded?
Medicines, in a crude or
prepared state, are purchased
and disced viscera. Of Lý Shíchian, who flourished in the reign of Mánlík of the Ming
dynasty, it is enough to say he is the compiler and principal author of the Páln Ts’ó. There
are also many other physicians, ancient and modern, who are highly celebrated.

6. Besides these, there are many others in high repute and extensively used. In the sixth
volume of the Pín Ts’ó, there is a list of 276 medical works quoted by Lý Shíchian; and like-
wise a list of 440 miscellaneous works, historical, biographical, &c., from which he made ex-
tracts for his materia medica.
from all the provinces, and are either cut in pieces or preserved whole; and then they are measured out according to recipes, sometimes several kinds being compounded together, at others they are formed into ointments, pills, or powders, or steeped in spirits, and retailed in small quantities.

10. Does the Penal Code speak on this subject?

It speaks respecting physicians: ‘On injuring or killing persons by an unskilful practitioner,’ it thus decrees:

‘Whenever an unskilful practitioner, in administering medicines, or using the puncturing needle, proceeds contrary to the established forms, and thereby causes the death of a patient, the magistrate shall call in other practitioners to examine the medicine or the wound, and if it appears that the injury done was unintentional, the practitioner shall then be treated according to the statute for accidental homicides, and shall not be allowed any longer to practice medicine. But if designedly he departs from the established forms, and deceives in his attempts to cure the malady, in order to obtain property, then according to its amount he shall be treated as a thief; and if death shall ensue from his malpractice, then for having thus used medicine with intent to kill, he shall be beheaded.’

10. This law, here quoted, forms the 297th section of the Penal Code, and seems to be the only reference made therein to the medical profession. For engaging in the practice of medicine no license is required; but the physician must be ware, lest his medicines fail to have the desired effect.
Section Second.

NOSOLOGY.

百病類 第二章
Pak· ping¹ lui¹; tai¹ i¹ cheung.

1. The Great Medical College has 9 classes [of diseases].
   First class; diseases affecting the pulse violently.
   Second class; diseases affecting the pulse slightly.
   Third class; diseases arising from cold.
   Fourth class; diseases of females.
   Fifth class; ulcers and cutaneous diseases.
   Sixth class; diseases needing the acupuncture and cautery.
   Seventh class; diseases of the eyes.
   Eighth class; diseases of the mouth and teeth.
   Ninth class; diseases of the bones.

2. The book [entitled] A Sure Guide containing Ten Thousand Recipes is the work of doctor Ts'oi Kinehâi of Shânyam. Considering that the chapters and pages in the Materia Medica were very numerous, and all the recipes were promiscuously inserted under the names of the medicines, he designed this book to be a true guide to that

Notes and Explanations.

The phrase ‘hundred diseases,’ pak ping¹, is nearly equivalent to nosology. The literal term, ping lui¹, would perhaps be intelligible, but it seems never to have been used by the Chinese.

1. Synoptical views of diseases,—arranged into classes and orders, like those of Linnaeus, Cullen, Vogel, Sagar, Macbride, and Good,—are common with the Chinese, and may be found in most of their medical works. The Medical College at Peking formerly arranged all diseases into eleventh classes, having a separate one for diseases of the throat, which are now included in the eighth, and another for cutaneous diseases, at present combined with those under the second class; for each of these eight classes, medical officers are appointed, all of whom are Chinese, and some of them are in constant attendance on the emperor and his family.—The doctrine of the pulse is treated of at great length and minutely by the Chinese: there are three places on each wrist, at each of which they distinguish 24 different kinds of diseases. See Indo-Chinese Gleaner, vol. III., p. 129. Most acute diseases, such as originate from checked perspiration, are comprised in the third class. Ulcers and cutaneous diseases, and diseases of the eyes, are in Canton and its vicinity more prevalent than any of the other classes.
work. Arranged in their due order,—under the several classes of
diseases, general and particular—there are in number
about fifteen or sixteen thousand recipes. By the help
of this Guide, all the recipes, which are scattered through
the Pún Tsâö, may be easily referred to for use, and there
will be no necessity for any
other book of recipes.


5. Ague, or febris intermit-
tens.

6. Albugo, leucoma, or
opacity of the cornea.

7. Amaurosis, or gutta se-
rena.

8. Amenorrhoea.

9. Amenorea, or cellular
dropsy.

10. Aphonie, or loss of the
voice.

11. Ascaris, or ascarides,
or worms in the bowels.

12. Asstes, or dropsy of
the belly.


2. This book of recipes is comprised in three small volumes; and the references to all the
recipes are arranged in order under those diseases for the cure of which they are intended.

General diseases are divided into 53 classes.

Diseases of the upper extremities are divided into 9 classes.

Diseases of the middle regions are divided into 8 classes.

Diseases of the lower extremities are divided into 15 classes.

Diseases peculiar to female children are divided into 8 classes.

Diseases peculiar to grown up females are divided into 8 classes.

Diseases peculiar to children are divided into 4 classes.

Under these one hundred and five classes, are specified several thousands of diseases; under each
of them its symptoms are first briefly detailed, and then the references are made to the work of Li
Shichan, in which a given chapter and page, recipes for the disease will be found. Sometimes
references are made to several recipes, from which the patient may take his choice. This
Guide now usually forms the third, fourth, and fifth volumes of the Pún Tsâö.

3. The diseases, the names of which are given in alphabetical order in this list, are for the
most part, those which have come under the notice of foreign practitioners; often the name
is descriptive of the disease; but sometimes it is not so, having been adopted from some inci-
dental or local circumstance and not from any characteristic of the malady itself. In numerous
instances, both the common and the technical names are given.
15. Day blindness.
17. Bronchocele, or goitre.
18. Bubo.
23. Catamenia.
24. Catarrh.
25. Cerumen excessive.
27. Cholera.
29. Conjunctivitis, or inflammation of the conjunctiva.
31. Contusion, or bruise.
32. Constipation.
33. Contagion.
34. Convulsions.
35. Convulsions of the hands and feet.
37. Croup. Cynanche, or sore throat.
38. Curvature of the spine.

27. Among the Chinese at the straits of Malacca, the cholera broke out in 1819, and raged violently, as it did subsequently in other places in its westward course. In Canton, cases are said to occur almost every year; but the disease is not known ever to have raged here, or in any part of China, with that dreadful mortality so common to it in Europe and in Western Asia.

39. Diseases of the skin are very numerous among the Chinese. Their mode of dressing, and the little use made of the bath, are two of the principal reasons for their frequency. The shirt is unknown to the Chinese; and their under dress, of whatever description it may be, i-
40. Cystitis, or inflammation of the bladder.
41. Dandrif. Pityriasis.
42. Deafness. Surditas.
43. Dementia, or madness.
44. Dentition.
45. Diabetes.
46. Acute disease.
47. Chronic disease.
48. Dislocation, or luxation.
50. Dysentery, or flux.
51. Earache. Disease of the ear.
52. Ectropium, or turning out of the eyelids.
53. Enteritis, or inflammation of the intestines.
54. Entropium, or turning in of the eyelashes.
55. Epilepsy.
56. Eruptions.
57. Erysipelas. Ignis sacer.
58. Fainting, or syncope.
60. Intermittent fever. Febris intermittens.
62. Glaucoma, or greenness of the vitreous humor.
63. Gonorrhoea.
64. Gout. Arthritis, or Podagra.
65. Granulations.

seldom changed. In their ancient literature, there is mention made of the bathing-tub, on which the sages had their maxims engraved; but public baths seem never to have existed in this country, and private ones are not common, nor much frequented.

59. The kinds of fevers enumerated by Chinese nosologists are numerous, but it is almost impossible to denote their differences so as to distinguish the several species.
66. Gravel, calculus, or stone.
67. Hepatitis, or inflammation of the liver.
68. Hernia.
69. Hernia.
70. Hiccup. Singultus.
71. Hæmoptysis, or spitting of blood.
72. Humpbacked.
73. Hydrocele, or dropsy of the scrotum.
75. Ichthyosis, or scaly skin.
76. Idiotism.
77. Imperforate meatus auditorius.
78. Incontinence of urine.
79. Indigestion.
80. Inflammation of the iris. Iritis.
81. Inflammation of the cornea. Corneitis.
82. Itch.
83. Jaundice. Icterus.
84. Lameness.
85. Leucorrhoea.
86. Leucorrhoea.
87. Leucorrhoea.
88. Lichen simplex, or the tetter.
89. Lippitudo, or bleared eyes.
90. Loss of memory.
91. Madness. Mania.
92. Mania potu, or delirium tremens.

74. Hydrophobia seems to be almost unknown among the Chinese. Somewhere among the clauses or notes which accompany the Penal Code, there is mention made of the kw'ong hun, or mad dog. But instances of canine madness, few in this part of the country have ever witnessed.
93. Miasmatic contagion.
95. Menses, or Menstruation.
96. Menorrhagia.
97. Muscles volitantes.
98. Nebulae, cloudy spots on the corners of the eye.
99. Neuralgia (?) or disease of the nerves.
100. Odontalgia, or toothache.
101. Ophthalmia.
102. Acute ophthalmia.
103. Chronic ophthalmia.
104. Purulent ophthalmia.
105. Rheumatic ophthalmia.
106. Scrofulous ophthalmia.
108. Otorrhœa, or a discharge from ear.
109. Palpitation of the heart.
111. Pestilence.
112. Petechiae.
114. Pneumonia, or inflammation of the lungs.
115. Polypus of the ear.
117. Pox, or syphilis.
118. Small-pox.

The phrase, ch'ung lai, is used to denote both the disease, miasmatic contagion, and the miasma from which it originates. Other phrases are to be found used in the same manner.

Though kan ping may be the proper and the best term to denote disease or pain of the nerves, yet it is exceedingly doubtful whether the term is generally understood as applying only to this class of diseases.
<table>
<thead>
<tr>
<th>Sect. 119. Chicken-pox. Vari-</th>
</tr>
</thead>
<tbody>
<tr>
<td>120. Prickly heat.</td>
</tr>
<tr>
<td>121. Prolapsus recti.</td>
</tr>
<tr>
<td>122. Prolapsus uteri.</td>
</tr>
<tr>
<td>123. Pterygium, or excre-</td>
</tr>
<tr>
<td>scence upon the eye.</td>
</tr>
<tr>
<td>124. Ptosis, or inability</td>
</tr>
<tr>
<td>to raise the eyelid.</td>
</tr>
<tr>
<td>125. Closed pupil, with de-</td>
</tr>
<tr>
<td>position of lymph.</td>
</tr>
<tr>
<td>126. Quinsy. Cynanchea</td>
</tr>
<tr>
<td>tonsillaris.</td>
</tr>
<tr>
<td>127. Rheumatism.</td>
</tr>
<tr>
<td>128. Ringworm, or Tinea</td>
</tr>
<tr>
<td>capitis.</td>
</tr>
<tr>
<td>129. Scorbutus, or scurvy.</td>
</tr>
<tr>
<td>130. Serofla.</td>
</tr>
<tr>
<td>131. Sea-sickness.</td>
</tr>
<tr>
<td>133. Far-sightedness.</td>
</tr>
<tr>
<td>134. Shingles, or Herpes</td>
</tr>
<tr>
<td>zoster.</td>
</tr>
<tr>
<td>135. Sleepiness of the foot</td>
</tr>
<tr>
<td>136. Stammering, or stut-</td>
</tr>
<tr>
<td>tering.</td>
</tr>
<tr>
<td>137. Staphyloma, or projec-</td>
</tr>
<tr>
<td>tion of the cornea.</td>
</tr>
<tr>
<td>138. Strabismus, crosseyed,</td>
</tr>
<tr>
<td>or squinting.</td>
</tr>
<tr>
<td>139. Strangury.</td>
</tr>
<tr>
<td>140. Stone.</td>
</tr>
<tr>
<td>141. Suffocation by drown-</td>
</tr>
<tr>
<td>ing.</td>
</tr>
<tr>
<td>142. Syphilis.</td>
</tr>
<tr>
<td>143. Tetanus, or lockjaw.</td>
</tr>
</tbody>
</table>

| 147. Vaccination appears to have been entirely unknown to the Chinese, until introduced in 1805, by Alexander Pearson, esq., surgeon of the East India Company's factory, who both vaccinated numbers himself, and wrote a small tract in explanation of the theory and art: it was translated into Chinese by sir George Staunton. From that time to the present, an efficient vaccine establishment has been maintained at Canton, first under the care of doctor Pearson, and subsequently under a native gentleman, He qua, who was initiated and well instructed in the business by the founder of the institution. From Canton, the practice has spread into |
144. Tinnitus aurium, or ringing in the ears.
145. Tumors.
146. Ulcers and sores.
147. Vaccination.
148. Venereal ulcers.
149. Vertigo, or giddiness.
150. Warts and corns.
151. Worms.
152. Wounds.
153. Xeroma, or dryness of the eyes.

| 耳鳴 | 肉瘤 | 瘡 | 疳瘊 | 異梅齢 | 頭運 | 眼花 | 雞眼 | 虫胃 | 虫 傷處 | 傷無 | 眼 | 乾眼 |
|------|------|----|------|-------|------|-----|-----|-----|---------|--------|-----|
| 'I ming. | Yuk tšau. | 'Ch'ông. | 'Yeung mui 'ch'ông. | 'T'au wan 'ing'an sfá. | 'Kai 'ingán. | 'Ch'ung. | 'Wai 'ch'ông. | 'Shéung ch'ut'. | 'Shéung. | 'Mô lui 'ingán. | 'Kön 'ingán. |

several, if not most, of the provinces of the empire, and the tract has also been widely circulated, the Chinese publishers carefully suppressing its foreign origin.

152. External diseases, and especially those injuries which are caused by violence, called shéung, do not usually form a distinct class with the Chinese. And surgery, or chirurgery, as a distinct science, a separate branch of the healing art, is quite unknown to native physicians; there is not, probably, one in the empire who would venture to attempt to open a vein, or to amputate a finger.

Section Third.

MATERIA MEDICA.

百藥類 第三章

Pak, yéuk, hui; t'ai, sâm cheung.

1. Whatsoever things are produced in the world,—birds, beasts, creeping things, and fishes, which are generated, and have blood and breath; likewise flowers and trees, which are generated, but are without blood and breath;

Notes and Explanations.

The Materia Medica of Li Shíchán, often mentioned and quoted in the preceding pages, is comprised in forty octavo volumes, divided into fifty-two chapters. The 1st and 2d chapters consist of introductory matters; and with them are included the Mán Fong Kám Sin, noticed in the preceding section;—the whole filling seven volumes. The 3d and 4th contain lists of medicines for the cure of all diseases, which fill three volumes and a half. The 5th chapter treats of
and also inanimate objects, such as rocks and hard iron,—all these can be used as healing medicines. Those examined in the Materia Medica of Li Shichan, amount to one thousand, eight hundred, and seventy-one kinds.

2. The notable arrangement in the work of Shannung.

3. Of the first class of medicines there are 120 kinds, which are sovereign, and the chief supporters of human life, thereby resembling heaven. They are not poisonous, and however freely or constantly used they are harmless. If you would exhilarate the body, and improve the breath, and retard the approach of age, use this first class of medicines.

4. Of the second class there are 120 kinds, which are ministering servants, and the chief supporters of human nature, thereby resembling man. Some are poisonous and some not, and they ought to be used with caution. If you wish to check disease, and restore those who are thin and emaciated, use the second class of medicines.

waters; the 6th, of fires; the 7th, of earths. In chapters 8, 9, 10, and 11, metals and rocks are described. Chapters 12 to 37 inclusive, are devoted to the vegetable kingdom. The 38th treat of garments and domestic utensils. The remaining chapters, from the 39th to the 52d, treat of the various tribes in the animal kingdom. The preceding chapters fill thirty-nine volumes; the fortieth is filled with dissertations and notices respecting the pulse. The properties of the articles discussed are considered in a very methodical manner, so that the student can immediately turn to a plant or mineral, and ascertain its virtues by a moment's inspection. Thus, the properties of the various parts of a horse are treated of under twenty-four heads, in which the qualities and efficacy of the viscera, hair, hoofs, &c., &c., are described. See Chinese Repository, Vol. VII., page 393.

The shop of an apothecary in Canton is said to contain usually not less than three hundred medicines; yet the most intelligent of the Chinese affirm that forty or fifty only are absolutely necessary in medical practice. In the streets and markets, there are numerous stalls in which are exposed for sale a great many fresh and dried vegetable substances, which have never been received into any European pharmacopoeia. Most of these, together with whatever other articles can be gleaned from the kingdoms of nature, and are used in the materia medica of the Chinese, may be found enumerated in the chapters on natural history.
5. There are 125 kinds of medicines of the third class, which are assistants and agents, curing diseases, thereby resembling earth. They are poisonous, and ought not to be much used. If you wish to remove cold or heat, correct bad breath, or break up congestion, or cure disease, use the medicines comprised in this class.

6. These three kinds being united make three hundred and sixty-five, corresponding [in number] to the three hundred and sixty-five degrees into which the zodiac is divided, one degree answering to one day, and so completing a year. This number doubled, will give seven hundred and thirty names.

7. Medicines have sovereigns, ministers, assistants, and agents, by which they promulge and receive. An harmonic union ought to have one sovereign, two ministers, three assistants, and five agents; also one sovereign, three ministers, and nine assistants and agents, is a good combination.

8. There are medicines which are to be used alone; others must be used together; some are to be employed as agents; some stand in awe of each other: and among some

| 5. | There are 125 kinds of medicines of the third class, which are assistants and agents, curing diseases, thereby resembling earth. They are poisonous, and ought not to be much used. If you wish to remove cold or heat, correct bad breath, or break up congestion, or cure disease, use the medicines comprised in this class. |
| 6. | These three kinds being united make three hundred and sixty-five, corresponding [in number] to the three hundred and sixty-five degrees into which the zodiac is divided, one degree answering to one day, and so completing a year. This number doubled, will give seven hundred and thirty names. |
| 7. | Medicines have sovereigns, ministers, assistants, and agents, by which they promulge and receive. An harmonic union ought to have one sovereign, two ministers, three assistants, and five agents; also one sovereign, three ministers, and nine assistants and agents, is a good combination. |
| 8. | There are medicines which are to be used alone; others must be used together; some are to be employed as agents; some stand in awe of each other: and among some |

2—6. This arrangement—by tradition attributed to Shannung—is more curious and fanciful than rational or useful; it is here introduced, from the sixth volume of the Materia Medica, as a specimen of those imaginary systems, which are still adhered to by the Chinese as tenaciously as they ever were by western physicians of olden times.

7. What may have been, or what can ever be, the advantage of such a distribution of medicines, the Chinese physicians do not explain, nor is it easy to imagine. The theory is founded on the constitution of the state, but the relation in numbers is not very well maintained, there being only two or three ministers for a sovereign. There are other systems of a somewhat similar nature, in which the domestic relations of father and son, elder and younger brothers, &c., are introduced.

8. Of the 365 kinds of medicines forming the system of the celebrated Shannung, 71 are to be used alone, 12 are to be used with each other, 90 are employed as agents, 78 stand in awe of each other, 60 are repulsive or hate each other, 18 are opposites, and 36 neutralize each other.
there is mutual repulsion: others there are which are opposites; and also some neutralize each other. Whenever medicines with these seven natures are to be mixed together for use, it will be well to employ those which associate and assist each other: but you must not employ those which repel and are opposites one to the other. If a malignant case is to be treated, employ those which stand in awe of or neutralize one another: otherwise you must not use the medicines together.

9. Medicines have acidity, saltiness, sweetness, bitterness, and acridity, which are their five tastes: there is the acidity of vinegar; the saltiness of salt; the sweetness of liquorice; the bitterness of rhubarb; and the acridity of pepper.

10. They also have the properties of cold and heat, of warmth and coolness: for example, the cold of gypsum; the heat of cassia: the warmth of oily nuts; and the coolness of the oil of peppermint.

11. There are the four smells of fragrant, fetid, frowzy, and rank: thus aloes, sandal-wood and musk have a fragrant smell; garlic and asafetida have a fetid smell; fowls, fish, ducks, snakes, &c.,

These seven natures,—properties, qualities, or passions—are apparently imaginary; they have never been recognized in European books, nor can they be very accurately described.

9. Tastes, with the Chinese as with Europeans, are very numerous, and vary in kind and strength to an extent almost interminable. An accurate classification of them is impracticable. Those here enumerated are easily understood and recognized, and, with the subdivisions, they quite sufficient for all useful purposes. There is another distinction, that of agreeable and disagreeable, instinctively recognized by brute animals; the first being for the most part wholesome and nutritious, while those composing the second are hurtful.

10. These qualities are constantly referred to in Chinese medical works; the third and fourth appear to be merely modifications of the first and second,—being the same in kind and differing only in degree.

11. Hotung and ch'au are common words to denote such smells as are grateful or offensive, whatsoever may be their source. Sing is the smell which proceeds from animals when disem-
have a frowzy smell; foxes, have a rank smell.

12. Medicines operate three ways, by causing perspiration, vomiting, and purging.

13. There are six incurable cases. The self-indulgent and the profligate, unreasonably violating propriety, is the 1st case; the inconstant and the covetous, is the 2d case; the unsuitably clothed and fed, is the 3d case; the constitution which has its functions deranged, is the 4th case; the emaciated who is unable to take medicines, is the 5th; and the believer in enchantments, who has no faith in physicians, is the 6th case.

14. Disease may prove fatal in six ways; — in the 1st place, by its not being examined; in the 2d, by its not being acknowledged; in the 3d, by its being neglected; in the 4th, by the bad choice of a physician; in the 5th, by his not understanding the disease; if there exist one of these six causes of failures, then the cure will be difficult.

15. The nature of medicines requires that some of them be used as pills, others ought to be used as powders, others boiled in water, others should be steeped in wine, and others fried in fat; and there may also be materials that re-

bowelled; tsô is the rank, strong, effluvia from animals in heat, and the peculiar odor given off by some of the canine animals.

14. This is quoted from the sixth volume of the Pên Tê, page 50; and appears to be a fragment of some one of the ancient authors, who had named six ways in which disease might prove fatal; but in the book from which it is quoted, no reason is assigned for the omission of one of the six.

15. The Chinese have their treatises on regimen, in which are rules for the attainment of long life. One of these is divided into four parts; the 1st treats of the heart and affections, the 2d treats of food, the 3d of business, and the 4th of rest by sleep. These treatises comprise, with some things that are fanciful, many very useful remarks, which are evidently the result of careful observation and long experience.
quire a combination of these modes. Some there may be which cannot be used with hot water or wine. Always have regard to the nature of the medicine, that it may not be resisted or disregarded.

16. Because all things may be used in the materia medica, it is unnecessary to enumerate them in detail; but some of them are taken and compounded and mixed so as to form a new medicine, which is then known by a new name. Of such the following are the most important.

17. Absorents.
18. Acetous.
19. Aliments.
20. Aromatics.
21. Octo-genii, or octo-angelic cakes.

16. The articles—mineral, animal, and vegetable—comprised in the Materia Medica of Li Shichan, are severally described in the following order. Taking for an example, tsao-shang, or rhubarb, which is the 1st article in the 4th family of the 1st order of vegetable productions, in vol. xx, chap. 17; it is treated under eight distinct heads, the whole description occupying seven leaves, or 14 octavo pages. Under the 1st head, shing ming, the Chinese scientific name and the synonyms by which it is known are explained. Under the 2d, tsap kai, there is a collection of explanations, comprising the history and botanical description of the plant. Under the 3d, chiung ting, are corrections of errors, and instructions for preventing the improper use of the article as a medicine. Under the 4th, sau chi, the mode of preparing it for use is detailed. Under the 5th, ki ml, its taste, smell, etc., are noticed. Under the 6th, chi chi, its masterly operations, i.e., its specific virtues as a medicine, are enumerated. Under the 7th, fu ming, is given a clear exposition of its uses, in other words, its rationale. Under the 8th and last head, fu feng, there is a list of recipes, with the names of the maladies for which it is a remedy. There is some variety in the mode of describing different articles; thus, the roots, branches, flowers, secretions and fruit of a tree, if each is to be used separately as a medicine, will have its own description. So in describing animals; the various organs and secretions are treated of under separate heads, enabling the student immediately to refer to any part he wishes to examine. In the main, however, the above order is preserved throughout the book.

17. These two terms, sham shap, and shau shik chi tsai, are applied to those medicinal substances which have the faculty of withdrawing moisture from the atmosphere, or any object to which they are applied. They seem also to be applied sometimes to those medicines which have no acrimony in themselves and neutralize acidity in the stomach and bowels, such as magnesia, prepared chalk, &c. The word tsai is, in its correct application, confined to compounded medicines.

18. The words yau tik, belonging to, or possessing the quality of, occurring in the phrase yau ts'ak-tik, is a common mode of expressing a quality or nature, indicated in English by ous, ish, &c. This phrase may serve as a model for forming or rendering other similar sentences.
22. Carbonaceous powders.
23. Cathartic.
25. Chemist, or druggist (?)
27. Diuretic.
28. Emetic.
29. Enema.
30. Ferment.
31. Hartshorn.
32. Iron filings.
33. Liquor of divine healing.
34. Lixivium.
35. Lotion.
36. Medicine.
37. Myrrh.
38. Ointment.
39. Oil of peppermint.
40. Panacea.
41. Pill.
42. Plaster.
43. Potion for warming the stomach.
44. Powder.
45. Prescription.
46. Refrigerants.
47. Sudorific medicines.

---

33. Recipes for many kinds of cakes, liquors, lotions, pills, powders, plasters, etc., with sundry directions for using them, may be found in the Golden Mirror; see chap. LXII.
Section Fourth.

ANATOMY.

1. Abdomen; the part below the diaphragm is called the abdomen, or vulgarly the belly; the part below the umbilicus is called the small abdomen.

2. Acetabulum, the cup-like cavity of the os innominatum.

3. Adipose substance, or the fat.

4. Alveolar process.

5. Ankle; below the bones of the leg, and above the top of the foot, on the two sides, there projects out a high bone; the one on the outside is the externus malleolus, and the one on the inside is the internus malleolus. Vulgarly, they are called the foot's eyes.

6. Anus.

7. Arms is the general designation of the two large limbs on the upper part of the body.

Notes and Explanations.

While anatomy is admitted by western physicians to be the basis of medical science, it is by the Chinese almost wholly unknown and neglected. The single fact that dissection is seldom if ever attempted in this country is evidence enough to prove that there cannot be any very accurate knowledge of the human frame and its functions. Animal physiology is of course, but partially understood. This section comprises, with few exceptions, only such terms as are in use among the Chinese, and well-understood by them. From the nature of the case, it is very limited—those names being for the most part excluded from it which, though well-known by foreigners, are not recognized by the Chinese, and vice versa. A very few new terms have been admitted, and where much doubt exists as to the correctness of any such it is indicated by a point of interrogation. Some account of the human body has already been given on preceding pages; see chapter II. In the Golden Mirror, noticed on page 499, human anatomy occupies several chapters, commencing with the 80th, in which the principal parts of the osseous system are named, and the names anatomically defined. A similar list of terms and definitions occurs in the Lui King, or Medical Cyclopedi, by Chéung, vol. XVII.

1, 7. These definitions of the abdomen and arms are copied verbatim from the Golden Mirror. The latter definition, though it is very deficient and even erroneous in regard to the position and size of the ulna and radius, yet clearly points to them in the ching fu i kwat, as the primary and secondary bones of the fore-arm.
body; they are also called kwang, and vulgarly, yikp'ok. The joint in the middle of the arm, where the bones in the upper and lower part of the arm are joined together, is called the elbow. The bone above the elbow is called the humerus. The bones below the elbow are called the forearm: the bones of the forearm are two, a primary and a secondary; the secondary (or the ulna) is short, small, and inclined outwards; the primary (or radius) is articulated at the lower end, is long, large, and inclined inwards. At the lower extremity they both join the bones of the wrist.

8. Arteries. (?)

9. Articulations; place that can be bent and straightened.

10. Astigmatic, ankle-bone, or sling bone. (?)

11. Auditory foramen.

12. Axilla; vulgarly called the arm-pit.


14. The gall-bladder.

15. The urinary bladder.

16. Blood vessels. (?)

17. Bones of the head.

18. The brain is the marrow of the head.

19. Internal canthus, or inner corner of the eye.

20. External canthus, or outer corner of the eye.

21. Capillaries. (?)

22. Capsule of the lens.

23. Cardiac orifice of the stomach.

17. Terms for designating the bones of the head, bones of the back, and those of all other parts of the body, are formed by joining the word kwat to these several parts respectively; an enumeration of them, therefore, is unnecessary.
ANATOMY.

24. Carpal bones are those small bones situated where the hand and the wrist are joined together.

25. Cartilages (literally, flexible bones).

26. Ensiform cartilage of the sternum, or the bone covering the heart. This substance is a cartilaginous bone, and is situated at the bottom of the sternum, and between the divisions of that appendage.

27. Caruncula lachrymalis, gland in the corner of the eye.

28. Cellular tissue, or the texture of animal organs.

29. Cerebellum, or little brain.

30. Cerebrum, or brain.

31. Cerumen, or ear-wax.

32. Chamber of the eye, anterior (?).

33. Chamber of the eye, posterior (?).

34. Cheeks.

35. Cheek-bones (or the osse malarum) are the prominent square bones which form the upper part of the cheeks.

36. Chin.

37. Covering or base of the chin.

38. Choroid coat, or second tunic of the eye. (?)

39. Cilia, or the eyelashes.

40. Clavicle is a bone outside of the top-ridge of the sternum, above the cartilages of the ribs, commonly called the collar-bone. Interiorly it joins on the upper ribs, externally it joins upon the top of the shoulder joint.

41. Cochlea, or spiral bone of the ear.

Súi kwat, ‘ché, tsoi’ ‘chéung ‘ún kwat, tsip, ch'ū’.

Ts’tui kwat.


‘Ngán ‘cau yuk.

Móng, kò.

‘Síú ‘no’ tséung.

‘Nó tséung.

‘Y láp.

‘Ngán ts’in fong.

‘Ngán hau fong.

Káp.


Há’, ‘pá.

‘Hoi ‘ché, tsik, há’, ‘pa’ hok.

‘Ngán tsing no’i, hok, ‘p’i.

‘K’úin, ‘mò.


‘I noí’ jó kwat.
42. Concha, or trumpet of the ear.
43. Condyles of the femur.
44. Conjunctiva oculi.
45. Conjunctiva corneæ.
46. Conjunctiva palpebræ.
47. Cornea, or anterior transparent convex part of the eye.
48. Crystalline lens.
49. Dermis.
50. Diaphragm.
51. Nasal duct.
52. Lachrymal duct.
53. Lactiferous duct.
54. Dura mater, or thick membrane around the brain.
55. Elbow.
56. Enamel.
57. Epidermis, or scarf-skin.
58. Epiglottis.
59. Eyeball.
60. Eyelids.
61. Fauces, (?) or larynx.
62. Fibula, or long bone of the leg.
63. Finger bones.

47. Of the internal structure of the eye, it is generally believed by Europeans, that the Chinese have no very extensive or accurate knowledge; the terms, therefore, which are used in this section to designate internal parts of that organ, must be received with caution. The statement somewhat advanced, that Chinese physicians many centuries ago operated for the cure of the cataract seems incredible, and unsupported by any good authority.

63. Under the head of chi kwat, the Chinese arrange not only the phalanges of the fingers but also the metacarpal bones.
after it is closed it is called the fontanelle bone, i.e. the covering of the celestial spirit.

65. Foramina, or small openings.
66. Fossa, sinuses, or small cavities and depressions.
67. Frontal bone, or highest bone of the head.
68. Frontal eminences.
69. Frontal line.
70. Gizzard of a fowl.
71. Lachrymal glands.
72. Meibomian glands of the eye.
73. Parotid glands.
74. Submaxillary glands.
75. Salivary glands.
76. Sublingual glands.
77. The glenoid cavity of the scapula.
78. Gums.
79. Hair on the head.
80. Hair on the body.
81. Hair on the upper lip, or mustaches.
82. Hair on the temples.
83. Hair on the cheeks, or whiskers.
84. Hair on the chin, or beard.
85. Ham, or hollow under the knee.

66. The term "ut" is not confined to this single meaning, but is very often employed to denote certain parts of the body, supposed to be under the particular influence of one of the dual principles yam and yéung.

71.—76. The glands of the human body are but little understood, and but poorly described by Chinese physicians; there may be other names for them besides those here given, and further investigations may show that "hat" is not the best term for gland.

86. The heart and its appendages are described and illustrated at considerable length in the Golden Mirror; see chap. 82, which is wholly occupied with this one subject. The heart is there considered as the seat of human intelligence, fulfilling the functions of sovereign lord in the empire of the human system. The other principal organs of the body are also described at length in the same work.
520

MEDICINE. [Chap. XVI.

86. Heart.
87. Heel of the foot.
88. Os calcis, or he elbone.
89. Helix, or rim of the ear.
90. Ilium, or haunch bone.
91. Incus, or anvil-bone of the ear.
92. Instep.
93. Small and great intestines.
94. Iris, or colored part of the eye.
95. Ischium, or hip-bone.
96. Jawbone.
97. Upper jawbone, or superior maxillary bone.
98. Under jawbone, or inferior maxillary bone.
100. Knee-joint.
101. Knee-pan, or patella.
102. Lachrymal sack.
103. Leg.
104. Calf of the leg.
105. Liver.
106. Parenchyma of the liver.
107. Loins.
108. Lungs.
109. Malleus, or hammer bone of the ear.
110. Mammæ or the breasts.
111. Angle of the inferior maxillary process.
112. Medulla spinalis, or spinal marrow.

103. The parts of the leg, and especially the tibia and fibula, like the principal parts of the arm, are described in the medical works of the Chinese: in which, attempts are sometimes made to give the dimensions, shape, and weight, of the bones.
113. Membrana tympani, or tympan of the ear.
114. Muscles. (?)
115. Muscles of the eye.
116. Nails of the fingers.
117. Nameless bones. Os innominata.
118. Nares anterior, or outer nostril.
119. Nares posterior.
120. Nates, or buttocks.
121. Navel, or umbilicus.
122. Nerves. (?)
123. Olfactory nerves. (?)
124. Optic nerves. (?)
125. Nerves of the eye. (?)
126. Occipital bone, or bone on the back of the head.
127. Occipital bones.
128. Occipital protuberance.
129. Òesophagus, or gullet.
130. Orbicular bone, or round bone in the ear.
131. Orbital foramen, or socket of the eye.
132. Os pubis.
133. Os coccygis.
134. Palate, or velum palatinum.
135. Palpebrae.
136. Parietal bones, or bones on the sides of the head.
137. Pelvis.

114. The Chinese appear to be entirely ignorant of the muscles, unaware that there are in the human body distinct portions of the flesh, which, susceptible of contraction and relaxation, are in their natural healthy state subject to the will.

122. Of the nerves also the Chinese are ignorant, excepting in such respects as a knowledge of them is obtainable without dissection. It should be remembered, however, (and it may be here once for all remarked,) that with regard to the exact extent of the knowledge actually possessed by the Chinese, foreigners are but poorly informed.
138. Pericardium, the bag that surrounds the heart.
139. Pharynx, or top of the gullet.
140. Pia mater, or soft covering of the brain.
141. Pleura.
142. Pons Asinii, or Adam's apple.
143. Puncta lacrimalis.
144. Pupil.
145. Pylorus, or inferior opening of the stomach.
146. Rectum.
147. Retina.
148. Ribs, or costae.
149. False ribs.
150. First ribs.
151. Cartilages of the ribs.
152. Sacrum.
153. Sclerotic, or white of the eye.
154. Shoulder blade, or scapula.
155. Shoulder bone, or humerus.
156. Human skeleton.
157. Anterior view of the human skeleton.
158. Posterior view of the human skeleton.
159. Skull, or cranium.
160. Sole of the foot.
161. The back is the general designation given to the back part of the body; from the principal vertebrae downwards and above the loins:

157. Most of the Chinese works on medicine have pictorial illustrations of the human body; but these are exceedingly rude, and for the most part very inaccurate, not excepting those published by the Medical College at Peking.
161. A more detailed account of the spine may be found in the Golden Mirror; see chap. 59. The general divisions correspond pretty nearly with those in European books.
the backbone is the vertebral
column; and is commonly call-
ed the ridge-pole of the back
(or the spine).
162. Stapes, or stirrup-
bone of the ear.
163. Sternum, or breast
bone.
164. Stomach.
165. Tarsus, or instep.
166. Tarsus, or cartilage
of the eyelids.
167. Superior tarsi. (?)
168. Inferior tarsi. (?)
169. Teeth are commonly
called nga.
170. Canine teeth.
171. Incisor teeth.
172. Molar teeth.
173. Crown of the tooth.
174. Body of the tooth.
175. Fang of the tooth.
176. Temporal bone, or bone
on the corners of the head.
177. Temporal ridges.
178. The thighs is the ge-
eral name given to the two
great limbs which form the
lower extremity of the body;
they are vulgarly called the
thigh and the leg. The mid-
dle joint, where the upper
and lower bones are joined to-
gether, is called the knee-joint.
The bone above the knee is
called the os femoris, or great
bone of the thigh; the bones
below the knee are called the
leg bones (tibia and fibula) or
the great bones of the leg.

169. Teeth are seldom extracted by the Chinese, unless they are in such a state that they
can be easily removed without the use of forceps—to which recourse is had only in extreme
cases. As dentists, native physicians have very little skill.
179. The thigh bone (or os femoris) is the great bone above the knee. The upper head of it is like a pestle, and is received into the acetabulum; the lower head is like a mallet, and is articulated with the bones of the leg.

180. Thorax, or chest, is a collective designation of the bones of the breast.

181. Tibia, or bone of the leg.

182. Ureter, or duct leading from the kidneys to bladder.

183. Uvea, or posterior lamina of the iris.

184. Veins.

185. Vertebral column, or backbone.

186. Vertebrae.


188. Three upper cervical vertebrae.

189. Dorsal vertebrae.

190. Lumbar vertebrae.

191. Vitreous humor of the eye.

192. Vomer is the beam (or partition) of the nose, i.e. the root of the hill.

193. Windpipe, or trachea.

194. Wrist: this is so named because that part where the fore-arm and bones of the hand are joined together, easily bends and turns.

Veins and arteries are not distinguished by the Chinese—at least foreigners have not been able hitherto to ascertain that they make any distinction between them: lik mak, and king mak, seem to include the whole system of blood vessels, without indicating that it is twofold—having a system of arteries for carrying the blood outward, and a system of veins for returning it back to the heart.
Section Fifth.

SURGERY.

外治法第五章
Ngoi chi fāt; tai "ng cheung.

1. The term chirurgery denotes an application of the hands to bones and tendons which have been injured, so as to cause restoration to their former state. But since the injuries may be slight or severe, they severally require appropriate modes of treatment; and the slowness or rapidity with which they may heal, also whether or not any disease or scars supervene and remain, all depend on the securing appropriate modes of chirurgical treatment, which appropriate modes may be wholly wanting, or they may be defective in their application.

2. Explanations of the eight chirurgical operations.

3. The first is called feeling. Feeling is the very careful use of both hands, in rubbing them on the parts which are injured, in order to ascertain whether bones are broken, or are splintered into small pieces, whether they are

Notes and Explanations.

These quotations, from the 57th chapter of the Golden Mirror, will afford a variety of technical phraseology appropriate to the department of surgery, and will show at the same time how limited and how defective is the knowledge of the Chinese on this subject. Ngoi chi means external practice,—surgery, or that branch of the healing art which has for its object the healing of external diseases. In the practice of midwifery, among the Chinese, the acconcheur's functions are always performed by women, and usually by those who from experience and success in the art have acquired celebrity.

1. Chirurgery is a fair equivalent for shau fāt, which literally means, hands' lates; or more freely, the methods of applying the hands, and hence the operations performed by the hands, which they reduce to eight.

3. The examination of the body, as here described, is always restricted to its external surface; and even in the dead subject no attempts are made to acquire a knowledge of the internal structure of the system, or of the character of the diseases by which it is attacked and destroyed.
in or out of place, or whether they have become too weak or too hard; or whether the tendons are too stiff or too limber, whether they are in place or not, or whether they have been broken or have been distorted, or are enlarged, or are reversed, or affected with cold or heat; also whether the injury be deep or superficial, light or serious, likewise whether the injury has been caused by a fall, or by a sprain, or by a blow, then apply the remedy according to the diagnosis.

4. The second is the reduction of fractures. This is defined to be the causing of bones broken asunder, after being brought together and made fast in one place, to return again to their former state. Whenever there is a dislocation of a bone caused by a fall or injury,—whether it be broken into two distinct parts, or whether it be fractured and dropped down, or be divided into numerous small parts and scattered, or split into a fork and protrudes out upon the side,—carefully consider its form and appearances, and then very gradually reduce it: thus cause that which was broken to re-unite, that which was fallen down to ascend, that which was divided into small pieces to coalesce and consolidate, and that which was elevated to be restored to its former level. Whether the operation is to be performed with the hands or with instruments alone, or

4. The word *tsip* here indicates what kind of reduction is intended by the phrase *tsip fat*, rules of joining,—i. e. the reduction of bones which have been not simply displaced, and only need to be restored, but of such as have been so ruptured or broken as to need to be (*tsip*) joined or reunited. There may be numerous cases in which perfect success attends the reduction of fractures performed by native practitioners, but the cases of failure are not few, and in some instances the injury is rendered incurable and fatal through their malpractice; some of them are a sad comment on the surgical skill of the "profession" in this country.
with both, first one and then the other, or both together, must be left to the surgeon's discretion.

5. The third is the reduction of dislocations. In performing this kind of reduction, with one or both hands grasp fast hold of the part which is to be reduced, and then mindful of the character of the injury light or severe, either from below bring up the bone to its place, or from outwards move it inwards to its position, either in a straight or a transverse direction [according to its natural situation]. For when the bones have been removed from their natural situation, they must be reduced by exertion of the hands; then without any long lapse of time, the bones will regain their points and be united. They ought to be neither flattened nor projected, and then when healed there will be no deformity from their being too long or too short, or at all uneven.

6. The fourth is the elevation of depressed bones. By this is meant the raising up and restoring to its proper place a bone that has fallen down. The rules for doing this are not uniform. Sometimes both hands are employed to elevate it; sometimes a cord or a bandage is used to fasten it up to some high place; and after it has been elevated, an apparatus is used to support it, to prevent its again falling down. It is necessary to consider whether the injury is light or severe, superficial or deep, and then to regulate the treatment accordingly. If the injury is severe and the

5. The reduction of a dislocation, or the displacement of the articulatory portion of a bone, from the surface on which it was naturally received, seems here intended. Cases of luxation, as might be expected in the hands of the Chinese surgeon, fare no better than those of fracture. Usually and for the most part both are miserably treated; and many times, slight injuries, by being neglected or ill-treated, are never cured.
elevation is slight, then the malady cannot be cured. If the injury be slight and the elevation great, then, although the old complaint may be removed or cured, yet still a new one will supervene.

7. The fifth is the depression of elevations; this is done by moving the hands downwards, so as to press the part in that direction.

8. The sixth is triturating, which may be defined a gradual moving and rubbing of the hands.

9. The seventh is protrusion. This may be defined a pushing outwards with the hands, so as to cause any part [out of place] to be restored.

10. The eighth is grasping or tension. This may be defined the taking hold with one or both hands of the injured parts, and then, with due regard to the condition of the wound, gradually reduce them to their former situation.

11. General observations on surgical apparatus. In cases of bruises, contusions, laceration, and other wounds, although you do employ the hands to dress them, it may yet be feared lest, all not being done which is necessary, that the pain of the cure will not be less than if no cure were attempted; in such cases it cannot be said that the principles of the healing art are clearly understood.

'T'ong-chung, 'che-ching, 'pa-tak, ping mok, nang yu', ching 'che-chung, 'tsai-tak, kau w'an, su hui, 'i yau asan w'an i.'

'Ng ut, on fät; on 'che wai, i shau, 'wong hâ, yik, 'chi yâ.'

Luk, ut, mò fät, mò 'che wai, ch'u, chi, yau, mò chi.'

Ts'at, ut, tâu fät; tâu 'che wai, i shau, tâu chi, 'sz, wàn kau, ch'u yâ.'

Pât, ut, nà fät; nà 'che wák, không shau yâ, shau ní, ting wán ch'u, chêuk, k'i jing, i chung, ón, ón, s'm i fuk, k'i wai yâ.'

Hi ku, 'tsung lun'. Tí, pök, 'sun shêung, sui yung, shau fät, tâu chi', 'hung mi, tsun' tak, k'i i, 'i chi', 'yau chi', 'yu mi' chi', 'chi' fú, tsak, mî, 'ho, wan' i, 'i chi shau, tseung yâ.'
12. Wherefore, according to the shape of the body in all its various parts, respectively and separately considered, prepare apparatus properly adapted to these parts, so as to supply that which cannot be effected by the hands; and by these means, that which is displaced will be restored; that which is high will be brought to its proper level; and that which has fallen down will be raised up to its place. Then the alarming prognosis may turn and become quieting; and the wounds which were dangerous will be viewed with unconcern.

13. And in the second place you must avail yourself of the efficacy of medical remedies; and also direct that there be paid a strict regard to regimen. Then the ways and means of curing the bones will be perfect.

14. Bandages are made of white cloth. When the nature of the wound is such that it admits no other dressings, it is then requisite to bind it up with cloth; dressings of this form having come into vogue, they were accordingly named bandages. Their size long or short, broad or narrow, must be gauged according to the nature of the wound.

15. Beater: this is a wooden cudgel, one foot and a half long, in diameter about an inch; or if it be of the dimensions of a baker's roller it will suffice.

16. The broad supporter consists of a piece of cowhide, five inches long and three inches broad, and with these ten articles, viz., bandages, beaters, broad supporters, climbing cords, piled bricks, back splints, lumbar splints, suspensory bandages, pine compresses, and knee caps; with the nine needles mentioned in No. 25, constitute the whole assortment of Chinese surgical apparatus.

14. In the Golden Mirror, short explanations for the use, follow the description of these several articles. The beater is to be applied to the soles of the feet; and, after this is done, if the patient is favorably affected, he may be expected to recover; but if he remains insensible to the application his case is to be regarded as hopeless.
two holes opened at each end. Being placed on the wounded part, cotton strings are passed through the holes, and they are drawn very tight, so as to make it fast. This bandage compared with splints is much the most soft and pliable.

17. Climbing cords are prepared by suspending cords from a high place, on which both hands take hold, as in the attitude of climbing.

18. Piled bricks; six bricks are taken and piled up three in a pile, the two separated one on the right and one on the left, upon which the two feet are to be placed for the purpose of straightening the body.

19. Back splint. For making this, you take a piece of pine timber, three inches in breadth, and two inches in thickness, having its length extending up from the loins an inch or more above the shoulders; the outer surface is made smooth, and in the inner surface, where it is to fit to the spine, grooves are cut, so that it may set close to the flesh upon the backbone.

20. Splints for the loins consist of four pieces of thin wood of the pine tree, made like a flat carrying beam, an inch thick, with length suited to the several dimensions of

---

17, 18. In the original, this is illustrated by a diagram; a beam is erected on poles a few inches above the utmost reach of the patient, and round it are placed two short cords to serve as handles; the patient then steps upon the bricks, having three under one foot, and three under the other, and firmly grasps the cords; after this is done, the bricks, one after another, are gradually removed; the operation brings, or is designed to bring, the decrepit patient to his natural shape. See Golden Mirror.

20. These splints are like the frame-work of a corset. The cords run near each end of the several pieces, and serve to bind them upon the body, which is by this means supported and strengthened.
the wound; holes are then bored through the sides of these splints, and small cords run through them.

21. The suspensory bandage is a cool bandage, for use in summer. Take the dimensions of the injured part, in its length and breadth, &c., and then cut the bandage so as to suit it.

22. The pine compresses are articles for closing and compressing. Measure the length, breadth, and figure, with the elevations and depressions of the wounded parts, in their exact configurations, and then according to these make the compresses of pine wood.

23. Knee cap; this consists of a bamboo ring, furnished with four feet [or clasps].

24. Compresses are made of cloth, variously folded; they are laid on above plasters, [lint, &c.] and are then bound close with rollers and bandages.

25. The nine needles are, the arrowheaded, blunt, puncturing, spear-pointed, ensiform, round, capillary, long, and great.

26. Amputating instruments.
27. Sharp-pointed bistoury.

21. This bandage is made of rattan or bamboo matting, and is used chiefly for suspending the hand or arm, after the dressings have been applied.

22. These pine compresses resemble the lumbar splints described in No. 20; they are made of narrow splints of wood, arranged parallel to each other, and are strung upon cords, by which they are bound upon the body or limbs so as to close up and compress the wound.

23. The object of the knee cap is to give strength and firmness to the joint, and the cap is so made and bound on as to accomplish this.

24. The description of these compresses, made of cloth, is not taken from the Mirror, but has been written out by a native student, from drawings and descriptions found in European books.

25. These nine are the only instruments described in the Golden Mirror, and are merely need-les or fine lancets, designed for puncturing the skin, &c.
25. Catling.
29. Canula for passing ligatures.
30. Director.
31. Elevator.
32. Forceps.
33. Curved forceps.
34. Crooked forceps for extracting teeth.
35. Tooth scaling instrument.
36. Abscess knife.
37. Ligature.
38. Bullet scoop.
39. Stylet.
40. Brass syringe.
41. Ivory syringe.
42. Scalpel.
43. spatula.
44. Stethoscope.
45. Trochar for paracenteses.
46. Tenaculum.
47. Tourniquet.
48. Truss for hernia.

26—48. These names have been framed by foreign practitioners, aided by native assistants; by use in the hospitals at Canton and Macao, they have gained some degree of currency, and are therefore here introduced. They may or they may not be the best terms for specifying the several instruments which they designate.
CHAPTER XVII.
GOVERNMENTAL AFFAIRS.

§Wóng chái; p’in shap, ts’at.

Section First.
THE PENAL CODE.

Notes and Explanations.

Royal rule is the literal meaning of wóng chái, the sovereign power; the phrase is here used to denote those affairs which are regulated by the highest national authority. The lut lai include the whole penal code, which had its origin in very remote times, and has undergone many changes. The original statutes were termed lut; and the new clauses, introduced to limit, explain, and alter them, were called lai. Such was the Penal Code under the late Ming dynasty. Soon after the present family ascended the throne, its first monarch Shunchi ordered a revision of that code, which was published under imperial authority in 1647, in seven divisions, and 436 sections, under an equal number (436) of separate heads, which are here given as they stand in the original, according to an edition in 28 vols, published at Peking in 1830. A new edition is published by authority every five years. The first of the seven divisions is in 46 sections, consisting of general laws, comprising principles and definitions applicable to the whole code.

1. From 10 to 50 blows with the lesser bamboo is the first kind of punishment; from 50 to 100 with the greater bamboo is the second; transportation to any distance not exceeding 500 li is the third; perpetual transportation is the fourth; and death either by strangulation or decapitation is the fifth. The bamboo, the cangue or movable pillory, the iron chain, handcuffs, and fetters, are the common instruments of punishment. The bamboo is 5 chik 5 ts’üin in length: the lesser is 1½ ts’üin broad by 1 thick, weighing 1½ catties; the larger is 2 by 1½, and weighs 2 catties. The cangue is 3 chik long by 2 chik 9 ts’üin, and ordinarily weighs 25 catties.

2. Rebellion, disloyalty, desertion, parricide, massacre, sacrilege, impiety, discord, insubordination, and incest, are the ten great offenses, so designated on account of their enormity.

3. The privileges of imperial blood and connections, of long service, of illustrious actions, of extraordinary wisdom, of great abilities, of zeal and assiduity, or nobility, and of birth, form these eight classes. See Chinese Repository, Vol. IV., page 15.
5. Offences committed by the father or grandfather of persons belonging to the eight privileged classes.
6. Offences of persons holding office.
7. Public offences of civil and military officers.
8. Private offences of civil and military officers.
9. Offenders who are not to be transported.
10. Offences of those who belong to the military classes.
12. Removal from office without disgrace.
13. Offences committed before entering office.
14. Those dismissed from office liable to service.
15. The relations of those who are transported.
16. Persons who are not to be included in general pardon.
17. Effect of general pardons on those being transported.
18. Offenders detained to serve their parents.
19. Offences committed by astronomers.
20. Offences committed by artisans, musicians [in the employ of government], and women.
22. Ransom to be paid by the old, young, and disabled.
23. Offences committed before becoming old & disabled.
25. Criminals surrendering themselves to justice.

7, 8. “The offences denominated private, in fact comprehend almost all cases of direct criminality, whereas those denominated public, are cases of liability to punishment solely from the official responsibility of the party implicated.” Sir G.T. Staunton. See his translation of the Penal Code—constant reference to which, and to a manuscript by Dr. Morrison, has been made in preparing this section.

15. As no criminal is sent out of the country, transportation seems to be a more appropriate term for Law than banishment for denoting a removal from one place to another.

20. In favour of all these the severity of the law is mitigated,—in the first and second because of their services, and in the third because of their personal character.
26. Repeated offenses to be judged with severity.

27. Offenders all making their escape.

28. Official associates committing a public offense.

29. Errors or failures in public proceedings.

30. Distinction between the leader and accomplices.

31. Proceedings when one of the offenders has escaped.

32. Kindred concealing the offenses of each other.

33. Punishment of deserters from the army.

34. Offenses of foreigners who have been naturalized.

35. Particular cases where the law appears contradictory.

36. Rules for increasing and diminishing punishment.

37. Privileges and distinction of imperial rank.

38. Relations of the first degree defined.

39. The phrase ‘partaker of the same crime’ defined.

40. The terms ‘superintendent and keeper’ defined.

41. A day is defined to be a hundred quarters.

42. Rules for the priests and nuns of the Taou sect.

43. On the decision of cases by new laws.

25. This refers to cases where the parties become associates to some illegality, through ignorance, error of judgment, &c., without any sinister or selfish motive.

34. This law ordains, that the naturalized subject shall, like the native, be amenable to the laws, and equally enjoy their protection. It does not include the foreign residents in Canton, but such as the Mongols who have become subjects. It has, however, been quoted by the provincial authorities with special reference to cases of homicide in Canton and Macao.

35. Crimes specifically provided for in the subsequent part of the code, must be decided on according to the general principles in this division; and if they appear to differ, preference must be given to the latter.

37. These five appellatives are to be used instead of the explicit term emperor, empress, empress-mother, and empress-grandmother, in order to avoid the frequent use of sacred majesty.

38. The terms ch'ts'au, &c., refer to the nine classes of kindred, (see Chap. I, sec. 3: 45.) which are to be mourned for, and this section defines their use in the code.

42. The priests and priestesses of Buddha are specified in and subject to the same laws: both sects are tolerated by the government, but derive all their support from private sources—their own funds or voluntary contributions.

43. New laws are to take effect from the day of their promulgation. As laws are necessarily limited while crimes are infinitely varied, cases for which there are no specific laws must be decided from analogy.
44. On the decision of cases not provided for by law.
45. Places of temporary and perpetual transportation.
46. Places of extraordinary transportation.

§2. Civil Laws.
47. Successor to hereditary offices and titles.
48. Ministers of state are not to confer appointments.
49. Civilians (or high officers) are not allowed to solicit titles of nobility (except in extraordinary cases).
50. On the appointment of supernumerary officers.
51. On warrants granted to the police.
52. On the appointment of improper persons.
53. Recommendation of officers once dismissed.
54. On the quitting of office without leave.
55. On delays in entering upon the duties of office.
56. Non-attendance daily in their place at court, or at the public offices in the provinces.
57. Interference with subordinate magistrates.
58. Malicious cabals, or state intrigues.
59. Collusion of provincial and court officers.
60. Address in favor of great officers of state.
61. Thorough knowledge of the laws required.
62. Non-execution of imperial edicts.
63. Destroying imperial edicts and seals of office.

Tün' tsūi' mō ch'ing' st'iu.
T'ō dō u tsū' in 'sāi ti' fēng.
Ch'ung kwan ti' fēng.

Liā luē.
Kūn īn tsap, yam.
T'ai ē shan 'chiīn shīn' 'sīn kūn.
Man kūn pat, ē hū fēng kūng hau.
Lām ē chīt, kūn lī.
Sun' qī tái.
Kung kūi sī kī ī yan.
'Kuī yung ē 'yau kwo' kūn lī.
Shīn lī chīk, yīk.
Kūn īn fū yam' kwo' hán.
Mū kū' pat, ē chū ēs'ām kūng tsō.
Shīn kū kau shūk, kūn.
Kūn 'tōng.
Kāu kūt, kan' shī kūn ēn.
Shēng ēn tái ē shan tāk chīng.
'Kōng tūk, lū līng.
Chái shū ē yau ē wái.
Hī ē wāi chái ē shī yān ē sun.

45, 46. Temporary transportation must not exceed 500 li; there are three degrees of perpetual transportation, first, 2000, second, 2500, third, 3000 li; of the extraordinary, or transportation to the army, there are degrees of 2000, 2500, 3000, and 4000 li. The severest is to ēlī for life.

§2. The ēlī ēlī, or laws for the regulation of the civil service, are 28; fourteen (from Nos. 47 to 60,) refer to the shīk chāi, or system of government; and fourteen (61 to 74) to the kūng shīk, or the conduct of magistrates.

48. High provincial officers are constantly in the habit of filling vacancies, both civil and military, that occur within their jurisdiction; this, however, is only done by special permission, ad interim, till the pleasure of the emperor can be signified.

61. Not only are all officers of government required to make themselves acquainted with the laws of the empire, but such knowledge is deemed meritorious in husbandmen and artisans.
64. Errors in public documents and memorials.
65. On failure to make due reports to the emperor.
66. Non-return of warrant after its execution.
67. Delay in transmitting governmental dispatches.
68. Examination and preservation of records.
69. On the examination of official documents.
70. On official persons acting in concert and writing and signing documents for each other.
71. Adding to or abridging official papers.
72. On the use and keeping of public seals.
73. Omitting to use or improperly using public seals.
74. On using the public seals to call out the military.

§3. Fiscal Laws.
75. Omitting to register families and individuals.
76. The registry of persons to be according to profession.
77. Temples and monasteries not to be built, nor any person enter the priesthood, without permission of government.
78. On the appointment of an heir.
79. On receiving and detaining stray children.
80. On inequality in taxes and personal service.
81. Unequal treatment of persons in the public service.
82. Clandestine connections with the civil service.
83. Against assuming the office of constables, &c.
84. Evasion of public service by desertion.

§3. Fiscal laws, or the regulations concerning the population and revenue, are 52:—fifteen (Nos. 75 to 89) refer to the ˛ yik or enrolment of the people; eleven (90 to 100) to ˛ in chak or lands and tenements; seventeen (101 to 117) to wan yan or marriage; twenty-three (118 to 140) to ts'ang fū or granaries and treasuries; eight (141 to 148) to fū ch'ing or duties and customs; three (149 to 151) to ts' in chāi or money loans; five (152 to 156) to shih chún or markets and shops.
76. According to this statute, persons and families are not only required truly to represent their profession in life, but in whatever that may be (the agricultural, mechanical, or any other), therein they must remain fixed for ever: shui shai pat tak koi i, 'generation after generation they must not change or alter it.'
85. Police-men appointed to be guards of prisons.
86. Employing people and artisans on private service.
87. On the separation of registry and property.
88. On the use of property by inferiors and youths.
89. On provision for the bereaved and aged.
90. Fraudulent misrepresentations of landed property.
91. Personal inspection of lands injured by calamities.
92. Lands of meritorious ministers.
93. Usurpation of lands and tenements.
94. Purchases of lands and tenements by office-bearers.
95. Mortgaging of lands and tenements.
96. On usurping public or private land fraudulently.
97. On abandoning registered lands.
98. On casting away and destroying good utensils, harvests, &c.
99. On taking the productions of gardens and orchards.
100. Private employment of public carriages and boats.
101. Marriage of males and females, how regulated.
102. On mortgaging a wife or daughter.
103. On disregarding the rank of wife and concubine.

89. This law requires that all poor destitute widowers and widows, the fatherless and childless, the helpless and the infirm, shall receive a needful support from the magistrates of their native district or city, provided they are without relations on whom they can depend for support. The foundling hospitals and those for the aged are designed to meet the requirements of this law.

90. It is worthy of remark, under this head, that both literary and religious institutions are exempt from the tax on tenements.

91. Officers of government are the guardians of the people, and stand to them in the relation of parents; and as the emperor's servants, they are by him held responsible for maintaining and protecting and governing the people: hence, when any natural calamities befall the people, it becomes the duty of the magistrates to examine the effects of the same in person, so that they may faithfully report them to his master.

92. The lands of meritorious officers especially granted to them by imperial patent, are exempt from taxation, while their private lands are subject like all others to the land-tax.

101—117. The right of controlling marriages rests with parents and grandparents, or those who stand in their stead. The ts'ai or wife is the husband's equal; the ts'ip holds an inferior rank: the one honorable, the other mean: to confound their rank would be to destroy propriety, and to rebel against social order.
104. Ejecting a son-in-law, and marrying the girl again.
105. On marrying during the period of mourning.
106. Marriage interdicted during parents' imprisonment.
107. Marriage of those of the same family name.
108. Marriage between the honorable and the mean.
109. On marrying a wife or concubine's relations.
110. Official persons marrying as wives or concubines the wives or daughters of families under their jurisdiction.
111. On marrying with those who have absconded.
112. Forcible marriage of greeners' wives and daughters.
113. On marrying female musicians.
114. On the marriage of priests.
115. On marriage between free persons and slaves.
116. On the regulations for divorce.
117. When marriages are contracted contrary to law, both the controller and the got between are responsible.
118. Regulations concerning coinage.
119. Periods for receiving taxes in kind not to be passed.
120. Impartiality in collecting the revenue in kind.
121. On concealing or wasting the revenue whether consisting of grain or other commodities.
122. On monopolizing the payment of taxes.
123. On granting false receipts at the storehouses.
124. Of excess in receipts; all private appropriation forbidden, and a faithful report required.
125. On clandestine lending or using the revenue.

104, 105. Priests are forbidden to marry, or to have concubines. However, the priests of the Taou sect often violate this law. Marriage between free persons and slaves is strictly interdicted.
116. There are seven causes for putting away a wife, and there are three considerations which interfere to prevent such an act: these are specified in Chap. III. sec. 4. page 96.
126. On clandestine lending or using public property.
127. On the transfers, expenditures, and receipts.
128. On frauds by workmen in the storehouses.
129. On fraud in the distribution of rations.
130. Revenue officers answerable for each other.
131. On thefts in the granaries and storehouses.
132. On the duties of the receivers and the distributors of property which belongs to the government.
133. Fraud in the issues and receipts of public stores.
134. On detention and annoyance in receiving revenue.
135. Purity of the gold and silver delivered to government.
136. On the damaging of governmental stores.
137. On the transmission of governmental stores.
138. On the distribution of confiscated property.
139. On the safe keeping of confiscated property.
140. Concealment of such property or of persons.
141. Regulation of the salt department.
142. On the avails obtained by the superintendents.
143. On the preservation of the regulations on salt.
144. On the smuggling of tea.
145. On the smuggling of alum.
146. Evasion of duties of any kind.
147. On the concealment of goods by merchant vessels.
148. Arrears in the payment of duties and customs.
149. On taking unlawful interest.

141—148. Duties and customs are regulated by these laws. The trade in salt is one of the principal sources of revenue, and is under the control of government, in the hands of licensed merchants; and both the manufacture and the transportation of the article, as well as the sale of it, are also regulated by government.

149, 151. Private property, and money loans, ts' in ch'ai, are regulated by these laws. The maximum rate of interest is 30 per cent. per annum, but in no length of years can the interest exceed the principal.
150. Breach of trust in keeping property lost.
151. On finding things that have been lost.
152. On clandestinely opening factories and warehouses.
154. On combinations of factors and traders.
155. On false weights, measures, and scales.
156. On manufacturing utensils and silk stuffs in a manner unsanctioned by usage.

§4. RITUAL LAWS.

157. Administration of sacred property.
158. On destroying the altars for the great sacrifices.
159. Sacrifices and offerings to local divinities.
160. Concerning the tombs of ancient emperors and kings.
161. On doing dishonor to the gods.
162. Prohibition of magicians and depraved arts.
163. On preparing medicines for the emperor.
164. Care of the imperial equipage and wardrobe.
165. On keeping and concealing interdicted books.
166. On the transmission of imperial presents.
167. Neglects and errors in congratulations at court.
168. On neglect of the appointed ceremonies.

152—156. These ngá hóng are establishments for the exchange of commodities, approved and sanctioned by government; and the agents in charge of them are allowed only a fixed percentage on the goods they ship or exchange. By the 154th section, these agents are forbidden to forestall the markets so as to raise or depress the prices of goods.

§4. The ritual laws, or those which are designed to regulate the performance of religious duties, are only 26 in number; of which six (157 to 162) refer to ts'ai tsz’, or sacrifices and offerings, and twenty (163 to 152) to i chai, or ceremonial rules. In the religion of state, the emperor and his officers all bear a part; the son of heaven is high priest of the empire; and it is his sole prerogative to offer the great sacrifices to the Most High, to heaven, to earth, ancestors, &c. All the officers have their appointed duties in this legal service. See Chinese Repository, Vol. III. page 49.

157—162. These six laws have special reference to ts'ai tsz’ or sacrifices and offerings; there must be no remissness or error in the worshipers, nor defects in the victims. According to the 161st section, private individuals are forbidden to worship the great divinities; and by the 162d, heterodoxy of all kinds is interdicted.
169. Breach of order in responding to the emperor.
170. On preventing or impeding imperial audiences.
171. Addresses on public affairs.
172. On the erection of monuments by officers to commemorate their own acts.
173. Interdicts on receiving and taking leave of officers.
174. Against official messengers behaving rudely towards provincial officers.
175. Sumptuary laws respecting dress, houses, &c.
176. Respect to parents from the priesthood.
177. Neglecting to note celestial phenomena.
178. On the predicting of weal and woe by magicians.
179. Concealment of deaths by proper mourners.
180. On neglect of parents by office-bearers.
181. Regulations for interment and funeral rites.
182. Regulations for village festivals.

§5. MILITARY LAWS.
183. Unauthorized entering of the imperial temples.
184. Unauthorized entering of the imperial palace.
185. Imperial guards not allowed by night or day to obtain any substitutes without leave.
186. On the imperial retinue failing in attendance.
187. Trespass on the imperial roads.
188. On the employment of substitutes for the workmen in the imperial palaces.

Tsau tui shat tsu.
Chiu kin lau fan.
Sheung shiu chan sin.
Kin yam chin chip tsz lap phi.
Kam chi ying sung.
Kung ch'ai yan sin ding ch'ung kin.
Fuk she wai shik.
Sang to pai fu mo.
Shat chim tin tsung.
Shut szi mung in wu fuk.
Hi ts'an ch'ei yan.
Sung tsung.
Heung yam tsau lai.
Ping lut.
Tai miu mun shin yap.
Kung tin mun shin yap.
Suk wai shau wai yan esz tsz toi tai.
Tsung kai kao wai.
Chik hang yu to.
Noi fu kung tsok yan tsung tai yik.

§5. These laws are 71 in number; sixteen (183—198) referring to kung nga or the protection of the palace; twenty-one (199—219) to kuan ching, or the government of the army; seven (220—226) to kwan tsun or boundaries and passes; eleven (227—237) to chau muk, or the governmental herds; sixteen (238—253) to yau yik, or posts and expresses.

183, 184. Reference is made in these to the imperial mausolea, gardens, parks, &c. The apartments of the empress, empress-mother, and empress-grandmother enjoy the same protection as those of the emperor.
189. On the non-departure of workmen after completing their work in the imperial palaces.

190. On irregularly going in and out of the palaces.

191. On keeping a guard when employés enter & depart.

192. On shooting arrows towards the imperial palaces.

193. The nocturnal guards are not to lay down their arms.

194. Convicted persons and their relatives forbidden to serve on the night guards.

195. Incroachments on the imperial retinue.

196. Entering the imperial cantonment.

197. On passing over the wall of the imperial city.

198. On closing and locking gates of cities.

199. Against moving troops without due authority.

200. Military operations to be duly reported.

201. On sending expresses concerning military affairs.

202. On betraying the secrets of the army.

203. Application for military supplies on the frontiers.

204. Failures and errors in military affairs.

205. On delays in advancing according to orders.

206. On soldiers serving as substitutes.

207. Unfaithfulness in commanders-in-chief.

208. On allowing the army to kidnap and plunder.

209. On neglect of exercise and discipline.

210. On provoking peaceable people to insurrection.

211. Clandestine sale of war horses.

212. On clandestine sale of arms and accoutrements.

198. The cities are regarded as fortified places, and their gates are required to be locked at a specified time at night, and ordinarily are not to be opened until a specified hour in the morning.

199—219. These all refer to kwan ching, the government of the army. According to the 207th section, if an officer, in chief command of any city or fortress, is surprised and unable to defend his post, he shall suffer death by decapitation.
213. On destroying or abandoning the same.
214. On secretly keeping prohibited arms.
215. On allowing soldiers to leave of absence.
216. Noblemen secretly employing governmental troops.
217. Against leaving or running away from the army when called on to perform service.
218. Favors to those who belong to the army.
219. Regulations for nocturnal police.
220. On crossing a barrier without a passport.
221. Granting passports on false pretenses.
222. On detentions and annoyances at barriers.
223. On assisting the wives and daughters of deserters to go forth from the cities or fortified towns.
224. On discovering and seizing spies.
225. On passing secretly the frontiers, and on going out to sea contrary to the regulations.
226. Private employment of public archers.
227. Concerning the improper management of the herds and flocks belonging to government.
228. On the breeding of horses for government.
229. Unfaithfulness in the examination of animals.
230. On failing to feed and doctor lean and sick animals according to prescribed rules.

215. In case a soldier dies or is killed in the army, the local officers are required to provide for the surviving relations with temporary means of subsistence, and of returning to their native place, if absent from their families.
220—226. These laws refer to boundaries and passes both by sea and land. A clause under the 224th section forbids the Chinese inhabiting the small islands along the coast. This law however is not enforced, and multitudes inhabit the islands.
230. The veterinary art has received no inconsiderable attention from the Chinese, as the Ma King, or Memoir on Horses, a work in four volumes containing recipes for curing the diseases of not only horses but cattle and camels, sufficiently testifies. Horses, horned cattle, camels, mules, and asses, are the several kinds of animals specified in this law, which refers only to those kinds of animals that belong to the government, or are designed for its service.
231. On using the cattle of government in such a manner as to injure their backs or necks.
232. Improper training of governmental horses.
233. On slaughtering or killing horses and cattle.
234. On cattle biting and injuring people.
235. On concealing the increase of cattle and horses which belong to the government.
236. Privately lending animals belonging to government.
237. Concerning the public messengers improperly compelling the loan of horses.
238. On the conveyance of governmental dispatches.
239. On intercepting dispatches of government.
240. Post-offices must not be allowed to go out of repair.
241. Private employment of the office-soldiers.
242. Delays of the express in carrying dispatches.
243. On exceeding the number of horses allowed.
244. On granting an excess of rations.
245. On refusing to furnish post-horses, for conveying dispatches, when they are due.
246. Delay in the transmission of governmental effects.
247. On occupying the principal apartments of post-offices.
248. On carrying private property on post-horses.
249. Officers forcing the people to carry their sedans.

231. This law was made in consideration of government and for its benefit, and not in mercy to the brute creation; however, in its operation it is most favorable to the 'dumb ass and ox.' The Chinese generally seem not to be cruel to their brute beasts; and much of the labor borne by the ox and the horse in other countries is here sustained by man.
233. This law ordains that 'whoever, without the permission of government kills his own horses and horned cattle shall be punished with 100 blows.' Swine and sheep are also included in this law, and the killing of them without license is forbidden.
238-253. These sixteen laws regulate the yau yik, or post-offices and expresses for the transmission of governmental dispatches. The ordinary rate of dispatches is 300 li per day; in cases of great moment they are called fire dispatches, and are carried 500 li per day, arriving in Canton from the capital in twelve or thirteen days.
250. The families of deceased officers are to be removed to their homes at the expense of government.
251. Committing to others the care of conveying property.
252. On the conveyance of private property by the cattle, carts, or vessels of government.
253. On privately lending the post-horses of government.

§6. CRIMINAL LAWS.
254. High treason, or concerting high rebellion.
255. Concerting revolt or desertion.
256. On making strange (or wicked) books or speeches.
257. Stealing things used by the emperor in sacrifices.
258. Stealing documents written by the emperor.
259. Stealing the seals of government.
260. Stealing from the imperial palace.
261. Stealing the keys of city gates.
262. Stealing of military weapons.
263. Stealing timber from gardens and mausolea.
264. Superintendents and keepers stealing provisions and money from the treasuries and storehouses.
265. Common people stealing provisions and money from the treasuries and storehouses.
266. Robbery, or stealing by violence.
267. Releasing prisoners by violence.
268. On committing robbery in open daylight.

§6. The criminal laws are 170, extending from Nos. 254 to 423, and are comprised in eleven subdivisions: twenty-eight (254 to 281) refer to *tô ts'âk* or theft and robbery; twenty (282 to 301) to *yan ming* or loss of human life; twenty-two (302 to 323) to *tau au*, or quarreling and fighting; eight (324 to 331) to *mâ lai* or abusive language; twelve (332 to 343) to *sû chung* or litigations; eleven (344 to 354) to *shau chung* or bribery; eleven (355 to 365) to *châ uai* or frauds and forgery; ten (366 to 375) to *fan kân* or illicit intercourse; eleven (376 to 386) to *tâp fan* or miscellaneous offenses; eight (387 to 394) to *pô mông* or arrest and escapes; twenty-nine (395 to 423) to *tûn yûk* or imprisonments.

256. This law interdicts prophetic sayings, such as the foretelling of national prosperity or adversity, and also the publication of obscene and heterodox books.
269. Stealing, or taking property by stealth.
270. On stealing horses and other domestic animals.
271. On stealing grain and the products of the fields.
272. On stealing from kindred and relations.
273. On obtaining property by alarms and threats.
274. Obtaining public or private property fraudulently.
275. On kidnapping and selling persons to be slaves.
276. On opening graves [to rob the dead].
277. Causelessly entering houses by night.
278. On harboring thieves and robbers.
279. Concerning those who abet plans for robbery.
280. The publicly taking [by force], and the secretly obtaining of property are both alike to be regarded as robbery.
281. On the defacing of branded marks.
282. On concerting the killing of a person.
283. On concerting the murder of an imperial envoy, or a magistrate under whom one lives.
284. On killing with malice prepense, father or mother, grandfather or grandmother.
285. On killing an adulterer by the husband.
286. Killing one’s deceased husband’s father and mother.
287. On killing three persons in one family.

PENAL CODE.

273. Cases of this kind are not unfrequent; the plunderers, feigning themselves to be official persons, enter the shops or premises of those whom they know to be obnoxious to justice, and behave as if they were going to seize persons or property; but overtures being made for settlement they accept money and move off before the deception is detected. Redress is then too late. Such impositions are punishable with death.
276. The opening of graves and the disturbing of the dead are viewed by the Chinese as acts of great enormity, and as equally offensive to gods and to men, to the living and to the dead. These acts are sometimes committed for the sake of plunder, and sometimes in retaliation for deeds done by the living. Cases of the latter often occur in prosecuting family feuds.
280. The legal term robbery is applied to the acts of all those who publicly with open violence or clandestinely take, or attempt to take, the property of other people.
285. The husband who kills the adulterer or adulteress or both, when discovered by him in the very act, shall not be punishable.
288. On cutting to pieces human beings.
289. On preparing animal poisons to kill people.
290. On fighting and intentionally killing people.
291. On depriving people of food and raiment.
292. On killing or maiming persons in playing with them, or by mistake, or by simple accidents.
293. On a husband’s beating to death a wife or concubine, who is obnoxious to punishment.
294. On killing a child or grandchild, or a male or female slave, and charging the crime on others.
295. On wounding persons by shooting arrows, &c.
296. On killing or wounding by carriages or horses.
297. On injuring or killing by improper use of medicine.
298. On killing or wounding by pitfalls or traps.
299. On causing the death of persons by cruel annoyances.
300. On the heads of families compromising or concealing the murder of children or dependents.
301. Interference in cases of intended injury.
302. On quarreling and fighting in ordinary cases.
304. Angry contentions in the imperial palaces.
305. Cases in which members of the imperial family, near or remote, are beaten or injured.

288. This law has reference to cutting in pieces the human body in revenge, and also for magical purposes. Those who are found guilty of this crime must suffer death by the slow and painful process.
291. By this statute, the applying of any noxious thing to the mouth, nose, or other natural outlets of the body, in such a manner as to cause injury or death, is forbidden.
298. This law requires all persons, who dig pitfalls, or conceal springes and traps, etc., for the purpose of taking game, to give notice of such pits by erecting flags, or stretching cords around the dangerous spot.
301. This law requires those, who know of any injury intended to any one, to endeavor in the first place to prevent it; and if unsuccessful, then, in the second place, to report the matter to the magistrates.
306. On beating an imperial envoy, or any officer or magistrate under whom one is living:
307. Inferior officers striking or injuring their superiors under whose orders they are residing.
308. Officers in superior stations quarreling or fighting with those under their own authority.
309. Officers of the ninth degree of rank striking those of the third degree and upwards.
310. On striking persons employed in public service.
311. Scholars and apprentices striking their masters.
312. On binding and confining persons by the powerful.
313. On free persons and slaves beating each other.
314. On male and female slaves striking their masters.
315. Wives and concubines striking their husbands.
316. On kindred fighting with each other.
317. The mean and young members of a family striking those who are honorable and aged.
318. Young members striking the elder members.
319. Children striking their parents or grandparents.
320. Wives and concubines who strike the kindred and relations of their own husbands.
321. Striking the children of a wife's former husband.
322. Wives and concubines striking the father and mother of a deceased husband.
323. On a father or grandfather being beaten.
324. On using abusive language.

313. The slave who strikes a free person is to be punished one degree more severely than an ordinary person, and is to suffer death if the consequences of the beating prove to be fatal, or even very serious.
314. This, if done deliberately, is a capital crime, and all engaged in it, without distinction between principals and accessories, shall suffer death by decapitation.
325. On abusing an imperial envoy, or an officer under whose jurisdiction one is living.

326. An inferior officer in any department using abusive language towards his superiors.

327. Male or female slaves abusing their masters.

328. On abusing the honorable and aged of a family.

329. On abusing parents or grandparents.

330. Wives and concubines using abusive language towards the elder kindred of a husband.

331. Wives and concubines using abusive language to the father and mother of a deceased husband.

332. Passing the proper and complaining to a higher officer.

333. Concerning those who put forth anonymous documents impeaching others of crimes.

334. On neglecting to receive appeals.

335. Cases in which magistrates must retire.

336. On bringing forward false accusations.

337. Accusations against one's own kindred.

338. When children and grandchildren disobey orders.

339. Prisoners in confinement cannot accuse others (except it be their keepers in case of ill usage).

340. On exciting and seducing people to litigations.

341. Mode of trial in cases of those enrolled as soldiers.

333. Whoever placards, or brings before government, an anonymous document falsely accusing others of crimes, shall, according to this law, be strangled; and, although what he declares be true, he shall yet be convicted. Notwithstanding the severity of this law, persons who feel themselves aggrieved have recourse to placards; and so bold are the people, that sometimes they post up their complaints on the very walls of the magistrate's office. Recourse is also had to anonymous letters.

335. These are cases in which the kindred or relations of the magistrate are brought to his court or tribunal; whenever this happens the officer must retire before the trial can proceed—it being supposed that in such cases he will not act with impartiality.

337. Children who accuse their parents, and wives and concubines who accuse their husbands, shall receive 100 blows, even if the charge be true; and death shall be the punishment, if it be false in only one particular.
342. Litigations in behalf of officers of government are to be managed by their domestics.

343. On being sentenced to the army, or transported for bringing forward false accusations.

344. On officers of government receiving bribes.

345. On bestowal of property that may lead to crime.

346. On receiving a bribe after an act is done.

347. On magistrates listening to promises of bribes.

348. On seeking aid by bribes when in trouble.

349. Concerning the extortion of loans by those who are in the service of government.

350. Extortion of loans by an officer's domestics.

351. Reception of bribes by high and influential officers.

352. Levying contributions on pretexts of public service.

353. On retaining stolen goods recovered by the police.

354. The military receiving presents from the nobility.


356. On falsely promulgating imperial orders.

357. On giving false replies to inquiries which are made by the emperor.

358. Against counterfeiting governmental seals, and the imperial kalenders.

359. Against the private casting of copper money.

360. Falsely pretending to be officers of government.

344. No officer or other person in the employment of government is allowed, shau ts'oi, to receive property, as gifts or bribes; those who do so shall be immediately deprived of their honors and office, dismissed from service, and be punished according to the value of the gift: if it be of value one ounce or less of silver, 60 blows shall be the punishment; if 120 ounces or more, death. The penalties of this law are often evaded; and presents to a very large amount, in one way or another, reach the hands of official persons.

351. These high officers, governors, lieutenant-governors, commissioners of justice, of finance, &c., and high ministers of state who are guilty of these crimes, are to be punished two degrees more severely than those who are only of the rank of prefects.
361. Pretending to be high officers of state.
362. High officers feigning to hold secret commissions.
363. Pretending that there are felicitous omens.
364. On pretending sickness or death to avoid business.
365. Deceitfully persuading people to transgress the law.
366. On illicit sexual intercourse.
367. Conniving at illicit conduct of wife or concubine.
368. Incest, or illicit intercourse between relations.
369. Falsely accusing a husband’s father of incest.
370. Slaves or hired domestics having illicit intercourse with the master’s wife.
371. Illicit intercourse with people’s wives and daughters.
372. Illicit intercourse by those who are in mourning, or by the priests of Buddha and of the Tao sect.
373. Illicit intercourse between free persons and slaves.
374. Officers of government frequenting brothels.
375. On buying free persons to be prostitutes.
376. On defacing or destroying public monuments.
377. On procuring medical aid for laborers and soldiers in the public service.
378. Laws for the suppression of gambling.
379. Eunuchs [forbidden to all but titular kings].

364. Leave of absence is very often obtained on plea of illness; and cases are not infrequent in which the illness is feigned.
365—375. These laws, and the clauses under them, evince a most horrible state of crime, while they show also how wisely reasonable men, with no other guide than conscience, can legislate: having not the Divine law, they are a law unto themselves.
376. The shan ming ting are halls or courts in which the names of bad people are exposed, and they might be called halls of exposure.
377. There are nineteen clauses under this law, the last of which was enacted in 1819. The government disallows all sorts of gambling, lotteries, &c., and often severely punishes those who transgress these laws; still the evil practice in one form or another prevails to a great extent among almost all classes of the people.
381. On privately hushing up public crimes.
382. Laws respecting accidental fires.
383. On willfully or maliciously setting fire to the houses of other people.
384. Laws respecting theatrical representations.
385. On disobedience to the orders of government.
386. On doing what ought not to be done.
387. On the duty of police officers in pursuing and apprehending thieves.
388. Criminals resisting officers of the police.
389. On escaping from prison by stealth, and on breaking it open by violence.
390. On the escaping of transported convicts.
391. On delays in transporting convicts.
392. Keepers not observing the escape of prisoners.
393. Concealing criminals, while aware of their crimes.
394. Limited term of apprehending thieves and robbers.
395. On neglecting to confine prisoners.
396. Maliciously imprisoning or torturing innocent men.

381. Evasions of this law, by compromising offenses, and withdrawing them from the cognizance of the officers to whose notice they have been brought, are very frequent among the Chinese. Few magistrates will refuse to allow this when the temptation is sufficiently strong, and few offenders are slow to resort to it when they have the means of making the temptation so strong as to effect their purpose, and "shove by justice." Consequently, when one high in rank is known to have passed through his office clean-handed, he is proportionably lauded by the people—a reward highly prized by some Chinese statesmen.

382. This law subjects the master of any house, which is accidentally or any other way set on fire, to punishment by the bamboo, and to death if the fire chance to extend to any of the imperial temples.

384. By this law, actors are precluded from representing, in any of their performances, empresses, famous princes, ministers, and generals of former ages; it is not however intended to prohibit fictitious characters, if they be just and upright men, chaste wives, or pious and obedient children. These very characters, by this law prohibited, are the most usual and constant ones seen upon the Chinese stage. The theatre here, a favorite place of resort, is far from being an unexceptionable "school of virtue."

395. Prison discipline in China is in a very low state, the condition of the prisons wretched in the extreme, and the abuses enormous. The regulations for the management of prisons are often allowed to remain dormant, and the sufferings of the inmates are horrible beyond description.
397. Unjustly protracting imprisonment.
399. On giving prisoners tools to effect their release.
400. Keepers exciting prisoners to reverse a confession.
401. On the raiment and food of prisoners.
402. On permitting the kindred of statesmen once meritorious to visit them when prisoners.
403. Condemned criminals procuring their own death.
404. Age and youth not to be examined by torture.
405. Cases in which prisoners are to be confronted.
406. Examination to be confined to the indictment.
407. Against the disallowing of the return of plaintiff or accusers after the case is finished.
408. Prisoners falsely accusing innocent persons.
409. On palliating or magnifying a prisoner’s offense.
410. On clearing up cases of false accusation.
411. Sentences determined by competent authorities.
412. Against all fallacious practices in holding an inquest on a dead body.
413. Adjudging punishment which is illegal.
414. Offenses of high officers and imperial envoys.
415. In giving decisions, the law must be quoted.

淹禁
陵虐罪囚
與囚金交解脫
主守教囚反異
獄囚衣糧
功臣應禁親人
人自殺
死
老幼不拘囚
因
告
依
原
放
因
指
平
人
罪
官
司
判
有
檢
實
決
罰
不
如
法
官
使人有犯
斷
罪
引
律
令

"Im kam'.
'Ling yêuk, tsui, ch'au.
'Yü, ch'au "kam yan' ka,
'tiut.
'Chü, 'sh'au kâu' ch'au 'fán
'i.'
Yük, ch'au şi léung.
'Kung 'shan ying kam
ts'an 'yan yap, shi'.
'Sz', ch'au ling', 'yan tsz'
'shát.
'Lô yau' pat, cháu sun'.
Kük, yük, ting, ch'au tor
'tûp'.
'Y kô' chông' kük, yük,
'Un kô' 'yan sz' pat, pat
fong' 'pí'.
Yük, ch'au 'mò' 'chi sîng
yan.
'Kûn 'sz' ch'ut, yap, 'yan
tsî'.
Pin', ming 'ün 'wong.
'Yau 'sz' k'ut, ch'au 'tang
taî'.
'Kim lm' shi shéung pat,
'si shat'.
K'ut, fût, pat, au fût.
'Ch'séung 'kûn sz' 'yan 'yan
fâi'.
'Tun' tsûi, 'yan lut, lîng'.

404. By the provisions of this law, those who are above the age of 70, or under the age of 15, are exempt from torture.
405. Magistrates, at whose tribunal a case has been brought, are allowed to demand the attendance of associates and accomplices in it, who may be in the custody of other magistrates, and the demand must be complied with in three days.
406. Magistrates acting as judges, by intentionally extenuating or aggravating the guilt of prisoners—in other words, who designedly pronounce and execute any unjust sentence,—expose themselves to the penalties of this law, and "in every such case, the member of the court who stands first in point of responsibility, shall suffer punishment equal in degree with that which was, when it ought not to have been, or was not, when it ought to have been, inflicted."
415. Under this head reference is made to common as well as to statute law: 'old custom,' or well supported and well defined precedents, are no mean or infrequent authorities among the Chinese.
116. Criminals allowed to confess and to protest.

117. Effect of a pardon on a foregoing sentence.

118. He who on the hearing of a general pardon commits a crime [shall receive heavier punishment].

119. Transferred convicts refusing to work.

120. On offenses committed by females.

121. Waiting the report of cases from the emperor.

122. On passing erroneous sentences.

123. Clerks writing confessions for others.

§7. PUBLIC WORKS.

124. On assuming to effect public works.

125. On waste or expenditure of time and wages on materials that are unfit for use.

126. On buildings or manufactures not according to law.

127. Misapplication of the public property.

128. Misapplication of the governmental silks.

416. When a prisoner is sentenced to death, or to be transported, he must according to this law have his case stated to him, so that he may either confess or dispute it; and his kindred, within 300 li, must be summoned to attend the trial.

417. By the provisions of this law, an erroneous sentence passed immediately after a general pardon may be so far corrected or reversed, as to be included in such general pardon.

420. Except in capital cases and those of adultery, females are not to be imprisoned, but kept in the custody of their husbands or other kindred.

421. Ordinarily, provincial authorities, after reporting a criminal case to the throne, must wait for the imperial rescript before proceeding to inflict capital punishment. In certain cases, however, these formalities are dispensed with, and a criminal is led away to execution in a few hours after his apprehension. For this end, there is lodged with the fùyín, or lieutenant-governor of each province, a symbol of authority, called wóng ming. The criminal being judged and sentenced, the presiding officer, even if it be the fùyín himself, goes in state, and, with prescribed formalities, requests the delivery of the wóng ming; and being taken from the place where it is kept deposited, it is borne with great pomp and solemnity before the criminal to the fatal spot, where in its presence the victim kneels toward the emperor’s palace, and by a single stroke of the executioner’s sword expires in the attitude of giving thanks to him for the dispensation of justice! The phrase wóng ming, literally ‘king’s order,’ is equivalent to death-warrant, and is often so translated; it is supposed to be derived from high antiquity, before the use of the word emperor, and hence the name king’s order is still retained.

§7. These laws are thirteen in number, and refer chiefly to manufactures, and the construction of buildings, for government.

428. This law is intended to prevent any one from mixing his own private materials with those of the government, in its manufactories of silks, &c.
429. Against weaving or manufacturing interdicted patterns of the dragon, phoenix, &c.

430. On exceeding the limited time for work.

431. On repairing granaries and storehouses.

432. Concerning officers, and those in the employment of government, not residing in their offices.

433. On breaking down embankments.

434. On failure in the time for repairs.

435. Encroachments on streets and highways.

436. Concerning repairs of bridges and roads.

---

**TABLE I:**

This table is an abstract of the principal articles of the laws specially provided for the protection of public and private property. The grade of punishments here exhibited are for crimes committed against the statutes in the first and sixth subdivisions of the criminal laws, viz. Nos. 254—281, and Nos. 343—354. By this table, it appears on inspection, that whoever is guilty of any species of pecuniary malversation, to the extent of 20 taels of silver, shall, generally speaking, be liable, at the least to a punishment of 40 blows: that whoever is guilty of a theft of private property, or of receiving a bribe for an object in itself lawful, to the same extent, is punishable with 80 blows: that whoever is guilty to the same extent of a theft of public property, or of receiving a bribe for an object in itself unlawful, is punishable with 60 blows, and banishment for the space of one year: and, lastly, that whoever is guilty of embezzling much of the public property, will be punishable with 100 blows, and perpetual banishment to the distance of 2000 li. (See Sir G. T. Staunton's Translation of the Penal Code.)

<table>
<thead>
<tr>
<th>Scale of Punishment for Offenses against Public and Private Property.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Punishment.</strong></td>
</tr>
<tr>
<td>----------------</td>
</tr>
<tr>
<td>20 blows with the bamboo</td>
</tr>
<tr>
<td>30 blows</td>
</tr>
<tr>
<td>40 blows</td>
</tr>
<tr>
<td>50 blows</td>
</tr>
<tr>
<td>60 blows</td>
</tr>
<tr>
<td>70 blows</td>
</tr>
<tr>
<td>80 blows</td>
</tr>
<tr>
<td>90 blows</td>
</tr>
<tr>
<td>60 blows and 1 year's banishment</td>
</tr>
<tr>
<td>70 blows and 1½ years' banishment</td>
</tr>
<tr>
<td>80 blows and 2 years' banishment</td>
</tr>
<tr>
<td>90 blows and 2½ years' banishment</td>
</tr>
<tr>
<td>100 blows and 3 years' banishment</td>
</tr>
<tr>
<td>100 blows and perpetual banishment, 2900 li.</td>
</tr>
<tr>
<td>100 blows and perpetual banishment, 2500 li.</td>
</tr>
<tr>
<td>100 blows and perpetual banishment, 3000 li.</td>
</tr>
<tr>
<td>Death,—to be strangled</td>
</tr>
<tr>
<td>Death,—to be beheaded</td>
</tr>
</tbody>
</table>

Note: In cases of high treason, the death penalty is doubled.
## Table II.

### Scale of the Pecuniary Redemption of Necessarily Redeemable Punishments.

<table>
<thead>
<tr>
<th>Punishment</th>
<th>T. m. c.</th>
<th>T. m. c.</th>
<th>T. m. c.</th>
<th>T. m. c.</th>
<th>T. m. c.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 blows with the bamboo</td>
<td>2 5</td>
<td>3</td>
<td>7 5</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>20 blows</td>
<td>5</td>
<td>4 5</td>
<td>1 8</td>
<td>2</td>
<td>3 5 4</td>
</tr>
<tr>
<td>30 blows</td>
<td>7 5</td>
<td>6</td>
<td>2 2 5</td>
<td>3</td>
<td>3 3 2</td>
</tr>
<tr>
<td>40 blows</td>
<td>1</td>
<td>6 5</td>
<td>3</td>
<td>4</td>
<td>7 9</td>
</tr>
<tr>
<td>50 blows</td>
<td>1 2 4</td>
<td>9</td>
<td>3 7 5</td>
<td>5</td>
<td>8 8 7</td>
</tr>
<tr>
<td>60 blows</td>
<td>3</td>
<td>1 2</td>
<td>4 5</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>70 blows</td>
<td>3 5</td>
<td>1 3 5</td>
<td>5 2 5</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>80 blows</td>
<td>4</td>
<td>1 5</td>
<td>6</td>
<td>8</td>
<td>1 4 1 9</td>
</tr>
<tr>
<td>100 blows</td>
<td>4 5</td>
<td>1 6 5</td>
<td>6 7 5</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>1 year's banishment</td>
<td>5</td>
<td>1 8</td>
<td>7 5</td>
<td>1 1 0</td>
<td>1 7 4</td>
</tr>
<tr>
<td>2 years' banishment</td>
<td>7 5</td>
<td>3 6</td>
<td>1 5</td>
<td>1 7 5</td>
<td>3 5 4</td>
</tr>
<tr>
<td>4 years' banishment</td>
<td>10</td>
<td>5 4</td>
<td>1 8 7 5</td>
<td>1 1 2 5</td>
<td></td>
</tr>
<tr>
<td>6 years' banishment</td>
<td>12 5</td>
<td>7 2</td>
<td>2 9 7</td>
<td>1 1 5</td>
<td>5 3 2</td>
</tr>
<tr>
<td>8 years' banishment</td>
<td>15</td>
<td>9</td>
<td>2 6 2 5</td>
<td>1 1 8</td>
<td>7 5</td>
</tr>
<tr>
<td>10 years' banishment</td>
<td>17 5</td>
<td>10 8</td>
<td>3</td>
<td>1 2 2 5</td>
<td>7 0 9 7</td>
</tr>
<tr>
<td>12 years' banishment</td>
<td>20</td>
<td>14 4</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 years' banishment</td>
<td>25</td>
<td>18</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perpetual banishment to 2000 ft.</td>
<td></td>
<td></td>
<td></td>
<td>1 3</td>
<td></td>
</tr>
<tr>
<td>Perpetual banishment to 2500 ft.</td>
<td></td>
<td></td>
<td></td>
<td>1 3 3 7 5</td>
<td></td>
</tr>
<tr>
<td>Perpetual banishment to 3000 ft.</td>
<td></td>
<td></td>
<td></td>
<td>1 3 7 5</td>
<td>10 6 4 6</td>
</tr>
<tr>
<td>Death, to be strangled</td>
<td></td>
<td></td>
<td></td>
<td>1 4 5</td>
<td>12 4 2</td>
</tr>
</tbody>
</table>

## Table III.

### Scale of pecuniary redemption in such cases as are not legally excluded from the benefit of general acts of grace and pardon, and which, though not necessarily redeemable, have, by an edict of the eighth year of the emperor Kinlung (1744), been made redeemable upon petition.

#### Rank of the Offender.

- An officer above the fourth rank,
- An officer of the fourth rank,
- An officer of the fifth or sixth rank,
- An officer of the seventh, or any inferior rank, or a Master of Arts,
- A graduate, licenciate, or a Bachelor of Arts,
- A private individual.

#### Sentence.

- Death by strangulation or decollation.
- Perpetual banishment.
- Temporary banishment, or blows with the bamboo.

#### Commutation.

- 12,000 taels.
- 5,000 taels.
- 2,500 taels.
- 1,200 taels.
- 7,200 taels.
- 3,000 taels.
- 1,500 taels.
- 720 taels.
- 4,800 taels.
- 1,600 taels.
- 800 taels.
- 480 taels.

## Table IV. — Degrees of Punishment.

<table>
<thead>
<tr>
<th>Deg</th>
<th>Nom. Reduced</th>
<th>Dimensions of the Bamboo</th>
<th>Deg</th>
<th>Nom. Reduced</th>
<th>Together with Banishment</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>10 4 blows</td>
<td>Bamboo</td>
<td>11</td>
<td>60 20 blows</td>
<td>For one year to a distance of 500 ft.</td>
</tr>
<tr>
<td>2</td>
<td>30 5</td>
<td>Bamboo</td>
<td>12</td>
<td>70 25</td>
<td>For one year and a half... 500 ft.</td>
</tr>
<tr>
<td>3</td>
<td>40 15</td>
<td>Bamboo</td>
<td>13</td>
<td>80 30</td>
<td>For two years... 500 ft.</td>
</tr>
<tr>
<td>4</td>
<td>50 20</td>
<td>Bamboo</td>
<td>14</td>
<td>90 35</td>
<td>For two years and a half... 500 ft.</td>
</tr>
<tr>
<td>5</td>
<td>60 20</td>
<td>Bamboo</td>
<td>15</td>
<td>100 40</td>
<td>For three years... 500 ft.</td>
</tr>
<tr>
<td>6</td>
<td>70 25</td>
<td>Bamboo</td>
<td>16</td>
<td>100 40</td>
<td>For life... 3000 ft.</td>
</tr>
<tr>
<td>7</td>
<td>80 30</td>
<td>Bamboo</td>
<td>17</td>
<td>100 40</td>
<td>For life... 2500 ft.</td>
</tr>
<tr>
<td>8</td>
<td>90 35</td>
<td>Bamboo</td>
<td>18</td>
<td>100 40</td>
<td>For life... 3000 ft.</td>
</tr>
<tr>
<td>9</td>
<td>100 40</td>
<td>Bamboo</td>
<td>19</td>
<td>Death by strangulation.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Bamboo</td>
<td>20</td>
<td>Death by decollation.</td>
<td></td>
</tr>
</tbody>
</table>
Section Second.

IMPERIAL TITLES.

1. August is resplendent. Complete virtue is very resplendent, and there is no place which it does not illumine.
2. August sovereign is an appellation of one possessing complete virtue and able to act on heavenly principles.
3. August emperor is one very resplendent and complete in virtue, who is above the people (i.e., emperor).
4. August heaven (the emperor) is he who because of his complete virtue and great splendor is great as heaven.
5. The words of the august sovereign are silken sounds.
6. The august sovereign's car is the gemmeous carriage.
7. The august sovereign's seal is the gemmeous signet.
8. The commands of the august sovereign are the imperial commands, or the phoenix (the incomparable) mandate.
9. The decree of the august sovereign is the revered decree, and is otherwise called the sacred will.

Notes and Explanations.

Imperial titles have been variously written at different periods. Wong, the august or the august one, was first applied to the three ancient sovereigns-Fukhi, Shannung, and Wongtai. In the Yik Shi, or 'Unravelment of History,' k'in i, pin yol, it is said: "Wong or august is heaven; heaven speaks not, yet the four seasons follow in regular succession, and all things spring forth. So the three august ones descended in state, and without even uttering a word, the people bowed to their sway. Their virtue was inscrutable and boundless, like august heaven; and therefore were they called august," or the august ones. Commonly wong, august, is composed of wong, a king or ruler, surmounted by pak, clear or bright; in the Yik Shi, the wong is surmounted by ts'2 or sheung, thus indicating self-ruler, self-ruler, or one ruling alone and supreme.

2. Wongtai, august sovereign or emperor, is a very common appellation of the reigning monarch; and, when speaking of him, it is used as an equivalent for H. I. M. or his imperial majesty. The five immediate successors of the three august ones were called tai; and sometimes the three august ones, with their next successors Yau and Shan, were called the five tai.

9. The word yam denotes that which is grand, majestic, and worthy to be revered; and is applied particularly to what belongs to the emperor; and hence yam cha'i, yam ming, and yam
10. The celestial august one; indicating great splendor and perfect virtue like those of heaven.
11. The wise and august, is one infinite in knowledge, complete in virtue, and very resplendent.
12. The once august is the designation of one deceased.
13. Sovereign or a judge; one able to act on celestial principles, and in the service of heaven execute judgment.
14. Sovereign king is one able to act on celestial principles, and to whom the empire goes and submits.
15. Celestial sovereign is one able to act on celestial principles, and to whom the whole empire submits.
16. The sacred sovereign is one able to act on heavenly principles, who is thoroughly acquainted with all things.
17. The genealogical books of the sovereign's descendent are named the gemmeous pages (or pearly tablets).
18. King is to go; meaning that all the empire goes and submits to him [who is so styled their king].
19. The celestial king is a designation given by the Chinese, denoting one to whom all the empire submits.
20. A wise king is one whose knowledge is unbounded, and to whom the whole empire submits.
21. Aged king is the designation of the king's father.

 fung, are rendered, 'imperial commissioner,' 'imperial decree,' and 'that which is or ought to be received with reverence.' Works published by imperial authority are styled yam ting, i.e. with the emperor's sanction, or by the emperor's permission.
12. The phrase sin wong is applied only to emperors after they are deceased. Their demise is expressed by p'ang, which denotes the fall of anything high and massive, or honorable and great, like the fall of a mountain, or the death of one who possesses great power and is highly honored and revered, as is always supposed to be the case with an emperor.
13—17. These several sentences show the meaning which is attached to this word tai, both when used alone and in connection with others. Sovereign, ruler, potentate, and so forth, are terms which may be used as equivalents for it.
18. This term has been used by the Chinese as the title of their sovereign. They say "heaven cannot have two suns, nor the people two wong or kings," i.e. sovereign rulers. One says that he who can keep the three powers, heaven, earth, and man in union, is a wong.' At present there are in the imperial family different orders of kings, all inferior to the emperor.
22. Honored king is one to whom the hearts of all people submit, and to whom the whole empire shows obedience.

23. The nation's king is the prince; one to whom the people of a nation submit, and hence the name.

24. The lone king is a modest appellation of a prince used by himself, denoting that he is poor.

25. A retired or ex-king is one who was once king, but has on account of age resigned in favor of his son.

26. Prince is a multitude; the term indicates one to whom the hearts of the multitude submit.

27. Prince of the country is a phrase indicating one to whom the hearts of the people of the country submit.

28. Solitary prince is an appellation of a prince used only by himself, meaning that he is without virtue.

29. Wise prince is one whose knowledge is infinite, and to whom the hearts of the multitude submit.

30. The solitary man is a modest appellation of a prince applied to himself as one possessed of few virtues.

31. The son of heaven is lord of the whole empire, and is so called because heaven is his father and earth his mother.

32. The wise son of heaven is one who is born of heaven and whose knowledge is infinite.

33. The face of the son of heaven (i.e. the emperor's face) is called the dragon's face.

24. This is rather affected than real poverty; in modern times Chinese kings possess but little power, and are in no way comparable to the wong tai, who alone is supreme; they are usually, if not always, members of the imperial house.

25. Here the meaning of kwá is like ku in No. 24; both are used to express humility and lowliness, and are also employed as a designation of one's self, when a sovereign is speaking in the first person. Kwá also means a widow, and ku an orphan.

31. This high—too high—title, for mortal man, is in very common use. The notice of its origin, as here explained, is taken from the archæological work called Ku 36 Tsz'am Yin.

33. The emperor's person is also called the dragon's body, and his throne, the dragon's throne. Moreover, as elsewhere explained, his coat of arms is the dragon.
34. The effects and furniture (i.e. the chattels) of the emperor are called the imperial chattels.

35. Whatever place is reached by the carriage or the car of the son of heaven is said to be blessed.

36. The place of residence for the emperor is called, hall of audience, golden palace, the ninth entrance, vermilion avenue, vermilion hall, rosy hall, forbidden hall, the crimson and forbidden place, gemmeous steps, golden steps, meridian portal, gemmeous avenue, celestial steps, celestial court, forbidden palace, great interior, the maple pavilion, and royal house.

37. Wise lord; his knowledge of things is infinite, and he rules over the country and the people.

38. Lord paramount is one who holds and regulates those affairs which are above the people.

39. Our master is a common appellation given to the monarchs of the present dynasty by officers in conversation.

40. Lord of the country is the prince, so called because by him is exercised the lordship over the country.

41. Sole potentate is an appellation of the highest honor, employed by the prince, denoting We, Us, Our. &c.

36. The origin of each of these terms is capable of explanation, and some of them are explained in several ways: thus, chiu ch'ing is the hall of light, so called because there at early dawn the emperor was wont to see his ministers, or because there they are permitted to see the light of his countenance; again, there are nine successive gates or doorways to the palace, each opening into a new suit of apartments; the emperor usually resides within the ninth, and hence the term kau chung: the term 'maple' is employed, some say because around the palace were planted many maple trees which overshadowed it, others say because it is built of maple timber. The other terms are explained in a similar way.

41. This word chom was originally used for the first person by all classes; but having been employed by the first universal monarch of China as the peculiar designation of royalty, it came to be, and is now, the proper appellation of the sovereign, when speaking of himself; it is used by the emperor in the sense of ngo, as employed by the people. The term frequently occurs in imperial edicts.
42. Footstool is the term used by the ministers of state in direct address to the emperor.

43. Ten thousand years is an appellation of the emperor.

44. The empress is one who continues the prince’s succession; she bows and submits to him, and hence the name.

45. The august empress mother is the emperor’s mother.

46. She is also called the great one of the nation.

47. The great empress is also an appellation given to the emperor’s mother by the ministers of state and the people.

48. The august empress is a title of the prince’s consort.

49. The queen of a country is a title of a prince’s consort.

50. Princess is the designation given to the prince’s consort by his ministers and people.

51. Imperial lady is the title of the prince’s concubine.

52. Imperial consort is the title given to her by the prince.

53. The orders of the august empress are called her excellent pleasure.

54. The empress’ room is called the pepper-chamber.

55. Chief palace; the palace is divided into eastern and western, which are the apartments of the royal consort.

56. Eastern palace and western palace both are apartments which are occupied by the prince’s concubines.

57. August honorable ladies are the titles given to the concubines of the prince.

42. Pai há denotes primarily the footsteps beneath the place where the monarch is seated. There his personal attendants stood to hear and to report to him the requests and complaints of others; and hence to report to those ministers standing on the steps beneath the throne, came to be equivalent to addressing the throne, or him that sat thereon.

43. Mán sui is often used in the sense of vice le roi, expressing the wish that the monarch’s life may be greatly prolonged. Mán sui yé, father of 10,000 years is also a common phrase. It resembles the Hebrew phrase יְרוּם יְרוּם יְרוּם O king live for ever! and is used in a similar manner when approaching to and addressing the sovereign.
58. The oldest son has the title of heir apparent.
59. Elder brother is the title of the emperor's sons.
60. The heir apparent's residence is called green palace.
61. Congratulations of the heir apparent on his birthday are expressed by the phrase, 'thousand antumns.'
62. Lord of the palace: when the emperor gives a daughter in marriage, he does not himself direct its ceremonies, but employs one of the same family to do it, who is therefore called lord of the palace.

59. This usage seems to have been introduced by, and to be confined to, the reigning family: the oldest is called Akó, the next is called i Akó, the third sùm Akó, and so on.

Section Third.

IMPERIAL FAMILY.

Notes and Explanations.

The imperial family, now ruling over the Chinese empire, by endeavoring to conceal their recent origin as an independent state, has blended fables and facts in their early history, and thus attempted to deduce their descent from the gods. The Mantchow nation was evidently formed of several Tung use tribes, situated on the north of Corea, along the banks of the Amour. In the time of the Sung dynasty, they were known as the kam ch'üin, or golden court, and subdued several districts of northern China. For a while their progress was checked by the Mongols, who were led on by a grandson of Genghis, and who, destroying both the Sung dynasty and its enemies, founded the Yün in 1279, which continued down to A. D. 1367, a period of 89 years. The Ming family then came to the throne, from whom, after a reign of 276 years, it was wrested by the Mantchow line, A. D. 1643-44. (See Companion to the Anglo-Chinese Kalendar for 1832.)

1—6. These are neither the proper names of the sovereigns, nor of those periods during which each in succession held the supreme authority; they are the min hò, 'temple designations,' or posthumous titles conferred on the monarchs by their descendents, and written upon their monn.
5. Our magnanimous progenitor, the sovereign Noble.
6. Our magnanimous ancestor, the emperor Accomplished.
7. Our immortal progenitor, the monarch Brilliant.
8. Our sacred progenitor, the emperor Pious.
9. Our immortal ancestor, the emperor Excellent.
10. Our exalted ancestor, the emperor Pure.
11. Our benevolent ancestor, the emperor Discreet.
12. Rules for all posthumous titles; the several characters, examined and defined, are entered in the register.
13. Several terms selected for the ancestral temples.
14. Primeval, a divine and martial founder.
15. Prosperous, wise to devise and great to effect.
16. Luminous, having authority with ample resources.
17. Illustrious, conspicuous for merit, virtue and diligence.
18. Magnanimous, shedding down light on a thousand ages.
19. Immortal, giving protection to all posterity.

564 GOVERNMENTAL AFFAIRS. [CHAP. XVII.

Our magnanimous progenitor, the sovereign Noble.

Our magnanimous ancestor, the emperor Accomplished.

Our immortal progenitor, the monarch Brilliant.

Our sacred progenitor, the emperor Pious.

Our immortal ancestor, the emperor Excellent.

Our exalted ancestor, the emperor Pure.

Our benevolent ancestor, the emperor Discreet.

Rules for all posthumous titles; the several characters, examined and defined, are entered in the register.

Several terms selected for the ancestral temples.

Primeval, a divine and martial founder.

Prosperous, wise to devise and great to effect.

Luminous, having authority with ample resources.

Illustrious, conspicuous for merit, virtue and diligence.

Magnanimous, shedding down light on a thousand ages.

Immortal, giving protection to all posterity.

ments or tablets in the ancestral temple and in the annals of the country. The first, second, third, and fourth in this list, were mere chieftains; the fifth, having become confederate with the family of Ming, ruled over several tribes of Mongols and Manchous, and in 1616 took, for the title of his reign, the words Tin-ming; in 1627 he was succeeded by Tin-tsung. These six chieftains and kings all reigned in Manchouria.

7—11. These are the posthumous titles of their successors; who have reigned in China, as the Ta Ts'ing chiu, or Great Pure dynasty; the following are their kwo hao.

7. Shun-chi, (Shun-chi) who ruled 18 years, commencing in 1644;
8. Hong-hi, (Kang-hi) who ruled 61 years, commencing in 1662;
9. Yung-ching, (Yung-ching) who ruled 13 years, commencing in 1723;
10. K'in-lung, (Kien-lung) who ruled 60 years, commencing in 1736;
11. K'ahing, (Kea-king) who ruled 25 years, commencing in 1796;

and ending in 1821; at which time he was succeeded by his imperial majesty, Tokwong (T'au-kwang), then in the 39th year of his age; who in figure, is said to be tall, thin, and of a dark complexion; and in the business of government, diligent, and economical. Some have reported him to be mild and generous in his disposition; others have represented him as being unkind and cruel even to his own children.

12. These rules are contained in the second volume of the Ta Ts'ing Uii Tin, a "Collection of Statutes of the great Pure dynasty." Some one or two hundred characters have been selected and defined, (as in the examples Nos. 14 to 21, and 23 to 33,) and arranged for use into several classes, according to the rank and station of the persons to whom they are to be given as titles. Shiu, king, king, &c. from No. 14 to 21, are selected from the first class. Those commencing with No. 22, are from the second class of these selected characters.

14. He who like a divinity and like a warrior lays the foundations of an empire is, or may be, called, shiu, a patriarch, or one of primitive and primeval character.
20. Wise, having great virtue continually exhibited.
21. Exalted, with rising merit carried to the utmost.
22. Selection of posthumous names.
23. Origin, planting virtue laid a foundation.
24. Dispatch, beginning with diligence perfected his work.
25. Benign, loved the people and ruled them well.
26. Munificent, dispensed and that without selfishness.
27. Noble, had merits and virtue in full greatness.
28. Accomplished, so as to span heaven and measure earth.
29. Benevolent, loving all living creatures as heaven.
30. Brilliant, i.e. respectful, faithful, elevated, clear.
31. Excellent, rewarding the good, punishing the bad.
32. Pure, one whose inmost soul was pure and single.
33. Discreet, wise and deeply and minutely learned.
34. All the emperor's kindred, as more or less nearly related, are called either the imperial family or giro. The birth of children must be duly announced, and their names entered on the family register; for adopted children, the same must be done; for the sons-in-law and daughters-in-law, the same must be done; and so also it must be with the conferment or withdrawal of honors. Every ten years these must be entered on the gemmous tables.

23—25. In these there is supposed to be a reference to the order of succession: there is first, Origin, or the one who laid the foundation of the dynasty; next is Dispatch, or the one who succeeded and carried forward—dispatching in order and with promptness—that which the first had commenced; and then comes the Benign to give finish and completeness to the structure. As in European states, the epithets and the posthumous names are intended by the Chinese to exhibit the character of those illustrious personages to whom they are given.
29. On a preceding page (see Chap. III. Sec. 1. No. 42.), yan was rendered Pious; Benevolent, however, seems to be the proper translation. In the list of words, contained in the Collection of Statutes, three different definitions are given to this single character yan; it is not quite certain whether or not the definition here given was intended for Honghi; it is, however, sufficiently appropriate, and may be regarded accordingly, at least till the contrary is known.
34. The imperial family wear a golden yellow sash, and the giro a red one; when degraded, the former take a red sash, and the latter a carnation one.
35. The descendants of the illustrious progenitor the august Manificent, in a direct line, constitute the ‘imperial family;’ the descendants of his uncles and brothers constitute the gioro (or kókło).

36. The titles, conferred on members of the imperial family, are divided into twelve orders:

(a) The mildest, eminent, kindred king.
(b) The extolled, elegant, noble king.
(c) The extolled, elegant, honorable knight.
(d) The firm, elevated, honorable prince.
(e) High honorary state protector duke.
(f) High honorary state supporter duke.
(g) Secondary state protector duke.
(h) Secondary state supporter duke.
(i) State protector general.
(j) State supporter general.
(k) High state general.
(l) High honorary general.

37. If without titles, then rank is conferred.

35. “Among the chiefs of their tribes was one Aisin Kêolo, or Gioro, whom the Mantchou make the son of a divine virgin, who became pregnant of him by eating a fruit brought to her in the bill of a magpie: this Aisin Gioro at first ruled over three tribes, but afterwards others submitted to him, and he became king of a nation, to which he gave the name Mantchou (mânchau), which in Chinese signifies, the full (or well-peopled) country.” These gioro are those who have descended collaterally from Aisin Gioro.

36. These titles of nobility are confined to the male branches of the imperial house; there are, however, several others which are conferred on the female members, all of whom seem to have titles of nobility or degrees of rank. Wó shik, tó ló tó ló püí lâk, kó shån püí tsż, are Mantchou words,—the meaning of which may or may not be (probably it is not) correctly expressed by the Chinese characters.

(g, h.) In the time of Shunchî’s grandfather, T’imin, who reigned in Mantchouria, there were appointed eight wó-shik and püí-lâk to deliberate and consult together on the affairs of government; of each of the two there were four, each having his appropriate duties; hence the pát fan, which may be regarded as secondary orders of nobility.
38. The titles with which the eldest sons are invested are two, one is styled ‘perpetual prince,’ and the other is styled ‘elevated prince.’

39. All the titles of nobility are either meritorious titles, or honorary titles, or hereditary titles, or titles which are conferred on examination.

40. Whenever any titles are conferred, or any posthumous names are decreed to the kindred and noble kings, these are all determined and fixed by order of precedence.

41. Government of the imperial family: there are (1st) a president, (2d) a left assistant director, (3d) a right assistant director, (4th) a left assistant, and (5th) a right assistant,—which officers hold the government and direction of the imperial kindred.

38. The title of shai tsz' is conferred on the eldest son of the ts'an wong, and that of ch'ung tsz' on the eldest son of the kwan wong; and in this way the direct line of each is continued.

41. These five officers are all selected from among the members of the imperial clan; the president must be either a ts'an wong or a kwan wong; and the second and third officers must be from one of the first six ranks noticed in No. 36.

Section Fourth.

INNER COUNCIL.

Notes and Explanations.

The word kók denotes a pavilion, a court, or council-chamber, and by metonymy those who
GOVERNMENTAL AFFAIRS.

2. Joint adjutant high chancellors—

3. Deliberate on the government of the empire, proclaim abroad the imperial pleasure, regulate the canons of state together with the whole administration of the great balance of power, thus aiding the emperor in directing the affairs of state. Whenever the great solemnities [are to be celebrated], they then bring forward all the officers to take part.

4. Whenever the imperial pleasure is to be promulgated, whether by an order, a declaration, a proclamation, or a warrant, in all cases their forms must be decided on and introduced [for H. I. M.'s inspection]; so also with the sacrificial liturgy; so too with congratulatory cards, if they contain any phrases. Whenever they receive the emperor's pleasure in commands to be promulgated, if it be an answer given to a memorial, and has already been sent down, they must consign it to the appropriate department to be copied.

5. The announcement of all great solemnities to those in office is made by an order.

occupy such a place: the Noi Kók is the emperor's cabinet or privy council. There are also in this council ten hók sz, who are ex-officio members of the Board of Rites, of whom four are Chinese, four are Mantchous, and two Mongols. Besides these, there are eight shituk hóksz, of whom four are Mantchous, two Mongols, and two are Chinese; also sixteen shituk, ten of them being Mantchous, three Mongols, and three Chinese. Next are six tintsik, two Mantchous and four Chinese. Then there are ninety-two chung shii, of whom sixty-eight are Mantchous, sixteen Mongols, and eight Chinese, with about eighty or ninety more under-secretaries, and so forth. For further particulars respecting this Council, see the Chinese Repository, vol. IV., page 137; and also the Chinese Court Calender, or Red Book.

1. Literally tai hók sz, great learned scholars; they are the highest and principal officers in the executive department of the state, in daily intercourse with H. I. M. to whom they are prime ministers—what in other countries is intrusted to one is here lodged in the hands of these four ministers, some one or more of whom, however, are often absent from the capital, acting either as governors or special envoys.

3. The phrase pák lü is equivalent to pák kain, and includes all the high officers who are associated in the administration of the government.

4. Among the first duties of the high chancellors of state are those which appertain to the ritual observances, coronations, &c., on all which occasions they have to preside and direct. Next to these duties are those here specified, which constitute their principal daily business.
6. The publication of all great governmental affairs to ministers and people, and the promulgation of imperial laws and ordinances, are made by declaration or proclamation.

7. When by special favor there are conferred the fifth and higher degrees of rank in office, or orders of perpetual hereditary nobility, it is done by proclamation (or is proclaimed by decree).

8. The investiture is made abroad by warrant: when by special favor are conferred the sixth and lower degrees of rank in office, or the orders of limited hereditary nobility, both are done by warrant decree.

9. When an edict is to be promulgated in the colonies, or a warrant is to be held by a colonial officer, or is to be transmitted by him, it is done by a warrant edict.

10. These must be early prepared and presented, and respectfully delayed for the imperial decision thereon.

11. The manner of introducing documents to H. I. M.

12. All documents, whether they be from the dispatch office, or from the other local offices, must before presentation be submitted to the Council, and duplicates of them all must be prepared. If there are plans, or schedules, or bills, or bullets attached, these must accompany the documents.

5—9. The chai or order, chiu or declaration, kò or proclamation, kò ming or proclamation decree, and the chik yú or warrant edict, are similar to the proclamations, letters-patent, &c., among western nations. They are all state papers, and the occasions and manner of their use will best explain their specific character. It is not always easy—perhaps not exactly possible—to mark, by any corresponding term in our language, the distinctions which exist, and are carefully maintained among the Chinese. The word pan (pin in the court dialect) is a case in point, and illustrates this difficulty; it means petition, address, report, &c.

8. The words ngoi fàn here refer to those portions of the Chinese empire which are situated beyond the eighteen provinces. See Chap. XII., Sec. 8., Nos. 17—23.

11. The outline of the manner of introducing state papers to the emperor is given in the following numbers, from the 12th to the 16th. In the original work, under this head, certain days are specified on which no papers can be presented; these amount to some fifty or more in a year, being days sacred to the memory of distinguished ancestors, the worship of gods, &c.
13. The proposed decisions being settled, billets are prepared; when there are two proposals, two billets are made; if three, then three; if four, four; all being prepared, they must be kept in waiting for the decision of the emperor thereon.

14. The reasons for the decisions are stated in codicils and H. I. M.'s pleasure being obtained respecting the proposals, the documents are sent to the six notary-offices.

15. On the emperor's approach to the audience gate to hear of the government, open documents are then presented.

16. The decisions made in the imperial presence, and at the autumnal assizes, being brought forward, those to be executed are marked off according to H. I. M.'s pleasure.

17. All the documents which are presented, after two days are returned; if they have special reference to matters requiring haste they are returned the same day.

18. The emperor's seals are deposited in the palace of Peace; they are twenty-five in number.

19. The first is called the seal under which the Great Pure dynasty received its decree (or commission) to reign.

12—13. The plans here referred to are those of public buildings, such as courts, palaces, granaries, forts, bridges, &c., which are to be constructed at the expense of government. The schedules and bills are similar documents, both referring to public works. The billets are small cards, or slips of paper, attached to those documents, respecting which a variety of decisions—two, three, four, or more—are proposed: they contain brief answers, such as it is supposed the emperor may please to give: the object of them is to economise time when in his presence, for then a stroke of the vermilion pencil on the one he prefers, is decisive.

14. The shuit tip, or card of explanation, is a kind of codicillus, in which the reasons for the several decisions are briefly noted, so that they may be ready at hand in case they are called for by the emperor.

15. This gate is that called Kin Ts'ing, or Heavenly Purity; and thither his majesty ascends and sits down to listen to the affairs of chin hâ, or all those beneath the heavens—his empire.

16. The cases of certain State criminals who have been condemned to capital punishment by the provincial officers, are annually referred to the emperor in autumn.

17. The high chancellors of the Inner Council are charged with the keeping of the imperial seals, which when not in use are laid up in the palace called Kântâi tîn, which, for a more convenient term, is rendered 'palace of Peace.'
20. The second is called the seal under which the august sovereign receives his celestial authority.

21. The third is called the seal under which the Great Pure dynasty perpetuates its emperors.

22. The fourth is the seal of the august sovereign.

23. The fifth is also called the seal of the august sovereign.

24. The sixth is called the emperor's seal.

25. The seventh is called the seal of the honorable kindred of the august sovereign.

26. The eighth is called the seal of the august emperor's near relations.

27. The ninth is the seal for the sovereign's acts.

28. The tenth is the seal for the sovereign's credentials.

29. The eleventh is called the seal of the emperor's acts.

30. The twelfth is called the seal of the emperor's credentials.

31. The thirteenth is called the seal by which heaven is honored and the people made (or commanded to be) diligent.

19. It is evident from the names of some of these seals that they are not often required for use; nor is it easy to understand what mortal could use this first, inasmuch as the investiture is (or would fain appear to be) from heaven.

20. This is the seal used on the occasion of a new succession to the throne; and of course has been required only six successive times since the rise of the present dynasty, during a period of nearly two hundred years.

25, 26. These two seals seem to be nearly or quite the same, as are also the fourth and fifth; the reason for having two of the same kind, in either instance, does not appear, nor is it easy to conjecture.

27. The meaning of hang, here and in No. 29, is obscure and doubtful: but for the twentieth, it would be natural to suppose it was intended for the emperor's travelling seal, and possibly such may be the right interpretation of it; this being designed for his common excursions, and that for those of a particular kind.

28. The same must be said of the word sun; it may refer to his private documents, if any such as ordinary letters or private correspondence be allowed: it seems, however, to refer to the seal which is used in communications to tributary or foreign states, or on such occasions as those when the emperor grants investiture to the kings of Corea, &c. So of the 12th.
32. The fourteenth is called the seal of orders and proclamations (i.e. seals used when issuing orders), &c.
33. The fifteenth is called the seal of the warrant decree.
34. The sixteenth is called the seal under which instructions is sent down.
35. The seventeenth is called the seal of decree virtue (i.e. of his appointment to rule in righteousness).
36. The eighteenth is called the seal for imperial papers.
37. The nineteenth is called the seal for manifests, classics, and histories.
38. The twentieth is called the seal for patrolling and guarding the empire.
39. The twenty-first is called the seal of punishing crimes and quieting the people (the one used in criminal cases).
40. The twenty-second is called the seal for regulating and controlling the army.
41. The twenty-third is called the seal of warrant for keeping in order all nations.
42. The twenty-fourth is called the seal of warrant for keeping in order all people.
43. The twenty-fifth is called the seal of broad revolutions.

32, 33. These are, apparently, the common seals of state, or those which his majesty employs on all ordinary occasions.
36, 37. There are numerous historical and statistical works, which are published by the government alone, others are issued by imperial sanction; these are all called imperial editions.
38. It used to be customary for the emperor once in the year, or oftener, to proceed on hunting excursions—which was done partly for the purpose of exercising and reviewing his troops: it was on these excursions that this seal was used.
43. Here again the meaning is obscure: the kwóng wan, broad revolutions, or extensive circulations, seems to refer to a favorite idea of universal empire.
GENERAL COUNCIL.

Section Fifth.

1. Court for managing the machinery of state. Its great ministers superintend the preparation of imperial edicts and commands, together with the essential interests of the army and nation, thus assisting the emperor's administration.

2. The great ministers of the several councils, consisting of an indefinite number of Mantchou and Chinese of.

Notes and Explanations.

**General** Council is rather an equivalent for, than a translation of, the phrase *Kwan Ki Ch'ü*; *ch'ü* means a place, and here denotes a court or council, including all those servants of the emperor who are appointed to deliberate on the machinery of the army. The general government of this country partakes more of the military character than of the civil; and hence *kwan*, army, is used as an equivalent for state; and machinery of the army, instead of council of state, or general council of the nation.

Under this and the Inner Council, and under all the principal Boards and offices in the capital, there are a great number of subordinate departments for carrying on the various details of business; these are filled by clerks, under-writers, supervisors, inspectors, keepers of seals, recorders, &c.

2. In this, as in most of the other principal councils and courts of the capital, there is a division of the office-bearers, nearly one half being allotted to the Mantchous, and the other half to the Chinese and Mongols: the number of Mongols, however, is very small.
Tutors, are selected from among the high chancellors, presidents, and vice-presidents in the metropolitan courts.

3. On all ordinary days, they repair to the Forbidden palace, and there wait to be summoned to audience.

4. The hall of the General Council is situated within the gate of Eminent Ancestors; daily, between the hours of 5 and 6 o'clock, the great ministers of state repair thither. After the completion of business, and when the eunuchs of the palace in attendance have communicated the imperial pleasure for their dispersion, they straightway retire. There are no fixed times for audiences; sometimes they are summoned once, and sometimes repeatedly on the same day; on approaching his majesty's presence, they place a mat on the ground, and are permitted to sit.

5. Whenever edicts or the pleasure of the emperor are openly sent down, after being duly served by them, the papers are transmitted to the Inner Council.

6. Papers originating with the emperor are called edicts; those which are sent down as answers to addresses to the throne, are called the sovereign's pleasure; if however these answers are to be proclaimed and promulgated to all far and near, then also they are called edicts. Their

3-4. In the original of the Collection of Statutes from which these paragraphs are selected, par. No. 4, is an explanation of No. 3; and in like manner No. 2, above is an explanation of No. 1. The Nos. 1 and 3 are in large type, and Nos. 2 and 4 are in small type, one half the size of the former, as explanatory notes. T'ai kám, literally 'the great overseers,' are the personal attendants of the emperor, and keepers of the inner gates of the palace. Throughout the empire, as well as in the capital, the ministers and servants of the emperor are expected to be at their posts and in the performance of their duties early in the morning.

5. Shut means to narrate, to tell, to rehearse, to arrange, &c.; in this instance, it seems to denote a compound act; the papers are to be revised, have their proper dates inserted, and then, after being reported or rehearsed to the emperor, are transmitted to the Inner Council to be made public, or otherwise disposed of, according to the nature of the respective documents.

6. This paragraph also appears in the original as a note, explanatory of the preceding paragraph; and so in the sequel, the 8th is explanatory of the 7th, and the 10th of the 9th.
7. Whenever an edict is to be carried into effect by the ministers of the General Council, after being duly served by them, it is sealed and dispatched.

8. If the edict either requires haste or is a secret one, it is called a palace dispatch, and is not openly sent down to pass through the Inner Council, but goes directly from the General Council sealed, and is delivered to the express office of the Board of War, to be forwarded; and according to the urgency of the case or otherwise, it is hastened by couriers, traveling at the rate of four hundred, or five hundred, or six hundred, and in very important cases, even more than six hundred li per day.

9. When the imperial pleasure is to be kept in remembrance, it is put upon record and laid aside; and at the proper time it is brought forward and presented.

10. A memorandum book is prepared, and whenever the imperial pleasure concerning any affair is received, and is to be kept in remembrance, it is in his majesty's presence written in the book; and at the proper time it is brought forward and presented, and his further pleasure requested; if it be of a nature requiring secrecy, then as such the memorandum is sealed; and at the proper moment the seal is broken, and the business receives attention.

8. These dispatches are commonly called 'fire dispatches;' they seldom, however, exceed the rate of four hundred Chinese (or about 130 English) miles a day. The 'express-office' is supplied with a large number of couriers, ready at all times for dispatch.
Section Sixth.

THE SIX SUPREME BOARDS.

六部 第六章

1. The presidents of the Board of Civil Office, a Manchou and a Chinese; the left vice-presidents, a Manchou and a Chinese; and the right vice-presidents, a Manchou and a Chinese—have the government and direction of all the various officers in the civil service of the empire, and thereby they assist the emperor to rule all people.

2. Whatever appertains to the plans of selecting and arranging rank and gradation; to the rules of determining degradation and promotion; to the ordinances for granting investitures and rewards; and to the laws for fixing schedules and furloughs—are reported to the Board by the appropriate officers; and the presidents and the vice-presidents with those under them deliberate thereon: if important affairs they are reported to the throne, otherwise they are dispatched at once; thus supplying the civil service.

Notes and Explanations.

These six supreme Boards are, (1) the Board of Civil Office, (2) the Board of Revenue, (3) the Board of Rites, (4) the Board of War, (5) the Board of Punishments, and (6) the Board of Works. The duties of the Inner and General Councils are of a general nature, and refer directly to the emperor and his family, or to all the departments of state; and they serve to connect the supreme head with the subordinate branches of the administration—of which these six are the principal and have cognizance of all that appertains to the civil service in the eighteen provinces. See Chinese Repository, vol. IV., page 139; and also the Collection of Statutes, from which the several paragraphs of this section are extracted.

1. The general duties of this Board—indicated by its name—consist in the arrangement and distribution of those who are employed in the civil offices throughout the provinces. They have also to direct the introduction of these officers to the imperial presence. The number and order of those employed in the civil service are all specified.
3. The presidents of the Board of Revenue, a Man-
tchou and a Chinese; the left vice-presidents, a Man-
tchou and a Chinese; and the right vice-presidents, a Man-
tchou and a Chinese—direct the territorial government of the empire, and keep the lists of population, in order to aid the emperor in nourishing all people.

4. Whatever appertains to the regulations for levying and collecting duties and taxes; to the plans for distributing salaries and allowances; to the rates for receipts and disbursements at the granaries and treasuries; and to the rights for transportation both by land and water—are reported to this Board by the appropriate officer; and the presidents, &c. deliberate thereon; if important affairs they are reported to the throne, otherwise they are at once dispatched; in this way sufficient supplies for the country are provided.

2. The special duties of each of the six Boards are drawn out, in the Collection of Statutes precisely in the same form, and are, as in this one, arranged under four distinct heads. In the phrase hâu fû, hâu seems to have reference to the reasons and considerations, upon the examination of which the degradation and promotion of officers is determined; it therefore qualifies fû, and indicates the manner of determining, viz., by examination. The tsûk appear to be lists or schedules, containing the names of officers for civil service; and the chang chai are grants of temporary retirement from office, which are allowed in order to attend upon the aged, the sick, and to mourn for the dead.

3. The fiscal laws of the empire are enumerated in Sec. 1. §3. of this chapter. The details of this department of the government fill six volumes of the Collection of Statutes, including chapters 10 to 18. This Board directs concerning the emperor’s ploughing and sowing, which are done annually as patterns for all the people of the empire. Formerly four furrows used to be turned by the emperor, now the number is reduced to three. The admeasurement and surveying of the empire is done under the direction of this Board, which regulates its divisions into provinces, departments, districts, &c. In the eleventh chapter of the Collection of Statutes there is given a complete census of the whole empire—the number in each province, and in each of the colonial dependencies being enumerated separately.

4. The chief and the most important duties of the Board of Revenue are indicated, in four distinct branches. Attached to this Board are fourteen subordinate departments, charged with the supervision of the revenue of the empire,—which for this purpose is arranged into the same number of territorial departments. Each of them has also to attend to particular portions of the general business of the Board. In addition to these fourteen, there are several other minor offices;—a court of appeal on disputes respecting property and succession; various minor treasuries...
5. The presidents of the Board of Rites, a Mantchou and a Chinese; the left vice-presidents a Mantchou and a Chinese; and the right vice-presidents, a Mantchou and a Chinese—examine and direct concerning the performance of the five kinds of ritual observances, and make proclamation thereof to the whole empire; thus aiding the emperor in guiding all people.

6. Whatever appertains to the ordinances for regulating precedence and literary distinctions; to the canons for maintaining religious honor and fidelity; to the orders respecting intercourse and tribute; and to the forms of giving banquets and granting bounties—are reported to the Board by the appropriate officers; and the presidents, &c. deliberate thereon; if important affairs they report them to the throne, otherwise they at once dispatch them; in this way promoting national education.

for supplying the expenses, or attending to the receipts arising from particular branches of the affairs of the Board; a mint under the direction of two vice-presidents; an office having under its charge depositories of metals, silks, and coloring materials; an office for supplying grains in and about the capital; &c.

5. Eight volumes—the 13th to 20th inclusive—of the Collected Statutes are filled with the details of the duties of this Board, comprising 14 chapters. The five kinds of ritual observances are the following, (1) *kat lai*, felicitous, or those which relate to festivals and sacrifices in honor of gods, departed heroes, and so forth, extending to 123 varieties; (2) *kù lai*, joyous, or those which relate to new accessions to the throne, state congratulations, &c., 74 in variety; (3) *kwun lai*, martial, or those which have reference to military affairs, the review of troops, preparations for war, and such like, comprising 18 in variety; (4) *pan lai*, or those of a hospitable nature, such as are required at the entertainment of guests, both domestic and foreign, 20 in number; and (5) *hung lai*, infelicitous, or those which are appropriate to mournful occasions, 15 in number; being of all the five kinds, 250 varieties.

6. The four subordinate departments of the Board of Rites, for carrying on its general business are: the (1) *I chai sz*, or the department of ceremonial forms and regulations; "it has the regulation of the etiquette to be observed at court, on ordinary and extraordinary occasions, on congratulatory attendance, in the performance of ministerial and official duties, &c.; also the regulation of dresses, caps, &c., as to figure, size, color, and the nature of their ornaments; of carriages and their riding accoutrements, their form, &c., with the number of followers, and the insignia of rank; it has also the direction of the entire ceremonial of personal intercourse between the various ranks of peers, minutely defining the number of bows and degrees of attention which each is to pay to the other, when meeting in official capacities, according as they are on terms of equality or
7. The presidents of the Board of War, a Manchou and a Chinese; the left vice-presidents, a Manchou and a Chinese; the right vice-presidents, have the government and direction of all the officers within and without the provinces employed in the military service of the empire, for the purpose of aiding the emperor in protecting all people.

8. Whatever appertains to the ordinances for taking away; giving, and granting office, or inheriting rank; to the plans of the post-office department; to the rules of military examination and discipline; and to the rates of enrolment and actual service—are reported to the Board by the appropriate officers, and the presidents, &c., with those under them, deliberate thereon; if important, report them to the throne, but if otherwise, they at once dispatch them, thus regulating the hinge of state.

otherwise. It has also to direct the forms of their written official intercourse, including the forms to be observed in addresses to and from foreign states. It has further to attend to the establishment of governmental schools and academies; and the regulation of the public literary examinations; the number of the graduates, the distinction of their classes, the forms of their selection, and the privileges of the successful candidates; &c. &c. The (2) Tsaitzu sz', or the department for sacrificial rites, &c. The (3) Chihhák sz', or the department for regulating the intercourse of hosts and guests, &c. And the (4) Ts'üngshin sz', or the department for the preparation of food, &c.

7. The military laws of the Penal Code are enumerated in the 1st section of this chapter. In the Collection of Statutes, the details of this Board fill five volumes, the 22d to the 26th inclusive, comprising the chapters 35 to 40. The general regulations of the army are under the control of this Board; its presidents introduce to his majesty's presence all military officers, who are on such occasions required to appear armed with the bow. The Board keeps lists of all the military officers in the empire, grants commissions, honors, rank, &c., and withholds them at the emperor's pleasure. It also superintends the posts and expresses for the transmission of orders and commands, and takes care of the arsenals and all military stores.

8. The hinge of state, here mentioned, is the army, the essential part, the mainspring in the government of the empire. Of the four subordinate branches of this Board, the 1st is the Mósün sz', an office, at the head of which are eight Manchous, four Chinese, and one Mongolian, whose duties are—the adjustment of the rank and grade of military officers, the examination of their skill in tactics, the regulation of their duties in the camp, &c. The degrees of rank in the army are nine, the same as in the civil service, each of which is divided into a primary and a secondary, making in fact eighteen degrees. The 2d subordinate branch is the Chikföng sz', an
9. The presidents of the Board of Punishments, a Manchou and a Chinese; the left vice-presidents, a Manchou and a Chinese; the right vice-presidents, a Manchou and a Chinese—have the government and direction of the punishments throughout the empire, for the purpose of aiding the emperor in correcting all people.

10. Whatever appertains to the measures of applying the laws with leniency or severity; to the task of hearing evidence and giving decisions; to the rights of granting pardons, reprieves, or otherwise; and to the rate of fines and interest—are all reported by the several officers to the Board; and the presidents and the vice-presidents with those under them deliberate thereon; if important, they report them to the throne, otherwise they dispatch them at once; thus aiding in giving dignity to national manners.

office, at the head of which are eight Manchou, five Chinese, and two Mongolians, whose duties are the investigation of the merits and demerits of officers, the examination of their claims for favors, the trial of their talents and qualifications, the supervision of their discipline, their instruction, mock battles, and such like. The 3d is the department Chémá, at the head of which are four Manchou, two Chinese, and one Mongolian, who are charged with the especial care of the horses and chariots of the army; they have the supervision of the cavalry, wagons, posts, and the express office, or literally, the office for the announcement of victories. The 4th is the Mófu sz', an office at the head of which are four Manchou, two Chinese, and one Mongolian, whose duties are the inspection of the rolls and the general direction of the military stores, and all the munitions of war.

9. The criminal laws of this Board are enumerated in the 1st section of this chapter; its details fill only two volumes, the 27th and 28th, in the Collection of Statutes, comprising the sections 41 to 44. The principal duties of this Board are—the settlement of penal laws, the decision of appeals, the confirmation or reversal of sentences, the regulation of fines and mulcts. In all cases of capital crimes, with a few particular exceptions, there are assembled the šim fát sz', three law offices, in one joint assembly, which comprises the leading members of this and those of the two other criminal courts, the Tódchát yun, and the Táli sz'. For deliberating on the criminal cases which come up from all the provinces annually in autumn, there are collected in joint assembly kau hìg, nine bodies of ministers, one from this and each of the other supreme Boards, and one from each of the three offices, the Tódchát yun, the Tunghing sz', and the Táli sz'. The object of these joint assemblies is to prevent malversation in the administration of justice, in cases where human life is involved. The provisions of the law, to secure the impartial administration of justice in this country, have been made with no ordinary degree of consideration; and when the offender goes unpunished, or the innocent is made to suffer, it must be more the fault of the executors of the laws than of their makers.
11. The presidents of the Board of Works, a Mantchou and a Chinese; the left vice-presidents, a Mantchou and a Chinese; and the right vice-presidents, a Mantchou and a Chinese—have the government and direction of the public works throughout the empire, together with the current expenses of the same, for the purpose of aiding the emperor to keep all people in a state of repose.

12. Whatever appertains to plans for buildings of wood or earth; to the forms of useful implements; to the laws for stopping up or opening channels; and to the ordinances for constructing mausolea and temples—are all reported to the Board by the appropriate officers; and the presidents and vice-presidents deliberate thereon; if important, they report them to the throne, otherwise they at once dispatch them, thus perfecting the national works.

10. The five kinds and the several degrees of punishment have been enumerated in the first section of this chapter.

11. The laws respecting public works are enumerated in the first section of this chapter. In the Collection of Statutes, the details of this Board fill three volumes, the 29th, 30th, and 31st, comprising sections 45th to 48th inclusive.

12. Literally, these four leading clauses read thus: (1) all earth wood raise build 's plans; (2) densil things fitting use 's fashion; (3) gutter stop up open dike 's laws; (4) tombs temples arrange contrive 's ordinances. The subordinate departments are similar to those of the other Boards; and it has cognizance of all public works—such as the constructing of governmental offices, temples, palaces, &c., belonging to the state; it has the charge of preparing all implements of war, tents, carriages, shot, &c.; confiscated property, consisting of buildings, also comes under its care; it regulates the construction of all weights and measures; dikes and canals, highways and bridges, dock-yards, &c., all come under its supervision, and also the mint, with several minor offices.
Section Seventh.

THE COLONIAL OFFICE.

Notes and Explanations.

Literally, li fán yün means a board or court for the government of foreigners—subjected and tributary tribes, situated on the west of China Proper. For the geographical position of these, see Chap. XII, Sec. 8, No. 18, and the sequel. This office regulates the government of the nomads, and defines their boundaries. What of the government in the 15 provinces is intrusted to the six supreme Boards, is in the western states of the empire intrusted to this Colonial or Foreign Office. Its duties are, of course, multifarious and arduous, and of no small importance, whether they be viewed with reference either to the people who inhabit those western states or to the supreme head the emperor—between which two, the lord paramount and his liege subjects, the Li Fán Yün forms the connecting link, the bond of union.

2. Literally, this reads thus, flag roll pure officers department: it has charge of the boundaries of the country, and the allotment of lands, the rank and succession of the princes and nobles, the appointment of subordinate officers, taxation of the people, their arrangement into tribes, review of the troops, and so forth. Chát sâi hak is a Mongolian term, used apparently with different shades of meaning, and differently applied, analogous to kûn or kun chik; here noi chât
under-secretaries; with one Manchou director: these have to examine and give direction to whatever appertains to the territory of the inner chieftains, to the regulation of their honors, and of their census. All the affairs respecting the officers, the clansmen, their alliances, the army, and the posts, the whole they direct; as they do also the nomads who are in or connected with their territories.

3. The officers connected with the department for imperial audiences, are a Manchou and two Mongolian secretaries; two Manchou and three Mongolian under-secretaries; with two Mongolian directors: these have to regulate the distribution of emoluments among the inner chieftains, their visits to court, their tribute, with the banquets and grants which are made to them.

4. Rule for the conferment of emoluments upon those foreigners. The gifts which they receive consist of both money and silken fabrics; and in all are arranged into seven classes: (a) their kindred kings receive each two thou-

sát hak seems to mean literally the inner military chieftains; the word is sometimes written dzassak or dzassak. According to Timkowski, "a dzassak is the hereditary chief of a kouchoun or division, generally composed of two thousand families." These divisions are not always equally numerous. Sometimes the term seems to be used in a more general sense, denoting not the chiefs merely, but the whole divisions over which they exercise their authority.

3. The salaries and whatever appertains to the emoluments of the several grades of officers in Inner Mongolia are regulated by this department: literally wóng úi is a royal assembly, or a meeting of kings. These high personages, who pay court to the emperor their master, do it in regular succession, and for this purpose they are divided into several divisions or courses, one of which repairs to Peking annually. Their retinue and guards are specified and fixed by statute, under the cognizance and direction of the several officers of this department.
sand taels in money and twenty-five pieces of silk; (b) their noble kings receive one thousand and two hundred taels in money, and fifteen pieces of silk; (c) their honorable knights receive eight hundred taels in money and thirteen pieces of silk; (d) the honorable princes receive each five hundred taels in money and ten pieces of silk; (e) the state protector dukes receive each three hundred taels in money and nine pieces of silk; (f) the state supporter dukes receive two hundred taels and seven pieces of silk; and (g) the secondary and last of these titular nobles receive each one hundred taels in money, and four pieces of silk.

5. The officers in the department for what is connected with the established ordinances, are two secretaries, a Manchou and a Mongolian; two Manchou and six Mongolian, under-secretaries; with two, a Manchou and a Mongolian, directors: these have to examine and regulate the affairs of the tribes and soldiers of the outer chieftains, and to control their posts and relays: and also with regard to fairs and markets they pro-

<table>
<thead>
<tr>
<th>丙正</th>
<th>丁正</th>
<th>戊正</th>
<th>己正</th>
<th>庚正</th>
<th>辛正</th>
<th>壬正</th>
<th>癸正</th>
</tr>
</thead>
<tbody>
<tr>
<td>千 一</td>
<td>千 二</td>
<td>千 三</td>
<td>千 四</td>
<td>千 五</td>
<td>千 六</td>
<td>千 七</td>
<td>千 八</td>
</tr>
<tr>
<td>銀 一</td>
<td>銀 二</td>
<td>銀 三</td>
<td>銀 四</td>
<td>銀 五</td>
<td>銀 六</td>
<td>銀 七</td>
<td>銀 八</td>
</tr>
<tr>
<td>五 一</td>
<td>五 二</td>
<td>五 三</td>
<td>五 四</td>
<td>五 五</td>
<td>五 六</td>
<td>五 七</td>
<td>五 八</td>
</tr>
<tr>
<td>傳 一</td>
<td>傳 二</td>
<td>傳 三</td>
<td>傳 四</td>
<td>傳 五</td>
<td>傳 六</td>
<td>傳 七</td>
<td>傳 八</td>
</tr>
</tbody>
</table>

[fung tin', i' shap, f"ng pat; kwan', wong, f"ng ngan yat; t'sin i' pak, 'leon, 'fung tin' shap, f"ng pat; p"i' lak, 'fung ngan pat, 'leon, 'fung tin' shap, s"m pat; p"i' t'sz', 'fung ngan i'ng p"k, 'leon, 'fung tin' shap, pat; chan' kwok, kung, 'fung ngan s'am p"k, 'leon, 'fung tin' kwok, kung, 'fung ngan i'ng p"k, 'leon, 'fung tin' s'tat, pat; ch'ai, sat, hak, 'po' kat, t'ap, 'po' 'hong, 'fung ngan i'ng p"k, 'leon, 'fung tin' s'z' pat,]

'Tin shuk, t's'ing li' ss', ∙long chung, 'Mun chau yat, 'yan, 'Mung k'yu yat, 'yan; tin ngoi, 'long, 'Mun ts'hin yat, 'yan, 'Mung k'yu luk, 'yan; chi' ss' 'Mun ts'hin yat, 'yan, 'Mung k'yu yat, 'yan; 'ch'eung hat, ngoi' chat, sat, hak, 'po' k'hi' ch'i' ss', chi'
mulge the regulations: whatever appertains to the lamas both far and near, the whole they regulate, as they do also all the nomads who are within or belong to their territories.

6. The officers in the department for the mild treatment of those from afar are, one secretary, a member of the imperial house, with two Mantchou, and five Mongolian under-secretaries, and one Mongolian director: these have the regulation of whatever appertains to the emoluments, visits to court, tribute, &c., among the Outer Mongolian lamas.

7. The officers in the department for those drawn from afar are, one Mongolian secretary, two Mantchou and three Mongolian under-secretaries, with two Mongolian directors: these have the government and direction of the begs and chiefs of the Mohammedan tribes among the Mongolians: whatever appertains to the annual visits of the Mohammedans is regulated by them: they also regulate their visits and their tribute paid to court.

8. The officers in the department for penal discipline are, two Mongolian secretaries, two Mantchou, and four

6. The literal meaning of the title of this department is the mild distant pure officers department; i.e. the department whose pure functionaries extend the imperial kindness and favor to those who dwell far remote from the court. The king, his imperial majesty's liege servant, called khán; his annual emoluments are, from the emperor annually, 2500 taels of silver, with 40 pieces of silk; the gifts to be conferred on the khán's officers are also specified, so likewise are the articles and the amount of tribute; the periods for their visits to Peking are also fixed. The lamas, here and elsewhere mentioned, form no small nor influential class; they take rank among the chiefs and princes of the state.

7. This is literally, come or drawn remote pure officers department; and besides the Mohammedan princes or khán's, and the pák hák or begs, it controls in a measure the Kassaks and Turkomans on the remote frontiers of the Chinese empire. See Chinese Repository, Vol. IV., page 148.
Mongolian under-secretaries, with one Mongolian director; these have the direction and control of whatever appertains to penal discipline among the several tribes of these remote foreigners.

8. *Regulate punishment pure officers department*; the ordinary and most common punishments awarded by this department are fines, which are estimated and paid in cattle and horses.

### Section Eighth.

**OFFICIAL TITLES.**

<table>
<thead>
<tr>
<th>Chik</th>
<th>Fan</th>
<th>Lui</th>
<th>Tai</th>
<th>Pát</th>
<th>Chéung</th>
</tr>
</thead>
<tbody>
<tr>
<td>制置使</td>
<td>制置使</td>
<td>差役</td>
<td>差役</td>
<td>鎮</td>
<td>眷</td>
</tr>
<tr>
<td>Chái</td>
<td>Chái</td>
<td>Chái</td>
<td>Chái</td>
<td>Chái</td>
<td>Chái</td>
</tr>
<tr>
<td>鎮守提開</td>
<td>鎮守提開</td>
<td>执</td>
<td>执</td>
<td>金</td>
<td>吾</td>
</tr>
<tr>
<td>閨官</td>
<td>閨官</td>
<td>州牧</td>
<td>州牧</td>
<td>州牧</td>
<td>州牧</td>
</tr>
<tr>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
</tr>
<tr>
<td>旗</td>
<td>旗</td>
<td>旗</td>
<td>旗</td>
<td>旗</td>
<td>旗</td>
</tr>
<tr>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
</tr>
<tr>
<td>旗</td>
<td>旗</td>
<td>旗</td>
<td>旗</td>
<td>旗</td>
<td>旗</td>
</tr>
<tr>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
<td>Chan</td>
</tr>
</tbody>
</table>

### Notes and Explanations.

Under the head of *chik fan* are arranged the titles of the functionaries of the government, both civil and military. The order of arrangement here adopted is the alphabetical, according to the Chinese pronunciation in the provincial dialect. The list is intended to include the titles of all the principal officers, of ancient and modern times; those not now in use are marked with an asterisk. In addition to the titles, the names of several offices, schools, &c., are enumerated.

8. There are many of these inferior officers; and they are stationed at the locks on canals, at the passes through the country, at gateways, &c.
12. Chief secretary of state, or prime-minister.
13. Master of the privy council.
15. Prefect (chief civil officer) of a department.
16. Prefect of a minor department.
17. Magistrate (chief civil officer) of a district.
18. Master attendant, or under-secretary.
19. Sub-agent, or assistant manager.
20. Keeper of records, or a clerk in the interior.
22. Commissioner in the grain department.
23. Supervisor in the Office of Supervisors.
24. Subordinate supervisor in the same.
25. Keeper of records in the same.
26. Recorder or clerk in the same.
27. Chief or principal (in an office or department).
29. School for polite literature.
30. Commissioner for suppressing rebellion.
31. Courtier’s sons and grandsons.
32. Court nobles, or courtiers.
33. Keeper of the seals, lit. elucidator and examiner.
34. Under-secretary.
35. Chief of the literati.
36. General and chief presidents.
37. General and chief vice-presidents.

18. The chis’t, chiumào, kinglik, kingching and chiúting, are nearly of the same grade, all of them being of the lowest rank.
35. The first on the list of graduates of the three highest literary ranks is called yün; the chóng yün is the highest, or the first on the list of the Hanlin, a rank acquired only after a long course of study, and consequently highly honorable.
38. General and chief military inspector.
39. General overseer of the herds.
40. Nobles, chiefs, princes, or marquises.
41. Director, agent, or manager.
42. Chief examiner (at the provincial examinations).
43. Chief or principal secretary.
44. Keeper of records.
45. Gentleman usher of the palace.
46. Chief secretary in the military department.
47. Gentleman annalist, or composer of history.
48. Commissioner for transports.
49. Great assistant, or prime minister.
50. Great ruler, or prime minister.
51. Assistant of the inner court.
52. Inner director.
53. Inner secretary.
54. Inner governor, i. e. shéung shū, or president.
55. Inner assistant.
56. Guardian of the prince's manners.
57. Minister of state, lit. inner supporter.
58. A military secretary.
59. Aid-de-camp.
60. Inner gentleman usher.
61. Keepers of h. i. m.'s papers.
62. Inner secretary and director.
63. Inner secretary and overseer.

40. Of these chü hau there were several in the time of the Hán dynasty; they were feudal chiefs, at the head of departments or little principalities into which the empire was divided.
42. At the triennial examinations in the provincial capitals, two individuals, from among the members of the Imperial Academy, are appointed to preside, a principal or chü hau, and a secondary or fú hau, also called fú chü hau.
64. Inner secretary, overseer and director.
65. Inner secretary of secondary rank, i.e. clerk.
66. Imperial body-guard, wearing peacock's feathers.
67. District instructor.
68. Translators.
69. Lieutenant (in the army).
70. Provincial treasurer, or commissioner of finance.
71. Commissioner for defense of the state.
72. Lieutenant-governor, or controling officer.
73. Lieutenant-governor's staff or subalterns.
74. Lieutenant-governor's civil aid-de-camp.
75. Lieutenant-governor's military aid-de-camp.
76. Veteran general and gentleman usher.
77. Lieutenant-general.
78. Deputy (or assistant) censor.
79. Second examiner of literary candidates.
80. Second commissioner.
81. Colonel, or commander of a regiment.
82. Secondary leader, or field-martial.
83. Treasury department, or board of exchequer.
84. Chief keeper of the treasury.
85. Keeper of the imperial signets (or seals).
86. Assistant leader of the horse guards.
87. Supporter general, (lit. support country lead army).
88. Provincial commissioners of finance.
89. Traveling censors, or board of circuit censors.

67. The fan tō, "admonitor and guide," is the chief literary officer in a yün or district; he is usually a literary graduate, and always paid by the government. In each district, the government has a high-school or academy, over which he presides.

73. The fu piú includes the whole of the military officers and soldiers, under the control of the lieutenant-governor.
90. General leader of the cavalry.
91. Inspector-general, (lit. walk army teach give).
92. Master-controller of the army.
93. Marquis, (lit. marquis nobility, or rank of marquis).
94. Examiner of merits and gentleman-usher.
95. Gentleman of distinction; (lit. dutiful and pure).
96. Recorder of H. I. M.'s words and actions.
97. Sub-recorders of the same.
98. Colonel of a regiment.
99. Joint adjutant high chancellor of state.
100. Governor general of rivers and canals.
101. Staff of the governor of the rivers.
102. Overseer of the boats on the river at Canton.
103. Magistrate of the dwellers on the river.
104. Commissioner of maritime customs.
105. Chancellor of state, or chief minister of state.
106. Literary chancellor, or director of learning.
107. The Imperial Academy, (lit. pencil forest court).
108. Chancellors and directors of the members of the Imperial Academy.
109. Chancellors, receivers of the emperor's pleasure, and members of the Imperial Academy.
110. Chancellors, readers to his majesty, and members of the Imperial Academy.

96. These recorders accompany the emperor when he goes abroad, or appears in public, and it is their duty to record all his words.

102, 103. These are interior officers; one is stationed in the vicinity of Canton, (where are a large number of people constantly living on the water,) and the others (two or three only) are in the eastern provinces.

107. This academy is the emperor's principal laboratory for state papers. Official documents and all national literary works, are prepared for publication either by, or under the direction of, the members of this institute. There are several subordinate branches of the institution, with their appropriate officers.
111. Chancellors, lecturers to his majesty, and members of the Imperial Academy.

112. President of the Court of Ceremonies.

113. Vice-president of the Court of Ceremonies.

114. Department for the transport of salt.

115. Commissioner for the transport of salt.

116. Servant-archers and reporters to H. I. M.

117. Commissioner of justice.

118. Board for the imperial carriages.

119. Superintendent of the papers of the court.

120. Domestics, or official servants of the hoppo.

121. Chief of the second rank of literati, or of A. M.

122. Office for care of the highways.

123. Board of exchequer, or treasury department.

124. His imperial majesty's body-guard.

125. Military inspector, (lit. inspect army).

126. President of a college, or collegiate inspector.

127. Porter, or keeper of the palace gate.

128. Commissioner for inspecting the army.

129. Inspector and examining censor.

130. Under-graduate, or a graduate of the lowest rank.

131. His excellency, the imperial councillor.

132. Messengers to his imperial majesty.

133. Literary officers, (lit. magistrates of instruction).

134. Teacher of a department (lit. instruction giver).


136. Ministers of state, (lit. spring balances).

The commissioner for the transportation of salt is at the head of the gabel department, or im wan sz', and takes rank with the two commissioners, the po ching sz', and the on chat sz'; he has numerous assistants, clerks, &c., under him.
137. General controller of the cavalry.
139. Professor of belles-lettres, (lit. classic lore officers).
140. Erudite professor of polite literature.
141. Chief general of military operations.
142. Commissioner for military operations.
143. Clerk, or under-secretary.
144. Metropolitan officers, or magistracy of the capital.
145. Commissioner for admonishing other officers.
146. Under-secretary, or copyist.
148. A graduate of the second degree, or A. M.
149. General of the armed chariots and light-horse.
150. Commissioner for observation and inspection.
151. Officers: civil officers; and military officers.
152. Duke; marquis; earl; viscount; and baron.
153. Officer for recording merits and demerits.
154. Great ministers of state.
155. Military teacher, or a fencing-master.
156. Inspector of military implements.
157. Sub-prefect.
158. Military leader.
159. Military subalterns.
160. Controller, a controller of a district or department.
161. Local magistrates; officers of a district.

152. These titles of nobility are of ancient date, and are explained as indicative of certain qualities in those to whom they were given: kung had regard to public good; hau, expediency for their virtues, waited for better times; pák were bright-men of distinguished intelligence; tsê were capable of training others; and nâm were those who were capable of sustaining important and responsible duties.

157. This officer exercises civil and military authority, having control over both soldiers and people: one bearing this title resides at Tsêshâh or Caza Branca, near Macao.
162. Magistrate of a district; local magistrate.
163. H. E. the chief superintendent of customs.
164. Commissioner of customs.
165. Principal of the national college.
166. Professors of the national college.
167. Principal director of the Banqueting House.
168. Vice-director of the Banqueting House.
169. Principal overseer of the Banqueting House.
171. Imperial body guardian with blue peacock's feathers.
172. Commissary or collector of grain.
173. Commissioners for the collection of grain.
174. Deputed officers, or official attendants.
175. Chief attendant, head officer, magistrate's secretary.
176. Secretary to the commissioner of finance.
177. General and commander-in-chief.
178. Gentleman usher (lit. pavilion centre).
179. Secretary in the army.
180. Officers in the field service, or military officers.
181. Keepers of seals, or sub-censors.
182. Office of the imperial guards.
183. Chief commissioner of the imperial guards.
184. Law professors, or the professors of jurisprudence.

<table>
<thead>
<tr>
<th>Official Titles</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>郡丞 郡佐</td>
<td>Kwan^t shing. Kwan^t tsö^.*</td>
</tr>
<tr>
<td>貴監督</td>
<td>Kwan^t kám tuk.</td>
</tr>
<tr>
<td>衛部</td>
<td>Kwán pò.</td>
</tr>
<tr>
<td>國子監祭酒</td>
<td>Kwók, 'ts' kám' ts'ai^ tsan.</td>
</tr>
<tr>
<td>國子監司業</td>
<td>Kwók, 'ts' kám' ts' ip.</td>
</tr>
<tr>
<td>光祿寺卿</td>
<td>Kwóng luk^ ts' shiu.</td>
</tr>
<tr>
<td>光祿寺少卿</td>
<td>Kwóng luk^ ts' shii shing'.</td>
</tr>
<tr>
<td>光祿寺署正</td>
<td>Kwóng luk^ ts' shii shing.</td>
</tr>
<tr>
<td>藥衛</td>
<td>Lám l'ing shì^ wai.</td>
</tr>
<tr>
<td>藥道</td>
<td>Léung tò.</td>
</tr>
<tr>
<td>藥道官員</td>
<td>Léung chu tò.</td>
</tr>
<tr>
<td>吏目</td>
<td>Lí jün.</td>
</tr>
<tr>
<td>七月</td>
<td>Lí^ muk.</td>
</tr>
<tr>
<td>'Lí man'.</td>
<td></td>
</tr>
<tr>
<td>領軍將軍郎中</td>
<td>'Ling kwán tseung kwán'.</td>
</tr>
<tr>
<td>錄事參軍</td>
<td>Lóng chung.</td>
</tr>
<tr>
<td>陸路官</td>
<td>Luk^ ts' 'ts' ám kwán.*</td>
</tr>
<tr>
<td>六科</td>
<td>Luk^ lò^ kúnn.</td>
</tr>
<tr>
<td>賞儀衛</td>
<td>Luk^ tso.</td>
</tr>
<tr>
<td>鑿儀衛</td>
<td>'Liu íi wai'.</td>
</tr>
<tr>
<td>冠軍使</td>
<td>'Liu íi wai' kún' kwán sz'.</td>
</tr>
<tr>
<td>律學博士</td>
<td>Lut^ hók^ pók, sz^.*</td>
</tr>
</tbody>
</table>

164. This is the officer who, by the foreigners in Canton, is called the hoppo; he is also called hoi kwán (No. 104); he is addressed by the title kwái kám tuk (163): a petition or written address to him is superscribed. Yut hoi kwán, kwán tuk tái yán, òn yán. 
165. The branches taught in this school are belles-lettres, the classics, mathematics, &c.; and attached to it are departments for the education of Russians, Lewchewans, &c. There is a long list of instructors, with their appropriate titles, professors, tutors, lecturers, &c. 
166. Literally, kwóng luk ts' means a temple of glory and emoluments; it is designed for bestowing the meritorious, and banqueting the deserving; and its officers are charged with providing victuals for the imperial sacrifices.
172, 173. The duties of these commissioners for collecting grain are in six of the provinces performed by the chenchát sz'. 

CH. CHR. 149
<table>
<thead>
<tr>
<th>Number</th>
<th>Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>185</td>
<td>Directors of the horse, or of the horse department.</td>
</tr>
<tr>
<td>186</td>
<td>Commissioner &amp; commander-in-chief of the cavalry.</td>
</tr>
<tr>
<td>187</td>
<td>Director of the military stores.</td>
</tr>
<tr>
<td>188</td>
<td>General and military protector.</td>
</tr>
<tr>
<td>189</td>
<td>Watchman at the palace gate.</td>
</tr>
<tr>
<td>190</td>
<td>Chief officers of the five Boards.</td>
</tr>
<tr>
<td>191</td>
<td>Inspectors of polite literature.</td>
</tr>
<tr>
<td>192</td>
<td>Sub-sergeant, or corporal in the army.</td>
</tr>
<tr>
<td>193</td>
<td>Sergeant.</td>
</tr>
<tr>
<td>194</td>
<td>Minister in the capital, or metropolitan officer.</td>
</tr>
<tr>
<td>195</td>
<td>Overseers of the imperial household.</td>
</tr>
<tr>
<td>196</td>
<td>Department for regulating H. R. M.'s household.</td>
</tr>
<tr>
<td>197</td>
<td>Commissioner for judicial trials, or judge.</td>
</tr>
<tr>
<td>198</td>
<td>Ensign in the army.</td>
</tr>
<tr>
<td>199</td>
<td>Ministers of state (lit. bowing assistants).</td>
</tr>
<tr>
<td>200</td>
<td>Begs, or Mongolian and Mohammedan princes.</td>
</tr>
<tr>
<td>201</td>
<td>There are nine official ranks, subdivided into eighteen degrees, (9) principal, and (9) subordinate.</td>
</tr>
<tr>
<td>202</td>
<td>Board of accountants, or financial department.</td>
</tr>
<tr>
<td>203</td>
<td>Keeper of national archives.</td>
</tr>
<tr>
<td>204</td>
<td>Under-secretary, or copyist.</td>
</tr>
<tr>
<td>205</td>
<td>Chief minister of state.</td>
</tr>
<tr>
<td>206</td>
<td>Assistant commissary.</td>
</tr>
<tr>
<td>207</td>
<td>Aid-de-camp (lit. another carriage).</td>
</tr>
<tr>
<td>208</td>
<td>General of the light-horse, or leader of the cavalry.</td>
</tr>
</tbody>
</table>

196. Literally inner business house, or department, the object of which is to control the government of a class of the imperial slaves or domestics in the palace. The department is filled with an indefinite number of 'great ministers,' under whose supervision and direction are placed all the financial, civil, ritual, military, penal, and operative, affairs of H. R. M.'s household.

201. Officers of the first rank, both principal and subordinate, are distinguished by a red precious stone ball on the top of their caps; the 2d wear a red coral; 3d, a blue precious stone; 4th, a dark blue or purple; 5th, a crystal; 6th, an opaque white or jade stone; 7th, 8th, and 9th.
Sect. 8.]

OFFICIAL TITLES.

595

209. Supporter to h. i. m. (lit. supply deficiency).
210. Commissioner for regulating the civil government.
211. Constables, or village justices of the peace.
212. Servant-archer, or ministers of state.
213. Four ministers directing official appointments.
214. Assistant secretaries to the four ministers.
215. Three minor dukes (guardians of the prince).
216. Three guardians (i.e. guardians of the prince).
217. Three dukes (guardians of the prince).
218. Three commissioners, of justice, finance, and excise.
219. Imperial attendants on horseback.
220. Principal and secondary keepers of seals attached to the monastery of the priests of Budha.
221. Right and left chief instructors attached to the monastery of the priests of Budha.
222. Teachers and commentators of the monastery.
223. Officiating priests in the monastery.
224. Chief director of the inferior monasteries.
225. Director of the inferior monasteries.
226. Fellow of the inferior monasteries.
227. College of revisors, to prepare official documents.
228. Board for preparing official papers.
229. First literary degree (equivalent to a.b.).
230. Advisers (lit. embroidered clad straight pointers).
231. Ministers of state (lit. assistants of the state).
232. Admonitors (lit. supplying deficiency) to h. i. m.

worked gold. Officers who have not entered, or attained to, the nine ranks are designated the mi yap lau.

197, 210. These two officers, by way of eminence, are often called the two commissioners,—one is at the head of the judicial, and the other is at the head of the territorial and financial, department of the provincial government: they are two of the sám sz' (218).

234. Captain.

235. Overseers of H. I. M.'s medicine.

236. President, or the chief secretary (of state).

237. Chief president and principal secretary.

238. President and examiner.

239. Gentleman president.

240. Presidents and first and second ministers of state.

241. Directing president and historiographer.

242. President and director (at court).

243. Overseers of the imperial wardrobe.

244. Imperial chamberlain: gent. of the bedchamber.

245. Perpetual and privy councilor.

246. Vice-president, or under-secretary (of state).

247. Servants of the emperor.

248. Readers to his imperial majesty.

249. Lecturers to his imperial majesty.

250. Imperial body guard.

251. Office for directing the servants of the emperor.

252. Censors in attendance on the emperor.

253. Commanders of the horse body guard.

254. Commanders of the infantry body guard.

255. Board superintending the emperor's table.

256. Minister of state (lit. helper and assistant).

257. Gentleman and keeper of the seals.

258. Department for promulgating governmental dispatches.

| 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 | 首相 | 守備 | 守府 |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| Shau séung.* |  'Shau pǐ.' | 'Shau fú.' |
| Shéung1 yéuk,.* | Shéung1 shii,.* |
| Shéung1 shiú 'ling,.* Shéung1 shii 't'ai.* Shéung1 shii 'sing.' |
| Shéung1 shii 'lóng.' |
| Shéung2 shii 'tsó.yau ching.' |
| Shéung2 shii 'sz' 'ling.' |
| Shéung2 shii 'do sz.' |
| Shéung2 'ts'am kük.' |
|  'Shéung 'ki mat.' |
| Shí1 'lóng.' |
| Shí1 'chung.' |
| Shí1 'tuk.' |
| Shí1 'kóng.' |
| Shí1 'wai.' |
| Shí1 'chung (sz').' |
| Shí1 'yú 'sz'.' |
| Shí1 'wai' 'má kwan (sz)' |
| Shí1 'wai' 'pǒ kwan (sz)' |
| Shin1 'pǒ.' |
|  'Shing séung.' |
| 'Shing 'ling fú 'sái 'long.' |
| 'Shing asin pǒ ching (sz)'. |

236. The shéung shu are the high officers who stand at the head of several of the principal departments of state; one or more of them the emperor places over each of the six Boards. President and secretary seem to be the best terms yet proposed as equivalents for shéung shu.

246. 'Waiting gentleman' is a literal rendering of shi lóng, and is perhaps well enough expressed by the term vice-president or under-secretary.
259. Master-controller of the city gates.
261. Master of the band in the temple of Confucius.
262. Minor master, secondary guardian of the prince.
263. Minor tutor, secondary guardian of the prince.
264. Minor protector, secondary guardian of the prince.
265. Vice president, or under-secretary.
266. Ministers of state (lit. pivot springs).
267. Privy council (consisting of eunuchs).
268. Commissioner of the privy council.
269. Professor of general literature.
270. Naval officers, or officers of the marine.
271. Admiral, or naval commander-in-chief.
272. Commissioner for soothing the people.
273. Commissioner for admonishing the people.
274. Gentlemen and recommenders of persons for office.
275. Professor of mathematical sciences.
276. Private secretaries to officers of government.
277. Superintendent of the manufactures of cloth.
278. Superintendent of the treasury.
279. Jailors, or keepers of prisons.
280. Superintendent of learning (lit. control multitude).
281. Leader or controller of cavalry.
282. Directors of work (to be done by those at leisure).
283. Superintendent of malefactors.

260. In the capital, each of the three prevailing religious sects has its own public institutions, enjoying the patronage of the government, and especially consecrated for the service of the emperor and his ministers. Shing min is the temple of Confucius.

270, 271. The titles of the naval officers are the same as those of the land or field service; thus there is a luk lô t'aii tuk a commander-in-chief of the field service, a generalissimo; and there is also a Shui sz' t'aii tuk a commander-in-chief of the water service, an admiral. The chief naval officers ordinarily reside on shore.
284. Professors, or professional masters.
285. Directors (of the receipt and dispatch of papers).
286. Board of Agriculture and Husbandry.
287. Ministers superintending agriculture.
288. Vice-president, under-secretary, or clerk.
289. Vice-president directing investitures.
290. Vice-president directing acknowledged favors.
291. Master-controller and inspector-general.
292. Under-secretary and examiner of merits.
293. Officers superintending the merits of others.
294. Officers superintending the grain department.
295. His excellency the director of the horse.
296. His excellency the director of the army.
297. His excellency the director of the chariots.
298. His excellency the director of sacrifices.
299. His excellency the director of banquets.
300. Vice-president of the Board of Office.
301. Vice-president of the Board of Revenue.
302. Vice-president of the Board of Rites.
303. Vice-president of the Board of War.
304. Vice-president of the Board of Punishments.
305. Vice-president of the Board of Works.
308. Four high ministers of state.
309. Historiographers, or imperial annalists.

284. The word ip denotes an employment, manual or mental, followed for either amusement or to gain a livelihood; hok ip is a literary employment, the profession of letters; sz ip is a phrase of wider import, applicable to the proficient in any of the useful or ornamental branches. 300—305. These terms li, yun, lai, yung, ying, ping, were once used to designate the six Supreme Boards; other terms have, at various times, been employed for the same purpose.
310. Chief controller, or great tranquillizer.
311. Chief censor, or president of the historiographers.
312. Prime minister of state.
313. Chief guardian, or great protector.
314. Chief overseers, or principal directors (eunuchs).
315. Ministers and overseers of the excchequer.
316. Director of the historiographers.
317. Director of the chief musicians.
318. The six guardians of the prince.
319. Great master of the prince, i.e. his guardian.
320. Great tutor to the prince, i.e. his guardian.
321. Great protector to the prince, i.e. his guardian.
322. Junior master to the prince.
323. Junior tutor to the prince.
324. Junior protector to the prince.
325. Groom to the prince or heir-apparent.
326. Overseer of the prince's clopsydra.
327. Directors of the prince's body guard.
328. President of the office for regulating h. i. m.'s stud.
329. Book-keeper in the office of h. i. m.'s stud.
330. Imperial servant and master of the herds.
331. President of the Sacrificial Court.
332. Assistant minister of the Sacrificial Court.
333. Principal director of the Great Medical College.
334. Secretaries and principal ministers of state.
335. Great person, i.e. his honor, or his excellency.
336. This office for regulating h. i. m.'s stud is charged with the rearing of horses, taking account of their increase and the training of them for service; it is under the direction of two principal and two secondary ministers, aided by many minor officers, and is in some degree subservient to the Board of War. This stud supplies horses for the imperial cavalry; and extensive lands beyond the Great Wall are occupied for pastures.
336. High chancellor, great minister of state.
337. Great prime minister of state.
338. Minister of the Board of Officers.
339. Great manager of official rank.
340. Director of the Board of Office.
341. Great director of honors.
342. Great director of investitures.
343. Great director of imperial honors.
344. Great director of the host.
345. Great director of agriculture.
346. Great director of the multitude (of the people).
347. Great director of measures.
348. Great director of the granaries.
349. Great director of the stores.
350. Great director of the exchequer.
351. Great director of the mint.
352. Great director of the currency.
353. Great regulator of ceremonies.
354. Great lord of the sacrifices.
355. Great master of ceremonies.
356. Minister of the Supreme Court of Judicature.
357. Assistant minister of the Sup. Court of Judicature.
358. Examiners in the Supreme Court of Judicature.
359. Commanders-in-chief, or major-generals.
360. Staff (or subalterns) of the commander-in-chief.
361. A superintendent (regulator of the price) of grain.
362. Chief provincial director of education.

356. Lit. great justice temple, i.e. the Temple of Supreme Justice. This was mentioned on page 580, in connection with the Board of Punishments. It is a high court of appeals, the duty of which is, by statute, “to adjust all criminal punishments in the empire.”
363. Overseer of the revenues arising from shipping.


365. Third of the highest rank, Hónlam (or T. d.).

366. Sole dictator, monarch, or sovereign.

367. Commander-in-chief of national infantry and horse.

368. Under-secretaries, or clerks.

369. Director of the police, or justice of the peace.

370. Director and keeper of the imperial signets.

371. Clerk to the secretary of a district.

372. Chancellor of the imperial palace.

373. Censor attending on H. M. in the palace.

374. Inspector general of the body-guard.

375. A general, commander-in-chief.

376. General, commander-in-chief (lit. all director).

377. General soother.

378. Major.

379. Leader of the van guards.

380. Keeper of the imperial pleasure grounds.

381. Left censor of the Board of Censors, or Censorate.

382. Right censor of the Board of Censors, or Censorate.

383. An intendant of circuit.

384. A chief priest in the school of the Rationalists.

385. This Board of Censors, or Censorate, is one of the principal courts of the capital, intrusted with “the care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and the bad performance of the business thereof, and between the uprightness and depravity of the officers employed therein; taking the lead of the other censors, and uttering each his sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and render stable the government of the empire.” On most state occasions, some of the members of this court attend by the side of the emperor, and are usually permitted to express to him their opinions openly. They usually take the lead in bringing new subjects for legislation before the emperor and his ministers.
385. Professors attached to the school of the Rationalists.
386. Masters attached to the school of the Rationalists.
387. Superintendents, superintending the school.
388. Colonel.
389. A councillor, or an adviser.
390. An adviser in the national councils.
391. Court of assembled worthies.
392. Assembled worthies and chancellors of the palace.
393. General, leader of the army, a commandant.
394. Overseer of the imperial works.
395. Lieutenant.
396. Leader of the van, or vanguards.
397. Commanders-in-chief of the van, rear, left, and right.
398. Commissioners for preserving the imperial rule.
399. Right and left monitors to H. I. M.
400. Ministers of state (lit. right help assistants).
401. Right and left pillars of state.
402. Right and left officers of the palace.
403. Right and left attendants in the palace.
404. Secondary right and left attendants in the palace.
405. Right and left generals of the body-guards.
406. Sub-magistrate, or under-magistrate.
407. Minister of state (lit. ruling assistant).
408. Corn department (lit. granary board).
409. Director general of the imperial granaries.
410. Literary graduate of the third degree.

385, 387. The members of this institution, with those attached to the sang luk sz (Nos. 222, 226), and to the shing miu (Nos. 260, 261), form the sám kiu of the Chinese. The patronage which these three religious sects enjoy seems to be limited to the capital; and the respective officers, in those several religious houses, schools, and temples which are there dedicated to the emperor’s use, are appointed by government.
<table>
<thead>
<tr>
<th>Section</th>
<th>Title</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>411.</td>
<td>Circuit justices of the peace</td>
<td></td>
</tr>
<tr>
<td>412.</td>
<td>Lieutenant-governor ex-officio member of b. w.</td>
<td></td>
</tr>
<tr>
<td>413.</td>
<td>Governor, or governor-general</td>
<td></td>
</tr>
<tr>
<td>414.</td>
<td>Governor of the imperial canal</td>
<td></td>
</tr>
<tr>
<td>415.</td>
<td>Governor of (the great) rivers</td>
<td></td>
</tr>
<tr>
<td>416.</td>
<td>Major-general, or commander-in-chief</td>
<td></td>
</tr>
<tr>
<td>417.</td>
<td>General (or the chief) standard-bearer</td>
<td></td>
</tr>
<tr>
<td>418.</td>
<td>Department for the direction of manufactures</td>
<td></td>
</tr>
<tr>
<td>419.</td>
<td>General directors of the army and state</td>
<td></td>
</tr>
<tr>
<td>420.</td>
<td>Under-secretary, or clerk</td>
<td></td>
</tr>
<tr>
<td>421.</td>
<td>The Board of Sacrifices, or sacrificial department</td>
<td></td>
</tr>
<tr>
<td>422.</td>
<td>Court-martial (lit. investigating officers)</td>
<td></td>
</tr>
<tr>
<td>423.</td>
<td>The governor's staff or subalterns</td>
<td></td>
</tr>
<tr>
<td>424.</td>
<td>Chief director of the commissariat</td>
<td></td>
</tr>
<tr>
<td>425.</td>
<td>Local magistrate, justice of the peace</td>
<td></td>
</tr>
<tr>
<td>426.</td>
<td>Court of Representation</td>
<td></td>
</tr>
<tr>
<td>427.</td>
<td>Commissioner of the Court of Representation</td>
<td></td>
</tr>
<tr>
<td>428.</td>
<td>Deputy-commissioners of the Court of Representation</td>
<td></td>
</tr>
<tr>
<td>429.</td>
<td>Councillors of the Court of Representation</td>
<td></td>
</tr>
<tr>
<td>430.</td>
<td>Secretaries of the Court of Representation</td>
<td></td>
</tr>
<tr>
<td>431.</td>
<td>Under-secretaries of the Court of Representation</td>
<td></td>
</tr>
<tr>
<td>432.</td>
<td>Sub-prefect, under, or joint magistrate</td>
<td></td>
</tr>
<tr>
<td>433.</td>
<td>Chief of the third literary degree</td>
<td></td>
</tr>
<tr>
<td>434.</td>
<td>Under-secretaries, or clerks</td>
<td></td>
</tr>
<tr>
<td>435.</td>
<td>Chief director of the imperial guards</td>
<td></td>
</tr>
<tr>
<td>436.</td>
<td>Lieutenant of the imperial guards</td>
<td></td>
</tr>
<tr>
<td>437.</td>
<td>Secretary to the imperial guards</td>
<td></td>
</tr>
</tbody>
</table>

426. This court receives appeals from the people and memorials from the officers in the provinces, and places them before the Inner Council; it has charge also of the great drum at the palace gate.
438. General of the imperial body guards.
439. Instructor and defender of learning.
440. Deputies, officers who are deputed.
441. School of literature, or royal academy.
442. Officers attached to a royal duke.
443. Imperial commissioner, or envoy.
444. President of the Imperial Astronomical Board.
445. Right and left vice-presidents of the Imperial Astronomical Board.
446. Magistrate of a district or city.
447. Assistant magistrate of a district.
448. Lieutenant-colonel.
449. Sub-magistrate, under-magistrate.
450. Keepers of the imperial post-offices.
451. Censors, or imperial historiographers.
452. The tribunal of the censors, or Censorate.
453. His excellency the censor.
454. Keeper of records in the Censorate.
455. Imperial guard in waiting.
456. Principal director in the school of Confucius.
457. Secondary director in the school of Confucius.
458. Board for the regulation of the imperial gardens.
459. Under-magistrate of a district.
460. Director of the police of a district.
461. Sub-magistrate.
462. Military leader, generalissimo of the army.

| 習將軍 | 衛學教授 |
| 議員 | 弘文館 |
| 龍候官 | 馮差 |
| 欽差 | 欽天監 |
| 欽天監 | 左右監 |
| 邑宰 | 邑曹 |
| 邑尉 | 邑府 |
| 左堂 | 右堂 |
| 御史 | 御史 |
| 臺史大 | 寶堂 |
| 正堂 | 正堂 |
| 儒學 | 儒學 |
| 部令 | 部令 |
| 縣尉 | 縣丞 |
| 元帥 | 元帥 |

451. These officers form the Tōchāt yün (No. 381); the governors of provinces are ex-officio principal censors, and the lieutenant governors are ex-officio secondary censors.
GENERAL INDEX.

Note.—This Index is intended to guide the student to all the things and subjects treated of or named in the first column, and, consequently, it contains proportionately a greater number of nouns, than of adjectives, verbs, or adverbs, though these classes of words have by no means been overlooked. The words given in the second column of the index are the translations of the corresponding English words; but it has sometimes happened that the English words, found in the first column of the body of the work, could not be inserted in this index because there were no corresponding Chinese terms for them, and vice versa. Many of the words here given are not used in conversation, other and more colloquial terms being employed, or a periphrasis used; some of these terms do not occur in the index. It will, however, to a good degree, serve the purpose of a vocabulary; and it will be advantageous to refer to the body of the work to see the connection in which a word or phrase is used before employing it, as well as to learn what are its proper characters. The first column of figures refers to the page, and the second to the number of the paragraph; an n after the English word, denotes that it is explained in a note.

A, 8 41
A little, n, yau ti kóm tó, 53 42
Abacius, sún pún, 171 15
Abandon, to, wóng mū, 538 97
Abandon and destroy, wai húi, 544 213
Abandoned fellow, fó, lán ts'ai, 125 8
Abandon family, to, ch'út ká, 124 16
Abate a little, to, kám tík, 239 29
Abatement, kám shíu, 198 1
Abdomen, n, fuk, 515 1
Abdomen small, sú fuk, 515 1
Abet, to, kung mau, 547 279
Abide, on, 417 4; ts'ú nín, 112 14
Abide, to, hang ts'ú nín, 118 15
Ability to eat, n, lóng, 177 21
Able, Ability, nang, 119 25
Able, n, talk, 2 5
Aboard ship, hang shiù, 160 9
Abode, permanent, yat ting ch'i ú, 417 4
Abortion, Abortion, sú ch'án, 502 3
About, shéng hú, 84 14
About how much, yéuk tó shíú, 257 2
About to break, tséng lit, 280 29
About 8 minutes, kán kai pát fan, 404 10
Above, shéng, 99 46
Abridge, to, kám, 537 71
Abroad from, ló li, 181 23
Abroad, gone, ch'út ngoi, 77 4
Abrasor precipitator, hung séng sú', 457 1
Abscess, nung ch'óng, 502 4
Abscess knife, nung ch'óng tó, 532 36
Absent-minded, sa'm in tsói, 58 39
Absolutely necessary, n, píi shú, 62 54
Absorbtents, n, sham shap, 513 17
Abstrate, o miú, 111 26
Abundance, tsui shing, 205 75
Abundant, fán, 35 59
Abundant most, tsui tó, 434 16
Abuse, one, to, mà yán, 549 324
Acacía, tsúi sak fá, 451 1
Academy, shé hók, 308 3
Academy, imperial, tshón lam ūn, 308 4
Acanthus, tshóng kwan ts'úng, 488 227
Acanthus ilicifolius, tóng fá lik, 453 44
Accipenser, tsam lung ú, 488 225
Accipitrine birds, sáing lúi, 471 1
Accommodate, to, tsin tó tók, 131 14
Accomplices, tshúng, 535 30
Accomplished, n, man, 565 28
Accomplishments, n, lai, 368 1
Accompany, to, fú, 569 12
Accompany, out to, tsún ch'ú tó, 189 63
Accordance to, tsú nín ch'ú, 221 4
According to, tsú nín, 75 87; kú, 90 72
According to, lóng, 128 6; hún, 243 44
According to, ts'ú, 189 64
Accordingly, tsí, 183 6
Account, an, n, chéung muk, 198 2
Account-book, n, chéung muk shó pò, 198 2
Account, keep an, shéung shó, 170 11
Accountable, not, mò shié, 192 5
Accountant, chéung kwai ché, 198 2
Accoutrements, kwan hú, 543 212
Accumulated rocks, hú, 37 73
Acetabulum, pí húi, 515 2
Acetous, n, yau ts'ó tík, 513 15
Acheen, A' tó, 416 1
Achirus, sai lun tát shá, 488 205
Acidity, n, sun, 511 9
Acorn, lik shát, 437 13
Acorus calamus, ch'úng pí tó, 457 2
Acquaint, to, n, kit shík, 120 4

Chi. Chr. 152
Acquaintance, old, shuk shai hò, 188 48
Acquainted thoroughly, shuk shik, 239 1
Acquainted with all, sz' mò pat things, t'fung, 559 16
Acrid, lát, 214 171
Acridness, san, 511 9
Acróstichum, shik wai, 458 28
Acrýdium, fùi chung, 495 50
Act, to, wai, 13 56
Actea aspera, sik ip, 457 3
Acting on, tsik, 404 9
Active person, fái shau fái kéuk, 66 43
Acts, n, hang, 571 27
Acute, (sound) n, hing, 4 13
Adam's apple, hau lâi, 71 21
Add a line, sê tò kí, 83 9
Add, to, t'impan 150 13; kà, 195 10
Add to, tsang, 537 71
Adder, fuk, 477 2
Addition, to, t'seung, 13 55
Adaptation, ká, 378 2
Adapted, tsing t'fung, 126 12
Adiantum, hak kwâ t'fung, 457 4
Adipose substance, kò yuuk, 515 3
Adjoining, n, kák, 58 33
Adjust, to, sit, 31 37
Administration, chì kí mò, 573 1
Admission of light, t'au kwâng, 314 15
Admiral, n, shiu shiz 'taituk, 597 271
Admonishing, hùin, 352 13
Admonitors, right and left, tsó yaussz' kán, 602 399
Admonitors to, n, shap wai, 595 232
Adopted brother, n, kai hing tain, 98 7
Adopted brothers, n, lâng hing, 98 17
Adopted son, n, shing kai tsai, 86 9
Adopted son, n, k'ai tsai, 88 40
Adopted son, n, mung ling tsz, 86 10
Adopted son, n, t'sz, 89 60
Adulterer, n, kán fù, 547 285
Advanced age, kò nín yan, 181 16
Advance, to, ts'ing, 118 4
Advance money, ting kú ngan, 198 3
Advertisements, chú t'ip, 198 4
Advice, letter of, n, kâng ngan sun, 198 5
Adviser in counsel, ts'ían chi ching sz, 602 390
Advisers, sau i chik chi, 595 230
Advisors, kâ, 293 1
Æridés, tìu lân, 452 5
Allected, mutually, séung kwân, 85 239
Affection, n, yan, 13 49; t'sting, 99 47
Affianced, n, kit fàt, 92 2
Afflictions, n, wàn nán, 98 11
Affluent, n, yau yau, 77 7
Afghan, á fú kón, 407 6
Aftrt, pò hang, 183 3
Afraid, king, 69 106
Africa, Nations of, n A fí li kâ kwêk, 412

AC—AG.

[INDEX.]

After, hau, 174 18
After all, tò tai, 256 50
After completion, sz' pat, 574 4
Afternoons, n, há 'ng, 391 6
Afterwards, in hau, 189 62
tso fáu lai, 7 29
Again come, tsoi fuk, 171 15
Again, yau, 184 12
Again try, n, fán ch'ün t'au, 5 20
Against, kam, 537 83
Agapanthus, pák tzu' lin, 452 2
tzu' ts'oi, 457 5
Agar agar, t'sá kú, tsam, 457 6
Agaricus, mà mò, 199 6
Agate, pák má mò, 430 2
Age, shai, 110 12
Age, ten, a child, n, yau, 355 9
Age, twenty, a youth, yéuk, 355 9
Age of thirty, a man, chiong, 355 9
Age of forty, kéung, 355 9
Age of fifty, ngáí, 355 9
Age of sixty, kí, 355 9
Age of seventy, lò, 355 9
Age of ninety, mò, 355 9
Age, every, kú kam, 86 23g
Age, old, n, pák fát, 93 32
Age, old, pák ts'au, 94 34
Age, the, tông shai, 119 3
Age, what, n, kwai kâng, 77 5
Aged, lô wông, 559 21
Aged king, chû sz', 588 41
Agent, t'ai shan, 199 7
Agents, thousand, ts'in tsz', 564 18
Agitation, kik, 403 4
Aglaia adorata, sâm ip lân, 452 3
Aglaia, variety, ng ip lân, 452 4
Age, long, i kau, 84 13
A'm, k'ú lá, 407 6
Agra, ngám, 174 13
Agra, ngâm t'âm, 157 12
Agra, ngâm t'ai, 157 12
Agra, distinct, n, kong ming, 230 2
Agreement, n, ts'ing, 13 49
Agrément, an, li, 128 5
Agrément, an, sz' nung, 600 345
Agricultural director, n, nung fù, 340 1
Agriculturalist, n, t'in kâ, 320 11
Agricultural operations, Nung sz', 340
Agricultural superintend-
<table>
<thead>
<tr>
<th>Index</th>
<th>607</th>
<th>[AH—AN]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ah!</td>
<td>240</td>
<td>30; hi kóm, 186</td>
</tr>
<tr>
<td>Ah me!</td>
<td>áé</td>
<td>ýá, 251</td>
</tr>
<tr>
<td>Aid, to</td>
<td>cho</td>
<td>283</td>
</tr>
<tr>
<td>Aid-de-camp</td>
<td>chung híp</td>
<td>588</td>
</tr>
<tr>
<td>Aid-de-camp</td>
<td>pit ká</td>
<td>594</td>
</tr>
<tr>
<td>Air, n</td>
<td>hi</td>
<td>403</td>
</tr>
<tr>
<td>Air, to</td>
<td>lóng</td>
<td>228</td>
</tr>
<tr>
<td>Air-bladder</td>
<td>kâu, piú</td>
<td>460</td>
</tr>
<tr>
<td>Aired, to air</td>
<td>chui há</td>
<td>157</td>
</tr>
<tr>
<td>Air of</td>
<td>fúng</td>
<td>116</td>
</tr>
<tr>
<td>Air plant</td>
<td>tů lán, fúng lán</td>
<td>452</td>
</tr>
<tr>
<td>Airy</td>
<td>hó hí shík</td>
<td>157</td>
</tr>
<tr>
<td>Ajuga</td>
<td>lò fú sú</td>
<td>457</td>
</tr>
<tr>
<td>Alarming prognosis</td>
<td>ngai chíng</td>
<td>529</td>
</tr>
<tr>
<td>Alas</td>
<td>236</td>
<td>14</td>
</tr>
<tr>
<td>Alauda</td>
<td>shán má tséúk</td>
<td>474</td>
</tr>
<tr>
<td>Albergo</td>
<td>ngán mòk</td>
<td>502</td>
</tr>
<tr>
<td>Aleochara</td>
<td>kít keung</td>
<td>496</td>
</tr>
<tr>
<td>Aleurites</td>
<td>shík lut</td>
<td>442</td>
</tr>
<tr>
<td>Algiers</td>
<td>On ché</td>
<td>413</td>
</tr>
<tr>
<td>Unlike</td>
<td>yat yéung</td>
<td>179</td>
</tr>
<tr>
<td>Aliments</td>
<td>shík mat, yéung mat</td>
<td>513</td>
</tr>
<tr>
<td>Almagatholite</td>
<td>tů shú shík</td>
<td>430</td>
</tr>
<tr>
<td>Almonds</td>
<td>hang yan</td>
<td>199</td>
</tr>
<tr>
<td>All</td>
<td>tsung, tó, kái</td>
<td>101</td>
</tr>
<tr>
<td>All, n</td>
<td>ham páng lóng</td>
<td>179</td>
</tr>
<tr>
<td>All affairs, n</td>
<td>mat sz tò hai</td>
<td>46</td>
</tr>
<tr>
<td>All alike</td>
<td>yán shó t'ung</td>
<td>18</td>
</tr>
<tr>
<td>All, all consumed</td>
<td>shík sái</td>
<td>137</td>
</tr>
<tr>
<td>All day</td>
<td>shíng yat</td>
<td>157</td>
</tr>
<tr>
<td>All escaping</td>
<td>kung t'ó</td>
<td>536</td>
</tr>
<tr>
<td>All, every one</td>
<td>yat tik</td>
<td>251</td>
</tr>
<tr>
<td>All in order, n</td>
<td>yé t'sái pí</td>
<td>157</td>
</tr>
<tr>
<td>All kinds</td>
<td>kók shík</td>
<td>204</td>
</tr>
<tr>
<td>All men</td>
<td>yán yan</td>
<td>91</td>
</tr>
<tr>
<td>All men,</td>
<td>chung, 117</td>
<td></td>
</tr>
<tr>
<td>All men have</td>
<td>yán kái van</td>
<td>100</td>
</tr>
<tr>
<td>All officers, n</td>
<td>pák liú, pák kún,</td>
<td>568</td>
</tr>
<tr>
<td>All ready</td>
<td>t'sái pí sái</td>
<td>173</td>
</tr>
<tr>
<td>All severally equal</td>
<td>kók k'u tóng</td>
<td>394</td>
</tr>
<tr>
<td>All things</td>
<td>mán sz'</td>
<td>75</td>
</tr>
<tr>
<td>All, times</td>
<td>shí shí</td>
<td>182</td>
</tr>
<tr>
<td>Allotment</td>
<td>ming lú</td>
<td>75</td>
</tr>
<tr>
<td>Allow me</td>
<td>tsoi</td>
<td>75</td>
</tr>
<tr>
<td>Allow, to</td>
<td>tsung fúng</td>
<td>544</td>
</tr>
<tr>
<td>Allowable</td>
<td>yam</td>
<td>192</td>
</tr>
<tr>
<td>Allowed, not</td>
<td>pat hú</td>
<td>536</td>
</tr>
<tr>
<td>Allowed to pass, n</td>
<td>fúng mang tsùn</td>
<td>221</td>
</tr>
<tr>
<td>Allowing it to be</td>
<td>fúng</td>
<td>101</td>
</tr>
<tr>
<td>Alloved,</td>
<td>fúng fat</td>
<td>211</td>
</tr>
<tr>
<td>Aloes</td>
<td>pái wóng pin</td>
<td>457</td>
</tr>
<tr>
<td>Aloes, hemp</td>
<td>pò ló mà</td>
<td>457</td>
</tr>
<tr>
<td>Aloes-wood</td>
<td>ch'úm húng</td>
<td>199</td>
</tr>
<tr>
<td>Alone</td>
<td>tůk</td>
<td>100</td>
</tr>
<tr>
<td>Along with</td>
<td>sung tsaí</td>
<td>181</td>
</tr>
<tr>
<td>Along the coast</td>
<td>tsoi hó</td>
<td>413</td>
</tr>
<tr>
<td>Alphus</td>
<td>pái shík</td>
<td>505</td>
</tr>
<tr>
<td>Alpinia mutans</td>
<td>áp kéuk fá</td>
<td>452</td>
</tr>
<tr>
<td>Already, n</td>
<td>i king</td>
<td>158</td>
</tr>
<tr>
<td>Already,</td>
<td>in tsoi</td>
<td>185</td>
</tr>
<tr>
<td>Also</td>
<td>tů, 6 25; kim chí, 178</td>
<td></td>
</tr>
<tr>
<td>Also</td>
<td>ping, 27 15; yik, 28</td>
<td></td>
</tr>
<tr>
<td>Altar</td>
<td>tán</td>
<td>150</td>
</tr>
<tr>
<td>Alters of grain seeds</td>
<td>shé tsík tán</td>
<td>308</td>
</tr>
<tr>
<td>Alters of the people</td>
<td>man shé</td>
<td>308</td>
</tr>
<tr>
<td>Although</td>
<td>sui in</td>
<td>101</td>
</tr>
<tr>
<td>Although—yet</td>
<td>sui—in</td>
<td>348</td>
</tr>
<tr>
<td>Altogether</td>
<td>yat tsung</td>
<td>169</td>
</tr>
<tr>
<td>Alum</td>
<td>pák fán</td>
<td>199</td>
</tr>
<tr>
<td>Alum, crystals of</td>
<td>king fán</td>
<td>430</td>
</tr>
<tr>
<td>Alum,</td>
<td>shí máng</td>
<td>481</td>
</tr>
<tr>
<td>Alvedor process</td>
<td>ngá ch'óng kwó, 515</td>
<td></td>
</tr>
<tr>
<td>Always</td>
<td>shéung</td>
<td>90</td>
</tr>
<tr>
<td>Always, ready, n</td>
<td>shéung pín</td>
<td>162</td>
</tr>
<tr>
<td>Amaurosis</td>
<td>pák in tsó'íi</td>
<td>450</td>
</tr>
<tr>
<td>Amaranth</td>
<td>ká in tsó'íi</td>
<td>457</td>
</tr>
<tr>
<td>Amaranthus</td>
<td>Amat, n</td>
<td>A mat</td>
</tr>
<tr>
<td>Amaurosis</td>
<td>fát tsíng kwóng, 502</td>
<td></td>
</tr>
<tr>
<td>Amazed</td>
<td>kwái</td>
<td>62</td>
</tr>
<tr>
<td>Amber</td>
<td>fú pák</td>
<td>199</td>
</tr>
<tr>
<td>Amber, false</td>
<td>mat pák</td>
<td>199</td>
</tr>
<tr>
<td>Ambrosia</td>
<td>ying muk</td>
<td>440</td>
</tr>
<tr>
<td>Ambrosia</td>
<td>fó chík</td>
<td>503</td>
</tr>
<tr>
<td>America</td>
<td>Pai,</td>
<td>502</td>
</tr>
<tr>
<td>America,</td>
<td>Fá kí kwók, 415</td>
<td></td>
</tr>
<tr>
<td>America, Nations of, n</td>
<td>Mí ló kò kwók, 413</td>
<td></td>
</tr>
<tr>
<td>America, Nations of,</td>
<td>Amethyst,</td>
<td>lám pó shík, 430</td>
</tr>
<tr>
<td>America, Nations of,</td>
<td>Amethystine spar,</td>
<td>tsí' shík yíng, 430</td>
</tr>
<tr>
<td>America, Nations of,</td>
<td>Amorphous,</td>
<td>chung, 115</td>
</tr>
<tr>
<td>Amount</td>
<td>kí to, 168</td>
<td></td>
</tr>
<tr>
<td>Amount, the</td>
<td>t'úng ché, 376</td>
<td></td>
</tr>
<tr>
<td>Amphacanthus</td>
<td>lai máng, 481</td>
<td></td>
</tr>
<tr>
<td>Amphibana</td>
<td>leóng t'úá shé, 477</td>
<td></td>
</tr>
<tr>
<td>Amphibious</td>
<td>kót tín hí, 531</td>
<td></td>
</tr>
<tr>
<td>Amputating tools</td>
<td>héung pát, 150</td>
<td></td>
</tr>
<tr>
<td>Amulets, n</td>
<td>pò ló, 486</td>
<td></td>
</tr>
<tr>
<td>Amaranthus</td>
<td>lúi kung ú, 489</td>
<td></td>
</tr>
<tr>
<td>Amaranthus, n</td>
<td>uin yéung, 473</td>
<td></td>
</tr>
<tr>
<td>Ancestor,</td>
<td>Shui chung, 502</td>
<td></td>
</tr>
<tr>
<td>Ancestral,</td>
<td>Kwat tsíts tsóng fú, 515</td>
<td></td>
</tr>
<tr>
<td>Ancestral, Of, n</td>
<td>T'ai kung, 84</td>
<td></td>
</tr>
<tr>
<td>Anchor,</td>
<td>Kó tsáng tsó, 81</td>
<td></td>
</tr>
<tr>
<td>Anchor,</td>
<td>Nú, 199</td>
<td></td>
</tr>
<tr>
<td>Anchorage,</td>
<td>pok shíun t'áu, 199</td>
<td></td>
</tr>
<tr>
<td>Anchor, buoy,</td>
<td>náu p'áu, 320</td>
<td></td>
</tr>
<tr>
<td>Anchored</td>
<td>fú wán pok, 220</td>
<td></td>
</tr>
<tr>
<td>Anchor, cast</td>
<td>p'áu náu, 320</td>
<td></td>
</tr>
<tr>
<td>Anchor, weigh</td>
<td>káu náu, 320</td>
<td></td>
</tr>
<tr>
<td>Anchoy</td>
<td>má tsái, 480</td>
<td></td>
</tr>
<tr>
<td>Anchoy, sauce</td>
<td>tsó ú kái, 160</td>
<td></td>
</tr>
<tr>
<td>Ancient</td>
<td>kú, 146 2; kú ché, 343</td>
<td></td>
</tr>
<tr>
<td>Ancient</td>
<td>Sík, 9</td>
<td></td>
</tr>
<tr>
<td>Anciently,</td>
<td>I, 168 5; t'úng, 173</td>
<td></td>
</tr>
<tr>
<td>And</td>
<td>yau, 30</td>
<td></td>
</tr>
<tr>
<td>And</td>
<td>kim, 340</td>
<td></td>
</tr>
<tr>
<td>And also</td>
<td>wan, wan, 75</td>
<td></td>
</tr>
<tr>
<td>And further, &amp;c., n</td>
<td>382</td>
<td></td>
</tr>
<tr>
<td>And,</td>
<td>chung, 77</td>
<td></td>
</tr>
</tbody>
</table>
Anger, violent,  nò hi,  71 14 Aphonin,  shå t yam,  502 10
Angle, acute an,  yat yui kòk,  395 19 Apotheeey's shop,  yénk tinning,  499 9
Angle, obtuse an,  yat t'în kòk,  395 19 Apparatus, n  hii,  528 11
Angola, clothes,  ú ch'au,  243 48 Apppear, to, n  lo,  69 91; in,  438 23
Angry,  nò,  252 36 Appearance, personal,  yung mâu,  73 51
Anguilla, n  màn lai,  481 47 Appears good,  ts'it tak k'i ho,  175 4
Angular edge,  ts'ê hau,  298 82 Appellation,  ch'ing fu,  562 43
Anhô,  On fái,  421 5 Appetptage,  hau shâuy,  464 46
Animal spirits,  tsing shan,  75 89 Appetite,  wai hau,  159 60
Animals, Parts of, n Shang mat pâk t'ai,  460 19
Animate,  shang che,  429 1 A,  150 1
Animeted nature, n  shang mat,  480 5 Apples, dried,  kôn p'ing kwô,  160 2
Ankle,  wá, keuk ngân,  315 5 Appointment,  kung kii,  536 52
Ankle-bone,  hat kwat,  516 10 Apricot,  wong mûi,  443 4
Anklets,  kúrk ak,  150 10 Apron,  wai kwân,  146 1
Ankoi tea, n  Onk'ai ch'á,  231 1 Apron of a ship, n  t'au châm,  320 4
Annalis, n  kamu min,  285 1 54 Aquatic grasses,  wai,  459 58
Annalised stars,  pát kôk,  200 15 Aqueduct, n  hín t'ung,  383 1
Announce, to,  hê,  357 5 Apple,  ping kwô,  443 3
Announce a calling, n  pô hê,  298 8 Arbutus,  yûng mûi,  446 8
Announce departure, to,  ko ts'ê,  186 35 Arab,  A lá pâk,  406 1
Announcement, an,  sun shî,  568 5 Arbor,  fa shàng,  443 17
Annoy, to,  tsuk tsuk wan,  252 35 Arch,  kung,  313 1
Annoyances,  lau nán,  544 222 Archery, rules of, n  Shé fût,  366
Annoyances cruel,  wai pik,  548 296 Archery, to practice, n  kàn shé, pô shè,  366 7 8
Annually,  müi nin,  129 9 Architects, n  kung tséung,  277 1
Another day, n  koi yat,  83 10 Ardently loved,  t'ung oîi,  100 56a
Another look,  tsoi t'ai,  251 35 Are,  394 13
Another place,  pit ch'ê,  198 5 Areca nodulosa,  ngâ uk ts'ê,  490 2
Answer,  táp,  375 3 Argus,  yûng mûi,  446 8
Answers to addresses,  tsu a ts'êng,  574 6 Aristocracy,  Kung tsi éng mú',  307
Ant,  ngai,  493 1 Architecture,  tséung,  277 1
Ant-eater, scaly, n  ch'ê in shân káp,  469 50
Ant, red spotted,  ch'ang oî,  498 3
Ant, white,  pâk ngái,  493 2
Ant, winged,  fî ngái,  493 4
Antique,  kû lo,  139 85 Areca palm,  pan long,  440 2
Antelope,  chêung kwan,  467 2 Argemone mexicana,  lô shû lik,  457 11
Antelope's horns,  ling yûng kôk,  200 16 Argíllite,  tô hâng shil,  430 9
Antenna,  sô,  460 2 Arbor,  mûi,  344 13
Anterior Tibet,  Ts'ên Tsông,  424 22 Argus pheasani, n  hîn kái,  475 72
Anterior view, n  chîng min,  522 157 Aridity,  t'sô,  403 1
Anthrax,  yung tsô,  503 21 Arithmetic, On, n  Shô muk,  372
Anthrope gutturosus,  wông yêung,  467 3 Arithmetical Rules, n  Sun fût,  378
Antiquity,  kû chî ch'ai,  307 1
Antlers,  kôk chî ch'á,  462 23 Arm,  shâu pî,  63 4
Anus,  kuk t'o, kung mûn,  515 6 Arm, n  pî chi,  515 7
Anvil, n chê,  293 2 Arms,  ping hî,  308 10
Anvil-bone,  i noi châm kwat,  520 91 Armor,  kâp,  26 6
Anxious,  wài,  37 74 Armorer,  kwan hî tséung,  277 2
Anxiously concerned,  nim ts'în,  352 12 Armpit, n  kâ lâk tai,  71 24
Anybody,  yau yan,  241 35 Armpit, n  yûk chî wô,  516 12
Any,  yau mat,  233 4 Army,  kwan,  543 20
Apart,  shô, 24 92 1; li, 341 8 Army and state directly  tsung kwâ kîn.
Apartments of Houses, n Fông uk,  140 Aromatic flavor,  mî hêung,  260 10
Apartments, inner, n noi shât,  130 1 Aromatics,  hêung liu,  217 207
Ape,  tîn,  467 4 Aromatics,  mî lui,  513 20
Ape, long armed,  ú tîn,  468 34 Arrack,  sî lik tsâu,  200 17

INDEX.
August emperor, wong shéung, 558 3 Bad breath, n tsé hé, 510 5
August empress, wong hau, 562 48 Baekzia frutescens, n yung shai fá, 452 8
August empress mother, wong t'ai hau, 562 45 Bag, a, 460 1
August heaven, wong t'ín, 558 4 Bag around the heart, sam p'áu lók, 522 138
August hon'ble ladies, wong kwáifí, 562 57 Bagruz, kóm ú, 487 192
August sovereign, wong Tài, 562 2 Bái, ní, 145 217
Aunt, paternal, kú mò, kú tsz', 105 47, 48 Bake, to, kük, 165, 86; kóng, 278 6
Aunt, maternal, jí mò, jí tsé, 105 71, 72 Balances, pair of, n t'ìn p'íng, 385 3
Aurelia, kin, 461 46 Balances, standard, sz'má p'íng, 191 5
Austria, n 610 O ti líá, Ma ying kwó, 409 3 Bale, p'ay ts'ai, 237 15
Authority, imperial, yam ting, 79 426 Bale a boat, fú shuí, 320 6
Autumn, t'sán, 379 2 Bad of goods, n yat p'áu fó, 200 25
Autumnal assizes, t'sán shám, 570 16 Balistès, mók p'i yéung, 481 48
Avis, fá chi, 484 165 Ballistic platform, ná t'ói, 313 4
Avá, n Ává, 406 2 Ballast, át ts'ong shik, 320 7
Avail of, to, t'sz', 66 52 Ballast, shún chú, 201 26
Avedavat, brown, múi fá tséuk, 472 2 Bale of goods, n lán kón, 131 2
Avedavat, spotted, sù huáng nèung, 472 3 Balloustrade, chu, 440 4
Avenue, yung tó, 313 52 Bamboo, chuk, 470 70
Averse to move, n pat hó t'ung, 73 52 Bamboo rat, chu kón, 201 27
Averrhoa, yeung tó, 443 7 Bamboo shoots, chu sun, 447 1
Avoid, to, k'ái, 23 3 BambooSplit, chu mát, 278 8
Avoid, to, kwán fóng, 329 141 Band, t'o sín, 293 7
Await, to, tóí, 187 44 Band fish, hung táí, 480 5
Away, move, t'í hó hán, 139 93 Band of men, a t'ai fó, 125 9
Awl, n chuí, 293 1 Bandage the head, to, n lak t'au, 44 28
Awn (heard of) grain, kuk ts'éung, 437 4 Bandages, n kwó lim, 529 14
Awning, p'úng, 320 5 Bandana handker-
Awning, bamboo, chük lím, 134 1 chiefs, hók yung kán, 252 37
Awning, cloth, p'ó chéung, 134 2 Bandbox, mò hóp, 146 8
Awning-maker, n p'àng tséung, 278 5 Banian fig, yung shiú, 440 10
Ax, fú t'áu, 293 5 Banian, to, n fóng lúu, 117 15
Axilla, yik, 516 21 Bank, shang fóng, 201 25
Axi, chük k'ii, 400 5 Bank or shore, ngón, 219 223
Axe, kam ts'in luk, 467 25 Banks of ocean, hoi p'èng, 479 1
Axe, or spotted deer, chau, 293 7 Banker's shop, n ngan tím, 259 7
Axe-cheeks, n fuk t'ó, 330 3 Bankruptcy, chít pún, 201 29
Axe, poles of the, wai chau, 330 2 Banquets, n in heung, 583 3
Axletree, chau, 293 1 Banketting 'house kwóng luk tsz'
Azelea Indica, tó kiín fá, 452 7 overseer.
Azolla, n p'úng, 458 4
Azure blue, t'in ts'ing, 304 12 Banketting 'house, shiú chung, 593 169
Azure sea (Koko-nor) n Ts'ing hói, 423 18 Bantam cock, ai kai, 472 12
Baby, to feed a, wai ts'ai, 163 60 Bar boats, tük shiú shiùn, 221 6
Bachelor's button, p'ák yat hung, 453 35 Barm, mín shán, 131 3
Bachelor of arts, sao tsó, 595 229 Bar of a door, ch'èung át, 181 4
Bachelor of medicine, j'í shang, 498 4 Bar of a window, tít ch'ü, 132 26
Back and forth, to go, wóng fán, 195 10 Barbadoes millet, leúng, 449 46
Back and forth, wóng lóí, 320 10 Bárbarus, ngâu, 29 27
Back, come, fán lái, 58 40 Barbel, ká ú, 480 6
Back out to, fán hau, 248 15 Barber, n t'ai t'âu sz'fú, 278 7
Back, put b, chái fán ch'üi, 143 187 Barrels, Of, n t'ai t'âu ló, 151 3
Back-splint, t'úng muk, 519 0 Barber's call, n ló yán, 293 8
Back, the, n púi, 522 161 Só yán, 121
Back, pui, t'ai mak, mau mak, 447 2
Backbone, n tsik lí kwnt, 522 161
Backwards, to move, tůi hang, 186 39 Bark, shü p'i, 436 1
Bad, nngái, 286 2; 291 42 Bark, fái, 465 49
Bad, n pat shín, 123 1: òk, 15 81
Barracks, ú, 39 85 Beam of the nose, pí léung, 524 192
Barrel, p'í p'á t'ung, 135 4 Beam of a plough, lái ūn, 384 12
Barrel of a quill, mò kùn, 213 170 Beam of a ship, kwai chan, 321 27
Barrenness, mò ts'í, 96 63 f'í an curd soup, tāu fú fā, 296 45
Barrier, kwán cháp, 308 11 Bean, broad, tāu gū, 447 14
Barter, ūn, 241 35 Beans, tāu kôk, 160 3
Barter, to, i fo yik fo, 242 38 Beans, n ts'áms tāu, 447 4
Barter, to, t'ai, 286 2 Beans, soy, n pák tāu, 447 6
Base (quality) t'ai tāu nga ts'oi, 449 40
Base of a triangle, kau, 395 16 Bean sprout greens, shang, 465.5; 439 44
Base of a pillar, ch'ó, ch'ii tün, 313 5 Bean, to, hung, 467 7
Base of a plough, lai t'ai, 333 2 Bear, a n fung chūi, 65 42
Basement room, t'í há k'é f'óng, 134 48 Bean up, to, pív, 467 8
Basil, fragrant, ts'í ts'í, 447 3 Bear white, a n hung pún, 464 33
Basil process, t'í kwá, 516 13 Bear's paw, n sin, 519 84
Basin, wash hand, n mìn p'ún, 135 5 Beard, the, kuk ts'êung, 437 10
Basket, kóng, 135 6 Beard of grain, ch'uí hung, 70 8
Basket, lâm lap, 278 8 Beat the breast to, n chan ting, 529 13
Basket, covered, hó lap, 135 7 Bester, n kik, 339 25; tà, 65 26
Basket, eared, ts'ó, 135 6 Beat, to, au sz', 548 293
Basket, fish, t'ú káp, 203 9 Beat to death, to, chung lín, 294 59
Basket, globular, chung t'í, 334 11 Bead together, to, n sam hau t'iú, 71 23
Basket-maker, ch'ú hí sz'ú fú, 278 8 Beads, heart, n kai, 38 80
Basket, market, n kung lám, 135 8 Beautiful, ts'ìng sau, 73 53
Basket, money, ló tsai, 135 9 Beautiful, shó ngán mo wán, 35 61
Basket, open worked ts'íng f'óng, 313 6 Beautiful color, ts'í ts'í, 66 54
rattan, t'áng lap, 135 14 Beautiful color, mò wán, 35 61
Basket, partition, n kák lám, 135 11 Beautiful, very, n hai, 74 70; yan wai, 52 36
Basket, peddling, n tám ló, 135 10 Beauty is lost, n ch'é, 101 59c
Basket, rattan, t'áng lám, 135 13 Because, n shing shuk, 341 10
Basket, refuse paper, ch'ú lap, 135 12 Because, n ch'ún pak, 70 9
Basket, round osier, t'ú n, 333 3 Become ripe, n ch'óng, 157 5
Basket, round splint, ch'úi, 333 5 Become white, ch'au ch'úng, 493 5
Basket, splint, ch'úi'n, 333 4 Bed, n pō pí', 157 5
Basket, sprout, t'ú, 333 8 Bedbug, ts'í f'óng, 313 6
Basket, succing, sháí p'ún, 334 9 Bedding, Fon f'óng, 156
Basket, tall sprout, kwái, 334 10 Bedroom, empress n mat fung, 493 6
Basket, tray, n li, 135 15 Bedroom, Of the, n mat nò, 493 8
Basket, wheat, mak lung, 333 7 Boe, ngau yuk, 160 5
Baste, to, n hóng, 155 81 Bse, drone, sháp ngau yuk, 160 6
Batavia, fí shú, 467 6 Beef, shiú ngau yuk, 140 7
Bath, a, ká lâ pâ, 416 2 Beef boiled, hám ngau yuk, 160 9
Bathe, a, sai shan shui, 151 5 Beef rolled, tít p'áng ngau yu, 160 10
Bathing dress, sai shan shám, 151 5 Beef salt, ngau kwat sui, 167 127
Bathing room, sai shan f'óng, 131 5 Beefsteak, n pê tsau, 161 14
Bathing-tub, sai shan p'ün, 135 16 Beef suet, mat lâp, 201 31
Batter, mín lù, 160 4 Beer, ch'úi tsai ch'úng, 403 11
Bauhinia, lùn káp, 441 36 Behwax, yau, 334 13
Bavaria, Pá wâ li, 409 4 Beetle, sìn shi, 79 38
Bay horse, ch'íik má, 468 40 Beetle, (a farmer's) ts'ín, 149 62
Be careful, sîu sam, 145 230 Before, before (in time) pák hâk, 585 7
Be thou, n ìi wai, 113 14 Before, k'ôi shik, 125 6
Bead tree, mò wán shû, 442 50 Beg, a n hat, 418 10
Beads, chûi, 201 30 Beg to, ts'ing man, 46 65
Beads, court, n ch'ûi'û chûi, 151 6 Bag to, kô ts'ê, 77 10
Beads, aromatic, n hâung chûi, 151 7 Beg to ask, I, han yân, 232 11
Beak, tsûn, 460 3 Bag to take leave, n hat le, 125 6
Beam, carrying, n tân kón, 135 17 Beg the favor,
Begin, to, n  hi shau, 2 4; mai shau, 3
Begin and not finish, n yau t'au mò mì, 46
Beginner, a, ch'ü hok shau, 65
Beginning, n ch'î ch'ü, 17
Beginning, n yau shau, 17
Beginning, middle, and end, n mang, chung, kwan, 404
Begonia discolor, ch'ün hoi 'ông, 452
Behind, hau, 143 166
Behind, left, lau, 73 62
Being yau, 27 10; wai, 31 36
Belief, chung lau, 313 7
Belgium, P'i li cham, 409 5
Believe, sun, 78 12
Bell, great, chung, 360 29
Bell, hand, chung ts'ai, 135 18
Bell, sistrum, kam shun, 360 32
Bellow, to, n hau, 465 49
Bellow, water, n shui p'ai, 334 14
Bellow, fung sêung, 136 19
Bells, long, n t'òk, 360 30
Bells, wind, tung ling, 360 31
Bells of horses, mà ling, 330 4
Belly, n t'ö, 515 1
Belone, hok tsam, 452 57
Belong, to shuk, 347 39
Below, hâ, 99 46
Bend forward to, fù shan, 187 40
Bend head, to, t'ai t'au, 45 53
Bend round to, kün, 464 10
Bend sails, to, yêung kwâ li, 436 104
Beneath the earth, yap t'u, 218 232
Beneath the screen, n lim hâ, 69 91
Benevolence, yan, 116 3
Benevolent, n yan, 565 29
Benevolent art, yan shut, 497 2
Benevolent tiger, n tsau ii, 470 83
Bengal, Ming ngâ lâ, 407 6
Benign, emperor, n Yik wông tai, 503 25
Benignant, min fun, 61 9
Bent, can be, hò huk, 516 9
Bear, to, wai hâ, 74 50
Bear, n pî, 538 59
Beside, pîn, 154 49
Beside, chü, 195 8
Beside, pit yau, 416 4
Beside, ling ngoi, 171 19
Besides, ts'z' ngoi, 408 12
Besides, shî ts'z' ngoi, 429 1
Beside, t'iu chau, 334 16
Besom flat, sô chau, 334 15
Besom, round straight, chî shûn, 499 6
Best, hau, 457 53; chî hû, 131 13
Best, n yau kái, 201 34
Best article, pat t'ai, 69 105
Best plan, shêung hû, 164 82
Best quality, tsz' in, 256 53
Besure, pan long, 201 32
Bêtel nut, n lau ip, 447 12
Bêtel leaf, Black color, n tsô, 208; 108 hak, 303 4
Betroath, to, lau sit, 543 202
Betroth, to, shing yan, 89 61
Betrothed wife, p'ûi shat, 94 49
Betrothed, second, n t'in fong, 95 52
Better, had, pat t'ai, 244 45
Between, noi, 186 39
Between, kân, 402 16
Beyond measure, tau kôk, 293 10
Beverage, hû yam, 162 32
Beyond sea, kwô t'o, 79 36
Beyond the reach, ngoi yêung, 202 40
Bezoar, fî shô k'ap, 111 26
Bill, bib, a, 181 33
Bill, a, shau t'ï, 201 34
Bill, water, n shui tsik, 320 8
Bill, a, tân, 256 53
Bill of birds, tsî, 460 3
Bill of exchange, fû t'an, 201 35
Bill, kg, kit, 334 18
Bill-hook, n chat, 334 16
Bill, hook, crooked n ai lim, 334 17
Billet of wood, n muk p'in, 361 42
Billet of wood, ch'âi, 70 3
Billion, n kap tsim, 569 12
Bill, to, yat ts'î, 378 18
Bills, n tân, 569 12
Bîlîchî, P'i lô chî, 407 6
Bin, n uk, 309 32
Bind, to, ting chông shûi, 278 11
Bind, to, hai, ch'in, 35 59 60
Bind, to, p'ông kan, 149 64
Bind sheaves, to, chat ch'uk, 342 13
Bind the head, to, n pau t'au, 44 27
Bind together, to, mî, 295 38
Bind up the hair, to, n ch'ük fî, 70 6
Bind up, to, pau chuk, 218 161
Binnacle, shün mi'p'êng, 320 9
Bird of paradise, n tsêuk wông, 472 5
Birds, n Fi k'am hîi, 471
Birds, tsêuk tsî, 160 11
Birds and beasts, k'am shau, 61 7
Birdsests, n fn wô, kîn in, 201 36
Birdsests, feather, n mô in, 202 37
Birth, yan shang, 355 9
Birth, n ch'ô shang, 17 7
Birth, to celebrate, n yam k'êung tsau, 155 21
Birth, mín p'êng kóm, 160 12
Birth, to, chî kôm shîk, 303 3
Bistoury, wân hau tsim t'o, 531 27
Bit, hâm, 330 5
Bit of a bridle, kin tî nî, 189 61
Bit of fat, n kau mî, 467 9
Bitch, ngâu, 545 234
Bite, to, lang fân t'o, 445 54
Bitterness, fî, 571 9
Bivalve shells, n kîp, hîm, p'ông, 492 43
Black sea
Black snake, ū shē, 477 4
Black spots on the face, mà mak, 73 61
Blackbird, shān ū, 472 4
Blackening, 202 38
Blacklead, hâk ūn, 202 39
Blackletter printer, fà t'ī tsèung, 278 9
Blacksmiths, tā t'ī tsèung, 278 10
Bladder, gall, tām, 516 14
Bladder, urinary, p'ōng kwóng, 516 15
Blade, yan, 334 17
Blades, two, kèng hoi, 140 107
Blame, pān, 15 81
Blanket, pāk chīn, 158 15
Blanket, cow, ngau i, 334 19
Bleaching, p'īú sháí, 286 3
Blecayed, lān ngān, 47 5
Beat, to, mē, 465 49
Bleeding of the nose, lau pī hūt, 52 29
Blend, to, wó mái, 289 23
Blenny, ū, 480 7
Blessed, hang, 561 35
Bletia hyacinthina, tsū' lán, 452 11
Bletia Tankervilliae, hōk ting fā, 452 12
Blindness, māng ngān, 47 10
Blindness, kū, 502 14
Blindness, or closed, eye, n, mat ngān, 47 11
Blinds, n, ngau pāk ip, 131 7
Blinds, Venetian, pān lim ch'ēung, mūn, 131 8
Block tin, tau sik, fā sik, 435 34
Blood, hūt, 508 1
Blood sucker, mā wóng k'i, k'i nā, 491 23
Blood vessels, king lōk, lōk mak, 516 16
Blossom, fā, 428 27
Bloated nose, n, tsau chā pī, 52 27
Blotter, tsō pō, 206 55
Blow, a, n, pān, 72 32
Blow, a, tā chōng, 526 3
Blow instrument, ch'ūi, 356 1
Blowpipe, tang ch'ūi, 294 11
Blue color, n, lām, 304 9
Blue black, lō lām, 303 8
Blue vitriol, tām fān, 434 9
Blunt, tun, 291 41
Boa of Yunnán, n, mōng, k'u shē, 477 5
Boar, a, chū kung, 467 10
Boar, wild, a, yē chū, 467 11
Board of Accountants, Pi Pō, 594 202
Board of Agriculture, sz' nung sz', 598 286
Board of Civil Office, n, Lī pō, 576 1
Board for documents, sau man kūn, 595 228
Board of Exchequer, Fū pō, 589 83
Board of Exchequer, Kam pō, 591 123
Board for h. i. m. carriages, kā pō, 591 118
Board for h. i. m. gardens, yū pō, 604 458

INDEX

[BL.—BO.] 613

Boards, Six Supreme, n, Luk Pō, 576
Board of Revenue, n, Ú pō, 577 3
Board of Punishments, n, Ying pō, 580 9
Board of Rites, n, Lai pō, 578 5
Board of Sacrifices, Tsē' pō, 603 421
Bones, bone of head, n, t'au kwat, 516 17
Bones and joints, kwat hoī, 75 89
Bonnet, mō, 146 8
Bodkin, printer's, kāp nǐp, 294 12
Body, Collective parts of, Pak t'ai, 70
Body, a dead, shī, 554 12
Body-guard, kam i wai, 591 124
Body-guard with blue lām ling
feathers, shì wài, 593 171
Body, human, n, yan shān, 75 91
Bohea hills, n, Mō shān, 224 1
Boil food, to, shap, 139 101
Boil food, to, p'āng, 162 29
Boil within a vessel, to, tun, 138 38
Boil water, to, pō shūi, 139 99
Boiling water, n, kwān shūi, 180 8
Boisterously, kwō' tāng, 121 2
Boisterous wind, fān fūng t'āi, 131 4
Bold, tāi tām, 72 44
Bold face, n, mīn ch'un kwóng, 63 60
Boletus, muk s, 457 15
Bolivia, Pō li wǎ, 415 8
Bolster, ch'ēung chām t'au, 158 13
Bond, of a plough, lai kūn, 334 20
Bombastic, ū pō, 202 40
Bombay, Māng māi, 407 6
Bombay ducks, n, kau tō kōn, 481 42
Bombax, muk mín shū, 440 17
Bombazetts, ū shā tsāi, 243 43
Bombazetts, figured, chē fā ū ch'au, 243 43
Bond, a, ling, 191 4
Bone on corner of head, pan kwat, 523 176
Boons, Bone of head, n, t'au kwat, 516 17
Boons and joints, kwat hoī, 75 89
Bonnet, mō, 146 8
Boat, to, ch'un, 599 3
Bonnet, ancient, n  k'un, pün,  146 3,4
Bonnet, court, n  p'in,  146
Bonnet-cylinder, n  mō lung,  146 7
Bonnet-ring, n  mō hun,  146 5
Bonnet-strings, n  mō p'ían,  146 6
Book, one set of a, n  yat to shū,  8
Book, to,  shēung pō,  248 15
Book of Changes, n  Yik King,  14 70
Book of Rites, n  Lai Kī,  354
Bookbinder, n  ting chōng tsèung,  288 11
Book-case,  shu kwai,  136 20
Book-keeper,  chi pō,  599 329
Book-keeping,  sz' li shō muk pō,  202 41
Bookseller's shop,  shū ká,  136 21
Books, satin,  tō ū,  493 9
Boops,  pān lō,  488 217
Boot-jack,  t'ū tē hué pān,  151 11
Boots, a pair of,  yat tūi h'ué,  146 9
Boots, satin,  sz' h'ué,  430 11
Border, n  pin lān,  254 12
Border, to,  lin, 408, 7; fū, 413 8
Bore, to,  ch'iün,  51 8
Boring,  chūi tsün,  286 4
Born into the world,  shang ts'ai shāi,  90 79
Born of heaven,  t'in chī shō shang, 550 32
Borneo, n  Man lo, Pō lo, 416 3
Borneo perfume,  Pō lō h'ung,  203 54
Borrow, to,  tsē,  404 10
Botany, n  Ts'ō mǔ k,  436
Both,  léung,  213 158
Both, a pair, n  shēung, 68, 76; kái, 92 7
Bottle gourd, n  ú lō,  448 30
Bottle squash,  kōng ú,  451 90
Bottles, wine,  tsan tsūn,  136 22
Bottom,  tai,  138 43
Bottomry,  tin shūn,  202 42
Boundary of land,  kái han,  308 11
Bounty, n  shēung ng'an,  202 43
Bovine,  ngau lui,  461 11
Bow, n  yat yap,  155 29
Bow, a, n  kung,  367 15
Bow, to,  tun shāu,  152 2
Bow, to,  tsō,  356 1
Bow, (a fiddle), to  tsō,  356 1
Bow, cotton,  t'ān kung,  294 13
Bow, strong,  má kung,  366 5
Bow-case, n  sui,  368 20
Bow-glove,  tit,  367 17
Bow-maker,  kung tsin tsèung, 278 12
Bowels, n  tō fūk,  70 5
Bowling his head,  pā t'āu,  157 40
Bowling of cotton, n  t'ān mīn fā,  286 5
Bowl,  ēn,  136 23
Bowl, dessert,  ping p'ūn,  136 24
Bowl, soup,  tōng ēn,  136 25
Bowl, lacquer,  ts'at p'ūn,  294 14
Bowl, paint,  ngān shīk pū,  294 15
Bowsprit,  t'āu pak,  321 29
Bowsprit-bumpkin,  t'āu pak wāng, 321 30
Bowstring,  kung ēn,  367 15
Boxes,  shūn t'āu, ch'iêng tsuǐ,  321 28
Box, painter's,  yau ts'at sēng 294 17
Box, ratten,  t'āng hōp,  136 28
Box, paint,  in shīk p'ūn,  294 16
Boxes, lacquered,  ts'at sēng,  136 26
Boxes, partition, n  ts'at man kū,  136 27
Boy,  yau i,  88 43
Boy, one poor, n  yat kō sī ch'ung, 185 20
Boyhood, up to,  kung lōng tāi lī, 185 23
Brace in a building,  chāng kōk,  313 8
Brace of a carriage,  ngai,  330 6
Brace up to, n  t'ōk chū,  74 76
Braces, n  ch'īn, āk,  151 12, 13
Bracer (in archery) n  kau,  367 18
Brain stone,  lō tsèng,  71 41
Bran, n  nō,  516 18
Bran bread, n  hōng mūn t'āu, 160 13
Branch, n  chī,  436 2
Branches of cycle, 12, n chī,  388 1
Branded marks,  sīk tsz,  547 251
Brass,  wòng t'ung,  208 44
Brass-leaf, n  t'ūng pōk,  206 45
Brazil,  pāk t'soi,  447 13
Brain, n  kōng,  93 25
Brazil,  Pi lī sē lī,  415 8
Bread, n  ū tō,  446 91
Bread, extending in,  pin p'ai,  129 9
Breadth,  ēn,  191 5
Breadth, extending in,  ēn,  191 5
Breakfast-table, Of the, n Tso shūn lūi,  173 59
Breakfast,  tsō ch'ā,  173 1
Break,  pin ēn,  480 9
Breakfast,  tām shūn,  321 31
Breast, n  hung t'ōng,  71 22
Breast, n  hung kwat,  525 163
Breast, n  hung ch'am,  146 12
Bride, n  bi,  429 1
Bride, to,  fū lap,  74 67
Breeze, a,  fēi mōng,  494 37
Brick, to receive a, n  shau ts'ai,  551 344
Brick, n  shāu chóng,  546 254
Bricery, n  ts'ing chūn,  313 9
Brick, n  ts'ing lin,  305 51
Brickmakers,  chung ngā z'ē shū,  279 14
Bride, n  san fū, san p'ō, 94 45, 46
Bridge,  kī,  306 12
Bridge, floating,  fau kū,  398 13
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bridge, suspension, $t$ú $kiú$</td>
<td>398</td>
</tr>
<tr>
<td>Bridge of a guitar, ch'ú, má</td>
<td>365</td>
</tr>
<tr>
<td>Bridge of the nose, pí léung</td>
<td>51</td>
</tr>
<tr>
<td>Bridle, pí</td>
<td>330</td>
</tr>
<tr>
<td>Brig, a léung chái wai shún</td>
<td>324</td>
</tr>
<tr>
<td>Bright, tsing</td>
<td>37</td>
</tr>
<tr>
<td>Bright, ling</td>
<td>136</td>
</tr>
<tr>
<td>Bright yellow, wóng kít</td>
<td>201</td>
</tr>
<tr>
<td>Brightness, fái</td>
<td>32</td>
</tr>
<tr>
<td>Brilliant, kwóng wát</td>
<td>267</td>
</tr>
<tr>
<td>Brilliant, ming léung</td>
<td>259</td>
</tr>
<tr>
<td>Brilliant, chéung</td>
<td>564</td>
</tr>
<tr>
<td>Brilliant, very, fan ngoi kwóng</td>
<td>137</td>
</tr>
<tr>
<td>Brumstone, lau wóng</td>
<td>203</td>
</tr>
<tr>
<td>Bring, to, ning</td>
<td>150</td>
</tr>
<tr>
<td>Bring here, to, nim lai</td>
<td>135</td>
</tr>
<tr>
<td>Bring here, to, ts'ai lai</td>
<td>174</td>
</tr>
<tr>
<td>Brinja, fú kwá</td>
<td>443</td>
</tr>
<tr>
<td>Bristles, chú tsung mò</td>
<td>203</td>
</tr>
<tr>
<td>Bristles, chú tsung</td>
<td>136</td>
</tr>
<tr>
<td>Broad, fút</td>
<td>70</td>
</tr>
<tr>
<td>Broad locust, n shún, tiú</td>
<td>494</td>
</tr>
<tr>
<td>Broad supporter, pí' kin</td>
<td>529</td>
</tr>
<tr>
<td>Broadcloth, tái yung</td>
<td>203</td>
</tr>
<tr>
<td>Broadcloths, n tái ní</td>
<td>233</td>
</tr>
<tr>
<td>Broadcloths, fine, i chéuk tái ní</td>
<td>236</td>
</tr>
<tr>
<td>Broken down, king t'úi</td>
<td>192</td>
</tr>
<tr>
<td>Broken open, n lut liú</td>
<td>148</td>
</tr>
<tr>
<td>Broker, n king kí yan</td>
<td>233</td>
</tr>
<tr>
<td>Bromelia, fán lai chí</td>
<td>443</td>
</tr>
<tr>
<td>Bronchocele, ngó hau hau pi</td>
<td>503</td>
</tr>
<tr>
<td>Broom, bamboo, chuk sò</td>
<td>136</td>
</tr>
<tr>
<td>Broom, coir, n yé i sò</td>
<td>136</td>
</tr>
<tr>
<td>Broom, clothes', i fuk sò</td>
<td>152</td>
</tr>
<tr>
<td>Broom, hemp-root, má k'ếung sò</td>
<td>294</td>
</tr>
<tr>
<td>Broom, straw, wó kón sò</td>
<td>136</td>
</tr>
<tr>
<td>Broth, t'òng</td>
<td>161</td>
</tr>
<tr>
<td>Brothers, frequenting, suk ch'ếung</td>
<td>552</td>
</tr>
<tr>
<td>Brother, elder, chéung hing</td>
<td>98</td>
</tr>
<tr>
<td>Brother, elder, a kò, 98 21 ; tái lò, 98</td>
<td>24</td>
</tr>
<tr>
<td>Brother, younger, tái, sai lò</td>
<td>98</td>
</tr>
<tr>
<td>Brother, wife of elder, tái sò, a sò</td>
<td>104</td>
</tr>
<tr>
<td>Brother, wife of younger, tái fú</td>
<td>104</td>
</tr>
<tr>
<td>Brother, wife of younger, sai shám</td>
<td>104</td>
</tr>
<tr>
<td>Brothers, Of, n Híng tai,</td>
<td>97</td>
</tr>
<tr>
<td>Brothers, uterine, t'ong páu hing tai</td>
<td>97</td>
</tr>
<tr>
<td>Broussonetia, n chú shùi</td>
<td>441</td>
</tr>
<tr>
<td>Brown color, n tsung shik</td>
<td>304</td>
</tr>
<tr>
<td>Brown (fried) nín, wóng tsing</td>
<td>165</td>
</tr>
<tr>
<td>Brownish red, ché shik</td>
<td>305</td>
</tr>
<tr>
<td>Bruise, sun shéung</td>
<td>503</td>
</tr>
<tr>
<td>Brunswick Rocks, U t'au shik</td>
<td>222</td>
</tr>
<tr>
<td>Brush, to, ts'át, sò</td>
<td>152</td>
</tr>
<tr>
<td>Brush down, to, lú</td>
<td>133</td>
</tr>
<tr>
<td>Brush up, to, fát</td>
<td>132</td>
</tr>
<tr>
<td>Brush, brass-wire, t'ung sz ts'át</td>
<td>294</td>
</tr>
<tr>
<td>Brush, clothes', i fuk ts'át</td>
<td>136</td>
</tr>
<tr>
<td>Brush, hair, fát ts'át</td>
<td>152</td>
</tr>
<tr>
<td>Brush, lacker priming, ts'át shán</td>
<td>294</td>
</tr>
<tr>
<td>Brush, priming, sz' kan</td>
<td>294</td>
</tr>
<tr>
<td>Brush, shaving, n sò ts'át</td>
<td>152</td>
</tr>
<tr>
<td>Brush, small priming, sû shún</td>
<td>294</td>
</tr>
<tr>
<td>Brush, tooth, ngá ts'át</td>
<td>152</td>
</tr>
<tr>
<td>Bryophyllum calcynum, tang lung fá</td>
<td>453</td>
</tr>
<tr>
<td>Bubo, u hau</td>
<td>503</td>
</tr>
<tr>
<td>Buck, ká</td>
<td>467</td>
</tr>
<tr>
<td>Bucket, t'ú t'ung</td>
<td>136</td>
</tr>
<tr>
<td>Bucket, irrigating, fú tau</td>
<td>334</td>
</tr>
<tr>
<td>Buckle, a k'au</td>
<td>147</td>
</tr>
<tr>
<td>Buckwheat, sâm kók mak</td>
<td>447</td>
</tr>
<tr>
<td>Bud, flower, lúi, púi,</td>
<td>436</td>
</tr>
<tr>
<td>Bud, leaf, ún</td>
<td>436</td>
</tr>
<tr>
<td>Budhist, shím sang</td>
<td>124</td>
</tr>
<tr>
<td>Budhist seal keepers, sang luk sz'</td>
<td>195</td>
</tr>
<tr>
<td>Budhistic fish, n puk ú</td>
<td>361</td>
</tr>
<tr>
<td>Buffalo, shui ngau</td>
<td>467</td>
</tr>
<tr>
<td>Bug, Mö kat tsz'</td>
<td>416</td>
</tr>
<tr>
<td>Bugs, shik</td>
<td>493</td>
</tr>
<tr>
<td>Bugs in wood, muk shat</td>
<td>493</td>
</tr>
<tr>
<td>Build mud walls, chuk</td>
<td>27</td>
</tr>
<tr>
<td>Buildings, Parts of, n Kung shat, mat liú</td>
<td>313</td>
</tr>
<tr>
<td>Bulging, fuk</td>
<td>357</td>
</tr>
<tr>
<td>Bull, ngau kung</td>
<td>467</td>
</tr>
<tr>
<td>Bull's eye, tik</td>
<td>367</td>
</tr>
<tr>
<td>Bullace, noi</td>
<td>443</td>
</tr>
<tr>
<td>Bulwarks, hón p'ong</td>
<td>322</td>
</tr>
<tr>
<td>Bundle, a, pát tsai</td>
<td>255</td>
</tr>
<tr>
<td>Bunting, ut po</td>
<td>243</td>
</tr>
<tr>
<td>Buoy, fú fú</td>
<td>203</td>
</tr>
<tr>
<td>Buried in obscurity, mái mút</td>
<td>130</td>
</tr>
<tr>
<td>Burnmh, n A'wá</td>
<td>406</td>
</tr>
<tr>
<td>Burn, to, shíu</td>
<td>135</td>
</tr>
<tr>
<td>Burn, to make the fire, lau ló</td>
<td>139</td>
</tr>
<tr>
<td>Burns, fó shéung, fó chéuk</td>
<td>503</td>
</tr>
<tr>
<td>Burning wells, fó tsing</td>
<td>430</td>
</tr>
<tr>
<td>Burnish, to, in kwóng</td>
<td>294</td>
</tr>
<tr>
<td>Burnish, to, tá mò</td>
<td>136</td>
</tr>
<tr>
<td>Burnisher, agate, má nó fn</td>
<td>294</td>
</tr>
<tr>
<td>Burnisher, iron, tó kám páng</td>
<td>294</td>
</tr>
<tr>
<td>Burningish, kwáat sèuk</td>
<td>286</td>
</tr>
<tr>
<td>Burrowing spider, tó chá chüi</td>
<td>496</td>
</tr>
<tr>
<td>Burrow, ut</td>
<td>460</td>
</tr>
<tr>
<td>Burst, have, pát liú</td>
<td>139</td>
</tr>
<tr>
<td>Burst forth, to, fát</td>
<td>405</td>
</tr>
<tr>
<td>Business, sz' kón</td>
<td>168</td>
</tr>
<tr>
<td>Business, truffling, sé tsi ln' ; sé tsi zn'</td>
<td>83</td>
</tr>
<tr>
<td>But, tsung hoi</td>
<td>170</td>
</tr>
<tr>
<td>But, nái, 35 64 ; tán,525</td>
<td>1</td>
</tr>
<tr>
<td>But, wái</td>
<td>117</td>
</tr>
<tr>
<td>But, tai</td>
<td>385</td>
</tr>
<tr>
<td>But, tán hai</td>
<td>224</td>
</tr>
<tr>
<td>But, tó yan</td>
<td>279</td>
</tr>
<tr>
<td>Butcher, k'í, pák liú</td>
<td>476</td>
</tr>
<tr>
<td>Butcher bird, ngañu nái yau</td>
<td>161</td>
</tr>
<tr>
<td>Butterfly, ú tip</td>
<td>493</td>
</tr>
<tr>
<td>Butterfly, atlas, fá lo tái kik</td>
<td>493</td>
</tr>
<tr>
<td>Buttocks, pí kú</td>
<td>521</td>
</tr>
<tr>
<td>Index.</td>
<td>617</td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>-----</td>
</tr>
<tr>
<td>Car, sword, to</td>
<td>330</td>
</tr>
<tr>
<td>Car, scaling, to</td>
<td>330</td>
</tr>
<tr>
<td>Carabomb, to</td>
<td>443</td>
</tr>
<tr>
<td>Caran, to</td>
<td>484</td>
</tr>
<tr>
<td>Carapace, to</td>
<td>461</td>
</tr>
<tr>
<td>Caravansary, n</td>
<td>308</td>
</tr>
<tr>
<td>Caraway, n</td>
<td>448</td>
</tr>
<tr>
<td>Carbonaceous powders, to</td>
<td>514</td>
</tr>
<tr>
<td>Carbuncle, to</td>
<td>503</td>
</tr>
<tr>
<td>Carcarias, to</td>
<td>487</td>
</tr>
<tr>
<td>Card, a, n</td>
<td>182</td>
</tr>
<tr>
<td>Card box, to</td>
<td>152</td>
</tr>
<tr>
<td>Card, lease, n</td>
<td>128</td>
</tr>
<tr>
<td>Cardiac orifice, to</td>
<td>516</td>
</tr>
<tr>
<td>Cardinal bird, to</td>
<td>472</td>
</tr>
<tr>
<td>Cardinal points, to</td>
<td>205</td>
</tr>
<tr>
<td>Carding, to</td>
<td>286</td>
</tr>
<tr>
<td>Care, first, to</td>
<td>114</td>
</tr>
<tr>
<td>Care, take, to</td>
<td>165</td>
</tr>
<tr>
<td>Careful rubbing, to</td>
<td>525</td>
</tr>
<tr>
<td>Carefully, yang sam, to</td>
<td>24</td>
</tr>
<tr>
<td>Cares, vexations, to</td>
<td>72</td>
</tr>
<tr>
<td>Cargo, discharge, to</td>
<td>223</td>
</tr>
<tr>
<td>Carica, to</td>
<td>444</td>
</tr>
<tr>
<td>Carmin, to</td>
<td>304</td>
</tr>
<tr>
<td>Carnation, to</td>
<td>226</td>
</tr>
<tr>
<td>Carnivorous animals, to</td>
<td>466</td>
</tr>
<tr>
<td>Carol, to, n</td>
<td>465</td>
</tr>
<tr>
<td>Carp, to</td>
<td>480</td>
</tr>
<tr>
<td>Carpal bones, to</td>
<td>517</td>
</tr>
<tr>
<td>Carpenter, to</td>
<td>279</td>
</tr>
<tr>
<td>Carpenter, to</td>
<td>137</td>
</tr>
<tr>
<td>Carriages and Sedans, to</td>
<td>329</td>
</tr>
<tr>
<td>Carriage-box, to</td>
<td>330</td>
</tr>
<tr>
<td>Carriage, imperial, to</td>
<td>330</td>
</tr>
<tr>
<td>Carrier, letter, n</td>
<td>214</td>
</tr>
<tr>
<td>Carrier, sedan, to</td>
<td>330</td>
</tr>
<tr>
<td>Carrot, to</td>
<td>161</td>
</tr>
<tr>
<td>Carry an umbrella, to</td>
<td>154</td>
</tr>
<tr>
<td>Carry away, to</td>
<td>174</td>
</tr>
<tr>
<td>Carry along with, to</td>
<td>404</td>
</tr>
<tr>
<td>Carry by a pole, to</td>
<td>330</td>
</tr>
<tr>
<td>Carry between two, to</td>
<td>145</td>
</tr>
<tr>
<td>Carry here and there, to</td>
<td>339</td>
</tr>
<tr>
<td>Carry off and on, to</td>
<td>326</td>
</tr>
<tr>
<td>Carry on arm, n</td>
<td>135</td>
</tr>
<tr>
<td>Carry passengers, to</td>
<td>323</td>
</tr>
<tr>
<td>Carry passengers, to</td>
<td>321</td>
</tr>
<tr>
<td>Carry beam, to</td>
<td>135</td>
</tr>
<tr>
<td>Cart, to</td>
<td>330</td>
</tr>
<tr>
<td>Cartilages, n</td>
<td>517</td>
</tr>
<tr>
<td>Cartilage, ensiform, to</td>
<td>517</td>
</tr>
<tr>
<td>Cartilage of the nose, to</td>
<td>51</td>
</tr>
<tr>
<td>Cartilages of eyelids, to</td>
<td>523</td>
</tr>
<tr>
<td>Cartilages of ribs, to</td>
<td>522</td>
</tr>
<tr>
<td>Cartwright, to</td>
<td>279</td>
</tr>
<tr>
<td>Carum, n</td>
<td>448</td>
</tr>
<tr>
<td>Caruncula lachrymalis, to</td>
<td>517</td>
</tr>
<tr>
<td>Caruncules, to</td>
<td>465</td>
</tr>
</tbody>
</table>

| Carve, to                                | 176 |
| Carved lotus, to                         | 318 |
| Carver of wood, to                       | 279 |
| Carves ingeniously, to                   | 252 |
| Carving knife, to                        | 139 |
| Case for a fan, to                       | 153 |
| Case for Chinese type, to                | 294 |
| Case knife, to                           | 139 |
| Case, type, to                           | 294 |
| Cases, several, to                      | 18  |
| Cash, a, n                               | 385 |
| Cash, n                                 | 258 |
| Cash, t'ung, to                          | 289 |
| Casket, to                               | 152 |
| Caspian sea, to                          | 408 |
| Cassia buds, to                          | 203 |
| Cassia, native, to                       | 400 |
| Cassia tree, to                          | 398 |
| Cast away, to                            | 257 |
| Cast (metal), to                         | 327 |
| Cast net, to                             | 317 |
| Castanet boards, n                       | 361 |
| Casting, to                              | 287 |
| Casting plates, n                        | 299 |
| Castor, to                               | 137 |
| Cat, to                                  | 467 |
| Cat-heads, to                            | 322 |
| Catamenia, to                            | 503 |
| Catastrophe of the eye, to               | 517 |
| Cattle, to                               | 459 |
| Catch, to, n                             | 231 |
| Catch, n                                 | 321 |
| Catch cold, to                           | 321 |
| Catch birds, to                          | 321 |
| Catch fish, to                           | 321 |
| Caterpillars on trees, to                | 493 |
| Caterpillars, smooth, to                 | 493 |
| Caterpillar, hair, to                    | 493 |
| Cathartic, to                            | 514 |
| Catkin of willow, to                     | 432 |
| Catling, to                              | 532 |
| Cat's tail, to                           | 459 |
| Cat's tail grass, to                     | 545 |
| Catle, to                                | 344 |
| Catty, a, n                              | 385 |
| Cauliflower, to                          | 448 |
| Caulking, to                             | 322 |
| Cause (or make), to                      | 403 |
| Cause, to, n                             | 95  |
| Cause, to, n                             | 289 |
| Causelessly, to                          | 547 |
| Cealvalry, controller of, to             | 592 |
| Cavity, to                               | 515 |
| Cayenne pepper, to                       | 56  |

| Ch. Ch.                                      | 155 |

[CA.—CA.]
Chaffinich, kam sz' ts' tséu, 472
Chains, t'it lin, 295
Chains of a ship, kai yik, 322
Chair, tang kwá \, 137
Chair, arm, zhun shau \, 137
Chair, basket, lám yì, 330
Chair-bearers, kiú tú, 392
Chair, camp, má cháp, 137
Chair, easy, hók sz' \, 137
Chair, elbow, káu i', 137
Chair, shoulder, kin yì, 330
Chaldrons, wák, 316
Chalk, fo shik fan, 430
Shing, mak tau sin, 395
Chamber, guest, hák t'íng, 131
Chamber-lamp, óm tang, 159
Chamber of eye, ngántsín fong, 517
Chamber-pot, pín ú, 159
Chamberlain, shéung ts'am kük, 596
Chamois, yung ýt, 358
Champa, n Chín shíng, 407
Champagne, yéng náu ngá, 455
Chancellors, t'ai hók sz', 567
Chancellor, high, n t'ai hók tsau, 161
Chancellor of palace, Chánghé, 567
Chandler, tang, 137
Chandelier, kiú chuk sz' fú, 279
Change, koi chún, 160
Change, to, ún kwó, 139
Change, t'ai kwó, 142
Change purpose, yik, 90
Changeable, n shím, 264
Changed already, i kung kwó, 158
Changer of money, pin ún yán, 201
Channels, shuí bo, 316
Channel or track, shuí tó, 325
Chapter, n p'in, 1; kún, 436
Char, to, shíu tún, 153
Character, this, n ní ko tsz', 17
Characteristics, t'ai tó, 122
Characters, parts of, n wing tsz', 22
Charge, at the, tsz' lí, 192
Charges and expenses, pún fai, 253
Charriot, war, shai yung, 253
Charriot, general's war, ping kíi, 331
Charioteer, yú, 331
Charioteer, field, t'in puk, 369
Charioteer, Illus- trated, n Yu háu, 368
Charmed, to be, tám, 122
Charming eloquence, hau kók, 134
Ch'ung fung, 55
Charring of timber, tsíu múk, 287
Chase, mai pán ká, 295
Chaste, ching, tsit, 93
Chattels of emperor, u mat, 561
Chatter, to, n u, 465
Cimex, ch'au ch'ung, 493 5  Clearly distinguishing, a fun tsing, 5 23
Cinchona bark, kam kai læk, 514 26  Cave in, two, fat hú, 437 14
Cinder of saltpetre, síu t'oi, 404 11  Cleaver, ch'ái tó, 137 52
Cinder, to, n, shing tán, 229 7  Clepsydra, n, tik lan, 391 9
Cinders, iron, t'ít shí, 434 6  Clerk, king lik, king t'ing, 592 143
Cinnabar, chiu shá, tán shá, 434 5  Clerk in office of su- chin sz'ú fú
Cinnabar color, chiu shá, 304 23  pervisors, luk sz', 587 26
Cinnamon, yu kwaï, 204 61  Clerk to secretary of a tân kwan
distric, shu tsó, 601 371
Cinnamon rose, tséung mi, 456 111
cipher, tsau, 206 176
Cipher, n, ling, 376 18  Clerk, under, tin tsík, 601 368
Circle, wán, 393 8  Clerodendrum squama- tain, tang lung fá, 453 21
Circuit, of the heavens, chau t'ín, 75 91  Clever, kwái ling, 88 44
Circuit commissioner, t'ai ying ón  climbing cords, n pán sók, 530 17
of justice, chót sz', 601 364  cloak, rain, n só i, 149 61
Circuit justices of peace, ts'ún kím sz', 603 411  cloak, t'ai tao, 147 18
Circular, tin, 313 1  shi shan chung, 137 56
Circulate, ts'ai, 214 176  clock, shi shan chung, 137 56
circulation, tsün tung, 253 41  close, k'ick hái, shui háu, 147 19
Circumference, chau wai, 382 8  closed, sak, 131 11
Circumstances, according to, ts'uk'yí ying pín, 189 64  closed, to sak mái, 59 44; chii, 315 24
Citron, n, fat shau, hêung un, 443 8  close and lock, to, n só yúk, 543 198
Citrus, ch'âng, 444 40  close adjoining, tsip kan, 314 13
Citrus, n, fat shau, 443 8  close regimen, tsi kái, 117 25
Cives, n, kau ts'oi, 162 31  close the ear, am má i, 57 25
Civet, n, ling múi, 467 19  close the eyes, hop ngán, 45 22
City, shing, 308 17  close the mouth, n kám hau, 53 4
City of Canton, ūi sháng, 199 6  close to the ground, tip tâ, 341 11
City, provincial, n sháng shing, 127 1  closed, im, 131 15
Civil laws, n li lut, 536 47  closed eyes, n ming muk, 49 47
Civil officers, man kün, 592 151  closed, n, fong ts'ai, 131 12
Civil service, man chik, 576 1  clot clothes, yung fuk, 149 52
Civilian, man kün, 536 40  cloth clothes, pō p'at, 204 63
Clam, shá pák, 490 3  clothes' horse, i ká, 152 23
Clamps, má ting, 295 35  clothes' mender, chik pō sz' fú, 279 22
Clandestine, yan p'ai, 537 82  clouds, wan, 403 2
Clang, ch'au, 359 28  cloudy (color) a, 136 303
Clap of thunder, sun luí, 58 38  ting hêung, 204 64
clothes, n, n, 90 77
Clapper of a drum, n, ti, 358 16  sz' liú, 324 72
Claref, hung tsau, 162 32  same lai, 483 92
Clarion, chát kók, 363 59  to fá, 153 45
Clariinet, shú tîk, 364 66  on kúi, 331 20
Clariinet, copper, só nát, 363 62  to kúi, 331 21
Clasp, tái kau, 152 22  mui, shik tân, 430 17
Clasp, to, kár, 324 71; lui, 439 36  kwat múi tân, 280 25
class with, to, lui, 212 153  tsó, 209 120
Class, highest, shéng pan, 123 1  coarse, pí, 435 24
Class (in science), lui, 403 3; pó, 490 1  in hoi, 413 6
Classes of Men, n, yan pan, 109 3  yat kin t'ai shám, 147 21
Classes of people, four, sz' man, 340 2  coast, along the, yat kin t'ai shám, 147 21
Clavicle, n, ch'í kwat, 517 40  coast, along the, yat kin t'ai shám, 147 21
Claw, chau, 461 7  coat, a, n, ch'üng pú, 147 20
Clay, nai, 258 3  coat, great, ch'üng shám, 147 22
Clean, kôn tsín, 154 50; kít tsing, 133 44  cobbler, pò lán hái ché, 250 23
Clean-out, to, n ts'úi kôn tsín, 59 45  cobbitis, shá chuí, 484 104
Cleanse, to, kik hú kau, 217 206  cóbra de capello
Clean oil, ming yau, 294 21  cochín, p'ok kí háp, 477 6
Clearly ascertainment, f'm ming, 221 5  kú ching, 408 11
Clear sound, ts'ing, 4 13  Ở nám, Ở nám, 407 4
Cochinches, n, ngà lán mai, 204 65
Consequently, kú, 196 14
Consider, never, pat sz', 90 426
Consign over, to, pò ū, 568 4
Consort, m'máí, 164 67
Constable, tsik, 206 81
Consellor, hóng yung, 235 11
Conservator, wóng hau, 562 48
Conspicuous, kung, 564 17
Constables, pò ting, 595 211
Constant, pat yik, 86 23g
Constant, remaining, sêung shau, 94 34
Constant, the men, lit, 123 2
Constantly, chín tung, 251 41
Constellations, sea of, Sing suk hoi, 425 25
Constipation, t'ai pín pai, 508 39
Constant, shing, 429 1
Constitute, tosi ū, 347 2
Constitution deranged, yam yéung tsóng hi, 512 18
Constitution, good, yik cháng, 184 18
Construct, to, ká, 279 18; chi, 281 36
Construct houses, to, táp shing, 275 5
Consult about that, cham cheuk, 256 52
Consummate, to, wing ts'ú, 90 18
Consumed, used, sai 137 52; síú, 236 13
Consumption, ló ching, 503 30
Contain, to, shing, 328 126; tosi, 294 13
Contempt, mřú ūn, 274 14
Contend, to, tsok ch'au yan, 94 18
Contents of body, n 'ngũ luê chéng, 71 18
Contentious, chang, 113 1
Conterminous, n tsíp, 406 1
Continent, táí chau, 402 16
Continually, n pat hít, 71 23
Contract, fán kam, 205 70
Contract, wai kam, 192 5
Contracted, n shuk, 25 2
Contracted or mean, hák pök chí sz' 112 11
Contrary, yik lau, 328 130
Contrary to terms, wai yéuk, 206 86
Contrition, fúi, 273 11
Control, to, kún, 235 8
Control, general, t'ung li, 332 38
Controller of district, kwan wai, 592 160
Contumacious spirit, wai k'ông sam, 274 12
Contusion, sün shéäng, 503 12
Convene, to, chúi tsap, 119 2
Convenient, pin, 149 1
Convenience, at your, tsúi pin, 6 10
Convent of Thaoists, kún, 309 32
Converge, to, ying ú chung, 11 27
Converse, to, tsúi wá, 131 10
Conversation, tám, 31 37
Conversation, Exercise in, n Táip in, 1 2
Conversation, n kóng shút wá, 2 4
Conversation, in, hang tám, 561 39
Conversation on Medicine, n 'fi hók lún ii, 497 31

Convicts, transported, tò lau yan, 534 21
Convoy, ú fó shun, 205 71
Convulsions, hán, 503 34
Convulsions of hands shau tsük, 503 35
and feet, tsit tsung, 503 35
Cook, a, ch'ü ts'ú, 160 7
Cook, a, tsó ch'ii, 169 7
Cook, to, ch'ui ts'īn, 437 14
Cook, to, n lung, 161 27
Cook, food to, ch'ü fán, 172 21
Cooked, p'ang ts'ü, 216 200
Cookia, shuk shik, 161 17
Cook, wóng p'i, 446 92
Cool, tám lóng, 143 171
Cooler, léung kwo, 144 196
Coolie, n kún tim, 153 47
Coolie orange, n ch'áng, 444 40
Coolie-mandarin orange, kóm, 444 42
Coolness, wan lóng, 511 10
Contracted, fú t'ung ló, 280 29
Contraband, ts'í' t'ung, 434 8
Copper, shun t'ung, 435 24
Copper, ch'ík kam, 434 7
Coppers, tsó tân, ts'íng fán, 434 11
Copy, to, ch'áu sé, 214 175
Copy of a book, a, n yat t'ó, 8 4
Copy Plates, n fát t'ip, 24 16
Copyist, pat t'ip shik, 594 204
Coral, madrepore, lóng kón, 430 21
Coral, red, shán ú, 430 19
Coral, white, shík fá, 430 20
Cord, shíng, 149 64
Cordage, shíng, 209 120; lám, 205 73
Corea, n Chúi sín, Kó lì, 407 5
Coreopsis, kau lí ming, 457 18
Core, 187 70
Cork, tso tsìng, 472 14
Cork screw, tso tsìng fán, 434 11
Corporal, kái ngán, 508 150
Corn, a, ts'ón gō, 602 408
Corner, ngán ngoi tsing, 518 47
Cornets, n ngán ngoi tsing ch'ík it, 505 81
Cornelian, hung mã nó, 430 22
Cornelians, mã nó shík, 205 74
Corner, kók, 143 174
Corner of eye, nghán, ts'ét', 516 20
Cornice of a room, n fá pán kéu, 314 13
Cornice of the eaves, n im hau sín, 314 14
Corol of a flower, n pá, 433 7
Corporal, nghán ngoi wai, 594 192
Correct, chíng, 366 1
Correct, to, kóí, 300 121
Correspondent (mercantile), n fò kí, 241 36
Corset, mánh hung, 145 28
Coscent, ii kót, 396 20
Cosine, a, shui fan, 152 29
Cosine, n Hái sâ t'á hák, 424 19
Crocodile, ngök ii, tó lung, 477
Crooked, huk, 298 83; wán, 334
Crooked fingers, shau chi liùn, 65
Crooked forceps, huk ngá kim, 532
Cross bands, shap tsz' tái, 150
Cross-barred, ts' é man, 264
Crossbow, nó, 313
Cross-eyed, ts' é ngán, 48
Cross-grained wood, wáng man muk, 140
Cross-piece, wáng muk, 293
Cross-pin, wáng shán, 331
Crotch, á, 436
Croton tiglium, pá tau, 457
Croup, hàu ká, 503
Crow, u, ú, 472
Crow-pheasant, móng kung, 472
Crowbar, tung chi'ú, 334
Crown, mún, 147
Crow-line, ting sin, 461
Crucible, yung ngan wó, 295
Crucible, silver, yung ngán wó, 295
Crude, sháng, 499
Cruel, ts' án yan, 117
Cruel disappointment, n chóng pán, 251
Cruisers, n ts' un shún, 322
Crumbs, shik shing, 138
Crupper, ts' au, 331
Crustacea and Mol.
lusca, n Hái p'ông lui, 490
Cry, to, t'ai, 81
Cry goods, to, hàm máu, 209
Crystal, shui tsing, 150
Crystalline lens, ngán tsing chiu, 518
Crystalline lens, n ngán chū, 48
Crystalized, kí, 217
Cuba, Kú pá, 415
Cub, p'íng chóng f'íng t'ai, 394
Cubit, a, n yat chi'ik, 381
Cucumber, wóng kwá, 448
Cucumber, white, pák kwá, 451
Cucurbita, ú ló, 448
Cudgel, muk páng, 529
Cue, n pin, 153
Cull, tsau hau, 147
Culinary Board, shín pò, 596
Calm, king, 436 9; kò, 439
 Cultivate, to, ts'ói chik, 316
 Cultivate rice, to, n chung wó, 340
 Cultivated land, t' in kú, 345
 Culture of mulberry, n shí song, 349
 Cup, táf, 138
 Cup, better, ngau yau chung, 138
 Cup, custard, kat shi pú, 138
 Cup, milk, ngau yú chung, 138
 Cupboard, t' in tip kwaï, 138
 Cuppressus, p'ák shiú, 440
 Cupule, k' tâu, 437
 Curd, bean, n tau fú, 162
Dimensions,  
thái siú, 325 82
Diminish, to,  
ch‘u shú, 376 6
Dexterity,  
ts‘é man pò, 206 88
Dimocarpus,  
liá chì, 443 25
Dioscoria,  
shí t’ang, 444 35
Dioscurus,  
liá shí, 451 103
Dip, to,  
ts‘z’ kái sam ts‘z’, 445 59
Dip, up, to,  
shuí, 334 21
Dipper,  
chéng, 388 41
Directing president,  
shéng shí  
and historiographer,  
sz‘ ling, 596 241
Director,  
tō tó cham, 532 30
Director,  
chì sz‘, 588 41
Director, a  
wai wén, 257 3
Director of Banqueting  
kwóng luk  
House, n  
ts‘z’ híng, 593 167
Director of granaries,  
ts‘óng ch‘éung  
tséng kwan, 602 409
Director of horse, n.  
e. the,  
sz‘ má táí fú, 598 295
Director of military  
stores,  
mó fú ling, 594 157
Director of peace,  
tín lí, 601 369
Director of signets,  
tín suí ch‘éung tsí, 601 370
Directors of horse,  
má sz‘, 584 185
Directors of papers,  
sz‘ mó, 548 285
Directors of work,  
sz‘ kung, 597 232
Dirt,  
líp sáp, 138 76; tsík kau, 285 83
Dirty,  
ú tso, 141 136
Dirty clothes,  
lá chá i fuk, 159 18
Disagree, to,  
m‘ wó, 99 28
Disappointment,  
chóng pán, 251 33
Discharge arrows,  
fong tsín, 328 132
Discharge bows,  
fát ní, 313 4
Discharge cargo,  
hó, 222 10
Discharge from ear,  
shang tséng shín, 506 108
Discount,  
k‘au t‘au ngán, 206 89
Discourse, to,  
kóng, shiú, 14 61
Discreet, n  
yú, 564 11
Disdain, not,  
pat tán, 348 3
Disorder, acute,  
ch‘ó hí ch‘i píng, 504 46
Disorder, chronic,  
kú tsát, kú píng, 504 47
Disorder of nerves,  
kán píng, 506 99
Disorders, class of, n  
fo, 501 1
Disgrace,  
luk, 28 18
Disgrace, to,  
yú, 114 7
Dish, beggar’s,  
h‘at pú, 138 73
Dish-cloth,  
tsín pò, 138 75
Dish, fish sauce,  
ú yau chung, 138 74
Dish, saud,  
sú p‘ún, 295 43
Dishes,  
tá, 178 38; 174 8
Dishes, family,  
ká shéung sing, 167 125
Dishonor, to,  
sí tún, 541 161
Dislike, to,  
fán muk, 92 10; iún, 163 54
Dislocation,  
tít ch‘út kwat, 504 48
Dismiss, to,  
ch‘ú ming, 534 14
Disobedience,  
pat shun, 96 63f
Disobey orders, to,  
wai ling, 558 355
Disorder in,  
pat hò, 70 5
Disorder, in,  
lún, 286 5
Dispatch, to,  
hang, 576 2
Dispatch a letter,  
k‘, 575 7
Dispatch department,  
sting siín pò, 596 258
Dispatch, emperor, n  
Chik wông t’ai, 563 2
Dispatches, n  
píu sán, 404 5
Dispersion,  
ch‘ú, 541 31
Dispersion of mist,  
mìng li, 185 43
Dispire,  
pí t‘i, 88 30
Disposition,  
sham ch‘éung, 71 12
Dispute,  
cháng lun, 220 2
Disrespectful,  
hú, 283 35
Distance,  
tín t‘o ló, 231 10
Distant, more,  
kang sho, 88 48
Distemper, remove,  
k‘ú fung, 215 188
Distiller, n  
chung tsau sz‘ fú, 280 32
Distilling,  
chung, 217 210
Distinct,  
sán in, 405 15
Distinct globules,  
líng lí, 170 14
Distinctly,  
kóng ming, 220 2
Distinguish,  
pín, 52 35
Distinguish, to, n  
fan, 8 9; fan pít, 205 69
Distinguished,  
kú hák, 188 49
Distinguished guest,  
wái, 53 3
Distribute ink, to,  
luk wan, 297 77
Distributing types, n  
kwái ún ts‘,  
pái ts‘, 288 15
District, n  
yú, 426 1
District, superior, n  
chau, 427 3
District instructor, n  
fán tó, káu yú, 589 67
District magistrate,  
chí ún, 557 17
Disused,  
pát yung, 357 6
Ditch, a,  
k‘ú, 338 84
Ditch, of a city, n  
bó, 314 18
Ditch-gate,  
shuí kwan, 314 19
Dietetic,  
tung sú pin t‘ik yéuk, 514 27
Dine, to,  
fén, 101 56d
Dining,  
kwan t‘án, 207 90
Dining-room,  
shá t‘in li, 353 2
Diviner,  
chim kwá sin shang, 124 9
Divinities, local,  
shán k‘ú, 541 159
Division, a, n  
tá t‘í, 429 1; pò, 436 1
Division, rule of,  
kwái fát, 380 5
Dizziness,  
wán wán tan, 181 28
Do, to,  
wái, hang, 119 26, 25
Do not,  
mók, 38 78; mat, 26 8
[Index.}
Drowning, nik shui t'äm yung, 507 141
Druggist, tán ká, 514 25
Drum, n kú, 357 3
Drum, base, fan kú, ying, fan, 357 5
Drum, battle, ch'in kú, 357 4
Drum, concert, p’ung kú, 353 11
Drum, eathen, t‘ô kú, 359 20
Drum, equestrian, t'ai kú, 359 19
Drum, double, n lò kú, 338 10
Drum, flat, n wá kú, 335 13
Drum, gong, t'ung kú, 339 24
Drum, hand, n lük kú, 295 44
Drum, leading, n lát kú, 357 7
Drum, l'at-shaped, n mán t'au kú, 338 12
Drum, pillar, n ying kú, 358 9
Drum, rattle, n líng t'o, 358 15
Drum, small copper, n sì t'ung kú, 296 45
Drum, Suchau, n Sú kú, 388 8
Drum, tamborine, n líng kú, 388 16
Drum, twirling, n t’ô kú, 358 16
Drum, waist, n t’ú kú, 358 14
Drums, ancient, tsun, pí, t'sik, kó, 337 6
Dry, kón, 136 23
Dry at a fire, to, púi, 158 10
Dry grain, to, puk kuk, 334 9
Dry in the air, to, lêung, 299 117
Dry in the sun, to, sháí, 158 10
Dry Measure, n Léung flàt, 388
Dry provision, n kòn lèung, 228 6
Dryandra, n 'ng t'ung, 441 21
Dryness of the eyes, n kòn ngán, 508 153
Duck, áp, muk, 473 23
Duck, dried, n lâp áp, 162 41
Duck, roast, n shíu áp, 162 42
Duck weed, p'o kíu, 458 10
Duet, lachrymal, ngán lùi kún, 518 52
Duet, nasal, pí kún, 518 51
Duet to bladder, p'ông kwong t'ung, 324 182
Due, hín, 195 0
Due, are, pún ying, 78 23
Due proportion, n wó wan, 299 104
Duke, n kung, 502 152
Dukes, 3 guardian, n sám kung, 595 217
Duke's attachés, n wóng hau kún shuk, 604 442
Dull, tin, 154 67
Dull color, tám, 303 1
Dull of hearing, n chong lung, 58 42
Dull red heat, n mi t'ì fo, 289 23
Duly prepared, n ú pi t'ìng t'ong, 340 4
Dumbness, n, 504 49
Dung fly, n t'ai shi ú ying, 494 30
Duplicates, n fú, 569 69
Dura mater, n bò ts'ëng yan mòk, 518 53
Durable, n k'am, 243 38
Durion, n lau lin ts'ë, 419 21
Dust, n ch'an, 122 14
Dust-board, n fat tau, 138 76
Dust-basket, n chuk ch'áam, 138 77
Duster, n kái mò só, 138 78

Dutch camlets, Hólán ú tiin, 243 42
Duties, to pay, náp shui, 232 11
Dutiful, háu, 87 27
Duty, hang, 80 426
Duty, constant, shéung tó, 86 23
Duty on goods, shui, 205 79
Dwell, to, ch'ü, 100 53; chák, 32 42
Dwell at ease, n kúi, 317 65
Dye, to, īm shik, 204 65
Dyeing, tsang ts'oi, 288 18
Dyeing-rods, sháí pò p'ang, 296 47
Dyer, īm fong s'í lû, 280 38
Dyestuff, īm lú, 216 195
Eagle, ū ching, 504 50
Eagle, lammeryg, tsó tiú, 473 27
Ear, tó, 56 1

Ear, Parts and Functions of, n òlúi, 56
Ear, to give, pí i t'ìng, 58 41
Ear-ache, í t'ung, 504 51
Ear-brush, n sú sak, 296 48
Ear-pick, i wat, 148 38
Ear-ring, i wán, 153 39
Ear-shell, shik kít ming, 491 21
Ear-spoon, n t'íú, 296 49
Ear-tweezers, i k'im, 296 50
Ear-wax, i láp, i shí, 517 31
Eared oyster, ch'é kii, 492 34
Earl, n pák, 592 152
Early, tso, 270 5
Early and later, sín hau, 110 24
Early in the morning, ts'ing shan, 153 31
Earnest money, n t'ing ngan, 196 12
Earnest, nai, 488 33
Earth, n Ti ying, 399
Earth, Shape of the, n t'i, t'i kau, 399 2
Earth, the, hun, 364 74
Earthen cone, n ngá kú, 144 195
Earthen stools, n ti ch'an, 408 4
Earthquake, n yau yan, 494 31
Earthworm, n tung, 400 4
Eastern, n t'ung kung, 562 56
Eastern palace, n piín, 367 18
Easy, i 16 1; yung i, 140 114
Easy to pour, hó cham, 142 148
Eat, to, shik, 53 11
Eat to the full, shik páu, 166 113
Eatable, hó shik, 216 200
Eatables, yé shik, 164 75
Eaten sufficient, n shik páu, 252 37
Eaves, pù, 315 28
Eaves, flying, n fù pù, 315 28
Ebb tide, shuí kón, 328 130
Ensign, pá tsung, 594 198
Entablature, sin p'ún, 315 30
Enter, to, tsun, 130; yap, 299 102
Enteritis, ch'êung it, 504 53
Entice, to, pún, 327 115
Entire flavor, ts'în mì, 165 94
Entrance of river, kung, 219 1
Every, tsit tsai, 140 105
Even, to cut, wan fô, 139 94
Even fire, an, ái mân, 158 11
Evening, yê ts'ân, 177 23
Evening meal, kam mán, 166 119
Evenly arranged, wau ting, 29 24
Every, chû chî, 102 56i
Every description, pok yêung, 137 41
Every, tsai k'i há, 29 26
Every year, mûi nîn, 128 5
Everywhere, p'ang, 215 152
Everywhere, mûo ching, 414 2
Every, tsai, 153 40
Ex, t'ai shêng wông, 560 25
Examination, on, kau king, 101 50c
Examination, to, tsui, 170 12
Examine accounts, to, tût, 170 12
Examine, to (goods) chá îm, 232 11
Examine, to (goods) n pûn îm, 213 163
Examine, to, hâu, 35 58; chêt, 39 57
Examiner of merits, hau kung
Examiner, long chung, 590 94
Examiner, hin, 564 9
Excellent, n Kwan tsz', 113
Excellent, men, n, Kwan tsz', 113
Excellent, chî, 562 53
Excellent, mû, 373 12
Excellent, shat shau ho, 179 50
Excellent, hit, 52 36
Excellency, chung, 33 49
Excise, to, ch'un, 33 49
Excitement, hit, 52 36
Excessively, pok myung, 587 41
Excess, pok, 130 10
Exchange, kîk, 216 194; sham, 214 171
Exchange director, sz' kam, 600 350
Exchange, shat shau, 325 2
Exchange, merchants', n, úi kûn, 309 26
Exchange, tsai, 140 105
Excise, to, tsît tsai, 140 105
Excise, to, fûn yau, 79 37
Excuse, to, shû pûi, 86 34
Excuse, to, hîng, 274 13
Excuse, to, shat shau, 325 2
Excuse, to, wai î, 179 4
Examiner, hit, 52 36
Excessively, fleshy, yat t'u you, 52 38
Excessively, on eye, lô you
Exercise in Conversation, n, Ts'ap in, 1, 7, 16
Exercises in Reading, n, Ts'ap tuk
Exhale, to, fû, 103 1
Exhaust, to, ts'ôi tsun, 460 8
Exhausted, not be, mûk nang k'ung, 373 1
Exhausted, not be, mûk nang k'ung, 373 1
Exchange, mû, 373 1
Exhausted, not be, mûk nang k'ung, 373 1
Exhausted, not be, mûk nang k'ung, 373 1
Exhausted, not be, mûk nang k'ung, 373 1
Exhausted, not be, mûk nang k'ung, 373 1

[INDEX.]
Exhibit plays, to, 125
Exhibitiate, to, 509
Exoclusus, 482
Exorbitant, 247
Expect, to, (await) 187
Expectations, high, 156
Expeditious, 81
Expel, to, 155
Expense, a hair's, 74
Expenses, daily, 170
Experienced, 69
Experienced hand, n 66
Expert, 471
Explanations, ts'z, 873
Exports, ch'ùt hau fo mat, 207
Expose, to, 146
Express office, tsit p'oh, 575
Expresses, n 545
Expression, the, yung mâu, 253
Extend, to, ch'i, 408
Extensively read, pök hôk, 114
Extent, to kôw, 128
External demeanor, ngoi t'ai, 306
Extinguish a fire, to, sik foi, 133
Extinguish a fire, to, kau foi, 331
Extort loans, to, kau sóc, 551
Extract, to, ts'ü, 292
Extraordinary favor, kâk ngoi shi yan, 273
Extreme, ch'i, 25
Extremely, kik, tô kik, 72
Extremities, the four, sz' ch'i, 65
Extremity, end, mî, 400
Exuberant, mau shing, 226
Exude, to, ch'ü, 437
Exuviae, tui, 462
Eye, Parts and Motions, Ngân lui, 47
Eye, cloudy spots in, lô pâk f'a, 506
Eye, corners of the, ngoi kôk, 48
Eye, corners of the, ngân t'au, ts'z, 516
Eye-pearl, n 296
Eyebrows, n 153
Eyeball, n 48
Eyelashes, ngân yap mō, 48
Eyelid, inability ts'ing p'i
Eye, Parts and Motions, Ngân lui, 47
Eye, cloudy spots in, lô pâk f'a, 506
Eye, corners of the, ngoi kôk, 48
Eye, corners of the, ngân t'au, ts'z, 516
Eye-pearl, n 296
Eyebrows, n 153
Eyeball, n 48
Eyelashes, ngân yap mō, 48
Eyelid, inability ts'ing p'i
to raise the, chüi hâi, 507
Eye-lids, ngân koi, 48; múk pau, 518
FACE to face, tui min, 60
Face, Form and Expression of, n Min lui, 60
Facilitate, to, n tsit king, 5
Facing outwards, n heung ngoi, 20
Facing towards, heung, 191
Factor, toi pân shêung, 207
Factor, n shî sz', 541
Factor, worked, n shat, 375
Factor, working, fât, 375
Factory, n ngâ hông, 541
Faculties, internal, noi chî, 366

shàn kâi shùi, 441
san, 437
shat 'ng, 548
shat hau, 504
hô mín shik, 61
shun fung, 220
hi shông, 226
shun fung, 327
ch'an hûi, 207
sin yau, 84
chung, 473
pô tsék shau, 281
pit pôk, 528
hâ, 335
fall down, to, tít lôk, 131
fall down, to, tít lôk, 140
fall short, 217
chit, 8, 110
hay pô ip, 458
û lôk, 405
false, fi yû, 18, 10
false, mo kô, 550
false, seung pi, 50
false, hai kâ, 551
false, ming, 115
Family a, ú, 537
Family in science, n ui, 437
Family register, chák, 565
Family, a, n, 99
Family, a, n, 39
Family, a, n, 99
Fan, a, n, 537
Fan, winnowing, kî, yêung lâm, 335
Fan-case, shîn ch'âp, 148
Fan-case, shîn kung, 281
Fan-case, ún màt, 212
Fan-case, fâ nau, 300
Fan-maker, chung i, 251
Fan-maker, ngâ kêuk, 523
Fan-making, fûng kwaï, 335
Fan-making, fûng kwaï, 335
Far and near, tîn kan, 204
Far-sightedness, tîn shî ngân, 507
Farm-house, lû uk, 309
Farrier, nung fû, 343
Farrier, shâu i, 381
Farthest above me, tsui shêung t'ai, 91
Fast, tied, fâk t'ing, 321
Fast, tied, fâk t'ing, 321
Fasten, to, hai, 326
Fasten, to, kau chû, 131
Fasten, to, kau chû, 145
Fasten back, ting fâm, 146
Fasten back, ting fâm, 146
Fasten up, ting hî, 134
Fasten up, ting hî, 134
Fasting, n 375
Fasting, n 375
Fat and lean, 177 29
Fat, bits of, 189 61
Fatal sickness, n 512 14
Father, a, 78 12; fũ, 78 18
Father, deceased, n 79 38
Father, deceased, n 78 21
Father, his, 78 25
Father, honored, 76 7
Father-in-law, 106 79
Father-in-law, ngoi fũ, 106 80
Father, my, ló yâm ká, 78 17; ká kwan, 79 30
Father, my, n 76 3; ká fũ, 78 11
Father, my (dead), 80 42
Father's elder brother, pák fũ, 104 43
Father's elder brother, pák mō, 104 44
Father's elder sister, kú tsź', 105 47
Father's maternal uncle, k'au kung, 108 132
Father's paternal elder
uncle, pák kung, 105 58
Father's paternal young
F unten, to, 347 38
Fauces, hau lung, 518 61
Faultless, mō kwö, 110 13
Favor, to, 544 218
Favor, requesting, 232 11
Favorably examined, 238 22
Fawn, i ni, 408 30
Fear, kí, 12 41; king, 33 50
Fear, 196 64
Fearless, n 116 6
Feast, chán, 218 225
Feasted, not, pat kung yam, 188 56
Feather bed, kai mō yuk, 157 7
Feather fan, n 155 35
Feathers, mō, 462 17
Febris intermittents, n 502 5
Febris remittents, n 504 61
Fecula, fan, 200 8
Fee of lease, p'ai t'au, 196 14
Feeble and infirm, chang, 77 8
Feed a child, to, pō, 81 42
Feed the baby, wai ts'ai, 163 60
Feed to, yémung, 544 230
Feel, to, t'am, 67 73
Feel, to, mōk, 525 3
Feel the pulse, tsī, 499 8
Feeler, iron, t'i tāp, 335 33
Feet, and hands, n 67 63
Feet, cow's, ngau kéuk, 162 45
Feet, horn, kap tsuk, 463 24
Feel, to, chá, 56 8
Feign, to, chá ching, 552 362
Fell timber, to, fat 0, 293 5
Fall down, chuí lók, 154 49
Fellow, a, t'ò, 125 8
Fellow in monastery, fô kí, 342 17
Felly, mông, 331 23
Female of animals, chín, 148 46
Fence, pá, 315 31
Fencing-master, kwan chung ká tsáp, 592 155
Fender, n fô lò wai, 139 81
Ferment, yùng, 514 30
Ferment long, to, au kau, 342 16
Ferns, fung mì ts'd, 458 26
Ferns, edible, k'tiit, 458 27
Ferns, stone, shuk wai, 458 28
Ferns, unexpanded, kau tsik, 458 29
Ferry-boat, t'hó shün, 93 24
Fertile soil, t'o hau, 226 5
Festoons, k'it ts'o, 267 51
Fetid, ch'au, 511 11
Fettered, n kwó tsuk, 67 65
Fever, n shíu ping, shang it, 504 59
Few days, kí yat, 7 29; 244 40
Fibula, kón kwat, shing kwat, 518 62
Ficus, yung shii, 440 10
Fid of a mast, wai ká, 323 50
Fiddle, bass, n t'ai k'äm, 365 78
Fiddle, two stringed, n í in, 364 77
Fiddlehead, chung, 13 52
Field, bank of a, t'in pök, 338 80
Field officer, luk lò kán, 593 180
Fiercely, fù yün shii, 589 82
t'sö ch'i chiu, 496 80
t'in ki, 346 32
Figu FIGURE
Fige, yéuk, chi, 364 69,70
Field-walks, n 'ng shap, 199 12
Field, spider, ts'o chi chi, 496 80
Figg, mō fã kwö, 443 15
Figure, t'ai u, 493 290
Figt, to, ying, 34 55
Figure, m'in ch'i'í pái, 323 51
Figure-head, n ying ying, 288 19
Figure, 'ng ts'o, 264 17
Field, islands, Fí chi tó, 417 5
Field, ts'o, 296 52
Field, shii mì ts'o, 296 54
Fí lí, 263 53
Field, tham, sâm kók ts'o, 296 53
Field, tö, mōk p'i yueng, 481 48
Háu King, 14 66
Figure, shii ch'i, 166 46
Field, yik, 462 19
Field, yü, 361 41
Filial Duty, the, n chi pí ch'am, 163 46
Filial, Fin, 147 5
Filial, king, 418 10
Filial, wong tséuk, 473 31
Finding box, n wan, 145 20
Fillet of pork, Find, to,
<table>
<thead>
<tr>
<th>Chinese Characters</th>
<th>English Translation</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flowers, cluster of, n</td>
<td>花束</td>
<td>158</td>
</tr>
<tr>
<td>Flowers, Ornamental, n</td>
<td>花幀</td>
<td>451</td>
</tr>
<tr>
<td>Fluency of speech, n</td>
<td>流利</td>
<td>30</td>
</tr>
<tr>
<td>Flux</td>
<td>流</td>
<td>58</td>
</tr>
<tr>
<td>Fly</td>
<td>飞</td>
<td>9</td>
</tr>
<tr>
<td>Fold, the hands, to</td>
<td>折手</td>
<td>66</td>
</tr>
<tr>
<td>Folding paper</td>
<td>折紙</td>
<td>28</td>
</tr>
<tr>
<td>Fold, own will</td>
<td>折衷</td>
<td>96</td>
</tr>
<tr>
<td>Food, Articles of, n</td>
<td>食品</td>
<td>160</td>
</tr>
<tr>
<td>Food and raiment</td>
<td>食物</td>
<td>34</td>
</tr>
<tr>
<td>Fool</td>
<td>愚</td>
<td>111</td>
</tr>
<tr>
<td>Foolishness, n</td>
<td>愚笨</td>
<td>254</td>
</tr>
<tr>
<td>Foot, one, n</td>
<td>船柄</td>
<td>300</td>
</tr>
<tr>
<td>Foot, goes on</td>
<td>船行</td>
<td>183</td>
</tr>
<tr>
<td>Foot, the, n</td>
<td>船之</td>
<td>65</td>
</tr>
<tr>
<td>Footstep, n</td>
<td>船步</td>
<td>75</td>
</tr>
<tr>
<td>Footstool, n</td>
<td>船座</td>
<td>139</td>
</tr>
<tr>
<td>Footstool of throne, n</td>
<td>船座</td>
<td>562</td>
</tr>
<tr>
<td>Foot-walking</td>
<td>船行</td>
<td>523</td>
</tr>
<tr>
<td>For, n</td>
<td>船</td>
<td>52</td>
</tr>
<tr>
<td>For, in place of</td>
<td>船代</td>
<td>199</td>
</tr>
<tr>
<td>For holding</td>
<td>船手</td>
<td>297</td>
</tr>
<tr>
<td>For making</td>
<td>船造</td>
<td>295</td>
</tr>
<tr>
<td>For me, buy</td>
<td>船買</td>
<td>83</td>
</tr>
<tr>
<td>For sale, n</td>
<td>船賣</td>
<td>136</td>
</tr>
<tr>
<td>Foramina</td>
<td>穴</td>
<td>519</td>
</tr>
<tr>
<td>Forbear, to</td>
<td>穿</td>
<td>177</td>
</tr>
<tr>
<td>Forbidden</td>
<td>禁止</td>
<td>316</td>
</tr>
<tr>
<td>Forbidden hall</td>
<td>禁區</td>
<td>530</td>
</tr>
<tr>
<td>Forbidden palace</td>
<td>禁宮</td>
<td>531</td>
</tr>
<tr>
<td>Forceps</td>
<td>縫針</td>
<td>352</td>
</tr>
<tr>
<td>Forceful</td>
<td>堅強</td>
<td>539</td>
</tr>
<tr>
<td>Foal, n</td>
<td>騎</td>
<td>466</td>
</tr>
<tr>
<td>Forearm, n</td>
<td>腕</td>
<td>516</td>
</tr>
<tr>
<td>Fore-brace of a plough</td>
<td>輪輈</td>
<td>335</td>
</tr>
<tr>
<td>Forefinger, i chi, 20</td>
<td>指甲</td>
<td>64</td>
</tr>
<tr>
<td>Foreign</td>
<td>外國</td>
<td>163</td>
</tr>
<tr>
<td>Foreign countries</td>
<td>外國</td>
<td>203</td>
</tr>
<tr>
<td>Foreign coins</td>
<td>外國錢</td>
<td>259</td>
</tr>
<tr>
<td>Foreigner, n</td>
<td>外國人</td>
<td>1208</td>
</tr>
<tr>
<td>Foreigners, crafty, n</td>
<td>外國人</td>
<td>276</td>
</tr>
<tr>
<td>Forehead, n</td>
<td>前额</td>
<td>43</td>
</tr>
<tr>
<td>Fore-mast, n</td>
<td>前桅</td>
<td>325</td>
</tr>
<tr>
<td>Foremost, n</td>
<td>前頭</td>
<td>9</td>
</tr>
<tr>
<td>Forenoon, n</td>
<td>前夜</td>
<td>391</td>
</tr>
<tr>
<td>Forest, n</td>
<td>森林</td>
<td>345</td>
</tr>
<tr>
<td>Forest, a</td>
<td>森林</td>
<td>32</td>
</tr>
<tr>
<td>Forest Trees, n</td>
<td>森林樹木</td>
<td>410</td>
</tr>
<tr>
<td>Forestalling, n</td>
<td>森林</td>
<td>208</td>
</tr>
<tr>
<td>Fork, n</td>
<td>水車</td>
<td>139</td>
</tr>
<tr>
<td>Forked bone, n</td>
<td>水車架</td>
<td>517</td>
</tr>
<tr>
<td>Form, a</td>
<td>形</td>
<td>295</td>
</tr>
<tr>
<td>Form, human</td>
<td>形式</td>
<td>283</td>
</tr>
<tr>
<td>Form, to</td>
<td>形式</td>
<td>212</td>
</tr>
<tr>
<td>Form of writing, a</td>
<td>形式</td>
<td>191</td>
</tr>
<tr>
<td>Form of, in the, hō ts' z' kom yéung</td>
<td>形式</td>
<td>129</td>
</tr>
<tr>
<td>Former state</td>
<td>形式</td>
<td>525</td>
</tr>
<tr>
<td>Formerly</td>
<td>形式</td>
<td>177</td>
</tr>
<tr>
<td>Formosa, n</td>
<td>形式</td>
<td>422</td>
</tr>
<tr>
<td>Forms, all</td>
<td>形式</td>
<td>284</td>
</tr>
<tr>
<td>Forms, a pair of, bed</td>
<td>形式</td>
<td>159</td>
</tr>
<tr>
<td>Forms of, writing</td>
<td>形式</td>
<td>41</td>
</tr>
<tr>
<td>Fort, n</td>
<td>堡垒</td>
<td>309</td>
</tr>
<tr>
<td>Forty</td>
<td>四十</td>
<td>375</td>
</tr>
<tr>
<td>Fortune, good</td>
<td>運氣</td>
<td>73</td>
</tr>
<tr>
<td>Fortunes, to tell</td>
<td>運氣</td>
<td>301</td>
</tr>
<tr>
<td>Forward, bends</td>
<td>運氣</td>
<td>187</td>
</tr>
<tr>
<td>Fossa, n</td>
<td>運氣</td>
<td>519</td>
</tr>
<tr>
<td>Foster-child</td>
<td>運氣</td>
<td>106</td>
</tr>
<tr>
<td>Foster-child, a</td>
<td>運氣</td>
<td>329</td>
</tr>
<tr>
<td>Foundation of, walk,</td>
<td>運氣</td>
<td>315</td>
</tr>
<tr>
<td>Foundation of a wall</td>
<td>運氣</td>
<td>315</td>
</tr>
<tr>
<td>Foundation stones</td>
<td>運氣</td>
<td>256</td>
</tr>
<tr>
<td>Founder</td>
<td>運氣</td>
<td>281</td>
</tr>
<tr>
<td>Fountain, a</td>
<td>運氣</td>
<td>101</td>
</tr>
<tr>
<td>Fountain-head</td>
<td>運氣</td>
<td>85</td>
</tr>
<tr>
<td>Four, n</td>
<td>四</td>
<td>377</td>
</tr>
<tr>
<td>Four Books, n</td>
<td>四書</td>
<td>13</td>
</tr>
<tr>
<td>Four classes</td>
<td>四書</td>
<td>340</td>
</tr>
<tr>
<td>Four Legs, n</td>
<td>四腳</td>
<td>63</td>
</tr>
<tr>
<td>Four Odes, n</td>
<td>四詩</td>
<td>45</td>
</tr>
<tr>
<td>Four points, n</td>
<td>四點</td>
<td>11</td>
</tr>
<tr>
<td>Four precious articles</td>
<td>四書</td>
<td>370</td>
</tr>
<tr>
<td>Four seasons</td>
<td>四季</td>
<td>389</td>
</tr>
<tr>
<td>Four Seasons, n</td>
<td>四季</td>
<td>269</td>
</tr>
<tr>
<td>Four Seasons, n</td>
<td>四季</td>
<td>11</td>
</tr>
<tr>
<td>Four seasons, sz' shi, 11</td>
<td>四季</td>
<td>389</td>
</tr>
<tr>
<td>Four seasons, sz' kwaï</td>
<td>四季</td>
<td>352</td>
</tr>
<tr>
<td>Four teeth, sz' kwaï, yāng</td>
<td>四季</td>
<td>12</td>
</tr>
<tr>
<td>Four teeth, sz' kwaï</td>
<td>四季</td>
<td>394</td>
</tr>
<tr>
<td>Fowl, fricaised</td>
<td>火雞</td>
<td>163</td>
</tr>
<tr>
<td>Fowl, rabbit</td>
<td>火雞</td>
<td>163</td>
</tr>
<tr>
<td>Fowls, roast</td>
<td>火雞</td>
<td>163</td>
</tr>
<tr>
<td>Fox, n</td>
<td>貓</td>
<td>468</td>
</tr>
<tr>
<td>Fox, n</td>
<td>貓</td>
<td>468</td>
</tr>
<tr>
<td>Fox, n</td>
<td>貓</td>
<td>468</td>
</tr>
<tr>
<td>Index</td>
<td>637</td>
<td>FR.—GA.</td>
</tr>
<tr>
<td>-------</td>
<td>-----</td>
<td>---------</td>
</tr>
<tr>
<td>Fractions,</td>
<td>373</td>
<td>Kuó muk lü,</td>
</tr>
<tr>
<td>Fractions,</td>
<td>377</td>
<td>fung nin,</td>
</tr>
<tr>
<td>Fractured,</td>
<td>254</td>
<td>ti lì,</td>
</tr>
<tr>
<td>Fragments,</td>
<td>296</td>
<td>hóng,</td>
</tr>
<tr>
<td>Fragrant,</td>
<td>165</td>
<td>cháu,</td>
</tr>
<tr>
<td>Frame, to,</td>
<td>315</td>
<td>tsin,</td>
</tr>
<tr>
<td>Frame of a roof,</td>
<td>315</td>
<td>wò,</td>
</tr>
<tr>
<td>France,</td>
<td>410</td>
<td>chái,</td>
</tr>
<tr>
<td>Franks,</td>
<td>417</td>
<td>Fukkin,</td>
</tr>
<tr>
<td>Frantic horse,</td>
<td>330</td>
<td>lung ngán ngo,</td>
</tr>
<tr>
<td>Fraternal,</td>
<td>11</td>
<td>165 108</td>
</tr>
<tr>
<td>Fraud,</td>
<td>540</td>
<td>tái pún,</td>
</tr>
<tr>
<td>Fraudulently,</td>
<td>547</td>
<td>kuk fung,</td>
</tr>
<tr>
<td>Freckles,</td>
<td>73</td>
<td>mõng shi,</td>
</tr>
<tr>
<td>Free from feathers,</td>
<td>201</td>
<td>tsau tsui,</td>
</tr>
<tr>
<td>Free from rocks,</td>
<td>190</td>
<td>yau,</td>
</tr>
<tr>
<td>Free ingress,</td>
<td>314</td>
<td>pún,</td>
</tr>
<tr>
<td>Free passage,</td>
<td>85</td>
<td>208 104</td>
</tr>
<tr>
<td>Free persons,</td>
<td>552</td>
<td>chí f,</td>
</tr>
<tr>
<td>Freely drink,</td>
<td>169</td>
<td>chuk yu,</td>
</tr>
<tr>
<td>Freely drink it,</td>
<td>182</td>
<td>p'i,</td>
</tr>
<tr>
<td>Freeman,</td>
<td>539</td>
<td>kuau,</td>
</tr>
<tr>
<td>Freight,</td>
<td>103</td>
<td>chí má tiú,</td>
</tr>
<tr>
<td>Frequently,</td>
<td>63</td>
<td>Furnace,</td>
</tr>
<tr>
<td>Fresh, (not salt)</td>
<td>167</td>
<td>iú, 279 14; ts'un,</td>
</tr>
<tr>
<td>Fresh, (uncooked)</td>
<td>164</td>
<td>37 74</td>
</tr>
<tr>
<td>Fresh air, let in,</td>
<td>314</td>
<td>Furnace,</td>
</tr>
<tr>
<td>Fresh color,</td>
<td>289</td>
<td>tím sak ló,</td>
</tr>
<tr>
<td>Fresh fish,</td>
<td>163</td>
<td>296 58</td>
</tr>
<tr>
<td>Frighten birds, to,</td>
<td>337</td>
<td>Furnace,</td>
</tr>
<tr>
<td>Friend,</td>
<td>69</td>
<td>tím sak ló,</td>
</tr>
<tr>
<td>Friend, intimate,</td>
<td>126</td>
<td>134</td>
</tr>
<tr>
<td>Friend, honored,</td>
<td>185</td>
<td>Furniture of Houses, n</td>
</tr>
<tr>
<td>Friend, your,</td>
<td>182</td>
<td>Hí yung,</td>
</tr>
<tr>
<td>Frieze,</td>
<td>316</td>
<td>111 27</td>
</tr>
<tr>
<td>Fringe of a hat,</td>
<td>317</td>
<td>GABEL department,</td>
</tr>
<tr>
<td>Frisket,</td>
<td>296</td>
<td>léung fong,</td>
</tr>
<tr>
<td>Fritting,</td>
<td>289</td>
<td>uk f,</td>
</tr>
<tr>
<td>Frock,</td>
<td>23</td>
<td>316 39</td>
</tr>
<tr>
<td>Frog,</td>
<td>148</td>
<td>kiín f,</td>
</tr>
<tr>
<td>Frog, striped,</td>
<td>478</td>
<td>316 40</td>
</tr>
<tr>
<td>Frog, tree,</td>
<td>478</td>
<td>fì móng,</td>
</tr>
<tr>
<td>From,</td>
<td>218</td>
<td>494 37</td>
</tr>
<tr>
<td>From—to,</td>
<td>326</td>
<td>sak hau,</td>
</tr>
<tr>
<td>From, come,</td>
<td>203</td>
<td>53 7</td>
</tr>
<tr>
<td>From, abroad,</td>
<td>181</td>
<td>li,</td>
</tr>
<tr>
<td>From one to another,</td>
<td>69</td>
<td>115 7</td>
</tr>
<tr>
<td>From whence,</td>
<td>95</td>
<td>chán,</td>
</tr>
<tr>
<td>Front,</td>
<td>1</td>
<td>128 3</td>
</tr>
<tr>
<td>Front door,</td>
<td>313</td>
<td>kéu máng,</td>
</tr>
<tr>
<td>Front of a hall,</td>
<td>314</td>
<td>148 39</td>
</tr>
<tr>
<td>Frontal bones,</td>
<td>519</td>
<td>léung kéung,</td>
</tr>
<tr>
<td>Frontal eminences,</td>
<td>519</td>
<td>208 106</td>
</tr>
<tr>
<td>Frontal line,</td>
<td>519</td>
<td>fung chí héung,</td>
</tr>
<tr>
<td>Frontiers,</td>
<td>309</td>
<td>208 107</td>
</tr>
<tr>
<td>Frownzy,</td>
<td>203</td>
<td>tám,</td>
</tr>
<tr>
<td>Fruit,</td>
<td>543</td>
<td>'ng púi tsz',</td>
</tr>
<tr>
<td>Fruit of trees,</td>
<td>439</td>
<td>208 108</td>
</tr>
</tbody>
</table>

**CHI. CHR.** 160
Governmental dispatches, kung man, 545 228
Governmental horses, kún má, 545 232
Governor, ai, chái t’oi, 586 1
Governor, a, tsung tuk, 603 413
Governor-general, tsung tuk, 407 6
Governor-general of rivers, tsung tuk, 590 100
Governor of canal, tsung ts’ô, 603 414
Governor of rivers, tsung hó, 613 415
Governor’s staff, tuk piû, 603 423
Grackle, spotted, pat, 473 41
Grackle, wattled, liú kó, pàt kó, 473 40
Grade, a, n, yat piû, 90 79c
Grade of men, lau yan, 340 1
Gradually, tsên, 79 35; ch’êi ch’êi, 528 8
Grasshopper, ai chi, 437 17
Grasshopper, to, pók chi, 345 28
Grain, a, yat nap, 383 1
Grain, bad, p’ân, 342 14
Grain, growing, wó, 448 31
Grain in the chaff, n, kük, 448 32
Grain-bin, kük hâp, 335 38
Grains, family of, n, kük pô, 437
Grains, fish, ù ch’â, 296 64
Grains, the six, n, luk kük, 12 3
Granaries, a, ts’ông, kwân, king, pan, 309 29
Granary director, tâi sz’ê chui, 600 348
Granary rat, ts’ông shn, 470 71
Grand Canal, Wan Hó, 425 27
Grand chop, n, hung p’ai, 223 11
Granddaughter, sun nui, 104 21
Granddaughter’s husband, sun sai, 104 22
Grandfather, tsô fu, 103 7
Grandfather, my, n, â kung, â yê, 84 17,18
Grandfather, my deceased, sin tsô hau, 84 22
Grandfather, your, hung tsô, 84 19
Grandmother, tsô mò, a p’ô, 103 9,10
Grandmother, deceased, sin tsô p’êi, 84 21
Grandson, sun, 87 26
Grandson’s wife, sun sîk fû, 104 20
Grantee, n, fa kông ts’ing, 431 27
Grant, to, n, chun, 269 2
Grant, to (pay out), chi, 545 244
Granting it is, suì hai kom yêung, 241 33
Gravitations, yuk ngâ, 504 65
Grape, p’ô t’ô, 443 16
Grappling-iron, ting, 323 55
Grass, p’ô, 366 4; âk, 367 11
Green, n, ts’êng, 72 46; hûk shik, 304 30
Green, (not ripe), ts’êng kung, 563 60
Green plantain, ts’êng sî, 445 64
Greens, n, ts’êi, 448 33
Greens, water, ts’êi, 448 34
Grate, a, fo lô, 132 26; 139 91
Grateful, háng yan, 269 3
Grater, keung ts’â, 139 92
Gratuitous practice, chau tsai, 499 8
Grave, mò, 78 22
Grave tone, n, chung shing, 4 14
Gravel, shá lam, 505 66
Gravitate, to, ts’ên ch’ê, 398 4
Gravity, t’ai, 202 39
Gravy, chap, 163 59
Gravy dish, chap chung, 139 93
Gray color, n, fui, 230 25; kót shik, 304 26
Gray hairs, pâk fâi, 72 35
Grayheaded, t’au fân fân pák, 71 19
Grazing, ngô shik, 345 26
Great, t’ai, 42 3
Great, p’sî, 27 15; kûi, 38 80
Great assistant, chung séung, 588 49
Great Britain, tai Ying, 410 7
Great director, tai sz’ê chik, 600 341
Great empress, t’ai hau, 562 47
Great expense, hai ts’ôi t’ai sham, 188 57
Great interpreter, t’ai noi, 561 36
Great Medical College, T’ai I yün, 498 4
Great manager, ts’ai sz’ê lit, 600 339
Great minister of state, kwan kî, t’ai shan, 592 154
Great one of nation, kwûk t’ai, 562 46
Great Pass, Tung Kwan, 346 35
Great prime minister, t’ai shung soi, 600 337
Great ruler, chung soi, 588 50
Great tranquilizer, t’ai wai, 599 310
Great tutor to prince, t’ai tsz’ê t’ai fû, 599 320
Great variety, hû to, 46 65
Great Wall, mãn li chung shing, 425 24
Great-grandson, n, tsang shun, 85 47
Great-grandson, tsang shun, 59 49
Great-grandson’s wife, tsang shun sik fû, 104 24
Great-grandfather, n, tsang tsô, 82 3
Great-grandfather, t’ai kung, 103 5
Great-grandmother, tsang tsô mò, t’ai p’ô, 103 4,6
Great-great-grandfather, n, kô tsô, 82 2
Great-great-grandfather, ko tsô mò, 103 2
Great-great-grandmother, tsang sin, 88 48
Great-grandson, n, tsang sin, 59 49
Great-grandson’s wife, tsang sin sik fû, 104 24
Great-grandson’s wife, tsang sin sik fû, 104 26
Greatpart, t’ai pûn, 407 6
Greave for a bow, n, kau, 368 20
Greave, shui mû, 474 42
Greek, Hî hûp, 410 10
Green, n, ts’êng, 72 46; hûk shik, 304 30
Green, (not ripe), ts’êng kung, 563 60
Green, n, ts’êng sî, 445 64
Green, t’ai, 42 3
Green, p’sî, 27 15; kûi, 38 80
Green, ts’êng sî, 167 125
Green, ts’êi, 448 33
Green, ts’êi, 448 34
Green, ts’êng sî, 167 125
Green, ts’êng sî, 445 64
Green, ts’êng sî, 448 33
Grave, mò, 78 22
Grave wheat, to, lik mûk, 336 55
Handwriting, pat tsik, 78
Hang before, to, long tò, 155
Hang down, n tiú, 140 117; iün, 293
Hang down, to, tai, 48
Hang on, to, tō fän, chāp lòk, 148
Hang up, to, kwá hí, 135
Happen to meet, fat ū, 404
Happiness, fuk, 90
Hábor, n kong hau, 209
Hard, kín, 207 94; ngàng, 210
Hard to deal, chan chan hí hou, 254
Hard to say, nán kông, 251
Hard to say, nán tò, 102
Hardly reckoned, pat kâp shó, 268
Hardware, tít hú, 209
Harelip, pang hau, 54
Harem, kam iün, 316
Harmless, pat shéung yang, 509
Harmonicon, copper wire, n yéung k'tam, 361
Harmonicon, seven stringed, sau, 362
Harmony, wó hái, 92 8; i i, 99
Harmony and concord, wó muk, 99
Harness of a loom, n tsung, 297
Harpoon, sáu, i piú, 297
Harrow, drill, n lau kí, 335
Harrow, long-toothed, ch'au, 40
Harrow, square, róng p'á, 335
Harrow, to, p'á t'in, 343
Harrow, triangular, yan tsz' p'á, 335
Hartall, hung wong, 434
Hartshorn, luk yung, 514
Harvest, full, kuk fung, 351
Has he brought? ning fán mi á, 153
Hash, n hat shik, 163
Haste, tsük, 575
Hastily change, n ch'ip kói, 349
Hat, a yat ting mô, 149
Hat, felt, chín mô, 148
Hat, official red, n hung mô, 148
Hat, rain, i mô, 148
Hat, straw, tsô mô, 148
Hat, summer, léung mô, 148
Hat, winter, n niun mô, 148
Hat-band, mò tài, 147
Hatch, a, k'ám ts'ông, 324
Hatch, to, pô tau, 471
Hatchways, ts'ông hau, 324
Hate, to, ū, 349
Hateful, to be disliked, im, 74
Hatred, ch'ong mô sz' fú, 281
Hartnerly, hó hí, 73
Haunen bone, ŭ wá kwat, 520
Haunen of mutton, yat pin yéung yuk, 164
Have, to, yau, 190
Have you! yau mô ê, 151
Hawai, 'x' wá hí, 419
Hawfinch, lâp tsüi wó kük, 474
Hawk, n ying, 90
Hawk, imperial, kók ying, yu ying, 474
Hawkers, fán tsái, 209
Hay, kón ts'ó, 458
Hayti, Há ti, 415
Hazle nut, p'ang tsz', 443
Hazle nut, long, fû tsz', 443
He, kú, 134
Head, bow the, Head, Shape and Mo-
tions of, n T'au lui, 42
Head of a man, n yan tâu, 42
Head winds, ting tâu fúng, 329
Headeache, t'au fúng, 44
Headdress, shóc hóng, 154
Headstalk, má lung t'au, 331
Healing medicines, I' yeük, 509
Health, ch'ong kín, 79
Heal, t'ing kín, 50
Healing, ting, lam yam, 56
Heart, n man, 120
Heart beats, sam, 520
Heart, n sam t'íu, 71
Heart, fo ló t'ai, 132
Heart, fú sò, 139
Heaven, n tau má, 494
Heart, st, 320
Heat, fo wó, 139
Heart anchor, kâu náu, 329
Heaven, n t'in, 11 25; 75
Heaven-daring, n t'am pán t'in, 71
Heavens, high, hó t'in, 81
Heaven, n t'au chung, 44
Heave anchor, chung, 137
Heaviness of the head, k'ái, 121
Heel, kéuk ch'ang t'au, 65
Heel bone, kan kwat, 520
Heel, tát chang hái, 149
Heel, shoes down at, tsz' tsz', 86
Heir, t'ai tsz', 86
Heir-apparent, n ch'úi kw'ai, 456
Heir-apparent, n kwá ngau, 492
Helianthus, i kwó, i lun, 520
Helm, to hold the, pâ t'o, 320
Helm, to, helmsman, sháu kung, 320
Help, fú chí, 99
Helping-hand, ch'ó yá chí lik, 68
Helter, 120
Help, to, helmsman, sháu kung, 320
Hem, úm, 209 120; chüi, 458
Hemorrhage, lau hút, 52
Hemp, pô ló mák, 457
Ignited, thoroughly, shiú t'au, 230
Ignorant, pat chi, 413
'I, n I' lai, 423
Ilium, fu wá kwat, 520
Ill fitted for use, 'm hò shai, 141
Illegal, sz' chhit, 129
Illicit intercourse, fan kán, 552
Illness, ping t'ai, 79
illumine, to, chú, 558
Illustrate, to, ká ii, 102
Illustrations of Four Books, the, n T'� hau, 307
Illustrious, hín, 564
I'm or Yen, n I'm t'ai, 498
Image, the, tséung, 302
Images, shan ling, 312
Imbecile, tin yéuk, 94
Imitate, to, fát, 79
Imitate, to (follow) n kan chii, 5
Imitation, ká, 243
Immaterial which, tò hai yá yéung, 178
Immeasurable, mòk ch'ák, 390
Immediately, ts'ui, 185 29; tsik, 189
Immediately, sui, 186
Immediately, tsik kón, 230
Immediately, sell, kón fái mái, 241
Immortal, shai, 564
Immovable, pat tùng, 203
Immovable, ting pat yik, 400
Impatiens balsamina, fóng sín fá, 454
Impatiens cristata, kap sing ts'z, 454
Impeach, to, kò yan tsuí, 550
Impede, to, t'qó shau, 67
Impede business, fóng sz', 350
Imperceptibly, pat kók, 49
Imporfate meatus, mò kíu, 505
Imperial academy's hall, n hón lam tìn ii, 308
Imperial annalist, sz' kún, 598
Imperial authority, yam ting, 79
Imperial body guard, fá ling shi wai, 589
Imperial challengers, íi mat, 561
Imperial consort, yú ts'ai, 562
Imperial councillor, kán t'ai fú, 591
Imperial decision, yam ting, 569
Imperial Dominions, n Wóng yú léuk, 421
Imperial Family, n Tsung yen lai, 563
Imperial guard in yú ts'in waiting, shí wai, 604
Imperial historiographer, n yú sz', 604
Imperial honor director, sz' fan, 600
Imperial lady, hau fí, 562
Imperial lands, n wóng tó, 127
Imperial majesty, n mán sui yó, 20
Imperial order, chák, 28
Imperial physicians, íí, 498
Imperial seals, yú pò, 570
Imperial tea, n tài chú, chü t'än, 326
Imperial Titles, n Wóng wóng i shüit, 558

Imperial trust, hung ip, 80
Implement of Agri.-culture, n Nung hí, 333
Implicate, to, lí, 29
Importance, no great, t'm séung kó, 236
Importance, utmost, chi kan, 241
Importance of Agri.-culture, n Nung pán, 347
Important, íù, 16
Imported goods, loi lò p'at t'aiu, 236
Imports, yap hau chí fó, 210
Incumbrances, t'ám, 235
Incumbrance, hop pán, 289
Improve, improvement, and few, shui mí, 58
Improscriptable, pat náng, 303
Improper, n fí shó fí, 10
Improve appearance, ching yung, 273
Improve in flavor, káng ká yát mí, 160
Improve the breath, yìk hí, 509
Imputations, mí, 190
In, noi, 318 77; tsoi, 196
In—out, yap-ch'ut, 58
In, (within, inside) n lui t'au, 129
In order to, n wai, 77
In the house, hóng noi, 169
In the house of, n kó chan shí, 238
In this manner, ch'ün ts'z', 40
In this manner, kóm yéung, 79
Inanimate, sz' ché, 429
Inanimate, ch'au, 311
Inanimate, shi shán h'ung, 392
Inches, yát tsíin, 380
Inches, mún ngá, 523
Incline, p'ín, 516
Incline, to, chák i t'ing, 56
Incisive teeth, yát tsík, 349
Incisor teeth, yót tsík, 349
Incisors, yót tsík, 349
Incisive, ní kap ching, 505
Incitement of urine, lí, 350
Incitement of urine, yát tsík, 349
Incontinent, ní kap ching, 505
Irregular, p'ó tau, 477
Intermittent, t'ing shau, 101
Integral, pat ch'i, 512
Irregular, p'ó tau, 477
Intestines, yót tsík, 349
Incontinence of urine, lí, 350
Increase, ní kap ching, 505
Incontinent, pat ch'i, 512
Incontinence of urine, lí, 350
Increase, ní kap ching, 505
Incontinent of urine, lí, 350
Interwoven, p'ó tau, 477
Incontinent of urine, lí, 350
Indian, n, India, n, Indian

Indian cress, hó ip lin, 455
Indian cress, Yantó hoi, 407
Indian ocean, Tjin ch'uk, 407
Indian rubber, mót chi k'au, 407
Indian shot, shui tsíu fá, 454
Indicate, to, chi, 392
Indicate, to, chun, pô, 392 87 Inmost thoughts, sham sum, 112 14
Indigestible, 'm li fuk, 176 20 Inn, n, hit tim, 166 107
Indigestion, pat siu fâ, 505 79 Inner apartments, n, chung shing, 588 55
Indignation, fan, nò, 270 34 Inner assistant, Nôi Kôk, 567
Indigo, tò tîn, 210 125 Inner Council, n, chung shi ling, 588 62
Indigo color, yëung lam, 305 39 Inner director, chung ching, 588 52
Indisposed to, n, mò szê, 49 46 Inner director, chung t'oi, 588 54
Indisposed to speak, n, mò hau kông, 54 26 Inner governor, Nôi Mung kû, 423 18
Indisposition, 'm shông, 88 7 Inner Mongols, chung shi kâm, 588 63
Indolence, n, yat, 349 7; tò, 10 10 Inner overseer, chung shî, 589 64
Induce, to, chûi, 348 9 Inner overseer and director, kâm ling, 589 64
Indulgence, yau, 38 8 Inner 2d secretary, chung shû shê yân, 589 65
Indulgent, n, ts'zi, 78 19; yung, 112 13 Inner secretary, chung shi, 588 53
Inequality, pat kwan, pat p'ing, 537 80 81 Inner usher, chung long tse ung, 588 60
Inexhaustible, mò kung, 340 7 Inner usherer, tim chi, 282 47
Infant, ying i, 310 39 Innocent man, p'ing yan, 534 408
Infant, hô t'ai chi t'ung, 57 25 Innocuous, pat shing shô, 88 36
Infant children, sûi i, 518 64 Inquest, holding, kûn im szê, 534 412
Inferior, 'n ts'zi', 144 209 Inquire, to, man, 120 10
Inferior goods, vai fô, 241 35 Inscribe, to, ming, 70 11
Inferior in both, kûi pat hû, 227 6 Insects, n Kûan ch'ung lui, 493
Infinite in knowledge, mò pat t'ung, 559 11 Inspector-general, hung kwan
Infirn, n, tâi chang, 77 8 Kâu shau, 590 91
Infra-red eyes, n, ch'î k'ûng ngân, 48 17 Inspector-gen. of guard, fûn ts'in sz', 601 374
Inflammation of bladder, p'ông kwông it, 504 40 Inspector of arms, kwan hi kûm, 592 156
Inflammation of bowels, ch'êng it, 504 53 Inspector of literature, ngai man kûm, 594 191
Inflammation of conjunctiva, ch'êng it, 505 29 Inspissated, ying, 200 18
Inflammation of cornea, ngân ngoi tsing, ch'êng it, 505 81 Instead of, t'ai, 20 5
Inflammation of cornea, ngân ngoi tsing, ch'êng it, 505 81 Instead of, toi, 203 51
Inflammation of iris, ngân hâk tsîng, ch'êng it, 505 80 Inspection, mong, 499 7
Inflammation of liver, kûn it, 505 67 Inspection, buy for, mài t'ai, 148 35
Inflammation of lungs, lô tsa t, 506 114 Inspector-gen. of learning, wai hûk kâu shau, 604 439
Inflexible, n, tût sam, 71 12 Instruments for bowing, ngôk hû
tsô lui, 364 77
Influences, evil, n, ts'ê mat, 155 80 Instruments of percussion, ngôk hû tà lui, 357 3
Inform to, tông chûi, 244 46 Instruments for sucking, fû lui, 365 80
Information, full, chûi sik, 268 1 Instruments for thrumming, ngôk hû t'an lui, 362 48
Ingeniously, ts'ing, 259 45 Instruments, wind, n, ngôk hû
Insight, n, kò, 15 75 Kâu shau, 604 439
Injunctive, ts'ap yam, 57 18 Instruments of percussion, ngôk hû tà lui, 357 3
Injuries, to, n, tsiu hi, 53 34 Instruments for sucking, fû lui, 365 80
Inheritance, to, n, tsâp yam, 57 18 Instruments for thrumming, ngôk hû t'an lui, 362 48
Injunctive honors, to, n, tsâp yam, 57 18 Instruments, wind, n, ngôk hû
Injunctions, n, kò, 15 75 Insult, to, hî, 72 35
Injure, to, wân, 258 14 Insurance companies, n, tam pó úi, 210 126
Injured, sheung, 525 10 Intelligence, divine, shan ming, 74 77
Injured parts, wân ch'ûi, 525 10 Intelligence, superior, ts'ung wai, 186 31
Injurious, not, mò mat hôi, 151 29 Intendant of circuit, tò t'oi, ts'un tò, 601 383
Injury, wâi, 182 34 Intensified cold, kik hôn, 404 6
Ink, mak, 370 2 Instruments for bowing, ngôk hû
tsô lui, 364 77
Ink-red, n, hung chûi, 19 1 Instruments of percussion, ngôk hû tà lui, 357 3
Ink-cup, n, mak shing, 297 76 Instruments for sucking, fû lui, 365 80
Ink-roller, mak luk, 297 77 Instruments for thrumming, ngôk hû t'an lui, 362 48
Ink-shovel, mak t'ûn, 297 78 Instruments, wind, n, ngôk hû
Ink-stone, in, 370 2 Insult, to, hî, 72 35
Ink-table, mak t'oi, 297 79 Intelligence, superior, ts'ung wai, 186 31
Inlay, to, sêu ng yap, 292 50 Intendant of circuit, tò t'oi, ts'un tò, 601 383
Inmost thoughts, fài kôn, 75 85 Intensified cold, kik hôn, 404 6
INDEX.]  647  [IN—JO.

Intention,  sam sz',  235  8  Is yet,  'm ts'ang á,  175  2
Inter, to,  tsong',  84  21  Ischiium,  kín kwat,  520  95
Intercalary month,  yun üt,  389  3  Isinglass,  ū kâu,  210  130
Intercourse with friends,  ch'ü yau,  115  11  Island,  hoi tó,  415  9
Interdict, to,  fung kam,  199  12 ; kam,  539  106  Islands of the Sea, n  Hoí chau,  416
Interest,  li sik,  210  127  Islet,  chiú,  39  85
Interface,  kau ká,  345  27  Issued,  fát ch'út,  223  11
Interlock, to,  ú hóp,  288  16  Isthmus,  mù tì,  412  3
Interlock, to,  pút p'óng,  259  24  Italy,  I tài lì,  410  12
Intermittent fever, hón ít wóng loi,  504  60  Itch,  kón lái,  505  82
Internal faculties,  noi chi,  366  1  Items,  tik mat yé,  170  13
Internodes of bamboo,  chu k'tung,  438  21  Itself, boil by,  pák sháp,  164  81
Intervals, at  lí shó,  341  7  Ivory,  tsüung ngá,  210  131
Interview, an,  kín min,  60  13  Ivory cuttings,  nga pin,  210  132
Intestines, small and great,  ssü ch'äng,  520  93  Ixora coccinea,  mau ying tân fá,  454  57
Intimacy, n  án t'ip,  98  12  JACANA,  pák shing kái,  474  50
Intimate, very, n  ts'īng t'ung  shau tsuk,  67  68  Jack fruit,  pó ló mat,  443  22
Intimate friend,  shau tsuk p'ang  yau,  126  13 ; 69  103  Jacket, n  chung shán,  148  51
Into,  lók,  148  37 ; 136  34  Jacket, riding,  mák kwá',  149  52
Into the hall,  tang t'óng,  185  27  Jade, n  yuk,  481  29
Intoxicated, n  tsui tsau,  121  2  Jailor,  pík nga sai,  431  30
Intoxicated, n  yam tsui,  161  24  Jailors,  kam tsut,  123  3  sz' yúk,  597  279
Invariable,  pat yik,  86  23g  Jam,  kó,  149  52
Invent, to  chai,  388  1  Jamb,  fú lo chîu tan,  132  32  Yát pún,  417  6
Inverted,  fuk,  314  20  Japanning, n  mikt ts'át,  289  25
Investigate, to,  cham kau,  497  3  Jar, dyeing,  t'ing kóng,  296  46  tám,  385  45
Investigate, n  shik,  11  22  Jar, rice,  táp,  140  110
Investitures, director of,  sz' füng,  600  342  Jar, unglazed,  Jars, n  áng, 140  109 ;  ung kóng, 140  111
Invisible,  muk shó pat kín,  49  36  Join, to  mikt lí fá,  454  58
Invite, to,  ts'īng, 171  19; chú, 196  11  Jasmine, white,  sú hîng fá,  454  59  Issued,  ts'īng pík,  431  31
Invite guests,  ú hák,  187  43  Jasmínium officinale,  Jasper, green,  t'ung yau shí,  441  31  Issued,  t'ang wóng chîng,  505  88
Invocation,  fó tán,  210  128  Jaundice,  Chau wá,  417  7  Chau wá,  417  7
Involv'e, to,  tsó shíng,  376  16  Jatropha,  hung tsú,  476  96  Chau wá,  417  7
Involv'e, to,  lui,  88  37  Jaundice,  háp ch'ê,  520  96  Chau wá,  417  7
Ipomea grandiflora,  táí ip kam,  tiny füng,  454  54  Javy,  tséuk,  474  51  Chau wá,  417  7
Ipomea maratimita,  hau t'àng,  454  53  Java sparrows,  jiang wú,  476  96  Chau wá,  417  7
Ipomea quamoclit,  pák kam,  p'īng füng,  454  52  Jawbone,  háp ch'ê,  520  96  Chau wá,  417  7
Ipomea tuberosa, seeds of,  hín ngâu tsz',  458  36  Jay,  tséuk,  474  51  Chau wá,  417  7
Iris,  ú t'îp fû, tó yeûk,  454  55  Jealousy,  tó,  96  63
Iris of eye,  t'îng yan ngoi  lák tsíng,  520  94  Jelly,  ch'î ê lí,  164  67
Iris of the eye  ngán hák tsíng,  48  33  Jelly, pig's foot,  chu kék tung,  164  66  ch'î ê lí,  164  67
Irish potato,  hò lân shíi,  450  66  Jerk,  tsat ím,  24  14
Iron,  t'ît, hák kàn,  434  16  Jet,  pat fûi muk,  431  32
Iron filings,  t'ît sit,  514  32  Jeweler,  yûk fú sz' fú,  282  48
Iron pear wood,  t'ît li muk,  441  30  Jewels,  chê pò,  152  21
Irregular,  ts'é,  386  2  Jib-boom,  t'au pak píu,  324  66
Irregularly,  lún,  130  1  Jib-boom, flying,  sâm ch'ê fùn t'au  t'au pak píu,  324  66
It,  hai, 4 16; tsûk,  193  3  Join, to,  kún,  329  1 ; tsîp shuk,  438  21
It,  shí,  34  57  Join hands,  kung shau,  187  41
Is it well? n  hò m hò nî,  2  3  Join in pairs,  pûi hóp,  388  1
Is not,  mòk fî,  127  2  Join to drink, n  mín pûi yâm,  178  45
Is there?  yau mô á,  133  40  Join together, to,  kún,  329  1 ; pôk,  322  36
Is there?  ú 'm ú,  128  4  Join together, to,  sêng hóp,  376  11
sêng tsuk,  418  10
LI.-LY.

652

[INDEX.

Living, while, tsai shang, 84 17
Lixivium, kín shuí, 514 34
Limit, without, mò kí kík, 373 1
Lizard, shím shé, 478 15
Lizard, livid earth, šik yík, shik
lung tsí ũ, 478 17
Lizard, house, in t'ing, shau kung, 478 16
Lizard, spotted, kop kái, 478 18
Load, to, tsí, 321 24
Loadstone, shím shík, 434 20
Loadstone, tsí, shík, ship shík, 211 142
Loaf, a, n yat ko min t'óu, 160 13
Loamy soil, fí, yán t'í, 225 7
Loans, n ts'ín chái, 510 149
Lobe of ears, t'ai t'óu hâ, 491 24
Local, pún tì, 235 11
Local magistrates, kwan kún, 592 161
Local magistrates, kwan shíng, 593 162
Local magistrate, t'úng shau, t'úng ũn
Lost, 603 423
Local officers, tí fong kún, 350 9
Loche, shú chái, 494 104
Lock, a, yát pá sô, 114 125
Lock, to, sò mái, 133 37
Lock, water, hó cháp, 336 48
Locked, not, mî kwán, 131 15
Lockjaw, ngá kwán kán pai, 507 143
Locust, chung chái, 495 49
Locust, large, hún ch'ung, 495 53
Locust, migratory, wóng châk, 495 51
Lodge, field, shau shé, 310 44
Lodge, snail's, n wó lú, 310 45
Lodging-place, n kùi shó, 277 1
Loot, red, hung lau, 310 46
Loot, tâu, kók, 317 53
Lotty, n kô, 81 1
Lotty and subline, ngái ngái, 109 4
Logarithmic tables, tûi shó pî lai, 396 22
Loin, n châu, 520 107; û, 522 101
Loiter, to, ch'êuk, 34 57
Lone king, n kù wóng, 560 24
Long, ch'êung, 57 26
Long, all day, shing yát, 157 8
Long, ears, shuí kín õ, 57 18
Long established usage, shéung yát,
ch'êung ch'êng, 221 4
Lumping the whole, ham páng lâng
Long ells, pat kí, 238 23
Long-cloth, yéung pô, 244 45
Long-clothes, gray, t'sín shík pò, 245 2
Long Measure, n T'êuk fát, 380
Long legs, k'am lô, 495 54
Long lips, ch'êung tsíu, 321 28
Long time, hùi kan, 62 37; hò noi, 79 30
Long time, how, kí noi, 79 34
Longan, lung ngán, 444 35
Longevity, n shau ch'êung shang, 250 24
Longitude, lines of, king sin, 401 9
Lonicer a periclymenum, kam ngán fû, 453 45
Lychnis coronata, ù mí yâm, 454 66
| Measures of Length, n | Measures of Time, n | Meat, | Meat cakes, | Mechanic, a, | Mechanical Affairs, n | Mechanical Operations, n | Medical College, n | Medical College director, t'ai i yün | Medicine, n | Medicine, | Medicine, good, | Mediterranean, | Medlar, | Medulla spinalis, | Miss, to, | Miss, to, n | Meet, together, to, n | Meet, to, | Melon, winter, | Melon seeds, | Mel, to | Melting, | Members, four, n | Membrana tympani, | Membrane around n tó sün the brain, | Memoirs of Ladies, n | Memoranda of Foreign San käng | Tribes, n | Memorandum book, | Memorial, | Memory, n | Men, all, | Men, grade of, | Menagerie, | Mercius, n | Mend, to, | Menorrhagia, | Men-of-war, | Menses, | Mercantile business, | Mercantile establishment, | Merchandise, | Merchant, n | Merchants, | Mercury, n |
|---------------------|---------------------|-------|-------------|-------------|----------------------|------------------------|-------------------|-----------------------------|-------------|-------------|----------------|----------------|--------|-----------------|---------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|
| Tôk fát,            | Lîk fát,            | yûk,  | wan t'an,   | kung,       | Kung Nâi,            | Pák ngai lui,          | T'ai Yûn,         | T'ai i yûn,             | Í Hôk,      | yéuk,      | k'êng yêuk,   | Tî chung hoi, | kau kî ts'â, | ts'ûi sun,      | ú,                  | sêung fung, chông kîn, | úi min,         | shui wât,   | t'îng kwâ,   | yêung shâ ná, | kwâ,         | t'îng kwâ,   | sz'î chî,     | mî kók,   | yan mîk,      | Lit Nû Chîn, | Ngoi Fân,      | kî pô,        | tsau,        | kî,             | yan yan,     | lau yan,     | ün,           | Mang ts'â,   | ching fân,   | huî shân pang | sz'î shûn, chin shûn, | ping shûn, | ngau yûi, | mài mài sz', | màu yik,    | fo,           | shêung yan,   | hâk shêung, | shui shing, | Mill, n      |
| 380                 | 388                 | 141   | 301         | 123         | 277                  | 285                   | 501              | 599                      | 497         | 514         | 55              | 408           | 444              | 520            | 45 57 55     | 60 12         | 483 89       | 519 72       | 455 73       | 494 24       | 449 44       | 164 73       | 439 35       | 212 148      | 290 30       | 59 46        | 521 113      | 627           | 142 161      | 575 10       | 568 4        | 16 85        | 91 79d       | 340 1         | 310 51       | 16 60        | 207 97       | 325 83       | 359 96       | Million,      | 358 92       | 243 43       | 132 19       | 327 18       | 127 17       | 458 13       | 85 88        | 449 47       | 449 44       | 433 4        | 257 1        | 253 27       | 144 4        | 719 12       | 305 7        | 316 82       | 123 6        | 435 10       | 317 15       | 226 5        | 92 3         | 381 3        | 534 10       | 277 2        | 591 125      | 542 183      | 592 151      | 543 200      | 311 52       | 594 188      | 592 159      | 164 74       | 141 181      | 336 52       | 336 54       | 336 51       | 449 45       | 449 48       | 376 18       |
Million a,
Mill, water, n
Mimosa
Mind
Mine
Mine, silver, ngan kw'ong,
Minerals, n
Mineralogy, n
Mingle and flow, kau lop
Minister, a, n shan, 11 27; tài shan, 575
Minister of state, chung tong
Minister of state, ki häng
Minister of Board of Officers
Ministers of state, p'ai seung
Ministers of state, shing seung
Ministers of state, shi'ti ki
Minum, un tan
Minor dukes, sam shiù
Minor master, shù sz'
Mint, k'ing sîn
Mint, t'sin kük
Mint, director of, sz' w'an
Minute, a, hak, 204 62; fan, 391
Minute, speak, tsun shut
Mirabilis jalapa, in chi fâ
Mirror, hand, shau king
Mirror-grinder, n shang king seung
Miscanthus, n pat yan chê
Miscellaneous, shap mat
Miscellaneous Plants, n Pâk ts'o lui
Miscellaneous plants, n tsâp ts'o
Miserably inferior, yai kwô ts'au
Mistake, ts'k kwô
Mistake in calculation, kai 'm sun
Mistakeu, n ki kâ
Mistress, tung chê nêung
Mitigation, kâm
Mix, to, t'o lin
Mix up, to, wó wan
Mixed colors, tsâp shik
Mixed, (wove) pân
Mizzen mast, mî wai
Model, kw'ai mô
Model, a, pân shik
Modeling, yan ts'ô
Modern, shî
Modern, kam
Modest, too, t'ai him lôu
Modest appellation, n tsz' pî chi ch'îng
Moist, shap
Moisten, to, shap, 155 79; lûk, 155 75
Molar teeth, t'ai nga, ts'o nga, 523 172
Molasses, kat shu'i ts'ong, 212 147
Molasses glue, n t'ông kau, 212 148
Mold, yan, 258 3; mô, 287
Mold, tin, sik mô
Mold-board, ts'êung kéûk sîn
Molding glass, ch'fûi pô li

Mole, t'in shui
Mole cricket, t'o kau, lau kû
Moluccas, Mî lok kù
Monarch, tai, 100 50; tân yu, 501 366
Monastery of Buddhists, shî
Money, ngan, 198 5; t'sîn, 122
Money, ready, in ngan
Money, to pay, kau ngan
Money-changer's shop, n châu un
Money shop, ngan pö
Mongolia, n Mung kû ti
Monkey, n mà lau, ni hau, 469 54
Monkey, proboscis, n kwô in
Monkies, u lui
Monocanthus, hak p'i yêung, 481 50
Monoculus polyphemus, n hau, 491 22
Monopoly, tuk shi shang i
Month, a, yat ít
Monthly, mûi ít
Monthly rose, uit kwai, 456 110
Months ago, two, t'sîn ít
Monuments, pi
Moon, full, mong shî
Moon, new, shôk shî
Moon, the, ít
Moon-gazer, shik sz' tsz'
Moonlight, a
Moonlight, to enjoy, un ít
Moonlight, to wăn pok, 222 9; t'ing chau, 199 14
Mop, n muk
More, kwô
More, a little, tik tim
More—less, tô—shû
More firm, yîk chông
More or less, n yat mán ki
More or less, n kóm shêung hâ
Moreover, fong chê, 236 13; ling, 377 20
Moreover, yîk, 403 1
Morning, ch'iû
Morning, ch'iû t'au ts'ô
Morning, early in, t'sîng shan, 153 31
Morning, to-morrow, t'èng tsô, 151 3
Morocco, Mâ lo kô, 413 7
Mortar, kau, 336 62
Mortar, nai, 290 31; fûi nai, 297 3
Mortar, a, lime, fûi hóm, 298 95
Mortar, physic, n yêuk chin, 298 96
Mortar, vertical wheel, chin
Mortar, wheel, n shuî chin
Mortar, wheel skinning, ki tûi
Mortar and pestle, chung hóm
Mortgage, tân, 212 150
Mortgage, to, tîn mái
Mortalising, tau suî, 290 32; sêung, 325 7.5
Morus, song shûi
Mosses, t'ôi, sîn
Most, (a superlative) n lû pat tâk, 73 53
Most assuredly, shi pî, 46 59
Nobility, kung hau, 551 354
Noble, kò, 564 5
Noble friends, kò p‘ang, 132 27
Noblemen, n chu hau, 558 40
Nobody, mò yan, 237 19
Nocturnal guards, suk wai, 543 193
Nod, or give assent, to, n tím t‘au, 43 14
Nod, to, n ngap t‘au, 43 15
Nod, to, k‘óuk shuí, 367 12
Noise, shing, 139 100; ts‘ó ching, 159 30
Nomads, yau muk, 583 2
None, mò, 28 19
None, have, mò, 157 7
Noon, n ching ‘ng, án chau, 391 6
Noose, cow, n kùn, 331 32
North, pak, 397 2
Northeast, tung pak, 412 3
Northerner, n ngoi kông, 242 13
Northwest, sai pak, 412 4
Norway, Nól wá, 411 20

Nose,  P‘lí, 50
Nose, cartilaginous, pl‘ ch‘úi, 51 20
Nose-bleeding, lau pl‘ hút, 52 29
Nosology,  Pák píng lúi, 501
Nostrils, pl‘ lung, 51 22; 531 118
Not, n (m., 2 3; pat, 45 43
Not at all large, mò táí tik, 144 193
Not at all under, n húi tak

Nourish, n tong ká, 153 5
Not correct, n t‘am tchíng, 5 20
Not fear, n má, 2 6
Not fear bending, pat ‘m húk, 31 33
Not more than, pat kwo, 224 1
Not much, mò kí tó, 170 10
Not, n so, ‘m hai, 234 6
Not touch, mat tông, 68 88
Not very deep, mò kí shám, 134 58
Not yet, m, 79 29; shéng m, 89 61
Not yet, ‘m ts‘ang, mí ts‘ang, 68 90
Notable arrangement, ming lai, 509 2
Notary offices, fo, 570 14
Notes in music, n yam, 356 1
Nothing else besides, shé ts‘z‘ i ngoi
kang mò t‘á, 429 1

Nothing, mò shíng, 74 79
Notice, not to, pat shik yán, 62 48
Notices of Maritame
Countries, n Hoi Kwok
Man Kin Luk, 420 27
Notices of the Seas, n Hoi Luk, 420 27
Notorious offenders, chung fán, 311 65
Nourish, to, fú, 93 16
Nourish by breasts, to, yú pò, 466 1
Nourishing, yik, 162 40
Now, n i ká, 6 27; kam, 18 10
Now, (conj.) fú, 80 42d
Now-a-days, i ká, 242 37
Noxious plants, n tuk ts‘ó, 437 1

Nurture, to, n yéung, 10 9; fú yéung, 310 39
Nut, wat, kwó wat, 438 24,20
Nut of a lute, ch‘án, 365 84
Nutmeg, tau k‘áu, yuk kwó, 212 155
Nutmeg orange, sz‘ kwai kat, 444 44
Nux vomica, m ā ts‘in, 212 156

Number of men, yan tó shiú, 220 3
Numbers, shó, 373 3
Numerical Characters, n Shó ts‘í, 375
Numerous, shó shap, 415 9
Nurnery of Buddhists, hún, 311 54
Nuptial lamentations, t‘án ts‘íng, 89 65
Nuptial presents, ch‘óông lim, 89 63
Nuptial presents, ch‘á lai, 89 62
Nursery, kwai mún, 133 39

Observe, shan, 90 73
Obedient, shun, 90 73
Obelisc, n pái, 94 46
Obey, ts‘ung, 96 63c
Obey, does not, t‘m ting wá, 58 35
Object, what, n hó wá, 497 1
Obliged, much, yau sam, t‘ók lái, 184 13,15
Oblique, ts‘é, 300 31
Oblong, wáng, 386 2
Obscene, tsó hau, 54 20
Observations, t‘í tsak, 353 2
Observatory, kùn, 311 55
Observe carefully, to, kan shau, 89 66
Obstinate, ‘ng yik, 90 74
Obstruct, to, ts‘í tsoi mat, 500 10
Obtain, to, tak, 200 23; ts‘ú, 209 115
Obtain property, ts‘ú tsoi, 500 10
Occasion, on an, i shí, 182 2
Occasion, on this, ts‘z‘ ts‘z‘, 274 13
Occasion, this, t‘ú, 238 22
Occasionally, shí shí, 167 36
Occipital bone, hau ch‘am kwat, 521 127
Occipital protuberances, ch‘am kwat, 521 128
Occur according to, t‘íng tsung, 75 87
Occupation, an, ip, 124 13; yat ngai, 125 1
Occupant, to, kú, 562 56
Occupy, to, ché shík, 432 45
Ochery, ché shík, 432 45
Ocimum, ts‘z‘ súú, 447 3
O’clock, five, t‘ng tím chung, 159 29
O’clock, half past one, yat tím pún, 391 6
Octopus, chóung kú, 491 18
Ode, an, shí, 15 80
Odes for Children, n Yau Hók Shí, 8 2
Ondalagia, ngá ching, 506 100
Odoerious plants, n fong ts‘ó, 437
(Ö)osphagius, it ché, 521 129
Of course, ts' in, 88 48 Omen, kau, 120 8
Off and on, hoi mai, 326 90 Omens, felicitous, sui ying, 552 363
Offend, to, kai wai, 115 16 On, 143 180
Offended, not, pat kai wai, 115 16 On no account, n ts'in k'i m ho, 46 60
Offense, n ok, 533 2 On the contrary, i ch'e, 181 29
Offer, to, fung tai, 188 47 On the wall, pik sheung, 134 57
Offer, to, kiu, 33 47 On the water, shui min, 203 49
Office, censor's, n u sz' ng'a mun, 311 58 Once, yat ts' , 12 5
Office, magistrate's, n kai, 310 48 Once august, n sin wong, 559 12
Office, public, ng'a shiu, ng'a mun, 311 57 One, n yat, 37 20
Office for care of kai to One, (single) tan, 47 14
highways, ng'a mun, 501 122 One after another, n chuk yat chuk i, 7 28
Office for directing One eighth, pat fan chi yat, 345 29
servants, shi chang ts' , 506 251 One occupation, n chun mun, 277 4
Office of merits, sz' kung ts' am kwun, 508 293 One—other, yat—yat, 341 7
Office superintending One side put, chai hoi yat pin, 251 35
sz' ts' ong, ts' am kwun, 508 294 One with another, ts'an shang, 89 60
Office to record merits, One's own child, ts'ung t'ai, 165 86
kung ts' o, ts' am kwun, 502 153 Onions, ts'ung ts'ung, 449 56
Office, (mandarins) kum fu, 502 151 Onions, small, shi fu, 496 75
official directors, sai ts' o chu li, 505 213 Onesus, ts' tao, 165 85
Official people, n kung kun, 139 10 Only, chat, 90 77; tsung hui, 171 18
official recommendations, sua kwu long, 507 274 Only, wai, 116 12
official seal, kiu van, 213 165 Only intended, pat kwu, 244 45
Official Titles, n Chih fan lui, 506 251 Only not consider, n tuk pat sz', 81 42 e
Oftentimes repeating, n only son, an, ku tuik tsai, 99 45
On, to hau wa, 77 7 Opacity of the cornea, ngan mok, 502 6
Oker yellow, nai wong, 306 73 Opal, mau i ngan, 432 46
Oil, to yau, 44 31 Open, to, hoi, 131 7
Oil, sweet, shang ts' i yau, 164 83 Open, to, im hoi, 134 59
Oil, scented, chi mai yau, 165 84 Open, to, mok hoi, 49 41
Oil-presser, cha yau sz' fu, 283 59 Open, to, ta hoi, 132 18
Oil-pres', cha, 299 103 Open, to, chung hoi, 153 38
Oil of peppermint, pok ho yau, 514 39 Open, to, im hoi, 134 59
Oil of roses, mei kwai yau, 155 70 Open, to (unloose), k'it hoi, 141 142
Oil of a boat, shau yau, 326 57 Open, broken, n lat hui, 148 51
Oily deposits, yau hui, 136 31 Open graves, n fat chung, 547 276
Oily taste, yau yik, 164 68: wai, 230 8 Open mistake, tong min ts' o, 62 42
Ointment, ko, 514 38 Open out to, p'ai hoi, 248 16
Old, (in years) n lo, 10 12 Open worked, sho ngan, 135 14
Old, so, n kom tsun shing, 77 6 Operculum, lo in, 463 31
Old acquaintances, shuk shai ho, 188 48 Opiechphalus, shang u, 484 121
Old acquaintances, lo shung u, 235 48 Opthalmia, shi ngan, 48 16
Old Cantorion, n lo Kwong tung, 235 48 Opthalmia, ngan chung, 506 101
Old, from of, ts' k', 303 1 Opthalmia, acute, wan san ngan, 506 102
Old Hyson, n hsi pi, 225 4 Opinion, correct, ts'ing ch'e, 245 4
Old man's rice, no mai, 450 74 Opium, 4 pin, 0 fu yung, 213 159
Old man, (a husband) n lo kung, 93 17 Opium, Edict for delivery of, n p'lin, 0 fu yung, 213 159
Old woman, (a wife) n lo po, 93 22 P'lin, 0 fu yung, 213 159
Older—younger, tai tik, sai tik, 172 21 Opportunity, no, mao ti, 120 16
Oldest son of king, tai t'z', 503 58 Opposite, toi min, 174 13
Olea fragrans, tan kwai fa, 455 81 Opposite one another, seung tai, 394 12
Oleander, kap chuk to, 455 80 Opposition, in, pu ch'i, 205 70
Olfactory nerves, man hii kan, 521 123 Oppressed, the, n pat ts'ing, 114 5
Olibanum, yu huang, 212 57 Optic nerves, muk hai, 521 124
Olive flower, white, kwai fa, 455 81 Or, wan, 176 12; wak, 182 2
Olive, reddish, muk sai fa, 455 82 Orange color, wong tan, 305 40
Olives, lam, ts'ing kwai, 213 168 Orange peco, n shuang heng, 225 3
Olives, n kom lam, 444 39 Orange red, ts' lam, 305 49
Pail, shui t'ung, 141 137
Pain, t'ung, 51 16; t'ung, 102 56
Painter, house, yau ts'at sz' fú, 283 61
Painter, portrait, sè tséung, 283 62
Painting, mút yau, 290 34
Pair, n, yat tui, 144 192
Palace, imperial, tài noi, 311 63
Palace, ancient, tin, 311 62
Palace dispatch, n, ting ki, 575 8
Palatable, kâu hau, 176 20
Palate, tùng, 521 134
Palm, hou, lung há, 491 14
Palm, tsung kán, 299 10
Pallid countenance, mìn ts'ing, 60 10
Palmit, kâu shik pán, 299 104
Palpitation of the heart, sam t'íu, 506 109
Palsy, t'án ún, 506 110
Pan, wó, 229 7; wók, 141 138
Pancake, pán kik, 165 88
Pandanus, lòu tòu shu, 441 40
Pain date, seeds of, pó sz' tsz', 443 13
Palma Christi, n, pí mà ts'o, 459 50
Palpebrae, ngán k'oi, 521 135
Palpitation of the heart, sam t'íu, 506 109
Parts, tsung bi, 213 162
Part, n, tó, 77 5
Passage, yóuk mán ping, 514 40
Pass, from to, n, tsó káu yau, 60 95
Pass in and out, yap ch'ut, 58 34
Pass into river, n, yap shán shuí hau, 220 3
Pass it along, to, ch'á kwó, 138 48
Pass over, to, n, út, 543 187
Pass, to let, tsó káu yau, 60 95
Pass, to me, tai lai, 140 106
Passage, a, tó shúin, 321 21
Passenger, tsó káu yau, 60 95
Passenger, to hák, 321 25
Passion, feng ch'é fá, 455 85
Passion flower, ñfing ch'é fá, 455 85
Passions, the seven, n, ts'at ts'éng, 12 42
Passports, a, 506 110
Passport, n, 223 11; 213 165
Pass, to n, fó ping, 211 144
Passage boats, fó ping, 211 144
Paternal grandfather's sister, k'ó p'o, 106 78
Patent, n, 181 40
Patent, path, 9 1
Patent, path of rectitude, tsung yung, 113 6
Patent, tsung yung, 113 6
Patience, yan no, 252 36
Patiently, wait, kúng táng há, 241 34
Patronage, no, n, 572 38
Patronage, no, n, in ts'oi shan, 252 35
Pestle, 299 110  Piled bricks, n  tip ch'iu, 530 18
Petas, fán, fá p‘én, 438 27  Piles, ch‘i ch‘ung, 506 113
Petchie, pán ch’ing, 506 112  Piles, to drive, n  tá ch‘óng, 346 32
Petoile, káng, 438 28  Pill, yéük ūn, tán, 514 41
Petition, to, pan, 223 11  Pillar, ying, 317 58
Petrifed crab, shik hái, 432 59  Pillars of state, ch‘i k‘wok, 602 401
Petrifed orthocera, shik shé, 432 51  Pillow, ch‘am t‘au, 158 14
Petrifed pecten, n shik in, 432 49  Pillow-cases, ch‘am t‘au pō, 158 14
Petsæ, n pák ts‘ói, 447 13  Pilot, n tài shuí y‘an, y‘an shuí y‘an, 230 3
Pettecoat, plaited, pák ch‘ıp kw‘an, 149 59  Pilot, n shau kung, 326 89
Pettitfogger, n tsung kwan, 126 11  Pilot, outside, ngoi yéung tái shuí, 219 1
Petument, pák tön ts‘ı, 432 52  Pilot fish, hak kau, 485 143
Peweterers, tá sìk sz‘ú, 283 66  Pilot’s office, n y‘an shuí kün, 220 3
Phalæna moth, ló fáu tip kung, 495 64  Pilote’s passport, n shun pái, 220 3
Pharynx, n h‘u, 522 139  Pilmum, ló fú hái, ts‘am, 491 10
Pheasant, common, n shán kái, 475 71  Pimelepterus, hak shik lák, 481 29
Pheasant, golden, kam kái, 475 75  Pin, n kú ch‘uí ch‘am, 154 62
Pheasant, peacock, kam ts‘ìn kái, 475 77  Pin, to, kiú, 154 62
Phenomena, celestial, t‘in t‘séng, 542 177  Pin-box, ch‘am sêung, 154 64
Philaenthropists, Of, n Yán yán, 116  Pin-case, ch‘am t‘ung, 154 63
Philosophers, n ts‘ı, 16 84  Pine, ch‘á, 441 43
Phoenix, n fung wong, 475 78  Pine-apple, pō ló, 445 61
Phoenix mandate, fung chü, 558 8  Pincers of crabs, hái ngáu, hái kím, 464 34
Phthisis, ló ch‘ing, 503 30  Pinch, to, nip, 51 9
Physicians, í shang, 124 8  Pine, ch‘á, 441 43
Pia mater, nó tséng ts‘úi mák, 529 140  Pineapple, pō ló, 445 61
Piano, n pát yam kám, 141 142  Pine compresses, ch‘á, mái, 531 22
Piazzza, lóng, 133 43  Pine seeds, ts‘úng ts‘ı, 445 62
Pick, to, ts‘oi chák, 226 5  Pinions, sú, 462 17; ú, 464 35
Pick out another, wan kwó, 249 23  Pink, Chinese, ts‘in pin ló, 455 92
Pickax, ch‘ó f‘au, 336 50  Pink, variegated, fán shik chük, 455 95
Pickled, tsó f‘m, 161 17  Pínna, yuk fú, 492 30
Pickled greens, hái ts‘ói, 449 39  Pinnace, sám pán, 326 90
Pickles, sín kwó, 165 95  Pint, s‘an, yat sh‘ing, 383 1
Picture-frame, wá ká, 141 143  Pintles, t‘ó kau, 326 91
Pictures, wá, 159 23  Pious, n yan, 79 426
Piec, a, n kwáï, 163 55  Pipe, in t‘ung, 142 145
Pie or grackle, pat, 473 41  Pipe, kún, 364 75
Piebald horse, p‘ok mã, 406 43  Pipe, double Pandean, siú, 364 72
Piece, a, (large) yat fái, 167 130  Pipe, fire, n t‘ung, 142 146
Piece, small, p‘ín, 202 33  Pipe, funeral, lá pát, 363 58
Piece-goods, pō p‘át, 280 33  Pipe, Pandean, n lat, 364 71
Piece of cloth, a, yat pat, 234 4  Pipe, woot‘ung, t‘ung kók, 364 73
Piece of silk, yat p‘in sz‘, 263 2  Pipe fish, mái pin, 481 52
Pier-glass, ch‘ú shan king, 141 144  Pipe fish, Chinese, in t‘ung, 142 147
Pierce, to, n ch‘áp, 57 15  Pipe-stem, hoi ts‘ák, 125 10
Pierce with holes, to, au ngán, 141 140  Pirate, n P‘áng ú, 422 8
Pig, chu tün, 165 94  Piscadore islands, 414 146
Pig, chu tsái, t‘un, 469 63  Pilot, n 422 8
Pigeon, pán kau, 475 79  Pistil, yuí, fá sú, 438 29
Pigeon, brown, ch‘ú kái, 475 80  Pitcher, tiú kóng, 142 148
Pigeon, roost, shí fú pán kau, 165 96  Pitcher plant, ch‘íung ts‘o, 455 96
Pigeon grass, kau mí ts‘o, 459 51  Pitfall, wó kúng, 548 288
Pigeon pie, pák hôp kwai, 165 98  Pith, t‘ung, siú sam, 383 30
Pigeyn’s egg, pák hôp t‘án, 165 97  Pith paper, t‘ung ch‘í, 277 3
Pigmy deer, ch‘éng, 467 2  Pityriasis, t‘au kú p‘í, 504 41
Pilau, po ló t‘án, 165 99  Place, ch‘ú, 143 187; shó, 211 145
Pile earth, to, púi mái, 346 92  Place, a, t‘í fóng, 536 45
INDEX.

Place, (in numbers)
  Place, no, n
  Place, to,
  Place in the sun,
  Place on, to,
  Place to place, from, wong loi,
  Place together, to, n
  Place, fà pò pung,
  Plain, (in color)
  Plainly,
  Plaintiff, un yan,
  Plait the cue, to, n
  Plan, a, tò, 569 12; mau, 547 279
  Plan, best, pat yi,
  Plan, to,
  Plane,
  Plane, head,
  Plane, gouge,
  Plane, sash,
  Plane, smoothing,
  Plane, to,
  Plane character, ts^ó tsż, 41 5
  Plane, shoots, to,
  Plantago, chè ts^i in tsż, 459 52
  Plantain, heung ngá tsíu, 445 63
  Plantain, green, pà tsíu, 445 64

Plants, Miscellaneous, n Pák tsż, 457

Plants, Parts of, n Ts^a muk pàk fài, 436

Plaster,
  Plaster of Paris,
  Plastering,
  Plastic soil,
  Plat of ground,
  Platax, fí yik, 480 26
  Plate, a,
  Plate, dessert,
  Plate, lacquered,
  Plate of a roof,
  Plates, (pictures)
  Plates, casting, n
  Plates, oblong, n
  Plates Illustrative of
     Heaven, n

Plates on Agriculture
  and Weaving, n Kang Chík Tó, 351 12

Plateessa,
  Platform, n
  Plating,
  Platter,
  Platyccephalus,
  Play, to,
  Play actors,
  Play on instruments, to,
  Play the rogue, n
  Play tricks, in lung,
  Play tricks on me,
  Playful, very, n
  Playing, rules for,
Polygonum, aquatic, shui liu, 459 56 Potato, Irish, n fän shù, 166 105
Polygonum tinctorium, lâm tsê, 459 54 Potato, Irish, hò lân shùi, 450 66
Poly nemus, n mà yau, 484 115 Potato, sweet, hung shi, 166 106
Poly pus of the ear, i fû, 506 115 Potatoes, baked, kuk shi ti sai, 165 104
Poly pus in the nose, pî shê, 52 38 Potion for stomach, wân wai yam, 514 43
Poly pus in the nose, pî chung si shu, 506 116 Potter, kong ngá szu'f, 283 67
Pomatum, hêung yau, 514 166 Pottery, nga hú, 297 80
Pomegranate, shik lu, 446 78 Pouch, ts'an toi, 154 53
Pomfret, tsêng ú, 485 148 Poultry, kái lai, 344 22
Pomnum adami, hau lâm, 522 142 Pound, n pông, 255 45
Pondicherry, Pan chí li, 408 11 Pound in, to, ch'ung, 174 11
Pongee, Hông chau fû, fû ch'au, 265 25 Pound in, to, ts'am, 151 4; ch'ông, 164 74
Pongee, luk flowered, luk ká fû fû' ch'au, 265 24 Pound out, to, cham, 142 14; 142 14, K'ing, 257 8
Poop-railing, lâm hó, 396 92 Poverty, p'an, 115 10
Poor, p'an k'ung, 74 71 Powchong tea, n pau chung, 225 3
Poor—rich, n pan-fù, 115 20 Powder, fàn sán, 514 44
Poor border, pin lâm suk, 234 43 Powder, gun, fo yeuk, 221 3
Poor boy, one n, yat kô siu ch'ung, 185 20 Power, nang, 122 20; shai, 118 12
Poor goods, n vai fo, 234 6 Powerful sun, t'ai yeung puk, 406 19
Poor surname, n tsên sing, 81 1 Powers, mental, sing tsing, 121 11
Pop, to, pêu, 229 7 Powers, three, n sam ts'ou, 11 25
Poppy, ô fû yung, ying suk, 459 49 Pow, 506 116
Porcelain, tsêz hú, 214 172 Pow'yang lake, sau, 34 55
Porcine, wai, tsên chi, 469 64 Practice, tsáp, 9 2
Pores of skin, mò kín, 258 14 Practice, n hang, 117 24
Pork, dried, ch'âu ch'âu yu, 165 101 Praise, ká, 113 1
Pork, salt, hâm ch'âu yu, 165 102 Praise and blame, n pô pin, 15 81
Pork-chops, chû p'ai kwat, 165 100 Prawns, ming há, 492 35
Porpoise, hó t'un, t'un, 469 65 Pray excuse me, n shú p'uí, 156 34
Porpoise, white, n pâk ki, 470 66 Pray sit down, n ts'ing tsó, 76 1
Port, a, kong hau, 209 117 Precedes, to, sin chî, 183 4
Port, a, hoi hau, 207 96 Precedence, n tsû, 13 51
Port-holes, pûn mûn, 326 93 Preceding month, shéung ut, 169 9
Port wine, pûn tsáu, 165 103 Precious, pû, 118 5
Portal, honorary, n pài lau, 311 64 Precious, pû 36 65; chan pô, 213 105
Porter, a, hón mûn, 169 8 Precipitate, chui, 199 10
Porter, a, t'fû fû, 214 173 Precisely the same, mû fû, 209 112
Porter of palace gate, kâm mûn, 591 127 Prefect of a chau, chî chau, 557 16
Portfolio, shi kâp, 142 154 Prefect of a department, chî fû, 557 15
Portrait, n yam yung, 58 18 Prefect's secretary, kîm kâu, 592 135
Portrait-painter, se tséung chê, 371 7 Prefer, to, chung i, 178 34
Portrait-painter, se chân chê, 371 6 Prejudice business, to, 'ng sz', 254 41
Portrait-painting, wák tséung, 290 35 Prepare papers, to, chân i, 590 10
Portugal, Po to ngá, Prepare, to, ching hû, 163 35; chî, 575 10

Sai yêung, 410 13 Prepare, to, pân, 162 39; shai, 161 25
Possess, to, yau, 403 1 Prepared, kî ts'ún, 161 19
Possessions, ch'ân ip, 84 16 Prepared medicine, shuk yéuk, 499 9
Post horses, yik mû, 545 243 Prescription, yêuk fông tsz', 514 45
Post-offices, pô shê, 545 240 Presence of h. i. m, ch'iú, 570 16
Postage, sun tsz', 214 174 Presence of, n tong min, 60 16
Posterior, hau, 462 22 Present, kam, 297 71; tsz', 293 1
Posterior view, pûn min, 522 138 Present, at, i ká, 237 18
Posterity, tsz' sun, 87 21; hau sz', 311 59 Present, at this, nî p'ai, 52 36
Posthumous son, wai fuk tsz', 87 11 Present, to, fûng, 184 11
Posthumous titles, n shi, 564 12 Present cards, to, tai ti ip, 172 20
Posting of accounts, kwo shô, 214 175 Present dynasty, pûn ch'ú, 561 39
Pot, a, kong, 253 67 Present for examination, ch'ing in, 223 12
Potash, hâm shá, 432 53 Present papers, to, ching tsun, 569 10
<table>
<thead>
<tr>
<th><strong>Index.</strong></th>
<th><strong>667</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Presently,</td>
<td>tsau,</td>
</tr>
<tr>
<td>Presents,</td>
<td>sung lai,</td>
</tr>
<tr>
<td>Preserve, to,</td>
<td>yéung,</td>
</tr>
<tr>
<td>Preserve from decay,</td>
<td>pat chi i láan,</td>
</tr>
<tr>
<td>Preserved,</td>
<td>mat tsin t'ông,</td>
</tr>
<tr>
<td>President, n</td>
<td>ching fú,</td>
</tr>
<tr>
<td>President,</td>
<td>shéung shiu,</td>
</tr>
<tr>
<td>President and director,</td>
<td>shéung,</td>
</tr>
<tr>
<td>President and examiner, n</td>
<td>shi tó sž',</td>
</tr>
<tr>
<td>President of H. I. M.'s stud, n</td>
<td>t'ai puk,</td>
</tr>
<tr>
<td>Pres. of the Astronomical Board,</td>
<td>yám t'in kám,</td>
</tr>
<tr>
<td>President of the Court of Ceremonies,</td>
<td>hung ló,</td>
</tr>
<tr>
<td>President of sacrificial t'ai shéung court,</td>
<td>tsz' hing,</td>
</tr>
<tr>
<td>Press, to,</td>
<td>chá,</td>
</tr>
<tr>
<td>Press, bookbinder's,</td>
<td>káu p'ún,</td>
</tr>
<tr>
<td>Press around to,</td>
<td>t'in fung,</td>
</tr>
<tr>
<td>Press upon to,</td>
<td>át,</td>
</tr>
<tr>
<td>Presume, I,</td>
<td>sün shí,</td>
</tr>
<tr>
<td>Presume, not,</td>
<td>pat kóm,</td>
</tr>
<tr>
<td>Presume to ask,</td>
<td>kóm man,</td>
</tr>
<tr>
<td>Pretend illness,</td>
<td>chí ping,</td>
</tr>
<tr>
<td>Prevent, to,</td>
<td>tiün k'ang,</td>
</tr>
<tr>
<td>Prevent confusion,</td>
<td>ú fán wan,</td>
</tr>
<tr>
<td>Prevent stiff appearance,</td>
<td>i fá pán,</td>
</tr>
<tr>
<td>Previous day,</td>
<td>ú yat,</td>
</tr>
<tr>
<td>Previous year,</td>
<td>shéung nín,</td>
</tr>
<tr>
<td>Price,</td>
<td>ká ts'ín,</td>
</tr>
<tr>
<td>Price, just,</td>
<td>kung tó ká,</td>
</tr>
<tr>
<td>Price, true,</td>
<td>ló shat ká,</td>
</tr>
<tr>
<td>Price current,</td>
<td>shi ká chí,</td>
</tr>
<tr>
<td>Priceless,</td>
<td>mó ká,</td>
</tr>
<tr>
<td>Prickly heat,</td>
<td>ít fái,</td>
</tr>
<tr>
<td>Prickly pear,</td>
<td>shan sin chung,</td>
</tr>
<tr>
<td>Pride, to,</td>
<td>ngo,</td>
</tr>
<tr>
<td>Pride of India,</td>
<td>shám muk, fú lin,</td>
</tr>
<tr>
<td>Priest,</td>
<td>wó shéung,</td>
</tr>
<tr>
<td>Priest of Taou, n</td>
<td>Tó sz,</td>
</tr>
<tr>
<td>Priestess,</td>
<td>nú ní,</td>
</tr>
<tr>
<td>Priests, officiating,</td>
<td>sang luk sz' kóng king,</td>
</tr>
<tr>
<td>Primary Lessons, n</td>
<td>Síu Hók,</td>
</tr>
<tr>
<td>Primary studies,</td>
<td>síu hók,</td>
</tr>
<tr>
<td>Prime, to,</td>
<td>tá tai,</td>
</tr>
<tr>
<td>Prime cost, below,</td>
<td>m kau pún,</td>
</tr>
<tr>
<td>Prime cost, below,</td>
<td>shit tik pún,</td>
</tr>
<tr>
<td>Prime minister,</td>
<td>shau séung,</td>
</tr>
<tr>
<td>Prime minister,</td>
<td>t'ai tsó,</td>
</tr>
<tr>
<td>Prime minister,</td>
<td>chung séung,</td>
</tr>
<tr>
<td>Primeval,</td>
<td>shiú,</td>
</tr>
<tr>
<td>Primrose, Primula,</td>
<td>lin hing fá,</td>
</tr>
<tr>
<td>Prince, n</td>
<td>kwan,</td>
</tr>
<tr>
<td>Prince of the country,</td>
<td>kwók kwan,</td>
</tr>
<tr>
<td>Princes, n</td>
<td>chi hau,</td>
</tr>
<tr>
<td>Princess,</td>
<td>neung neung,</td>
</tr>
<tr>
<td>Principals,</td>
<td>shau,</td>
</tr>
<tr>
<td>Principals of national college, n</td>
<td>ts'ai tsau,</td>
</tr>
<tr>
<td>Principally,</td>
<td>tái tai,</td>
</tr>
<tr>
<td>Principle, a, n</td>
<td>t'au,</td>
</tr>
<tr>
<td>Principles, celestial,</td>
<td>t'in tó,</td>
</tr>
<tr>
<td>Printed,</td>
<td>yan hú,</td>
</tr>
<tr>
<td>Printer, block,</td>
<td>hón sá t'séung,</td>
</tr>
<tr>
<td>Printing,</td>
<td>yan shi,</td>
</tr>
<tr>
<td>Printing-press,</td>
<td>yan shi ká,</td>
</tr>
<tr>
<td>Prison,</td>
<td>kám ló,</td>
</tr>
<tr>
<td>Prisoner, fán,</td>
<td>125 3; ch'au,</td>
</tr>
<tr>
<td>Private,</td>
<td>sz',</td>
</tr>
<tr>
<td>Private conversation,</td>
<td>káu t'au tsíp i,</td>
</tr>
<tr>
<td>Private secretaries,</td>
<td>sz' yé,</td>
</tr>
<tr>
<td>Private use,</td>
<td>ká yung,</td>
</tr>
<tr>
<td>Privileged classes,</td>
<td>ying i,</td>
</tr>
<tr>
<td>PRIVY,</td>
<td>shi hâng, tsz' shó,</td>
</tr>
<tr>
<td>Privy council of</td>
<td>sh'ai mat yün,</td>
</tr>
<tr>
<td>Privy councillor,</td>
<td>shéung ki mat,</td>
</tr>
<tr>
<td>Prize, to,</td>
<td>kwai chí,</td>
</tr>
<tr>
<td>Probable, not,</td>
<td>'m hing i,</td>
</tr>
<tr>
<td>Probable, very,</td>
<td>tái yéuk,</td>
</tr>
<tr>
<td>Problem, n</td>
<td>kí hó,</td>
</tr>
<tr>
<td>Prosobics,</td>
<td>tséung pat,</td>
</tr>
<tr>
<td>Proceed from—to, n</td>
<td>yau—chí, 22 6</td>
</tr>
<tr>
<td>Proceeds from mouth,</td>
<td>ts'ung hâu ch'ut, 54 44</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>yau yat ch'ut, 404 10</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>sün pò,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>kó,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>kò ming,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>kú,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>pán,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>ú hau,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>pái ká tsai,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>lóng tsz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>fái,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>fo,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shang,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>ch'án,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shang mat,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>i mún,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>sin shang,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>Professor of belles-lettres,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shù hók pók sz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>sün hók pók sz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>kwók sz' kám</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>Prof. of Taou school, tó lük sz' hín fát,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>Prof. of mathematics,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shú hók pók sz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shang mat,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>i mún,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>sin shang,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>Professor of belles-lettres,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shù hók pók sz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>sün hók pók sz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>kwók sz' kám college,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>Prof. of Taou school, tó lük sz' hín fát,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>Prof. of mathematics,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shú hók pók sz',</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>shang mat,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>i mún,</td>
</tr>
<tr>
<td>Proceeds from sun,</td>
<td>sin shang,</td>
</tr>
</tbody>
</table>
Prohibit, to,  
Prohibitory laws,  
Project out, to,  
Projection of corneal,  
Prolapus recti,  
Prolapus uteri,  
Promised, limited,  
Prominence,  
Prominent eyes, n  
Promiscuous,  
Promise, to,  
Promise bribes, to,  
Promulgate, to,  
Promulgate, to,  
Proof,  
Proof,  
Propel in water, to,  
Propel rapidly, to,  
Proper, not,  
Proper time,  
Properly,  
Property,  
Property,  
Proportion, what,  
Proportionably long,  
Prospect, a,  
Prospect of death,  
Prosperous,  
Prosperous,  
Prosperous kings,  
Prostitutes,  
Protect, to,  
Protect all people, n  
Protect and preserve,  
Protector's subalterns,  
Protectorate,  
Protrude out, to,  
Protruding, n  
Psidium,  
Pteris,  
Pterois, (a fish)  
Pterigynum,  
Pitmus, or book bugs,  
Prosis,  
Public—private,  
Public property,  
Public service,  
Public works, laws on,  
Publicize, to,  
Pudding stone,  
Pudding,  
Puff ball,  
Puff his ears,  
Puff out to,  
Puff out to,  
Puff out a hair, n  
Puff the punkah,  
Pullet,  
Pully,  
Pulo Penang,  
Pulp, to make into,  
Pulp of fruits,  
Pulse, n  
Pulse, seeds of,  
Pulse, the,  
Pulverize, to,  
Pumelo,  
Pumelo, ribbed,  
Pumice,  
Pu shu,  
Pump,  
Pumpkin,  
Pumpkin, flat,  
Puncta lachrymale,  
Punctual payment,  
Puncturing needle,  
Pungent,  
Pungent plants, n  
Punica,  
Punish,  
Punishment, Board of,  
Punishment, n  
Punish,  
Punkah, n  
Purification,  
Purification,  
Purify,  
Purify,  
Purify,  
Purifying,  
Purity  
Purify,  

Province of Kwangtung,  
Province,  
Provincial city,  
Provincial educational  
director,  
Provincial treasurer,  
Provision, dry,  
Provisions,  
Provisions,  
Provisions,  
Provisions,  
Proviso to insurrection,  
Proximity,  
Prunus,  
Prunus, red double,  
Prunus, double flowering,  
Prunus, or cherry,  
Prussia,  
Prussian blue,  
Prussian blue color,  
Purple,  

---

668

[INDEX]
<table>
<thead>
<tr>
<th>Index</th>
<th>669</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purple Hibiscus,</td>
<td>435 48</td>
</tr>
<tr>
<td>Purpose,</td>
<td>1 208 98</td>
</tr>
<tr>
<td>Purpose, fixed, n</td>
<td>72 38</td>
</tr>
<tr>
<td>Purpose, for the,</td>
<td>202 38</td>
</tr>
<tr>
<td>Purpose, to change,</td>
<td>90 70</td>
</tr>
<tr>
<td>Purpose of, for the,</td>
<td>358 10</td>
</tr>
<tr>
<td>Purse, n</td>
<td>120 21</td>
</tr>
<tr>
<td>Purslane,</td>
<td>450 71</td>
</tr>
<tr>
<td>Pursuits,</td>
<td>88 32</td>
</tr>
<tr>
<td>Purulent ophthalmia,</td>
<td>506 104</td>
</tr>
<tr>
<td>Push away, to,</td>
<td>142 151</td>
</tr>
<tr>
<td>Put a little more,</td>
<td>174 16</td>
</tr>
<tr>
<td>Put back, to,</td>
<td>143 187</td>
</tr>
<tr>
<td>Put by one side,</td>
<td>251 35</td>
</tr>
<tr>
<td>Put in, to, ngáp fân, 153 42; fông tosi, 142 154</td>
<td></td>
</tr>
<tr>
<td>Put in, to, chai lôk, 155 91; chai, 142 155</td>
<td></td>
</tr>
<tr>
<td>Put in order, to,</td>
<td>153 45</td>
</tr>
<tr>
<td>Put in order,</td>
<td>152 37</td>
</tr>
<tr>
<td>Put in sun,</td>
<td>158 10</td>
</tr>
<tr>
<td>Put into, to, tá lôk, 135 16; châp, 145 228</td>
<td></td>
</tr>
<tr>
<td>Put into,</td>
<td>230 8</td>
</tr>
<tr>
<td>Put into, to,</td>
<td>148 37</td>
</tr>
<tr>
<td>Put on, to,</td>
<td>251 61</td>
</tr>
<tr>
<td>Put on dress,</td>
<td>133 3</td>
</tr>
<tr>
<td>Put on corset,</td>
<td>152 28</td>
</tr>
<tr>
<td>Put on thimble,</td>
<td>155 81</td>
</tr>
<tr>
<td>Put on the head, to,</td>
<td>152 13; 148 49</td>
</tr>
<tr>
<td>Put out a fire, to, n</td>
<td>149 61</td>
</tr>
<tr>
<td>Put out fire, to,</td>
<td>137 39</td>
</tr>
<tr>
<td>Put to my account,</td>
<td>240 31</td>
</tr>
<tr>
<td>Put to rights,</td>
<td>173 2</td>
</tr>
<tr>
<td>Put together orderly,</td>
<td>287 11</td>
</tr>
<tr>
<td>Put under,</td>
<td>159 26</td>
</tr>
<tr>
<td>Put up, where,</td>
<td>310 41</td>
</tr>
<tr>
<td>Put within, to,</td>
<td>174 11</td>
</tr>
<tr>
<td>Putchuck,</td>
<td>214 178</td>
</tr>
<tr>
<td>Putting the hand on,</td>
<td>133 45</td>
</tr>
<tr>
<td>Pylorus,</td>
<td>522 145</td>
</tr>
<tr>
<td>Pyrites, coarse,</td>
<td>435 25</td>
</tr>
<tr>
<td>Pyrus, flowering, hung t'sit hoi t'ong fa, 456 105</td>
<td></td>
</tr>
<tr>
<td>QUADRANT,</td>
<td>20 95</td>
</tr>
<tr>
<td>Quadrupeds,</td>
<td>462 21</td>
</tr>
<tr>
<td>Quadrupeds, n</td>
<td>463</td>
</tr>
<tr>
<td>Quail,</td>
<td>475 83</td>
</tr>
<tr>
<td>Quake, to,</td>
<td>403 4</td>
</tr>
<tr>
<td>Quality,</td>
<td>125 6</td>
</tr>
<tr>
<td>Quality, best,</td>
<td>46 68</td>
</tr>
<tr>
<td>Quality, of good second, n</td>
<td>234 6</td>
</tr>
<tr>
<td>Quality, what, n</td>
<td>242 40</td>
</tr>
<tr>
<td>Quarreling, n</td>
<td>546 254</td>
</tr>
<tr>
<td>Quarry, to</td>
<td>284 69</td>
</tr>
<tr>
<td>Quarrermen,</td>
<td>394 12</td>
</tr>
<tr>
<td>Quarter, a,</td>
<td>391 6</td>
</tr>
<tr>
<td>Quarter, by the,</td>
<td>197 17</td>
</tr>
<tr>
<td>Quarter of an hour, n</td>
<td>391 6</td>
</tr>
<tr>
<td>Quarters, of a ship,</td>
<td>327 111</td>
</tr>
<tr>
<td>Quarterly,</td>
<td>192 5</td>
</tr>
<tr>
<td>Quarter-piece,</td>
<td>432 55</td>
</tr>
<tr>
<td>Quartz, crystals of,</td>
<td>432 57</td>
</tr>
<tr>
<td>Quartz, rose,</td>
<td>432 59</td>
</tr>
<tr>
<td>Quartz, smoky,</td>
<td>432 61</td>
</tr>
<tr>
<td>Quartz, yellowish,</td>
<td>432 60</td>
</tr>
<tr>
<td>Quartz, crystals,</td>
<td>432 56</td>
</tr>
<tr>
<td>Quartz pebbles,</td>
<td>452 49</td>
</tr>
<tr>
<td>Queen,</td>
<td>493 7</td>
</tr>
<tr>
<td>Question,</td>
<td>9 19</td>
</tr>
<tr>
<td>Question, call in, n</td>
<td>357 3</td>
</tr>
<tr>
<td>Quickly, n</td>
<td>5 22</td>
</tr>
<tr>
<td>Quickly answered,</td>
<td>74 72</td>
</tr>
<tr>
<td>Quickset grass,</td>
<td>459 59</td>
</tr>
<tr>
<td>Quicksilver,</td>
<td>214 179</td>
</tr>
<tr>
<td>Quinse,</td>
<td>435 26</td>
</tr>
<tr>
<td>Quirt, to,</td>
<td>572 39</td>
</tr>
<tr>
<td>Quiet retirement,</td>
<td>52 9</td>
</tr>
<tr>
<td>Quietude, n</td>
<td>73 52</td>
</tr>
<tr>
<td>Quill,</td>
<td>406 37</td>
</tr>
<tr>
<td>Quill (or spool),</td>
<td>291 38</td>
</tr>
<tr>
<td>Quince, mân shau kwó, muk kwá, 446 84</td>
<td></td>
</tr>
<tr>
<td>Quinsey,</td>
<td>507 126</td>
</tr>
<tr>
<td>Quisqualis,</td>
<td>256 106</td>
</tr>
<tr>
<td>Quite abashed,</td>
<td>159 88</td>
</tr>
<tr>
<td>Quite right,</td>
<td>246 8</td>
</tr>
<tr>
<td>Quite so easy, not, 'm tak kóm yung i, 235 8</td>
<td></td>
</tr>
<tr>
<td>Quite too dark,</td>
<td>134 53</td>
</tr>
<tr>
<td>Quite too short,</td>
<td>147 21</td>
</tr>
<tr>
<td>Quite what ought, not,</td>
<td>234 6</td>
</tr>
<tr>
<td>Quiver,</td>
<td>367 14</td>
</tr>
<tr>
<td>Quoins,</td>
<td>300 120</td>
</tr>
<tr>
<td>Quote, to,</td>
<td>18 10</td>
</tr>
<tr>
<td>Quote laws, to,</td>
<td>554 415</td>
</tr>
<tr>
<td>Quotient,</td>
<td>380 5</td>
</tr>
<tr>
<td>Rabbit,</td>
<td>470 67</td>
</tr>
<tr>
<td>Rabbit, stewed,</td>
<td>166 109</td>
</tr>
<tr>
<td>Rabies canina, n</td>
<td>75 74</td>
</tr>
<tr>
<td>Rabbits,</td>
<td>450 27</td>
</tr>
<tr>
<td>Radius bone,</td>
<td>516 7</td>
</tr>
<tr>
<td>Raft,</td>
<td>326 97</td>
</tr>
<tr>
<td>Rafters,</td>
<td>317 62</td>
</tr>
<tr>
<td>Rafters, inner,</td>
<td>317 63</td>
</tr>
<tr>
<td>Rage or fashion, n</td>
<td>248 17</td>
</tr>
<tr>
<td>Ragged,</td>
<td>148 45</td>
</tr>
<tr>
<td>Rain, n</td>
<td>156 39</td>
</tr>
<tr>
<td>Rain, to,</td>
<td>465 39</td>
</tr>
<tr>
<td>Rain harbinger,</td>
<td>406 13</td>
</tr>
<tr>
<td>Rainbrow, n</td>
<td>456 155</td>
</tr>
<tr>
<td>Rain, n</td>
<td>465 2</td>
</tr>
<tr>
<td>Rain, n</td>
<td>465 13</td>
</tr>
<tr>
<td>Rain, n</td>
<td>406 13</td>
</tr>
<tr>
<td>Rain, red headed,</td>
<td>475 84</td>
</tr>
<tr>
<td>Railing,</td>
<td>318 77</td>
</tr>
<tr>
<td>Raise signals,</td>
<td>222 7</td>
</tr>
<tr>
<td>Raise the head, to, n</td>
<td>43 13</td>
</tr>
</tbody>
</table>

CHI. CHR. 168
Regiment, a, 413
Register, n, 564 12
Register of ship, shun ting ch'ak, 215 183
Register of a ship, tsot wai, 326 90
Regret, why, ho sik, 74 78
Regulate, to, li chii, 568 3; chii, 398 3
Regulation, a, tsung lai, 255 44
Regulations, just, n i fung, 10 7
Regulations of Pilots, n Yan shui chung ching, 219
Regulator of a plough, lai p'ing, 337 69
Regulator or ties, n kong, 11 27; 92 12
Rehearse and sing, n fung weng, 15 79
Rehearse or repeat, to, n nim, 8
Reign, to, lam yü, 79 42b
Reign of, nün, 414 3
Reins, n, shii, 331 33
Reins, bridge, n keung, 332 34
Relates to, n shuk, 72 46
Relations, tsuk yan, 91 70c
Relations, remote, n shö p'f
Relations, Near and Distant, n Noi ngoi ts' an, 103
Relative by blood, n t'ip yuk, 88 39
Relief, cut in, n hak tat, 258 19
Relieve, poor, tsai plan, 115 20
Relight, to, tim fan, 140 119
Relish, a, n sung, 162 36
Remain, to, lau, 525 1
Remain, there, sin ii, 349 7
Remainder, shing, 376 10
Remains, what further, wän yau mat, 342 14
Remains of food, suk yuk, 142 158
Remember, to, ki tak, 185 21
Remembrancer, n ki ho, 58 29
Remittent fever, fät lang fát tî, 504 61
Remote, ün, 101 56c; shö, 117 19
Remote relations, n p'f kâk, 89 50
Remove, to, ts'ën, 129 9; chü, 510 5
Remove evil, to, sü tsoi, 119 19
Remove from, tun ch'ut, 290 31
Remove things, to, shau h'ii, 174 17
Removes disease, kái tuk, 215 185
Rent, to, p'6, 279 22
Renew by a lathe, to, san, 286 6
Renovate, to, fä, 110 20
Renowned, n ming yéung, 10 8
Rent, ground, n nap tsö, 128 6
Rent book, tsö pöl, 129 9
Rent in kind, n shii leung, 344 20
Rent money, tsö ngen, 129 9
Renting Houses, Of, n Tsa yam fong uk, 127
Renting Shops, Of, n Pai yam p'o tim, 190
Repair, to, ching, 137 57; sau ts'ap, 207 91
Repair, (watch), to, n sau ching, 285 84
Repair a leak, chap lau, 133 46
Repair, to, ts'ing tā, 131 10
Repairs, sü sau, 192 5
Repairs, sau li, 556 436
Repair, to, wän, 37 77
Repay visits, to, p'ai ùi, 143 160
Repayment, p'ùi wän, 207 92
Repeat, to, n fän ch'ü t'au, 5 20
Repeated the reckoning, tsoi sâm sün, 171 15
Repeatedly, shö tsz', 574 4
Repeatedly, li tsz', 271 5; ki tsz', 62 51
Repine, to, ün, 114 17
Replace, to, tá fän, 135 17; séung hi, 142 147
Replace, to, p'ùi pöl, 210 123
Reply, to, tāp ut, 75 91
Report of cargo, p'o fō t'ān, 215 184
Report in person, n min pan, 62 54
Report the hour, p'o lau hō, 124 15
Report, ling, 25 1
Reptiles, n Lun kái lui, 477
Reputation, mutual, n séung ü, 511 8
Reputation, family, shän tìn fuk, 186 32
Reputation, good, t'ai min, 61 21
Reputation, literary, shii hēung, 186 31
Reputation, little, n pök min, 60 17
Reputation, to destroy, n tiu liu min, 61 32
Request, to, ts'ing, 175 3
Require, severely, n kōk yau shō ii, 525 1
Requisite, n tū, 7 28
Rescue, to, k'au, 88 38
Rescue, to, ch'ing, 114 6
Researches of East and West, n Yéung Hau, 420 27
Resemble, to, ts'z', 418 15
Resemble, to, ying ü, 204 58; ü, 101 56e
Reside, to, tsö, 124 7; chii, 556 432
Reside, to, kii, 417 9; chii, 424 19
Resident, n ki tsuk, t'oik tsuk, 67 69,70
Residence, n ch'ii, 9 5; shè, 74 77
Residence, family, tsé shii hîn, 317 64
Residence, summer, n tsé, 560 25
Respect, to, n kung, 13 50
Respectful, king, 565 30
Respectful, kung, 99 27
Resist, to, hau kā, 184 8
Resident, n wông wông, 558 1
Respond, to, séung ying, 358 14
Resp., yan pöl, 216 198
Rest, repose, 5 672
Rest, the, 4 189
Rest, to, 5 332
Resting-place, 3 308
Restless, 2 177
Restoration, 1 525
Restore, to, 5 65
Restore, to, 5 90
Restricted to, 5 216
Retail, to, 5 90
Retail, to, 2 283
Retain, to, 2 75
Retain in place, 2 296
Retard, 3 509
Retina, 5 522
Retire, to, 5 318
Retire from the world, to, 4 112
Retired or dispersed, 5 174
Retired scholar, 3 121
Retirement, 4 83
Retract, to, 5 192
Retreat, 5 317
Retreat to, 5 46
Return, never, 4 46
Return (back), to, 4 77
Return home, 2 414
Return to former state, 4 526
Returned, not yet, 5 93
Reunite, 5 526
Reveille, 3 392
Revenue, Board of, 3 577
Revered decree, 5 558
Reverse of a coin, 3 258
Reversed, 3 56
Revolve, to, 5 413
Revolve, to, 5 414
Rewards, 2 276
Rewards, confer, 3 273
Rhamnus, 4 443
Rheumatic ophthamia, 5 506
Rheumatism, 5 507
Rhina acylostoma, 4 486
Rhinoeceros, 5 470
Rhubarb, 4 215
Ribbon, 3 154
Ribs, 5 522
Ribs, false, 5 522
Ribs of a ship, 3 326
Rice, 3 318
Rice, cooked, 3 388
Rice, growing, 3 340
Rice, old man’s, 5 166
Rice in the grain, 4 215
Rich, n, 4 77
Rich color, 3 303
Rich soil, 4 344
Riches, 5 95
Ricinus, 4 459
Rick, grain, 4 337
Ridge of a house, 2 317
Ridge-tree, 3 317
Ridicule, to, 2 120
Right, 3 183
Right, left, 3 330
Right, all, 3 253
Right angle, a, 3 394
Right angles, 4 301
Right angled triangle, 3 386
Right hand, yau shau, 5 173
Right, in the, 3 113
Right, not, 4 46
Rights, set to, 3 153
Rights, put to, 3 172
Rigid, 4 465
Rigidly conforming, not, 5 374
Rigor, 5 10
Ring of the ear, 4 520
Ring of wheel, 3 331
Ring, 4 419
Ring, a, 4 204
Ring, a finger, 3 155
Ring, to, 4 135
Ringing in the ears, 5 56
Ringing sound, 5 58
Ringing worm, 5 507
Rinse, to, 3 285
Ripe, 3 163
Ripples, 3 75
Rise and fall, 4 460
Rise and fall of tide, 4 405
Rise in knowledge, 3 113
Rising and setting, 3 399
Rites, Ceremonial, n 3 353
Rites, Board of, 3 578
Ritual laws, 3 541
Ritual of Chau, 3 354
River, 4 403
Rivet, 3 300
Roach, 4 456
Roar, to, 3 465
Roast, to, 3 160
Roast, to, 4 105
Roast metals, to, 3 435
Roast (tea), to, 3 229
Rob of time, 3 350
Robber, 3 417
Robust, n, 3 77
Rock a boat, 3 326
Rock, to, 3 149
Rocky, 3 475
Rocks, 4 476
Rocky, 3 442
Rocks, 3 466
Rocks, 3 467
Rocks, 3 468
Rocks, 3 469
Rocks, 3 470
Rocks, 3 471
Rocks, 3 472
Rocks, 3 473
Rocks, 3 474
Rocks, 3 475
Rocks, 3 476
Rocks, 3 477
Rocks, 3 478
Rocks, 3 479
Rocks, 3 480
Rocks, 3 481
Rocks, 3 482
Rocks, 3 483
Rocks, 3 484
Shave the beard, to, t'ai sù, 153 3
Shave head, to, t'ai t'au, 44 26
Shave head wholly, to, n seuk fát, 72 36
Shave thin, sénuk pin, 298 93
Shaving-case, t'ai sú sêung, 155 47
Shavings, bamboo, chuk sz', 322 40
Shavings, hair, n p'au fá, 155 75
Shavings, ratten, t'ung sz', 157 6
Shawl, tâp pôk kan, 149 65
Sheaf of straw, ch'uk, 342 13
Shears, tái kau tsin, 143 172
Sheath of a joint, t'ôk, 439 37
Sheath of a leaf, káp, 439 36
Sheep, mín yêung, 470 76
Sheet, a, yat chéung p'í tán, 158 12
Sheet, kau pí ká, 143 174
Shell of turtle, n káp, 464 40
Shell of clams, kók, 464 41
Shell (for windows), ming ngá, 134 50
Shells, bivalve, n kóp, hín, 492 42,43
Shells, fresh water, p'ông, 492 44
Shells, thick bivalve n, kôm, fúi kóp, 492 41
Shelly animals, kái lúi, 477 1
Shelter, to, ché, 148 45
Shënsi province, Shìm sài, 432 10
Shepherd of a department, chau muk, 536 9
Shine, to, chǔ, 211 140
Shine into, to, shái yap, 156 3
Shingles, fú tái sín, 507 134
Shinnung, n Shan nung, 436
Ships, shùn, 211 140
Ship, a, sâm chî wái shùn, 321 32
Shipwright, chông shùn tséung, 254 74

Appendages, n Chau chîp lui, 320

Shirt, sành shám, hòn shám, 149 66,67
Shoemaker, hái tséung, 254 75
Shoes, a pair of, yat túi hái, 149 68
Shoes, ladies, ch'in kénk hái, 149 70
Shoe money, n hái kam, 129 9; 195 10
Shoe-mender, pò hái lò, 280 23
Shoe strings, hái tái, 155 77
Shoot arrows, shé tsín, 543 192
Shoot arrows, to, fông tsín, fát ch'i, 366 2,6
Shoots, rice, yêung, 340 6
Shooting-stick, muk chóng ch'i, 300 134
Shop, tím, 210 121
Shop, this, n ní kán pô t'au, 46 67
Shop-owners, p'ô chü, 190 1
Shore, approach, tài ngôn, 320 1
Shore-board, n t'uü, 327 115
Short, break, ts'i, 208 108
Short, fall, chang, 247 10
Short hand, fá má, 377 20
Short way, n ts'ît king, 5 23
Short, tûn, 26 7
Shot, tân ts'ê, 221 3
Spill the tea, to, n tá sê ch'á, 94 51: Spring season, n ch'un kwai, 389 2
Spin in the fingers, to, ch'ô, 217 217 Spring and Autumn Ch'un Ts'au, 15 80
Spinage, long leaved, mâu ch'î in, 450 86 Record, n lî hoi ch'i ki, 55 47
Spinage, red, hung in ts'oi, 450 55 Spring of evil, n shăn shui, 230 8
Spinage, white, pâk in ts'oi, 450 81 Spring water, t'î tin, 364 76
Spinal marrow, tsik sui, 520 112 Springs, steel t'at sau, 327 108
Spine, tsik lêung kwat, 523 161 Sprinkle, to, sham, 176 18
Spines, tsz', 464 42 Sprinkle, to, shâ, 291 40
Spines on plants, fâ lik, 489 30 Sprit-sail, n t'au ts'ap, 439 41
Spinifex squarrosus, n lò shi lik, 450 64 Sprout, n ch'ut nga ts'oi, 165 92
Spiner, fong shâ yan, 284 77 Sprout, to, fât nga, 226 5
Spiner, hemp, chik mâ yan, 284 75 Sprout, to, kai t'ik, 464 44
Spinning, fông sûn, 292 45; chik, 263 3 Spur on fowls, n
Spinning-wheel, fông ch'ê, 301 139 Square, khi, 301 141
Spiraea crenata, sui yuk, 456 114 Square, a, khi, 301 141
Spinal bone of ear, t'î nô lo kwat, 517 41 Square for corners, mak hok, 301 142
Spirit, ling, 37 74 Square of a number, tsz', shing, 857 6
Spirit, hî koi, ch'î hî, 120 5,22 Squash, bottle, kong fu, 451 90
Spirits, tsu, 217 210 Squash, hairy, tsî kwâ, 452 91
Spirits, animal, tsing shan, 75 89 Squash, long, shui kwa, 450 86
Splat (birds), to, ch'un shing ch'ûn, 160 11 Squash, red crooked, n ai kwâ, 451 88
Sitting of blood, t'âm yau hit, 505 71 Squashing, ts'ê ngân, 43 19
Spleen, n pî, 73 48 Squirrel, sun shui, 470 78
Splicing ropes, tsuk lâm, 327 118 Squirrel,飞翔, n lui shui, 468 31
Splinter, broken, tin shâi, 24 41 St. George and Dragon, n yan má yan, 246 8
Splintered bones, kwat sîu, 525 3 Stable, lap, 111 27
Splints for loins, n tú ch'î, 530 20 Stable, a, má fong, 134 51
Splints, bamboo, chû sz, 148 47 Stable, a, tsik chúm, wò kon tun, 339 97
Split, to, p'ô, 137 55 Staff, n chêung, 122 17
Split bambooos, p'ûn ch'ûk, 333 4 Staff of general, t'ai piû, 600 360
Split the difference, n áu hoi k'tî, 240 29 Stag, mî, 470 79
Spoon, to, n pâi, 78 19 Stage-coach, tò kiu, 331 21
Spoon from, to, n kip, 115 20 Stain, a, tsik kau, 225 63
Spoon, an wâi, 164 72 Stair-case, lau t'ai fong, 134 53
Spoon, kông kwô, 62 41 Stairs, lau t'ai, 134 52
Spoon, fôk, 392 49 Stalactite, n shik chung yü, 433 72
Spoon, shui pô, 155 79 Stalagnite, n shik ch'ông, 433 73
Spoon, fû, 130 140 Stalk of bamboo, kô, 439 43
Spoon, shî kâng, 143 185 Stall, vegetable, t'ân pâi, 312 72
Spoon, broad, (or ladle) ch'êuk, 26 8 Stallion, man mà, ch'at, 470 80
Spoon, egg-green, tân ts'êng t'îu kâng, 144 190 Stammering, lau hau, 54 22
Spoon, gravy, chap kâng, 144 188 Stamp, to, yan, 183 2
Spoon, rice, fân kâng, 144 189 Stamp, the feet, n tun tsuk, 70 8
Spoon, salt, im kâng, 143 187 Stanchion, k't ch'û, 327 119
Spoon, sugar, t'ông kâng, 143 186 Stand, a, ka, 136 95
Sports, fân tau, 88 34 Stand, to, lap, 186 30
Sports on animals, pàn, man, 464 43 Stand and wait, shi lap, 66 44
Sports on face, black, mà mak, 73 61 Stand how high, tô kî tò, 145 214
Spotted spider, yellow, pik tsên, 496 64 Stand in awe of, seung wai, 511 8
Spout, a, yat t'ung tsui, 138 64 Stand out, to, tat ch'ut, 258 19
Spout, water, shui kîm, 318 80 Standard, up to, kâu tak chun, 249 21
Sprain, tsôk shim, 526 3 Standard bearer, tsung k'tî, 603 417
Sprain the leg, to, tît hû t'ûi, 101 562 Standard, tsz', 134 57
Spread, to, tân, 133 65; sê, 342 16 Stapes, f noi mà tang kwat, 523 162
Spread down, to, p'ô tân tî, 137 42 Staphyloïma, tut ngân chî, 507 137
Spread thin, to, t'ân pôk, 223 7 Star, sing, sing shan, 397 1
Spreading, fûn, 33 48 Star-fish, hoi fûn, kai chau ii, 492 52
Sprig, chî, 153 41 Start off in a vessel, hoi shan, 327 106
String of cash, n  
Striped satin, n  
Stripes (cloth),  
Strips,  
Stroke, a, n  
Stromatocyst,  
Strombus,  
Strong,  
Strong (as a fabric),  
Strong tea,  
Strong (or firm), not,  
Stud-brace of a plough,  
Studding-sails,  
Study, a  
Study, to, a  
STUDY OF CHINESE, n  
Stuffle,  
Stuffed with chaff,  
Stump,  
Sturgeon, n  
Stuttering,  
Style,  
Style, good,  
Style, to,  
Style, to, ut,  
Styles of writing, six,  
Stylet,  
Stylobate,  
Sub-agent,  
Sub-censor,  
Sublingual glands,  
Sub-magistrate,  
Sub-maxillary glands, n  
Sub-prefect,  
Sub-prefect, n  
Subdue, to, n  
Subdue self, to  
Subjection,  
Sublime,  
Submit, to, kwai,  
Submit, to, kwai sam,  
Subordinate,  
Subordinate district  
Subordinate district magistrate,  
Subordinate supervisor,  
Subsequently,  
Subsequent,  
Substance, no,  
Substance of a thing,  
Substances, all,  
Substances, other,  
Substantial,  
Substitutes,  
Substitutes, t'ai yik,  
Substitutes, t'ai yik, 542 188;  
Substitutes, t'ai yik, 542 188;  
Substitutes,  
Substitutes,  
Substitutes,  
Substitutes,  
Substitutes,  
Substitutes,  
Substitution,  

<table>
<thead>
<tr>
<th>Search Term</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugar</td>
<td>657 141, 217 212</td>
</tr>
<tr>
<td>Sugar bowl</td>
<td>144 198</td>
</tr>
<tr>
<td>Sugar-can</td>
<td>451 92</td>
</tr>
<tr>
<td>Sugar candy</td>
<td>167 126</td>
</tr>
<tr>
<td>Sugger as you</td>
<td>188 49</td>
</tr>
<tr>
<td>Suit, cut it to</td>
<td>531 21</td>
</tr>
<tr>
<td>Suit, to</td>
<td>151 9</td>
</tr>
<tr>
<td>Suit to a hair</td>
<td>248 15</td>
</tr>
<tr>
<td>Sulphate of copper</td>
<td>434 9</td>
</tr>
<tr>
<td>Sulphate of iron, ts'o fan,</td>
<td>434 11</td>
</tr>
<tr>
<td>Sulphate of soda</td>
<td>431 26</td>
</tr>
<tr>
<td>Sun, Sum, Summer</td>
<td>217 214</td>
</tr>
<tr>
<td>Sun, Sum up to</td>
<td>235 11</td>
</tr>
<tr>
<td>Sun, Summarta, Summary view, Summer, Summer of a door, Summon, to, Sumptuary laws, Sun</td>
<td>374 7, 319 83, 574 3</td>
</tr>
<tr>
<td>Sun, Sun, Sun, Sun, put in the, Sun, Sum, Sun, put in the, Sun, put in the</td>
<td>406 19, 514 15, 154 60</td>
</tr>
<tr>
<td>Sunflower, Sunflower, Sunflower</td>
<td>456 115</td>
</tr>
<tr>
<td>Sunflowers</td>
<td>41 6</td>
</tr>
<tr>
<td>Sunflowers</td>
<td>225 4</td>
</tr>
<tr>
<td>Sun, Sun, Sun, Sun, put in the, Sun, put in the, Sun, Sun, put in the, Sun, Sum, Sun, put in the, Sun, put in the</td>
<td>374 7, 319 83, 574 3</td>
</tr>
<tr>
<td>Sunflowers, Sunflowers, Sunflowers</td>
<td>456 115</td>
</tr>
<tr>
<td>Sunflowers, Sunflowers, Sunflowers</td>
<td>41 6</td>
</tr>
<tr>
<td>Sunflowers, Sunflowers, Sunflowers</td>
<td>225 4</td>
</tr>
<tr>
<td>Sunflowers, Sunflowers, Sunflowers</td>
<td>374 7, 319 83, 574 3</td>
</tr>
<tr>
<td>Raw Text</td>
<td>Cleaned Text</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
</tr>
<tr>
<td>Tagetes patula, máu shaukuk, 454 72</td>
<td>Tapir, mak, pák páu, 470 81</td>
</tr>
<tr>
<td>Tái lake, n T'áí ú, 426 36</td>
<td>Tari, hò, 384 2</td>
</tr>
<tr>
<td>Tail, mí, 464 46</td>
<td>Target, tò, 367 16; fát, 368 21</td>
</tr>
<tr>
<td>Tail feathers, ling, 465 47</td>
<td>Taríiff, tsak lai, 217 215</td>
</tr>
<tr>
<td>Tailor, ts'oi fung sz'fó, 254 79</td>
<td>Taró, ú t'au, 167 129</td>
</tr>
<tr>
<td>Tailor bird, hau fú mü, 476 102</td>
<td>Tarsus or instep, ngán shéung</td>
</tr>
<tr>
<td>Take, tséung, 201 28</td>
<td>Tarsus of eye, ts'ni kwat, 523 167</td>
</tr>
<tr>
<td>Take a book, n shau shù, 70 6</td>
<td>Tarsus or instep, kéuk p'úi kwat, 523 165</td>
</tr>
<tr>
<td>Take along with tea, sung ch'áa, 181 19</td>
<td>Tarsus of eye, muk kong, 523 166</td>
</tr>
<tr>
<td>Take away, nim h'un, 155 85; nim hoi, 158 12</td>
<td>Tart, tát, 167 130</td>
</tr>
<tr>
<td>Take away, shau h'ü, 176 13</td>
<td>Tartar pheacant, chi k'ai, 475 76</td>
</tr>
<tr>
<td>Take away, to, tséung, 201 28</td>
<td>Tartar pheacant, mò suí, 147 17</td>
</tr>
<tr>
<td>Take away, to, ning h'ü', 135 9</td>
<td>Taste, n hi, 143 168; mì tò, 162 30</td>
</tr>
<tr>
<td>Take away, to, chit pün, 387 5</td>
<td>Taste, n shéung há, 160 8</td>
</tr>
<tr>
<td>Take away half, kung tik, 330 10</td>
<td>Taste, n shí há siú, 165 101</td>
</tr>
<tr>
<td>Take care, pi sam, 165 96</td>
<td>Taste, n ting, 281 34</td>
</tr>
<tr>
<td>Take care of, t'ní fong há, 145 221</td>
<td>Tastefully, mó mí, 166 116</td>
</tr>
<tr>
<td>Take care of, to, kú, 99 40; shau kún, 125 3</td>
<td>Tastefully, ngá p'o, 126 16</td>
</tr>
<tr>
<td>Take care of, to, liú lí, 172 20</td>
<td>Taste of Inshán, n Tau Inshán, 10 7</td>
</tr>
<tr>
<td>Take cold, làng chéuk, 74 70</td>
<td>Taven, n k'o lau, 166 107</td>
</tr>
<tr>
<td>Take from, tsün, 145 33; ch'il, 153 39</td>
<td>Tawing, síu p'í, 292 48</td>
</tr>
<tr>
<td>Take leave, n k'o ts'z', 77 10</td>
<td>Tax, fú, 373 3</td>
</tr>
<tr>
<td>Take off, n nim kám, 150 27</td>
<td>Tax to levy a, náp shui, 128 4</td>
</tr>
<tr>
<td>Take off clothes, to, tut, 150 77</td>
<td>Tax to levy a, náp ngan, 344 20</td>
</tr>
<tr>
<td>Take one in, to, n t'äm, 235 8</td>
<td>Táx-money, ló hón ts'ung, 442 55</td>
</tr>
<tr>
<td>Take out, to, ch'il, 153 39</td>
<td>Tea, ch'á ip, 137 82</td>
</tr>
<tr>
<td>Take off (cover), kit hí, 142 152</td>
<td>Tea, Different kinds of, n Ch'á ip lui, 224 1</td>
</tr>
<tr>
<td>Take off (cover), kit hoi, 180 7</td>
<td>Tea, black, hak ch'á, 224 2</td>
</tr>
<tr>
<td>Take off (in price), kám, 248 14</td>
<td>Tea cup of, yat p'úi ch'á, 174 15</td>
</tr>
<tr>
<td>Take off (skin), mok, 162 44</td>
<td>Tea, green, n luk ch'á, 225 4</td>
</tr>
<tr>
<td>Take part, to, t'íséung sz', 568 3</td>
<td>Tea-canister, ch'á ip tsun, 245 212</td>
</tr>
<tr>
<td>Taken in, greatly, shéung kwo tóng, 238 22</td>
<td>Tea cup of, kuk chung, 144 209</td>
</tr>
<tr>
<td>Taken with, tak, 160 3</td>
<td>Tea, ch'á pó, 144 265</td>
</tr>
<tr>
<td>Takes, tséung, 281 42</td>
<td>Tea, sik ch'á t'ai, 144 266</td>
</tr>
<tr>
<td>Taking, tséung, 216 190</td>
<td>Tea, black, ch'á ú, 174 11</td>
</tr>
<tr>
<td>Talc, wan mò shik, 433 76</td>
<td>Tea, ch'á ki, 144 203</td>
</tr>
<tr>
<td>Talebearers, n shui hák, 126 16</td>
<td>Tea-saucer, ch'á t'íp, 150 15</td>
</tr>
<tr>
<td>Talebearing, n hau shit, 55 36</td>
<td>Tea-spoon, ch'á shi, 144 207</td>
</tr>
<tr>
<td>Talent, ts'ói, 27 14</td>
<td>Tea-strainer, ch'á lau, 144 204</td>
</tr>
<tr>
<td>Talented, man ts'ói, 309 21</td>
<td>Tea-stone, ch'á ts'ing, 432 58</td>
</tr>
<tr>
<td>Talents, n ts'ói, 111 1</td>
<td>Tea-table, Mán ch'ú lui, 179 2</td>
</tr>
<tr>
<td>Talismans, n k'am t'au fú, 155 80</td>
<td>Tea, T'o k ch'á p'ún, 180 3</td>
</tr>
<tr>
<td>Talk, to, n kóng, 74 76</td>
<td>Teach, to, n kão, 4 17</td>
</tr>
<tr>
<td>Talk, n láp, 279 21</td>
<td>Teacher, n sin shang, 1 1; sz', 10 16</td>
</tr>
<tr>
<td>Tallow, kung shíi, 442 53</td>
<td>Teacher of a department, n kái shau, 502 134</td>
</tr>
<tr>
<td>Talons, ch'ái, 471 1</td>
<td>Teal, síu shíi, 471 108</td>
</tr>
<tr>
<td>Tamarix, shui sz' lau, 442 54</td>
<td>Teas, lau lui, 74 69</td>
</tr>
<tr>
<td>Tamborine, hand, shau kú, 350 18</td>
<td>Teas, chiu lui, ngán shui, 71 22 27</td>
</tr>
<tr>
<td>Tamborine drum, ít kú, 358 17</td>
<td>Teeth, ch'í, ngá, 523 169</td>
</tr>
<tr>
<td>Tamborine fish, íi kú, 350 21</td>
<td>Telescope, n ts'ín lì king, 145 213</td>
</tr>
<tr>
<td>Tángent, a, ching tsít, 396 20</td>
<td>Tell him, kíu kúi, 167 131</td>
</tr>
<tr>
<td>Tangouts, T'óng kú, 424 21</td>
<td>Tellina, to i mò him, 492 54</td>
</tr>
<tr>
<td>Tank, shui kwait, 328 126</td>
<td>Temple, n míu, 312 75</td>
</tr>
<tr>
<td>Tanning, ím p'í, 292 47; síu p'í, 250 30</td>
<td>Temple, orbate, n mò sz' t'ám, 311 59</td>
</tr>
<tr>
<td>Táyváng lake, Tán yéung ú, 426 35</td>
<td>Temple designation, n miú hó, 563 1</td>
</tr>
<tr>
<td>Tao priests, Tô sz', 309 23</td>
<td>Temple of ancestors, sz' t'óng, 312 76</td>
</tr>
<tr>
<td>Tape-ends, sú t'au, 246 7</td>
<td>Tempies, n ngák kók, 43 8</td>
</tr>
<tr>
<td>Tape-worm, yau ch'úng, 496 82</td>
<td>Temporal bone, pan kwat, 523 176</td>
</tr>
<tr>
<td>Tapering, shui ló, 35 61</td>
<td>Temporal ridges, ngák lo, 523 177</td>
</tr>
</tbody>
</table>
Ten, n
Ten billions, yêung,
Ten cubit length, a, n chêung,
Ten duties of life, n shap i,
Ten millions, yat king,
Ten thousand, yat mân,
Ten thousand years, n mân sui yê,
Tenaculum, kông kau,
Tenant, pô hâk,
Tench, wân u,
Tender, shông, sô,
Tender age, n shú shì,
Tender (or soft), nam,
Tender (flesh), sung,
Tendons, kân,
Tendrils, kî,
Tenements, chák,
Tenon, sun,
Tenon, door, mân tau,
Tent, ying p'ên,
Tent, general's, sz' fù,
Tenter-hooks, man chêng kau,
Tenths, lí,
Term, a, hô,
Term of time, kî,
Terms, semi-monthly, n tâi,
Terrace, t'in t'ai,
Terrestrial operations, tî li,
Territory, shuck tî,
Test, to, n shî, 230 S; pân, 301 145
Test teas, kûn ch'â,
Tetanus, hau kam,
Tetraodon, tang lung p'âu,
Tetter, fo ting ch'ông, 505 88
Texas, 'Tik sê sz', 415 7
Text, man,
Than, higher, kô kwô,
Thank much, to, n to tak, to tak,
Thank you, n tsik fuk,
Thank you to come, n ts'êng nî lai,
Thank you, I, n t'ôk lai,
Thank you, I, n to tsê,
Thank you, very good, kâi tsik hung fuk,
That, kô,
That gentleman, kô wai yan hâk,
That man, kô kô yân,
That sort, kô yêung,
That which, shô,
Thatch, mau tsô,
Thief, tô,
Them, kût tî,
Then, fông, 219; tsik, 161
Then, sz', 116 14; chî, 133
Then, n in tsik,
Then, n tsau,
Then (instantly), n kô chan shî,
Then (taking), pîn tséung,
Then, when, u shî,

Then, or after, in hau,
Then there will be, tsîk yau,
There is, n hâi, 39; yau, 405
There—here, kô ch'u—ni ch'i'û, 170
Thereby, i, 85 236
Therefore, n kû tsz', 83 7; shô i, 102
These, n ni tik, 179
These, n kô tik, 3
These, n pî kî, 18
These, n k'ûi, 83
These, n k'û i wai, 82
These, n hâu—pôk, 393
These, n chûk shîng, 4
These all, n t'sâk tsai, 125
Thievish hand, n sâm chik shau, 64
Thievishness, sît tô, 96
Thigh, t'ai tâu, 513
Thigh bone, pî kwat, 524
Thighs, kû chê, 523
Thills, yûn, 332
Thimble, châm ting, 155
Thin, pôk, 139
Thin, shaved, sêk pîn, 298
Thin and emaciated, hû'lûi, 609
Thin plants, to, lîp yêung, 341
Thin texture, h'êi sôuk, 249
Things, shap mat, 228
There, yê, 179 49; kûi, 293
Third, mat, 123
T'ai, 2; kû, 249
Think (apprehend), to, t'ai, 171
Think on, to, nîm tsöi, 99
Third, tai sâm, 156
Third of the Hânlin, t'âm fû, 601
Thirty, sâm shap, 498
This, n, 17 2; ts'ê, 421
This eye, nî chîk ngân, 49
This evening, kam mân, 179
This morning, kam tsê, 157
This shop, nî kân pô t'au, 46
This or that, a certain, mau, 227
This time, sz' shî, 184
Thistle, sîu kai, 459
Thorax, ôt kôn, 524
Thorough knowledge, pûn mût chî, 354
Thoroughly acquainted, shuk shîk, 325
Thoroughly boiled, pô nam, 162
Thoroughly cooked, shâp t'au, 163
Thoroughly done, lô, 176
Thoroughly intoxicated, tsûn tsûi, 122
Thoroughly roasted, ch'âu tsî, 162
Thorn, t'sz', 439
Those, chê, 130
Those, kô tik, 136
Those places, t'sz' tî, 231
Thou, n yû, 113
Though, tsung hai, 252 37 Tiger, benevolent, n tsau ii, 420 83
Though, shéung mi, 49 46 Tiger lily, kiu tan, 454 62
Though, tsik, 122 19 Tight, drawn, kan kan fok ting, 530 16
Though, sui in, 230 23 Tiles, green glazed, luk nga, 319 56
Thoughts, nim, 116 15 Tiles, roof, nga pan, tung, 319 55
Thoughts, innost, n fai kon, 75 85 Tiles, row of, hang, 191 5
Thousand, a, yat ts'in, 376 18 Till, to, kai ch'én, 319 87
Thousand autumns, n ts'in tsau, 563 61 Time, kang, 123 5
Thousand character Classic, n Ts'in Tsz Man, 8 2 Time of a flash, t'o kong, 328 131
Thousandths, sz', 373 2 Tillot, fah toi, 241 33
Thousandths, tens of, fat, 373 2 Timber, 326 40
Thrash grain, to, ta wo, 342 15 Tin, shan, 5 28
Thrash into a tub, p'ak lok tung, 342 12 Tin, block, tao hi, 186 39
Thrashing-floor, ch'ung, ti tong, 342 15 Tin plates, n tsiu, 319 175
Thread, sin, 155 82 Tink, to, tai, 146 5
Thread, cotton, min sin, 255 45 Tint, fuk, 319 17
Thread, gold and silver, kam ngn sin, 217 218 Time, of a thousand, fuk shu, 328 131
Thread, to, ch'iu, 154 51 Time, of a thousand, n tsoi sam u, 171 15
Thread of silk, a, n yat sz', 263 1 Tinea capitis, mau hau t'it, 218 220
Threats, hung hok, 547 273 Ting, round, n kam ts'in sin, 507 128
Threats, sam, 377 20 Ting tong, n uit ting, 301 151
Three, sam, 377 20 Ting tong, small, p'o wok lo, 284 80
Three commissioners, n sam sz', 595 218 Tinker, n i ming, 508 144
Three lights, sam wong, 11 26 Tinnitus aurium, kam fa ts'ung, 284 81
Three per cent, kau tsat, 235 11 Tintoe, k'ên, 213 170
Three powers, n sam ts'oi, 11 25 Tink, to, k'in tsim, 367 9
Three ties, s sam kong, 11 27 Tip of the shoulder, k'ô kék, 67 60
Threshold, mën han, 315 25 Tip of the shoulder, k'ûn, 213 170
Threshold, mën ch'ân, 134 56 Ting tong, n k'ân, 213 170
Thriving and numerous, ch'ung shing, 87 21 Time,no, 367 9
Throw aside, shé, 350 9 To, fung ts'uk, 506 36
Throw, to, p'au, 31 36 To others, to, tso, 96 36; chi, 232 10
Throw off, to, t'u hi ha, 462 14 To-day, u yan, 125 5
Throw on (garment), to, lau, 149 61 To-morrow, kam yat, 157 8
Thrum, to, t'an, 56 1; chi pût, 362 50 T Money, ting yat, 186 36
Thus, n kun yeung, 20 6 To-morrow, t'ing yat, 18 12
Tairush, pâk wâ mi, 476 71 To-morrow, c t'ing tso, 171 19
Thrush, white eyed, wâ mi, 476 105 To-morrow morning, c t'ing ch'iù, 159 29
Thrush, singing, u shi kat, 476 106 Tow, shim shu min, 478 25
Thryssa, fung mi, 480 3 Tread, t'o shi, 167 132
Thumb, n t'au chi, tai chi, 20 6 Toast, hóng, 167 132
Thumb, kung chi, 64 9 Toast, t'o shi kâ, 145 215
Thumb-rings, k'au, kuh, pán chi, 367 10, 19 Tobacco, in ip, 204 60
Thunder, lui, 405 17 Tobacco plant, in ts'ò, 459 66
Tibet, n Sai Tsong, 424 20 Toe, kéuk chi, 65 32
Tibia, kéuk kwang kwat, 524 181 Toe or dewclaw, ku, 461 12
Ticket-ends, p'ai t'au, 242 40 Together, kung, 134 55
Tide, ebb, shui kon, 328 130 Together, seung shing, 387 5
Tide, evening, tsik, 328 128 Together, Chông pán, 150
Tide, high, shui tai, 328 129 Toned, fan k'e, 451 95
Tide, morning, ch'iu, 328 127; 405 18 Tone of voice, yam shing, 81 42
Tide-waiters, n hoi kwon ch'ai yik, 222 8 Tong, eight, n pát shing, 3 10
Tie together, to, chat shing, 296 48 Tong-tong, tsong, 301 152
Tie up, to, póng hâ, 155 77 Tongue, n le, 71 20
Tie, to, lak fan, póng chi, 146 1, 6 Tongue in a carriage, hâm ngau li, 167 133
Tie-beam, ch'ê chan, 319 84 Tongue, salt, chau, 322 47
Tier, ts'ang, 233 146 Tongue-scraper, n li kwât, 155 73
Tiffin, án, 166 115 Tonic Dictionary, n Fan Wan, 4 15
TR.-UN.

688

TR. Trousers, ngoi fū, 155 86
Trousers, a pair, yat t'iu fū, 150 80
True guide, cham sin, 501 2
True Medium, n Chung Yung, 14 62
True price, shat kā, 235 9
True to his word, n yau hau ch'i, 54 27
Truly, in, 28 19
Truly, shat ts'ai, 235 9
Truly, kwō, 99 41
Truly, kwō in, 100 56b
Truly, chan ching, 238 22
Trumpet, brazen, n t'ung kok, 363 57
Trumpet shell, ch'ui lō, hēung lō, 401 26
Trumpet of ear, pai chie i mún yā, 518 42
Trunk, i sēung, 145 221
Trunk, kōn, shiu shan, múi, 430 46, 43
Trench, p'í lung, 145 222
Trunk-fish, hoi ngau, 489 242
Truss, nip ch'ing kāp, 532 48
Trust, to, shē chéung, 253 40
Trust, a, n ming, 115 15
Truxalis, hai k'i, 405 43
Try, to, n shì yat shī, 5 19
Try again, n fān chun t'au tsoi, 5 20
Try to equal, sz' ts'ai, 112 8
Tsingsu lake, Ts'ing ts'o ú, 425 34
Ts'si shār in Mant-chū rīa, Haklung kong, 422 17
Tub, low, pīn shan p'ūn, 145 223
Tubes, earthen, ngā tau, 339 102
Tuberculosis, sai ip yuuk tsam fā, 456 118
Tuck under, to, ngāp, 154 51
Tuft, to put hair in, ch'uk fāt, 124 17
Tumule-dung, k'it kēung, 496 83
Tumbler, shū pū, 145 225
Tumor, yūk lau, 508 145
Tungking, Tung king, 407 4
Tungting lake, Tung t'īng ú, 426 37
Tunis, Tō ni sz', 413 7
Tunnel, lāu tau, 145 226
Tunny, kāu u, 489 243
Turban, t'âu pā, 150 81
Turseen, t'ōng tau, 145 227
Turkey, Tō t ko, 408 10
Turkey, a, fō kai, 167 134; t'ō niu, 476 107
Turkey red, yēung hung, 251 33
Turner, keung wōng, 459 67
Turn up, kūn, 316 40
Turn a key, to, n tō māi, 138 70
Turn and go away, chūn kwō k'ū, 131 16
Turn away, to, fan mīn, 62 48
Turn back, chūn, 43 21
Turn back, fan, 34 54
Turn in a lathe, to, ch'ē tsō, 282 56
Turn over, to, ting chūn shan, 159 19
Turn out, k'īng chūt, 258 3
Turn round and round, kāu lun chin, 297 64
Turn round, úi, 43 20
Turned over by hand, i shau kāu fān, 230 7

Turned, well, lim hō, 149 54
Turning, ts't ts'ō, 292 49
Turning out of eyelids, k'ún mō
Turning in of eyelids, k'ún mō
tō ch'āp, 504 54
Turning to, hēung ts'in, 185 28
Lo pāk, 451 96
Turre, tik lau, 319 88
Turtle, pīt, 478 28
Turtle dove, ch'i kau, 476 108
Turtle, green, kūk u, 478 29
Tush, ú wā!, 251 33
ts'ēng nā, 465 48
Tussis, k'at sau, 503 36
Tutenague, pāk un, 218 226
Twaik, wai i, 401 8
Twain, n hēung, 293 8
Twinkle, t'ūn k'ai, 225 4
Twinkling, n t'ūn, 538 4
Twinkling, in a, n yat shun chī kān, 49 39
Twirl, to, chūn, 301 149
Twist, to, kāu, 205 73; kāu mái, 215 187
Twist, water, shui fong, 255 46
Two, n i, 377 20
Two, a couple, leung, 156 2
Two, a couple, kū fūng, t'ai fūng, 406 19
Tyfoon, yan tsz' k'ām, 301 154
Tympan, i mok, 521 113
Tympan of ear, i mok, 521 113
Tympans, hak shi pān ts'ēung, 285 82
Types, un ūt tsz', 301 155
Types, t'īopa, 459 68
UGLY, n ch'au, 89 55
Ulcer, ch'ông, 508 146
Ulma, fū kwat, 516 7
Ulterior Tibet, Hau Tsōng, 424 23
Umbilicus, tsz', 521 121
Umbrella, an, yat pā chē, 155 18
Umbrellas, ū sān, 201 27
Unacquainted with the yau ngān pat world, n shik yan, 49 44
Unauthorizedly entering, shīn yān, 542 183
Unbounded, pat kwaī, 79 42c
Unbounded knowledge, sz' mō pat ts′ung, 559 20
Unchangeable, pat ts'ēng, 288 18
Unchangeable, pat pīn, 288 18
Unchangeableness, pat yēik, 14 63
Uncle, maternal, mō k'au, k'au fū, 105 67, 68
Uncle, paternal, pák fū, shuk fū, 104 43,45
Unceasingly, pat kung, 11 30
Unceasingly, pat ting, 230 7
Uncertain, mō tài, 345 26
Unconnected, mō shìp, 274 12
Uncultivated land, fōng yè, 345 24
Under, tāi, 258 19; hà, 315 35
Under the mask, táisû mín, 63 59
Under-graduate, kām shàng, 591 130
Under-magistrate, yau t‘ông, 604 449
Under-magistrate, tsó t‘ông, 602 406
Under-magistrate of a district, yün lìng, 604 459
Under-secretary, tìn ngoí lóng, 609 434
Under-secretary, chú t‘ing, 596 314
Under-secretary, shí lóng, 596 246
Underlet, to, chün tsó pít yan, 129 9
Underneath, há tāi, 159 26
Understand, to (know) shik, 420 27
Understand, to, hū ták, 3 11; ming, 16 84
Understood, distinctly, t‘in ming, 129 9
Understood, n chī, 11 20; t‘ung, 16 88
Undertake, to, shìng, 282 53
Undutiful, pat hâu, 80 426
Uneducated, pat kâu, 9 3
Unequal, pat p‘íng, 537 81
Unexpanded, mì hoi, 436 3
Unexterminated, mì tsūt, 274 13
Unfaithful, pat t‘i shat, 544 229
Unfaithfulness, pat kú shau, 543 207
Unfit, m‘chén, 147 25
Unfit for use, pat hóng yung, 555 425
Unfortunate lot, n ming p‘í, 185 20
Unhappy, m‘shing tak fuk, 89 54
Unhulled rice, tsó mài, 450 76
Unicorn, k‘i lun, 470 84
Uniform, not, pat t‘ing, 219 14
Unintentional, mō kü, 500 10
Union, ts‘uí, 92 11
Union and concord, yung muk, 84 252
Unison, in, n ts‘uí, 92 11
Unit, tân, 376 18; yat, 11 23
United, to, hóp, 292 44
United States, hóp sháng kwök, 414 6
Univalve shells, sz, lo, 492 45
Universal benevolence, yat shí, t‘ung yan, 268 2
Universe, chau, 25 1
Unjust, pat l‘i, 270 3
Unkind, pat yan, 117 25
Unlawful, wai kam, 510 149
Unlearned, pat hók, 10 14
Unlike, m‘t‘ung, 147 24
Unmindful of himself, mông shan, 114 1
Unnecessary, n ’m shai, 4 18; m‘pin, 231 9
Unnecessary to detail, pat sù fän tsü, 513 16
Unofficial rule, pat l‘i chí, 110 16
Unopened, mì hoi, 439 3

Unperverted, pat ph‘ín, 14 63
Unpleasant smell, yé hêung, 231 8
Unravelment of History, n Yik Shī, 558
Unreasonably, pat lî, 512 13
Unrobe, to, fûn l‘i, 155 89
Unroll, leaves, ìp fông, 231 8
Unskilful, mō tî shau tîm, 68 78
Unskilful doctor, yung l‘i, 500 10
Unstable, pat lap, 110 12
Unsteady, òn ’m wán, 143 180
Unsuccessful, ’m shîng, 89 54
Unsuitable, ’m hòp shîk, 250 29
Untie, kái, 155 82
Until, tang, 340 5
Unused, long, ch‘ü yat kau, 218 227
Unusually, fan ngoi, 163 48
Unwell, ’m shông, 177 25
Unwell, ping t‘ung, 154 15
Unwilling, pat hang, 45 53; pat yan, 94 33
Unworthy to receive, n ’m kóm tông, 7 97
Unwrought, n pat têuk, 10 13
Uphold vice, fú ok, 274 12
Upon, tsói, 159 25; shéung, 253 68
Upper—lower, shéung—há, 22 6
Upright, chîk, 366 1
Upright, tîn chîng, 118 10; chung, 123 2
Upside down, k‘ing tō, 398 4
Upwards, a year and, nín lìng, 236 5
Ureters, p‘óng kwông kûn t‘ung, 524 152
Urge, to, tsûi, 253 41
Usage, chéung ch‘ing, 221 4
Usages, kwái kî, 343 19
Use, no, ’m chung yung, 245 4
Use, to, yung, 201 27
Use, to, shai, 183 15; tâ, 145 213
Used alone, tân hang, 510 8
Used not long, ’m shai tak noi, 142 150
Used together, sêng sî, 510 8
Useless, pat yung, 55 35
Usually, tsung tâi, 134 48; p‘íng shî, 177 22
Usurp, to, tó mái, 538 93
Utensils, n hû, 278 13; hî kû, 298
Uterine brothers, n t‘ung pâu hîng tâi, 97 1
Utmost, chî tō, 235 11
Utter, to, kông, 3 10
Utterly, tsun, 270 4
Utterly disregards, king mông, 115 10
Utterly forbear, tsung ’m hâng, 177 24
Uvaria uncata, ying châu, 456 119
Uvea, t‘ung yan noi hak p‘i, 524 153

VACANCY, a, hût, 319 89
Vaccination, n chung tau, 508 147
Vagabond, lân tsai, 125 8
Vagabond, hû, 77 5
Valley, a, kük, 36 68
Valuable, kô, 256 2; pô, 292 56
Vanda, fung lân, 452 5
Vandyke, wan kîn, 155 90
Vanished in a twinkling, shing hung, 49 40
Vapor, ching shap hu, 403 2; 404 11
Varicella, shui p'au, 507 119
Variegated kingfisher, n fi ts'ui, 474 54
Variegated pink, fan shih chuk, 455 95
Variety of ways, to shai ch'ü, 46 65
Varnish, ts'at, 253 61
Varnish tree, ts'at shii, 442 56
Various, pat yau, 392 10
Various kinds, ki yêng, 163 53
Vase, flower, fa' p'ing, 145 225
Vase, sounding, n k'ô fü, 361 39
Vast, yau yau, 110 13
Vat, manure, n tan, 342 16
Veal, ngau tsai yuk, 167 135
Vegetables and Grains, n Wô ts'oi lü, 447
Veil, min f, 150 88
Veil, gauze, chêng min shâ, 150 59
Veins, n hût kan, 524 154
Veins of leaves, man, 438 23
Velum palatum, ch'ü ts'ai, 521 134
Velvet, ts'an yung, 267 56
Veneering, seông sin pin, 292 50
Venereal ulcers, yuân mû ch'ông, 508 148
Venetian blinds, n ngau pák fp, 131 7
Venison, luk fu, 167 136
Venomous, tük, 55 41
Vent, no, pat shii, 403 4
Venture to enter, kóm tsun, 219 1
Venus, n kam sing, 308 7
Veracious, chik hau, 54 15
Veranda, t'ìn t'oi, 131 7
Verdigris, t'üng lük, 305 55; 218 156
Vermicelli, fan sz, 167 137
Vermilion, ngan chú, 218 222
Vermilion avenue, n tân chí, 561 36
Vermilion hall, tân t'ing, 561 36
Vermilion red, n ngan chú, 306 50
Vernal months, in, ch'üün kán, 236 5
Versed in, ù it, 113 12
Versed sine, ching ch'î, 896 20
Versed sine of complement, ù ch'î, 306 20
Versed sine of supplement, t'ai ch'î, 306 20
Vertebræ, ch'ü, tsik kwat tsit, 524 156
Vertebral column, n tsik kwat, 524 155
Vertebral column, n tsik liu kwat, 522 161
Vertebrated, yau tsik, 490 1
Vertigo, t'au wan ngân fù, 508 149
Very, n shat shau, 3 7
Very beautiful, n tsâm tsâm, 66 54
Very good, chí ho, 163 61
Very high, t'ai k'o, 72 40; tsui k'o, 130 82
Very hot, ët kik, 255 1
Very large, not, mò mat tài, 135 63
Very poor (quality), n yai tak tsai, 234 6
Very strong, n kau chóng kín, 77 23
Very tender, sham ts'ü, 161 23
Very true, hai lôk, 248 41

Very well, n hò lê, 234 4; á hò, 7 29
Very well, not, m hai shat shau hó, 88 8
Very well, thank you, t'ôk lái, 184 10
Vest, púi sam, 150 84
Vestibule, hit, 319 59
Vetran general and usher, long tséung, 559 76
Vexatious cares, n fan hó, 72 36
Viands, common, mò tai pan, 158 55
Vice, a, lô shii cham, 302 156
Vice-president, shiu shêung pák, 597 263
Vice-president, shi lông, 596 246
V. P. of acknowledged sz'ân favors, long chung, 598 290
V. P. of Board of office, n sz' lit shîu shéung pák, 598 300
V. P. of Boards, n shiu shêung pák, 598 303
Vice-president of Court hûng lô sz' shû hîng, 591 113
of Ceremonies, sz' fûng long chung, 598 259
Vice-president of investitures, sîk, 167 133
Vicual, fû shik, 167 138
Vicualizing-house, kâ lau, 312 80
View, to, shi, 120 15
Violet, kan ts'oi, 456 121
Violin, sz' in, 365 79
Virtue, n tak, 96 63; shîn, 118 1
Virtues, five, n ng shéung, 12 36
Virtues (of drugs), n kung, 63 47
Virtuous, fn, 98 .26
Visage, min yung, 60 7
Viscid sap, yun yik, 437 18
Viscount, to, n ts'î, 592 153
Visit, to, wong pâi, 159 1
Visit to court, chî'fu, 585 7
Visiting, Kâu tsî yung, 152
Visitor, n pan, 310 40
Visitor, hák, yun hák, 159 63
Vocal music, ch'êung, 283 55
Vocal organs, n kîm hau, 2 6
Vociferate, to, hû, 29 27
Vogue, not in, m tung hang, 248 44
Voice, sounds of my, ngô kó hau kîng, 5 18
Voice of birds, n ming, 465 49
Voice of, mö, 117 24
Vomiting, yat pô shü, 8 5
Vomer, ët chê, 524 192
Vomiting, t'o, 512 12
<table>
<thead>
<tr>
<th>English</th>
<th>Chinese</th>
<th>Pinyin</th>
<th>Page No.</th>
<th>Index No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Word, n</td>
<td>yat nòk,</td>
<td>115 13</td>
<td>YAK,</td>
<td>470 88</td>
</tr>
<tr>
<td>Words, listen to</td>
<td>ting k‘ü kóng,</td>
<td>143 166</td>
<td>Yâm,</td>
<td>167 143</td>
</tr>
<tr>
<td>Words and actions, Work</td>
<td>in hang,</td>
<td>112 15</td>
<td>Yângts‘ kiâng, n</td>
<td>425 26</td>
</tr>
<tr>
<td>Work</td>
<td>kung,</td>
<td>258</td>
<td>Yard, a,</td>
<td>246 9</td>
</tr>
<tr>
<td>Work (a bellows), to</td>
<td>ch‘ê,</td>
<td>136 19</td>
<td>Yârkând,</td>
<td>329 146</td>
</tr>
<tr>
<td>Work a scull, to</td>
<td>lú ló,</td>
<td>327 111</td>
<td>Yarn, cotton,</td>
<td>424 19</td>
</tr>
<tr>
<td>Workbag</td>
<td>cham sîn pâu,</td>
<td>156 90</td>
<td>Year, a,</td>
<td>255 45</td>
</tr>
<tr>
<td>Work-box, n</td>
<td>kung fú sêung,</td>
<td>136 29</td>
<td>Yât nín,</td>
<td>389 3</td>
</tr>
<tr>
<td>Workman, a, n</td>
<td>tsêung yan,</td>
<td>260 7</td>
<td>Year, tropical, n</td>
<td>389 3</td>
</tr>
<tr>
<td>Workman, n, n</td>
<td>sz‘ fú,</td>
<td>277</td>
<td>Year by year,</td>
<td>269 3</td>
</tr>
<tr>
<td>Workmanship, n</td>
<td>shau shai,</td>
<td>65 25</td>
<td>Year, a,</td>
<td>167 144</td>
</tr>
<tr>
<td>Workmen, hired,</td>
<td>kú kung,</td>
<td>285 86</td>
<td>Yeast cakes,</td>
<td>217 210</td>
</tr>
<tr>
<td>Works, Board of, n</td>
<td>Kung Pò,</td>
<td>551 11</td>
<td>Yellow color,</td>
<td>306 68</td>
</tr>
<tr>
<td>World,</td>
<td>shai,</td>
<td>122 13</td>
<td>Yellow river,</td>
<td>425 25</td>
</tr>
<tr>
<td>World, the,</td>
<td>t‘in há,</td>
<td>420 27</td>
<td>Yellow,</td>
<td>170 12</td>
</tr>
<tr>
<td>Worleys</td>
<td>i chik i sú ní,</td>
<td>237 17</td>
<td>Yellow,</td>
<td>75 42</td>
</tr>
<tr>
<td>Worms in bowels</td>
<td>wâi ch‘êung,</td>
<td>502 11</td>
<td>Yet (still),</td>
<td>244 45</td>
</tr>
<tr>
<td>Worms in liquids</td>
<td>sîu ch‘êung,</td>
<td>11</td>
<td>Yet, not,</td>
<td>94 48</td>
</tr>
<tr>
<td>Worship, to</td>
<td>ts‘ shan,</td>
<td>318 74</td>
<td>Yet all one,</td>
<td>101 56c</td>
</tr>
<tr>
<td>Worsted thread</td>
<td>mò sîn,</td>
<td>243 43</td>
<td>Yew,</td>
<td>339 109</td>
</tr>
<tr>
<td>Worthies, Of, n</td>
<td>In yan,</td>
<td>111</td>
<td>Yew,</td>
<td>442 55</td>
</tr>
<tr>
<td>Worthy to be</td>
<td>tóng,</td>
<td>15 79</td>
<td>Yew,</td>
<td>465 55</td>
</tr>
<tr>
<td>Would rather not, I</td>
<td>ts‘ing un—yik‘im,</td>
<td>46 62</td>
<td>'m ts‘ang,</td>
<td>444 55</td>
</tr>
<tr>
<td>Wound, to, n</td>
<td>tá pai,</td>
<td>65 34</td>
<td>'m ts‘ang,</td>
<td>236 14</td>
</tr>
<tr>
<td>Wounds, n</td>
<td>shéng ch‘üi,</td>
<td>508 152</td>
<td>'m ts‘ang,</td>
<td>77 6</td>
</tr>
<tr>
<td>Wrap up, to</td>
<td>pâu,</td>
<td>40 92</td>
<td>'m ts‘ang,</td>
<td>244 45</td>
</tr>
<tr>
<td>Wren</td>
<td>ts‘ú liù, 88 41; 470 114</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Wrench, nail, n</td>
<td>ts‘in kan,</td>
<td>303 160</td>
<td>'m ts‘ang,</td>
<td>225 4</td>
</tr>
<tr>
<td>Wrench, screw,</td>
<td>ló sz‘ ning,</td>
<td>302 161</td>
<td>'m ts‘ang,</td>
<td>403 1  306 76</td>
</tr>
<tr>
<td>Wrench, to,</td>
<td>shûn,</td>
<td>102 56c</td>
<td>'m ts‘ang,</td>
<td>91 79c</td>
</tr>
<tr>
<td>Wrist</td>
<td>shau ún, 64 5; shau king,</td>
<td>69 92</td>
<td>'m ts‘ang,</td>
<td>30 28</td>
</tr>
<tr>
<td>Wrist-bone</td>
<td>ún chê,</td>
<td>524 194</td>
<td>'m ts‘ang,</td>
<td>62 145</td>
</tr>
<tr>
<td>Write, to</td>
<td>shû ts‘z‘,</td>
<td>213 169</td>
<td>'m ts‘ang,</td>
<td>257 1</td>
</tr>
<tr>
<td>Write, to, n</td>
<td>sé, 19 1; t‘ai,</td>
<td>134 57</td>
<td>'m ts‘ang,</td>
<td>72 42</td>
</tr>
<tr>
<td>Write down, to,</td>
<td>ch‘áu lú,</td>
<td>239 24</td>
<td>'m ts‘ang,</td>
<td>172 20</td>
</tr>
<tr>
<td>Write in, to</td>
<td>sé lok,</td>
<td>129 9</td>
<td>'m ts‘ang,</td>
<td>104 31</td>
</tr>
<tr>
<td>Writing, Exercises in, n</td>
<td>Tsáp sê,</td>
<td>19</td>
<td>'m ts‘ang,</td>
<td>257 1</td>
</tr>
<tr>
<td>Writing, Ou, n</td>
<td>Shû sê,</td>
<td>370</td>
<td>'m ts‘ang,</td>
<td>255 9</td>
</tr>
<tr>
<td>Writing-desk,</td>
<td>sé ts‘ séung,</td>
<td>158 70</td>
<td>'m ts‘ang,</td>
<td>119 1</td>
</tr>
<tr>
<td>Wrong to assent, n</td>
<td>m hóng ngâp t‘au,</td>
<td>46 59</td>
<td>'m ts‘ang,</td>
<td>432 15</td>
</tr>
<tr>
<td>XEROMA</td>
<td>mò lui ngân,</td>
<td>508 153</td>
<td>'m ts‘ang,</td>
<td>460</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>INDEX OF CHINESE PROPER NAMES</td>
<td>ARRANGED ACCORDING TO THE CHINESE SOUNDS.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------</td>
<td>------------------------------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ch' an Kwai, n</td>
<td>a physician, 499</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chan Lunkwung, n</td>
<td>a geographer, 420</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chang sheng, n</td>
<td>dist. in Kiuling, 425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chanting fú,</td>
<td>Chinting in Chilì, 425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chau kung, n</td>
<td>prince of Chau, 15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chau Kün, n</td>
<td>part of the Chau Lai, 309</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chau Lai, n</td>
<td>Ritual of Chau, 354</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chau Yik, n</td>
<td>Changes of Chau, 14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chéung Chungking, a physician, 499</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chéungfá, in,</td>
<td>dist. in Kiungchau, 428</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chéunglok, in,</td>
<td>dist. in Kiungchau, 428</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chéungmái, in,</td>
<td>dist. in Kiungchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chítkong, province of Chekiang, 421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ch̀ó, ancient name of Shánsí, 421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ch̀ROUGH fú, n</td>
<td>department of Cháuchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ch̀ógin,</td>
<td>Corea, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ch̀ōyêung, in,</td>
<td>dist. in Cháuchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chí Tán-k'ai, a physician, 490</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chù fùtsé, n</td>
<td>a philosopher, 13</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chí lán, Chulan tea, 225</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chí'an Tsau, n</td>
<td>Confucius' Annals, 15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chí'un yún, n</td>
<td>a geographer, 420</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chung chau, name of Honán, 421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chung kwók, n China, 407</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chung Nàmshán, a painter, 371</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chung Yung, n True Medium, 14</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fá chau,</td>
<td>sup. dist. in Káuchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fá'ın,</td>
<td>dist. in Káuchau, 426</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fan Wan, n</td>
<td>Tonic Dictionary, 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fánch'i, a charioteer, 369</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fátkóng t'ing, inf. dep. of Fákg, 428</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fauning, Fauning in Kiángsú, 425</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fó shán, place near Burma, 260</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fó mún, Bogue, 221</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fú kái, an emperor, 373</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fükín, province of Fuik, 422</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fungch'iün, in, dist. in Sháuking, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fungch'ün, in, dist. in Cháuchau, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hánán, K'ingchau, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haklung kóng,</td>
<td>Tsitsihar, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hangchau fú, department in Hókwáng, 425</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hào King, n</td>
<td>Filial Duty, 14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hau Tsóng, Ulterior Tibet, 424</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>He qua, n</td>
<td>a vaccinator, 507</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hêung, n</td>
<td>Héung, a lad, 10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hêngshán, district in Kwângchau, 426</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hí ch'ún,</td>
<td>Hyson, 235</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hí p'i,</td>
<td>Hyson, 235</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hînning, in, dist. in Kiáying, 428</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hînâng ling, Daourian mts., 422</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hô tan, Second Bar, 223</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôi Lük, n Notices of the Seas, 420</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôi Kwâk Man Kîn, n Notices of Maritime Countries, 420</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôiám, province of Honán, 421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôiám fú, place in Honán, 425</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôiingchau fú, place in Chîtkông, 426</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôiông, in, dist. in Lúchau, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôiông t'ín,</td>
<td>dist. in Shâuking, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôi p'êng, in, dist. in Shâuking, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôiêng, in, dist. in Cháuchau, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hôkshán, Hökshán in Canton, 231</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hônâm, Höâm nár Canton, 231</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hóiyêung, Hönyêung in Upak, 264</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hop'á in, dist. in Lienchau, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hú Huântsung, n a physician, 499</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hûkkông, in, dist. in Lâi Ki, 355</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hûk Lai, n chapter in Lâi Ki, 355</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hung tsz, n Confucius, 111</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hungch'i, emperor of Ming dynasty, 414</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hungkâm, a kind of tea, 231</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hungmûi, Hungmuèi tea, 225</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I Lái, Ceremonial Forms, 354</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I'lai, country of Ilü, 423</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I Tsung Kam Kâm, n Golden Mirror, 499</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I'm tai, emperor I'm, 498</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I'm yau, a charioteer, 369</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jáchau in Kiángsí, 425</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Júchau fú, dist. in Cháuchau, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Júchau, Howqua's Hong, 240</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jyung shàn, Fyung hill, 433</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kâching, n emperor Kiâking, 564</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kâiying, in, dep. of Kiâying, 428</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kâiying chau, inf. dep. of Kiâying, 428</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kam Pô t'ai shing, a work on music, 357</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamling, city of Nanking, 421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamyân, in, dist. in Kiuângchau, 428</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kân púi, Campôi, 226</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kang Chik T'oo, n</td>
<td>Plates of Agriculture and Weaving, 352</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------</td>
<td>---------------------------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'anghu, n</td>
<td>emperor Honghi, 564</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kat lam,</td>
<td>Kirin in Tartary, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'i pak,</td>
<td>a physician, 499</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kialü,</td>
<td>builder of grand canal, 425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kimm,</td>
<td>name of Kwreichau, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kingchii,</td>
<td>name of Shensi, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kingchii fu,</td>
<td>department of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'ingchii fu,</td>
<td>Kiung chau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'inghsan un,</td>
<td>dist. in Kiungchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kinnung, n</td>
<td>emperor Kienlung, 564</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'ityeung un,</td>
<td>dist. in Chauh au, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kobchau fu,</td>
<td>department of Kauchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kolü un,</td>
<td>dist. in Shauking, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koh,</td>
<td>Corea, 407</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Koming un,</td>
<td>dist. in Shauking, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Komsuk,</td>
<td>province of Kansu, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'ongnán,</td>
<td>province of Kiangán, 421</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>K'ongmung fu,</td>
<td>city of Nanking, 421</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kongsai,</td>
<td>province of Kiangsi, 421</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kongsii,</td>
<td>province of Kiängsi, 421</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kú Sz' Kung Lam, n</td>
<td>a book, 316</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kú Sz' Ts'am Yü,</td>
<td>an archæological work, 560</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kukchung, n</td>
<td>a commentator, 16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kuang fu,</td>
<td>Congo tea, 229</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kungto, n</td>
<td>Kungto, a philosopher, 18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kungchung, n</td>
<td>a commentator, 16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwai Ch'ông, n</td>
<td>Shannung's treatise, 14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwaihau,</td>
<td>province of Kwei chau, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwamhun,</td>
<td>capital of Kwangsi, 433</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwamhun shan,</td>
<td>Kwanhun mts, 424</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwan m,</td>
<td>Pecco tea, 225</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwanchung,</td>
<td>name of Shensi, 422</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwangtung shang shing, n Canton, 427</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwok Fung, n</td>
<td>National airs, 15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwoki hâk,</td>
<td>Ghorka or Nipal, 424</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwongning un,</td>
<td>dist. in Shauking, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwongsui,</td>
<td>province of Kwangsi, 424</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kwongchau fu,</td>
<td>department of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lai Chi, n</td>
<td>Book of Rites, 354</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lai Tiuchgngan,</td>
<td>Lai, a painter, 371</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lakhir un,</td>
<td>dist. in Kiungchau, 428</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lam (or Liu), n</td>
<td>a commissioner, 269</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lamko un,</td>
<td>dist. in Kiungchau, 428</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lantö,</td>
<td>place in Liautung, 425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lau Shauchauan,</td>
<td>a physician, 499</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Li Si, n</td>
<td>a poem, 121</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Li Shichun, n</td>
<td>a doctor, 499</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Li Tunggan, n</td>
<td>aphysician, 499</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Li Taipak, n</td>
<td>a poet, 122</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Li Tung,</td>
<td>inf. dep. of Lienshan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lincbau fu,</td>
<td>department of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lin chau,</td>
<td>Lienchau, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lin ts' sam,</td>
<td>Pecco tea, 225</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linshan,</td>
<td>inf. department of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lut Lai',</td>
<td>Penal Code, 533</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lut Lik Un Un, a</td>
<td>an astronomical work, 397</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ma chi,</td>
<td>Gunpowder tea, 225</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ma King, n</td>
<td>Memoir on Horses, 544</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man or Min, n</td>
<td>a name of Fuki, 270</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man Fong Kâm sin</td>
<td>Sure Guide for Recipés, 501</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mán chau,</td>
<td>sup. dist. in Kiungchau, 428</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man wong,</td>
<td>king Man, 354</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man'ch'eng un, n</td>
<td>in dist. in Kiungchau, 428</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mang tsz', n</td>
<td>a philosopher, 16</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manklik,</td>
<td>an emperor, 374</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maunming un, n</td>
<td>in dist. in Kauauh, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mingming,</td>
<td>King of Annan, 407</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mio shan, n</td>
<td>Bohea hills, 224</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mó hám, n</td>
<td>a physician, 499</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mó wong,</td>
<td>king Mó, 354</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moc'hung fü, n</td>
<td>Wu-chang in</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mung's, n</td>
<td>an emperor, 308</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mung'tim of Tsin, emperor Mung'tim, 425</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Námô,</td>
<td>Namoh, 425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Námchung chau,</td>
<td>inf. department of</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Námhau, district in Kwangchau, 426</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Namking, city of Nanking, 421</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ng Shuwing,</td>
<td>Howqua, 276</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nge 'chin un,</td>
<td>in dist. in Kauauh, 427</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ngekebau fu,</td>
<td>Yochau in Hukwáng, 425</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N Shân, n</td>
<td>Fuki's treatise, 14</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF CHINESE NAMES.

Ts'inglo Li Mingch'it,  n  a geographer, 397
Ts'ingun,  dist. in Kwangchau, 426
Ts'ing, place in Canton, 231
Ts'oi Kinch'iai,  a medical writer, 587
Ts'oi Lun,  n  inventor of paper, 371
Ts'ong Kat,  Ts'ong Kat,  a sage, 370
Ts'ongkung,  n  a physician, 499
Ts'uimı shan fong Mathematics of
sho hok,  n  Ts'uim Institution, 396
Ts'un,  ancient name of Shansi, 421
Tsung lo,  sung, 225
Tsung ch'ai,  souchong, 225
Tsungfa un,  dist. in Kwangchau, 426
Tsz' ho,  inferior pecc., 225
Tsz' sz',  n  author of True Medium, 14
T'ung C'hai,  n  Twankay, 225
Tung Sai yêung  Researches in the
Hau,  n  East and West, 20
Tung Tsung,  General Arithmetic, 374
Tungkun,  n  dist. in Kwangchau, 426
Tungon,  n  district in Lotung, 428
Tungon,  n  district in Fukkin, 420
Tungting,  n  lake in Hukwang, 426
U,  an emperor, 110
U'chau fu,  n  department of Uchau, 263
U' ts' au shih,  Brunswick Rocks, 222
U' ts'in,  young hyson, 225
U'thung un,  dist. in Kungchau, 428
U'kwoh,  province of Hukwang, 422
U'nam,  province of Hian, 422
U'pang,  province of Hupa, 422
Waichau fu,  department of
Hwuichau, 427
Wailö un,  dist. in Châuchau, 427
Wân t'eiin Tê Shôt,  n  an astronomical
work, 397
Wannam,  province of Yunnan, 422
Wannam fô.  capital of Yunnan, 402
Wat Yün,  n  a poet, 121
Watô,  n  a physician, 499
Wing Tsz' Pat Fât,  n  Treatise on pen-
manship, 22

1 Winglok,  emperor of Ming, 417
1 Wingon,  dist. in Hwuichau, 427
9 Wông Hatsung,  n  a geographer, 420
2 Wông ho,  Yellow river, 425
5 Wông pâ,  Whampoa, 222
4 Wông Shukwo,  n  a physician, 499
5 Wông tai,  n  emperor Wông, 498
21 Wông Yaukwan,  n  a writing-master, 20

5 Wông,  martial king, 15
3 Wôchăng,  n  place in Hukwang, 426
4 Yam chau,  sup. dist. in Lienchau, 427
3 Yanping,  n  dist. in Shâuking, 427
1 Yanfa un,  dist. in Shâuchau, 426
3 Yan Hôk Shi,  n  Odes for Children, 8

4 Yan or Hin,  ancient name of Honan, 421
4 Yan or Yû,  province of Chilli, 421
27 Yen tc,  n  emperor Yen, 498
7 Yeung,  n  a philosopher, 16
1 Yeungkong un,  dist. in Shâuking, 427
10 Yeung Pingnâm,  n  a geographer, 420
27 Yeungch'un,  dist. in Shâuking, 427
37 Yeungshan un,  dist. in Lienchau, 428
10 Yeungts' kông,  a river, 425
4 Yik King,  n  Book of Changes, 373
7 Yik Shi,  n  Unravelment of History, 558
4 Yingtal un,  dist. in Shâuchau, 426
9 Yiû tai,  emperor Yiû or Yû, 100
9 Yochau fu,  place in Hukwang, 425
9 Yiû,  ancient name of Honan, 421
9 Yiû,  ancient name of Chilli, 421
3 Yue or Yût,  name of Chekiang, 421
4 Yuei,  name of Kwangsi, 422
4 Yuetung,  name of Kwântung, 422
1 Yuchâng,  name of Kiangsi, 421
1 Yûn,  ancient state, 263
5 Yungch's,  n  an emperor, 79
5 Yungching,  n  a Chinese statesman, 396
5 Yungchun,  n  dist. in Shâuchau, 426
6 Yûtun,  n  dist. in Shâuchau, 426

10 Yung,  n  Yung, a lad, 11